

PART II.—Christ's Meteward in Chicago

CHAPTER I.

I WAS AN HUNGRED AND YE GAVE ME MEAT.

If Christ came to Chicago, by what standard would He judge the city and the inhabitants thereof? That is a question which Lowell answers as we have seen. The measure which our Lord would apply would be the image which we have made of the least of these His brethren. That conception is in consonance with the general sentiment of the Christian Church in all ages. It is entirely in harmony with the humanitarian aspirations which may be regarded as the latest and most authentic outgrowth of Christian principle in our age and generation. At the same time it must not be forgotten that Christ has not left us entirely to the guide of reason or imagination as to the standard by which we are to be judged. When He had finished His teaching and had delivered to His friends and His disciples all that He had to say upon going up to Jerusalem to be delivered into the hands of His enemies and crucifixion, He summed up all that He had said, and brought His teaching to its natural and definite conclusion, in His description of the Day of the Last Judgment. This description is—after the Sermon on the Mount—the most famous and most solemn of all the teachings of our Lord.

There is no greater surprise in the Bible than that which is occasioned when we come upon the simple narrative telling us that we shall not be judged by anything which we profess to believe or by any ceremonial or ritual to which we have conformed, or, still less,

33. And he shall set the sheep on his right hand, but the goats on the left.

34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35. For I was an hungred, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger, and ye took me in:

36. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty and gave thee drink?

38. When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39. Or when saw we thee sick, or in prison, and came unto thee?

40. And the King shall answer and say unto them, Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

It is not unreasonable to believe that since our Lord declares that this is the standard which He will apply when He comes to judge the earth, that He would apply the same standard if He came to visit Chicago. It may not, therefore, be unprofitable to briefly cast a glance over the city in order to ascertain what has been done, what is being done, under each of the half dozen divisions into which the whole duty of man is mapped out.

The first, most imperative want of man is food. The lack of it is the motive force which underlies revolutions. The dread of the want of it is the impelling force in almost all human labor. Men work not because they love labor, but because they are hungered to it. Chicago may rightly claim to have done more than an ordinary share in ministering to the needs of mankind in this matter of food. Situated at the head of the great alluvial basin of the Middle States, she has contributed to cheapen the price of bread and meat in every capital of Europe. The half penny of the English laborer, the centime or copeck of the European, will purchase for him a larger piece of bread or a heavier portion of beef and pork than it would have done if Chicago and the immense agricultural region of which Chicago is the outlet had never existed. All this, of course, was done in the way of business. But it

by the fact of our membership or non-membership in any organized body, ecclesiastical or otherwise. The final decision as to our disposition, the definite appraisal of our character, will be made on grounds which many professing Christians would refuse to regard as being in any way distinctively religious. Christ's test as supplied in the description as represented in the 25th chapter of St. Matthew's Gospel is throughout humanitarian as opposed to theological, and unless there should be any mistake it is stated twice, once positively, the second time negatively, as if to preclude any possibility of mistake.

The metewand of Christ on the Day of Judgment consists of the inquiry as to how far we have discharged the great secular acts of mercy in dealing with our fellow men. Those six acts are ranged in regular sequence; they correspond to the simple elementary needs of mortal men. Christ at the last day will not ask what we have said or thought about Him, neither will He ask us whether or not we belong to His Church. His test, and so far as can be ascertained from His teaching, the only test which He will apply, is whether or not we have ministered to the physical, social and moral necessities of our fellow men. His words are so distinct and so precise that there is no getting away from them. Yet they have been ignored so much that salvation, which according to Christ was to be found in feeding the hungry, giving drink to the thirsty, clothing the naked, showing hospitality to the stranger and visiting those who were sick or in prison, is now almost universally held to consist in the acceptance of a more or less abstract series of religio-philosophical propositions. I quote, therefore, the words of our Lord as the final authority on this point, if he came to Chicago.

31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33. And he shall set the sheep on his right hand, but the goats on the left.

34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world :

35. For I was an hungred, and ye gave me meat : I was thirsty and ye gave me drink : I was a stranger, and ye took me in :

36. Naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me.

37. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee ? or thirsty and gave thee drink ?

38. When saw we thee a stranger, and took thee in ? or naked, and clothed thee ?

39. Or when saw we thee sick, or in prison, and came unto thee ?

40. And the King shall answer and say unto them, Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

It is not unreasonable to believe that since our Lord declares that this is the standard which He will apply when He comes to judge the earth, that He would apply the same standard if He came to visit Chicago. It may not, therefore, be unprofitable to briefly cast a glance over the city in order to ascertain what has been done, what is being done, under each of the half dozen divisions into which the whole duty of man is mapped out.

The first, most imperative want of man is food. The lack of it is the motive force which underlies revolutions. The dread of the want of it is the impelling force in almost all human labor. Men work not because they love labor, but because they are hungered to it. Chicago may rightly claim to have done more than an ordinary share in ministering to the needs of mankind in this matter of food. Situated at the head of the great alluvial basin of the Middle States, she has contributed to cheapen the price of bread and meat in every capital of Europe. The half penny of the English laborer, the centime or copeck of the European, will purchase for him a larger piece of bread or a heavier portion of beef and pork than it would have done if Chicago and the immense agricultural region of which Chicago is the outlet had never existed. All this, of course, was done in the way of business. But it

is not only the poor of other lands that Chicago has helped to feed. She has been for the last thirty years a hospitable host of the overflow of the poor of the Old World. We might well apply Lowell's couplet originally written about the United States :

Whose latch string was never drawn in
Against the poorest child of Adam's kin.

Within her borders this day and every day, a million and a half of human beings, at least one half of whom were born beyond the sea, contrive in some fashion or another to get three meals a day with varying degrees of punctuality.

Chicago has done all that in her devotion to what an American humorist describes as the chief end of man, namely ten per cent. But when we come to the feeding of the hungry under circumstances which preclude the making of a dividend out of the necessities of nature, the showing of Chicago is not quite so good. And the moral aspect of feeding the hungry, comes in only where the work is done for the sake of the least of these our brethren, and not from motives which would operate quite as strongly in securing a supply of fire-arms or fire-water.

One of the first observations which occurs to a stranger who looks at the city from this standpoint is that while Chicago provides food wholesale, that is to say, wheat by the bushel, pork by the barrel and cattle by the ton, cheaper than any other place in the world, the retail price of these commodities when they are served up in portions suitable to the necessities of the poor is considerably in excess of that for which the same commodities are to be had in the capitals of the Old World.

The feeding of the hungry in Chicago was fortunately not accompanied by any scarcity of grain. Never in the history of the city were the elevators more crowded with food, and this winter has seen wheat sink to the lowest price that it has ever touched. With wheat selling at two cents per pound, it was strange indeed to see the

streets of the city lined with men who were unable to obtain food.

The suffering in the city was very great and would have been very much greater had it not been for the help given by the labor unions to their members and for an agency which, without pretending to be of much account from a charitable point of view, nevertheless fed more hungry people this winter in Chicago than all the other agencies, religious, charitable and municipal, put together. I refer to the Free Lunch of the saloons. This institution, which is quite unknown in the Old World, is one of the features of the feeding of the hungry in Chicago which most amazes a stranger. There are from six to seven thousand saloons in Chicago. In one half of these a free lunch is provided every day in the week. And in many cases the free lunch is really a free lunch. That is to say, in many saloons, notably in my friend Hank North's in Clark Street, scores of people were fed every day and are being fed at this moment without fee, or reward or any payment for drink with which to wash down the more solid viands. In Hank North's saloon throughout the winter he has given away on an average about thirty-six gallons of soup and seventy-two loaves of bread every day. In very many cases those who took advantage of this open-handed hospitality were too poor to pay a nickel for the glass of beer which in other cases passed as a matter of course. In this respect I think Hank North was better than his neighbors; but both Frenchmen and Englishmen who have had practical experience of the working of the system declare that even when the nickel for the beer is insisted upon they get better lunch and more food. That is to say, better than they get anywhere else in town with a nickel and without the beer.

