

The

EMPTION of the CITY

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The redemption of the city

THE REDEMPTION OF THE CITY



AMERICA OR RUSSIA

By courtesy of Child Welfare Committee

THE REDEMPTION OF THE CITY



BY
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Baptist City Mission Society

Introduction by Edward Judson, D. D.



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DEDICATED
TO
MY MOTHER
AND
MY WIFE

FOREWORD

NEVER have the sins and the sorrows of the great city been so keenly felt by so many people as to-day. Many have written of them. It is not the purpose of this study to give in any detail the problem of the redemption of the city, though we must sketch it in its broad outlines and consider something of its complexity.

The primary purpose is to show the really notable progress of the last two or three decades: in the better understanding of the problem, in the better adaptation and higher efficiency of municipal government, in constructive charity, in the highly specialized ministry of various organizations, in the recognition that there are forces unseen but tremendously felt which must be directed, and in the readjustment of the church to meet new conditions. Moreover, to show that this progress is an earnest of a brighter future, that while the force now attacking the city problems unaided can never win the victory, the initial success fully justifies a renewed and more vigorous attack.

An attempt is made to emphasize the significance of social relationships without overlooking the primary significance of the individual, the dead-
vi

liness of his sins, his need of regeneration and, above all, his place as a co-worker with God.

The word redemption is not employed in any theological sense nor in strict accord with its etymological meaning. It is used, as for example, in the King James version: "Redeem Israel . . . out of all his troubles" (Ps. 25: 22).

If there are conditions and forces that prohibit or retard the growth of spiritual life in the individual, the Christianizing of these forces and conditions should be recognized as contributing to the redemption of man and of the community in which he dwells.

The argument of the presentation is in the facts. I have believed that a simple statement of fact and of tendencies would be more effective than exhortation. For this reason I have ventured to introduce more facts than may be regarded permissible. These facts are taken as typical, it being quite impossible to make them comprehensive. Depending upon an argument of facts and realizing the importance of accuracy, I have been forced to use facts and illustrations from my own city and my own denomination more freely than I have desired, in no way assuming, however, that similar facts might not have been collated from other cities and from other denominations; indeed, the whole argument assumed that such might have been done, that these facts are typical. Moreover, the facts cover such a wide range that I have been com-

pelled to rely upon the conclusions of others, to whom I have freely referred.

I have quoted from several writers, from whom I differ radically on many fundamental matters, but I believe the statements quoted to be of great value.

This work was undertaken at the request of the Baptist Movement for Missionary Education, and is published under its direction through the cooperation of the American Baptist Publication Society. It is designed more especially for use in the mission-study classroom.

I would acknowledge generous aid from many friends, but I would especially recognize the service rendered by Mr. William G. Towart and Miss Margaret Lindquist in securing facts and in verifying all references, also the skilled services of Rev. R. F. Y. Pierce, D. D., in preparing several diagrams.

The courtesy of Prof. Walter Rauschenbusch and of the Pilgrim Press in allowing the reproduction in part of certain of the prayers for the social awakening, written by Professor Rauschenbusch and published by the Pilgrim Press in the attractive volume, "For God and the People," is deeply appreciated. I believe that these prayers will quicken in the reader the sense of social injustice, and help him to approach the subject-matter of the various chapters in a spirit of devotion and sympathy.

CHARLES H. SEARS.

NEW YORK CITY, December 9, 1911.

INTRODUCTION

IN the residential sections of our cities one finds at every little distance a sacred building, where a company of Christian people meets at stated times for prayer. The human mind can hardly conceive of a machine more perfectly adapted to clean up the misery of a large town than this congeries of churches evenly distributed throughout its entire area, provided that each church devotes itself in the spirit of the Master to the social service of the community which forms its immediate environment. This is what the churches are for, and this is what they are doing. In them resides a potency adequate to the cure of every social sore. Some of them emit a slender ray of influence, like Portia's candle casting its beam afar. Others have ampler resources, and shed a wider radiance. And not only does each church perform a social service for the people immediately around it, but in the several communions there have come to be City Mission Societies, which aim to correlate and co-ordinate the efforts of the local churches, bringing the wealthier churches occupying the better neighborhoods into close touch with the needier fields in which the poorer churches are situated; evening things up,

as it were, and in a very true sense making the strong church, as one has said, big sister to the weak.

In this little book, my friend, Mr. Sears, presents a luminous analysis of the agencies that make for the betterment of our cities, and, while he does justice to the redemptive work done by the churches, he sounds the note of a more absolute devotion, and suggests such readjustments to changing conditions as may be promotive of a higher efficiency. The work seems to me as timely as Doctor Strong's epoch-making book, "Our Country"—a worthy companion volume that might well be entitled "Our City."

Mr. Sears treats of the problem of the foreigner with unusual sanity and suggestiveness. Foreigners, especially the Italians who are coming among us in vast numbers, I have come to regard not as a menace, but as an opportunity. They are responsive to the touch of kindness and hospitable to spiritual approach. Children and young people are numerous among them and, as a rule, speak English and desire to become true Americans. Many of our decadent churches would take on a new life through the infusion of this new blood. The gospel preached to the parents in their own tongue will remove materialistic and sacramentarian prejudices, so that they will not prevent their children from flocking into our churches. And this reenforcement by the children of the foreign-born would mean a new lease

of life to many a downtown church. Instead of regarding the advent of the foreigner as the last straw that breaks the camel's back, we are coming to see that he may prove the very salvation of our churches. The presence of leguminous plants, beans for instance, growing in the midst of the tall standing corn, strikes us at first as being an intrusion. We resent the dense jungle of verdure that seems to abstract the growth of the corn and unduly to exhaust the soil. But upon further consideration we learn that these plants, which at the first seem to us a menace, enrich the soil by their presence, since they are all the time drawing the free nitrogen out of the air and storing it away in the nodules at their roots underground, so that a given area will produce twenty per cent more crop with less exhaustion to the soil than would have been occasioned by the ordinary yield. The coming of the foreigner may prove to be the secret of the renewal of our worn-out ecclesiastical soils in the lower sections of our great cities.

Indeed, sympathy is the captivating note that pervades this little volume. One hears in it "the still, sad music of humanity." It finely voices that social compunction which forms the high-water mark of our civilization; as indicated by Austin Dobson's pathetic lines descriptive of Angel Court:

In Angel Court the sunless air
Grows faint and sick; to left and right
The cowering houses shrink from sight,

Huddling and hopeless, eyeless, bare.
Misnamed, you say. For surely rare
Must be the angel-shapes that light
In Angel Court!

Nay: The Eternities are there,
Death by the doorway stands to smite;
Life in its garrets leap to light;
And Love has climbed the crumbling stair
In Angel Court,

EDWARD JUDSON.

53 Washington Square, NEW YORK CITY.

TABLE OF CONTENTS

I. THE CITY IN ITS ADOLESCENCE..... I

Characteristics of Adolescence. Modern city marked by these characteristics. Problem of bigness. Unwieldiness. Immaturity. Growth of a social sense. Social consequences weighed. Helplessness of charity recognized. Constructive efforts. Redemption by way of the incarnation.

II. THE MUNICIPALITY AS A REDEMPTIVE AGENT..... 19

The municipality as a factor in the redemption of the city. Its physical redemption. Point of self-maintenance in cities. Progress in public sanitation. Housing reform in its inception and in action. Need yet serious. Public education. Origin in church schools. School societies. Expense of schools publicly assumed. An illustrative development of the evolution of schools. Case of New York City. Evening classes. Free academy and higher education. Public lectures. Kindergartens. Vacation schools. Playgrounds. Recreation centers. Treatment by nurses and physicians. Special attention to the blind, deaf, anemic, tubercular, and mentally defective. Magnitude of the task. Ministry to poverty. Scope and cost of public charity. Influence of the church. Increased tax rate. Table of municipal expense. New demands. Helplessness of the municipality.

III. FORCES IN THE REDEMPTION OF THE CITY..... 51

A controlling faith inspiring redemptive effort. Organized charity. Neglect of the neighbor. Neglect by the church. History of organized charity. Evolution of a typical society—the charity organization of New York City. Activities: mendicancy checked, lodging-house, wood-yard, laundry, employment agencies, fresh-air homes. Penny Provident Fund. Provident Loan Society and Legal Aid Society organized. A constructive program. Settlement: founding of, its tasks and ideals, its method. Settlement normally religious. Salvation Army: origin, its social ministry, restaurants, lodging-houses, industrial homes, its use of society's wastes, its work appraised. Young Men's Christian Association: its work for boys, for laboring men, for foreigners, the religious emphasis. Young Women's Christian Association: ministry to working women, evening classes, English classes, religious emphasis. Organized charity's objective.

IV. CHRISTIANITY AS THE SOCIAL DYNAMIC..... 83

Social discontent: its sincerity, its agitators. The case against organized society. Against the church. Undeniable basis of the discontent. Severe industrial conditions. Dishonest product. Living conditions intolerable. Effect on life of the poor. Reasons of congestion. Conditions affecting child life. Sacrifice of life. Poverty. Business dishonesty and greed. The church's responsibility. Individualistic point of view. Progress due to Christianity. The Christian impulse. The Christian in practical reform. The Christian solution of the problem.

V. THE CHURCH IN THE REDEMPTION OF THE CITY... 111

Part I. The Family Church. Power of. Limitations of. Flight of churches. Loss of church property. State of institutional religion in great cities—Protestant, Catholic, Jewish. Family church's permanent value. Its responsibility. Suburban responsibility.

Part II. The Socialized Church. Definition. Task of. A ministry according to need. Downtown and uptown. A "tentacular" church. Typical organizations. Its reliance upon its workers. London and Paris experiences. Religious emphasis. The incarnation. Socialized church appraised.

VI. THE CHURCH IN THE REDEMPTION OF THE CITY
(CONTINUED) 151

Part I. The Polyglot Church. Foreign problem a city problem. Foreign population in cities. The city problem a foreign problem; causing congestion, overtaxing schools, upsetting business conditions, driving out churches. Barriers to foreign evangelization. Barrier of foreign tongues. Social unrest. Moral laxity. National idea in religious allegiance. Sacramentarian idea. Outlook hopeful. Virile people. Prejudices broken down in America. Religion's sure foundation. What to do: Christian brotherliness, public school, English classes. Colporter. Ministry by kinsmen. Institutional church. Organization of foreign churches. Polyglot church. Denominational co-operation. Interdenominational co-operation.

Part II. The Federated Church. Steps in church federation. Recognition of unity of Christian ex-

perience basis of interdenominational co-operation. Denominational comity. Local federation of churches. Federation of denominations. Church unity.

VII. TYPES OF REDEMPTIVE EFFORT..... 189

Redemptive forces. A ministry of mercy among the unfit. Effort to redeem individuals in hospitals, homes, prisons, and missions. Constructive work. Church in constructive charity. Church establishment, in new localities. Importance of keeping up religious institutional life to growth of population. An intensive ministry. Open-air services. Tent meetings. Church settlements. Labor temple. Church vacation schools. Pleasant Sunday afternoon. Children's illustrative services. Types of missionary organizations. The larger purpose.

VIII. THE TREND 215

Social tendency in the last generation. Present tendency toward municipal rectitude. Ambassador Bryce's estimate. Business rectitude. Economic adjustments. New sense of brotherhood. Church declarations. The religious trend. Growing significance of the city. Numerical significance. Political significance, molds public opinion. Can the church direct the trend? Influencing leaders of men. Influencing the mass. Method of the incarnation. Barriers. Significance of the low percentage of Protestant communicants in cities. The call of the hour.

I. INTRODUCTORY

THE CITY IN ITS ADOLESCENCE

FOR A SHARE IN THE WORK OF REDEMPTION

“O God, thou great Redeemer of mankind, our hearts are tender in the thought of thee, for in all the afflictions of our race thou hast been afflicted, and in the suffering of thy people it was thy body that was crucified. Thou hast been wounded by our transgressions and bruised by our iniquities, and all our sins are laid at last on thee. . . Lay thy spirit upon us and inspire us with a passion of Christlike love that we may join our lives to the weak and oppressed, and may strengthen their cause by bearing their sorrows. . . Help us in patience to carry forward the eternal cross of thy Christ, counting it joy if we too are sown as grains of wheat in the furrows of the world, for only by the agony of the righteous comes redemption.”

This prayer is taken, as are the others which follow, from “FOR GOD AND THE PEOPLE, PRAYERS OF THE SOCIAL AWAKENING.” By Prof. Walter Rauschenbusch, and published by “The Pilgrim Press,” Boston, Mass.

I. INTRODUCTORY

THE CITY IN ITS ADOLESCENCE

“Adolescence then is a period of general mental fermentation, but with definite tendencies toward sociality, intellectual independence, a sense of duty and destiny, self-consciousness, and appreciation of the true, the beautiful, and the good. . . Naïvely individualistic the youth cannot be. There is greater independence, and yet greater consciousness of social dependence. He no longer takes things merely as they appear, nor is he willing to take anything for granted. . . He is likely to become awkward in both body and mind. . . The quickened conscience, with its thirst for absolute righteousness; the quickened esthetic sense, with its intuitions of a beauty that eye hath not seen and ear hath not heard; the quickened social sense, with its longing for perfect and eternal companionship—in short, the new meaningfulness and mystery of life—all this tends to bring in a new and distinct epoch in religious experience.” (1)

PURPOSE OF CHAPTER

To show the main features of the problem. To show that the problem is the result of immaturity, not of depravity. To show that the modern city is in a stage of development analogous to that of adolescence, and that the future is therefore hopeful.

The modern city has the characteristics of adolescence. It has grown big, and has become awkward; it is self-sufficient, yet restless; arrogant, yet

craves guidance; individualistic, yet profoundly social; antireligious in expression, but fundamentally religious at heart. Its appreciation of social wrongs, its awakening moral sense, its passion for justice, its thirst for righteousness, and its love of the beautiful are all manifestations of a new surging life. Its heart throbs and its blood is red. There is courage, but none to spare in the life-and-death struggle that is on. Shall the brute nature dominate, or shall conscience and will assert and maintain their God-given right to be supreme? The modern city is, in its storm and stress, like that of a fourteen-year-old boy. How shall it emerge? "The broader and deeper questionings as to the meaning of life, together with the blossoming of the social instinct, brings the need of a new and more deeply personal realization of the content of religion" (1) to the adolescent city as to the youth.

GROWTH OF CITIES

Ancient Cities Great cities have always fascinated men. The growth of cities is not a modern phenomenon. These words of Juvenal might apply to the modern city instead of to Rome in the second century—"If you can tear yourself away from the games in the circus, you can buy a capital house at Sara, Fabratiria, or Frusino for the price at which you are now hiring your dark hole for one year." (2) Plutarch, Cicero, and Justinian all attempted to check the growth of cities. King James I, in his

perplexity, decreed: "We do well perceive in our Princely wisdom and prudence now that Our Citie of London is become the greatest or next the greatest citie of the Christian world; it is more than time that there be an utter cessation of further new building." (3) Cromwell followed his lead, attempting to check the growth of London by edict, but London grew. "The extension of Paris beyond certain limits was prohibited by law in 1549, 1554, 1560, 1563, 1564, and in 1672." (4) During the sixteenth century, according to Weber, the great cities of Europe grew in number from six or seven to thirteen or fourteen.

Medieval Cities

This early period of urban growth compares with the growth of a modern city as the growth of a baby with that of a boy in his early teens. A pretty vigorous youth is Oklahoma City, for example,

Modern Cities



GAIN IN POPULATION 1900 - 1910 OF THE FIFTY CITIES OF 100,000 OR OVER



GAIN IN POPULATION 1900 - 1910 OF THE 184 CITIES OF 25,000 - 100,000

registering a gain of 539.7 per cent in the last decade; and what of Birmingham, Ala., with a credit of 245.4 per cent; and Los Angeles, with a gain of 211.5 per cent!

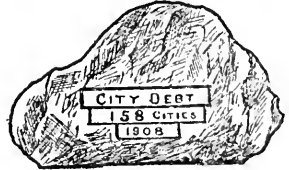
PROBLEM OF BIGNESS

It Costs to
Grow

The cities' dilemma is that of the poor mother, whose young stripling is "all out" at once—the problem of mere bigness. There are new streets to be laid out; new water-works to be financed; new

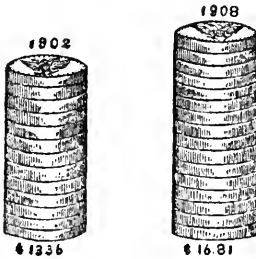


\$ 1,046,449,185 NATIONAL DEBT
(LESS CASH IN TREASURY) 1910



\$ 1,718,183,824 TOTAL NET DEBT
OF CITIES OVER 30000 IN THE
UNITED STATES 1908

public buildings demanded; an ever-increasing number of children to be taught; new social needs pressing upon the conscience of the city. Moreover, a



Over 25 per cent increase in cost
of municipal government to every
man, woman, and child.

scientific spirit demands that every given problem shall be treated in accordance with modern scientific methods, however costly. Such growth has overtaxed the financial resources of our cities. The city fathers have taxed the people as heavily as

they have dared, have borrowed and bonded, and yet there has not been money enough to train the

young, to minister to the sick, or to safeguard the health and morals of the community, much less adequately to minister to its more recently recognized social needs as more and more men are feeling ought to be done.

THE TEMPTATION TO GRAFT

Municipal undertakings are so colossal that ordinary prudence and economy have been put aside. For example: to supply New York City with water from the Catskills is a more difficult engineering feat than to wed the two oceans at Panama. Not only has there been an unnatural strain upon resources, but the strain upon business integrity has been even more severe. The amount that a public official covets for himself seems so inconsiderable in comparison with the huge aggregate of the city's budget. The finger of graft seems so small when placed in the city's broad palm. The district leader, or even the social worker or church official, pleads to have an inefficient employee kept on the city payroll because the amount involved seems so trifling. Graft on the one hand, and indifference and lack of clear thinking on the other, are so widespread as to make a sensitive soul cry out with the Hebrew prophet: "A people laden with iniquity, a seed of evil-doers, children that deal corruptly . . . the whole head is sick and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it . . . ; your cities are burned

The Finger
of Graft

with fire." (5) The hope is that men are beginning to interpret graft in terms of human life.

GRAFT EXPENSIVE

Graft is expensive. We may refer to one incident of ten thousand. For over a generation, New York City paid in interest a half-million per year upon a single loan which Tweed, or his fellow-plunderers, made for their own pockets in 1871. (6) This interest must still be paid, though a reform administration has reduced the rate. The perennial cost of this single sin would help to give a full school day to the fifty thousand children that are now on "part time" in the public schools (see Chap. IV); it would fill the holes in some of the bad pavements; it would help finance needed reforms in city administration; it would help build needed hospitals; it would find and treat the twenty thousand consumptives whose whereabouts are unknown to the Board of Health—sources of infection in tenement house and street and shop, one known to the writer is making bread in a bakeshop—it would help to enforce tenement-house laws and Board of Health and Fire regulations, and thereby save scores of lives; it would help to establish more summer schools or to open recreation centers in congested districts—a few of the things for which the Board of Estimate would have adequately provided, but could not. "The fathers have eaten sour grapes and the children's teeth are set on edge." (7)

The pity of it is that the teeth of an unborn generation are also destined to be set on edge, for the shame of the city is not alone of yesterday.

UNWIELDY ADMINISTRATION

Like the overgrown boy, the city is awkward. The baby looks at its foot in wonder, not knowing that the foot is a part of himself. The awkward boy knows full well that the foot is part of himself, but move it with grace or even with effectiveness he cannot. The city does not know how to control its members. There is no adequate correlation of part with part in municipal government; its various departments act as though they were quite independent or as members of the human body would if the separate nerve centers had no connection with the brain. No sooner are new streets graded and paved than they are torn up successively by various municipal departments or public-service corporations.

City Like an
Awkward Boy

*One Hundred and Forty-two Killed in One Needless
Factory Fire*

Commissioner Fosdick, of New York, has pointed out that the jurisdiction in his city over moving-picture shows is divided among seven authorities—the Board of Health, the Police Department, the Fire Department, the Bureau of Buildings, the Water Department, the Bureau of Licenses, and the Tenement Department. Responsibility for con-

Cost of
Administrative
Inefficiency

ditions which made possible the terrible fire in the Asch Building in Washington Place, when one hundred and forty-two were killed, was divided between the Building Department, the Tenement House Department, the Fire Department, the Department of Water Supply, Gas, and Electricity, and the State Bureau of Factory Inspection. Which was to blame? The inevitable result of divided responsibility is loss of life and property, inefficiency, and moral indecision.

IMMATUREITY OR INSINCERITY

All of this spells immaturity, not insincerity or hypocrisy. It is incident to the period, the stage of development. "The very long period of immaturity in the members of the human species is precisely the opportunity which renders possible a superior development of the highest faculties. Awkwardness in conduct must be expected and allowed for. Furthermore, unless immaturity in moral judgment were understood, tolerated, and sympathized with, how could maturity ever be reached?" says Professor Coe of the youth in his adolescence. (8) Is it not about time that the city should come to maturity?

THE NEED OF SELF-DEPENDENCE

Compare the adolescent city with the youth in the matter of self-control. In both, the government by constraint is a thing of the past or coming

to be. New York City resents mandatory legislation from Albany as a youth resents the mere dictum of a father. The modern city is asserting its rights to share in the exercise of democratic principles—self-rule, which in the city means home rule—a principle rather familiar to the American, yet rare in its application to city government. The cure of the evils of democracy in the modern city is more democracy. There is enough moral strength even in New York, as there is in all other large cities, to work a revolution in political life if only it were applied. The first step in its application is to stimulate the sense of local responsibility. There must be a *de facto*, a real responsibility, or all such effort is futile. The government of no city is safe if lodged in a State legislature. The citizens of a city must bear the responsibility of the city's government. A meddling State legislature may do much to weaken this sense of local responsibility. The city can no longer be regarded as a pawn in the national game of politics. The welfare of the city can no longer be subordinated to outside interests. The organization of its own life has come to be of fundamental concern to our twentieth-century civilization. The future of the city, like the future of the youth, is in shaping its adolescent period. The period of childhood teaches confident trust in others; the period of adolescence teaches self-dependence and leads to self-determination.

Home Rule
Needed

YEASTY

“Yeasty” is used by Professor Coe to characterize adolescence. Certainly this characterizes the modern city. Old restraint and sanction have been laid aside. There is an ominous discontent. Watch the surging tide of turbulent life at a Cooper Union mass meeting; follow the agitator of the Socialist Labor Party from street corner to street corner; mark the increase in the Socialist vote—a vote of protest—polled largely in the cities; recall the strength of Hearst at the polls in New York City, largely a response to his appeal of discontent; note the racial and class antagonisms in tenement houses, shops, and places of popular rendezvous; note how the bond of human sympathy is strained—the bond by which God binds peoples together, as he holds worlds by the force of gravitation.

Marks of
Unrest

GROWTH OF A SOCIAL SENSE

In all this, how like a youth in his “yeasty” period—flippant and antisocial in expression, rebellious against established order, whether social custom or religious sanction, and intolerant of restraint; yet like this same youth, the city has left forever its individualistic period of life, and has become fundamentally social, altruistic, and religious. It is entering a new self-determining period of development.

SOCIAL CONSEQUENCES WEIGHED

There is a sense of social responsibility and breadth of vision which is quite new. How, the modern city asks, can we have the advantages of a compact social life without such attendant evils? Cannot the mills of progress grind without grinding to powder the aged, the defective, and the incompetent, and without making men defective and incompetent and prematurely aged? How may childhood be given a fair chance? With all our boasted civilization, are we not "grinding the seed corn," as Jefferson Davis stigmatized the drafting of boys to do the fighting of men?

Consequences of Bad Housing

How solve the "Housing problem," for example—one of the great unsolved problems of the modern city. It is back of the "white plague" in no small degree; it is back of the "scarlet plague" of immorality. The modern tenements have denied man sunshine, fresh air, and privacy, without which there can be neither health nor sound morality. "Darkness and dirt are as mother and daughter in the dingy back land, and no police regulations that were ever made or ever put into execution will bring sweetness out of, or put sweetness into slums." (9)

Dr. Felix Adler in a recent address said that his attention had been called to a tenement house where thirteen persons—seven men and six women—were

living in one room. The cottage plan may be as much abused as the large tenement. There is in Cleveland a house where, in two rooms, a husband and wife and eighteen boarders were attempting to live.

Squalid street after squalid street;
 Endless rows of them, each the same:
 Black dust under your weary feet,
 Dust upon every face you meet,
 Dust in their heart too—or so it seems
 Dust in the place of dreams. (10)

Helplessness of Charity

How protect youth and old age, the defective and the incompetent, from the rigors of existing economic conditions? How diminish the ranks of these dependents? The modern city through public and private agencies—scores of them—is shielding the weaker victims from the severity of the storm, but is doing little to check the storm itself. For this reason “there lies at the heart of the present time a burdening sense of social maladjustment” (11), as Doctor Peabody expresses it. It “may simply utter itself in the passionate cry of indignation or hate which comes from the hungry or despairing or from those who sympathize with them.” Charity, however sweet or widely applied, can do little more than a palliative work.

Constructive Effort

The modern city has attempted solutions, however, that should be remedial. Because “man shall not

live by bread alone," and because of the great law "to him that hath shall be given," whether it be resources, will power, power of mind or of soul, a great and ever-increasing army of social workers is trying to promote the efficiency of the individual, devoting itself to the task with inspiring faith; seeming to recognize that the city is now in the mold, that life is in the flux, and that now is the time to determine its form for the future.

Upward Trend

Others there are who see in this discontent a divine element, who feel that this keen realization of incompleteness is really but a thrust for the complete, the absolute.

And I smiled to think God's greatness
Flowed around our incompleteness;
Round our restlessness, his rest.

It is in the "storm and stress" of adolescence that the youth reaches out for God. A realization of need is the first step toward higher attainment, so the restlessness of the modern city is the opportunity to make permanent its altruistic purpose and to strengthen its sense of brotherhood by giving it a religious basis.

By Way of the Incarnation

It is not law, not economic or social systems, primarily, but heart and soul that the adolescent

city needs. The highest can be reached only by way of the Incarnation. It was the incarnation of the divine Spirit of sympathy in Abou Ben Adhem that placed his name above all the rest. The hand that can lead the modern city safely from its "storm and stress" is the hand that David revealed to Saul in his soul travail:

. . . O Saul, it shall be
 A face like my face that receives thee; a man like to me,
 Thou shalt love and be loved by forever: a hand like this
 hand
 Shall throw open the gates of new life to thee! (12)

NOTES OF REFERENCES

1. "The Spiritual Life," Professor Coe, pp. 35-39.
2. Juvenal, "Satires," 166, 223.
3. Loomis, "Modern Cities," p. 40.
4. "The Growth of Cities," Weber, p. 454.
5. Isa. 1: 4-7.
6. Personal letter from Commissioner of Accounts Fossdick.
7. Ezek. 18: 2.
8. "The Spiritual Life."
9. P. Fybe, chief sanitary inspector of Glasgow.
10. Quoted from "Socialized Church," p. 20.
11. "Jesus Christ and the Social Question," pp. 2, 3.
12. Browning, "Saul."

II

THE MUNICIPALITY AS A REDEMPTIVE AGENT

FOR PUBLIC OFFICERS

“O God, thou great Governor of the world, we pray thee for all who hold public office and power, for the life, the welfare, and the virtue of the people are in their hands to make or to mar. . . We bless thee that the new spirit of democracy has touched even the kings of the earth. We rejoice that by the free institutions of our country the tyrannous instincts of the strong may be curbed and turned to the patient service of the commonwealth. Strengthen the sense of duty in our political life. Grant that the servants of the State may feel ever more deeply that any diversion of their public powers for private ends is a betrayal of their country. . . Purge our cities and States and nation of the deep causes of corruption which have so often made sin profitable and righteousness hard. . . Breathe a new spirit into all our nation. . . Raise up a new generation of public men, who will have the faith and daring of the kingdom of God in their hearts, and who will enlist for life in a holy warfare for the freedom and rights of the people.”

II

THE MUNICIPALITY AS A REDEMPTIVE AGENT

PURPOSE OF CHAPTER

To show the place of the municipality in the redemption of the city. To show the great complexity of the problem. To show the relation of the church to the evolution of municipal service. To show the gradual incorporation of Christian principles in municipal service. To show the interaction of the municipality, church, and voluntary organization. To show the essential unity of all redemptive effort. To show how inadequate to the need is even the service of the municipality though publicly supported.

Redeem Israel out of all his troubles.—Ps. 25:25.

Let the prayer of the psalmist be the prayer of the modern city. Gratitude may well follow even partial deliverance, whatever its origin. A good is a good whatever its immediate source. To speak of the modern city as a redemptive force may well seem a contradiction of terms. In view of the notorious failure of American cities properly to govern themselves, one may say, with truth, "Physician heal thyself." The crux of the difficulty is that the average American citizen is primarily a

Apparent
Contradiction
of Terms

business man. He has not seen that his own best welfare and that of the city are identical; he has failed to realize that no man can be a citizen worthy of respect, however much money he accumulates, even granting that he be true to his family and devoted to his church, if he sacrifices the public good to his own selfish ends, whether it be by seeking improper advantages for himself or his business interests, or by neglecting his personal duty to the municipality through his business absorption. Deplore as we must the failure and limitations of popular government in cities, we should recognize and rejoice in the constructive work that is actually being done by our municipalities through the intelligent, honest, personal service that is being rendered by a great number of city officials and employees, and in the partial adoption of Christian principles in the working program of the city.

New York and
New Amsterdam

Municipal governments have become large factors in the redemption of man—his redemption from the power of disease, from the rigors of poverty, from the bondage of ignorance and superstition, and even from the narrowness of self-centered living. Sharp is the contrast between life as it was in New Amsterdam and life as it is in New York. In New Amsterdam every man trimmed his own light, and if he ventured out at night must needs carry it; like Isaac, every man had to dig his own well or to send to the well of another; every man's house was his castle, and he built it

as seemed right in his own eyes, and thought it not the concern of his neighbors. He accepted the gift of light and air with as little thought as the dweller on the plains; he looked to the municipality for protection against external enemies, not for help in daily living. The church was at the center of his life. It cared for the education of his young, for the aid of his poor neighbor, and provided his own social intercourse.

The modern New Yorker looks to the municipality to give him pure water, to assure him pure air, to light his streets, and to guarantee him light at fair rates in his home. The municipality has taught him to have regard for the rights of others when he builds his house; it educates his children; it provides his own culture and recreation, and it cares for his neighbor when helpless in sickness, poverty, or death.

The Physical Redemption of the City

As man had lived in villages, so he attempted to live in great cities. "Throughout the Middle Ages and the earlier centuries of modern times," says A. F. Weber, "the cities of Europe depended almost entirely upon the influx of country people for their growth; the mortality was so high that the deaths annually equaled or exceeded in number the births." (1)

"The point of self-maintenance, which was reached in Paris before the close of the eighteenth

**Excess of Deaths
over Births**

Self-maintenance

century, in London in 1800, in the German cities in the first half of the present century, in Stockholm after 1860, has not yet been universally attained even in civilized Europe." (2)

London's
Experience

It took London centuries to learn that it was unwise to draw its water supply from wells, or from the Thames, and that it was expedient to pave and clean its streets. In one year (1665) the plague claimed nearly seventy thousand victims. Conditions menacing to health continued well into the nineteenth century in all great cities. As late as the second decade of the nineteenth century there were open sewers crossing the city of Boston. Mayor Quincy, about 1822, removed three thousand tons of dirt from the streets of Boston at one cleaning to demonstrate the value of municipal street cleaning. The case of Boston is typical of the dawning wisdom of city fathers in providing for the health of cities. No wonder that smallpox made repeated visits. In Boston there is a record of at least twelve visitations of smallpox in the seventeenth and eighteenth centuries, and one even as late as 1872. (3) Boston was scourged by Asiatic cholera as late as the middle of the last century.

Boston's
Dawning Sense

Great Progress in Public Sanitation

Rapid strides have been made during the last generation. At great expense the city cleans its streets, removes garbage, supplies pure water, and

checks the spread of contagious and infectious diseases. The success of the city in improving sanitary conditions is reflected by vital statistics. The

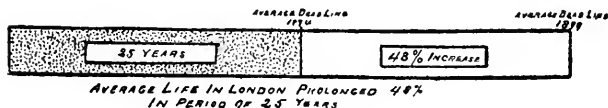
TOLL OF DEATH FOR EACH 1000 STOCKHOLM

1825		45
1850		38
1875		30
1890		22.6
1909		14.13

NEW YORK CITY

1856		32.19
1876		26.32
1896		21.52
1906		19.
1910		15.89

death-rate has been lowered steadily. Figures for Stockholm are of particular value in showing this general tendency, for they were kept accurately Case of Stockholm, New York, and London



at an early date. Note the sharp decline in the death-rates of New York and London. (4)

Factors in the Physical Redemption

Many factors have contributed to the physical redemption of cities. The largest is perhaps the Board of Health. Strict regulations governing contagious and infectious diseases, water and milk supply, and food inspection have largely reduced the rate of mortality, particularly of infants. Other and more general factors are medical inspection of public-school children, factory inspection, housing reform, public playgrounds, parks, and public baths.

Housing Reform

Housing a
Vital Issue

We have come slowly to recognize that housing is vitally related to home-making, nation-building, and character foundation; that the homes of a city predetermine the physical life of its people, and have a controlling influence upon their character and their social efficiency. Strong character may be bred in a palace; but how hardly can it be in a hovel?

“Domestic life,” said Manning, “creates a people.” Canon Moore Ede says: “The domestic life of our citizens must be of deep concern to every watcher on the walls of our cities, for on it, more almost than aught else, depends the well-being, the character, and happiness of the citizens.” (5) “I am certain,” said Lord Shaftesbury, “that until

their domiciliary conditions are Christianized (I can use no less forcible term) all hope of moral and social improvement is utterly vain. The question of the housing of the people is in a very real sense a religious question." (6)

A Religious Question

Tenement conditions in New York City a generation ago were appalling. That tenement-house reform has a vital relation to the health of the city is reflected not only by the experience of social workers, but strikingly by official figures. According to the report of the Tenement House Commission of 1894, the death-rate "in the First Ward of New York in tenements, where there were front and rear houses on the same lot, was 61.97 per thousand, while it was 29.03 per thousand in the houses of the same ward standing singly." In 1865 the Council of Hygiene, speaking of the tenement, said: "Its evils and the perils that surround it are the necessary result of a forgetfulness of the poor."

