

ARTICLE V.

THE MISSION SUNDAY-SCHOOL AS A SOCIAL
AND ETHICAL LEVER.

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THE city of Chicago is separated into three natural divisions by the windings of the Chicago River,—the North Side, the South Side, and the West Side. This inquiry limits its data to the South Side of the city.

The population of the city of Chicago in 1898 was 1,851,588. Of this number 680,527 reside on the South Side of the city; 222,215, or about one-third, are under fourteen years of age. The number of scholars attending our schools and educational institutions, other than Sunday-schools, on the South Side of the city of Chicago, are,—

Pupils in the public schools.....	79,330
Pupils in kindergartens.....	2,718
Pupils in private schools.....	3,666
Pupils in church or parochial schools.....	30,576
Pupils in other educational institutions.....	18,801

 135,091

In the city of Chicago there are about 600 Protestant churches, or one church to 3086 inhabitants. These churches have a membership of something like 160,000 communicants, or about one to every twelve of the entire population. These churches conduct about 750 Sunday-schools, with about 170,000 scholars. Of this number the schools known as Mission Schools, or schools connected with mission churches, are 120, with 25,657 scholars. If

we compare the number of pupils in the day schools on the South Side of the city of Chicago with the number of scholars in the Protestant Sunday-schools we find that there are 104,515 in the day schools, or other than parochial schools, while there are 60,434 scholars in the Sunday-schools, which gives a very creditable showing for the voluntary Sunday-school system, since it numbers about three-fifths of the day-school attendance.

There appears to be an increasing apprehension, among those who are studying the great institutions of society, that it is imperatively necessary to attempt to formulate the definite ends to be sought by the particular institution as well as the stating of the relation which this segment of society bears to the full circle of life. We are therefore asking, What is the exact function of education, of religion, of political life, of social science, and how are these related to the outer circle, which we call righteousness, of the great concentric system of being? What are the desirable ends of social and ethical life? It is no easy task to closely define either the end or the ends which are to be sought in fullest life. The supreme end which is desirable has been found by various schools to be pleasure, happiness, utility, welfare. It is not until we reach idealism, with its dynamic of love, that a worthy and sufficient end for fullest and richest life comes into view. We may call this end "welfare," or "love," "ideal good," or "righteousness." Whatever the name may be, there must be the content of self-sacrificing love, loyal to the inner standard of normal life. If we let the broad term "welfare" summarize the end which is ample enough to cover the activities and aspirations of the noblest souls, what definite ends shall be sought in the application of the law of love? The well-known division of life into Health, Wealth, Sociability, Knowledge, Beauty, Righteousness, will cover the desirable ends.

HEALTH.

The golden mean between animalism and asceticism furnishes a body which is best fitted to become the physical foundation for a superstructure of highest welfare. The body is to be held sacred to its purpose in the great plan of life. It is not to revert to animalism; it is not to be impaled on uncalled-for asceticism; it is not to be sublimated into pantheistic unreality, but is to perform the honorable acts of physical reality.

WEALTH.

Property is not robbery. It is a necessity of civilization. However cogently one may argue that wealth at present is often wrongly acquired, wrongly congested, and wrongly used, this does not vitiate the fact that in some form, perhaps not yet reached, wealth is a necessary means to welfare. The conception of wealth as a part of welfare is larger than the mere attainment of wealth. It also has a message on the function and the use of wealth. Wealth must be rigorously relegated to the position of servant, not master, and used as a means to higher ends.

SOCIABILITY.

The individual has laboriously emerged from the mass, but he has arisen, not to stand forth as a solitary unit without association or affiliation, but to associate himself under the law of collective individuality without losing his individual strength in the new combination. We are not even in sight of the final goal as long as other individuals are belated in their exit from unsocial or anti-social conditions. These too must become a part of the force to bring in the kingdom of God.

KNOWLEDGE.

Past generations generously lay at our feet the results of investigation in science, the information gained through

discovery, the records of the struggles of the race, the flights of imagination in fiction and poetry, the interpretation of the supernatural revelation from God, and invite the candidate for comprehensive life to fellowship in the knowledge of the world. To know one's own self and the movement of one's times is necessary in addition to the knowledge of the past.