A very interesting article appeared in the *Chicago Herald* by a writer who has taken some pains in investigating the extent to which the free lunch system prevails

in Chicago, and he came to some very remarkable conclusions which seem to me must be in excess of the facts. Calculating that three thousand saloons run free lunches, and that on the average at least twenty persons avail themselves of the free lunch at each saloon, the *Herald* calculates that 60,000 persons in Chicago were fed free every day by the saloon keepers. Even if we estimate the cost of the lunch as low as five cents this would represent a contribution from the saloon keepers to the relief of the destitute in Chicago amounting to \$18,000 a week.*

Of course the enemies of the saloon will declare that this is a miserably inadequate attempt to remedy some of the incalculable evil that is wrought in the community. Without gainsaying that in the least, it is only just to remark that in the Old World, where we have the evils of the saloon, there is not even an attempt made to make such a compensation as that of the free lunch.

After the labor unions and the saloon keepers the most important feeders of the hungry are the Cook County Commissioners, who are intrusted with the control of what in England we call the administration of the Poor Law. The Central Relief Association occupies the third place in the work of coping with the distress this inclement winter.

It is the misfortune of Chicago that, like many other

*An attempt was made to abolish the free lunch in Chicago. In January a meeting of the Saloon Keepers' Mutual Benefit and Protective Association of Illinois held a meeting at Aldine Hall, 75 Randolph Street, in order to secure the abolition of the free lunch on the ground that it was bad business and entailed a ruinous expense on the trade. The *Chicago Times* of January 20, in a somewhat jocose fashion, thus chronicles the rejection of the proposal.

"The free lunch has been saved from the destroying hand of reform. It is a matter of regret that the deliberations of the mutual liquor dealers have not been reduced to print. But it was in no sordid spirit of profit and loss that the free lunch was discussed by the mutual association of free lunch dispensers. The debate proceeded. It reached its climax in the following peroration, with which Mr. Johnson at length overthrew all opposition:

"I warrant you that the saloon keepers of Chicago with their free lunch have taken care of and fed more of the unemployed than all the relief societies put together. Well did Mr. Stead say that the saloons in one direction were doing more good than all the churches put together."

"The name of Mr. Stead seems to have had a magical effect, for thereafter there was no more talk of abolishing free lunch. Who shall say now that Mr. Stead came to Chicago in vain?"

towns, she had no board of associated charities, similar to those which have been organized in Cincinnati and other cities. The leading position among the charitable distributing societies was occupied by the Relief and Aid Association, which for some reason, whether on account of its virtues or its failings, cannot be said to be in danger of the woe pronounced upon those of whom all men speak well. The Relief and Aid Society, I am afraid, bears a family resemblance to the Charity Organization Society of London. Nothing can be more admirable than the principles upon which they are both founded, and few things can be less satisfactory than the way in which a good cause has been rendered distasteful by the pessimism of their secretaries. In London the secretary of the Charity Organization Society, Mr. Loch, a very able man, has an absolutely unequalled way of dissuading people from doing anything. No matter what it is that is proposed to cope with the evils which afflict humanity, Mr. Loch is certain to produce an elaborate reasoned brief setting forth all the dangers and all the difficulties with much lucidity, with the inevitable result that nothing is done. Mr. Trusdale, of the Relief and Aid Society, does not occupy so conspicuous a position as Mr. Loch, but he seems to resemble him in the lack of that sympathetic fiber which enables him to enlist the sympathies of the public. His society has done good service with its wood yard, but its attempt to provide lodging for destitute wanderers was a miserable failure. Whether it was that they washed their inmates too much or used too much carbolic acid or generally enforced too many rules and regulations, I do not know; but as a matter of fact, the home which was maintained at considerable expense was a dead failure until Mr. Lamorris took it off their hands and ran it on a commercial basis, when it at once became a dividend-earning property. The temptation of the Relief and Aid Society, as of all other societies, is to apply a cut-and-dried standard to all cases, and to conclude that if the circum-

stances of the applicant do not fit their requirements, he is unworthy of relief. Had there been a more sympathetic spirit at the headquarters of the Relief and Aid Society, less red tape and more readiness to devise expedients for securing employment, the problem of distress last winter might have been coped with without the agitation. It is well that charitable societies should be scientific, but they should not at the same time cease to be charitable. It is quite as important that they should have the confidence of the benevolent public as that their relief should be administered according to cast-iron principle and hide-bound political economy.

Whatever the cause may be, when the distress came upon Chicago thus it was necessary to provide relief through other channels. The newly-formed Civic Federation took the question into consideration at its first meeting even before it was duly constituted and summoned a conference of all the charities and public bodies in the city. Action was taken almost simultaneously by the Illinois Board of Charities and Correction and the City Council. Both, however, were abandoned in order to follow the lead of the Civic Federation. A Central Relief Association was founded in order to bring into line all the existing charitable agencies and to cope with the more pressing needs of the unemployed. An influential central committee was formed and branch committees were constituted dealing with all branches of charitable relief. An appeal was made to the public of Chicago and all wage workers were asked to give one day's wages to the relief fund.

Before long a street cleaning brigade some 3,000 strong was formed which provided a labor test and utilized the surplus labor of the community for the welfare of the city. For the relief of the women sewing rooms were opened where more than a thousand willing workers were provided with means for maintaining themselves and their families. The principle on which both divisions of the relief work were

founded was the same: let no willing worker starve, but if a man will not work neither shall he eat.

The women's branch of relief was under the management of the Woman's Club, Dr. Stevenson being the chief director of its operations. Their organization was more flexible than the department which looked after the men. The prejudice which prevailed in the minds of the chairman and the most active workers of the Central Relief Association against giving relief in money led to the issue of an inconvertible paper currency in the shape of ten-cent tickets which were only exchangeable for food and lodging in certain specified stores. The Woman's Club discarded the tickets and paid for the work cash down in the currency of the Republic. Whatever may be said in favor of the improvised inconvertible ticket currency, there is no doubt that if the question had been left to the decision of the workers who received it their vote would have been almost unanimous to be paid in money. The only advantage of the ticket is that it provides some check against its being used to purchase drink, as the saloon keepers were loath to take a currency which could only be redeemed on the day of issue. The other advantage claimed for it, namely, that at the depots of the association a ten-cent ticket would secure its owner more than he could buy for 15 or 20 cents in the open market, might have been overcome by the establishment of cost price stores which would limit their custom to those who were in relief work.

In New York, for instance, the Industrial Christian Alliance raised \$10,000 for the purpose of founding people's restaurants, where a square meal could be had for five cents. At this institution a bowl of good soup, a bowl of coffee and three large slices of bread were supposed to answer the definition of a square meal. Tickets were issued at \$5 the hundred, for distribution among the charitable. The cost of fitting up a restaurant with cooking apparatus, etc., was \$1,500. The five cents

was estimated to pay the exact cost of the raw material.