Before Reform in New York

Great progress has been made since the days when one-quarter of the children "never grew up to lisp the sacred name of mother," one-third "never reached their third year," and one-half "never reached manhood or womanhood!" (7) No longer can tenement-house owners complacently throw all blame for the filthy condition of their property upon their tenants. A great change has come since the days when a church corporation rented tenements in which, according to a legislative committee, "filth and want of ventilation were enough to in-

Death and Indifference

fect the very walls with disease," (8) and when, according to Jacob Riis, this same corporation at a critical point in the fight for housing reform "took up the cudgel for the enemy we were battling with, and all but succeeded in upsetting the whole structure of tenement-house law we had built up with such weary toil in our effort to help the man to a level where he might own himself a man." (9) When again will a city permit such buildings as the "Old Church Tenements," in which, in 1868, the death-rate was seventy-five per thousand, not counting those sent to hospitals to die? (10) Even down to 1901 the law in New York permitted the erection of tenements with ten dark rooms out of fourteen.

Reform Under Way

Early Fruits In the eighties and through the nineties good men and women became aroused, and led in a reform which transformed "Five Points" from a den of thieves and murderers and political corrupters into a park; which demolished "Gotham Court"; which outlawed the further building of rear tenements, that, according to the Gilder Tenement House Committee, were responsible for killing one in five of the children born in them; which banished outdoor toilets and yard spigots; which finally forbade the further building of the "dumb-bell" tenements, where the more favored in the rear apartments were given a view of a yard (seven

per cent of the one-hundred-foot lot), and the less favored were condemned to draw their "fresh air" from the "well"—an air-shaft twenty-eight inches wide and seventy feet deep, while others cried in vain for light and air from dark rooms without access even to a dark shaft. The reform finally produced "Octavia Hill," the Riverside tenement, the buildings of the City and Suburban Homes Company, and the gradual adoption of beneficent legislation: for example, that every room should have a window, and that air-shafts should be twelve feet wide, and created the Tenement House Department, which has rendered invaluable, though far from complete service.

Great as has been the awakening, and marked as has been the progress, the end is not yet. Even to-day the "dumb-bell" tenement is the only home for hundreds of thousands. Men, women, and children cry for light from "dark rooms." There are homes where in the darkness tuberculosis breeds and feeds upon human lives. Over these homes should be written in blood Dante's inscription, "Leave hope behind all ye who enter here." Such conditions are known to city officials and to property owners. Even the cheap makeshift remedy to cut windows from dark shafts into dark rooms is being applied with deadly deliberation. There are now, according to the Tenement House Commissioner (personal letter), about seventy-two thousand totally dark rooms (on March 1, 1910,

Dark Rooms

seventy-one thousand eight hundred and seventy-seven), and over two hundred thousand deficient in light (two hundred and eight thousand one hundred and ninety-four).

"Federation," October, 1911, gives the detail for two of the boroughs of New York City:

	Manhattan.	Brooklyn
Number of rooms absolutely without windows	20,920	49,727
Number of rooms opening on a covered shaft	48,397	59,522
Number of rooms opening on an inadequate shaft	7,322	12,840
Number of rooms with inadequate windows to adjoining rooms.....	28,646	50,197
	<hr/>	<hr/>
Total dark and ill-lighted rooms..	105,285	172,286
Total number of dark and ill-lighted rooms on January 1, 1910.....	144,768	192,573
Total number of dark and ill-lighted rooms removed in the past year....	39,483	20,287

Baby in a Ray of Sunshine

It was only the other day that a settlement worker found a child playing in a ray of sunshine. "Sunshine is good for babies, isn't it?" said the tired mother. It was the only ray in that household, and as it lasted but a brief while, the mother bribed the child to play in it.

Tuberculosis Breeds in Dark Rooms

A self-respecting Bohemian family of eight was forced through limited means to live in a typical East Side three-room tenement where, for lack of sunshine, germs had been bred and had fed upon

the unfortunate tenants. The father contracted tuberculosis and died. A ten-year-old girl was pushed down by a playmate; an accident that would not have been noticed had the child been healthy, produced tubercular meningitis, and after two days of agony the child died. A co-worker of the writer found that an attractive, refined young woman, who, with her brother, was a wage-earner of the family, and who had been forced to work long hours in a shop to win the family bread, and weary hours at night to make the family clothing, had, with several of her brothers and sisters, fallen a prey to the white plague. Whose was the blame?

Whatever affects the military strength of a country impresses the imagination of its people. Alarm has been felt at the relative inability of the city to produce soldiers. Recent figures indicate that 58.73 per cent of the country born and bred men in Germany are fit for army service, while but 49.87 per cent of the city born and bred qualify. (11) The conclusion usually drawn is that the armies of the nation must be recruited largely in the country. Does not the situation force another conclusion? Does it not behoove the nation to promote the improvement of living conditions in great cities so that sturdy manhood may develop in them? The progress in the physical redemption of the city during the last generation is a sufficient indication that there is no inherent reason why cities should not be healthful, both physically and morally.

Where Soldiers
are Bred

Though the housing problem is still far from solved, the dawn of a new day is really here, and the dark night can never return.

Public Education (12)

Through its public schools the municipality has had its most far-reaching influence. Public education was not an original function of the city government.

Church Schools

During the Dutch period in New York, as elsewhere, the schools were directed by the church, though open to the public. The same tax levy provided for the regular work of the church and for the school. They were church schools, yet, in a general sense, public schools. During the English period, schools were maintained by the churches, established, in many instances, through missionary initiative. For example, the first school in what is now the Borough of The Bronx, New York City, was established by the British Society for the Propagation of the Gospel in Foreign Parts—an interesting fruit of foreign missions. In the Borough of Richmond, New York City, the Waldensians and Huguenots were responsible for the first school, but the English missionary society referred to was chiefly instrumental in the development of the school system. In all parts of the greater city of New York church influence led to school establishment.

Fruits of
Foreign Missions

School Societies

It was due, however, to church neglect of opportunity that independent organizations were founded to promote education. The first of these was the Manumission Society, which was organized to mitigate the evils of slavery, especially to give colored children, whom the church had neglected, the elements of education. Free schools for colored children were founded in 1789. Why, we ask, does not the church meet this need? Church Neglect

The religious Society of Friends was among the first to recognize the needs of the children not cared for by any church school. In 1801 it established a school for the education of poor children " whose parents belong to no religious society, and who, from some cause or other, cannot be admitted into any of the charity schools (church schools) of this city."

Public School Society

Neglect of the poor by the churches led to the organization of the Free School Society (later known as the Public School Society of New York), which for nearly fifty years was the recognized agent for conducting public education in New York City. In the first instance, its task was to educate "poor children who do not belong to or are not provided for by any religious society." Gradually the scope was extended until provision was made for the free education of all children. Grants were Free School Society

Board of
Education

made by the city and by the State so that, while this was a private and voluntary organization, it had a certain public foundation, though its chief reliance was upon private gifts. Gradually church schools and the schools of other voluntary organizations were merged until this society came to be practically the only agent of education. It was not until 1842 that the Board of Education of the city of New York as such became responsible for the training of the city's children, and not until 1853 that the Free School Society turned over to it its property and schools.

The Church in the Evolution of Public Schools

Evolution of
Municipal
Government

The history of schools in New York is a fine illustration of the evolution of city government and of the relation of the church to the municipality both in establishment and in development of the various departments of the schools. Schools were started by the churches, then maintained by individual beneficence, and later were assumed as a public charge. It was a church school back in 1827 that led to the adoption of general primary instruction. (The first primary school in New York City was taught in 1826 in the Spring Street Presbyterian church.) Indeed, it was the establishment of large free church schools that induced or compelled the Free School Society to discontinue tuition fees which led to free public instruction. Up to 1851 the schools were considered as institutions

for the poor, and the whole system was looked upon as a charity and not as a legitimate function of the community. To bring out the relation of churches and of individuals to the development of public education and to show the process of the evolution, it is necessary to use more concrete illustrations from one typical city than may in itself be of interest to the ordinary reader.

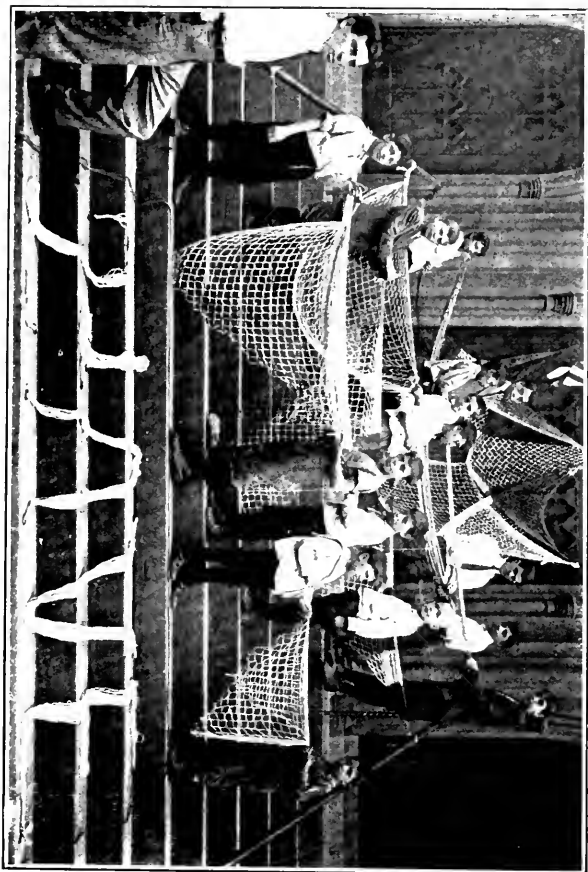
Evolution of Public Education

The evolution of the New York public schools, especially since 1889, is striking, and reflects the desire of the community as a whole to minister to the newly recognized social needs. As early as 1847 the scope of the work was broadened to include evening instruction—a department which in recent years has done much to Americanize foreigners who have flocked to these schools for instruction in English. An advance step was taken in 1849 to provide higher education by the opening of a Free Academy; in 1866 it was called the City College, but it was not till recent years that work of college grade was undertaken, but now the city provides college training. Benjamin Kidd, writing in England as late as 1897, complained that the advantages of a higher education were denied the poor, and pointed out forcibly that in this, an essential matter, they had been denied equality of opportunity. This charge cannot now be made against New York City, at least.

Evening Schools

Higher
Education Free

- Public Lectures** The opportunity to serve the general public through public lectures was recognized in 1889. The average yearly aggregate attendance at these
- Kindergarten** lectures is now over one million. The responsibility of the city for kindergarten instruction was not felt until 1893—an illustration of the evolution of municipal government. Private institutions, settlements, and churches took the lead in kindergarten instruction, demonstrating its value. While the registration in kindergartens increased seven hundred and seventy-one per cent from 1900 to 1910, the majority of children are denied its privileges. The work of the public school is supplemented by the New York Kindergarten Association, and by churches and settlements.
- Roof Garden, Playgrounds, Vacation Schools** As the tenement-house evil came to be recognized and the rights of the children to play were conceded, school roof-gardens and playgrounds were introduced (1896). At about the same time (1898) vacation schools were started. In the case of vacation schools and playgrounds, the city followed the lead of private associations. The New York Association for Improving the Condition of the Poor had maintained vacation schools in public school buildings for four years prior to 1898. The Outdoor Recreation League was a pioneer in the development of playgrounds. Later the Board of Education opened in public-school buildings recreation centers, equipped with gymnasium, recreation and club rooms for the older boys and girls and for
- Recreation Centers**



GOOD USE FOR CHURCH STEPS, CHURCH VACATION SCHOOL.

adults. The method is essentially the same as that of the settlement clubs—athletic, social, literary, philanthropic, and civic—under trained leadership.

The work of physicians and nurses in connection with the public school has been most beneficent.

Nurses and
Physicians

“Dull” or “vicious” children have become normal upon the removal of adenoid growths. The “backward” child has been found to be defective only in sight; the “sickly” child to be suffering from bad teeth or other physical defect easily remedied.

“One of the prime objects of public education,” says Superintendent Maxwell, “is to develop each child, fit or unfit, to his highest capacity, as far as conditions will permit, for the work and enjoyment of life.” (13)

Anemic children are taught (since 1909) in the open air, and are given nourishing food; open-air camps are provided for tubercular children; crippled children receive special care, some of them being transported by the Association for the Aid of Crippled Children, instruction being given in specially equipped buildings, some provided by the city, others by the East Side Free School for the Crippled Children Association, and by other private organizations which join hands with the city in this ministry.

Schools for
Anemics and
Tuberculars

Since 1908 schools for the deaf have been maintained; special classes were organized for the blind in 1909, it being shown that private organizations had not been able to meet this need; the subnormal mentally are now taught in “ungraded” classes and with astonishing results. The

School for
Cripples

School for
the Blind

Ungraded
Classes

“unfit” are being made to excel the normally fit. In all these ways the city has become a ministering angel to children whose chance had been cut short. It should be stated, however, that the number of these special classes for the anemic, the tubercular, and the backward are entirely inadequate.

Playgrounds
and Recreation
Centers in
Parks and Piers

In addition to what the Board of Education is doing, playgrounds have been opened in the public parks, recreation centers on public piers, and concerts for the people are given by the city on piers and in parks.

Magnitude of
the Problem

The magnitude of the city's problems is reflected by the work of the Board of Education. The paper consumed annually by school children at their desks would cover seventy-seven thousand city lots. They require annually one and one-half million books, maps, and charts. In 1908 the investment of New York City in school properties amounted to the enormous figure of \$103,825,895 (14), while the expense for the maintenance of public education was \$28,289,860 (15), a per capita charge of \$6.52 (16), which is more than the city spends for both fire and police protection, or for health conservation and sanitation, charities, hospitals, correction, recreation, libraries, art galleries, and museums combined. Despite these enormous investments, the city is not meeting the need—an illustration of the vastness of all social tasks in great cities. In 1910 there were over fifty thousand children of

school age who could not be accommodated for full day instruction. (September 30, 1911, the number was eighty thousand eight hundred and twenty.) The tendency of the people to migrate is reflected by the large number of transfers in the public schools. The estimated number of admissions, transfers, and discharges in the public schools of New York City for the current year is over one-half million.

MINISTRY TO POVERTY BY THE MUNICIPALITY

While it is the duty of the strong to bear the infirmities of the weak, only the few volunteer, while many attempt to escape every burden. The effort of men financially strong to escape so far as possible their share of the burden of taxation, is but one illustration of this. It is no wonder then that it is difficult to provide, through voluntary aid, for the helpless young and the dependent old, or for the exigencies of disease and death—burdens which multitudes of the poor cannot bear for themselves. Lecky, in his "History of European Morals," says that Christianity for the first time made charity a rudimentary virtue. The church took up these burdens and induced the strong to share the burdens of the weak. It is a triumph of the church that a rudimentary Christian virtue should have laid such hold upon the city as to be incorporated into its statutes.

A Christian Virtue
Incorporated
into Law

Now the modern city bears many of these burdens

Task of Public Charity cheerfully without question. According to the Bureau of Census, every large city is meeting enormous expenses of this sort. Cities having a population of three hundred thousand, in 1908, expended in public charity \$22,349,304 (16), a per capita charge of \$1.16. (17) The dependent poor are cared for in public institutions (the most of the cities do not give out-relief—relief at home).

Scope of Public Charity The feeble-minded are not only cared for, but they are trained, and many become self-supporting. The wayward are put into institutions, and the attempt made to reform them. Helpless and hapless children are tenderly cared for despite the sins of their parents. The destitute poor are buried at city expense, and have Christian burial at the expense of the church. Even the able-bodied are aided temporarily in lodging-houses in the hope that temporary relief may restore them to self-support.

The city is not alone in bearing the burdens of the poor, as will be pointed out in a later chapter. Here too, there is opportunity and need of the interrelation of private, church, and public service.

Church Influence in Public Charity The hospitals were once church institutions; later the support of some was assumed by the State or by the municipality. The need of lodging-houses was first recognized in New York City by St. Bartholomew's Episcopal Church and by the Charity Organization Society. (18)

Public Baths The city government ministers to poverty in a more general way in the establishment of municipal

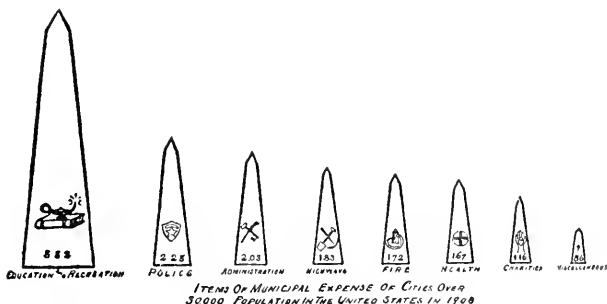
bath-houses. The gradual extension of the benefits of improved sanitation is responsible for the general use of the bathtub, but there are even yet whole sections of the city, like Chinatown, for example, and thousands of houses, that know no bathtub. A child dirty and uncomfortable came to a church sewing-school. The missionary in charge gave her a bath. A few days later she came bringing her grandmother, and said: "My granny has been in America five years and ain't had a wash all over yet." There was no public bath in that city. Accordingly, the city has assumed to look after the cleanliness of its people by establishing bath-houses so that hundreds may have the blessings of soap and water. Yonkers and Chicago were the first cities to establish public baths, while the church took the lead in some cities,—for example, the Bethlehem Institutional Church in Los Angeles. The Boston Bath Commission reports: "A marked decrease in juvenile arrests during the ten years, and that the work of the bath department has been the greatest single agency affecting this vital improvement in public morals."

Increased Tax Rates

Progress in social reform through the municipality means increased burden-bearing by those able to bear burdens and by some who are not. Social-welfare work in cities is expensive, though not so expensive as crime. The expense must be borne

Cost to City of
Social Service

by the city as a whole. Real-estate interests are fond of pointing out the cost of vacation schools, public playgrounds, music in the parks, baths, and tenement-house reform. Benjamin Kidd says: "It may be noticed that the characteristic feature of this (social) legislation is the increasing tendency to raise the position of the lower classes at the expense of the wealthier classes." (19) Canon Ede



says: "We cannot bring within the reach of the masses much of the brightness and joy of life which they do not now possess without great cost; we cannot level up without to some extent leveling down. In plain words, the removal of many of the evils of our time means higher rates." (20) Unquestionably the rather alarming increase in the cost of municipal government, referred to in Chapter I, is due in part to this cause. This should be borne in mind in comparing the present cost of city administration with that of former years. The per

capita cost of such welfare work by all the people, for all the people who need it, is indicated by the foregoing table of municipal expense in all cities of over thirty thousand.

Shall Bounds be Set to Municipal Service?

How far, we may well ask, should the municipality extend its ministry to the poor? It is conceded that the work of the Board of Education must be extended and probably broadened. There were in 1910, for example, less than twenty-five thousand registered in the eight hundred and fifty public kindergartens in Greater New York, while, according to the last census, there are two hundred thousand of kindergarten age. It is only to the relatively few then that the blessings of the kindergarten have been given. In 1910 there were thirty vacation schools, in which there was an average daily attendance of eighteen thousand five hundred and four. There were two hundred and fifty playgrounds and thirty-six recreation centers. But what of the many who applied and were denied admission; and what of the large districts where many thousands could not so much as find an open school-house door to which to apply? As for the utilization of public-school buildings the year round for social work, little has been done, but enough to show the desirability of the plan. Superintendent Maxwell, in his latest report, urges that the strongest possible effort should be made to get sufficient

Work of Public
Schools Needs
Enlargement

funds "not only to extend our system of summer vacation schools, but to open our school playground and gymnasium every afternoon throughout the year." (21) The six hundred thousand children who are turned loose upon the streets each afternoon are our petitioners. As there are so few play-centers, why may not the city set apart certain streets for play, with necessary restrictions imposed? There are safe and sane games even for a city street, especially under supervision, as pointed out by Dr. Luther H. Gulick and others. Fifty per cent of the area of the built-up section of New York is roof space. The municipality may well demonstrate, on a larger scale, the value of roof space to the child.

Limited
Industrial
Training

Much is made of the handicraft work in the public schools, but the most fortunate girl can get but one hundred and forty hours' (22) training in sewing in her entire course in the public schools of New York. Only about one-half of the girls over twelve are admitted for instruction in cooking. Only forty-nine per cent of the schoolboys are able to take manual training for lack of accommodations, and no boy can work in a shop at woodcraft more than two hundred and eleven hours in his entire course. (22) Shall the public schools

Need of
Vocational
Training

train children for the life that they must live, providing for the favored few a foundation for a broad culture and for the others vocational training, such as is done in one school?

Medical attention now given to children in the public schools is of great value, but it would be of far greater value if special instruction on the feeding of infants were given to "little mothers," and if a sufficient number of nurses could be employed to visit in homes, and if physicians were able to enforce their directions and to fill their prescriptions. More adequate provision should be made for the anemic and tubercular children.

Need of Medical Attendance

Probably one-third of the children of New York City are unable, through no fault of their own, to take full advantage of the instruction offered in the public school simply because they are under-nourished. For them the hundred million dollars invested in equipment, and the millions expended annually for maintenance, can have no adequate return. Spargo contends that "the vast majority of dull and backward children are dull and backward as a result of physical inferiority directly traceable to poor and inadequate feeding." (23) In other lands municipalities have faced this question and have decided that it is unwise to expend millions for education unless the children can be put into condition to receive its advantages. Children's breakfast and lunch-rooms have been opened at public expense in many cities.

Need of Food

Lunch-rooms

The city of Vercelli, Italy, for example, feeds all its children, as it educates all. (23) The experiment has been tried in Birmingham, England, where the intent is to feed only the practically

European Experience

starving. (23) In some German cities the plan is to feed children, imposing a small charge upon parents able to pay. In some Swedish cities the meal is served to all, irrespective of ability to pay. The Paris "Canteen System," by which the municipality serves a substantial meal for a small charge, has been very successful. While a majority pay, those who cannot are not turned away.

American Cities

Rochester and St. Louis, of our American cities, have tried this experiment, as have others in a small way, including New York City. Shall the city of the future feed as well as instruct its children? Now very large numbers of children, in New York for example, are given a few pennies with which to buy food at the noon hour. It goes to the "push-cart" man for candy, ice-cream, sandwiches, lollypops, or pickles—the stimulant of the poor child. If the city offered a meal, the money which the children have would be adequate.

Diseased
Children

The problem of underfeeding is as clearly related to health as to mental development. The ill-nourished child is a ready victim of disease. The child is "rickety" because he is ill nourished. Rachitis, the most common disease of children of the tenement, in itself seldom fatal, is responsible for the fatal issue of measles, whooping-cough, and other children's diseases. Whooping-cough and measles are not serious diseases for children of the mansion, to the ill-nourished children of the tenement they are tragedies. "In healthy children

among the well-to-do class the mortality (from measles) is practically nil; in the tubercular and wasted children to be found in workhouses, hospitals, and among the lower classes, the mortality is enormous, no disease more certainly being attended with so fatal a result," says Dr. Henry Ashby, an authority on children's diseases. (24) Spargo says poverty is responsible for the death of at least eighty thousand infants every year. (25)

Problem too Big for the Municipality

While the redemption of the city is in part a financial question, and citizens must be brought to a willingness to pay the cost, it is primarily a moral and a religious question. The city has worked out its physical redemption with some measure of success, but its moral victories have been clouded with defeats, and its religious redemption is far in the future. The city has not taken into account the balance of good and evil forces, such as those referred to by Doctor Devine and quoted in a later chapter. It has too often failed to get at the source of corrupt influences. "Federation," in commenting upon the long stretch of saloons and other destructive agencies in a certain district, and the relatively small number of schools and churches in that same locality, says: "Ideals of citizenship are minting themselves upon the minds of the people at the rate of seven saloon thoughts to one educational thought."

Need of
Regeneration

The moral redemption of the city can be wrought out. The city must gain a control over the saloons, the dance-halls, the evil houses, and learn to eliminate from the moving-picture shows their vicious elements. But the moral problem is too deep for the municipality, as such, to solve. The new American has lost his old restraints, and has not gained new ones. They may not be inspired by laws. It is conscience, not law, that must restrain him. In an address at the Astor Hotel, June, 1911, under the auspices of the Men and Religion Forward Movement, Commissioner of Accounts Fosdick said that from his intimate acquaintance with the evils of a great city, and his knowledge of redemptive agencies, he was fully convinced that there was but one cure, and that the slow process of individual regeneration. The municipality looks to the church.

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III

FORCES IN THE REDEMPTION OF THE CITY

FOR THE KINGDOM OF GOD

“O Christ, thou hast bidden us pray for the coming of thy Father’s kingdom, in which his righteous will shall be done on earth. . . We bless thee for the inspired souls of all ages who saw afar the shining city of God, and by faith left the profit of the present to follow their vision. We rejoice that to-day the hope of these lonely hearts is becoming the clear faith of millions. Help us, O Lord, in the courage of faith to seize what has now come so near, that the glad day of God may dawn at last. As we have mastered nature that we might gain wealth, help us now to master the social relations of mankind that we may gain justice and a world of brothers. . . Help us to make the welfare of all the supreme law of our land, that so our commonwealth may be built strong and secure on the love of all its citizens. Cast down the throne of Mammon, who ever grinds the life of man, and set up thy throne, O Christ, for thou didst die that men might live. Show thy erring children at last the way from the City of Destruction to the City of Love, and fulfil the longings of the prophets of humanity. Our Master, once more we make thy faith our prayer: ‘Thy kingdom come! Thy will be done on earth!’”

III

FORCES IN THE REDEMPTION OF THE CITY

PURPOSE OF THE CHAPTER

To show the great mass of altruistic effort in cities. To show the modern tendency to co-operate in efforts for social betterment. To show the value of individual initiative in the evolution of municipal government. To show the essential unity in all redemptive effort. To indicate the hopeful trend toward social redemption.

FAITH IN MAN

The effort to redeem the city is based on a fundamental optimism, whether the objective be social well-being, intellectual development, or moral and religious regeneration. Mrs. Simkhovitch, a leader in the settlement movement, says: "The settlement is based on the belief that the springs of beauty of character and of the best social development are to be found in the lives of our working people." (1) Our public-school system is based upon faith in the intellectual capacity of the average child—a faith abundantly justified. The very essence of Christianity is its gospel—good news—for the man who would climb. This fundamental optimism, or faith,

An Army of
Social Workers

has inspired a multitude of social workers to seek through personal or co-operative effort to help up their fellows. A great and ever-increasing army of social workers is seeking to promote the well-being or efficiency of man; some minister to his body; some to his mind; some to his social nature; some attempt to strengthen his will, others to elevate him through improving his environment. It is the purpose of this chapter to sketch in brief the part played by some of the more important of these agencies in the social redemption of the city.

ORGANIZED CHARITY

Social Interest

The evolution of charity organization societies in our great cities is distinctly modern, reflecting the social interest which has characterized the last generation and the transition from the individual to the social viewpoint.

The Salt has
Lost its Savor

There is little need of a charity organization in a well-organized, well-seasoned community, where men know their neighbors and follow Jesus Christ in ministering to a neighbor in need; but in communities where there is little salt that has not lost its savor, there can be little dependence upon neighborliness.

Nobody Cared

In a single issue of a reliable New York daily in July, 1911, these incidents are reported of an uptown district. "Vainly screaming for help, despite the presence of a frightened throng of hundreds of persons, a lone woman, holding behind her a

three-year-old child, stood in the pathway of two mad dogs in a Bronx street, and was knocked down by the brutes and savagely bitten." The other: "It was broad daylight," said Mr. Clelland in reporting the robbery, "and there were scores of pedestrians abroad. A citizen seemed as safe from attack as if he had been in the Waldorf-Astoria, when suddenly three men, who had calmly strolled across the street ahead of my rig, stopped short. One man seized the horse's head, and the other two took their places one on either side of me, and at the same time, presenting pistols, demanding my money." Like the priest and the Levite, men are too intent on the pursuit of their own way, and there is little sympathy between two strangers in a city crowd. "Though living amid a crowd, the townsman," says Canon Ede, "lives a more isolated and selfish life." A new neighbor, one who cares, must be brought "down" or brought "over" into such a community. This the Charity Organization Society has attempted to do.

A New Neighbor
Introduced

Had the church been alive to its opportunity; had each church, within a parish that was recognized as its appropriate field, rendered a broad community service based upon intimate mutual acquaintance; had there been such a co-operation between churches downtown, uptown, and suburban as to supply the lack of one—lack of leaders, personal workers, and funds—from the superfluity of others; had there been a sufficiently close, work-

Church Lost its
Opportunity for
Neighborhood
Service

ing understanding between all churches of whatever communion as to permit any church to profit by the experience of others in dealing with individual need or in community uplift; had churches and churchmen been able and willing to co-operate in general service through a federation of churches; and had the church been able to accept the social viewpoint, there would have been little need of a charity organization society; but the church failed to arise to the occasion.

Origin of Movement

Churchmen
in Charity
Organization

The charity organization movement dates in reality from about 1819, when Doctor Chalmers, in his parish at St. Johns, Glasgow, became convinced that miscellaneous almsgiving did more harm than good and, through the consent of the civil authorities, undertook to stop bestowal of alms and to institute a system of friendly visitation through a corps of workers who should aid the poor to help themselves. (2) In 1869, through the efforts of Edward Dennison, a son of the Bishop of Salisbury, a society was organized, called "The London Society for Organizing Charitable Relief and Repressing Mendicancy," popularly known as the Charity Organization Society. The first definite step in America was in Germantown, Philadelphia, in which Rev. Chas. G. Ames took the initiative in the formation of a charity association, but Buffalo was the first city in the States to produce, in 1877,

a full-fledged charity organization. Rev. S. H. Greene was leader in this movement. This society was to be a clearing-house for the charitable organizations of the city. Other cities followed: New Haven in 1878, Philadelphia in 1878, Cincinnati in 1879, Brooklyn in 1879, and New York City in 1882. The general purpose of these organizations was to organize and co-ordinate charitable work; to receive applications for aid, and to serve as a medium for bringing relief; to establish industries where opportunity should be given needy ones to work; to meet special need at times of public disaster; and to remove conditions that produce poverty. The leaders in the movement for organized charity were largely churchmen, many of them clergymen.

A brief sketch of the evolution of one such organization that has well-nigh run the gamut of human need will be not only typical of the others, but will indicate something of the multiplicity of the needs and the mass of effort that is being put into a multitude of related movements in all great cities. It would seem that men and women are on the alert to find a new opportunity to minister to a hitherto unrecognized need. So far has this tendency been carried that it may be said that every pain has become standardized and has its correlative in an organization. This sketch may be of value also in showing the place of individual initiative in the evolution of municipal government, and in re-

A Typical
Organization

flecting the large part played by the church as well as by churchmen in all these movements. To show this, it will be necessary to use more detail than in itself may be of interest to the ordinary reader.

The Charity Organization of New York City

The Charity Organization of New York City was established in 1882 as "a center of intercommunication between the various churches and charitable agencies in the city," in order "to foster harmonious co-operation between them and to check the evils of the overlapping of relief." (3)

Mendicancy One of the chief causes leading to the organization of charity was the wide prevalence of mendicancy. One of the first efforts of this organization was to suppress street begging. So great was the success of the initial efforts that it was reported in 1886 that "the most notorious professional beggars and tramps are now working for the city." (4) Whenever the society has had the full co-operation of the municipal government, great progress has been made. Society has been slow to learn *that a dollar given to a professional beggar is a dollar withdrawn from the forces that work for righteousness and added to the forces of unrighteousness.*

The effort to suppress street begging could not be carried far without it being recognized that there are men and women on the street whose cry should be answered. Accordingly, a "Wayfarer's Lodge" was established. The initiative was taken by volun-

tary organizations—the Charity Organization and by the Calvary Episcopal Church. Finally, under the reform administration of Mayor Strong, a municipal lodging-house was established, and the society “having fulfilled its purpose by leading to the establishment of a free municipal lodging-house,” discontinued its lodge in 1898. (5)

Lodging-house

In dealing with mendicancy, it was at once seen that there should be a test of the sincerity of those who professed to be willing to work, and there should be provision for their temporary relief and, so far as possible, through the labor of the recipient. “The first instance of initiative by the society in supplying lacks in the charitable resources of the city was the opening of the Wood-yard.” (6) It should be noted that the Calvary Episcopal Church had previously maintained a wood-yard. This activity is still continued, and has been conducted for the most part upon a self-supporting basis. Women may secure temporary work and be taught self-support in a laundry conducted by the society.

Wood-yard Test of Willingness to Work

Laundry

While the society has attempted at times to conduct employment agencies, it has not usually done so except for those who are handicapped through physical or mental or social unfitness. It is exceedingly difficult for a charitable or religious institution to conduct an agency with justice to the employer. It is easy to favor the man who is down at the expense of the man who is up.

Employment Agency

One of the first efforts of the society was in

Fresh-air
Movement

behalf of children. Contact with the poor revealed the need of a place where women could take babies for day outings. In 1886 Bartholdi Creche was established, which was later transferred to Edgewater, and became one of the well-known fresh-air institutions of the city. This is but one of a multitude of fresh-air agencies—over one hundred in New York City alone—through which babies or mothers, children, working girls, or convalescents are sent into “God’s out-of-doors” to get a new grip on life. The modern fresh-air movement dates from 1849, when the Rev. Wm. A. Muhlenberg, rector of the church of the Holy Communion, sent the sick and poor of his parish into the country for short vacations. The larger movement, particularly for children, dates from 1872, when the New York “Times” started a system of free daily excursions. In 1874 the first fresh-air societies were organized. The movement was given impetus by the work of Rev. Wm. Parsons, of Sherman, Pa., who, in 1877, took children from New York as guests of members of his congregation. This was the beginning of the Evening Post Fresh-air Fund, and later of the Tribune Fund which, during the first twenty-five years of its operations, sent nearly two hundred thousand children to the country for two weeks at a cost of nearly half a million, and nearly three hundred and fifty thousand mothers with babies for day outings. (7) The movement spread rapidly. It is estimated that about one mil-

lion two hundred thousand children and mothers are given outings annually by general societies, and probably as many more by church organizations.