BEAUTY.

Ugliness is not an element of welfare. The strong may be beautiful without any sacrifice of strength. Mere brute force or unchiseled massiveness cannot longer appeal to the man who has mastered the preceding elements of welfare. Perfectness of life needs the æsthetic manifestation. Lily work on the top of the pillars in Solomon's Temple was not incongruous with the strength of the pillars. He whose tastes are not vitiated and suppressed has a place for the beautiful in his consensus of life.

RIGHTEOUSNESS.

Righteousness completes the forces which are working in social welfare. It is a conscience responsive to God and magnetic to truth. It is a consciousness of the great law of moral righteousness which should reign in the world. The conscience may be demagnetized and the consciousness may be deranged, but the normal conscience and consciousness will be true to God and self. While righteousness may be said to be a part of welfare, it is really the dynamic of highest life, and vivifies and elevates all the rest.

The following list of questions was submitted to the Mission Sunday-schools on the South Side of the city of Chicago:—

"1. In what way does your Mission Sunday-school touch its neighborhood as an elevating social force? Is there a perceptible uplifting influence from your school on the homes from which the children come?"

"2. Do you hold gospel services at your Mission? If so, what proportion of the families from which the children come attend such services?

"3. Do you have other means of influencing the neighborhood, such as sewing-schools, day nurseries, kindergartens, reading-rooms, lectures for parents, relief work, in connection with your school?

"4. Ought the Mission Sunday-school to seek to have a larger relation to the social and ethical needs of its neighborhood? If so, will you kindly suggest some lines which would seem to you practicable?

"5. Can workers in Missions help to increase attendance at public school?

"6. Can they aid the public authorities in improving sanitary conditions of houses and streets?"

The replies to the questions which were sent out have been very gratifying indeed. A large number of excellent responses have been received.

In reply to the first question, "In what way does your Mission Sunday-school touch its neighborhood as an elevating moral force? Is there a perceptible uplifting influence from your school on the homes from which the children come?" the declaration is unanimous that the Mission Sunday-school is, at the present time, a great moral and ethical blessing to its community. Eight lines of betterment have been pointed out:—

1. *Cleanliness and Neatness.*—Greater cleanliness and order in the home has resulted from the Mission School. Simultaneously the children and the home have improved: the children, in dress, manners, and general appearance; the home, in cleanliness, order, and comfort. From the Immanuel Mission, at 6848 State Street, comes this direct testimony: "Through noticing the slovenly and neglected appearance of a number of the Sunday-school children, we were led to organize a Mothers' Endeavor Society. The meetings were held in the homes of the members. Interest was maintained by having a leader, mentally, physically, and spiritually prepared to talk upon such topics as 'The Care of the Body,' 'Morals and Manners,' and 'The Physical Needs of a Child.' 'Obedience, and How

to Win It,' was discussed. In three months' time the change in the appearance of our Sunday-school as a whole was amazing. No longer the offensive sight of dozens of children with soiled, ragged clothing, dirty hands and faces, and uncombed hair—their faces wearing an expression of 'I don't care how I look and act.' Our eyes were delighted by seeing one child after another come in with clean though probably patched clothing, with face shining from a liberal supply of soap and water, and with hair neatly combed or braided. What we taught in the home had been put into practice."

2. *Politeness.*—A different politeness in address and a marked courtesy in social relations has been the reflex influence of the school upon the home.

3. *Better Discipline and Order.*—This is seen in the home, in the streets, at day school. Better conduct is easily discerned in those who remain under the discipline of a well-conducted Mission School.

4. *Ambition for the Children's Welfare.*—Parents who behold the love and interest that teachers and friends in the Mission School show, soon have a new ambition for their own children. "This is shown by the longer time they keep their children in school. They also secure for them music lessons. Papers are taken, books and pictures are purchased."

5. *A New Type of Literature.*—The baser literature is displaced by the higher kind of reading. In addition to the Bible, which gains an entrance to the home through the Sunday-school lesson leaf, there are illustrated cards, tracts, papers, and Sunday-school books, which, while not ideal, are vastly superior to the ordinary reading which otherwise might be found in the home.