This is mere criticism of detail. Whether by one branch or another, a very great deal of arduous and voluntary labor was performed by leading citizens. Dr. Stevenson occupies the first position among the women, while Mr. Harvey was the first among the men.

Mr. T. W. Harvey, the founder of the town of Harvey, near Chicago, and well known for the leading part which he has taken in connection with Mr. Moody's work in Chicago, is one of the best-known and most public-spirited citizens of Chicago. From the first he threw himself into the work of the Civic Federation with the same energy which he displays in the management of his own business. Through the winter he subordinated the work of his office to the attempt to find work for other people. He was energetically seconded by Mr. W. R. Stirling and by Mr. C. H. S. Mixer, who had both devoted much attention to the subject and had rendered considerable service in connection with the Relief and Aid Society. Mr. W. R. Stirling has taken entire charge of the work in the 7th, 8th and 19th wards.

The following notes of a conversation which I had with Mr. Harvey in the middle of February, give a fair survey of the work which was done under his direction.

I found Mr. Harvey was suffering from a disagreeable neuralgic trouble brought on by excessive work. He was in excellent spirits and full of delight at the results which had been achieved by the Central Relief Association. Early in the day, when those who knew, or professed they knew, a great deal about the condition of Chicago were declaring that there were 100,000 men out of work, Mr. Harvey had assured me that the evil, although great, was by no means beyond the power of the city to cope with it. He had the satisfaction of referring to his prediction and pointing to the results of the steps which had been taken to grapple with the pressing difficulty of the unemployed.

"Yes," said Mr. Harvey, "It has been a labor of love. Laborious

no doubt, but with a rich reward in the consciousness that the necessary work has been well done—thanks to the hearty co-operation of every one and to the fact that these people who needed help were very good fellows and men whom it was a joy to help." It was Sunday at lunch time. "I have just come in," said he, "from being down on Water Street where we have a thousand of our boys keeping the place clean. We do not believe in Sunday work, but this was a Sabbath day's labor. Water Street is full all the week and it is impossible to get it cleaned and the boys are only too glad to put in their time in doing this necessary work."

"Tell me all about it, Mr. Harvey, for although we have read about it from time to time in the papers it is difficult to grasp the salient features of the scheme."

"The salient features," said Mr. Harvey, "are very soon told. The Central Relief Association, which was formed, as you remember, as the first work of the Civic Federation, has grappled with the question in a business-like fashion. It has secured the confidence of the citizens and is now looking forward to the cessation of its more onerous duties with the consciousness that it has done what it was appointed to do; and, what is more remarkable, has done it to the satisfaction of those whose distress was the immediate cause of action. When the Relief Association was formed there were from two thousand to three thousand men sleeping in the police stations and the City Hall and the Pacific Garden Mission. Our first duty was to find sleeping places for all these men. This we did. Not by the wasteful and extravagant method of building or buying buildings of our own, but by taking advantage of existing lodging house accommodation and entering into arrangements with the lodging house keepers for providing each of these homeless men with a clean bed where he could lie down and be warm at night. It took some organization at first, but we had a great deal of assistance from Mr. Lammoris—a remarkable man is Mr. Lammoris. We succeeded in establishing arrangements with lodging house keepers in various parts of the city. Every homeless man was provided with a bed at the cost of ten cents, which he paid for by labor on the streets. No man was given relief without working for it, unless, of course, the man was incapable, and then he was handed over to the County Commissioners to be dealt with along with other hopeless cases by the County authorities at Dunning and elsewhere. The work of the Relief Association properly understood is not to deal with hopeless paupers or incorrigible vagrants. It has to provide temporary employment to tide over a period of hardship. That is what we have done. We have had 4,500 persons upon our hands at work, which is a tolerably large family to look after and to provide for by an improvised committee. Of these about 3,800 were employed on the streets; the remaining 700 were looked after under the Women's Committee, under Dr. Sarah Hackett Stevenson, which has done excellent work in looking after the women. We have found reluctance to go to work among a very small proportion of the out-of-works, even although the rate of payment was only ten cents an hour. Our difficulty has not been to find men to work; it has rather been in limiting them to the number of hours which we deem wise. The Relief Association never set itself to enter into compe.

tion with the labor market as an employer of labor. Its aim was to pay the minimum upon which an able-bodied man could live. We provided work on the public streets which would procure him that irreducible minimum of subsistence. We calculated that if a man took a pick or a shovel or a broom and went out to clean streets for three hours he would earn thirty cents, which would be paid him not in money but in tickets. We divided the tickets into three portions; one he gave for his breakfast in the morning before he started work, the second for his supper and the third went for his bed. We arranged it so that both breakfast and supper were considerably better than he could get elsewhere for 15 cents although they did not cost us more than ten. By this means the tickets, although nominally they had the face value of 30 cents, were worth 40 cents, and indeed if you take into consideration the advantageous arrangements made with lodging house keepers it might fairly be said that our 30 cent ticket was worth between 45 and 50 cents. This advantage comes out much more clearly, however, in the arrangements which were made for the married men. We had only about ten per cent of married men among our street workers. They were put on the long gang. That is to say they were allowed to work double shifts and sometimes eight or nine hours. A man who had earned 90 cents by doing nine hours' work in the street was able to get provisions at our store which could not be bought in the market for twice that money or nearly twice. This we could not do as a general thing but it was done in the emergency."

"But can you explain to me how it worked?"

"It is very simple," said Mr. Harvey, "and it is the most interesting part of the whole organization. You see we received a great many gifts of flour and food. These we sent down to our depots. We were also able to buy wholesale in the cheapest market, and in many cases when we made known what we wanted the goods for we were supplied, notably with boots for the mere cost of leather and the labor requisite to make the boots. The result was that we eliminated the profit of the middle man. We bought everything wholesale, and so we were able to supply our out-of-works with a pair of boots for ninety cents, which they could not have bought elsewhere for \$2.50. So it was with coal and flour and everything else which they needed. We were, as you may say, the head of a great family with four thousand children, and by acting in that capacity and caring for them we were able to make a small sum of money go twice as far as would otherwise have been the case."

"Speaking about money, Mr. Harvey, how much do you think will carry you through?"

"We have raised \$90,000 up to the present moment. We shall require another \$100,000 to carry us through the next two months. I think that \$200,000 will enable us to cope with all the floating distress which the association can regard as properly belonging to its province."

"Do you think you will get this money?"

"Certainly, we have no doubt of it. We have been very much pleased with the alacrity with which the wage earners and the lower middle classes have responded to our appeal. Sixty-five per cent of the money at present in hand has come from that class. The response has been very general and most gratifying."

"That is very good for the poor people," I said, "but it does not speak so well for the rich."

"Oh," said Mr. Harvey, "we shall get the money from the rich now. We could have got it already if we had wanted it; that is to say, we could have gone round and asked a number of men who are perfectly willing to supply all the money we need, but it is better that the whole of this movement of relief should be popular and should be from the people to the people. The result so far has fully justified our plan of operations."

"How far have you found the people whom you relieved strangers?"