The largest work of the Charity Organization Society is through its district offices, scattered through the city. Individual applications are made to these offices, and visitors are sent out from them. These district workers develop co-operation with churches and other charitable agencies within their district, and promote the general educational work of the society. It was the work of these district agents that first revealed the need of a new agency to stimulate saving among the poor. It was discovered that there was but one savings bank in the city that would accept so small an amount as one dollar—a sum too great for any child or mother of the tenement to think of getting together at any one time. Accordingly, a Penny Provident Fund was established, and, later, branches were placed in clubs, settlements, churches, and even in the public school itself. Through this agency thousands of poor people have been taught thrift, and have been able to meet emergencies through their own savings. In 1910, \$85,895.17 was received through the various branches of this fund, and a greater amount accumulated in savings banks through the transfer of accumulated savings from the Penny Provident depositories. A boy of nine was saving his pennies “to help me father when he’s stuck for the rent.” Two boys of twelve used

District Offices
and Individual
Ministering

Penny Provident
Fund

their savings to buy a Christmas turkey, which they hung on their own door hugely enjoying their mother's surprise. An Irish washerwoman, hitherto improvident, took the suggestions from her children; her first deposit was eight cents; she was soon saving dimes; when she had accumulated five dollars she became a savings-bank depositor; her dime savings increased to five dollars per month.

Provident
Loan Society

A similar step was taken in 1894 in the organization of the Provident Loan Society to aid the worthy poor to meet special emergencies. As an indirect result, the extortionate rates of pawnbrokers were reduced. The society employs over \$6,000,000 in its loans to the poor; a daily average of about \$40,000. The individual loans average about \$32.

Legal Aid
Bureau

Later, in 1876, the Legal Aid Society was organized to protect the interests of the poor from unfair contracts, unjust conditions of labor, and untrustworthy lawyers.

Opposed to
Out-relief—Coal,
Eye-glasses,
Lunch-rooms

The Charity Organization Society has used its influence against all forms of out-relief by the city, holding that so far as there is need in homes, it should be met by voluntary associations, and that it is dangerous for the city to become an almoner. For example, it opposed the free distribution of coal by the city, and through its influence all outdoor relief, except pensions to the blind, was prohibited by the Greater New York charter. Similarly it urged against the establishment of free

breakfast or lunch-rooms by the Board of Education and the free distribution of eye-glasses to school children—"In view of the admitted ability of parents in the very great majority of cases to take care of their own children, and in view of the demonstrated ability and willingness of dispensaries and charitable societies to provide for all whose parents have not this financial ability." (8)

Constructive Charity

The most important work of such an organization is in improving conditions that affect the life of the poor. From the beginning, it has been active in tenement-house reform, and through its Tenement House Department has aided in enforcing existing laws, has checked vicious legislation, has thought out methods of practical reform, and popularized the cause. It helped to create the municipal Tenement House Committee, through which great permanent advance has been made. The society's committee on the prevention of tuberculosis has done important work in research to ascertain the social effect of tuberculosis, in educational propaganda—even using the back of streetcar transfers—in stimulating public and private provision for the care of consumptives, and in giving direct relief to families affected by tuberculosis. Its work has been done not simply within the city, but in the State Legislature and in aiding in the national campaign against tuberculosis.

Permanent
Reforms by
Tenement House
Committee

Tuberculosis
Committee

Kindergartens,
Day Nurseries

The society has related the work of day nurseries and the kindergartens. Unquestionably, one of the most beneficent institutions of the city is the day nursery, which gives proper care and food to the children of working women who are obliged to leave to others the care of their children. There are listed in the last directory of the society ninety-three day nurseries operated in New York City, many of them by churches.

Homes for
Homeless and
Defectives

The society has sought to relate properly to each other and to the municipality, homes for foundlings, orphans, the aged or the defective. According to its latest directory there were one hundred and seventy-eight institutions of this sort in New York City, through which the municipality, organizations, or churches are expending annually a very large sum.

Vast Extent of Organized Relief

The extent and variety of organized charity shows both the American genius for organization and the modern sympathy for the helpless. The extent of personal service that is being rendered through these various institutions, and the amount of money that is required to support them, must be taken into account in estimating the reserve strength of the churches or the generosity of their leaders; for the cost of these institutions is very largely upon the church people, and tends to limit very considerably the amount of money available for distinctly

religious organizations. Unquestionably, it would have been much better from a religious point of view if the churches had arisen to their opportunity of leadership in benevolent and charitable work, as will be pointed out in a later discussion on the Federated Church.

THE SETTLEMENT METHODS

Organized charity and the settlement are complementary institutions; the one emphasizes the social, the other the individual; the one looks to the perfecting of society, the other to the advance of the individual in society. The one takes a world view, the other a neighborhood view. The settlement seeks to purify a single street or limited neighborhood, and the charity organization to establish forces that shall lift the whole city, and through the city affect the world.

Founding of the Settlement

The constant recoil of culture from the common and the criminal has left communities calling loudly for the advent of a neighbor. The call has been answered to a limited degree, though very imperfectly, by the establishment of neighborhood centers, where men and women who desire to share the lot of the less favored may live and exercise a spirit of neighborliness. The settlement too is an institution of this generation, though somewhat similar institutions were established earlier. For

example, Frederic Denison Maurice, in 1860, utilized in his working men's college the leisure hours of Cambridge graduates. Through the influence of the historian, John Richard Green, in 1867, Edward Denison made his home among the poor in East London. In 1875 Arnold Toynbee spent his summer vacation in assisting Rev. S. A. Barnett at St. Jude. In 1883 Mr. Toynbee died; but two years later, through Canon Barnett, Toynbee Hall, the first university settlement, was founded by Oxford men. In 1889 the settlement movement was started in America. The College Settlement was the first, but at about the same time the University Settlement of New York and Hull House of Chicago were founded. (9)

The First
Settlement

Settlements
Defined

Miss Ada S. Woolfolk defined settlements as "homes in the poor quarters of the city, where educated men and women may live in daily personal contact with the working people." (9) Mrs. Simkhovitch says the heart of the settlement is its simple home life, without which the settlement is devoid of that spirit that alone can render it permanently useful in the neighborhood. (10) According to Jane Addams, the settlement "is a sustained and democratic effort to apply ethical conviction to social and industrial conditions in those localities where life has become complicated and difficult." (11) In many settlements the most of the workers do not live on the field, and indeed in many they all live at a distance. "The settle-

ment," Miss Addams continues, " aims in a measure to lead whatever of social life its neighborhood may afford, to focus and give form to that life; to bring to bear upon it the results of cultivation and training; but it receives in exchange for the music of isolated voices the volume and strength of the chorus. . . It is an attempt to relieve at the same time the overaccumulation at one end of society and the destitution at the other." (11) "For a settlement is primarily a stimulus, and only secondarily an institution," says Mrs. Simkhovitch. (12)

The Settlement's Task

The settlement has sought to supplement other institutions. It has established kindergartens because the public school has not even yet provided adequately for young children; it sustains day nurseries because mothers who must earn their own bread are forced to leave their young children to others; it provides recreation for young people, which the crowded tenement home cannot give; but its chief reliance is upon the character contact of the stronger with the weaker. Its work is based upon faith that the good is as communicable as the evil; that God has made lives responsive to one another; that heart responds to heart as chord to chord in a musical instrument; that there is a spiritual reciprocity growing out of contact of class with class, which produces mutual confidence

Settlements
Supplement Other
Institutions

Depends on
Personal Influence

and respect, and provides for the exchange of the best that the heart affords.

Daily Life in
Settlements

Mrs. Simkhovitch, in her second Annual Report, has given this charming picture of life at the Greenwich Settlement: "Our relation with the neighborhood is an easy, natural, and responsive one. Situated as we are on a small block, we hear much of the ins and outs of daily experience which do not drift beyond the confines of a single block. We are often able to help our neighbors from being in such close contact with them. We are constantly going forth patching up family differences, helping boys to get a job, seeing that truants go to school, reporting violations of the tenement-house law, taking children to dispensaries, looking up legal points, getting tired mothers sent away to the country; in these little ways bearing our share of the neighborhood life of mutual helpfulness. It must be as true as that to know the flower in the cranny is to know something of the processes of the universe, so to know Jones Street is to know human life in its struggles in a great city. Here in miniature are all the ethical, social, and municipal problems of New York." (12)

Settlement Normally Religious

Religious
Neglect

Some settlements have made the great blunder of attempting to divorce social life from the religious life—to get pure water from the springs of character without recognizing that God is the secret

source of these springs. If the dependence of the settlement is upon heart-to-heart contact, it should be recognized that there cannot be very close nor prolonged contact without the profoundest aspirations of the heart being revealed. There is nothing in the settlement method that precludes the religious, though many settlements have been founded on a non-religious basis. The settlement has to a degree neglected one of its greatest opportunities—Religious Settlement the opportunity to teach the church and the school the common ground of religious life and faith. It should be able to demonstrate that religious foundations need not be sectarian. A few settlements are giving a particular demonstration of this truth; for example, the Christodora House and Union Settlement in New York City. Other settlements have definite denominational affiliation, and do not find that their opportunity for social service is thereby limited. Dr. Josiah Strong is right in saying: "For the social settlement to neglect the spiritual is even a greater blunder than for the church to neglect the physical." Moreover, the settlement is dependent upon religion for its motive power, as Benjamin Kidd has so forcibly pointed out, is true of social progress in general. McCulloch, in the "Open Church," says of the social movement in London: "Nearly all the social movements that were not based on religious motives perished; while the religious movements that adopted social methods experienced a new birth,

and are now enjoying a period of great prosperity " (1905). (13) The settlement is normally religious because life is normally religious.

SALVATION ARMY

A Social Force
on a Religious
Basis

Another of the great redemptive forces of the city is the Salvation Army. It is a great social force because it is primarily a religious force. No mere social institution would dare attempt its task. Religion is the only sure rock to put down in the swamps in which it builds. The superstructures which it has reared for a quarter of a century have evidenced the strength of the foundation. We are just now concerned with the army chiefly as a social force. President Taft has said: "I believe that your experience in dealing with the slums of great cities and your practical methods of charity are of the widest usefulness." The tribute of W. B. Craig is deserved: "The work of the Salvation Army in the past has placed it in the front rank of organized charities of to-day." Arnold White, the prominent English student of city problems and author, says: "It is a large field, and there is room for many plows; but the Salvation plow turns a deeper and a larger furrow for the same money than its companions in sociological agriculture."

Organization of the Army

Organization

Like the settlement movement and organized charity, the Salvation Army is an institution of this gen-

eration. Its broad and deep humanity reflects the spirit of the age in which it has grown. "Thirty-three years ago all our brass bands and institutions were under my hat," the writer heard General Booth remark. The advent of the army in America was in 1880 in an old chair factory in Philadelphia.

It is one of its street evangelistic services that first attracts our attention. It would be difficult for one at all familiar with city life to escape some acquaintance with one of its one hundred and seventy-three thousand and ninety-two open-air services in America, chiefly in the larger cities. These are its points of contact with the flotsam and the jetsam of the great city. Its soldiers are out to gather from the human driftwood.

Its purpose is primarily to reach the souls of the men and women; but how can a man who, without food, has walked the streets for three nights in the face of a winter's blast, heed a spiritual message? So they feed him; he is filthy, then he must be cleaned; he has no place to go, then he must be sheltered; but no shelter would be large enough to cover all the men who would respond to indiscriminate charity, so the one test is applied, "Are you willing to work?" Thus there have been brought into being restaurants and lodging-houses and industrial homes, where the "won't-works" can be sorted from the "can't-get-works." But these industrial homes are to help men toward industrial independence, therefore there are employment

Street Services

**Social Work
Grew Out of its
Religious Purpose**

**Restaurants,
Lodging-houses,
Employment
Bureaus,
Rescue Homes**

bureaus through which last year permanent employment was found for some sixty-five thousand men and for five thousand women. But other institutions are necessary in its ministry. There are women who are so fallen that even the grace of God does not save them unless it has time to work, and so these women are put for months in a rescue home. Children must be ministered to, so there are fresh-air institutions and orphan asylums. A mother has lost her wayward son or daughter, and so there is a lost and found department, through which the lost have been found. In the slums there must be a house-to-house ministry. Men, and women too, are in prisons; they must not be forgotten. A messenger goes from prison cell to homes of wretchedness in a ministry of mercy, and in the effort to bring the criminal to self-respect and self-maintenance.

Sought and
Found

Use of Wastes

The Salvation Army has proven its ability to use the wastes of an industrial age—waste material, broken chairs, old toys, old tools and instruments, cast-off clothing, waste of whatever sort. But it has used to even greater purpose waste bits of humanity—the socially, physically, and morally unfit; its ideal is the survival of the unfittest. Waste materials are turned to the account of waste beings. Success in the first process is an achievement of industry, but the latter is a transcendent process understood only by Him who is that force which works for righteousness in the affairs of men. It is that

Power which has wrought the second birth of the many "twice-born" men—men rescued from their careless surrender to the present joy, from uselessness, wantonness, and destructiveness by the power of God in Christ—a *dunamis* which proves more powerful than dynamite.

Our purpose here is to call attention to the creation of social dynamos. What institution could not use the pick of the colleges for social service, but the Salvation Army transforms the driftwood of the city slums into social workers. It is significant that when the Salvation Army undertook social service the workers were drawn from Cherry Hill, one of the worst districts of New York City.

The Salvation Army is charged, and perhaps justly, with weakening the hold of the church as an organization upon the masses through its failure to emphasize the church as an institution through which the services of its converts may be utilized, and especially through holding its men to an army post rather than encouraging their active participation in church work. What matter, it is said, what the institution! If the army is a more potent force than the church in individual regeneration of outcasts and in the social redemption of slums, why should it not hold its converts for its own work? One may not lightly discredit an institution which has been such a factor as the church in the progress of humanity, not to mention its divine foundation. We shall hope to point out that the church

Wreckage as
Rafts of Safety

has by no means spent its force or fulfilled its mission. However, officers of the army would disclaim that it is its purpose to discredit the church, or that, indirectly, its work has this effect. Moreover, many of the best workers of the church were army recruits. It must be granted that the aloofness of the army from the church and from other institutions tends to make the army a class institution. There is no such intermingling of classes in the Salvation Army as there is in many settlements and in some churches. Quite aside from these criticisms, the Salvation Army is justly honored for its work's sake.

A Class Institution

YOUNG MEN'S CHRISTIAN ASSOCIATION

Social Forces

Both the Young Men's Christian Association and the Young Women's Christian Association are factors to be reckoned with in the redemption of the city. The Young Men's Christian Association as a social force dates from about 1870, though it has been only within the last twenty-five years that its social work has taken form and come to be a factor in the social redemption of the city.

Boys' Work

Responsive Lives

The Association recognizes by its work the truth of ex-President Roosevelt's statement: "If you are going to do anything for the average man, you have got to begin while he is a boy. The chances of success lie in working with the boys, and not

with the men." There are more than one hundred thousand boys in Association membership, chiefly in cities. In the larger cities separate buildings are dedicated to the boys' work. The first hold is often through the physical department, which provides scientific body-building through gymnasium, calisthenics, and games. Instruction is given in right living, particularly in reference to diet, bathing, sleep, recreation, and sex hygiene. Some two hundred and seventy thousand boys appreciate these opportunities.

Contact with these boys soon makes it evident that if left unaided many of them would join the ranks of the unskilled and become a social problem. Accordingly, vocational training is provided to prepare them to do some one thing well. A training of a more informal sort is given through the reading-room and through the many clubs and classes. In some Associations Saturday night entertainments are given. In one Association five hundred street boys attend these gatherings. The musical organizations have a strong hold. Nor are the boys forgotten when they begin work. Throughout this contact with the growing boy, attention is given to his religious training which, for the most part, must be of an informal character, enforced by weight of Christian personality rather than by definite instruction.

Educational
Advantage

Industrial Workers

The Young Men's Christian Association is seeking a wider contact with industrial workers in the

Co-operation with
Labor Unions

great cities. An approach has been made to the labor unions. One Association holds meetings jointly with the local labor unions upon the general theme of church and labor. Such attempts at securing unity might be multiplied. Others co-operate with the unions in fighting tuberculosis; in the employment of trained nurses for visiting the sick; in giving lectures on sanitation and hygiene, short talks on health and first aid. Other Associations co-operate with unions in a more general way. Often the men are brought together in working-men's meetings. The well-equipped reading-rooms are appreciated by industrial workers, especially the technical periodicals for the various classes of workers; the printed matter concerning civic and industrial problems also are prized. Multitudes of wage-earners, forced to take up regular employment at an early age without either technical or general mental training, find themselves incapacitated to fight in the ranks of specialized workers. For those who are unable to find work through the regular channels, the Association is frequently able through its employment bureau to secure positions which may be filled by the men temporarily unemployed. Perhaps the largest work of the Young Men's Christian Association along social educational lines is in meeting the needs of these men. These educational courses are of a high order, and are taken by many thousands who are anxious to make up for past neglect. Looked at in these directions thus men-

Employment
Bureaus

tioned, it would be difficult to overestimate the influence of this agency.

Foreign Approach

Contact with labor unions and with the industrial problem in general brings the organization into relation with foreigners. The need to teach English Classes foreigners English has been recognized by over one hundred and fifty Associations, in which some six thousand are studying English. This department brings men of culture and training, frequently the best type of college students, in touch with their fellows of other races and of other conditions. One teacher of such a class says: "It gives me an insight into the habits of foreign workmen, and helps me to realize that they really are my brothers." Another, "It broadens my views and teaches me a whole lot about the 'other half' which I otherwise would not have known. I talk to the men individually on religion and other subjects, and learn what they really think." The Young Men's Christian Association through such work is aiding in the amalgamation of races and classes. Both the trained and the untrained, the man who has and the man who has not, have come to say, "A man's a man for a' that."

The religious approach to industrial workers and Religious Work to foreigners can be made more readily by an institution that stands for body, mind, and spirit development. The Young Men's Christian Asso-

ciation is not unmindful of its religious opportunity, though it is somewhat in danger of losing its religious purpose in the multiplicity of its social work.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION

The Young Women's Christian Association has discovered, according to its reports, that from fifty per cent to seventy-nine per cent of women in our great cities between the ages of sixteen and twenty are employed outside of the home, many of them at unskilled labor. Girls from fourteen to sixteen years old are also employed. The most of these women wage-earners have been forced into the economic struggle ill equipped. Only a small percentage ever saw the inside of a grammar or high school, and few have had technical training. Some of them seek special training in later life in evening schools of the Board of Education, but there are many who cannot adapt themselves to the requirements of the city schools. One hundred and forty-two Associations had enrolled some thirty-five thousand women and girls, more than half in the household arts.

Care of
Working Women

The Unemployed

The unemployed woman in the great city is especially helpless. The Associations seek, through their employment bureaus, to place workers. They safeguard the moral and social life of working girls and women by offering the advantages of working girls' homes and women's hotels; providing recrea-

tion and outside activities. All of this tends both to the moral stability and increased efficiency of these working women.

Special attention more recently has been given to girls in shops and factories. It has been found that the noon rest hour gives a special opportunity for helpful personal contact. In some instances lunch-rooms for these workers have been provided.

A new department especially for industrial workers has been opened, and is being developed with vigor—English classes for foreign women. These classes give opportunity for the contact of class with class and of race with race.

Like the Young Men's Christian Association, the Young Women's Christian Association is distinctly a religious organization, seeking the religious culture of the individual and recognizing that it is only through the religious impulse that permanent character growth may be realized, though it too is in danger of being lost in the machinery of its organization.

DIVERSITIES OF OPERATION

We have mentioned but a few of the great number of agencies that are working with zeal and with no small degree of intelligence for the city's redemption. At the opening of the Congestion Exhibit in New York City, Justice Hughes, then governor of New York, said that his contact with a great number of men and women who were work-

Justice Hughes
Quoted

ing unselfishly for social betterment had been the pleasantest feature of his work at Albany.

While in homes of poverty there are "Madonnas of the washtub," and side by side with the vicious, sharing their home life, there are characters of singular purity, such, for example, as a young woman known to the writer, whose father, mother, brothers, and sister were confirmed drunkards; but she a woman of singular purity and strength, a teacher of force in one of the great mission schools. While experience teaches that the exceptional man may rise above almost every difficulty, the average man, and of such we must think, is almost sure to go down if a burden too heavy is put upon him, or he is placed in too great temptation. Moreover, while the average man may be able to bear the average strain of his life, he will fall in an emergency if a helping hand is not extended. If a neighbor may not be depended upon to give this helping hand, organizations that will must be maintained.

Lilian Brandt says: "While workers in the society (the Charity Organization Society) are not indifferent to the need in the individual, there is ever present, as the foundation of its policies, a conviction that if the conditions of living can be improved; if reasonable opportunities for employment, saving, and self-support can be assured; if the public health can be protected, and the administration of those public departments which have to

The Test—What
Burden, What
Temptation May
the Average
Man Bear

do more directly with the welfare of the poor can be carried on with honesty and efficiency; if justice can be secured for the individual by even-handed and considerate action of courts, police, and correctional institutions; if the social forces which directly undermine character, those which break down physical health and vigor, and those which tend to lower the standard of living, can be controlled, then there will eventually be little need for relief, and it will be possible for the charitable impulse to find ample scope on a higher and more satisfying plane."

Modern Charities'
Object

Those who are permitted to work on the "higher and more satisfying planes" should give all honor to those who are willing "to serve tables," that men and women and little children may be the more free to breathe the pure air, to look into the open heavens, and to hear His voice without being deafened by the barking of the wolves at the door.

NOTES OF REFERENCES

1. Report of Greenwich Settlement, 1903.
2. "New Cyclopedia of Social Reform," p. 157.
3. Quoted from the History of its Charity Organization Society, p. 15.
4. Quoted from the History of its Charity Organization Society, p. 22.
5. Quoted from the History of its Charity Organization Society, p. 47.
6. Quoted from the History of its Charity Organization Society, p. 22.

7. "New Cyclopedia of Social Reform," p. 526.
8. "History of the Charity Organization Society," p. 51.
9. Johnson Encyclopedia, quoted by "Cyclopedia of Social Reform," p. 1106.
10. Report of Greenwich Settlement, 1903.
11. "Philanthropy and Social Progress," pp. 19-30.
12. Report of Greenwich Settlement, Second Annual Report.
13. "Open Church," p. 28.

IV

CHRISTIANITY AS THE SOCIAL DYNAMIC

FOR EMPLOYERS

“We invoke thy grace and wisdom, O Lord, upon all men of good will who employ and control the labor of men. . . Since they hold power over the bread, the safety, and the hopes of the workers, may they wield their powers justly and with love, as older brothers and leaders in the great fellowship of labor. . . When they are tempted to follow the ruthless ways of others, and to sacrifice human life and health for profit, do thou strengthen their will in the hour of need, and bring to naught the counsels of the heartless. . . Give us men of faith, who will see beyond the strife of the present and catch a vision of a nobler organization of our work, when all will still follow the leadership of the ablest, not in fear, but by the glad will of all, and when none shall be master and none shall be man, but all shall stand side by side in a strong and righteous brotherhood of work.”

IV

CHRISTIANITY AS THE SOCIAL DYNAMIC

PURPOSE OF CHAPTER

To consider the extent of social discontent. To consider the basis of this discontent. To consider the justice of the case against the church. To consider the power of Christianity as a force in social redemption.

THE SOCIAL UNREST

The church deplors the lack of conviction of sin, recognizing that it is only as men feel their need of redemption that they will seek a redeemer. However much the individual may lack a sense of need, there is a deep sense of social need. On the part of the strong is a deep solicitude, a "burdening sense of social maladjustment"; on the part of the suffering a bitter hatred; and on the part of the masses an unrest and discontent, though quite undefined. While the trend of social progress is unquestioned, and while it should be recognized that every age has its quota of those who desire to see the "ups" down and the "downs" up, no one in touch with the spirit of the times can doubt the sincerity of much of the prevailing discontent.

Sense of
Social Need

Shailer Mathews says: "There is a determination to obtain social betterment that is not superficial, but sincere, and ever passionate" (1), and he adds: "There is a passionate sincerity in the literature of both Socialists and the labor unions which compels respect." (2)

Leaders in the Social Unrest

Doubtless, Socialists and the labor unions are the principal agitators, but not infrequently are the voices of students of social questions and of social workers heard in earnest protest. Dr. Thomas Hall says: "The intelligent modern preacher can hardly busy himself seriously with the definite formulation of a Christian rule of conduct without starting back almost aghast at the hideous contrast between the ideal and the actual. He must become a critic of the existing social organization." (3) Doctor Huxley compares the poor man of to-day with Prometheus of old. "What profits it to the human Prometheus that he has stolen the fire of heaven to be his servant, and that the spirits of the earth and the air obey him, if the vulture of pauperism is eternally to tear his very vitals and keep him on the brink of destruction?" (4) More temperate and more nearly true are the words of Benjamin Kidd: "We seem to have reached a time in which there is abroad in men's minds an instinctive feeling that a definite stage in the evolution of Western civilization is drawing to a close, and

Disparity
between
Ideal and
Actual

Pauperism

Impending
Change

that we are entering on a new era. . . On every side in those departments of knowledge which deal with social affairs, change, transition, and uncertainty are apparent." (5) Émile de Lavelaye may seem to discount the achievement of the past and speak lightly of the sacrifice of the fathers, but he strikes the keynote of the discontent of the laboring man when he says: "It is a grand thing to be free and sovereign, but how is it that the sovereign often starves? How is it that those who are held to be the source of power often cannot, even by hard work, provide themselves with the necessaries of life?" (6)

The crux of the discontent is a very general feeling that in the social progress of the last generation—the progressive conquest of man over nature, the enormous gains in wealth due to machinery, and the boasted savings of great combinations—the laboring man has not shared equitably in the progress, and that many even hunger for bread.

Democracy
Limitations

The Charge Against Society

When we ask Socialists and the labor leaders to be more specific in their charges against the social order and against the church, they reply: That the present ownership of the means of production is unjust; that the present method of distributing the results of labor is inequitable; that the capitalists are taking an unfair proportion of the product, and by virtue of the strength which they have vir-

Inequity

tually stolen, are oppressing labor and denying its just demands.

The Charge Against the Church

Their Protest They allege: (*a*) That the church has taken the part of the capitalist; (*b*) that it cannot be trusted to occupy a neutral position in conflicts between labor and capital; (*c*) that it is subservient to men of wealth; (*d*) that it does not give its influence to democratic movements, but lines up with aristocratic tendencies; (*e*) that it is exclusive, made up of the well-to-do, and gives no proper recognition or fellowship to the poor; (*f*) that the church leaders have counseled allegiance to the "simple gospel," which is interpreted to mean that ministers shall not attempt to deal with practical issues; and (*g*) that they have been indifferent to the pleas of labor leaders.

Their Plea They have a right, they say, to expect from the church: (*a*) An appreciation of their needs and of the issues that they raise; (*b*) impartial judgment in all contests between the employer and employee; (*c*) some attempt to correct existing abuses; (*d*) the moralization of the employer—that he should have a keen appreciation of the value of human life and concede the right of employees to live under conditions that make for human happiness; (*e*) the socialization of the working man—that he may live and work under conditions that develop the best human instincts and that foster the spirit of brother-

hood; (f) that the church revise its conception of sin and salvation, considering a sin against the rights of others as heinous as personal sins. (7)

The essence of the complaint against the church is given by F. Naumann: "Social democracy turns against Christ and the church because it sees in them only the means of providing a religious foundation for the existing economic order." (8)

FOUNDATION OF THE PREVAILING DISCONTENT

There is a general feeling among church people that wages are in general equitable, that with due prudence the average laboring man can be more than comfortable, and that in general discontent is unjustifiable. This feeling is due too much to lack of knowledge and want of thought.

Severe Industrial Condition

Consider a few conditions taken quite at random that affect the life of our working people. The Federal Council of the Churches of Christ in America appointed Chas. Stelzle, Josiah Strong, and Paul Kellogg to investigate the charge of the steel workers of South Bethlehem, Pa., that the church had taken an unfair attitude toward them in their strike. They found, according to their report, that twenty-eight per cent of all employees worked regularly seven days in the week; that four thousand seven hundred and twenty-five worked twelve hours a day; that four thousand two hundred and three

The Case of the
South Bethlehem
Steel Works

worked from ten and one-half to eleven hours, with but one-half day off on Saturdays.

The
Pittsburgh
Survey

The Federal Council's Commission on Church and Social Service reported to the churches through the council that the Pittsburgh Survey revealed that in the steel mills of Pittsburgh the twelve-hour day prevailed; that twenty per cent of the employees, or about fourteen thousand men, worked twelve hours a day seven days in the week; that fully sixty per cent of all employees were classed as unskilled, and were paid at sixteen and one-half cents an hour; and that an investigation of living conditions showed that the wage actually paid to unskilled laborers in the steel mills was not a living wage. A moment's reflection on wages and cost of living will convince one as to this.

Conclusion of
Federal Council
Commission

They conclude: "It is manifest that an industry which, employing its laborers six days in the week, compels them to work twelve hours out of the twenty-four, does not give to those employees a proper opportunity for sane and healthful living. Family life, intelligent social intercourse with one's fellows, are impossible under such conditions, and the laborer not only is not encouraged to develop upward, but, by the conditions of his labor, is held in an inferior and degraded condition, with no chance of development. Such a condition is, we believe, contrary to the dictates of the religion of Christ and a menace to the well-being of the State." (9)
While such conditions are not typical of the life

of the wage-earners in America, they are far too frequent among industrial workers.

Dishonest Work

Another reason for the discontent which we cannot enlarge upon is stated clearly by Professor Rauschenbusch:

“The existence of a large class of population without property rights in the material they work upon and the tools they work with, and without claim to the profits resulting from their work, must have subtle and far-reaching effects on the character of this class and on the moral tone of the people at large.

“A man’s work is not only the price he pays for the right to fill his stomach. In his work he expresses himself. It is the output of his creative energy and his main contribution to the common life of mankind. . . Much of the stuff manufactured is dishonest in quality, made to sell and not to serve, and the making of such cotton or woolen lies must react on the morals of every man that handles them. There is little opportunity for a man to put his personal stamp on his work.” (10)

Living Conditions

Living conditions in our great cities put an unequal burden upon the laboring man. Mayor Gaynor’s Commission on Congestion of Population in New York City reported conditions that are both

intolerable for the poor man and a menace to the city. They reported that in 1910 there were one hundred and five blocks in Manhattan having a density of over seven hundred and fifty to the acre; that many apartments and rooms have from three to five persons to a room, frequently including two or more lodgers. Co-workers of the writer report finding recently a family of three in three rooms, with twelve boarders. When six turn in, the other six must turn out. Another family of five was found in five rooms, with twenty boarders.

Why is there such congestion? It is due in the last analysis to the prevailing land system. "The most glaring evils of our land system," says Professor Rauschenbusch, "are found in our cities." (11) The upper end of Manhattan Island is peopled no more densely than when Henry Hudson sailed past it on his historic trip up the magnificent river that bears his name. The State of Delaware, with a density of population equal to that of eleven New York City blocks, at the rate of twelve hundred per acre, could contain the people of the whole world and have one hundred and eighty-one thousand and ninety-seven acres for parks and gardens. Between these points of greatest and least density there are thousands of vacant lots which are held for speculative values in the hope that increased density will create even a greater demand for the land, and consequently a higher price.

Population of
World in
Delaware

The enormous increase in market value is shown by the tax rolls. In the Borough of The Bronx, for example, there was an increase of five hundred and eighty-seven per cent in the assessed valuation of real property in a single decade, from 1890-1900. Some of it was represented by the values of new buildings and by improvements to the street, but the greater part was "an unearned gain," representing no labor on the part of the owner. Such facts have had much to do with the prevailing discontent.

Unearned
Increment

Effect on the Life of the Poor

What are the effects of this density on life, its efficiency and happiness? The mayor's committee reports that every year in New York City there are about twenty-seven thousand deaths from preventable disease, including about ten thousand from consumption, and that there are annually about twenty-eight thousand new cases of consumption. The committee quotes Doctor Parks of the Health Department as saying: "It is the opinion of all those that have studied congestion that we have increased sickness in overcrowded rooms, and increased mortality among the sick; that is, not only more sick, but of those that are sick more deaths. This is especially true of communicable diseases."

Disease

The effect on morals of living conditions which forbid privacy may be imagined. Too frequently males and females, married and unmarried, are huddled in a single room. Hon. Wm. McAdoo says:

Immorality

“The crowded living conditions in these small rooms, lack of personal privacy and separation of the sexes, must, in the very nature of things, beget conditions which conduce to immorality and the lack of self-respect.”

Stunted Children Such conditions forbid any proper social life in the home; they deny to children the right to sleep. A New York City public-school superintendent reported this incident at the Congestion Exhibit: A boy had been tardy many times; when reprimanded he said, “I stood up too late.” It was found that the family slept and worked in one room, and that the beds were not lowered from the ceiling, where they were drawn in the morning, until the work and carousals were over.

Reasons for Congestion

The mayor’s commission gives among the reasons for such congestion these two over which the poor man has no control: “Long hours of work . . .” and “conditions of transit and an inadequate transit policy making it impossible for men who must work long hours to live at a distance from their work.”

Jacob Riis describes what he calls a typical tenement-house block of the old type—too many still remain. In this particular block “there were four hundred and forty-one dark rooms with no windows at all, and six hundred and thirty-five rooms that opened upon the air-shaft. An army of mendi-

cants was marching forth from that block. In five years six hundred and sixty different families in it had applied for public relief. In that time it had harbored thirty-two reported cases of tuberculosis, and probably at least three times as many more in all stages that were not reported." (12) Is it any wonder that there is bitter complaint against the hard necessity of living under such conditions? For many poor people there is practically no choice.

Fruits of
Congestion

Conditions Affecting Child Life

Whatever affects the child stirs the heart of the father and mother; this is as true of the tenement as of the mansion. What sort of provision does the poor man find for his children in tenement, in school, and in shop? Mr. Ernest K. Coulter says, as reported by Mayor Gaynor's Committee on Congestion: "Congestion is responsible for a vast number of the cases that come into the children's courts of New York City. Environment counts nine-tenths in the whole proposition of juvenile delinquency." Moral conditions of the tenement affect most seriously the sensitive child, and all children are as sensitive as "iodine to light," to use a figure of Emerson's.