6. *A Higher Standard of Morals.*—A new outlook upon moral life is gained. Sunday baseball has been evicted in some neighborhoods by the Missions. Drink

habits have, in some instances, ceased, and children have led their parents to Christ and to a higher moral life. The æsthetic nature has been cultivated, and home has been made more attractive. "I know of many instances where there was drunkenness and misery in the families, but now there is temperance and happiness; where there were parents that depended upon charity, but now they work; where there were children that stole, but now they help to earn their own living. It is difficult to estimate the influence for good our Sunday-school is exerting." The Armour Mission, with an enrollment of 1600 scholars in the Sunday-school, declares, "From the first it has been a powerful social force in the right direction. Many homes have been touched by the schools, and have been transformed. The Mission Sunday-school ought to be a center for temperance work, and in behalf of purity and good morals generally."

7. *Friendliness and Neighborliness.*—Continued house-to-house visitation has generated a friendly feeling. Socials and entertainments at the Mission have brought together many families which did not know each other before, but now have become fast friends. "The tie of a common Sunday-school helps to bind the children together in their play. This in turn reflects upon the home, and the parents are thus brought into contact with one another, and acquaintance leads to friendship. People who may not be on speaking acquaintance with their neighbors who live next door to them are well acquainted with the family in the next block, and explain it by saying, 'I met them at the Mission last week,' or 'My children met their children at the Sunday-school.'" Another worker says, "We have receptions in the homes and church where those who are socially our best people meet and mingle with the less favored, which in a very short time has a marked influence upon the manners, dress, and general appearance of the

poorer people." "The Mission School creates an *esprit de corps* for the school among the children, and this reacts on the parents. The homes feel a decided uplifting influence."

8. *Habits of Thrift and Saving.*—"The Sunday-school has developed habits of thrift and saving in the children, which the parents have noticed and spoken of to me. One little girl, so her mother tells me, carefully saves her pennies until she gets a dollar, which she turns over to the Mission for its work, and begins on the next dollar. It is the almost universal opinion that the children are happier, more obliging, more willing to help about the house, for having identified themselves with the Mission."

The second question was, "Do you hold gospel services at your Mission? If so, what proportion of the families from which the children come attend such services?" According to the reports, a large number of families, at least as far as attendance is concerned, are reached through the schools. Many of the parents have been led to a Christian life through this influence. The proportion of families who attend the religious services is estimated from 75 per cent, in the largest estimate, to 10 per cent in the lowest; the average for those reported being over one-third of the families. In the Mission connected with my own church, two gospel services are held each week,—on Sunday and Thursday evenings. Fifty per cent of the families from which our children come attend either one or the other of these services. Another 25 per cent, I should say, drop in occasionally.

The third question: "Do you have other means of influencing the neighborhood, such as sewing-schools, day nurseries, kindergartens, reading-rooms, lectures for the parents, relief work, in connection with your school?" About four-fifths of those who have reported, have some direct means for influencing the neighborhood socially. The two most common branches of work are sewing-schools

and relief work. One-half of the number have sewing-schools, one-half do relief work. Only one-fourth have kindergartens. One-fifth have one branch; one-fourth, two branches; one-fourth average five branches. The Mission School which has the most departments includes the following: Kindergarten, sewing-school, boys' club, girls' club, relief work, country week, music class, shorthand.

The fourth question: "Ought the Mission Sunday-school to seek to have a larger relation to the social and ethical needs of its neighborhood? If so, will you kindly suggest some lines which would seem to you practicable?" A very large majority express the conviction that more should be done by the Mission for the social welfare of the community. Mr. Stuart Muirhead, the Sunday-school Missionary of Cook County Sunday-school Association, says, "I am very much interested in the replies to the questions you are asking from each school. From my study and observation of the Mission Sunday-schools of Chicago, I believe the majority of them are not the factors they should be in social reform; and, instead of simply having a hall and holding service on Sunday, and in some cases on a week night, I believe they ought to be institutions reaching all the phases of human life in the sections of the city where mission work is done. I would suggest that they ought to have in connection with them a lecture course where such subjects as Political Economy, The Home and its Relations, The Bible and its History, etc., should be presented; also gymnasium and bath, cooking-schools, sewing-schools, employment bureau, boarding-house register, and regular visitation of the homes, so as to study the surroundings and find out how they could be improved, and many other phases of the work which, as circumstances demanded, ought to be carried on by these schools." About three-fourths give suggestions which would increase the efficiency of the social work of the Mis-

sion. The rest of the returns either left blank the space for the answer to this point, or did not see how more could be done with the limited funds at their disposal. Among the methods suggested by these workers from their practical experience are:—