"Seventy-five per cent of the persons who have applied to us for relief, and who are now on our books, have lived five years and more in Chicago. Many of them were born here. The popular accusation that we have been feeding a host of tramps from the outside is a delusion. The average, I tell you is, seventy-five per cent of residents in Chicago for more than five years. It is exactly the other way. Instead of bringing people to Chicago from the outside, we have sent away a great many persons who were lingering in our midst. They were very glad to get home and get a chance of regaining their old neighborhood, and who could not go because they had not the means, or they had been so broken down and dirty and ragged that they could not very well face their home folks. I should say there were fourteen hundred at least of persons whom we have given employment to, and have washed them and got them clean clothing, and they have been sent to the places where they belonged. There are more going home. We are getting to know the people better and to know exactly what they can do and what kind of character they have got, and we shall be able to find them places as soon as the winter passes. It is astonishing what you can do with men when you get into personal relation with them and establish confidence in them. It has been a great pleasure to me to go down morning after morning and see them parade before they go out to work. They breakfast from six o'clock to eight o'clock, and I go down to see that everything is going straight. If the coffee is weak they are very quick to make complaint, and on one occasion at least that complaint was very well founded. The supplier of coffee had substituted a fifteen cent for a seventeen cent coffee, and the men detected it at once. Our breakfast is a substantial meal; it is big enough to leave something over for a man to put into his pocket and make his lunch of, so that he could keep going until supper time. I have not been so pleased with working men for a long time. They are hearty and friendly, and there are very few kickers among them. If a man growls or tries to do anything mean the rest of the fellows round set upon him and hiss him. And why? Because they know we have really their interest at heart. They know also that we have not got so very much money to come and go upon, and that we are doing the best we can with what we have. We are really endeavoring to carry out with our street brigade of three thousand men something like the socialists' ideal on a small scale—that is to say we are endeavoring to give each man according to his needs. For instance, we parade the men and notice their shoes. Those that are in a very dilapidated condition we form into what we call New Boots

Brigade. They get an extra shift of work so that they can earn their boots. That is to say, instead of working only three hours they are put on the long shift and they will work six or nine. The average last week of hours worked by our men was five hours. So it is with laundry and with clothes, in fact with everything that a man needs. Then we look out for their health. We have doctors at all our stations, and they look at a man's physical condition. If he seems to be very much run down they give him more work, or a chance of doing more work. For we are not slave-drivers in our gangs, and if he cannot work from temporary indisposition he is put under treatment. We have had as many as two hundred men in the bad weather who had colds and other ailments. We had them laid up and attended to, and in a short time they got better. We have been very fortunate about small pox. There have been some cases, which were sent to the hospital, but we have been very fortunate in having singularly few deaths."

"Do you think," I asked, "that it would have been as well to have made the tickets into five cents as well as ten cents? Ten-cent currency is rather inconvenient."

"Yes," said Mr. Harvey, "we are going to do so to-morrow. We are issuing five cents because the men have to use a ten-cent ticket for a shave or for a bath or for whatever they may need even although it only costs a nickel. Now we are issuing nickel tickets and these will be good for the bath or for the barber. As for tobacco, of which some people have talked, that is not necessary; we have plenty of tobacco at the store. We are beginning this next week a more close and rigorous system of classification, so that we may know exactly the trade and the record of the men whom we are employing. A very great number of them are farmers' boys. We expect when the weather opens to get a thousand of them back on the land and that will be a very good thing."

"How have you got on with the labor unions?"

"Very well. At first they declared they would fight and protested against the ten cents an hour for labor, but they soon came to see that it was the best that could be done. I had one or two deputations from disgruntled kickers who came to demand that we should pay twenty cents an hour and employ everybody who was out of work. I asked them how many there were who were out of work. They said they thought there were about 40,000 who would willingly work upon the streets or anywhere else at twenty cents an hour. A very little calculation enabled me to show them that if we started on that scale we should be out of funds in a week. The labor unions, however, repudiated those gentlemen, and on the whole we have no reason whatever to complain of the way in which the unionists of Chicago have treated us. They have been looking after their own men very well. We have relieved some unionists; we never make any difference between unionists and non-unionists, but speaking broadly, the unionists have helped the city very much by carrying their own people who are out of work.

"What about the churches?"

"The Catholics, for instance, have looked after their own poor, through the societies of St. Vincent de Paul and the Visitation and

Aid Society. Father Cashman and Father McLaughlin have both been very active, and all their subordinates and assistants have been specially active during this emergency in looking after the interests and welfare of the Catholics.

Some of our agencies claim that in the St. Vincent de Paul Societies each parish takes care of its own, without giving help to other societies that may be less favored with means. I don't know how true this is; but I should suppose that the richer parishes would assist those that were less able to care for themselves. At any rate I have no criticism for the work done by the Catholic denominations, as they certainly give much time, thought and money to the care of their own poor. Of course they are not able to care for all their wants, but the Chicago Relief and Aid Society and County and the Central Relief Association at this time supplement their efforts."

"What about the Jews?"

"The Jews," said Mr. Harvey, "as a rule have supported their own poor without assistance from us, but their funds have run rather low and Rabbi Hirsch is getting out a special appeal for funds."

"What about the other churches?"

"The other churches have done very well, but we have not succeeded in creating the general system of house to house visitation such as was at one time talked of. There are districts in the city where certain churches in one neighborhood are combined together and have undertaken a very thorough, systematic visitation of the district and have communicated to us daily all that they do, so as to avoid overlapping. But these are the exceptions. There is one district which is very well worked, and that is what we call the Hull House district in the seventh, eighteenth and nineteenth wards. This is extremely important because it contains many who are most in need of help. Ninety per cent of the Jews being helped are in that district; seventy-five per cent of the Bohemians and fifty per cent of the Italians are also located there. It is a matter of very great importance that they should be carefully visited, as they have been. We hope to have a very interesting and useful report of the Hull House visiting, where Mr. Waldo has charge of the registration. Miss Addams, of course, while she was in town was the center of this work.* The district which was best organized, outside Hull House district, is that of which the Rev. Mr. Inglis is the center. He has sev-

*The following particulars concerning the Hull House district will be of interest:

In the Wards, Seventh, Eighth and Nineteenth, there are 887 men at work who are receiving 10 cents per hour for three full days in the week. This money all goes to families who are entirely dependent upon this work for their support. Each family has been visited and revisited to ascertain as to their needs and condition. Here are some interesting figures.

Of these men 684 are supporting 647 women, 1,597 children; total, 2,908 persons. Average time in Chicago, 7.9 years; average number of months out of work, 5 1-5. Total debts, \$17,226.10; total rent overdue, \$5,546.30; pawn tickets in their possession, 205. Total number of cases of sickness, 104; number of individuals needing clothing and shoes, 526; number of families needing coal, 351.

A summary of 134 other cases in these same wards who have been especially long residents of Chicago and of whom only eighteen were disapproved as unworthy shows 134 men supporting 129 women and 382 children; total persons, 645; average time in Chicago, twenty years; average time out of work, 6.3 months; total debts, \$4,126.25; total amount of rent overdue, \$1,496.50; pawn checks in their possession, 30; number of cases of individuals needing clothing and shoes, 130; families needing coal, 63.

eral ministers associated with him and they do very good work. Most of the churches have one visitor and some of them have two and these are visiting and doing what they can, although there is a lack of organization."

"How did you succeed in regard to the County Commissioners?"