In Tenement
House

For some fifty thousand of these children the city of New York, as we have seen, has not made provision for a full day of instruction. Many others receive scant justice in the overcrowded school-

In Public School

rooms. In 1910, in the elementary schools of Manhattan, the registers of four hundred and twenty-five classes recorded the names of at least fifty-six pupils. Superintendent Maxwell reports that no less than two-thirds of the children of New York are in need of medical attention. We have already seen that many children are unable to study through lack of nourishment (see section on public schools in Chapter II), and that others who are nourished are not properly housed. (13)

Child Labor Through poverty, or in some instances the greed of parents, children are forced at an early age to become wage-earners—according to the bureau of census, a large percentage of them from slums. The New York commissioner of labor in his report of 1910, referring to labor in mercantile establishments, said: “The improvement in child-labor conditions is very slight. It will take many years, evidently, to educate merchants to an appreciation of the importance of the subject.” (14)

Is it well that while we range with science, glorying in the
time,

City children soak and blacken soul and sense in city slime?

—“*Locksley Hall Sixty Years After.*”

Moral Influence We refer below to conditions in factories that are dangerous to life. Moral conditions are far worse, and the poor man must send his boy and girl to work under such conditions. (15) All these conditions affecting child life are noted by Socialists

and by the labor union leaders, and they add fuel to the fire of their discontent.

Sacrifice of Life

The amazing disregard for life, particularly of industrial workers, is a just case of passionate protest. New York City was shocked by the Asch Building fire. A citizens' committee found that the physical conditions which made possible this fire existed in many factories. According to the president of the Provident Life Assurance Society of New York, as many human beings are sacrificed annually in the United States through ignorance and through neglect of reasonable and known preventive measures as the total population of North Dakota. Three thousand wage-earners are killed by industrial accidents every year, and at least two million are seriously injured, according to the estimate of the Fidelity and Casualty Company of New York. Many additional thousands are poisoned through occupational diseases, simply through the failure of manufacturers to install proper safety appliances or to substitute for poisonous volatile substances other substances that are harmless.

In Factories

Industrial Accidents

Occupational Diseases

Reference is made by "The Outlook" to the Greek tradition that fourteen youths and maidens were chosen annually by lot and offered as tribute to the Minotaur. Modern industry is more insatiable, and takes a larger toll of human life. Justice Hughes says: "It is only because we are accustomed to this

Justice Hughes Quoted

waste of life and are prone to think it is one of the dispensations of Providence that we go on about our business, little thinking of the preventive measures that are possible." Providence is too often charged with the results of our own ignorance, fault, or folly. We must assume our share of responsibility.

Poverty

According to Robert Hunter, one-third of the people in New York City hunger regularly or periodically. A large percentage of this poverty is unquestionably due to improvidence and to vice, but it has become recognized by charitable agencies that much poverty is due to conditions over which the sufferer has no control.

Dr. Edward Devine, a leader of eminence in charitable work, gives this as a dominant idea of modern philanthropy: "To seek out and to strike effectively at those organized forces of evil, at those particular causes of dependence and intolerable living conditions, which are beyond the control of the individuals whom they injure, and whom they too often destroy." (16) Doctor Devine recognizes that there are these causes of dependence and intolerable living conditions. Such testimony from a constructive worker, a leader of conservative men and women, shows that there is unquestioned basis for the social discontent. He makes his charge more specific, pointing out the common element

Conditions
Beyond Control
of Sufferer

of greed in the following destructive influences in our city life: Alcoholism, encouraged by the Liquor Trust; the cigarette evil, fostered by the Tobacco Trust; fraudulent proprietary medicines, put up to sell though they kill; the manufacture of sweated goods, with a sharing of the profits between dealer and consumer; the destruction of health and the sacrificing of children in tenement-house industries for the sake of their employers' profits; the abduction of innocent girls; the payment of less than a living wage to girls in stores and factories with sickening indifference to the methods by which the remainder is secured; organized gambling schemes; and the erection and management of dwellings which are dark, unsanitary, and indecent because they are among the gilt-edged investments. Doctor Devine says: "Are not these, and other forces of a like kind, really responsible for the continued accession to the numbers of those who, with their children, come at last to require our help? And is there not a common element in all these agencies of the Evil One, widely as they differ from one another and divergent as their origins and their natural history may seem to be? The love of money is their common root." (17) We may note parenthetically that Doctor Devine, who stands out prominently as a social worker, has here recognized the subjective or personal basis of sins against society. There seems to be but one place to kill this "common root" which bears in

The Root
of the Evil—
Commercial
Greed

society such ugly fruitage. Its growth in society may be restrained, but it can be killed only in the human heart.

Business Dishonesties

Apostles of social discontent have not failed to notice the business methods of petty dishonesty and deceit strikingly exposed in the recent crusades by commissioner of weights and measures in New York City against fraudulent weights and measures that by the tons have been dumped into the bottom of the sea, but not until after they have defrauded a suffering public and weakened the moral fiber of scores of clerks and business managers. Even worse are the elaborate schemes for adulterating products and deceiving the purchaser of manufactured articles. Our business methods penalized conversion, making it difficult for a follower of Christ to win his daily bread.

Undeniable Basis of Discontent

Face the Facts In view of such facts which give no little foundation for the social discontent, facts from which we cannot escape, we must agree with Washington Gladden that: "It will not be wise for the church to begin by reproving the resentments of the working people and counseling submission. It will be necessary for her to show that she is aware of the fact that underneath all these surface eruptions of selfishness and passion there are fundamental ques-

tions of social justice." (18) Only false prophets cry, "Peace, peace, when there is no peace."

Whose the Blame?

But it is eminently unfair to charge all of these conditions to Christianity, for it must be recognized that we have not in any true sense a Christian community, that at best it is but Christian in process. At the same time it must be granted that many business houses whose methods are despicable are managed by men who, in the language of the church, are "saved," men who are called Christians. The demand that Christian principles should be applied to social customs and business method is fair. Every religion must stand or fall by the morality of its adherent.

A Practical Question for the Church

Doctor Gladden says: "The church will find it hard work to save souls that are inflamed and embittered by these labor contests; especially when there is among them a widespread resentment against the church, growing out of a belief that its sympathies are with their antagonists. Is the church likely to make much headway with its evangelistic work in populations thus affected? Is it not clear that something must be done to remove these apprehensions and allay these resentments before anything effectual can be done in the way of 'saving souls'? How shall the church go to work to get

these people into a better temper? Surely that must be one of her urgent tasks." (19)

The city is the storm-center of the conflict. The city is the breeding-pen of social discontent. "It is in the city," says Josiah Strong, "that Lazarus and Dives glare at each other."

THE SOCIAL DYNAMIC

The Church's Responsibility

It is difficult to state fairly just how far Christianity may be justly charged with responsibility for social conditions. It is obviously unfair for critics of Christianity to charge Christians with primary responsibility for conditions producing social discontent on the ground that large numbers of Christians are leaders in political and business life, and at the same time to deny to Christianity credit for progress and improved conditions in which Christians have had relatively a much larger part than in business affairs.

Individualist Points of View

The Soul and
the Race

The fundamental difficulty with the church and its leaders has been the individualistic point of view, which has not recognized with Professor Rauschenbusch, that "there are *two* great entities in human life—the human soul and the human race—and religion is to save both. The soul is to seek righteousness and eternal life; the race is to seek righteous-

ness and the kingdom of God." (20) The church has sought the personal salvation of the man, without due regard to conditions affecting his life, or conditions which his life should have affected.

Moreover, there has been failure to grasp the nature of religion—the psychology of religion—failure to recognize that it has to do, first of all, with the affectional life; that religion reenforces the conscience and will, creating a willingness and power to do the right without declaring just what is right. Religion is "sense and taste for the infinite," according to Schleiermacher. It is not a painstaking understanding of intricate relations to the world—a feeling for God and not a clear understanding of duty. There may be a warm, devout religious life without a clear understanding of the right relation to others. "Accepting Christ creates the willingness to do the right, but does not enable the convert to know the right." (21) It is clearly the duty of the church to instruct in social duty to recognize that Christianity has to do with progressive social enlightenment. It is in this that the church has often failed. To be "saved" does not save a man from defrauding his fellows unless he learns to apply the principles taught by Jesus Christ.

The Nature
of Religion

Progress Due to Christianity

It is, however, most significant that despite this individualistic point of view there has been such social progress, not in spite of Christianity, but as

The Impulse
from Christianity

its very direct result. Professor Kidd, in his well-known work on social evolution, says: "If we look around now at all the great social and political movements which are in progress, it may be perceived that we possess the key to our times. It is in this softening of the character, in this deepening and strengthening of the altruistic feelings with their increased sensitiveness to stimulus, and the consequent overgrowing sense of responsibility to each other that we have the explanation of all the social and political movements which are characteristic of the period. (22) . . . The altruistic development, and the deepening and softening of character which has accompanied it, are the direct and peculiar product of the religious system in which our civilization is founded." (23) Professor Kidd speaks as an authority and as an earnest student of social progress.

Christians in
Practical Reforms

Jacob Riis speaks as a practical reformer; he says: "I want the church to back it (housing reform); it is from that quarter that I expect the strong blows to be struck for the home, the blows that will tell," and further he adds: "The churches and the Christian men and women who sit in them head every movement in our great city toward the redemption of the home." (24) "What else," he says, "is the mighty philanthropic movement of the last twenty years that has swayed the minds and hearts of men; that has given us the social settlement; that goes into the by-ways and

the hedges searching for the lost neighbor and compels him to come in? What else is that but a revival of our faith on the lines Christ himself laid down?" (24) Doctor Strong puts the matter comprehensively: "The religion of a people is the main, vital, and determining principle of their civilization." (25)

Recently in Chicago a critic of the church referred to the great value of the Child's Welfare Exhibit in that city, and asked why the church did not show greater sympathy for such movements. He was informed that it was the gift of a church woman that had made possible the exhibit. Another critic in the same city was commending the work of a certain settlement to one of its workers, and asked why church people were not active in such work. He was advised that practically all the funds came from church people, and that the workers were active Christians. Recently a director of a Jewish settlement came to a Christian minister in New York to ask him to recommend a head worker. "We don't care about your religion," he said; "but somehow your men have the sympathy which is necessary in settlement work."

A Critic
Answered

The power of Christianity to lift from lower to higher is seen on a narrow scale in the life of an individual who has been pressed upward from a lower stratum of society to a higher by the power of God in Christ. The upward pressure of lower strata which the geologists point out in those slow

The Upward
Pressure of
Christianity

changes which nature is working is no more powerful, nor half so significant. This upward social pressure which is so characteristic of Christianity is quite foreign to the spirit of any of the Oriental religions.

**The Influence
of Churchmen**

Even in progressive movements, in which the church or its own leaders have not been the chief actors, the church has given substantial sympathy. An English writer points out that the characteristic feature of the new social legislation is the increasing tendency to raise the position of the lower classes at the expense of the higher. It is significant that it is not the lower classes that now fear legislation as was once true, but the privileged classes who fear the attack of the people through their legislature. Such social legislation has had in general the sympathetic support of the church. For example, a poll was taken of the Board of Directors of the Federation of Churches of New York City, composed of laymen of large resources and prominent clergymen, on measures now pending at Albany of a somewhat radical character, recommended by Mayor Gaynor's Commission on Congestion. These measures propose to ameliorate living conditions through a modification of the present system of taxation. They are an effort to penalize holding vacant property for speculative values. It was found that, with a single exception, of the points submitted to them, the directors favored the proposed legislation.

It is significant that our prominent theological seminaries should hold in places of honor and influence, and that such a wide hearing should be given to men who take such pronounced positions on matters of social réform, as have Prof. Thomas Hall, Dean Shailer Mathews, and Prof. Walter Rauschenbusch. There is unquestionably a popular interest in these subjects and a profound desire for substantial progress. Professor Rauschenbusch himself says (26): "The Christian church in America is actually deeply affected by sympathy with the social movement." He adds: "The men who have worked out the new social Christianity in their own thinking and living constitute a new type of Christian. At a religious convention it is easy to single out the speakers who have had a vision of the social redemption of humanity. No matter what subject they handle, they handle it with a different grasp. Their horizon is wider; their sympathy more catholic; their faith more daring. It is significant that they predominate when speakers are selected for important occasions." (27)

Honor Accorded
Social Service
Leader

We may observe that social discontent is not entirely to be deplored. There is a divine discontent, and there may be a divine element in the discontent of to-day. Shailer Mathews says, "Discontent is the dynamic of the social movement." (28)

The Value of
Discontent

The demand for human betterment is based on faith in the average man—a faith begotten by Christianity. In a true sense, Christianity breeds dis-

Upward, Ho!
is the Call of
Christianity

content just as conversely it inspires a spirit of resignation. Wherever there is hope and outlook, there is a reaching out for the greater and the better. No normally Christian man is content to accept the actual. The very spirit of Christianity is idealism. Leaven makes dough rise; salt makes sores smart; a good Christian makes a poor "stand-patter."

The Christian Solution of the Social Problem

The present order has not been forgotten in the great plan of God. Christianity is the social dynamic, and the teachings of Jesus Christ are the principles which shall determine the course of social progress. The great need of to-day is their application. Dr. Josiah Strong has stated with great clearness and effectiveness the three great social laws of Jesus:

The law of service. "Whosoever will be chief among you, let him be your servant." "I came not to be ministered unto, but to minister." Phil. 2: 7; Luke 22: 27; Matt. 20: 27, 28; 10: 24; John 20: 21; Matt. 5: 20, 46; 1: 1-18.

The law of sacrifice. "Whosoever will save his life shall lose it." "If any man will come after me, let him deny himself." Luke 9: 23, 24; 14: 33.

The law of love. "By this shall all men know that ye are my disciples, if ye have love one to another." John 3: 3; Heb. 1: 3; John 12: 23-33; Mark 10: 35-38; John 13: 27-32; 17: 5; 13: 34; 17: 22. (29)

There is both faith in Christianity and in hu- **Faith in
Christianity**
manity in these words of Louis Kossuth: "If the
doctrines of Christianity that are found in the New
Testament could be applied to human society, I
believe the solution of the social problem would
be got at." (30)

There is need to recall the words of Jesus, "I
came not to send peace, but a sword." The
modern city is in her travail. (31) We still cry **This is the
Time of Travail**
out with Paul: "The whole creation groaneth and
travaileth in pain together." (32) The effect of
enlightenment in a democracy is clearly hinted at
by Kidd. He says: "It is in countries like England
and the United States, where the process has ad-
vanced furthest, that the rivalry and competition
have such well-marked features. The conditions
have tended to become freer, fairer, more human-
ized; but so also have the stress and energy of
life developed thereby tended to reach a point dis-
tinctly higher than ever before attained in human
existence." (33)

Such freedom and such a development of the
energy of life will rather intensify competition than
allay it. Hitherto there has been competition of the
relatively few; now there will be competition of the
many, and the development of "the energy of life"
in the hitherto submerged classes will intensify the
struggle until there is full equality of privilege. The **Christianity the
Only Escape**
only escape from brutalizing competition—the re-
lentless sway of the law of the survival of the

fittest in human affairs—is in a Christianized community, a community controlled by the law of service, the law of sacrifice, and the law of love. Christianity is to provide this escape.

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V

THE CHURCH IN THE REDEMPTION OF
THE CITY

FOR CHILDREN WHO WORK

“O thou great Father of the weak, lay thy hand tenderly on all the little children on earth and bless them. Bless our children, who are life of our life, and who have become the heart of our heart. . . Be good to all children who long in vain for human love, or for flowers and water, and the sweet breast of nature. But bless with a sevenfold blessing the young lives whose slender shoulders are already bowed beneath the yoke of toil, and whose glad growth is being stunted forever. Suffer not their little bodies to be utterly sapped, and their minds to be given over to stupidity and the vices of an empty soul. . . Help us to realize that every child of our nation is in very truth our child, a member of our great family. . . By the memories of our own childhood joys and sorrows; by the sacred possibilities that slumber in every child, we beseech thee to save us from killing the sweetness of young life by the greed of gain.”

V

THE CHURCH IN THE REDEMPTION OF THE CITY

PURPOSE OF THE CHAPTER

I. The Family Church

To show the influence of the family church in the past. To show its limitations in great cities: (a) The failure of the evangelistic method alone. (b) The retreat of the family church from downtown districts. To show that the family church has a permanent value. To show the responsibility of the family church for city conditions.

II. The Socialized Church

To show the response of the church to newly recognized social needs. To show the peculiar task of the socialized church. To show the influence of the church in amalgamating heterogeneous peoples. To show that the success of this type of church is in its corps of workers, not in its method. To show that the methods of the socialized church is the method of the incarnation.

SECTION I. THE FAMILY CHURCH

Goldsmith, in the "Deserted Village," gives a charming picture of the influence of a pastor in a homogeneous community. Rarely is any minister

The Parson sufficiently known or sufficiently influential in any community of a great city to be designated as parson—the person. This old relationship of people to pastor has been perpetuated in theory in the family church, though it is a church of another sort that wins its way in a city community so that its workers become recognized factors in the community life.

Task of the Family Church In the family church there are two centers, or foci—the pulpit and the prayer-room. The ministry demanded of the clergyman is that of preacher, advocate, and spiritual adviser. The social expression of Christian character in the pew especially emphasized has been “testimony,” or participation in public worship, and generosity in the support of the church. Now, other calls are made on ministers, and other tests put to the pew, but in view of the great service of the old type of church both to the individual and to the community, its value should not be underrated.

Influence of the Family Church

Power of the Preacher Carlyle, in his “Past and Present,” pays high tribute to the power of the preacher. Unquestionably, much of the social progress which Benjamin Kidd points out to have been greatest in Protestant countries is due to the emphasis of the Protestant Church upon preaching and to the influence exerted by individual preachers. Through these means more than perhaps any others has been generated “that

great fund of altruistic feeling," referred to above as the chief cause of social progress. Through the influence of John Wesley, whose life it was to preach, Methodism had become by the time of his death the strongest social and religious force in England. Canon Moore Ede has paid Wesley this tribute: "The man who did most to reform the social life of England in the last century was John Wesley. His appeal was direct; it was an appeal to the individual." (1) Equally powerful was the preaching of great American leaders, such as Jonathan Edwards, Henry Ward Beecher, and Dwight L. Moody.

Nor can we overestimate the power of the prayer meeting in the lives of individual men who have made our commonwealth. Many men and women have been made to feel the deep mystery and significance of life, their sonship to God, and their brotherhood to man, through meeting God in the church prayer meeting. It is significant that the church was such a factor in social progress, even when almost its entire emphasis was placed upon the individual. It seems to indicate that personal Christian character is the foundation of all progress.

Power of the
Prayer Meeting

Limitations of the Family Church

The aggressive method of the family church is evangelism. Evangelism has been regarded the chief duty of church-members. No one in touch with men like Moody can discount their great in-

Successful
Evangelism
Requires
Preparation

fluence as evangelists. It must be observed, however, that the evangelistic appeal fails unless there has been some preliminary preparation for it—some knowledge of the great truths of the Bible, or some personal contact with redeemed men. Adoniram Judson, for example, could gain no converts by preaching in the great highways of Burma, nor Gilmore in Manchuria, nor other pioneer missionaries until there had been such preparation. There is seed-time and time of harvest. The method of the evangelist is a method of harvesting. This simple fact is the secret of the failure of the family church in downtown districts. Even Moody tried in vain, some fifteen years ago, to fill the Fourteenth Street Presbyterian Church, New York, the building now used as the "Labor Temple."

**Retreat of the
Family Church**

The experience of this church may be taken to illustrate the retreat of the family church before the changes that have swept over downtown districts in great cities. In 1859 two Presbyterian churches consolidated; in a few years the combined church was again weak; another church was absorbed; in succeeding years the proceeds of the sale of its property were used for current expenses; again, in 1909, there was another consolidation; this time the family church withdrew to another locality, leasing its building to the Presbyterian Home Mission Society which, through the Department of Church and Labor, is making an earnest attempt to minister to the people according to their need.

It is the tendency of the family church in great cities to minister to exclusive classes in restricted neighborhoods. Its history, like the history of prominent families, is marked by a succession of removals. The family church follows families as though automatically impelled by a great economic force. In Manhattan, only four per cent of the people own their own homes. The homestead tie has lost its hold; there is no land bond. The tendency to migrate is indicated by the number of removals and transfers in public schools, which, for the current year, is estimated to be nearly one-half million.

Church Follows Families

The experience of the Clark Settlement on Rivington Street illustrates the rapidity of these changes. The head worker, in 1907, stated that during his experience of six years, the settlement's constituency had changed three times; the Germans were driven out by the Irish; the Irish gave way to the Jews; and the Jews were then surrendering to the Italians. A settlement is like an adjustable hopper that can grind corn as well as wheat. Moreover, the settlement is not dependent upon the neighborhood for its motive power; workers and funds are brought down from uptown.

Contrasted with Settlement

In the rapid flight of church-loving families before these successive foreign invasions, the community church dependent for its support upon the sale of pews or the voluntary contributions of its worshiper is left financially stranded. Even if out-

In Large Cities

side support is given, the church is left marooned if there is not a quick change of method. Doctor Wenner, at the fortieth anniversary of his pastorate, stated that during these forty years one hundred and four churches had moved from below Fourteenth Street, New York. In Philadelphia, fifteen churches of one denomination alone have withdrawn from the downtown section since 1870.

In Smaller Cities

This flight of churches from downtown districts is as appalling in smaller cities. In the city of Minneapolis, within fifteen years, churches of the following denominations have all withdrawn from downtown districts—Episcopal, Presbyterian, Congregational, and Methodist. Three of these moved to a residence hill with a natural territory not exceeding a quarter of a mile in every direction, a district already better supplied with churches than any other section of the city.

Conservation of Church Property

Too often downtown church properties have been regarded as the sole possession of a fleeting congregation. The properties have been mortgaged or sold without regard to community needs, denominational responsibility, or kingdom service. There is great need that every church should regard its property as a trust, to be used as a place of worship and of service in its generation, presumably in the community in which it is located, and in any case that its equity (actual value) should be kept unimpaired for future generations. No church or denominational agency has a moral right to use

the proceeds of a mortgage or sale of church property for current expense or petty repairs. Perhaps denominations having a congregational polity are in the greatest danger; for this reason we are especially glad to note that the Northern Baptist Convention at its meeting in 1911 passed this recommendation:

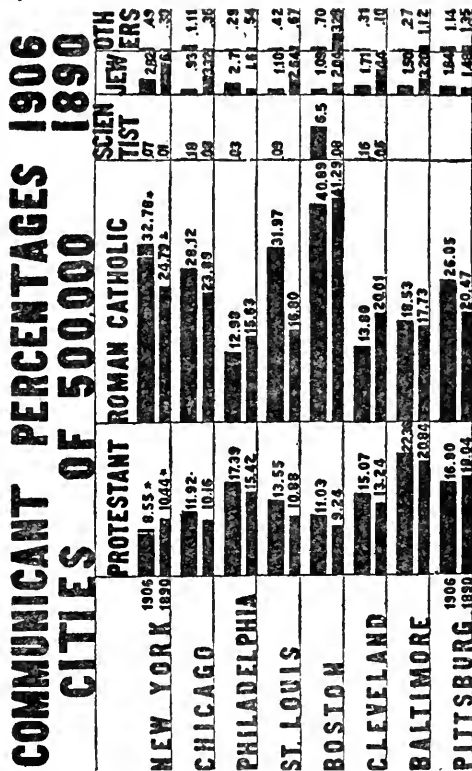
“That the Convention declare to the churches and to its co-operating organizations its conviction that the downtown churches that must depend for an indefinite period on denominational assistance should invite and heartily welcome denominational counsel in determining policies and methods of work; that no church, particularly in a downtown district, should sell or mortgage its property without first seeking denominational advice; that churches that foresee their inability to minister successfully to a community that promises to continue to be densely populated should safeguard their property by ceding it to the recognized denominational agency within the city; and that no church or denominational agency has a moral right to mortgage a church property for the sake of securing funds for current expense or petty repairs.”

Action of
Baptists

*The State of Institutional Religion
in Great Cities*

During the year, the United States Bureau of Census has given out important information regarding the strength of the church in large cities. These

figures were compiled by "Federation," and are used by its courtesy:



Protestant The hold of institutional religion upon the great cities is indicated by this diagram. New York and Pittsburgh are the only ones of these cities in which

the membership gain of the Protestant churches was not proportionally greater than the gain in population in the sixteen years from 1890-1906. In Chicago the Protestants gained from 10.16 per cent of the population to 11.92 per cent. Of all American cities, St. Louis made the greatest Protestant progress—from 10.88 per cent to 13.55 per cent. It is notable that this is one of the few large cities that had fewer foreign-born in 1906 than in 1890. Baltimore, whose foreign-born percentage showed a decrease, had in 1900 the highest percentage of Protestant church-membership of any large American city, due, as Doctor Laidlaw points out, to the large percentage of its Negro population and their capacity for church-membership.

The Roman Catholic Church's gain in Philadelphia, Boston, and Cleveland fell behind the gain in population. New York City's Catholic percentage increased from 24.79 per cent to 32.78 per cent. The Catholic loss in Boston is noteworthy, though the Roman Church still retains a higher percentage in Boston than in any other American city. Catholic

New York City has a higher percentage of its population attached to Jewish synagogues than any other large American city. Moreover, its synagogue membership is far larger than is reported in the Federal census. Pittsburgh and Philadelphia are the only cities reporting a higher percentage of Jewish membership in 1906 than in 1890. In other words, the Jewish membership in New York City,

Chicago, St. Louis, Boston, Cleveland, and Baltimore was less in proportion to the population in 1906 than in 1890, despite the great influx of Jews. For example, in New York City in the decade from 1890-1900 the Jewish population increased fully seven hundred and fifty thousand, but the Jewish synagogue membership decreased from 6.08 per cent of the population to 2.82 per cent within the period. According to the Jewish community (kehillah), the Jewish religious schools are reaching less than twenty-five per cent of the Jewish children of school age. They are getting together now, however, and are trying to overcome the difficulties of an overworked congregational polity.

Jewish The progress of the Protestant Church, taking the cities as a whole, is reasonably good. But it should be noted that the losses in downtown districts have been covered by the gains in uptown sections.

Losses Downtown One reason for the failure of the church in downtown districts is its social exclusiveness. The Protestant Church is an institution in which social life is prominent. A man and his coachman may worship side by side in a Roman Catholic Church and think nothing of it, but in a Protestant Church much of the social life is woven about the church. This has tended to make the family church a class institution. When the Russian martyrs visited their Baptist brethren in America in 1911, they asked, "Where do the poor people go to church?" There is point to Loomis' charge, "City churches of the

Protestant order are socially attended and sustained by persons of means and intelligence." (2)

McCulloch says: "The Methodist Church, in London, was becoming a class church. While her origin had been among the poor and working classes, she had gradually shifted to the middle and lower middle classes. This was not altogether an evil sign, for the transition was no doubt due to the fact that Methodism had taken the raw materials of the lower classes of her early history and transformed them and lifted them into the middle class, which now constitutes her membership." (3) It is doubtless true that the Protestant Church has made its communicants prosperous; but this fact, in a time of social unrest, is a barrier to its progress in reaching the unchurched, many of whom hate the prosperous.

Family Church Has Permanent Value

Though the family church has failed in many city communities, it is a type of religious institution that, with some modification, will persist in communities that are homogeneous. Virile preaching is needed to-day. Men need to be convicted of personal sin and brought to a sense of personal need of religion. In these days of strong social emphasis there is danger that the important truth which Professor Rauschenbusch has put so well will be overlooked: "The greatest contribution which any man can make to the social movement is the contribution

Class Church

Family Church
Opportunity

of a regenerated personality, of a will which sets justice above policy and profit, and of an intellect emancipated from falsehood. Such a man will in some measure incarnate the principles of a higher social order in his attitude to all questions and in all his relations to men, and will be a well-spring of regenerating influences." (4) Uptown and suburban churches may have a very large part in the creation of such regenerated personalities, and not primarily for the sake of the social movement. Religion is not the handmaid of social progress. The man is greater than anything he can do.

**A Prophet's
Opportunity**

There is great opportunity in such churches for a Christian prophet with a social outlook. "A Christian preacher should have the prophetic insight which discerns and champions the right before others see it," says Professor Rauschenbusch. (5) The family church will continue to be the vitalizing force back of philanthropic movements and religious crusades. Such churches may have the same relation to social movements and to direct city missionary work that the remote power-house has to the city streetcar.

Family Church Responsibility

**Christian
Participation**

The uptown and suburban churches have especial need to ponder that old Greek word *Koinonia*, pregnant with Christian meaning, translated variously as "fellowship," "participation," or "communion," but always signifying active participation. The

early church grew in numbers and in influence because Christians learned to share; because they gave themselves, their time, and their means with their brothers in service or fellows in need.

The family church of the suburbs can be a power in the kingdom only as it is purged of selfishness. "When men move from the crowded city to a pleasant suburb, or from a poorer to a more prosperous part of town, they do not leave behind them all responsibility for the moral and spiritual welfare of the region they forsake. Those who carry on their business and make their money in any city are under peculiar obligations to provide for the needs of the city—obligations from which they can never escape by choosing residences out of sight of its misery and beyond the sound of its sin. . . The men to be blamed, however, in such a case, are not those who cling to the old enterprise to the last, and abandon it only when forced by necessity to do so. The blameworthy are rather those who leave the old church in the days of its comparative prosperity and feel no more concern for it thereafter." (6) President Faunce, in a recent address, said: "We do not blame you for taking your homes to the hills, but we do blame you if you forget the people you left behind." Every man has some moral responsibility for the place where his business life is spent, and faithfulness to his home town and family circle, or indeed to China, cannot absolve him from this.

Suburban
Responsibility

We do not need war to develop manhood, to keep courage alive; but manhood cannot be developed except through burden-bearing. The danger of suburban life is that men get too far away from their burdens. Jesus fittingly characterized the attempt of the Pharisees to release themselves from a natural responsibility to a dependent child or parent by piously consecrating a gift to the temple, and saying it is "Corban." He pointed out that God will not be a partner in any attempt to shake responsibility.

Inevitable
Conditions

Some suburbanites piously consecrate themselves to their families in the suburbs each night, forgetting that their city life has invested itself with inevitable conditions which neither ferry nor trolley-car can absolve. The White Man's burden of the suburbs is to minister to the need which he has left behind and which his business has helped to create. He needs to recognize that where the fields are the whitest the laborers are the fewest; that where "children swarm in the streets like rabbits in a warren," where "alien races jostle each other—Latin, Celt, Slavic, Semitic" (7)—there are few churches to receive them.

Reciprocity

Emerson's observation "that every man is as lazy as he dares to be" applies to the suburban church. It needs to grapple the city problem for its own sake, both for the sake of developing fiber and virility, and for the sake of that spiritual reciprocity in which it will share if it comes in contact with men and women of the tenement. "The

problem of how to save the slums is no more difficult than the problem of how to save the people who have moved away from them and are living in the suburbs, indifferent to the woes of their fellow-mortals. The world can be saved if the church does not save it. The question is, Can the church be saved unless it is doing all in its power to save the world?" (8) When this can be fully answered, it may be too late for the church to mend its ways.

Suburban churches have not come to recognize any responsibility for the city problem. This is reflected by the replies to inquiries made by several leaders of religious forces. (9) Doctor Wenner, pastor for forty years of a downtown Lutheran church in New York, says: "I would say that the Lutherans, owing to the independent system of church polity, have not yet considered the subject you mention. I am glad that you are giving thought to it. It is a question of growing importance, and all the churches will have to consider it. The only suggestion I can make at present is that removing members—that is, members removing to the suburbs—should temporarily at least join two churches; the one in the suburbs, and the other the old home church,—as communicants in the one church, as contributors in the other."

Lutheran
Experience

The Rev. W. J. Shriver, Superintendent of Missions of the Department of Immigration of the Presbyterian Board of Home Missions, says: "I regret that I do not know of Presbyterian sub-

Presbyterian
Experience

urban churches that in any marked degree feel a sense of responsibility for this big city; the most of their members make their living in it, and have moved out of it."

Methodist
Experience

Dr. Frank Mason North, Secretary of the New York City Church Extension and Missionary Society of the Methodist Episcopal Church, says: "Our experience is that the best of our workers moving into the suburbs carry with them friendliness for those whom they have left behind, but no special sense of obligation to stand by them in the fields which are by their removal deprived of their workers and supporters. I am of the opinion that there must be a very definite readjustment of ideals to win in the city."

Federal Council
of Churches

Mr. Chas. S. MacFarland, Secretary of the Commission on the Church and Social Service of the Federal Council of Churches of Christ in America, says: "We have gone pretty far in certain directions, but the particular problem of which you speak is one upon which we have not yet found any suitable literature."

A Refreshing
Exception

Here is a refreshing exception. Rev. Robt. Davis, pastor of the Presbyterian church of Englewood, writes: "In general, our proposal is to contribute workers and money. We have people and funds, but no adequate field in this town for the expression of such Christian impulse as the church must arouse or fail in its business. The scheme of allotting one missionary to an individual or a church

has worked excellently; this is the same scheme between churches. We wish that we had more definite data and facts from experience to give you, but this is all I have."

Many churches in suburban Boston are sharing in the city ministry. Churches in the suburban area of other cities have recognized their responsibility to the city by contributing regularly for mission work in the city. Some individuals in favored cities and in country towns are learning to share the burden of the city, but in general the peril of the city is not seen, and the responsibility of it not felt by those safely out of sound of the din.

Suburban
Response

The cry of the city should be heeded in every hamlet. The challenge of the city is a challenge to the nation. Dr. Josiah Strong is right: "Let us bring every one in the land into vital touch with the work in some city, near or far. Let every church make a money offering, small or large. Interest every Sunday-school, every Endeavor Society, every Epworth League."

The White Man's
Burden

Take up the White Man's burden—
Send forth the best you breed—
Go bind your sons to exile
To serve your captives' need;
To wait in heavy harness,
On fluttered folk and wild—
On fluttered folk and wild—
Your new-caught, sullen peoples,
Half devil and half child.

.

Take up the White Man's burden—
 In patience to abide,
 To veil the threat of terror
 And check the show of pride;
 By open speech and simple,
 An hundred times made plain,
 To seek another's profit,
 And work another's gain.

These ringing words of Kipling's inspire the stronger to aid the weaker. The burden that galls the White Man's shoulders is not the burden of the Philippines of which Kipling wrote, but the burden of the city. Here are the "sullen peoples—half devil and half child"—what will the family church do for them?