1. *Systematic, Tactful, and Frequent Calling upon the Families of the Neighborhood.*—"If the families of our workers lived in the neighborhood, instead of merely coming into the district on Sunday to teach a class, the effect would be salutary."

2. *Have the Mission a Social Center.*—Let it be the headquarters for lectures, entertainments, clubs, and societies. "Form clubs after the plan of Chicago Commons and Hull House." "Have entertainments to attract the men from the saloons." "Have lectures on social subjects, on the care of the home, and on civic obligations." "We have an organization among the young men. It is called 'A Castle of the Knights of King Arthur.' Membership is confined to boys over twelve years of age who are members of the Sunday-school. There are three grades of membership, with increasing obligations for each. The third can be taken only by professing Christians. Members are all required to be habitual attendants at Sunday-school, to be gentlemanly and reverent, to abstain from the use of alcohol, tobacco, and profanity, and to be pure. They have a club parlor and a gymnasium. The parlor is being fitted with pictures, games, papers, books, etc. We have found the institution of great value in holding the boys at the age when they are most likely to be led away into questionable places of amusement. The original outline was that of a secret society, but we have changed it into that of a club. The organization is subject to the control of the church session, and the pastor is supposed to exercise personal oversight over it."

3. *Mothers' Meetings.*—The home would be largely

helped by such gatherings. In our own Hope Mission, situated at 6149 Halsted Street, we are to begin at once a weekly mothers' meeting under the direction of some of the Women's Christian Temperance Union ladies. We are to work on the principle that much of the intemperance of the day is the fault of the mothers who do not know how to bring up their children. They are to be instructed in these meetings along this line, as well as in the proper preparation of food, in sewing, in physical care of the children, in methods of making the house neat and attractive, so that husband and boys will wish to remain at home evenings.

4. *Direct Instructions along Practical Lines.*—Sewing-school, kindergarten, day nurseries, reading-rooms, instruction in music,—all of these are suggested.

5. Be alive to the *Special Needs of the Community.*

Questions 5 and 6 are "Can workers in Missions help to increase attendance at public school?" "Can they aid the public authorities in providing better sanitary conditions of houses and streets?" To Questions 5 and 6 the answers give evidence that these lines have not been considered as the duty of Mission workers. In two instances it is plainly stated that this is not the kind of work for a Mission. "It is not the work of the Mission, yet of course our influence should be given to that side of the question if it comes up." Under Question 6, "It is entirely out of the line of work which a Mission is appointed to do." About one-half of the answers merely suggest a "yes," under both questions. Two correspondents think there is not need of such work in their particular neighborhood. Another despairs of improving sanitary conditions with the position of authorities such as it is. Among the more hopeful replies which I find to Question 5, there are three which declare that the parents will heed an appeal based on the money value of education. "Attendance at public

school can be increased chiefly by showing the parents the money value of education." "By suggesting the absolute need of a thorough education and its advantages." "By proving to parents that the future of the child's life depends largely upon the quality and extent of early education." The results of definite effort are thus declared. "Were it not for my advice, several families would have kept their children from school, when the age of twelve was reached, because the children did not wish to go to school any longer, or because the parents were intending to send them to work." "I have seen remarkable results in the attendance upon the higher schools as well as the lower grades, through showing the parents that education ought to be given not for a mere livelihood, but as a preparation for the best life." The methods suggested under Question 6, "Arouse the ambition of people to seek better things." "Give instruction in cleanliness, teaching the children to always come into the Mission with clean faces and hair combed." "Let Mission workers keep themselves and their houses clean." "Cleanliness should be one of the first lessons which ought to be taught waifs."