"There again there is work which we foresee will be better done next winter. We have been in friendly relations with them but we have not been able to secure from them the lists of the people whom they relieve. They are politicians and amateurs at the work of relief. The way in which they distributed at first created a public scandal. We have had people crowding upon each other in the streets. We have succeeded in impressing upon them the duty of having a waiting room where the people can wait, but we have not yet succeeded in opening their eyes to the fact that it would be well to provide them with chairs. Psychologically the chair is indispensable. If you meet an applicant for relief who has been standing for an hour before he comes into your presence, you have a man who is nervous and irritable, and he takes much more of your time than he would if he had been sitting for two hours on a chair in the waiting room. They have dealt, I should say, with about 8,000 families. They have not confined themselves to paupers, which is their proper function. They have relieved people more or less indiscriminately. Next winter I hope we shall be able to establish a more intelligent system of division of labor. The Chicago Relief and Aid Society, the old Chicago society, has done good work. That is to say, they will have distributed some \$90,000 before the winter is over. They make allowances to families. They have the whole town mapped out and they know very well where the need is greatest. I had a curious illustration of the ignorance which prevails in certain well-informed quarters, as to the operations of the Chicago Relief and Aid Society. I asked a minister who was doing good work in a district on the West Side, whether the Chicago Relief and Aid Society was relieving any people in that district. He said he did not think they were. I asked him if he would be willing to relieve the Chicago Relief and Aid Society of all responsibility for cases in that district. He thought he would. In one week I asked the Relief and Aid Society's agent to draw me up a list of all the persons who were receiving relief from that society in that district. When the list was prepared I found that it contained no less than 1500 names. When I handed that to the minister he was simply knocked out, and admitted that it was no use, he could not undertake to do the work which the Chicago Relief and Aid Society was doing so unostentatiously and so efficiently that the ministers in the district were not aware of its benefactions. Mr. Mixer, who is Vice-President of the Relief Association and a leading member of the Relief and Aid Society, has been a valuable lieutenant through the whole of this work. He was a retired business man and having leisure he devoted it, without reserve, to the service of the poor. He has come to our office every day, six days a week, and has stuck to his work as he formerly stuck to his business. There are others who have done good work. Dr. Stevenson I have already mentioned in connection with the Woman's Club. We could not get all to work in cast-iron methods at first, and Mr. Sterling, who during the first weeks of the winter did very energetic

service, was disposed to lament our inability to make things move according to rule and routine. We soon got them into shape and the work has gone very harmoniously and satisfactorily and I am particularly pleased at the hearty good feeling which exists among those whom we have relieved. We have got these men to understand that we are doing the best for them that we can, and they are cheerful and I never had to do with a body of men who made so few complaints."

The Society of St. Vincent de Paul, to whose work Mr. Harvey pays a tribute of well-earned respect, draws its resources almost entirely from Catholic subscribers. The Catholics, who number 40 per cent of the population of Chicago, include in their number more than 50 per cent of the extremely poor, while more than half the wealth of the town is in the hands of non-Catholics. Under these circumstances charitable relief by voluntary subscription falls heavily on those least able to bear it. Father Cashman, a public-spirited and enterprising priest, started a trampery in the parish of St. Jarlath which was a great success. He provided accommodation for the hungry and homeless, and succeeded in finding places for many of them. The good work done by isolated ministers and priests has never been adequately appreciated in Chicago. Were I to attempt to set it forth here I would have to convert this chapter into a catalogue or directory. Even then it would exceed the space at my disposal.

The work which Dr. Stevenson and the Woman's Club undertook was extremely interesting, dealing as it did more with the domestic life of the people. For everything that touches the woman touches the home. Mrs. Abbott was placed in charge of a department of immediate relief, with instructions to act in emergencies such as the prevention of evictions, the salvation of furniture from foreclosure and mortgage and all the other contingencies which suddenly threaten the destruction of the home. Various methods of relief were adopted; first of all was the employment bureau, where every attempt was made to obtain work, whether in the city or in the country, for those who were willing or anxious to work. Then rooms were opened for needle-work, for plain sew-

ing, knitting and lace-making. The women as a rule worked seven or eight hours a day and received warm lunch at Hull House. They were paid fifty cents a day. In every way the club sought to tide over the distress of the winter. There was, of course, a certain proportion of reckless incompetents who gravitate to the bottom naturally, not having it in them to hold their own in the struggle for existence, but there was no skulking and very little fraud. Many were married women with families; but there was a good proportion of young women, several from the factories and some from offices.

Another women's organization which did good work was the Catholic Women's National League, which established soup kitchens in various centers and distributed coal and bread to those in the immediate neighborhood.

Among the many institutions which have been started during the past three months for the relief of the unemployed, that of the Brotherhood of St. Andrew is perhaps doing the most practical work. The office of this society is at 37 Michigan Street and is in charge of D. P. Welsh, who for a number of years has been connected with missions and charitable institutions. Mr. Welsh accepts all able-bodied men who come to him for work, and if they have no employment to which he can immediately be sent, they are taken in and cared for until something can be found for them to do. The bureau has the capacity of taking care of 140 men, all of whom are given three meals a day and a bed on which to sleep, in return for which they are expected to do a certain amount of work such as splitting wood, addressing envelopes and various other jobs. The home, at 37 Michigan Street, is fitted up with sleeping accommodations, bathing facilities and, in addition, Mr. Welsh has introduced a system by which all the clothing of the applicants who are cared for is thoroughly fumigated so as to prevent the chance of any infectious disease being spread. The bureau is entirely undenominational and is supported by voluntary contributions.

Looking at the work of relief as a whole, it may be said that there was a well-meant attempt to cover the whole ground, that a central association was formed on sound principles with active and energetic men at its head, and that in two or three instances sections of the town were taken thoroughly in hand. But although the work was well begun, it is only beginning. The whole of the summer might be spent in elaborating a system of co-ordination and co-operation, which is indispensable to any effort to put the community in a state of siege against exceptional distress. Returns have been made from some of the churches, but they have been fragmentary, and the most sanguine would be the first to declare that the effort to systematically district the whole of the city under the direction of the Central Office, directed by the chief of staff of the army of relief, has by no means been realized. A good deal will have been done if by next winter the Central Relief Committee is in a position to issue a map of Chicago, showing the 190 square miles of the city mapped out into districts for visitation and relief. These districts should so far as possible be co-extensive with the wards into which the city is divided for electoral purposes. Within each ward the churches should be associated as far as possible in the work of visitation. If this were done, and an efficient visiting committee established in each ward, then should any fresh wave of distress overtake Chicago, the citizens would feel that they were adequately equipped to cope with any misfortune which may overtake the community.

A good deal however will have to be done in the way of active propagandism before the trustees of some of the wealthier churches realize that they owe a duty to the poor in their immediate neighborhood, which is not compounded for even by the erection of gorgeous ecclesiastical edifices or by the faultless performance of snatches of sacred opera by trained choirs on Sundays.

CHAPTER II.

THE SHEEP AND THE GOATS.

Next to the relief of the hungry, by supplying of a certain modicum of solid food in order to maintain life, the second great want of our nature is something to drink. "I was thirsty and ye gave me not drink" is the second indictment which Christ says will be brought against us at the Last Judgment. Under the burning Asian sun the giving of a cup of cold water is a charity the nature of which is better appreciated than in the colder latitude of Chicago. In primitive semi-tropical lands the digging of a well has ever been regarded as one of the most meritorious of human acts; and in modern cities there is a wide field left for similar acts of beneficence, although, of course, their forms are varied.

The supply of water to the inhabitants of Chicago is one of the few monopolies of service which are in the hands of the municipality. The bounty of nature places an illimitable supply of pure water within two or three miles of the lake shore and the supply of that necessity of life is no longer left to the tender mercies of the individual citizen. But as man does not live by bread alone neither does he quench his thirst simply by pure water. When they drink water in Chicago it is usually iced and many people quench their thirst by beverages in which water is only one of the many ingredients. In America as in England the sanctified genius of temperance zeal has not been able to devise any drink that compares in popularity with beer. Therefore the saloon, after the municipality, holds the first place in the supply of drink to the thirsty.