SECTION 2. THE SOCIALIZED CHURCH

Definition The church has been deeply affected by the social awakening of the last generation. The release of that fund of altruistic feeling, eventuating in the Salvation Army, the social work of the Young Men's Christian Association, the social settlement, organized charity with its thousand ramifications, the welfare work of municipal governments, has also produced a new type of church—the institutional, or socialized church.

"Where the individual church has accepted this high task of leadership in the ministering which makes for human betterment and uplift in good faith, and in spirit and method is adapting itself

to its community in service as well as for worship, in ministrations as truly as in devotion, it has become marked as an "institutional," or in later phrase, a "socialized church." (10)

The term "institutional church" was first used, it is said, by President Tucker, of Dartmouth College, in a public address in Boston, or rather he referred to the Berkley Temple as institutionalizing. He was reported by the newspapers as having referred to an institutional church. (11) The term is misleading, because it emphasizes the establishment of institutions—the kindergarten or day-nursery, for example—which are but secondary. Mrs. Simkhovitch's remark that "The settlement is primarily a stimulus and only secondarily an institution," (12) applies equally to the church in its social aspect. Any particular institution is but incidental. Any fixed form of work is alien to its purpose.

Institutional
Church

The term "open church" would apply better if the church were a shrine or a holy of holies—if religion were to be gotten only in a sanctuary. It emphasizes the hospitality of the church, but it does not do justice to its outreaching love.

Open Church

The term "socialized church," while lacking in definiteness, seems more aptly to describe the church that attempts to be true to its social work. It emphasizes both social service to the needy and a social ministry to all. In one community a socialized church will minister to the poor, the sick, and the unfortunate, chiefly without its own fold; in another

Socialized
Church

it will provide for the social and educational life of its own people, particularly the young. In short, the socialized church aims to touch, at as many points as it helpfully can, the life of its own community.

Jesus' Emphasis It is a sad commentary on the church that any adjective should be necessary to describe it. Dr. Washington Gladden puts this question: "What was the relation of Jesus Christ to the poor, the sick, and the unfortunate, and what proportion of his public ministry was given to what we now call social service?" (13) If every church asked itself these two questions, and as followers of Christ brought itself into the relation that he did to the poor, the sick, and the unfortunate, and gave the same proportion of its public ministry to social need as did he, one church would not be called a family church and another a "socialized" or "institutional" church, but all would be called the church of Christ.

The Task of the Socialized Church

The need of the community should determine the method of the church. There are communities that are unprepared to receive a spiritual message; where heredity, environment, training, and prejudice are all against its acceptance; where there is no knowledge of the Bible and no intimate acquaintance with any man in whom the spirit of Christ is incarnate. An experienced worker in Chicago says:

“It is hard for one brought up under the droppings of the sanctuary to understand the unchurched masses—how life becomes narrowed by long hours of toil, how embittered by pinching want, how brutalized by intemperance, how changed by Old World superstitions and habits. The missionary must root up weeds of false teaching, dig out rocks of ignorance and prejudice, break up the fallow ground, and be glad if it is given to her to drop a seed of divine truth here and there, never looking for the harvest which may be gathered in times which she will not live to see, and by institutions of which she has never heard.” (14) The invitations of the church do not reach such. Its church bulletins are as meaningless as the Hebrew characters on a synagogue to a Gentile. Preaching is like ringing a bell in a vacuum. Under such conditions the older evangelistic method fails.

There are communities that must feel the divine compassion before they can respond to the story of the divine love. The church must be the hand of the compassionate Christ. Perhaps the appeal of the needy child is strongest and can be answered the most readily. While the mother is at work the children are taken into the church nursery; there is no kindergarten in the neighborhood, so the church is opened; no place for the children to play, so the churchyard or the church roof is turned into a playground, where, under leadership, children are taught, through directed play, the fundamentals

Compassionate
Hand in
Downtown Field

back of all social relationships and come to know the church as a friend; boys and girls who need helpful occupation and stimulating companionship are taught some craft or art; the young people who have no place for social life except a street corner or dance-hall are invited to the church parlors; the young men and young women need physical development, so a gymnasium is opened. There are the poor, who are finding life a hard struggle; perhaps the church may ease their burden, or at any rate, help them to train their children to fight these conditions more successfully. Many families are unprepared for emergencies—sickness, death, or temporary unemployment; the church may be able to give the needed relief or may point the way to other organizations that are.

**The Worker's
Opportunity**

The calls upon such a church cannot be catalogued. Its trained women workers must "minister to the poor, care for the sick, provide for the orphan, comfort the sorrowing, seek the wandering, save the sinning, and, relinquishing all other pursuits, she shall devote herself to these and other forms of Christian labor." (15) "She knows the name and address of every charity and benevolent Association, every relief society, midnight mission, and breakfast Association. She is acquainted with the juvenile court, its judges and officers, and detention home, and the disposition of its children falling under her care. She can direct men and women to safe lodging-houses and wayfarers' inns; she knows how and

where to gain admission to hospitals, orphanages, sanitariums, houses of refuge; she knows the city ordinances on housing, heating, and lighting; she is acquainted with the law regarding rent and renters, landlords and landowners; she knows how to secure legal protection without cost, how to get a warrant, how to testify in court, and often enjoys the high privilege of a drive in a patrol." (16)

The church may bring cheer, inspiration, and restore the zest of life in one community by offering concerts, organ recitals, moving-picture travelogues, or other recreative, instructive entertainments. In other communities all these needs are met; but the social life is quite divorced from the church, and often is antireligious in tone. The church is feeding four times a week a few faithful souls, some of them affected with religious dyspepsia through lack of spiritual exercise, while the most of the people are brought into touch with it but one hour a week, and the boys and young people have wearied even of that. Such a church needs to be socialized, to meet each boy and girl of the Sunday-schools once between Sundays, and the young people at least once a month, and to supplement the instruction of the pulpit, prayer-room, and Sunday-school with religious services of a more social nature, such as the pleasant Sunday afternoon, children's midweek or Sunday afternoon illustrated hour, and Christian hero courses—ancient and modern.

The Opportunity
in Uptown Fields

**A Tentacular
Church**

Doctor Judson describes the institutional church in these words: "The social forms through which the church expresses its sympathy and compassion are like the soft tentacles which some creature of the sea stretches out on every side in order to explore the dim element in which it swims, and to draw within itself its proper food. The church needs just such organs of prehension with which to lay hold upon the community about it. The institutional church is a kind of tentacular Christianity." We urge that every church should be a kind of tentacular church, particularly in shifting communities, that the church should not need the "pressure of an adverse environment" before it develops in its social aspects. In building a new church edifice provision should be made for doing such work in future, though its need may not be felt at the present. "The Sundays are too far apart efficiently and permanently to mold the child's character," says Doctor Judson. "But suppose every week you touch the same boy, not only on his religious side in an effective way at the Sunday-school, but often and regularly between the Sundays you reach him along physical, mental, and social lines by means of a children's hour, boys' club, gymnastic classes, and other recreative functions, his cynicism is gradually subdued, he comes to love and respect you, he feels that he has found a friend in you, new ideals spring up in his mind, and you are encouraged by seeing his whole spirit softened and

conciliated." (17) It is true that the spirit of the uptown child does not need to be softened and conciliated as does the spirit of a downtown child, but the need of shaping the child life through church ministry more than once a week is as urgent, especially as religious instruction is so generally neglected in the home. The time to fill the wells from which the supply is to be drawn for future life is in youth. The church should remember these words of T. B. Aldrich:

In youth, beside the lonely sea,
Voices and visions came to me.
From every flower that broke in flame,
Some half-articulate whisper came.
In every wind I felt the stir
Of some celestial messenger.
Later, amid the city's din
And toil and wealth and want and sin,
They followed me from street to street,
The dreams that made my boyhood sweet.

Typical Organizations

The Child Welfare Committee, in its exhibit at New York and Chicago, gave a suggestive list of organizations and activities for boys and girls, noting their numerical strength in one city to indicate something of the extent of their work. The following may illustrate from a single point of view what is meant by socializing the church:

The United Boys' Brigade of America; motto, "Christ for the boys, the boys for Christ"; three thousand members in New York City. The Knights of King Arthur; purpose, to utilize a reproduction of the best elements of old chivalry, to make a Christian gentleman; twenty-five thousand their total membership; one thousand in New York City. The Boy Scouts of America; purpose, to train for useful citizenship through scout craft; six thousand members in New York City. A similar organization is the American Boy Scout. The Anti-cigarette League; total membership, one thousand in New York City. The Sunday Athletic League in Brooklyn; about one hundred Sunday-schools in the league. The Young Men's Christian Association work for boys. The International Order of King's Daughters and Sons, with twenty-five thousand members in Greater New York; purpose, to develop spiritual life; motto, "Look up, not down; look out, not in; look forward, not backward; lend a hand in His name." The Brotherhood of the Red Diamond; purpose, a solution of the church-boy problem; motto, "*In virum perfectum.*" Juvenile Street Cleaning League; seventy-one leagues in Greater New York, three thousand members; motto, "We are for clean streets." Junior and Intermediate Christian Endeavor; ninety-six junior societies in Greater New York, thirty-eight intermediate, six thousand seven hundred members; motto, "For Christ and the church." Girl's Friendly Society in America; four

thousand five hundred in Greater New York; motto, "Purity, faithfulness, thrift." The Baraca may be added to this list, a national organization for boys and men, with a similar organization, the Philathea, for girls. These are particularly good organizations for Bible classes.

Through some such agency every church should attempt to develop its own boys and girls and young people, not because the church is pressed for its very existence, but because it is under obligation to minister to its own.

In every community the church must serve, if The Test it would be a friend; it must be a friend if it would serve. To serve, it must know the needs of the people. Its ministry must be intelligent, comparing favorably in quality with that rendered by the public institutions, and above all, it must be based upon an essential brotherhood—a service instinct with an optimism based upon faith in man and faith in God.

Its Hope in Its Workers

The secret of the success of such a church is in its corps of workers. If the experience of the last twenty-five years in city evangelization has proven anything, it is that that church has succeeded which has given to its community the ministry that it needed through consecrated trained workers who have been well sustained for long terms of service; that the church that has depended upon any scheme of work, institutional or other, has failed;

that in a complex city community with a shifting population no lone minister, however gifted, whose pulpit services necessarily consume a large part of his time, can possibly minister adequately. He may draw from all parts of the city a large congregation; but he will not be rendering a service to the community where the church is. He can do very little to soften the prejudices and win the masses that are alienated from the church, to work up raw masses of human material into a Christian product. A church that is not indigenous will ultimately fail.

London
and Paris
Experiences

Churches in America may well profit by the experiences of Christian workers in older European cities. The masses in London and the masses in Paris are quite unlike. In one, Hugh Price Hughes found that there was a general knowledge of the Bible and some appreciation of Christian truth; in the other, M'All found that the masses knew nothing of the Bible, and were not grounded in Christian truth. M'All declares that there are "hundreds of thousands in Paris itself that, up to this day, have literally never had a Bible in their hand, nor have come once within the sound of preaching of justification by faith. The work of both men succeeded, the one in the Wesleyan Forward Movement, and the other in the M'All Mission, because each man did what any good general would have done, massed his best men where the fight was the hottest; one man was not left alone to hold a fort under hot fire.

A M'All Mission meeting is provided with several official helpers and the work is followed up during the day by those who perform a social ministry. M'All Mission

The success of the Methodist Forward Movement is in its transparent sincerity, its passionate earnestness, its flexibility of method, and its multiplication of workers. It seeks out the strongest available men as leaders, gives them the support of a large staff of workers, provides large attractive buildings, often halls instead of churches—adapts its work to the whole man—physical, social, intellectual as well as religious. It emphasizes the large place of voluntary service, particularly of laymen.

McCulloch says: "The churches which were taken over by the Forward Movement and converted into open churches have increased twenty-two per cent in attendance and have increased one hundred per cent in membership." London Wesleyan Movement Of the London Wesleyan Mission, Mr. Chas. Booth says: "Into the midst of this population and this condition of things, with which neither old-fashioned parish organizations, nor High-church enthusiasm, nor missionary zeal seemed able successfully to deal, the Wesleyan plunged with even greater energy and enthusiasm. Its expansion has been astonishing, and its success, at least in West London, triumphant and wonderful. As a whole, it presents perhaps the most characteristic social and religious movement in London of the last decade." (18)

The masses in New York and in San Francisco, for example, are like the masses in Paris; they have little knowledge of the Bible or of religious truth. The church in American cities needs to recognize the preeminent value of consecrated men and women, and that their lives must be poured out as freely as have lives on the great battlefields of the world. The secret of the success of both these remarkable movements is in the massing of the forces. These points that are urged by McCulloch apply as well to the successful work in the downtown districts of our great cities. He says that 'the Wesleyan Movement in London has taught the value of great halls as centers of work; men well trained for particular tasks; long tenure of service of ministers; a ministry to all classes and conditions of men, not merely to fallen men and women; the saving of the whole man—body, mind, and soul; the value of good music, including brass bands; special and thorough study of particular communities; that sisterhood is absolutely essential to the successful working of a great city mission, particularly the service of deaconesses; and finally the place of laymen in any missionary crusade.

A Mixer Incidentally the institutional, or socialized church has been of great value as a "mixer." It has brought together in helpful relationship peoples of diverse points of view, of different social standing and culture. It has taught men to respect a man, though of another class or condition; the oneness

of the human race has been emphasized; individual worth has been appreciated; sympathy has not been confined to one class. These churches have been a large factor in amalgamating heterogeneous peoples. They have been "melting pots" of classes and races. A missionary entered a house and found a family of seven living in two rooms. The father a consumptive, and both a cigarette and whisky fiend. The mother, a frail, delicate woman, supported the family at the washtub. Four children, the eldest six years, were unable to walk, owing to tubercular bones in their legs. The mother hid her aching heart beneath a hard exterior. She worked every moment her visitor was there, regarding her as an intruder, and at first would accept no help. After months of visits and friendly aid, and the touch of the Christ life upon her own life, she broke through her bitter reserve and acknowledged her coldness of heart and sinfulness of life. Christ entered in with his own peace and comfort.

Religious Emphasis

The institutional, or socialized church, has not discovered any new gospel. Kindergartens, nurseries, clubs, classes, and philanthropic agencies are ways of serving, but they are more. They are points of contact for the interplay of personal Christian influence. It would be a calamity so to emphasize the social teachings of Jesus as to lose sight of the preeminent stress which he laid on inner motive

and heart purity. "Ye must be born again," while figurative in expression, declares the most imperative need of every soul.

**The Church's
First Task**

It is not forgotten by the church that is true to its task that its first business is to bring men into a conscious relation of sonship to the Father and, in the second place, to bring men into harmonious and helpful co-operation as brothers. The church necessarily fails as a religious institution unless it succeeds in making God known and loved by his children.

We have had one great object-lesson of the way in which this may be done. What was God's answer to human weakness? He did not attempt to teach by precept those qualities which we have come to know as Christian virtues—the teachable spirit, the spirit of humility, the forgiving spirit, the spirit of simplicity, transparency of life and motive, compassion for the suffering, and the essential oneness of human life. He did this, but by way of the incarnation in Jesus Christ. His method of teaching the divine approachableness, the divine sympathy, and passionate love, was not by dictation on tablets of stone, but by way of the incarnation. Divinity transforming humanity is the method. "God was in Christ." "The Word became flesh." Gradually men knew Christ, and came to know that there is a Christlike God.

The Incarnation

Jesus' Method

Christ perpetuates his work by incarnating his spirit in the lives of his followers. Christianity was

not destined to be a book-religion, to be transmitted by instruction primarily, nor by creed, nor by sacraments, but by Christian life. The record of the early church is a record of the successive endowment of men with the divine Spirit. "Many a man can teach Christian doctrine to heathen listeners, but only a life which has been hid with Christ in God can communicate to heathen lives the spiritual energy which proceeds through Christ from God."

The church in a downtown city community will minister to the need that it finds. It will seek every opportunity for sympathetic personal contact in the profound faith that there is a contagion of godliness; that holy living begets holy living; that there is an incarnation to-day; and that only through this can God in Christ be made intelligible or the lives of men redeemed. Because there are communities where there has been no preparation for the gospel through quiet personal influence of Christian friends and neighbors, the church will there mass its workers, and through social, educational, or benevolent service multiply its points of contact so that Christian men and women may be brought into daily touch with needy lives. But the reliance of the church will not be upon methods, but upon the power of God working through personal Christian influence. To the degree that each individual worker is the incarnation of his Master will he succeed and will his church be a power. Such a church can be no more than a mere social influence if there is no

Success by Way
of the Incarnation

power in personal Christian contact, but to deny this would be to deny the most potent fact in history.

☐ The appointments of such a church must not be regarded as bait to entice men; they are not primarily to conciliate men. Service must be rendered to a brother in need for love's own sake; but such a service should and may be a vehicle of grace more truly than the sacraments. To use another illustration, these appointments are wires that connect the churches with their people, but they must be "live wires" charged with a divine energy more powerful than the electric current, or they will utterly fail to transmit the divine life.

The socialized church may be appraised as an agent in social redemption; as a factor in the assimilation of peoples, but it has its chief value as a medium for the transmission of the divine life.

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5. Professor Rauschenbusch, "Christianity and the Social Crisis," p. 363.
6. Loomis, "Modern Cities," p. 188.
7. Doctor Judson, "The Church in Its Social Aspects," in "Amer. Annals of Pol. S. S.," Nov., 1907.

The Church in the Redemption of the City 147

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VI

THE CHURCH IN THE REDEMPTION OF
THE CITY (CONTINUED)

FOR IMMIGRANTS

“O thou great Champion of the outcast and the weak, we remember before thee the people of other nations who are coming to our land, seeking bread, a home, and a future. May we look with thy compassion upon those who have been drained and stunted by the poverty and oppression of centuries, and whose minds have been warped by superstition, or seared by the dumb agony of revolt. We bless thee for all that America has meant to the alien folk that have crossed the sea in the past, and for all the patient strength and God-fearing courage with which they have enriched the nation. . . For all the oppressed afar off who sigh for liberty; for all lovers of the people who strive to break their shackles; for all who dare to believe in democracy and the kingdom of God, make thou our great commonwealth once more a sure beacon light of hope and a guide on the path which leads to the perfect union of law and liberty.”

VI

THE CHURCH IN THE REDEMPTION OF THE CITY (CONTINUED)

PURPOSE OF THE CHAPTER

I. Polyglot Church

To show that the foreign problem is a city problem. To show that the city problem is a foreign problem. To show the heterogeneity and complexity of American cities. To show the barriers to foreign evangelization in cities: (a) Barrier of tongue; (b) social unrest; (c) moral laxity; (d) national idea; (e) sacramentarian ideas. To show that the outlook is hopeful: (a) That the average alien is virile and capable of transformation; (b) that the American soil is a great deodorizer; (c) that God is equal to the task. To suggest methods of evangelization: (a) Brotherly helpfulness; (b) public school; (c) English classes; (d) colporters; (e) literature; (f) response to a kinsman; (g) institutional methods; (h) church organization; (i) polyglot church. To show the great need (a) of denominational co-operation; (b) of interdenominational co-operation; (c) of all forces wisely distributed.

II. Federated Church

To show the steps in church federation: (a) The recognition of the unity of Christian experience; (b) the recognition of the principles of denominational comity; (c) the

organization of local federation of churches; (d) the organization of national interdenominational federation; (e) church unity. To show the need of interdenominational co-operation in distributing the Christian forces.

THE POLYGLOT CHURCH

Aliens or Americans?

Aliens or Americans? Dr. Howard Grose has pressed this question upon the conscience of the church. What the answer shall be depends largely upon the cities, for the foreign problem is a city problem as conversely the city problem is a foreign problem. A good strategist must see that the city is the vantage-ground for attacking the foreign problem. The church of to-day in America should learn from the methods of the Christian leaders of other centuries and of other lands.

The early Christian church appreciated the importance of campaigning in cities. Jesus sent out the Seventy through "the cities of Galilee." The disciples were first called Christians in Antioch. Paul struck hard at the great centers of population. The success of this method is reflected in our very language. "Heathen" means a dweller on the heath—in short, a countryman; countrymen in those days had not come under the influence of Christianity; the word came to be a term of contempt, and to be applied to any one who had not been enlightened by Christianity. Missionaries in Japan

took advantage of the visit of the American fleet to Tokyo to distribute tracts and to preach to the natives who had assembled in that city from every part of the country. Russia is being evangelized from St. Petersburg and Moscow. Our great cities, particularly the gateway cities, offer a like opportunity to evangelize the foreigners. New York City is like the neck of a bottle, through which the alien passes on his journey westward or on his visits eastward. Through it passes over seventy-five per cent of the "million immigrants a year." "They come with hearts tingling with emotion," as Steiner puts it. The time to strike is when the emotion is on. Why should the ambassador for Christ wait till these people are scattered through many cities and towns and over Western plains before making a first approach?

The Foreign Problem a City Problem

The foreign problem is a city problem because of the very large proportion of foreigners that remain permanently in our great cities. Doctor Grose says: "To the immigrants the city is a magnet. In the great cities the immigrants are massed." (1) This statement is abundantly verified by statistics. (See Table I in Appendix for percentage of foreigners in cities.) In a single decade, 1890-1900, immigration swelled New York City's population 33.1 per cent; Boston's, 34.6 per cent; Chicago's, 22.8 per cent; Philadelphia's, 10.4 per cent. (2)

Foreign-born
in Cities

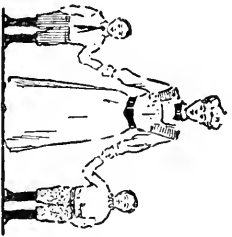
*Foreign Colonies are Found in All Our Great Cities***Foreign Colonies**

There are almost as many Poles in Chicago (two hundred and seventy-five thousand) as in Lodz, Poland (three hundred and fifteen thousand); more Bohemians (one hundred and sixteen thousand) in Chicago than in Brunn, Moravia (one hundred and nine thousand three hundred and forty-six); as many Italians in New York as in Rome, and what shall we say of the Jews—eight hundred thousand to one million strong in New York City—one-sixteenth of the Jewish population of the world, compared with which Jerusalem seems but a hamlet; indeed, New York has a “Jerusalem” in every borough.

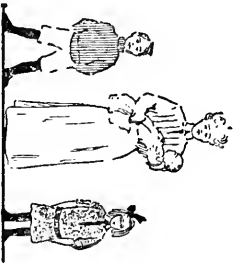
Foreign Parents

It is not the foreign-born only that constitute the foreign problem. It is not simply a question of addition, it is one of multiplication. A special study has been made of one downtown block containing two thousand seven hundred people; here one hundred and forty-nine were born in a year. It took twenty-eight Fifth Avenue blocks to equal the same population; there thirty-nine babies were born within the year. Professor Bailey's diagram, which we are allowed to reproduce, tells the story graphically. It is only a question of time when, to use Irish logic, there will be more foreigners than people in our great cities.

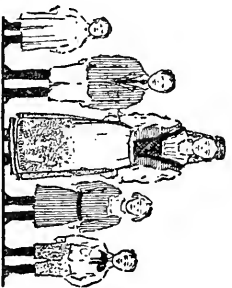
“Information upon this subject,” says Prof. Wm. Bailey, of Yale University, “was gathered for the



NATIVE



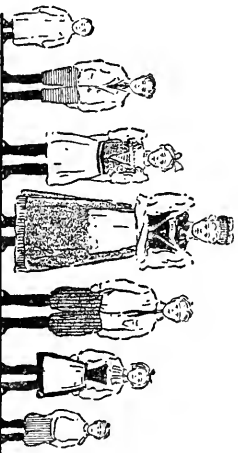
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BOHEMIAN



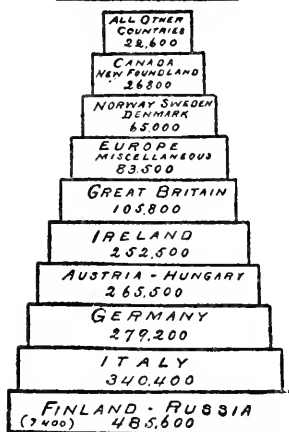
POLISH

federal census of 1900, but no use was ever made of this material until, in 1910, the Immigration Commission was given access to the census schedules. The recent abstract of the Immigration Commission upon the fecundity of immigrant women gives us therefore the first information covering a large number of cases which has ever been published."

Polyglot

Take New York City, though it may be more than typical. "New York is a city in America, but is

TOWER OF BABEL.



Foreign Born, New York City 1910

hardly an American city." (3) In a single school there are twenty-six nationalities; in a single church (Second Avenue Baptist) at one service twenty-seven nationalities were found, while on the streets sixty-six languages are spoken. Many homes are a Babel. Often the mother cannot understand the child, nor the child the mother, and frequently the grandmother lives in a foreign

land with foreigners, though her kinsfolk. She clings to her mother tongue, but her grandchildren despise it. While this was being written, a boy, whose name was clearly Irish, came to an Italian

Church Vacation School, but he insisted he was Italian: "Me father is Irish, me mother is a 'Wap'" (Italian).

It is the rapid neighborhood changes, more marked than those of the city as a whole, which so seriously affect the work of the church. The accompanying map indicates the changes in particular districts of the old city of New York.

Neighborhood
Changes

The City Problem a Foreign Problem

To any one familiar with the life of our great cities, it is evident that the city problem is a foreign problem. This is noticeably true of the problem of density. The Federation of Churches of New York made a careful computation of the distribution of foreigners from figures gathered by the State census of 1905. It was discovered that every block of great density was a foreign block; for example, the four densest blocks in Manhattan were found to contain 79.4 per cent of Russian parentage (chiefly Jews), and less than four per cent of American parentage. The people living in blocks of over seven hundred and fifty people per acre were 65.7 per cent foreign-born—only 38.05 per cent American-born—and these largely of foreign extraction: Russians, 30.15 per cent; Austrians, 12.65 per cent; Italians, 9.60 per cent; Poles, 4.21 per cent; Roumanians, 3.24 per cent; and Hungarians, 2.78 per cent. Looking at it from another angle, over twenty-three per cent of the foreign-born living in Manhattan Is-

Congestion Due
to Foreigners

land in 1905 were in blocks having more than seven hundred and fifty people to the acre, while less than nine per cent of the American-born were living under such conditions.

Tendency
of Particular
Nationalities

South of Fourteenth Street, in 1905, there were one hundred and fifty-five thousand eight hundred and twenty-eight Russian-born people, and sixty-two per cent of them were living in blocks having over seven hundred and fifty people per acre. (5) "Of the Poles and Austrians on Manhattan Island in 1905, over fifty per cent were living in blocks of over seven hundred and fifty people per acre; between forty-five per cent and fifty per cent of the Russians, thirty-four per cent of the Chinese, over twenty-five per cent of the Hungarians, and less than twenty-five per cent of the Italians."

Undigested Mass

Consider in this connection the relation of congestion of population to the health and morals of the community, which has been pointed out in another connection. "Our foreign colonies are to a large extent in the cities of our own country. To live in one of these foreign communities is actually to live on foreign soil. The thoughts, feelings, and traditions which belong to the mental life of the colony are often entirely alien to an American." (6)

Problem of
Assimilation

How to make many peoples one people; how to infuse American ideals into such a mass of alien humanity; how to perpetuate our Christian traditions among so many people who despise them;

how to infuse our Christian life into those who are prejudiced against all sympathetic contact with Christians is a problem such as has confronted no other nation.

The problem is most acute where segregation is the most complete. This segregation of the foreigners not only piles problems high, but it drives out the forces that make for their solution. This is evidenced by the fact that less than nine per cent of the American-born were living in the blocks of greatest density—blocks which for the most part were filled with Americans but a generation ago. South of Fourteenth Street, on the East Side, the native-born population increased from 1900-1905 less than four per cent, while the foreign-born population increased nearly twenty per cent—five to one; in many districts there was an actual decrease of American-born. It must be borne in mind that these American-born are second-generation foreigners. In one assembly district there was a loss of about two thousand Americans and a gain of over fifteen thousand foreigners.

Neighborhood
Need

Institutions Put to Confusion

This overwhelming foreign invasion and the segregation of foreigners have thrown public institutions into confusion. It has driven out homes, but at the same time overcrowded public schools. It has caused the migration of long-established business houses and banks; but it is the church that has

Schools
Overtaxed

Business Houses
Migrate

been put to the greatest confusion. There has not been sufficient time for a gradual assimilation. The "melting-pot" is so full that it has boiled over. Where the church is weakest, both problem and opportunity are greatest. It is exceedingly difficult to maintain churches upon voluntary contributions in localities peopled by those who have no sympathy with them. If there had been a more general distribution of the foreigners in districts adjacent to churches whose maintenance was secured by the greater stability of their membership, the problem would have been greatly simplified.

Churches Move
Uptown

Jewish and
Catholic Loss

The heterogeneity and complexity of life in American cities is a problem for institutional religion—Protestant, Catholic, and Jewish. The Roman Catholic Church, in the period from 1890-1906, did not increase so rapidly as the population in Philadelphia, Boston, and Cleveland. This fact is the more striking when it is taken into account that a large proportion of immigrants are Catholic. Steiner says: "Roughly speaking, nearly eighty per cent of our present immigration is made up of Roman Catholics, Greek Catholics, Greek Orthodox, and Jews." In reference to Judaism, he says: "The loss to Judaism in America amounts to a catastrophe and, from the present outlook, its complete dissolution is merely a matter of time, only retarded by the constant influx of immigrants from Russia and Poland. The average Jew in America has become so American that he does not re-

member the hole from which he was dug, or that Abraham was his father, or that Sarah bore him."

Barriers

There are serious barriers both to the Americanization and Christianization of the alien.

There is the *barrier of tongues*. How communicate either Americanism or Christianity to one who has ears, but cannot hear to understand? It is easy to learn a single language, but how adjust one's self to life in a tower of Babel. There are Christian workers who speak a dozen different languages, but there are fifty other languages in these polyglot cities that they cannot speak. Christian workers find that it is one thing to learn a language for business intercourse, and quite another to master it sufficiently to appeal to the heart. As the Gaelic father of Dr. Robert S. MacArthur remarked when asked why he did not say grace in English: "The throne of grace is a poor place for a translation." On his deathbed he went back to the language of his childhood.

The *social unrest* is a serious barrier. Anarchists come from southern and eastern Europe, who add fuel to the fire of the social unrest in America. A much larger number who come with hearts prepared to respond with patriotism are overcome in the unequal contest for bread, and are swept off their feet by the social discontent which has, as we have seen, certain bases of fact.

Moral Laxity Another serious barrier is a too prevalent moral laxity in our American cities. Perhaps the new-comer has even a lower moral tone than he finds, but he has idealized America somewhat as the boy idealizes the man; his ideals are shattered by the vice which he sees paraded even in the public thoroughfares, and he comes to distrust American religious institutions.

The close *identification of religious faith and patriotism* is another barrier. Steiner, who knows the Russian and the Slav as probably no other student of American life does, says: "The immigrant comes to us, largely from countries in which the Church and the State, the cross and the sword are one. In fact, to the large majority of those who come, nationality or race and the church are one and the same. The Russian and the southern Slav who are not pravo Slavs, adherents of the Greek Church, are regarded very much in the light of traitors to their nation." Of the Greek, he says: "At present it would fare ill with any one who would try to wean him from his church; for loyalty to it is loyalty to Greece, and the Greek has never been a turncoat." (7) "The Pole is a Catholic by national instinct; Poland and Roman Catholicism are to him one and the same; while the Jew is a Jew by race and faith, regarding as a profligate him who betrays his people by becoming a Christian." (8)

"The church, cognizant of this fact (loyalty to fatherland), fosters it in no small degree, because

it can hold its children more loyally to itself by giving the national idea a large place. Polish, Bohemian, and Slovak church societies of a semimilitary character exist in large numbers, and many of their members carry arms. Although in itself this may be a harmless way of keeping men loyal to the church, it does seem to clash with one of our religious ideals, which is fundamental in maintaining religious liberty." (9) This allegiance to a State Church merely as one of the requirements of patriotism leads to the natural identification of State and Church support. The support of the church as a distinct institution is not a yoke which the alien's neck is accustomed to wear. This is another barrier to church establishment among foreign peoples. Church Support

The sacramentarian conception of religion that is so prevalent among these aliens is perhaps the greatest barrier. Religion means certain formal observances, or certain superstitious fears or hopes. A religious man is one who subscribes to these observances, or seeks deliverance from ills through certain formalities—particularly the baptismal rite, the confessional, the mass, and extreme unction. Steiner, who has traveled much with the Slav and the Italian, says: "Rarely will a Slav or Italian go to bed without committing himself to the special care of some patron saint." (10) He says of the Greek: "The modern Greek is still punctiliously pious, his church and priest follow him into every Sacramentarian Idea

settlement, and he is loyal to the forms of his religion. It is doubtful whether here or in the Old World, it discloses to him the ethical teachings of Jesus. . . His priest is not servilely revered or feared, and the relation between them is too often that of buyer and seller. The priest has the means of grace, the Greek is in need of them for salvation, and he pays for what he gets—sometimes reluctantly.” (11). It is difficult to make men who have long been called Christians realize that religion is not subscription to a creed, the observance of a rite, submission to a system, but a life lived in fellowship with God and in obedience to him.

Outlook Hopeful

Despite these barriers, the situation is hopeful. The aliens are diamonds in the rough; they are just folks—crude, uncouth, but not degenerate. There is hope in working with such raw material. These foreigners are people in whose veins red blood courses; men throbbing with energy, not always suppressed.

One familiar with the submerged peoples of London or even the enervated native poor in American cities must agree with President Tucker of Dartmouth, that “the rising scale of foreign population is on a better level than the falling scale of the native population. If the old New England stock is not willing to sacrifice as it used to, and if the New England boy is not as ambitious as his

grandfather, I thank God that he is sending us those who are willing to sacrifice and anxious to rise; and that he is giving this challenge to the old stock."

(12) Steiner speaks with authority on this point: "I do not believe that any of the people who come to us, speaking of races and nationalities as a whole, are degenerate, or so hardened that they are not capable of assimilation and transformation." (13)

No country has ever been able to break down so many prejudices as America. In no land have peoples who have been set for centuries to a certain course been so readily turned from that course as here. Village and clan prejudices are broken. There is greater freedom of movement and freedom to listen to things that are new.