It is very evident from the research, that the Mission Sunday-school can and does stand for a great social force in the community. It is, however, probable that the Missions from which answers have been received are above the average in their social work; for the Missions which would be most likely to respond would be those most interested in such work. I therefore fear that too optimistic a view of the present social work would be given, did I not make this qualification. It is, nevertheless, very certain that the Missions on the South Side of the city of Chicago are even now too valuable in their social work to be overlooked in the tabulating of social and ethical forces.

I have received no testimony that social work has been tried, and that dismal failure has attended it. It rather

seems to be an untried experiment in any large sense, in most missions; but where it has been attempted, much good has been done.

The plan of this research calls for the investigation of the actual social work now done by Mission Sunday-schools, and also requires that some tentative program, incorporating what is already done, shall be presented for the further social service of Mission Sunday-schools. In the consideration of plans for the welfare of the community, the primary obligation must be to secure a systematic knowledge of the community. By liberal coöperation among the various churches and missions, it would be possible to secure fairly definite information about the present condition in all lines, making for and against the welfare of the South Side of the city of Chicago. The Bureau of Charities and the Social Settlements would certainly coöperate in this work, and these various social forces would doubtless be responsible for certain districts. Cities are already thus covered for political purposes. Tammany Hall in New York City has so systematized its power that every voter in a precinct is personally seen by the captain in charge of that precinct. Its work is done with individuals, through individuals. The whole city, divided into polling precincts of about four hundred each, is covered with a system which resembles "a net of fine mesh." In the appeal which Buffalo makes for the coöperation of social forces, the seed of the plan which is now called "the Buffalo plan" is, "If you could district the large cities, and induce the churches to look after those districts, as the politicians look after the voters in those districts, there would follow such an uplifting of the masses as has not been known since the coming of the Master." Buffalo has attempted to join all its social forces in an organized attack on human misery and vice. Seventy-five churches are now coöperating with the Charity Organization Socie-

ty, and it is hoped that the future work of this plan will cover the entire city. In New York City, St. Augustine Cure, Trinity Parish, has made an elaborate investigation of its densely populated field, which contains German, Jewish, and Italian national quarters. The enumerators and tabulators were obliged to investigate:—

- 1st. The family.
- 2d. The occupation (skilled and unskilled).
- 3d. The wages.
- 4th. The hours of labor.
- 5th. The rooms.
- 6th. The rentals.
- 7th. The creeds.
- 8th. The social and sanitary conditions.
- 9th. The agencies (bad and good).

The accurate knowledge thus received made improvement possible. One following out some such plan could surely canvass the part of the city which is being considered, for parts of it are already remarkably covered by Mission stations. When, some little time ago, my own church was seeking a new Mission location, there was only one available vacant field within a radius of a mile from our church. Having gotten some knowledge of the community, and having mapped out the districts, it is necessary to have some program prepared on the basis of the social ideals which we have seen to be a part of social welfare. The Mission Sunday-school ought to have an interest in:—

1. *The Health of the Community.*—It already has some general idea of the dignity and importance of the physical health of the community, since it knows the body to be the temple of God. A deeper study of the fundamental relation of health to general well-being would show that normal health must be sought for the community. The people must be shown the evils of filthiness and disease, and the far-reaching results upon life of abnormal

sexual relations. Habits which impoverish the health will be seen to be a social wrong. The Mission forces should combine against unsanitary conditions, as well as against the liquor and social evils. Let the reports of unsanitary conditions be given at Mission meetings, and referred to the proper authorities with the indorsement of the Mission. Let the children of the Mission be organized into a Clean Street League, and be taught that the streets and alleys should be properly cared for by the city.