According to the law of the State of Illinois the sale of drink is absolutely prohibited one day in seven. This

is qualified by a municipal ordinance in Chicago which permits the saloons to be open on Sunday provided they keep their blinds down and admit people by the back door. This ordinance is largely disregarded and almost all the saloons in Chicago are run wide open all Sunday.

In the question of prohibition after twelve o'clock, there is no municipal ordinance to break the force of the law of Illinois. On the contrary, the municipal ordinances strengthen the law. Merely for the purpose of testing how far prohibition prohibits, I employed an agent to make a personal investigation one evening in a district in the First Ward. The following extract from an affidavit sworn before Mr. Justice Lyon, on December 14, 1893, gives the result of this investigation:

My field of examination was a territory bounded east and west by State Street and the Chicago, Rock Island and Pacific tracks, and north and south by Van Buren and Twelfth Streets. The tour of investigation was made on Wednesday, Dec. 13, 1893, between the hours of 12.30 and 5 a. m., during which time I visited fifty-six saloons. These were chosen indiscriminately, as it was impossible to go to everyone in the district I have specified. Out of the total number of saloons visited I found only four of them closed. In the case of the other fifty-two, entrance was gained in thirty-seven places by the front door, and in thirteen cases by the side door. At the remaining two saloons both the front and side doors were fastened, but they were immediately opened on my knocking. In all but seven of the places visited I found men drinking, while in a number of them women were also to be seen. In none of the saloons visited by me were the slightest attempts being made to keep secret the fact that the sale of liquor was going on, while in two cases I saw police officers drinking in the saloon. The only difference to show that it was after the midnight hour being the fact that in most cases the window blinds were drawn down. The gas in each place, however, was brightly burning.

The more zealous teetotalers of Chicago by way of compounding for their own inactivity in this direction turn to damning the saloon keeper. He gives drink to the thirsty, as a matter of business of course, but as they disapprove of the quality of his beverage, they curse him up hill and down dale, through all the moods and tempers, but they do not raise a finger to minister themselves to the thirst of the community. Let me make here one exception.

The Woman's Christian Temperance Union has supplied the corridor of the City Hall with drinking fountains, which are so much used they occasionally run dry. That is good and deserves to be recorded to their credit, but like "a good deed in a naughty world," it stands out all the more conspicuously because it is unique. I shall discuss elsewhere the question of the saloon; but there is no doubt that, so far as ministering to the needs of the human mechanism for the wherewithal to quench its thirst, the saloon has done a great deal more than the churches. Even in the distribution of non-intoxicating beverages the saloon keeper does more than the churches or any institutions run by the churches. At the same time, if the saloon keepers are wise in their day and generation, they will follow the example of the English publican and supply soft drinks more widely than they do at present. Bovril or beef extract, coffee, tea, cocoa, as well as lighter beverages which are at present chiefly supplied by the drug store, are not supplied in the saloons to the same extent that they are elsewhere; and failing any effort on the part of the religious and temperance people to minister to the thirst of the community by non-intoxicants, the saloon keeper might well be appealed to for help.

"I was a stranger and ye took Me not in," the third head in the condemnation, recalls a virtue which has almost gone out of fashion in the civilized countries of the West. You need to go to Russia or still farther east to find what a high place hospitality holds among the distinctively Christian virtues. There are at the present moment millions of men and women who are wandering about the Russian Empire homeless, and in one sense of the word destitute, and yet they are at home wherever they can find a peasant with a roof over his head. These are the pilgrims to the sacred shrines, and the poorest peasant in all Russia would feel that he had denied his Lord if he did not extend to the pilgrim whatever accommodation his humble home possessed.

In Germany, by co-operation between private charity and the public authorities, labor farms have been established at intervals along the high-roads where a man can earn his board and lodging and go forth on his journey to whatever place he may be bound. In England the organization is not so complete, but casual wards in every Poor Law district are established, where in return for the stipulated stint of labor the tramp, or the working man on tramp in search of work, finds accommodation.

In America not even these municipal makeshifts for primitive hospitality have been provided. The result is that the tramp nuisance is becoming one of the most formidable of the lesser evils which afflict the Republic. The papers all this winter have been full of reports all pointing to the gradual evolution of the laborer in search of work into the mendicant tramp, and the still further evolution of the mendicant tramp into a species of banditti. In certain counties in Ohio, for instance, last winter, the tramps were little better than highway robbers traveling from place to place on freight trains. They alighted whenever they were hungry and made a foray into the neighboring villages or isolated farm houses, compelling the farmers to give them meals and then turn over whatever money might be in the house.

In another town, in Indiana, the Mayor provided every night watchman with a stout black snake whip and instructed them to use it with vigor upon all tramps. Every now and then the papers published telegrams describing how freight trains were boarded and their food and coal supply confiscated by the wandering wastrels of civilization.

In Iowa the tramps, forming into bands of six or twenty, made a practice of breaking into the most comfortable school house in the district and converting it into an improvised lodging house. There was usually coal enough in the coal house to keep the stove going

until the morning, when they resumed their march. As it was in Iowa, Ohio and Indiana, so it was to an even more alarming extent in Texas and California. In Texas they were reported to have formed camps at stated points, where they rendezvoused and divided the spoils which they had either begged or stolen. The most formidable development was that which was reported from California in the month of December, for it marks a stage in the evolution of the tramp into semi-military bands. The reporter telegraphed:

The army of unemployed is moving eastward from the Pacific in regular military fashion. Three hundred and fifty such men arrived in Colton, Cal., a week ago, en route to New Orleans, camped outside the city limits, ran up an American flag on a pole, and sent a delegation into town to ask for rations. The men were of good appearance, clean and orderly, and evidently were not tramps. The parties of unemployed are organized into companies, with captains and regular roll call. The officers serve two meals a day, all sharing alike when there is anything to share. The citizens of Colton gave this particular party 100 pounds of bacon, piles of bread, and several sacks of potatoes, beans and other provisions. The men wanted food to last them across the deserts of Arizona and New Mexico.

While the tramp was developing in this direction the most notable utterance on the other side came from Governor Lewelling, of Kansas, who had himself been a tramp in Chicago nearly thirty years ago. His letter to the police boards of Kansas created no small sensation throughout the Western States by he pointing out the fact that the right to go freely from one place to another in search of work was part of the personal liberty guaranteed by the Constitution of the United States to every human being. Even voluntary idleness was not a luxury forbidden to American citizens. The habit of fining tramps for being vagrants and compelling them to work out those fines as municipal slaves on rock piles was a flagrant violation of the Constitution. This institution he declared was a relic of the slave auction-block era. He declared that to be homeless and poor should no longer be considered a crime in the cities of Kansas. The method of entertaining strangers by converting them temporarily into slaves conflicted equally

with his reading of the American Constitution and of the New Testament. When he was questioned as to why he issued the circular he made the following remarkable reply :

I know what it is myself to tramp the streets of a city seeking work and attempting in some way to earn an honest living. In 1865 I tramped up and down the streets of Chicago trying to get work. I was hungry, penniless, and was subject to arrest, but I was not a criminal and ought I to have been placed upon the rock pile simply because I was unable to get work when I was willing and anxious to do anything that would enable me to earn an honest living? I don't call these people without employment tramps, and no one should use such a name in connection with them. There is a large number of people out of employment. John J. Ingalls says there are 3,000,000, and Kansas has its share of them. The economic conditions of the present are the trouble, and men are compelled to wander around in search of work, not from choice, but from necessity.