Prejudices Broken
in America

"America is God's crucible, the great melting-pot where all the races of Europe are melting and reforming! Here you stand, good folk, think I, when I see them at Ellis Island, here you stand in your fifty groups, with your fifty languages and histories, and your fifty blood hatreds and rivalries. But you won't be long like that, brothers; for these are the fires of God you've come to—these are the fires of God. A fig for your feuds and vendetta! Germans and Frenchmen, Irishmen and Englishmen, Jews and Russians—into the crucible with you all! God is making the American." ("The Melting Pot," Zangwill.)

God's Crucible

We may depend upon certain fundamental facts. God has made man, and made him for himself.

God's
Foundation
Our Hope

No people will remain permanently irreligious, though a single generation may be prevailingly skeptical. No man need ever fear for the future of religion, though particular religious institutions may totter, and even fall. Our deepest hope is not in any particular institution as such, but in that religious foundation which God himself has laid in human life; in the vitality of the best; in that tendency to open-mindedness and real desire for the best which has characterized Americans; and in the strong American bent toward democracy in religion as toward democracy in politics—this is our faith that the Protestant Church shall prevail—or, at any rate, that vital religion for which it stands shall at last dominate; that, not the perpetuation of any particular organization, is our concern.

An Open
Question

A free and easy optimism, however, would be the sheerest folly. Only weeds grow on the broad highways. Wheat grows only in cultivated fields. "Whether we shall enrich this new American by our own ideas, whether we shall implant in him the broad culture of our own spiritual and intellectual heritage, is a real problem whose solving may puzzle even future generations." (14)

What to Do

The practical question comes to us, What shall Be Kind be done about it? The immediate answer is, be a brother; be honest; be courteous; be kind; be helpful. Nothing can take the place of brotherly help-

fulness. Of what value is it to preach our religion to those whom, in daily contact, we despise and whom we offend by our lack of consideration, if not by our dishonesty? If you would get a sympathetic response, learn a few words of the alien's language, at least sufficient to greet him.

The public school is an important factor in the assimilation of foreigners. Henry Ward Beecher described it as a "hopper" into which is poured all manner and conditions of children with but one output—Americans. Too often, however, the school stops short of the inculcation of American ideals in its insistence upon certain grades, or standards of intellectual efficiency, and perforce the public school must stop at the very threshold of these ideals in that it cannot teach their religious foundation—that back of America is God.

The Public
School

A first step in foreign assimilation is instruction in English. This is a service that the church can render which is needed and appreciated. Many churches are conducting English classes. In some of them religious instruction is also given. Both the Young Men's Christian Association and Young Women's Christian Association have drafted college men and women and others having leisure hours as teachers in their English classes. One Italian mission in Cleveland is the result of the request of Italian young men for English instruction. Soon these young men were religious inquirers, and had declared their faith in Christ by baptism.

English Classes

Class at Yonkers

The eagerness of many foreigners for instruction and their prejudice against the church is illustrated by the experience of Mrs. Lemuel Call Barnes at Yonkers. After the classes for girls, which had been held in a store, had closed, one of the rejected applicants came with the question, "School for girls done?" "Yes." "School for boys now?" The spokesman of the would-be pupils was sure that the lessons were wanted by "Many, many mens." Teachers could be found. Where should the classes be held? That was the problem. "In the Baptist church?" "No," responded the spokesman; "in church, mens not come. Me? Yes. Like church. For me, church good. Many mens say, 'Not good.'" "Very well," was the reply, "let the men provide a place, and teachers will go to them, wherever they say," but room could not be found. Again the church was offered. "In church, mens not come. Some is Rome Cat'lic; some Greek Cat'lic; some Russ Cat'lic; some what call Social At'eist—tink no God, notting—never come in church. Men say me, 'Friends never speak me if I come in church.'" At the end of a long conference, Mrs. Barnes gave this ultimatum: "You tell the men that, whether they know it or not, the church is the friend of every one of them, and will be glad to help them. Because they need the English, the church will give them room free and light free and janitor free; and we church people will give them lessons free, if they want them enough

to come and take them. The men took the lessons earnestly, enthusiastically—twenty lessons in the Old Testament material, twenty-one lessons in the New Testament material. We heard no objection to the contents of the lessons. Many of them are now in the Sunday-school.”

Often the first approach is that of the colporter who, at the gate on Ellis Island or at the family threshold in the tenement, presents the book which many had thought the exclusive property of the priesthood. The colporter does the “subsoiling,” preparing the ground for later productivity. The seed which he scatters by the distribution of Bibles and tracts germinates, and in multitudes of lives brings forth fruit. The colporter has prepared the way for the Christian teacher and evangelist. This type of work should be greatly enlarged in American cities. The Colporter

There is great need to provide Christian literature in foreign languages. The Bible can be procured in most tongues that are spoken by the new Americans, but there is need of copies for free distribution. The various Bible societies are undertaking to meet this need. The hymns in many languages are quite inadequate; in many cases they are poor translations of inferior English hymns. More effective are hymns set to tunes that are known and loved by particular nationalities. In no way does a people show its originality more than in its hymnology. At this writing, a new hymn book for Needed Literature

Italian churches is being prepared by the American Tract Society through the assistance of Italian missionaries of several denominations. The supply of Christian tracts and books is very limited. For the Slavic peoples particularly, it is impossible to secure suitable tracts or books. Too many tracts are merely controversial, and do not preach a positive gospel and, being merely translations, they do not appeal strongly to foreign peoples. To those who are prejudiced against the Protestant missionary, Christian literature is of very great value.

Response to
Kinsman

Difficult it is for an American, unless he has been prepared by exceptional training, to appreciate the point of view of a Slovak, for example, and approach him so as to win his confidence. A few exceptional men through foreign study have been prepared for this particular ministry, but ordinarily it has taken a kinsman to reach the heart of a foreigner. There is need to train American young men through study in foreign lands for leadership in foreign evangelization, but the most of the work must be done here, as in the foreign field, by kinsmen. While the many obstacles must be overcome, unquestionably the foreigner is accessible to a kinsman who approaches him with burning zeal as an ambassador for Jesus Christ. Many congregations of foreigners have been collected in this way, some under the roof of an English church; others in halls, or even in homes.

Children have opened the doors of many foreign

homes. People in the great city live as in a labyrinth; it is difficult to find the way to them, but a child goes in and out. Reach the child through an industrial class, gymnasium, or church vacation school, and he is sure to carry a golden thread of human sympathy from church to home. If the pastor is wise, he will follow this, as Theseus followed the thread in the Cretan labyrinth; if he does, it will lead him straight to the heart of the parent. The institutional church is of great service in foreign evangelization, particularly if the church is prepared to send warm-hearted trained Christian foreigners to the door set ajar by institutional appointments.

Value of
Institutional
Methods

The Organization of Foreign Churches

The organization of these foreign congregations or churches is somewhat perplexing. Two principles must be followed. There must be "separativeness" and "togetherativeness." It is not wise at first to bring the typical foreigner into the fellowship of an American church. He can grow best among his own kind. Not a few zealous foreigners whose lives were touched by God have been "spoiled" by American churches that did not understand them. They petted them; then patronized them; and then put them aside. On the other hand, the foreigner must not be allowed to grow alone; the church should be a factor in the assimilation of peoples; peoples of diverse points of view must

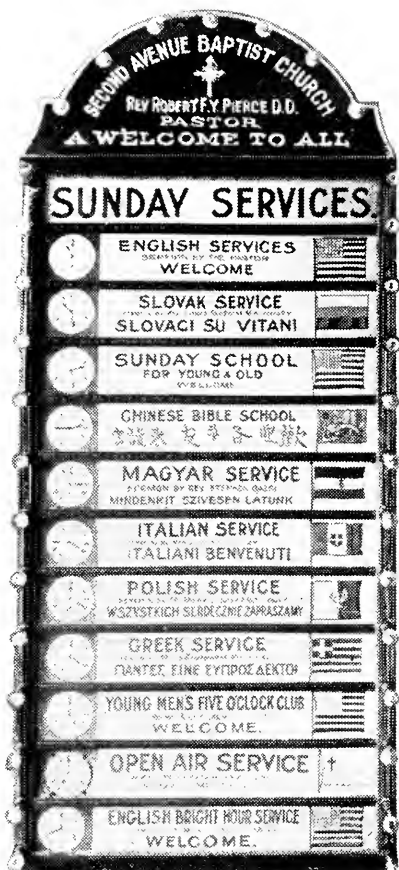
be brought to mutual understanding and appreciation. Why should these newly made Christians run the gamut of the mistakes of our forefathers? That they have a tendency to do so both in theological discussions and in practical matters is evident. Why cannot they be brought to learn from the experience of their older brothers?

The Polyglot Church

There has developed in several of our larger cities what may be called the polyglot church—a church broken up into a half-dozen different churches, each with its own minister, separate meeting-room and distinct church life, though occasionally meeting together at the Lord's table "to break bread." All meet under one roof; there is a common social life; common public addresses, and perhaps moving-picture entertainments. The foreign pastors enjoy the fellowship, and profit by the guidance of the American pastor. There are now several church edifices in which two or more congregations meet. The accompanying picture is the regular church bulletin of one such church. (The flag indicates the nationality, the dial the hour of worship. The minister's name of each congregation is given, and "welcome" is expressed in each language.)

Alien Accessibility

"Alien accessibility is home-mission opportunity," as Doctor Grose has so well said. It is just



A POLYGLOT CHURCH

as true that alien accessibility is city-mission opportunity. The city-mission organizations that have seriously attempted to win the alien have been convinced of their accessibility. The last decade has witnessed a great advance by the city-mission organizations. A large number of the organizations and churches have had less than ten years' growth. Probably a majority have had less than five years'. The results of this brief and not commensurate effort have been heartily encouraging. The barriers referred to have been serious handicaps, but the response has been so generous in so many instances that the aliens may be regarded as accessible. Take these three illustrations from a single society—the Cleveland Baptist City Mission:

Slovak church organized with over fifty members, strong, self-reliant, and intensely missionary. Four years ago a nucleus of but three. Cleveland
Experience

Hungarian church of one hundred, reporting an average of twenty accessions a year, raising money for a new building. The growth of ten years from nucleus of six.

The Griners, said to be the only Protestant mission conducted in their own tongue in the world. Twenty members in two years, with enlarged prospects for the future.

Compare these records with that of almost any mission in a foreign land among peoples unprepared by heredity, environment, and experience, and restrained by social and religious prejudices.

Denominational Co-operation

There is need of denominational co-operation. The task is too great in some cities for the local churches to meet. The City Mission Commission of the Northern Baptist Convention reported in 1910: "In one city of one hundred and seventy-five thousand population, twenty-two per cent of which is foreign-born, no mission work for foreigners is being done. In another city of three hundred and twenty-five thousand a little group of about fifteen thousand Protestants . . . is confronted with a foreign population of five thousand Italians, eleven thousand Bohemians, thirteen thousand Jews, and sixty-two thousand Poles. For this great mass a little work is being done among the Poles by two denominations, and another among the Italians, while the Jews and Bohemians are utterly neglected." The strain caused by our foreign population is concentrated upon the cities; but the strain should be borne by the nation and the denomination as a whole. This general co-operation should be secured through the national missionary organizations of the different denominations. The home mission societies are beginning to address themselves to this problem. It is coming to be recognized that the "frontier" is to be found in the cities. The outstanding home-mission problem of the twentieth century is the redemption of the city.

Interdenominational Co-operation

There is need of interdenominational co-operation. Protestant churches are duplicating each other's efforts and impairing each other's influence. The actual Christian effort now expended among foreigners in our cities is accomplishing less than it ought, from lack of comity among the denominations. "In one city," according to the commission just referred to, "two denominations are working among six thousand five hundred Hungarians and among four thousand Italians, while in that same city there are five thousand Poles receiving no attention whatever. In another, three denominations are working among four thousand seven hundred Italians, while there are eighteen thousand Slavs and Poles for which no denomination is making any effort."

The church until recently has paid little attention to backward peoples in America, except to the Negro and the Indian races, to which we are deeply indebted, though neither of them seems destined to be potent constructive forces in American life. If the Protestant Church fifty years ago had given particular attention to the Irish at the time when they were neglected by their priests, as Italians are now neglected in many sections, much of the shame of our great cities because of political corruption might have been prevented, and a mass of people who are now among the most hopeless to be found in the

Dominant Peoples city slums might have been redeemed. The Italian is the "Irishman" of this generation. Both the Italian and the Slav are to have a powerful influence on the American life of the future.

Distribution of Forces It ought to be possible to distribute the Christian forces in every city so that the people of every nationality who are here in any considerable number might hear the gospel in the tongue which they can understand. There has been no such comprehensive effort. Recently a Slovak was converted in Pittsburgh. He wrote the good news to a kinsman in Philadelphia, who walked Philadelphia streets in vain; for the Christian churches of the city of brotherly love had no gospel for Slovaks—in a tongue that they could understand. So stirred was the brother in Pittsburgh that he went to Philadelphia; he was accepted by the Baptist City Mission Society, and a mission for Slovaks was opened. This case is typical of the lack of religious privileges for the foreigners in our great cities.

In the great cities it is difficult to find out just what all the churches are doing. To correlate the work of all churches is the work of federations of churches or interdenominational councils. It should be easy for the churches of smaller cities to divide the task so that every foreigner within its bounds might at least hear the gospel. Will the smaller cities be warned by the experience of the larger?

A National Crisis

The need to reach the foreigners in this generation is so great that it can be met only by saving all the strength of all the churches. Unquestionably our Christian institutions are threatened. Aye, already in large districts of our great cities they have been put to rout. At the celebration of the founding of the first Sunday-school in New York City in July, 1910, at an open-air meeting on the site of the first school—now occupied by a saloon—a Hebrew woman, with suppressed passion, insisted that a Christian service in the street of that part of the city was an unwarranted affront to the Jewish community.

A battle is on not unlike that in which the **The Future** church was engaged in the eighth century in its struggle with the Moslem for supremacy in Europe. Suppose the Moslem had won, what would have been the future of Europe; aye, and of America? America is not safely Protestant; indeed, it is not safely Christian. A new America is in the making. Shall the ideals of the patriots be perpetuated? Shall the religion of the fathers dominate? Not unless the churches arise to this new emergency.

THE FEDERATED CHURCH

Recognition of the Unity of Christian Experience

The recognition of the unity of Christian experience is the prerequisite of Christian co-operation and the first step toward church federation.

Many agencies have brought individual Christians together for definite work. Now that America has become the home of so many peoples of so many lands, whose deepest aspirations are expressed in their "mother tongue," it is increasingly important that all denominations unite in creating for them a Christian literature. The Young Men's Christian Association and Young Women's Christian Association have brought together for practical work men and women of diverse points of view, helping to create a more general appreciation of Christian worth. More recently laity leagues have united men of different communions in community service and in religious forward movements. Christians have united in special evangelistic services, recognizing that there is but one redemption—one religion, though many theologies and many modes of worship. The Christian Endeavor Movement, also a creation of the last generation, has aided in a more general recognition of the oneness of Christian experience. The recognition of a common religious experience, fraternal intercourse, and voluntary co-operation of individual Christians, have marked the first step toward church federation.

Inter-
denominational
Individual
Co-operation

Recognition of Denominational Comity

A second step toward church federation has been the recognition of the important principles of denominational comity—the rights of other churches and the folly of duplicating efforts. In our larger

cities such a recognition of the right and worth of other churches has tended to greater economy and efficiency. For example, the executive officers of the various church extension and missionary societies of Chicago have formed a council before which all new work to be undertaken by any of the societies is presented. In one instance, Baptists had proposed entering a field and had purchased a lot. In conference it was determined that it would be better for the Methodists, instead, to enter this particular field, and for the Baptists to enter an adjacent one. The Methodist Society purchased the lot in question, and the Baptists were given right of way in the other field. In another instance, two denominations were urged to plant churches in a certain district where members of both these churches were in considerable number.

Representatives of church extension and missionary organizations in New York City are now preparing through the Federation of Churches an accurate church map designed to show the distribution of churches for Americans and for foreigners, the distribution of the foreign population, and the need of church extension in particular fields. These cases are indicative of a growing disposition to cooperate in city work.

In the past there has been little direct co-operation between churches. Indeed, at the present time the efficiency of the church as a whole is seriously impaired by lack of a full understanding of what

Failure to
Co-operate

all churches are doing. The urgent need of distributing the Christian forces engaged in foreign evangelization has been pointed out.

Federation of Churches

The third step in church federation has been the creation of central organizations, church federations, for definite work. This statement of the purposes of the New York Federation of Churches, organized in 1895, which has in organic affiliation churches of forty-two denominations, declares the opportunity for such organizations an opportunity which no federation has as yet realized.

Ideals of One Organization

“The New York City Federation of Churches exists to associate and assist the city’s churches and social-service organizations to study and serve the spiritual, physical, educational, economic, and social interests of its whole population in its every borough.

“The ministers need to know one another, man to man, and need, on occasion, to speak with one voice. Therefore the federation has a Clerical Conference, promoting such acquaintanceship and providing for such expression.

“The laymen of the churches need enlistment to improve housing, health, educational, economic, religious, recreational, neighborhood, and civic conditions, and for service to childhood, old age, to the defectives, to the poor, to prisoners, and to immi-

grants. Therefore the federation is developing a Laity League for neighborhood social service, and for the study and improvement of the living conditions of the whole community.

“Successful ministry to the people, by volunteer agencies, is impossible unless the city’s churches and social-service organizations are rationally distributed. Overlapping and overlooking in altruistic work are the twin sins of neglect and waste, of which our civilization must repent and rid itself. Therefore the federation has a District Equipment Bureau, promoting comity and adequacy in institutional location.

“The churches and social-service organizations need to know the best methods of ministry to children, to the aged, to the immigrant, and to all other classes requiring special care, and the community should know and aid the institutions which are inadequately equipped for their tasks. Therefore the federation’s Efficiency Exhibit Bureau.

“The power of the church, whose millions of adherents are praying “Thy kingdom come!” should be applied to produce and continue laws and customs of a diviner order in New York. Therefore the federation’s Law Enactment and Law Enforcement Bureau.

“The growth, the social characteristics, and the nationality features of every natural district of every borough of Greater New York need to be continuously ascertained for the proper location,

relocation, equipment, and management of churches and social-service organizations. Therefore the federation's Population Research Bureau.

Neighborhood Service “The local churches and social-service organizations of each natural district of the city have a special responsibility for elevating their immediate neighborhood. Therefore the federation's Neighborhood Vigilance and Service Bureau for promoting, guiding, and aiding the formation and efforts of local church and civic leagues, to defend and serve the people of each neighborhood.

Mission Department “The pastoral and personal hold of the church on every family, swiftly perishing before New York's abnormal housing conditions, needs restoration. The invitation to worship should annually be put over every threshold of the city. Each church has a regular teaching function which no outside organization has the right to modify or the desire to mold, but there are special classes of citizens who need guidance in conquering their sins and bearing their sorrows, and for them evangelism of a special order is essential. A parish system which shall reach every family, and an evangelistic purpose which shall put the claims and consolations of the heavenly Father before every individual of the five million people of New York, is the duty of the churches, and is provided for in the federation's Parish and Mission Department.

“A civilization's test is the care of its childhood. The children of New York require from the public-

school system a more adequate training for the tasks of life. They need also enlarged opportunities for play, and such attention to their physical and spiritual natures as will preserve their strength and purity. Therefore the federation's Children's Welfare Department."

In Los Angeles nearly all the evangelical churches have centered into a federation, and are doing practical work under several standing committees—Executive, Evangelistic, Financial, Investigating, Interdenominational Enterprises, Parish and Canvassing, Coffee Club, Sunday Afternoon Popular Meeting, and Civic Righteousness.

Los Angeles'
Experience

In the smaller cities particularly, work such as is now being done by the Charity Organization Society might well be undertaken by the churches through some kind of federation, and thus to a degree restore the church to its natural leadership in benevolent work. It is when men are in need that they are the most receptive to personal Christian influence. It is a great misfortune that the church has to such an extent lost its opportunity to minister to physical need and the point of contact for a spiritual ministry which such need offers. However great the loss to the church, the loss to weary hearts is greater. Even hungry men cannot live on bread alone.

Dr. Washington Gladden pleads for a municipal church, bringing into co-operation—not into organic unity—all churches in a municipality not upon the

The Municipal
Church

basis of a creed, nor as teachers of religion. In teaching, each church may appropriately work in its own way, but bringing them into co-operation for social betterment; for leadership in practical philanthropy that organized and voluntary philanthropies may work efficiently and with harmony that the church may be kept in helpful relations with public, charitable, and reformatory institutions, hospitals, children's homes, workhouses, juvenile courts, houses of detention, and jails; all this to the end that bad housing may be corrected, playgrounds may be opened, that the drink traffic may be successfully attacked, and the ravages of the social evil may be checked; that poverty and discontent may be treated constructively, and that the problem of the unemployed may be remedied. In such a program every church should be able to unite. Nothing short of the united action of all the religious forces can accomplish such a municipal task, but no one of these tasks, or all, are too great for the united church.

Interdenominational Federation

A fourth step toward church federation was the organization in Philadelphia of the Federal Council of Churches, through which an attempt is made to unite not merely individual churches of the various denominations, but the great denominations themselves. The influence of the council has been felt most on social questions, to which reference has been made in an earlier chapter, and in the elimina-

tion of waste and concentration of effort on neglected fields in the West. Undoubtedly, it has been the realization of social needs and the helplessness of individual churches to deal with them that has stimulated church federation. Dr. Josiah Strong well says: "Individual regeneration may be successfully undertaken by the individual church, but social regeneration is a task so vast that it demands the united effort of all organizations which aim at human betterment." (15)

The church militant needs a common foe for the sake of its own virility and breadth of vision. It has such a foe in the modern city. Professor Rauschenbusch is right when he says: "When the broader social outlook widens the purpose of a Christian man beyond the increase of his church, he lifts up his eyes and sees that there are others who are at work for humanity besides his denomination. Common work for social welfare is the best common ground for the various religious bodies and the best training school for practical Christian unity." (16)

Church Unity

Some have withheld from all interchurch cooperation because of their dream of organic church unity. As yet it is a dream quite undefined. True, different denominations have come closer together.

Positions for which the fathers fought and died are now freely accepted by the sons of the early

persecutors, who calmly incorporate them into their own working creed; in this the sons of the martyrs may rejoice, for it is their father's triumph. For example, Oscar Straus, a Jew, in his admirable life of Roger Williams, pays high tribute to the Baptists as pioneers of religious liberty. The principles for which they fought are now not only freely accepted by the very denominations that were their bitter persecutors, but have been incorporated into the law of the land.

As churches have imitated each other in matters of belief, so have they followed each other in good work. Church methods are becoming standardized; standards of church efficiency are being adopted. This is notably true in the field of religious education; standards of social efficiency are being insisted upon, and in this one denomination is copying from another; moral standards not only for individuals, but for churches, are being adopted.

In this country, where no denomination is subsidized and set up as a "State Church," the fittest will ultimately come to its own. America is the "melting-pot" of religions and creeds, as of peoples. The world never before has had such a crucible. It is only the unmixed that can resist the fire; the dross will surely be burned, though God's days are as a thousand years. All of this points to the time when men shall not be divided by non-essentials; in that day there shall be substantial unity in matters of faith, however much diversity

in modes of worship or manner of work. In that day it will be easier for all men of good will to unite in the redemption of the city.

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VII

TYPES OF REDEMPTIVE EFFORT

FOR THE CHURCH

“O God, we pray for thy church, which is set to-day amid the perplexities of a changing order, and face to face with a great new task. . . . When we compare her with all other human institutions, we rejoice, for there is none like her. But when we judge her by the mind of her Master, we bow in pity and in contrition. O baptize her afresh in the life-giving spirit of Jesus! Grant her a new birth, though it be with the travail of repentance and humiliation. Bestow upon her a more imperious responsiveness to duty, a swifter compassion with suffering, and an utter loyalty to the will of God. Put upon her lips the ancient gospel of her Lord. . . . Give her faith to espouse the cause of the people, and their hands that grope after freedom and light to recognize the bleeding hands of Christ. Bid her cease from seeking her own life, lest she lose it. Make her valiant to give up her life to humanity that, like her crucified Lord, she may mount by the path of the cross to a higher glory.”

VII

TYPES OF REDEMPTIVE EFFORT

PURPOSE OF THE CHAPTER

To show something of the various types of ministry demanded of the church in the redemption of the city: (*a*) Ministries of mercy; (*b*) efforts for individual redemption; (*c*) in constructive charity; (*d*) in church establishment; (*e*) in an intensive ministry—open-air service, tent, settlements, labor temple, church vacation schools, pleasant Sunday afternoons, children's illustrated service. To show the types of church missionary organizations and scope of their work.

CONTRIBUTING FORCES

The redemption of the city demands a great variety of service. We have seen something of the part which the municipal government may have in this vast undertaking. It can keep the "red light" from flashing across the pathway of the well-disposed, if weak, youth. It can aid the laboring man in his problem of housing his family, lifting a bit this burden which is crushing the life out of many men. Through the application of science to public sanitation and to medicine, and through the applica-

Business
Agencies

administration, the toll of death in the large American city has been decreased over fifty per cent within fifty years. The telephone, rapid transit, and improved office facilities and stenography have doubled the working efficiency of men charged with the administration of social and religious work, thereby adding to the power of the spiritual forces within the city. The ignorant laborer who helped to dig the subway has had, then, a part in the redemption of the city.

Altruistic
Workers

The relation of consecrated teachers, social workers, practical reformers, and the generous supporters of philanthropy, to this redemptive task is more evident, for to their touch lives are seen to respond as do the plants to the touch of the gardener.

Religious Forces

In the realm that may be regarded as more strictly religious, the multifarious needs of the great city demand a great variety of ministries, each with its peculiar compensations. It is well to consider what may be expected from this or that ministry, that the impossible may not be demanded, and that every service may be appreciated and properly appraised.

A MINISTRY OF MERCY

In a complex society, a ministry is demanded that can hardly hope to be remedial, socially or individually; that is merely palliative, leaving individuals much as they were, and contributing little to the solution of society's problems. "There is no

knowledge or understanding; physical sensation, be it that which soothes, or produces a feeling of discomfort, is the only factor in their lives that makes an impression. To minister to such, if only along the lines of childhood amusements, is as the light shining in a dark place and as a service which takes front rank with the best that humanity can render," says the chaplain at Randall's Island of his work among the five or six hundred imbeciles. Who would have this ministry withdrawn, though the recipients cannot render any service in return nor really give thanks therefor?

Work Among
Imbeciles

Of what use, from a pragmatic point of view, is it that clergymen, through the support of the Episcopal City Mission Society, officiated last year at the burial of five thousand four hundred and eighty-three in the potter's field—about one in twelve who died in New York City? Could a Christian community do less? "It is all right. Now I understand why I am here," exclaimed a poor woman, after the chaplain had ministered to her in a public hospital. "God is good, I am satisfied, now I can die in peace." Would we have our poor die in public hospitals without a touch of Christian sympathy? "During the hours of sickness the hush and the quiet of an atmosphere which is apart from the busy whirl of life makes possible the ready mind and the listening ear; the things forgotten take shape and stand out as outlining those realities for which the voice of the soul has long

In Public
Hospitals

cried out; material things fall back within the shadow of change and decay, and the spirit asks for peace," says the chaplain of the Harlem Hospital.

Unexpected Compensations Such work has, however, unexpected compensations. "The discoveries here of the depth of God's hold upon the human soul, and of man's clinging, mid all miseries, sorrows, and failures of life, to that infinite grasp of love, are powerful to pause indifference and to strengthen faith." Thus the store of Christian experience is enriched by the faith of charity patients in a city hospital.

In Workhouse "Some are positively loathsome because of their wretched lives, and are an awful illustration of that text, 'The wages of sin is death,'" says the chaplain of the men in the Workhouse on Hart's Island. "I believe Amos the prophet had such poor wrecks in mind when he wrote 'As a shepherd rescueth out of the mouth of the lion two legs, or a piece of an ear, so shall Israel be rescued!'" Such a ministry cannot be appraised by its visible results. Frankly, it has very little influence in shaping human events, in lifting this generation to a higher level than the last; but it would sink to a lower level if it were not performed.

Love's Gift The establishment of a home for incurables may do little to answer the charge that the church is not helping to cure social evils. It might be a mercy to the suffering aged or the helpless imbecile or the incurable sufferer to despatch them from life, but

such cannot be while life is held sacred, and so long as spiritual values are prized. Ministry to such in public institutions and through private charities may not have any particular relation to the establishment of forces that work for righteousness. Their chief value may be as a ministry of love, yet unquestionably such a ministry softens and sweetens the life of any community,—a ministry to humanity for humanity's sake, a ministry of love for love's own sake, not as a means of building up a church or an organization or even Society. It is frankly recognized that such charity is helpless to reach the cause of poverty. The army of social servants engaged in such a ministry may be compared with the Red Cross agents who follow the contending forces. They may have little or no part in deciding the issues of the campaign, but whose heart is too calloused to be touched by the heroism of the Red Cross nurses as they risk life at the front, not in a conquest for territory, but in a conquest to save lives, or perhaps merely to make death less hard? Society's harshest critic would not stop them in their work. So too, whose pulse does not quicken when he knows of the service of chaplains at the hospitals for contagious diseases, where such a service as Father Damien rendered at Molokai is being performed daily?

So long as there is warfare, there must be a Red Cross. So long as individuals suffer for their own sins or the sins of others, there must be a

ministry of mercy which has little or no relation to the establishment of constructive forces in society.

Despair Downtown pastors and church missionaries find much opportunity for a ministry of love and mercy that in no way is reflected either in the attendance at church services or by church statistics. Here is a typical case: A woman consumptive and pregnant was found in a basement room, damp and dark, in lower New York. She was the bread-winner. To keep her little savings from her drunken husband she gave them to the visiting missionary. In a brief year or two this whole family will have been lost as completely as though they were sunk in the depths of the sea. It is in the great city that Victor Hugo's picture in "*Les Miserables*" of a man sinking in mid-ocean crying out in despair to the helpless stars is most frequently seen.

Extent of Such Ministry The extent of such ministry can only be hinted at. The city itself has come to bear many of these burdens through its public institutions for the care of the aged, the sick, the children, the defective, and the wayward, or criminal, and has thereby greatly relieved private charity; but the municipality is meeting only a tithe of the need. Private institutions and churches are giving children a start on life's way, or sustaining the aged in declining years, or caring for the sick or the unfortunate or the wayward, while there is a widely extended ministry in private families which makes no annual report,

and whose records are not given in any charity directory, however comprehensive.

Individual Redemption

No hard and fast lines can be drawn. Human life is full of surprises. The hopeless to-day are the hopeful to-morrow. A ministry of love given without thought of any return may bring the richest return to society itself as when a public-school teacher was kind to Owen Kildare and later taught him, a man of thirty, his alphabet, and he, after the death of his benefactress became a brilliant writer, though doomed to premature death on account of his early vices. No one can forecast the results from the chaplain's Bible class at the penitentiary on Blackwell's Island, where eighty men voluntarily study the Bible, and many of them observe the "morning watch" of secret prayer.

Unexpected
Results

The chaplain of the Nursery and Child's Hospital says of hapless women: "It is no easy undertaking to inspire with hope and courage for a new beginning a life suffering the humility and depressions of a false step. . . It is natural for the wrong-doer to hold on to the past, to let it dominate to the extent of killing all hope for better things." But experience has proven that such individuals may be redeemed; so hope is held out to all.

In Hospital
and Home

This hope is transforming our prisons from mere punitive institutions into reformatories; has led magistrates to parole first offenders to the guardian-
Hope

ship of chaplains or probation officers; has given origin to the Big Brother Movement, which brothers the boy who has taken a step toward a criminal career. The offenses of these boys may have been trivial, yet in a compact society sufficiently serious to demand punishment; like that, for example, of a sixteen-year-old boy recently committed for six months for putting soap on a car-track—just to see the car slip back—a natural but rather dangerous diversion. Because prison wardens, magistrates, probation officers, Big Brothers, the Salvation Army, and scores of others believe that goodness inheres in man and believes in the possibility of his redemption even prisons have become doors of hope to not a few.

**In Rescue
Missions**

It is a hopeless crowd of men that gathers nightly in our rescue missions. The "out-of-works," the "can't-works," and the "won't-works" are all here. How difficult to do justice to one without doing injustice to the other or to society. They are driftwood that a heartless society would gladly burn and never drop a tear on the ashes. Regarded from a physical viewpoint, they are loathsome; many of them offensive to sight and smell. Regarded from a moral viewpoint, they are outlaws, upon whom nature has imposed heavy penalties; regarded from a religious viewpoint, the spark of life is hard to find; but from a Christian viewpoint, they are sons of men, and many claim sonship of God. This hymn is a bit of rescue-mission history:

Down in the human heart,
Crushed by the tempter,
Feelings lie buried
That grace can restore;
Touched by a loving heart,
Wakened by kindness,
Chords that were broken
Will vibrate once more.

So well authenticated has been the "second birth" of "twice-born men" that, despite the apparent hopelessness to the casual visitor, and the actual difficulties known all too well by the mission worker for the redemption of such men and women, meetings are held nightly in every large city.

However, for the most part it must be recognized that the outlook in such work is primarily in the redemption of individuals; that there is little hope of rendering to the community a return commensurate with the effort, or of adding largely to the active Christian forces through the salvation of those who have spent their lives, have wasted their energies, and have little to give back. And yet no hard lines can be drawn, for it is recalled that the Salvation Army has drafted many of its social workers from the slums. Many forces for good, like McAuley, have been men of the slums converted in the missions; yet in the main there is a pathos in such redemptive efforts that abides and not a few tragedies that sadden. The denominational city-mission organizations are not for the

An Abiding
Pathos

most part engaged in this type of work, though Hadley Hall, a successful rescue mission on the Bowery, is under the Methodist Church Extension Society, and a fine work of this sort is done nightly at the old Mariners' Temple, New York.

CONSTRUCTIVE WORK—DYNAMICS OF THE KINGDOM

The Church in Constructive Charity

The church should leaven the social and benevolent work of the municipality and of voluntary organizations. A need felt is religion's opportunity. A known need opens the heart as does the early light the bud; Christianity is the sunlight which gives to charity its tints of beauty. Lowell has taught the world this great lesson in his vision of Sir Launfal:

Who gives himself with his alms, feeds three:
Himself, his hungry neighbor, and me.