The Mission Church, or Mission, can bring the sunshine of a country trip into the lives of the children of its locality, and health will be surely conserved. The Galilee Mission Church, Rev. D. C. Henshaw pastor, in 1897 demonstrated the practicability at small expense of sending children and families to the country during the summer months. Ninety-one people received benefit from this plan; and, deducting what could be paid by the people themselves, the total cost was only \$54.80. It was also proven that many of the people who need such an outing are desirous of paying their own expenses as far as they possibly can, when the charges of such a trip are reduced to a minimum. This plan was pursued again in 1898, with excellent results. "A 'Home' was established to which mothers and children were invited for one week. This was located at Ravinia, twenty miles north of the city, on the Lake Shore. A large eight-room house was furnished with cots and such other articles as were necessary for a mere living. A competent woman superintended the house, and others helped in the work. The work was gratifying throughout, both in the domestic department and the entertainments. The workers were all choice Christians who withheld neither time nor energy. The house opened July 5th and closed August 24th. In that time the whole number of workers engaged were eleven, and there were besides these one hundred and twenty-seven

guests. The workers averaged nearly fourteen days each, and the guests six days. The whole equaled 916 days of board. The entire cost of the work of transportation, board, certain articles of furniture, house, etc., was \$202.57. This fund was contributed by about twenty-five people from all parts of Chicago, and the guests were drawn from churches and Missions representing the three sides of the city. Surely this plan is practicable for other schools to emulate, particularly when they are Missions of our well-to-do churches. It probably would be easier to raise money for such a purpose from the benevolently inclined than for ordinary mission work."

2. *The Wealth of the Community*.—By wealth we mean the supply of the necessary needs of physical life. When the satisfaction of these needs falls below the minimum, it may be because of perverted economic conditions or vitiated personal conduct and ignorance, or both. If the times are out of joint, it is not strange that individuals are abnormal. No conditions are equitable or just which make it impossible for a sober, industrious man to obtain a fair amount of wealth. The Mission must interest itself in the bettering of economic conditions by agitation of a wise sort, and by the teaching of brotherliness. It must also lend its aid to the training of the individual in economic betterment.

This will include:—

(1) *The Training in Useful Handiwork*.—For a Jew, in ancient times, to neglect to teach a son a trade, was to be responsible for making him a criminal. "He that teacheth not his son a trade, he does the same as if he taught him to be a thief," said Rabbi Judah. A trade is a great foe to idleness and improvidence. Eighty-six per cent of the criminals in Elmira and Philadelphia, according to a recent examination of statistics, lacked industrial training. Manual training is commending itself more and

more as a part of education. Dr. Behrends, in "Socialism and Christianity," says, "Our penitentiaries second the admonition that comes from the alms-houses—introduce manual training into the public schools, even at the sacrifice of grammar and the cube-root." The vacation school to which such attention is now being given, is organized to take the child of the tenements out of temptation and crime, and to give him something to interest him, as well as to profit him. One sees the needs of such a school in summer, for the juvenile arrests increase sixty per cent during the summer months, over the other months of the year. The attendance is voluntary. Mornings in July and August for six weeks are given to this work, the exercises consisting of kindergartens, manual training, nature study, clay modeling, drawing, music, gymnastics, and sometimes cooking and domestic teachings. While the older boys are learning manual training, the older girls are taught elementary housework and sewing. Such a plan as this, with necessary modifications, could be carried on in our Mission schools. The Ruggles Street Church, Boston, has this training for boys and girls every Saturday morning, as a regular part of its work. The pastor writes me, "We have an Industrial School Saturday A.M. in which is taught sewing, housekeeping, cooking, millinery, carpentry, drawing, etc. We have also evening classes for instruction in arithmetic, shorthand, German, etc."

(2) There is no greater foe to improvidence than a *Wise System of Saving*, begun with pennies.—The Penny Savings System is admirably fitted for this work, and encourages the saving of small sums from one cent upwards. Its essential features have been copied from the Postal Savings Banks of Europe. Stamps, attractive in appearance, are sold from one cent up to twenty-five cents, and a stamp card is given for the pasting of the stamps. This card can

be exchanged at any time for the lump sum represented by the stamps. The depositors are advised, and assisted, when their savings amount to three dollars, to deposit it in a savings-bank, where it can draw interest. In Buffalo, of the churches coöperating with the Charity Organization Society, six have the Penny Savings System. In Chicago there are but three Mission Sunday-schools which have the Penny Savings System. A great deal of economic good could be done through the Missions' utilizing this system of saving the pennies.