The question as to what ought to be done with the tramp is a burning one in many American cities, but it is still as far from solution as ever. A circular issued to thirty-five Chiefs of Police showed that the opinion of the police authorities is almost equally divided as to whether or not public provision should be made for their accommodation. Sixteen thought it would be advantageous, while eighteen were of the opposite opinion. Twenty at present furnish lodgings without any conditions as to cleanliness or work.

The professional tramp proper, in the United States, is estimated at under 50,000, but this year this regular army has been swollen by a great influx of willing workers who are more or less undergoing a process of degeneration which urgently calls for the attention of the social reformer.

I have already described what is done for the stranger in Chicago without a penny, but the duty of showing hospitality by no means depends upon the impecuniosity of the stranger. As a municipality Chicago has not yet deemed it wise or necessary to intrust its Mayor with the discharge of civic hospitality, which is undertaken as a matter of course by the Burgomeister or the Mayor in the Old World. Such hospitality is only provided by

a special vote of the City Council or is left to the sporadic action of individual citizens.

This, however, is a matter of comparatively small importance. What is much more serious is the absence in Chicago of any arrangement for providing clean, decent, habitable lodgings for the poor man. According to the best authorities, the floating population is about 30,000 single men, who are living at this present moment in lodging houses which are too often foul, verminous and full of every element which should not be included in the hospitality extended to the stranger. This army of 30,000 pays nightly for its lodgings, but owing to the scandalous inadequacy of the municipal regulation of the city and the absence of the philanthropic enterprise, they are too often lodged like pigs and treated worse than cattle. The ten-cent doss house is by no means an ideal lodging house.

A description of one of these places will give an idea of what the poor and homeless men of this city have to endure. Within a stone's throw of one of Chicago's best private hotels can be found one of these lodging houses. It is a small, one-storied frame structure. Its sleeping accommodation consists of one hundred and fifty beds (?) which occupy the ground floor and the basement. Upon entering the front door one is almost overcome by the odor, which more resembles that of a long disused tomb than that of a human dwelling place. Pushing open the door the "office and parlor" is entered. Here in a room twenty-five by thirty feet were to be seen, a short time ago, crowded round a stove, twenty-seven men, whose clothing was more conspicuous by its variety and filthiness than by its adequateness. In one corner of the room was a desk at which sat a good specimen of the "genus tuff." This individual hailed the investigator as he hesitated at the door, with the question: "Say, dere, you, does you want a bed? if you don't, git! We want no loafers here." Stepping to the desk the visitor asked the price of a night's lodging, and after being told

deposited a dime. Saying that he would like to retire, a doorway at the farther end of the room was pointed out, and he was told in a far from civil tone to take his choice of any of the beds. Following the direction pointed out, the investigator entered the sleeping room. For a few moments it was impossible to see anything in the place, the only light coming from a dirty lamp at the farther end of the room, which was about fifty by twenty-five feet in dimensions; while the darkness was made more apparent by the smoke from a dozen pipes of the men who were lying in the beds and smoking. The arrangement of the room was certainly unique in character. The beds consisted of a piece of canvas, which was fastened to the wall on one side, while on the other they were supported by upright wooden poles, which ran from the floor to the ceiling. They were arranged in tiers, four deep, and the covering on each bed consisted simply in one thin blanket, which in several cases was reeking with vermin. In the center of the room was a large stove filled with blazing wood which only served to dispel any breath of air which might by inadvertence have entered the apartment. In this place one hundred and fifty men sleep, no precaution being taken whatever to prevent the spread of any disease which may be brought in by any of the lodgers.

Nothing has been attempted in Chicago corresponding to the municipal lodging houses of London or the similar institutions which have long been successfully worked at Glasgow. It has been left to a private individual Mr. Lammoris, to do what can be done to provide clean and comfortable lodging accommodations for lodgers. Mr. Lammoris knows the lodging houses of Europe, and he has managed several large establishments in the city with great success. He is now preparing to put up a huge place, a veritable poor man's hotel, twelve stories high, with 1,200 rooms, and each room provided with an outside window. When that building is completed, Mr. Lammoris' hotel will form a precinct in itself in the ward

organization of Chicago. Mr. Lammoris makes it pay and pay well. But even although there are dollars in it, yet this expert, who of all men in Chicago is best qualified to speak on the subject, has publicly declared the need which there is for the licensing, regulating and inspection of lodging houses. But as there is no boodle in it for the Aldermen, they will do nothing. Mr. Lammoris, speaking at a dinner which he gave on Thanksgiving Day to 750 guests, said:

I have tried for three years to get the City Council to take action for the inspection and regulation of hotels of this class. We have in the east end of the Eighteenth Ward twenty-seven lodging houses. We have from twenty-seven to 700 lodgers in each one, or an average of 250 in each one, or a total of 6,950 men. We have in this whole city only eight hotels that are run on the same or nearly the same principle as mine, yet we have on the South Side and on the West Side sixty-seven hotels that are run in every condition of disease and crime. I have known of men to reach the city with \$3 or \$4 in their pockets and through inability to find wholesome places within their means have gone to these filthy and dirty lodging houses to stay. After remaining a week or even less than a week they become filthy and dirty and get in with men that have no self-respect, and in less than a month they become criminals.

These are Mr. Lammoris' words, not mine. Judged on the evidence of this witness, the city of Chicago will cut but a poor figure if the third of the divine tests is to be literally applied. Her hospitality to the stranger is to convert him by rapid stages through dirt to crime.

One special feature of the housing of the penniless stranger, was the action taken by a certain number of churches, which, scandalized by the lodging of the homeless in the police stations and the City Hall, threw open their buildings as temporary lodging houses until better arrangements could be made for providing for them.*

This work was started by the Central North Chicago Ministerial Association, and was one of the outcomes of revival services held by the evangelist, Mr. Mills. Father Cashman also was not behind in this work of

*Those who took the lead in the matter were the following: Belden Avenue Baptist, Belden Avenue Presbyterian, Lake View Congregational, Grace English Lutheran, Wesley Methodist, Church of the Covenant, Fullerton Avenue Presbyterian, Christ Chapel and Union Park Congregational.

charity, and slung hammocks in the auditorium and lecture room of the old St. Jarlath's church, and supplied his guests with soup and sacred music.

The fourth article of condemnation, "naked and ye clothed Me not" is a text which does not fall very heavily on Chicago. Whether it is the severity of the climate that kills out those who have not sufficient to wear, or some other cause, I do not know; but the people you meet in the streets seem usually to be warmly clad. Even the little urchins who, at much too tender years, are allowed to vend newspapers in the streets, are comfortably rigged up. Of organized agencies for the clothing of the destitute there are not many apart from the charitable societies and the churches. The proprietors of a business establishment, however, gave away \$200 worth of clothing for the Salvation Army last winter, and several other instances of like kind are reported.

The most systematic attempt to clothe the naked has been made by the admirable School Children's Aid Society, which has distributed about \$10,000 worth of clothes to children who otherwise would have had to remain away from school owing to the lack of apparel. About 800 children a month were clothed by this society, the funds for which were largely provided for by a Thanksgiving appeal. Most of the contributions were supplied by the children who were better off. For every dollar that the parents have given, the children have given five. A distributing room where both new and second-hand clothing was received was opened at 159 W. Monroe Street. The only criticism to offer upon the School Children's Aid Society is that, much as has been done, as the distributors know only too well, the work was very inadequately performed. While some were clothed, many more went without; there were many of these little ones who could not be warmly clad, because there were not enough clothes to go round.