Begbie, in his "Twice-Born Men," refers to the lack of influence of the chaplains in British prisons. For example, in describing the experiences of "The Criminal," he says: "Never once did a prison chaplain visit his cell, make an appeal to his higher nature, or show that interest in his life, whether he swam or sank, which an expert like General Booth tells us is the very first step toward the reclamation of the outcast."

Contrast with this criticism of chaplains in British prisons—official dealers in second-hand religion—the experiences of the Protestant Episcopal chaplains of city hospitals and penal institutions referred to above. These chaplains are supported by the Protestant Episcopal City Mission Society, but have a recognized standing in these institutions. This is but one illustration of many of the great opportunities which the church has to co-operate in the work of municipalities in charity, correction, or social service.

**In Public
Institutions**

There is quite as great a need of the interrelation of the church with voluntary organizations. A church that is intimately in touch with the people of its community is the best sort of arm for the distribution of the relief provided by particular institutions. Even though there may not be any organic relation between the church and these societies, there is great need of a working understanding for mutual help and to avoid duplicating each other's efforts. The poor are often prejudiced against public institutions, particularly hospitals. A church visitor may be a compassionate hand to interpret the spirit of these institutions. For example, a missionary in the course of her friendly visits found a child of ten helpless from severe burns received six weeks before. The mother was afraid of the doctor, and would not think of the hospital. After repeated visits and many little gifts, the missionary was allowed to examine the wound,

**With Voluntary
Organizations**

but too late; blood-poisoning set in and the child died of lockjaw, a victim of ignorance and neglect. We may add, however, that even this bitter death was made sweet by the hope which the missionary had given, but a life had been cut short of its fulness.

Co-operation Moreover, the church needs to recognize the validity of well-recognized sociological principles in the distribution of relief. The church is the greater loser if it fails to co-operate. Doctor Edward Judson well says: "On the one hand, you have millions of dollars invested in charitable institutions; and on the other, unclassified misery ignorant of the provision made for its relief. I try to keep myself informed regarding all the endowed philanthropies of New York, and when an application for help comes to me at my office hour, I at once ask myself the question whether there is not some organized form of relief that can grapple this particular case more scientifically and efficiently than I; for I feel that this little temporary help that I am able to bestow is a small matter compared with my bringing the sufferer within reach of some organized relief, of the existence of which he is ignorant." (1)

Church Establishment

Establishment of Christian Influences The establishment of permanent influences among all peoples is the most important work of the church. The majority of people are normal, and will respond to the same set of influences, and

should be expected to contribute in turn to the power of these influences; only a small percentage of the population of any city is criminal; relatively few are so defective, physically or mentally, as to be classed as subnormal and requiring special treatment; but a fraction of the city's population is to be counted in the moral driftwood, though they are much in the way of social progress; the most of the aged of the community are cared for by their own households; most parents bear the burden of their own young; therefore the main Christian force can be directed along constructive lines.

The telling work of the church so far as kingdom progress is concerned is not its ministries of charity or its palliative work. Christianity must leaven the sound lump as well as give savor to the rotten mass. There is need to direct the fighting force in the struggles of to-day, even greater need to plan for the conflicts of to-morrow and to look to the sources of supply for the future. The evangelist is by no means the only recruiting officer of the Christian forces. Indeed, his work is secondary, being dependent upon the creation of Christian sentiment and religious impulse, through which the individual is prepared for the message and impelled to respond to it. The creation of religious sentiment and altruistic impulse is the great social task of the church.

Creation of
Religious
Sentiment

The Christian church is the greatest dynamic force that civilization has ever seen, both in the sal-

The Dynamic

Need of All
Localities and
Peoples

vation of individuals and of communities. We have attempted to point out in a previous chapter something of its past and present influence. Every locality, every people, and every stratum of society needs its ministry.

In New Localities

It has strained the resources of the church to Christianize every locality. The tremendous growth of cities, to which we have already referred, has placed upon the city a great task to develop adequately its institutional life. How the city has been taxed to provide public schools we have already seen. The leading denominations in every city have been applying themselves to the task of planting churches in these growing communities, believing heartily that without such church establishment there can be no true community life.

Land Policy
a Barrier

We may mention incidentally that the prevailing land policy permitting speculators to raise real-estate values has been a serious impediment to the extension of churches. At this moment the writer is interested in a church in a new growing section of New York, where to purchase a site one hundred feet square will require the expenditure of some seventy-five thousand dollars.

Importance of
Such Church
Establishment

The importance of church establishment in up-town and suburban districts can hardly be overemphasized. Here are men and women who have entered into a rich Christian heritage by heredity,

environment, and training. Here is good rich carbon, which, touched with the white fire of heaven, will give a light that will shine afar. It is imperative that these churches get the vision of the kingdom, and that the hearts of its members throb with sympathy with human need wherever found. For in these churches must be trained the "reserves" of the King's army, which may be called out to-day in the fight to save the city and to-morrow to save China. Churches of this type will be a large source of strength to religious enterprises and to philanthropic undertakings. Being free from the pressure of an "adverse environment," they should regard themselves as under special obligation to take a large part in the extension of the kingdom in neighborhoods beyond. Because their own burden is not quite so large as that of others, they need to take up the "white man's burden."

The church in these growing districts needs to take warning from those farther downtown. The tendency is to establish churches of the family type, which perform a ministry of preaching, of prayer, and of religious education only. For the most part there has been no attempt to socialize the church in these localities. In view of the rapid changes which are taking place in practically all of our great cities, making the uptown church of to-day the downtown church of to-morrow, we would point out the fallacy of waiting for an "adverse environment" before undertaking a larger social ministry.

The Need
to Socialize

For Foreigners

Another unfortunate tendency is to neglect church establishment among foreign peoples. The co-operative efforts of the churches of the most of the denominations have been largely exhausted in church establishment for the American people. The City Mission Commission of the Northern Baptist Convention found, by a careful study, that by far the majority of the city missions or church-extension societies of that denomination, except in a few of the larger cities, were devoting themselves almost exclusively to work of this sort, and were neglecting to a large degree the establishment of churches for the foreign population. It was their observation that the same is true of other denominations.

The American churches have been slow to recognize the need of permanent or adequate church establishment in these foreign neighborhoods. There are foreign communities in our great cities that are as homogeneous as a New England town in days of old. In such a community, the community church, if it would be a church of the people, must be a church in which, at least for the present, a foreign language is used.

In Homogeneous
Foreign
Communities

In Polyglot
Communities

In other communities there is need of a church of a new type which, for want of a better name we may call a cathedral church, or perhaps more simply, a multiple church—a building adapted to



OPEN-AIR SLOVAK SERVICE

a polyglot ministry, provided with several chapels under a single roof, each chapel comfortable and churchly, all heated and lighted by the same plant, with social facilities—gymnasium and classrooms for the common use. Fortunately there are several such churches now in existence, though no one of them, so far as the writer knows, has a proper equipment.

AN INTENSIVE MINISTRY

Churches in cities have learned to do both extensive and intensive work. They have learned through hard experience intensive cultivation—the lesson which the farmers of the West learned after exhausting the strength of the virgin soil and after mortgaging their farms to live. They have learned what some New England farmers have not, that the grass is sweet between the stones. We refer to some types of religious ministry which have proven their value.

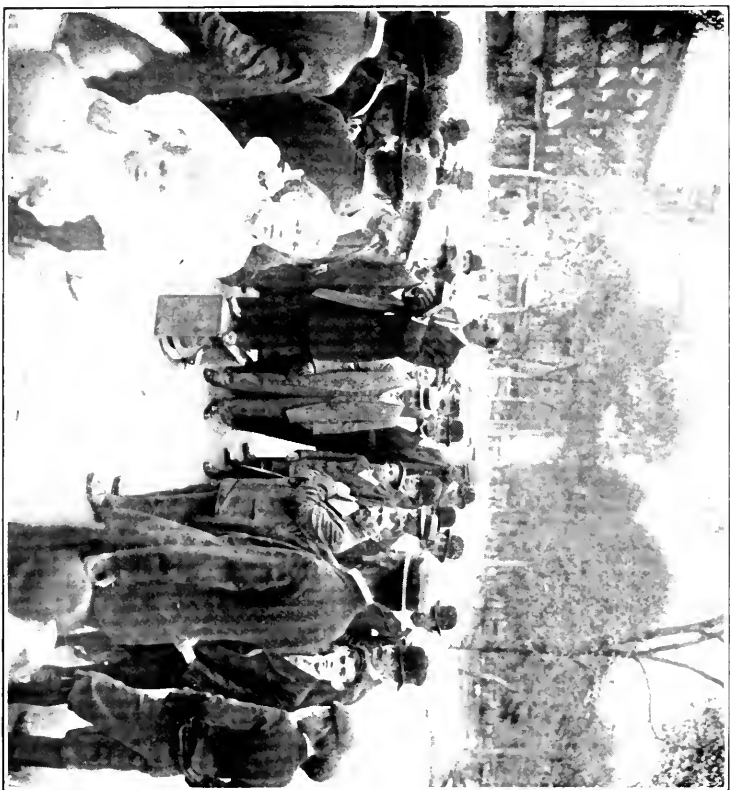
Open-air Services

Both foreign and downtown American churches have found open-air preaching of great value. Unquestionably, its advantage is greatest in foreign communities where the evangelical message is practically unknown and where it may be brought to the people where they congregate in the public thoroughfares. This is not a new method. It was used by John Huss; Wesley came reluctantly to use it, but not until recently did the churches of our

American cities turn actively to open-air evangelism. Many downtown churches and denominational mission societies conduct such services as do the Interdenominational Evangelistic Committees. Some churches have constructed open-air pulpits; for example, the Grace Episcopal Church, New York, where noonday services are held for the Broadway crowds. In other churches services are conducted in several languages, and many hear the message who do not dare to withstand the social ostracism and business boycott which would follow church attendance.

Tent Meetings

A further step in the process is to enclose by a tent the open-air meeting. This method has both its advantages and disadvantages. On the one hand, it makes possible a more orderly and formal service; on the other hand, it has not the flexibility of the open-air meeting, and does not so readily appeal to those who do not dare to come within even an improvised sanctuary. The man who on the street stops to listen does not commit himself to a "new religion," as does the man who goes into a religious meeting under a roof, even though it be a tent. However, the tent movement has been a very valuable one. At the present time tent services are conducted by the Interdenominational Committees in several cities,—for example, in Boston, New York, Philadelphia, and Pittsburgh. Their greatest suc-



OPEN-AIR POLISH SERVICE

cess has been in foreign districts, and most particularly among the Italians, the Hungarians, and the Bohemians.

Here are some results of the work under one committee: An English army officer was reached at Wall Street. Twelve Italians have united with one church. Last year twenty-one Bohemians united with one church. A Bohemian agnostic whose wife was converted last year has given himself to Christ, being led to do this by the change in the life of his wife. The meetings in one Italian tent have been so well attended that the members of the church have given up their seats in order to make room for strangers. There is surely encouragement here for a continuance of this work.

Church Settlement

The church is carrying on a ministry distinctly religious in Christian settlements. These settlements not only give a personal ministry and do neighborhood service, but also offer definite religious instruction either in Bible class, "Twilight Hour," or in more formal religious services. Some are under direct denominational control through city-mission organizations, like the settlement house of the Philadelphia Baptist City Mission or the settlement of the Episcopal City Mission in New York. Some, like the Christadora house, hold religious services without having any church or definite religious organization; others, like the Union Settlement, have a

loose religious organization, not upon a denominational basis.

Labor Temple

A method of a new type is that of the labor temple, which seeks particularly to reach the laboring classes. A former church edifice is used largely as a popular forum for the discussion of social, economic, civic, and religious themes, also for a ministry of music. The most of these services are merely humanitarian, more strictly speaking, human; the thought being that whatever is of interest to mankind should be of interest to the church, and that religion should permeate all human activity, and should not be regarded as limited to a special act of worship. Even the religious services are not in a strict sense evangelical, or at any rate do not presuppose any creed, any set method, any subscription of faith.

The adherents may reject practically all of the tenets dearly beloved by evangelical Christians and yet be freely accepted; but in a broad sense the meetings are religious, and as a first approach to peoples who have become alienated from the church, who will not so much as listen to its message, the labor temple is proving to be of great value.

Church Vacation Schools

A relatively new but most promising ministry to children is the church vacation school, otherwise

known as the daily vacation Bible-school. This movement was inaugurated in 1901 by the New York City Baptist Mission Society; in 1905 was taken up by the Federation of Churches of New York City; and in 1907 was projected into cities outside of New York by the National Vacation Bible School Association. The church vacation schools now conducted in many cities provide for a ministry to boys and girls by college men and women at the season of the year when churches are usually closed, when children are worse than idle, and when students seek employment other than selling books or waiting on tables at summer resorts. They provide for a ministry of song—hymns, nature songs, and patriotic airs; religious instruction through Bible stories; handicraft—hammocks, baskets, carpentry, brass work, and sewing; first-aid instruction—resuscitating the drowning, treatment of wounds, use of antiseptics, and the care of the baby; play and games; recreation in the parks; and, above all else, intimate friendship with responsive trained young people.

The Pleasant Sunday Afternoon

The English Pleasant Sunday Afternoon Service has not been largely employed in America. It provides for religious service of a social character under lay leadership. Emphasis is placed upon attractive music. Special features, though not strictly religious, are often introduced. It has great possi-

bilities, and should be introduced more generally into our American cities.

Children's Illustrated Service

Motion pictures may be used to splendid advantage in religious education. Several churches are supplementing the Bible-school by conducting a weekly service for boys and girls, either on Sunday afternoon or upon a week evening, using the stereopticon or motion pictures, or both. One church in New York for seven years has had an average weekly attendance of from three hundred to four hundred each Tuesday evening—limited only by the size of the church. Such a service affords opportunity either for an entertainment with some religious emphasis or for systematic religious instruction. A service of a similar character is held in some downtown churches for mixed audiences of children and adults. One such service is attended by a large number of foreigners who are unable to understand English, giving a fine meeting-place for all the congregations of this polyglot church, and the American pastor to influence many whose language he does not know. The same type of service is being held in uptown churches on Sunday afternoon. (2)

Types of Missionary Organizations in Cities

The general denominational missionary organizations in cities such as the Baptist City Mission So-

ciety and the Methodist Church Extension Society of New York City apply themselves specifically to church extension, foreign evangelization, the support and direction of downtown churches through which many of the types of work which we have described are done. One company is holding the strategic centers taken for Christ a generation ago. Another company is seeking to take for Christ the invading host of foreigners. Another company is pioneering to establish Christian strongholds for to-day's need and to-morrow's opportunity. Other denominations employ two or more organizations, as, for example, the Presbyterian Church, which conducts downtown mission work for Americans and for foreigners through a Home Mission Committee and church extension through a Church Extension Committee of the Presbytery; the Episcopal Church, which cares for church extension through the diaconate, and does general missionary work in downtown districts through the Episcopal City Mission Society, which also maintains Protestant chaplaincies in city hospitals and prisons. Congregationalists do some mission work in New York City, and considerable church extension through their State and national organization. The City Mission and Tract Society is an interdenominational body, which does general missionary work, English and foreign, in downtown districts, and is largely supported by Presbyterian and Dutch Reform churches.

Rescue missions and rescue societies are for the most part under interdenominational organizations, supported by voluntary contributions, not by denominational city-mission societies. Yet it is this particular type of work which is most often thought of when the term "City Mission" is used.

The Larger Outlook

The problem confronting a typical city-mission organization is most complicated. These societies work in fields where the play of social, economic, and religious forces is keenly felt. While the individual looms large in the program of their work and the objective is individual regeneration, yet there is an unremitting effort to contribute to the Christianization of all these forces.

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VIII

THE TREND

FOR OUR CITY

“O God, we pray thee for this, the city of our love and pride. Help us to make our city the mighty common workshop of our people, where every one will find his place and task, in daily achievement building up his own life to resolute manhood, keen to do his best with hand and mind. . . We thank thee for the patriot men and women of the past, whose generous devotion to the common good has been the making of our city. Grant that our own generation may build worthily on the foundation they have laid. . . Grant us a vision of our city, fair as she might be—a city of justice, where none shall prey on others; a city of plenty, where vice and poverty shall cease to fester; a city of brotherhood, where all success shall be founded on service, and honor shall be given to nobleness alone; a city of peace, where order shall not rest on force, but on the love of all for the city, the great mother of the common life and weal. Hear thou, O Lord, the silent prayer of all our hearts as we each pledge our time and strength and thought to speed the day of her coming beauty and righteousness.”

VIII

THE TREND

PURPOSE OF THE CHAPTER

To show the present-day tendencies: (a) Social responsibility; (a) municipal rectitude; (c) business rectitude; (d) economic adjustments; (e) the new sense of brotherhood; (f) religious tendency. To show the growing significance of the city: (a) Numerically; (b) politically; (c) in shaping public opinion. To show the power of the church to direct the present trend.

“TENDENCY IS MORE SIGNIFICANT THAN STATUS”

The tortoise in that historic race with the hare had the goal in his clutch as soon as he had left the “scratch,” so sure was his method—patient, persistent, plodding in the right direction. “I beheld Satan as lightning fall from heaven,” said Jesus at the return of the Seventy from that first missionary journey; for in the triumph of honest Christian effort in this first campaign, his prophetic eye saw ultimate victory, however long deferred. The future of the city must be judged from gauging tendency, not by marking present status.

SOCIAL TENDENCY IN THE LAST GENERATION

The older men of this generation have seen social progress such as the world has never before witnessed. It has been our purpose to point out, in brief outline, some results of the social awakening. We have seen the municipality guarding the life of its citizens, and actually lengthening their days; relieving the distressed; restraining the vicious; seeking to remove the causes of poverty and crime; treating child nature in its physical and social as well as in its intellectual aspects; seeking to minister to the intellectual life of backward foreign peoples, though grown to men, and supplementing the social life of those who live under hard conditions. We have seen many agencies working for the redemption of the city: organized charity with its facility of diagnosis, its passion to go one step farther back in its search for causes, its really sincere purpose to treat these causes constructively, and, withal, its consideration for the individual sufferer; the social settlement that follows the method of Elisha who, failing to raise to life the Shunammite's son by absentee treatment, succeeded by giving of his own abundant life (1); the Salvation Army that "serves tables" because it loves souls; the Young Men's Christian Association and the Young Women's Christian Association turning the strength of the finest manhood and womanhood into practical brotherliness and sisterliness. We have seen that

Christianity is the dynamic force back of all these movements. We have seen the church finding and following the footprints of its Master down among the weary and heavy-laden, the careless, and the fallen.

So far, the social movement has not found any considerable embodiment in law, though it has tremendously influenced the character of public institutions and the work of public servants. Only a generation ago crime was regarded as an expression of depravity and poverty a sin. Then the insane, called the crazy; the friendless aged, called paupers; the feeble-minded, called idiots; the epileptic, "people who had fits," and unloved children were all put into the same institution.

There seem to be necessary stages in social evolution: First, the lone prophet, then the pioneers, then social convictions, then social customs, then the enactment of law. Social reform has passed through the first three stages. Now, social custom is being slowly shaped; later, law will declare the custom, saying to those who do not share the social conviction, "Thus far shalt thou go and no farther."

PRESENT TENDENCY

Are these the days "when voice and visions come no more"? Were the movements mentioned but eddies, leaving the great stream to run on in its sullen course? How are present-hour movements tending?

Waiting for Law
Enactment

Social Custom
in Shaping

THE TREND TOWARD MUNICIPAL RECTITUDE

The shame of the city has been municipal inefficiency and corruption. This inefficiency and corruption has been a blight upon every honest effort for reform and discounted every profession of religious faith in the eyes of a skeptical world. What is the present trend? We cannot do better than to quote Ambassador Bryce: (2)

Ambassador
Bryce's Estimate

"In nearly all the cities the sky is brighter, the light is stronger. A new spirit is rising. The progress you may expect to see in the elevation and purification of your city government within the next twenty or thirty years may well prove to be greater and more enduring than even that which the last forty years have seen.

Tweed Days
No More

"Evils in politics, which thirty years ago were considered so normal that people assumed them to be necessary, are now considered scandals which must be attacked and expunged. I remember seeing William M. Tweed during his day, and I remember talking to some of your good citizens of New York in those days, and I remember that in those days it was thought that New York was lying helpless under a yoke that could not be shaken off. Municipal misgovernment was supposed to be a natural and necessary feature of popular government. Democracy was bearing, so men said, its proper fruit. Fortunately there arose a generation of men who started reform in New York. Their

successors have carried on the attack upon maladministration ever since. Now they are not only better organized, but have been receiving more constant support from the great body of the citizens."

The disinterested public-spirited citizen is beginning to make his influence felt. Men are beginning to realize that sins socially entrenched cannot be dug out with the spade of the individualist. The mayor of one of the great cities recently remarked that in his efforts as a private citizen for reform, extending over many years, he had been as the voice of one crying in the wilderness. In New York, through the Citizen's Union, the Reform Club, the Society of Municipal Research, and the Society for the Prevention of Crime, and in other cities through other organizations, men are learning collectively to be a force in civic righteousness.

Co-operative
Efforts for Reform

Back of all these movements there is in the hearts of serious men a profound aversion to existing conditions. Such a feeling as Isaiah had when he cried: "The whole head is sick and the whole heart faint; from the sole of the foot even unto the head there is no soundness in it" (3); but they have something of his faith as well: "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."

Faith

TREND TOWARD BUSINESS RECTITUDE

Next to municipal corruption, a low ethical business tone has been one of the greatest barriers to

Low Business
Tone

the redemption of the city. It too has affected tremendously the influence of the church, and has brought the blush of shame to the cheek of every earnest preacher of righteousness, and too often has caused the deaf ear to be turned to his preaching. What is the present trend?

Progress During the last decade there has been a genuine awakening. Unquestionably, there is a stronger ethical sense developing in the business world; we can do no more than illustrate this. Charles E. Hughes was made governor and, later, Supreme Court justice because, with distinguished ability, he applied the Ten Commandments to the life-insurance business. It is significant that, in the brief period since Professor Rauschenbusch, in the book from which we have so frequently quoted, complained of "fruit jam made without fruit, butter that never saw the milk-pail, potted chicken that grunted in the yard," so much has been done by the national government in the interest of a pure-food supply. While the battle for pure food is not won, it is being fought by the people and is a popular cause.

ECONOMIC ADJUSTMENT

We have seen how general is the social unrest; how the bitterness of the conflict destroys fraternity and checks religion, especially in the industrial centers of great cities. What is the trend? The wage problem has not been solved. Indeed, it is difficult to see what definite progress is being made in actual

deeds, but it is coming to be recognized that the great economic opportunity of the age is to distribute equitably and economically the fruits of industry, that the great moral opportunity of this age is to utilize property in the interests of brotherhood and in the interests of the kingdom. In this is the hope of the future.

A NEW BROTHERHOOD

There is good reason to feel that there are an increasing number who are willing to share with the less fortunate, resources, culture, and opportunity; an increasing number who find their life in joyous activity, socially directed. There are more that realize that not only "he who would save his life must lose it," but he who would enjoy his life must give it.

The church is coming to the front in this movement toward brotherhood. An increasing number of churches are turning to community service. Great denominations are declaring their social creed rather than their theological tenets. More ministers are becoming prophets of social righteousness without losing their sense of the reality of personal sin and their realization of the need of individual regeneration. More are being governed by the social laws of Jesus—the law of love, the law of service, the law of sacrifice.

A five-year-old, who had been taken by his mother to visit a poor woman whose only visible

**The Church and
Brotherhood**

The Will to Share

inheritance was four children and a drunken husband, prayed at night: "Lord, bless Mrs. Carson." Then he looked up into his mother's face and said: "I wish I could be poor for Mrs. Carson." This twentieth-century child had caught the spirit of the newly realized Christian brotherhood.

**Church
Declarations** The church of to-day is giving abundant evidence of its sympathy with the toilers of this world and of its real desire to help them. Important action, for example, has been taken by denominational bodies and by the Federal Council of Churches.

Baptists Among the declarations of the Northern Baptist Convention, in June, 1911, were these: "For civic betterment: The suppression of vile literature, unclean shows, and unfit pictures; the abolition of the liquor traffic, opium and cocaine and other habit-forming drugs; the suppression of the red-light district and the white-slave traffic; playgrounds and city parks accessible to the people, more rational and moral forms of amusement; civil-service methods in all civic offices; the active participation of all men of good-will in civic affairs. For industrial progress: Equal rights and complete justice for all men in all stations of life; the principles of conciliation and arbitration in all labor disputes; such regulation of the hours of labor of women as shall safeguard the physical and moral health of the community; a release from employment one day in seven, and for a wage based not on a seven-day week, but on a six-day week; suitable provision for

the old age of workers and for those incapacitated by injury in industry, and the abatement of poverty."

The Presbyterian Church, at the General Assembly in June, 1911, declared: "For the abolition of child labor—that is, the protection of children from exploitation in industry and trade, and from work that is dwarfing, degrading, or morally unwholesome; for the release of every worker from work one day in seven; for adequate protection of working people from dangerous machinery and objectionable conditions of labor; for some provision by which the burden imposed by injuries and deaths from industrial accidents shall not be permitted to rest upon the injured person or his family."

The Federal Council of Churches of Christ in America adopted, among other recommendations, the following: "A twelve-hour day and a seven-day week are alike a disgrace to civilization. There is a way of avoiding each, but they will not be avoided until society requires the backward members of the community to conform to the standard recognized by decent men. That the Federal Bureau of Labor, the Russell Sage Foundation, or some other properly constituted body, be urged to make an adequate study of the cost of living and wages, such as will inform the churches as to what is a living wage on which the immigrant laborer can safely undertake the responsibilities of home-

making without jeopardizing the health of his family; on which an ordinary American household may be permanently maintained."

Organized Effort To make such service definite and permanent, many denominational organizations have been founded; for example, the Christian Social Union of the Protestant Episcopal Church; the Union of Social Service of the Wesleyan and Methodist Church of England; the Department of Church and Labor of the Presbyterian Home Mission Board; the Lambeth Conference of the Church of England; the Methodist Federation for Social Service; and the Social Service Commission of the Northern Baptist Convention.

THE RELIGIOUS TREND

Less Skepticism The religious movements are no less significant. No longer are our colleges atheistic; no longer is a wide hearing given to any destructive religious critic such as had Voltaire and Ingersoll. Philosophical materialism no longer holds sway. Men in touch with labor movements declare that there is a profound reverence for the person of Jesus, however much criticism there may be of the church. Witness the picture of Jesus in the great hall of the Maison du Peuple, the headquarters of the radical labor party of Belgium, which is entirely out of sympathy with the church. In short, while religious institutions may have lost, to a degree, their popular hold, and while the popular mind is

in a state of transition, questioning what attitude it should take toward the church, there is, nevertheless, a profound religious feeling, which is a good augury of the future.

The church is endeavoring to rid itself of the charge that it is a class institution. Institutional, or socialized churches and social movements within the church have tended to show the labor classes that the church is coming to have a genuine sympathy for all men, that there is no desire to limit either its ministrations or its fellowship to any class. The effort of many churches and religious organizations to serve the foreign population is an important step in adapting the church to new conditions.

The Church
Outreaching

GROWING SIGNIFICANCE OF THE CITY

It is in the city that the play of all these forces is most clearly seen. The city is a microcosm. If it could be picked from its crannied wall and studied "all and all in all," we should know at least what man is. How, we ask, is the city to affect these tendencies to which we have referred?

NUMERICAL SIGNIFICANCE

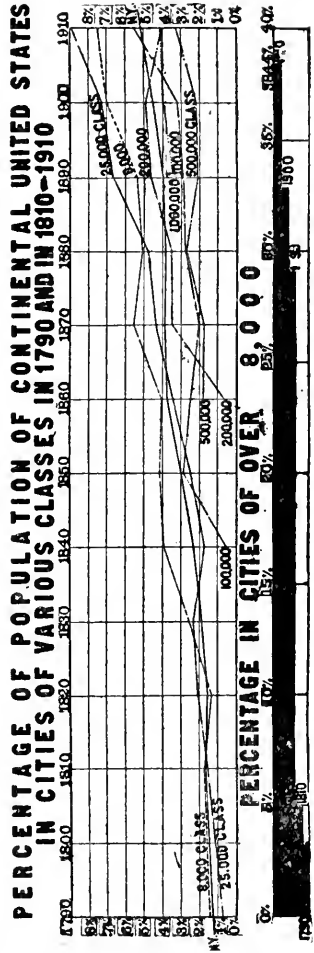
Sir William Petty declares, in 1686, that the growth of London must cease after 1800, because no city could draw its food supply from more than thirty-five miles from itself. Steam long since has removed such a barrier to city growth. Nor is

Checks to
Growth
Removed

Growing
Power
of City

there any necessary barrier to the health of cities. God may have made the country and man the city; but now he is helping man out. Witness the remarkable decrease in the death-rate of great cities to which reference has been made. Men physically, intellectually, morally, and spiritually robust may be bred in cities. Being economically necessary and socially desirable, cities will grow.

In 1800 ninety-seven out of every hundred awoke in country villages or farms to see the full-orbed sun arise from the eastern horizon. Now forty men out of every hundred wake up daily to hear the clatter of hoofs on the city pavement, and are peculiarly favored



By courtesy of "Federation."

if they ever see "Orion slowly sinking to the west." These forty men would hardly think to declare with the psalmist: "Lord, when I consider thy heaven, the work of thy fingers." With the loss to sight of nature, there is coming the loss of mystery; and with the loss of mystery, religion tends to lose its hold and brotherhood to come a bit harder. Yet any attempt to place the "landless man" upon the "manless land," good as it is for the individuals transplanted, will be but an eddy in the main current. For this trend of population is the natural result of modern industrial conditions.

The story is a simple one, as Dr. Josiah Strong and others before him have pointed out. Here it is:



IT TOOK FOUR MEN TO PRODUCE
THIS BEFORE THE ERA OF
FARM MACHINERY



NOW IT TAKES BUT ONE MAN;
THE OTHERS HAVE GONE
TO THE CITY

POLITICAL SIGNIFICANCE

The three men who lived in cities of over eight thousand in population in 1800 would have found

it rather difficult to rule the ninety-seven who didn't. In Civil War times the balance was still overwhelmingly in favor of the countryman—some sixteen to eighty-four—but to-day the forty men who are in cities are coming to have far greater influence than the sixty men who are in the country. In some States, the large majority is in cities—73.5 per cent in New York State. Is it any wonder that Springfield is but a figurehead capital for Chicago, and that the latter city successfully defeats reform legislation? With over half the population of New York State living in New York City, is it any wonder that the State is being Tammanyized, and that the tiger plays unmolested on the lawns of the State capitol? It is significant that the six additional congressmen allotted to New York State will come from New York City, and that each of these congressmen will actually represent nearly twice as many people as do up-State congressmen. The city man is going to have the balance of political power in other States.

MOLD PUBLIC OPINION

Rural free mail delivery is leaving the city daily newspapers and the weekly periodicals at the farmhouse door. Leaders of thought in great cities can feel the pulse of the heart-beat of the world, and are quickened by the thoughts of men. "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend." (4) No wonder that these

Growing Power
of the City Man

Leaders of
Thought
in Cities

men of special opportunity shape and mold the thoughts and opinions and prejudices of the man whose energies are so taken by his hands. It is in great cities that the great lawyers are developed and given an opportunity to exert their influence. In great cities physicians are given the best training through varied practice and wide observation. The captains of industry, if not always developed in the great cities, gravitate to them. Undue attention is given to the happening in the greater cities. Even New York or Chicago weather interests the country man, though he has more of it himself. Cities are sounding-boards by which the relatively few leaders may speak to the many and influence their thoughts and acts. Therefore the welfare of the city comes to have great significance. Now, if the whole country is to be irrigated daily by these public fountains in the great cities, it is of the greatest importance that these fountains be kept pure.

CAN THE CHURCH SHAPE THE TREND?

The Church Opportunity

Will the church in the modern city arise to its opportunity? Its strategic position is an open **Position** sesame. Roads that lead to the city all lead from it. The church can use the city as a sounding-board, and from it speak to the whole world.

Can the church make its message vital to the **To Use Leaders** great leaders of city life? Can it help the editor **of Thought**

of the metropolitan journal to see the hand of God in human affairs? Can it give the political leader a vision of the kingdom of God? Can it teach the lawyer Christian equity? Can it teach the captain of industry to appreciate spiritual values? If it can, these men may be made ambassadors of the kingdom destined to wield a tremendous influence.

Can the church take advantage of the varied contacts of man with man offered in the life of the city? The American city is democratic in its political organization, in its business relationships and, to a degree, in its social life. Men of different types and classes and of varied culture are brought into intimate association, giving great opportunity for personal influence. Can this influence be made Christian? The church should win the man on the streets, the man in the shop, the man at the counter, the woman in the social circle and in the home. Then inspire them with the thought that they are His co-workers.

To Use the
Average Man

By Way of the
Incarnation

The great thought of the incarnation needs to lay hold of the city; that "God was in Christ"; that Christ perpetuates his work by his spirit in his followers; that there is a contagion of godliness; that the reliance of the church is not upon method nor creed, nor teaching of ethics, but upon the power of personal Christian influence, "that only a life which has been hid with Christ in God can communicate—spiritual energy!" God himself has set his method—the method of the incarnation. The

redemption of the city in the last analysis is dependent upon the incarnation of the Christ spirit in individual men, and upon their realization that they are essential to its redemption. There are schools enough to teach Christianity, if teaching alone could win; there are pulpits enough from which to preach, if preaching alone could win; there are prayer-rooms enough, if praying alone could win; but as essential as are all these, the city will not be won until its people one by one are touched by a coal from the divine altar. The coals are human beings aflame with God. It is life for life.

While such a plan of redemption gives an incentive to living, and makes life worth while, it emphasizes the seriousness of the problem. There can be no short cut, no makeshift. The process is necessarily slow, and is affected by a thousand conditions. While many conditions of city life contribute to the effectiveness of individual Christian influence, there are other serious barriers—**Barriers**—individual isolation, men living in great cities as though in the dark, neither knowing or known; social exclusiveness, which bars the doors on opposite sides of an apartment-house hall, even denying a morning salutation, which keeps in silence a streetcar full of men, each of whom desires to talk, and forbids one contact with a single heart, though he is brought into touch with a thousand elbows; business absorption, which invests a man with a peculiar spiritual atmosphere; racial and class antipathies, which

separates the man who needs from him who might impart to him a new life.