(3) *Wise Relief Measures.*—When the ovens of the poor are cold and empty, the faces of the mob are feverish and dangerous. There is much danger here of unwise, unsystematized giving to the poor without investigation, which may do more harm than good. The tramps have a name for their companions who impose on Missions, and claim conversions—"Winter Christians." The Mission Workers who desire to see what a consecrated worker can do in the giving of wise relief to a locality, should study the Mission Parish of Thomas Chalmers in Glasgow, and then behold the continuation of the work in the person of the gifted daughter of the great preacher, Miss Helen Chalmers, in Edinburgh. Her home is in an alley, surrounded by drunkenness, poverty, and suffering. Every night she goes out with her lantern into the lanes of the city, and rarely returns without one or more girls found on the midnight streets. If Chalmers' plan finally broke down, it was because of its exclusiveness. It ignored other agencies, and proposed to bear the burden alone. The purpose, divorced from its exclusiveness, is of great value to the social worker.

THE WORK OF THE CHURCH IN SOCIABILITY.

The church has a large duty to perform in the giving, by example and precepts, of brotherliness to the commu-

nity. Here must be the place where all social classes shall find their common humanity. The great truth, submerged so often by present-day economics, of the real significance and dignity of general manhood, must be accented by the Mission. Men are not "hands," but men; they are not to be considered as the cogs in the wheels of industry, to be readily replaced by new cogs when broken or worn out, but as human beings of inestimable value in the sight of the Father in heaven, and of value in the brotherhood of man. Let the unceasing protest of the Mission be made against lessening the value of our common humanity. There is a great need of creating sociability among the poor, for social caste is as marked among themselves as between the rich and the poor. A shop-girl will have little to do with a domestic, clothes and position creating a barrier between them. The residents at the Settlements have at times much trouble to get the spirit of brotherliness, for which they are giving their lives, into the people for whom they are giving. Among the very poor, caste has its place.

The church, by its inherent principles, is peculiarly fitted to socialize, as well as to moralize and to Christianize, men. According to its own authoritative statement, through the revelation which came also from its Founder, "God . . . hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us." "But be not ye called Rabbi: for one is your Master, even Christ, and all ye are brethren." In itself it is a union of people with diverse gifts from various stations in life. Its common sacraments and songs, its common worship and work, its common fellowship and faith,—all have made the church the greatest friend of sociability which the world has ever known. Some to-day

who give no love to the church, claim to work in social betterment independent of the church, received their initial impulse from the church, and when the impulse slackens, it is a question whether mere humanitarianism can ever surcharge lives which have known higher energy. The Mission, as a part of this great social force, if true to its Master and itself, will never be false to sociability. Let it organize clubs for boys, and societies for girls. Let it hold mothers' meetings, and give a place for the discussion of burning questions by men; but, after all, its greatest influence may be itself and its more distinctively religious life.

INTELLECTUAL LIFE.

The Mission Sunday-school has a relation to the quickening of the intellectual life by all legitimate means. One of the avenues which leads to a life of iniquity is ignorance. Illiteracy and sin are very companionable foes; while to know is not always to do, yet not to know is usually not to do. The Mission can cooperate with the forces which seek to secure the attendance of all children at the public schools, and show the parents, as has already been practically done, as seen in the answers to this inquiry, the value to the children and to themselves of an education. This is only a segment of the full results of an educated life. The Mission quickens the intellectual life of the neighborhood by its teaching of the Bible, by its Sunday-school library system. There might also be found a place for a free circulating library of general good literature, a reading-room with current magazines and papers, lectures upon subjects which would broaden the mental horizon, and discussions of problems of civic importance. There can be opened up before the neighborhood the fact that the well-informed man studies not only books, but also society movements and tendencies, and that no subject

is more fascinating or practical than knowing the movements of one's time.

ÆSTHETIC LIFE.

While at first a cultivating of æsthetic tastes might seem to be far removed from the most important work of a Mission Sunday-school, yet, on a more careful consideration of the problem, it will be found that æsthetics is a part of general welfare which cannot be overlooked. There is an æsthetic side of our nature, and the Creator has beautified his earth, in part, for the gratification of the taste which he implanted in man. If the Mission is to do its broadest work, there must be a contribution to the æsthetic side of life. The Mission room itself ought to be a place with more than bare walls and uncarpeted floor and hard chairs. It should have appointments which, while not sumptuous, would be comfortable and beautiful. Entertainments of a high order, art exhibitions, music, flower displays, should have a place in the æsthetic work of the Mission. Let the young girls form a junior choir, and the older girls an intermediate choir, for instruction in music. The refining influence upon the members of such choirs has been found to be great in the Broome Street Tabernacle work in New York City.