Another point that may be noted in connection with

this "naked and ye clothed Me not," although it is not absolutely in accord with the scriptural interpretation of the words: clothing is a protection against cold, and there is great need in Chicago for something like those public warming places which have been established in Paris, where those who have no active work to keep them busy and who have to hang about the streets until night time can find shelter within reasonable range of a stove or radiator from the very cold wind which blows on the shores of Lake Michigan. Such institutions have been vehemently demanded for some time past in London, where the question seems likely to be solved by the unemployed taking possession of the reading rooms of the free libraries. They form part of the public, they can read or pretend to do so, and it is difficult for the custodian to discriminate between men who use the library simply for a warming place and those who are there for study. There are not many free institutions in America which could be utilized in that way. The fact that the evil has not obtained unmanageable proportions, is due to the much abused saloon. The saloon keeper is practically the only man who supplies free warmth to the chilled and shivering wanderers on the street. In this as in other things, it is one of the gravest questions which confront Chicago how long the saloon keeper is to be allowed a practical monopoly of ministering to the wants of mankind.

The care of the sick in a large city involves much more than at first sight appears. There is, for instance, the organization of first help to the injured, in which Chicago lags far behind other cities. Miss Ada C. Sweet, to whose energy and intellectual enthusiasm the city owes so much, has spent much time and trouble in endeavoring to bring about an improvement in this direction, with but partial success. In reply to my request for information as to how the matter stands now, Miss Sweet writes:

An Ambulance Association is contemplated, but at present there is

nothing of the kind in Chicago. The Police Department has laid upon it the picking up of persons who fall sick in public places, or who are maimed, injured and dying. It has no trained men for this service, nor surgeons, nor nurses to go with its heavy patrol wagons on their missions of mercy, or even on its four ambulances. The entire city owns not more than six ambulances, two being used almost entirely for contagious diseases and cases by the Health Department.

Hundreds of men die annually in Chicago of injuries, when intelligent, timely aid might easily have saved them. The hospitals have no arrangements for responding to emergency calls; the whole matter of picking up and transporting to the hospitals persons injured or the victims of accident, is left entirely to the untrained, ignorant policemen on the patrol wagons and the three or four ambulances stationed about the city. Patients have to be carried miles over the rough pavements, generally in heavy, stiff-sprunged wagons; their lives are often jolted out or they bleed to death on the way to the County Hospital, where most accident cases are taken.

It is no uncommon occurrence for an injured man to die unattended in a police station. This happened to a man who had been struck by a train of cars in Chicago while these pages were going through the press.

The fifth head, "sick and ye visited Me not," recalls attention to the fact that here also the specialization and concentration necessitated by the condition of life in a great city have deprived many Christians of one of the means of grace which the Christian Church in all ages has urged with great stress. Instead of having the sick at their own doors, where Lady Vere de Vere or her Chicago prototype can visit her humble neighbors and cheer the dying couch by the grace of her presence, the sick poor lie many blocks and sometimes many miles away. They are cooped up in huge hospitals or carried off miles into the country and housed far away from all possibility of constant civilizing contact with the healthy members of the community. The accommodation of the sick is supplied on a more or less inadequate scale by various hospitals, the largest of which is supported by the county, while the others are of a more or less denominational character. A mere cursory survey, however, of the provision of the sick in Chicago, reveals an astonishing lack in the shape of convalescent homes. There are no institutions provided in which convalescents can recover or in which the incurable can be placed to die. Homes for the dy-

ing should be regarded as an indispensable necessity in every great city. Even supposing that here and there efforts have been made to provide for convalescents, it is broadly true that the accommodation for patients who have recovered sufficiently to leave the hospital is lamentably inadequate.

To visit the sick is no longer regarded as part of the indispensable duty of the Christian man or woman. It is considered sufficient to pay taxes or to subscribe to hospitals and to maintain district visitors or to support religious orders devoted to the task as part of the professional duty. The Nurses' Visiting Association and many other associations do noble work, but they would be much better if they were supplemented by more voluntary efforts, not merely for the sake of the sick so much as for the sake of the healthy who need to be brought into closer intercourse with their suffering neighbors. If each of us were to be asked when last we voluntarily visited a sick person we should most of us make a very poor showing. No one who has ever been an inmate in a hospital or poor-house and has lain silent, watching the long hours pass, can doubt that of all the charities which cost little in cash and are worth much in love and in service there are few which rank so high as that of the visitation of the sick. Yet what steps have been taken, or are being taken, by any of the churches in Chicago to secure a plan, let us say, whereby each church should take its proper share of responsibility for providing sympathetic visitors of the non-professional order who would take charge of their due proportion of inmates in the County Hospital or of the old and infirm in the poor-house at Dunning? In a village or country town where these sick persons would be lying within a stone's throw of their neighbors' doors such visitation would be regarded as a natural and necessary duty only to be avoided by those who had no longer the love of Christ in their heart. How is it that the obligation should diminish as the need for its discharge grows greater? That

is a question which will have to be answered before our lives can hope to escape condemnation by the metewand of Christ.

The last division into which the duty of man is divided, that of going unto those who are in prison, is a duty which in the nature of things cannot be discharged by every individual in the whole community, especially if by prisoner is meant the ordinary convict prisoner. But even there much might be done by the contact of the civilizing influence of non-criminal kind upon caged-up-convicts who are expiating their offenses in the Bridewell or at Joliet.

The condition of things in the Bridewell, for instance, where for years past juvenile offenders were crowded together in cells, the comparatively innocent with the incipient tough of the slums of Chicago, without any industrial training, was an infamy which ought to have roused the churches to action. But it did not, and it was not until Mr. Pomeroy publicly denounced the condition of things upon the platform of the Central Music Hall that help was given to Mr. Superintendent Crawford to enable him to carry out an object for which he had pleaded in vain for so long. All state institutions breed abuses as carcasses breed maggots, and the only way to remedy this and to minimize the evil is to perpetually keep every detail of the working of such institutions under the searchlight of the loving eye of Christ. But where is there among the churches of Chicago any recognition of their responsibility to the criminals in Joliet or the offenders in the Bridewell?

But it would be a mistake to limit the phrase, "I was imprisoned and ye came unto Me," to the convict prisoner. In the time of Christ the prison included a great many others than those who at present find themselves in the Bridewell and the penitentiary. All men under restraint may be said to be in prison: the inmates of lunatic asylums, those who are detained by the compulsion of circumstances in the poor-house, all prisoners

of extreme poverty, who are reduced to a position of virtual slavery, and all those who are deprived of the right of leisure which distinguish the free man from the slave. In all these denizens of the prison houses of modern society we have to recognize the suffering Christ of our time. They are the least of these His brethren, and as we do it unto them, so we do it unto Him. There is a phrase that He used in relation to those who are in prison which has a curious significance. "I was in prison and ye came unto Me." To come to a person is to draw near to him, to be close to him, to be neighbor to him. Then there can be no great gulf fixed between him and us. But have we come unto Him? May it not be if we came unto Him, especially those of us who are weary and heavy laden with sins and troubles of our own; if we came unto Him as He lies scourged and manacled in the prison houses of our time, we should find the promise true: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of Me; for I am meek and lowly of heart, and ye shall find rest unto your souls."