Individual
Influence
Discounted

Many men do not stand at their full stature when lost in a city street. Men "whose thoughts were known afar off" in their country community live isolated lives when they come to the city. In a country community the church can assume an amount of undefined but potent Christian influence by business associates, by friends, by neighbors, by members of the family circle which cannot be depended upon in our great cities.

The Crux of the Situation

Gravity of the
Problem

If every life must be touched by a life before it responds to God, the probability of this contact seems far less in great cities than in most coun-



PERCENTAGE OF PROTESTANT COMMUNICANTS
TO POPULATION IN 1900



PERCENTAGE OF PROTESTANT COMMUNICANTS
TO POPULATION IN 1906

try communities. Consider the implication of the figures given in the accompanying diagram. In

New York, but eight Protestant communicants are found to each hundred; in Boston, eleven; in Chicago, twelve; in St. Louis, thirteen; in Cleveland, fifteen; in Philadelphia and Pittsburgh, seventeen; and in Baltimore, twenty-two (fractions being omitted). In these figures may be seen the problem of the redemption of the city.

If these Protestant communicants were proportionately distributed through the city, there might be salt enough to savor the mass, but Christians are segregated; they have carefully withdrawn from those who need them most. The problem of the redemption of the city is as much a problem of the dissemination of virtue as of the segregation of vice. Where Christian influence is needed most it is felt least.

Aggressive evangelization and thorough Christianization of foreigners in downtown districts in cities must depend to an increasing degree upon the multiplication of voluntary and paid Christian workers. Christian forces recruited and paid uptown must be sent into downtown districts and among alien peoples. This method requires large resources, which can be secured only through the co-operative effort of all Christians. The redemption of the city is thus dependent upon individual regeneration and upon the recognition of the divine method of Christian propagation by personal contact and upon generous co-operation in promoting such Christian contact.

Christian Forces
Not Distributed

Forces Recruited
Uptown

Dependence
Upon the Man

The church must depend upon the average Christian to aid in propagating Christianity to instil Christian ideals in his community and to embody Christian principles in his commonwealth. In the normal Christian community the appeal is not for aid from without. It must stand or fall by its own life.

Where There is
no Leaven

There are, however, large communities in all the great cities, and large groups of foreign peoples who know nothing of Christianity as a vitalizing force. These groups are the great peril of the city. Genuine alarm is felt because their number seems to be increasing. America cannot be called Christian so long as there are these masses of people who are in no sense Christian and are not yet being Christianized. Christian leaders have come to recognize that these masses are not being won, and that there is no hope of their being won by the very limited Christian force now at work among them in any of our great cities.

The Call of
the Hour

The call of the hour is for men and women trained in mind and in heart, alive to the play of the many forces which operate in city life and, above all, in whom the Christ is incarnate to give their lives without stint for the redemption of these peoples and these localities. This cannot be accomplished without the lavish pouring out of money and of the best life of our churches. The need is not merely for pastors, but for missionaries, for teachers, for leaders of groups of boys and girls

and young men and young women, for men and women prepared by birth or exceptional training to reach foreign groups.

The challenge of the city is a challenge to the denominational forces as a whole, aye, to the whole Christian church. The city is a great home-mission opportunity. The reserve forces of every denomination must be directed to the city attack. Uptown and suburban churches have their peculiar responsibility. In nothing short of a lavish expenditure of money and of life among alien peoples and in communities adverse to Christianity can the redemption of the city be wrought.

So long as men and women and little children are kept from the enjoyment of their spiritual heritage by the social conditions of our cities, all serious Christian men must continue to work for the more complete social redemption of the city, relying upon Christianity as a dynamic, freely recognizing the many co-operating forces and finding inspiration to renewed and greater effort in the splendid achievements of the past.

So long as God is unknown to individual men; so long as the light shineth in darkness, and the darkness of our cities comprehendeth it not; so long as the great fact of the incarnation of God in Christ is unknown to men and they do violence to the rights of their fellows because they have never known the spirit of the Christ or the power of his impelling love, so long men in whom dwelleth the

spirit of Christ must freely give their lives that the city may be redeemed. The redemption of the city is dependent then upon the gift of lives and the gifts of lives in whom the Christ is incarnate.

NOTES OF REFERENCES

1. 2 Kings 4:34.
2. Ambassador Bryce's Address at the City Club of New York City.
3. Isa. 1:5, 6; 42:4.
4. Prov. 27:17.

ADDENDUM

THIS DO YE!

WRITE to the City Mission Society in your nearest city for a speaker. Send for literature to the city for which you are particularly responsible. Respond as an individual, as a church, as a Sunday-school, as a Sunday-school class, as a men's or women's missionary society, or as a young people's society to the need, by a direct and regular contribution of money, gifts of clothing and flowers, by commending young men and young women who go out from your church, school, or college to the cities, to the care of some city pastor or to the local city-mission organization, whose representative will introduce them to some church. If within the suburban area, contribute your own life by becoming responsible for some religious service, for the direction of some particular group of boys or girls, for the care of a particular family, not so much financially as socially and spiritually. If there are no poor in your own church requiring your communion or fellowship funds, send them to your nearest city-mission organization.

THINK, PRAY, GIVE! DO NO ONE, UNLESS
YOU DO ALL THREE

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Boy Scouts of America, 200 Fifth Avenue, N. Y. C.
Charity Organization Society, 105 E. 22d St., N. Y. C.
Child Welfare Committee, 200 Fifth Avenue, N. Y. C.
Christodoro House, 174 Avenue B; 603 E. 9th St.
Citizen's Union, 252 Fourth Avenue, N. Y. C.
Clark Street Settlement, 195 Worth St., N. Y. C.
Cleveland Baptist Mission Society, Rev. C. A. Brooks,
Prospect and E. 46th St., Cleveland, Ohio.
Federal Council of the Churches of Christ in America,
81 Bible House, N. Y. C.
Federal Bureau of Labor, Washington, D. C.
Federation of Churches and Christian Organizations in
New York City, Walter Laidlaw, Ph. D., 200 Fifth Avenue,
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Girls' Friendly Society in America, 281 Fourth Avenue,
N. Y. C.
Greenwich Settlement, 26 Jones St., N. Y. C.
Hadley Rescue Mission, 293 Bowery, N. Y. C.
International Order of King's Daughters and Sons, 156
Fifth Avenue, N. Y. C.
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Juvenile Street Cleaning League.

Labor Temple, Corner Second Avenue and 14th St., N. Y. C.

Legal Aid Society, 239 Broadway, N. Y. C.

Methodist Church Extension Society, 150 Fifth Avenue, N. Y. C.

New York City Baptist Mission Society, Rev. Charles H. Sears, 162 Second Avenue, N. Y. C.

N. Y. C. Church Extension and Missionary Society of M. E. Church, 150 Fifth Avenue, N. Y. C.

Penny Provident Fund, 101 E. 22d St., N. Y. C.

Philadelphia Baptist Mission Society, Rev. O. T. Steward, 1701 Chestnut St., Phila., Pa.

Presbyterian Home Mission Society, 156 Fifth Avenue, N. Y. C.

Protestant Episcopal City Mission Society, 38 Bleeker Street.

Provident Loan Society, Fourth Avenue and 25th St.

Russell Sage Foundation, 105 E. 22d St.

Second Avenue Baptist Church, 164 Second Avenue, N. Y. C.

Society for the Prevention of Crime, Chas. P. Neill, 105 E. 22d St.

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Sunday Athletic League of Brooklyn.

The Baraca and Philathea, M. A. Hudson, Syracuse, N. Y.

The Brotherhood of the Red Diamond, 150 E. 23d St., N. Y. C.

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GENERAL INDEX

- Accidents: industrial, 95; Provident Assurance Society upon, Fidelity and Casualty upon, "Outlook" upon, Justice Hughes upon, 95.
- Addams, Miss Jane, her definition of settlements, 64, 65.
- Adler, Felix, on congestion, 13.
- Administration of city: unwieldy, 9; cost of, 9; inefficiency of, 10; divided responsibility of (Fosdick), 9; home rule in cities, 11.
- Adolescence: cities in, 3; characteristics of, 3, 4, 10, 12.
- Aldrich, T. B., poem, 137.
- Alien accessibility: Grose upon, 172; Cleveland, experience as illustration of, 172, 173; Steiner upon, 153, 165.
- American Boy Scouts, 138.
- Anti-cigarette League, 138.
- Ashby, Dr. Henry, on children's diseases, 45.
- Asch Building fire, 10.
- Association for the Aid of Crippled Children, school of, 35.
- Austrians, in New York City, congestion of, 157, 158.
- Ames, Rev. C. G., on organized charity, Germantown, Pa., 54.
- Bailey, Prof. William, size of families, diagram, 155.
- Baltimore, church communicants in, 120, 121, 234, 235.
- Baptist City Mission, New York City: as typical organization, 212; vacation schools of, 211.
- Baptist City Mission Commission: on denominational cooperation, 174; in conservation of church properties, 119.
- Baptist City Mission, Philadelphia, a mission of, 176.
- Baptist, Northern Convention, social declaration of, 224.
- Baptist, Social Service Commission, 226.
- Barnes, Mrs. Lemuel Call, experiences of, with English classes, 166.
- Barnett, Rev. S. A., on settlements, 64.
- Baraca, organization, 139.
- Bartholdie Creche, established, 58.
- Beecher, Henry Ward, quoted on family church, 115.
- Begbie, quoted on, 200.
- Berkley Temple, as an institutional church, 131.
- Big Brother Movement, 198.
- Birmingham, growth of, 55.
- Birmingham, Eng., lunch-rooms, 43.
- Board of Education in New York City, origin of, 32 (see Education Public, New York City, 32f.).
- Bohemians, in Chicago, 154.
- Booth, General, on founding of Salvation Army, 69.
- Boston: church communicants of, 120, 121, 234, 235; growth of, by immigration, 153.
- Boy Scouts of America, 138.
- Brandt, Lilian, on charities' objective, 78.
- British Society, for propagation of the gospel, schools of, 30.
- Brotherhood, a new, 223.
- Brotherhood, The, of the Red Diamond, 138.
- Bureau of Census on religion in great cities, 119.
- Business, ethical, trend toward, 221.
- Bryce, Ambassador, on municipal rectitude, 220.
- Calvary Episcopal Church, wood-yard and lodge of, 57.
- Chalmers, Doctor, on organized charity in Glasgow, 54.
- Charity: helplessness of, 14; extent of, 62, 63; its objective, 78; constructive effort of, 14, 15; Federation quoted on, 45;

- the church in, 200; Prot. Epis. City Mission work of, 201.
- Charity Organization of New York: history of, 56; mendicancy checked by, 56; its lodging-houses, 57; wood-yard, 57; laundry, 57; employment agency, 57; fresh-air movements, 58; Penny Provident Fund, 59; Provident Loan Society, 60; Logan Aid Bureau, 60; out-relief, opposed, 60, 61; Tenement House Com., 61; Tuberculosis Com., 61; kindergartens and day-nurseries related, 62; homes, 62.
- Charity, organized: history of, 52; need for, 52; Canon Moore Ede on, 53; because of church neglect, 53, 54; origin of the movement, 54, 55; growth of, 55; a typical organization, 55, 56.
- Charity, public: a Christian virtue, Lecky quoted on, 37; scope and cost of, 38; church influence in, 38; increased tax rate due to, 39.
- Chicago: growth of, by immigration, 153; church communicants in, 120, 121, 234, 235; Hull House, 64.
- Child labor: New York Commissioner of Labor quoted as to, 94; Tennyson quoted on, 94.
- Child Welfare Committee, 137.
- Child Welfare Exhibit, instances of social progress, 103.
- Children's Illus. Service, 212.
- Children's need of medical attention, Superintendent Maxwell quoted upon, 94.
- Children's Welfare, Department N. Y., Federation, 183.
- Chinese, congestion, 158.
- Christadora House: religious services of, 209; work of, 67.
- Church of England, Lambeth Conference, 226.
- Church establishment: importance of, 202; in new localities, 204; for foreigners, 206.
- Church property conservation: action of Baptists upon, 118; Baptist City Mission Commission on, 119.
- Church opportunity in cities, 231, 232.
- Church unity: dream of, 185; approach toward, 186.
- Church Vacation Schools: method of, 210; illustration of, 34; schools of New York City Baptist Miss. Soc., 211.
- Cicero, effort to check growth of Rome, 4.
- City College, 33.
- City debt, diagram of, 6.
- City mission organizations, 212.
- City Mission and Tract Society, work of, 213.
- Citizen's Union, 221.
- City and Suburban Homes Company on housing reform, 26, 27.
- City's natural leadership, 230, 231.
- Clark Settlement, illustrating neighborhood changes, 117.
- Cleaning streets, a first illustration of, 22.
- Clerical conference, in New York City, 180.
- Cleveland, church communicants, 120, 121, 234, 235.
- Cleveland Baptist City Mission, its experience in foreign evangelization, 173.
- Coe, Prof. George Albert, his characteristics of adolescence, 3, 4, 5, 8, 10, 12.
- College Settlement, 64.
- Colporters, value of work of, 169.
- Communicant percentages: diagram of, 120, 121.
- Congestion: reasons for, 92; effects of, 92; Ernest K. Coulton on, 93; Emerson on, 93; caused by land system, 90, 91; due to foreigners, 158.
- Cooper Union meeting illustrating discontent, 12.
- "Corban," responsibility inevitable, 126.
- Cost of municipal government increase, diagram on, 6.
- Coulter, Ernest K., quoted on congestion, 93.
- Counsel of Hygiene on housing reform, 25.
- Craig, W. B., Salvation Army commended by, 68.
- Cromwell, effort to check growth of London, 5.
- Crucible, America God's, 165.
- Damien, Father, sacrifices of, as typical, 195.
- Dark rooms: in New York City, 27; Federation quoted on, 28; tuberculosis in, 28; case of Bohemian family in, 28, 29.

- Davis, Rev. Robert, suburban responsibility, 128.
- Davis, Jeff., on child labor, 13.
- Death-rate of cities: Paris, 21; London, 22, 23; Stockholm, 22, 23; New York, 23; diagrams upon, 23; Weber quoted, 21.
- De Lavclaye, Emilc, on social unrest, 85.
- Denominational co-operation: lack of, in foreign work, 174; Baptist City Mission Commission upon, 174, 175.
- Dennison, Edward, on organized charity in London, 54.
- Devine, Dr. Edward, on causes of poverty, 96, 97.
- Discontent: in New York City, 12; Doctor Peabody on, 14 (see Social Unrest).
- Dobson, Austin, poem, "Angel Court," XI.
- Ede, Canon Moore: on housing reform, 24; on influence of family church, 115; on organized charity, 53; on municipal expenditures, 40.
- Education, Public: a modern growth, 30; church schools in connection with, 30, 31; fruit of foreign missions, 30; Manumission Society, schools of, 31; Friends, school of, 31; Public School Society, history of, 31; Board of Education, origin of, New York City, 32.
- Education, Public, of New York: sketch of, 32; place of the church in, 32, 33; free public instruction, 32; evening schools, 33; free academy, 33; City College, 33; primary school, 32; public lectures, 34; kindergarten, 34; roof-gardens and playgrounds, 34; vacation schools, 34; Outdoor Recreation League Playgrounds, 34; nurses and physicians, 35; special classes, 35; schools for the blind, 35; ungraded classes cared for, 35, 36; recreation centers opened, 36; cost of, 36, 37; need of enlargement, 41, 42; kindergarten, 41; playgrounds, 42; industrial training, 42; vocational training, 42; medical attention, 43; lunch-rooms, 44.
- Edwards, J., as preacher, 115.
- Efficiency Exhibit Bureau, New York, 181.
- Elisha, method of, 218.
- Employment Bureau: of Salvation Army, 69; of Y. M. C. A., 74; of Y. W. C. A., 76.
- Emerson, quoted, 93.
- English classes: for foreigners, 167; Y. M. C. A., 75, 167; fruits of in Italian mission, 167; Mrs. Lemuel Call Barnes' experience, 168.
- Episcopal City Miss. in New York City: ministering in public institutions, 193, 194; Chaplaincies of, 213; Settlement of, 209.
- Episcopal Social Service Organizations of Churches, 226.
- Episcopal Chris. Soc. Union, 226.
- Equipment Bureau, district New York, 181.
- Evening schools, 33.
- Ezekiel, quoted, 8.
- Family Church: picture of, in "Deserted Village," 113; two foci of, 114; influence of, 114; preaching power of, 114, 115; prayer meeting, power of, 115; limitations of, 115; retreat of, illustrated by Fourteenth Street Presbyterian Church, 116; Wenner's reference to, 118; experiences as to, 118; social exclusiveness of, 112; Loomis' charge against, 122; McCulloch's reference to, 123; permanent value of, 123; Rauschenbusch on, 123; responsibility of, 124.
- Faunce, President, on suburban responsibility, 125.
- Federal Council of Churches: upon industrial conditions, 87; its social declaration, 225.
- Federation: of churches, 177; in co-operative work, 178; in comity, 179; instances of, 179; of denominations, 184; need of, in efforts of social betterment, 185.
- Federation of Churches in New York City: organization of, 180; ideals of, 180; on constructive charity, 200; church vacation schools of, 211; studies in density of population, 157; attitude toward reform legislation, 104; on church communicants, 120.

- Fidelity and Casualty quoted on industrial accidents, 95.
- Fifth Ave. blocks, children in, 154.
- Fosdick, R. B., Commissioner: on graft, 8; on divided responsibility of administration, 9.
- "For God and the People," prayers by Professor Rauschenbusch from, 2, 18, 50, 82, 112, 150, 190, 216.
- Fourteenth Street Pres. Church, on church retreat, 116.
- Foreigners: approach to, 152; a city problem, 153; immigration swelled by, 153; colonies of, in cities, 155; fecundity of, 154; illustrated by diagram, 157; congestion due to, 157, 158; problem of assimilation of, 158, 236; driving out established institutions, 159; barriers to Christianization of, 161; outlook as to, hopeful, 164; methods of assimilating, 166f.; organization of churches among, 171; causing a national crisis, 177.
- Friends, schools of, 31.
- Fresh-air work, of Sal. Ar., 70.
- German lunch-rooms, 44.
- Girls' Friendly Society in America, 138.
- Gladden, Dr. Washington: on social unrest, 99; on Jesus' social emphasis, 132; his plea for municipal church, 183.
- Goldsmith's "Deserted Village," reference to, 113.
- Grace Episcopal Church open-air pulpit, 208.
- Graft: temptation to, 7; Isaiah quoted on, 7; expensive Tweed, 8; in terms of life, 8; Ezekiel quoted as to, 8.
- Greene, Rev. S. H., on organized charity in Buffalo, 54, 55.
- Greenwich settlement work: report on, 66.
- Griners, of Cleveland, 173.
- Grose, Dr. Howard B.: on foreign problem in cities, 152, 153; on alien accessibility, 172.
- Growth of cities: effort to check, 4, 5; modern, 5; cost of, 6, 7; debt produced by, percentage of population in, diagram, 228; reason of, 229; table of population on, in N. Y. State, 230, 234.
- Gulick, Dr. Luther II., on street games, 42.
- Hadley Hall, Rescue Miss., 200.
- Hall, Dr. Thomas: quoted on social unrest, 84; attitude on social reform, 105.
- Hughes, Justice, quoted on industrial accidents, 95.
- "Heathen," origin of term, 152.
- Homes, in Manhattan, 117.
- Horton, Miss Isabelle, on missionaries' task, 133, 134.
- Hotel, Working Women's, of Y. W. C. A., 76.
- Housing reform: referred to, 24; in New York, 25; Counsel of Hygiene quoted on, 25; child mortality and, 25; Tenement-house Committee quoted on, 25; Jacob Riis upon, 26; fruits of, 27; need for further, 27; Tenement House Commissioner quoted, 28 (see Dark Rooms).
- Hughes, Hugh Price, London experience, 140.
- Huguenots, schools of, 30.
- Hungarian Ch. of Cleveland, 173.
- Hungarians in New York City, congestion due to, 157, 158.
- Hunter, Robert: on alien assimilation, 158; on extent of poverty, 96.
- Huss, John, and open-air services, 207.
- Huxley, on social unrest, 84.
- Immigration, into cities, 153.
- Incarnation, The: its application, 144, 145, 146; Browning's, "Saul" refers to, 14; the method of, 232; barriers to, 233.
- Indians, as a backward people, 175.
- Industrial Home of Salvation Army, 69.
- Industrial conditions, cause of social unrest, 87.
- Interdenominational co-operation: lack of, in cities, 175; opportunity for, 176; Baptist City Mission Commission quoted on, 175.
- Intermediate Christian Endeavor, 138.
- International Order of King's Daughters, 138.
- Irish, Protestant failure to reach, 175.

- Institutional church, use of term, 131 (see Socialized Church).
 Isaiah, quoted, 221.
 Italians: in New York, 154; congestion due to, 157, 158.
- James I, effort to check growth of London, 5.
 Jews: in great cities, 121; in New York, 154.
 Judson, Dr. Edward: downtown district characterized by, 136; socialized church characterized by, 136; introduction by, IX; quotation by, from Austin Dobson, XI; on church and philanthropies, 202.
 Junior Christian Endeavor, 138.
 Juvenal, effort to check growth of Rome, 4.
 Juvenile Street Cleaning League, 138.
- Kellogg, Paul, on industrial conditions, 87.
 Kidd, Benjamin: on social unrest, 84; on social progress, 100; on social reform in Protestant countries, 107; on public education, 33; on municipal expenditures, 40.
 Kildare, Owen, his reclamation, 197.
 Kindergarten Association of New York City, work of, 34.
 Kipling, Rudyard, poem by, 129, 130.
 Knights of King Arthur, 138.
 "Koinonia," meaning of term, 124.
 Kossuth, Louis, quoted on Christian solution of problems, 106.
- Labor leaders, charge against society and church, 85, 86, 87.
 Labor temple, experiment of, 116, 210.
 Labor unions, leaders in social unrest, 84.
 Laity League in N. Y. City, 181.
 Law Enactment Bureau, New York City, 181.
 Lecky, on Christianity and charity, 37.
 Legal Aid Bureau, 60.
 "Les Miserables," picture of despair, 196.
 Literature, Christian, value of, for foreigners, 169.
 Lodging-houses: established, 38; and St. Bartholomew's Episcopal Church, 38; of Salvation Army, 69.
 London: efforts to check growth of, 5; death-rate in, 21.
 Loomis: charge against family church, 122.
 Los Angeles, Federation, 183; growth of, 5.
 Love, softens prejudice, 143.
 Lowell, Sir Launfal quoted, 200.
- MacArthur, Dr. Robert S., reference to Gaelic father, 161.
 MacArthur, Rev. Kenneth C., on suburban responsibility, 127.
 MacFarland, Charles S., suburban responsibility, 128.
 Manning, on housing reform, 24.
 Manumission Soc., schools of, 31.
 Mathews, Prof. Shailer: on social unrest, 84; on social reform, 105; on value of discontent, 105.
 Mariners' Temple Baptist Church, rescue work, 200.
 Maxwell, Supt. William H.: quoted on child labor, 94; on special classes, 35; on children's need of medical attention, 94; on need of playground, 42.
 McAdoo, Hon. William, quoted on effects of congestion, 91.
 McAuley, product of the slums, 199.
 McCall, missions, 140, 141.
 McCulloch, reference of, to Methodist Forward Movement in London, 123.
 Methodist Church Extension Society: as a typical organization, 213; reference to rescue work of, 200.
 Methodist Federation for Social Service, 226.
 Methodist Forward Movement, London: mentioned, 141; McCulloch's estimate of, 141; Chas. Booth's estimate of, 141.
 Ministry of mercy: mentioned, 192; in institutions, 193; by Episcopal City Mission Society, 193; extent of, 196.
 Minneapolis, retreat of churches in, from downtown, 118.
 Muhlenberg, Rev. William A., in fresh-air movement, 58.
 Municipality, The: cost of, 36; a redemptive agent, 19; con-

- structive work of, 20; New York and New Amsterdam contrasted, 20.
 Municipal expenditures: cost of public service as part of, 39; Benjamin Kidd on, 40; Canon Moore Ede on, 40.
 Municipal church, plea for, 183.
 Municipal rectitude, trend toward, *Ambassador Bryce* quoted, 220.
 Negroes, as a backward people, 175.
 Neighborhood Vigilance Bureau, New York, 182.
 New York Association for Improving condition of the poor, its vacation schools, 34.
 Naumann, F., on soc. unrest, 87.
 New York church communicants, 120, 121, 234, 235.
 New York commissioner of labor, quoted on child labor, 64.
 New York: death-rate in, 21; growth of, by immigration, 153; immigrants in, 153; the masses in, 142.
 New York State, percentage of population in cities, 230.
 North, Dr. Frank Mason: on suburban responsibility, 128; definition of soc. ch. by, 130.
 Numerical significance of cities: mentioned, 227; Sir William Petty's declaration on, 227.
 Oklahoma City, growth of, 5.
 Open-air services, 207.
 Open church, on use of term, 131 (see Socialized Church).
 Orphan asylum of S. Army, 70.
 Outdoor Recreation League Playgrounds, 34.
 Paris: death-rate in, 21; effort to check growth of, 5; canteen system in, 44.
 Parks, Doctor, quoted on effects of congestion, 91.
 Parsons, Rev. Wm. X., in fresh-air movement, 58.
 Peabody, Doctor, on discontent, 14.
 Penny Provident Fund, 59.
 Petty, Sir Wm., on growth of cities, 227.
 Philadelphia Baptist City Mission: settlement house of, 209; Slovak mission of, 176.
 Philadelphia: ch. communicants in, 120, 121, 234, 235; growth of, by immigration, 153.
 Philathea, organization, 139.
 Pittsburgh, church communicants in, 120, 121, 234, 235.
 Pleasant Sun. p. m. services, 211.
 Poles: in New York City, congestion due to, 157, 158; in Chicago, 154.
 Political significance of cities, 229.
 Polyglot Church: twenty-seven nationalities in one, 156; diagrams of, 156, 173; equipment for, 206.
 Population of cities: gain in, diagrams of, 5; tables attached, 234.
 Population, research bureau, New York, 182.
 "Post, Evening," in fresh-air movement, 58.
 Poverty: extent of, as per Robert Hunter, 96; causes of, Devine, 96, 97; diseases of children due to, Ashby, 44.
 Presbyterian Church, Extension Committee of, 213.
 Presbyterian General Assembly, its social declaration, 225.
 Presbyterian Board, Department of Church and Labor, 226.
 Protestant communicants in cities and in States, diagrams, 120, 121, 234, 235.
 Protestants in great cities, 121, 235.
 Provident Life Ass. Soc. quoted on indus. accidents, 95.
 Provident Loan Society, 60.
 Public baths: origin of, 38, 39; need of, illustrated, 39; establishment of, 39.
 Public School Society, history of, 31, 32f.
 Rauschenbusch, Prof. Walter: on dishonest work, 89; on social progress, 103; on social reform, 105; his prayers in "For God and the People," 2, 18, 50, 82, 112, 150, 190, 216; on value of a regenerated man, 123; on a prophet's opportunity, 124; on broadening social outlook, 185; on business dishonesty, 222.
 Red Cross, work of, 195.
 Reform Club, 221.
 Regeneration: need of city, 45;

- personal, Commissioner Fosdick on, 36; Rauschenbusch on, 123; difficulties in, 197.
- Religious trend, 226.
- Rescue Home of Sal. Ar., 70.
- Restaurants of Sal. Ar., 69.
- Riis, Jacob: quoted on congestion, 92; on relation of church to social progress, 102; on housing reforms, 26.
- Rochester and St. Louis, lunch-rooms, 44.
- Roosevelt, Theodore, Y. M. C. A., approved of by, 72.
- Rome, eff. to check growth of, 5.
- Roman Catholics, in great cities, 120, 121.
- Roumanians in New York City, congestion due to, 157.
- Russell Sage Foundation, 225.
- Russia, method of evangelization in, 153.
- Russians in New York City, congestion due to, 157, 158.
- Salvation Army: history of, 68; General Booth on founding of, 69; its street services, 69; social work of, 69; restaurants of, 69; lodging-houses of, 69; industrial homes of, 69; employment bureaus of, 69; rescue home of, 70; fresh-air work of, 70; orphan asylum of, 70; religious foundation of, 70; relation of, to the church, 71, 72.
- Sanitation in cities: work of, in Boston, 22; board of health work of, 24.
- San Francisco, unchurched, masses in, 142.
- School lunch-rooms, 43, 44.
- Schliermacher, religious nature of, 101.
- Settlements: Mrs. Simkhovitch on basing of, 51; definition of, 64, 65; its task, 65; Greenwich Settlements, work of, 66; Christadora, 67; Union, 67; impulse of, due to religion, McCulloch, 67; founding of, 63, 64; church, 209.
- Shaftesbury, Lord, on housing reform, 24.
- Shriver, Rev. W. J., on suburban responsibility, 127.
- Simkhovitch, Mrs. Mary: on basis of settlement work, 51; her definition of settlements, 64, 65, 131.
- Slovak Church: in Cleveland, 173; mission for, 176.
- Soldiers, not bred in cities, 29.
- Social sense: growth of, 12; consequences of, weighed, 13.
- Socialized church: definition of, 130; origin of term, 131; the task of, 131, 132; workers' task in, 133; typical organizations of, 137, 138; its dependence of its workers, 139; as a "mixer," 142; religious emphasis of, 143; need to socialize churches, 136, 205.
- Social efficiency, test of, 78.
- Social evolution, process of, 219.
- Social tendencies, 218.
- Social service, extent of, 52.
- Social workers, Justice Hughes on number of, 77.
- Social progress: due to Christianity, 100; Professor Kidd on, 100; relation of church to (Jacob Riis), 102; relation of religion to (Josiah Strong), 103; in light of, nature of religion, 101; instances of, 103; settlements, 103; attitude of the church toward, 104; illustrated by action of The Federation of Churches of New York City, 104; illustrated by attitude toward reformers, 105; Professor Rauschenbusch on, 100, 105; discontent cause of (Shailer Mathews), 105; solution in Christianity, 106; Louis Kosuth on, 107; in Protestant countries, Kidd on, 107.
- Social unrest: writers on, 84; Emile de Lavelaye on, 85; Socialists' charges against society and the church, 85, 86, 87; F. Naumann on, 87; Federal Council of Churches *et al* on, 87, 89; New York City Commission on, 87; land system causing (Rauschenbusch), 90, 91; preventable diseases and, 91; Doctor Parks on effects of, congestion in, 91; Hon. Wm. McAdoo on effects of, 91; reasons for, 92; effects of, on child life, 93; and sacrifice of life, 95; poverty and, 96; business dishonesties and, 98; church involved in, 99, 100; barrier to foreign evangelization, 161f.

- Socialists, leaders in soc. unrest, 84.
 Socialists' charges against society and church, 85, 86, 87.
 Society of Munic. Res., 221.
 Society for Prevention of Crime, 221.
 Social service, agencies, 191, 192.
 Spring Street Presbyterian Church, 32.
 Spargo: on lunch-rooms, 43; on poverty, 45.
 Squalid Street, poem on, 14.
 Steiner, Prof. Edward: on national loyalty, a barrier to Christianizing, 162, 163; on pious habits of foreigners, 163, 164; on accessibility of alien, 163, 165; foreign problem of, assimilation, 166.
 Stelzle, Charles, on industrial conditions, 87.
 St. Louis church communicants, 120, 121, 234, 235.
 Stockholm, death-rate in, 23.
 Strong, Josiah: on relation of religion to soc. prog., 103; on need of church federation, 185; on social unrest, 100; on industrial conditions, 87; on responsibility for the city, 129; on growth of cities, 229.
 Straus, Oscar, tribute to Baptists, 186.
 Sunday Athletic League, in Brooklyn, 138.
 Suburban responsibility: President Faunce and, 125; W. J. Shriver and, 127; Dr. Frank Mason North on, 128; Dr. Chas. I. MacFarland on, 128; Rev. Robert Davis on, 128; and Dr. Josiah Strong on, 129.
 Taft, President William H., Salvation Army commended by, 68.
 Tendency, significance of, 217.
 Tenement House Committee, 61.
 Tenement-house conditions: consequence of bad, 13; darkness and crime in (P. Fybe), 13; congestion in (Felix Adler), 13; in Cleveland, 14; poem on, 14.
 Tenement House Commission, on housing reform, 25.
 Tennyson, on child labor, 94.
 Tent meetings: mentioned, 208; fruits from, 209.
 Times, the, in relation to, Fresh-air Movement, 58.
 Tower of Babel, diagram, 156.
 Toynebee, Arnold, on settlements, 64.
 "Tribune," Fresh-air Fund, 58.
 Tuberculosis: in dark rooms, 28; preventable, 91; illustration of, 28.
 Tuberculosis Committee, 61.
 Tucker, President: and term, Institutional Church, 131; on foreign accessibility, 164.
 Tweed: graft of, 8; Bryce reference to, 220.
 Union Settlement: religious services of, 209; work of, 67.
 United Boys' Brigade of America, 138.
 University Settlement, 64.
 Unrest, Mrs. Browning on causes of, 15 (see social unrest).
 Vercelli, Italian lunch-room, 43.
 Vacation Bible-school Association, national, 211 (see Church Vacation Schools).
 Waldensians, schools of, 30.
 Weber, on death-rate in cities, 21; on growth of cities, 51.
 Wenner, Doctor: on suburban responsibility, 127; reference of, to retreat of churches, 117.
 Wesley, John: influence of, as preacher, 115; open-air services by, 207.
 Wesleyan Union of Social Service, 226.
 White, Arnold, Salvation Army, commended by, 68.
 "White Man's Burden," poem, application to suburban responsibility, 129.
 Woolfolk, Miss Ada S., definition of settlements, 64, 65.
 Y. M. C. A.: boys' work of, approved by Roosevelt, 72; industrial work of, 74; employment bureau of, 74; foreign work of, 75; English classes of, 75; its religious basis, 75; as a social force, 72; mentioned, 138.
 Y. W. C. A.: as a social force, etc., 76; religious basis of, 77.
 Zangwill, Israel, quotation from his "Melting Pot," 165.