It is, after all, the home which must displace the saloon, and the home must be made attractive. If the Mission has already helped in the cleansing of the house, it must next beautify the home. To do this, pictures must be loaned or bought. The little deft touches which can be given by a woman's hand, with but slight expense, must be taught. A very little money will buy some attractive books. Potted plants in the winter can be secured, and in the summer a little space of ground can be made to blossom beautifully. The money which is spent in the saloon by the poor would be more than sufficient to supply all

these things. The poor are not poor when stimulants and tobacco are to be bought for the husband, and candy for the children. If one-half of the amusement fund of the poor could be turned toward social purposes, much of the degradation would be eliminated.

RIGHTEOUSNESS.

We have seen, by the outline of the social ends which are desirable, that righteousness is the dynamic of all the other elements of social welfare, the outer circle of a great concentric system, the coördinating of all the other factors of welfare. Let the Mission first and primarily teach of Jesus Christ as the great Saviour of the lost. Without this, the rest will fall flat and powerless. Let the emphasis be placed upon personal redemption. If this is not accepted, do not slacken work in other lines. The use of the other elements may help to show a man his need of the larger inclusive circle; but if he can be shown at once, and made to accept, this largest circle, he will, in developing life, accept the lesser. In the more congested districts where the missions are established, those who are regenerated soon leave the old neighborhood, and move to some suburb of the city where they start life afresh under more favorable circumstances. No better evidence could be presented of the radical change which has been begun in the lives of these mission converts than their new desire to live life where all the ends of welfare shall be possible. Men who preach righteousness through Jesus Christ have a duty to the social life of those who do not accept the fuller message, and, in as far as they can influence them for good, must gain what they can upon unsocial relations. If social life can be purified, and opportunity enlarged for a respectable life, the new man in Christ Jesus will have less assaults from temptation, and the man who has not accepted the personal fellowship with Christ will not have

been submerged as completely in the deadening vices of immoral life. Especially for the sake of the new recruits in the army of life, whose susceptibility to spiritual impressions is soon lost by vicious environment, must every energy be used to improve the social and ethical condition of our cities. There should be a chance given the children to live up to their best as well as their worst heredity.

But the chief work of the Mission, the widest work, the most permanent work, the central work, is the appeal to the individual to forsake sin and accept Jesus Christ. He then will be redeemed from the old motives, will be a disciple of a Person and a principle, will be a part of the new force to be exerted against all forms of unrighteousness. The purpose of the Mission School, then, should be to introduce Jesus Christ into the hearts and homes and society of men whose personal life and whose environment have been blasted by the power of evil. The preaching of the full gospel includes a message to the social and ethical relations of life.

The message of economics is strikingly like that of religion in regard to the true dynamic of life. Gide, in discussing the motor forces possible in actual life, is positive that altruism could indeed be the dynamic for the true solution, but fears that one cannot hope for its realization now. "Before man makes up his mind to work purely out of love for his neighbors, a more radical transformation would be necessary than could be brought about by any social revolution. Man would have to procure a new heart."¹ The authoritative declaration of religion is that the new covenant, made in Christ, between God and his people, provides for a new principle in human nature: "I will put my laws into their hearts, and in their minds will I write them." Fellowship with Christ gives exactly the motor power that the world needs. "Therefore if any man

¹ Principles of Political Economy, pp. 23-24.

be in Christ, he is a new creature." "Old things are passed away; behold, all things are become new." The old promise, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," includes in "all these things" every necessary impetus for the realizing of the ideals which the social worker considers most imperative. A well-rounded life, a symmetrical development, will be unable to omit a single element of welfare. Health, or physical righteousness; wealth, or economic righteousness; sociability, or fraternal righteousness; knowledge, or mental righteousness; beauty, or æsthetical righteousness; religion, or dynamic righteousness;—all these find their unity in righteousness, and omit their motor force if righteousness be removed.