

“The Uptown”
A Socio-Religious Survey of a Section of Pittsburgh, Pa.
Made by the Pittsburgh Council of the Churches of Christ
1917

Pittsburgh Council of the Churches of Christ
245 Fourth Avenue, Pittsburgh Pa.

Rev. W.I. Wishart, D.D., Pres.
Rev. G. Herbert Ekins, Sec.
Rev. H.C. Gleiss, Vice Pres.
Harry G. Samson, Treas.
Rev. P.W. Snyder, D.D. Chairman, Social Service Commission.
Rev. Charles Reed Zahniser, Ph.D., Executive Secretary.

Survey Staff

Rev. Ralph Martin, Chairman
Miss Elizabeth Summerson, Director of Field Work
Francis Gordon, Clerk

FOREWORD

The following study of the Uptown is one of a series of such studies projected by the Pittsburgh Council of the Churches of Christ, and intended to deal with various problems rising out of our community life as they confront the religious forces. A similar study of “The Strip” was published a year ago with the cooperation of the Methodist Episcopal Church Union.

The survey work of Council follows two guiding principles: first, that no metropolitan community can study its whole self at one time, and, second, that as far as possible every community should make its own surveys.

That is, the study of needs should be made by the people who will be expected to try to meet them. In each study of a given district, also, some particular problems found outstanding there naturally receive special attention.

Thus delinquency and industrial problems received particular emphasis in “The Strip,” as certain other problems will be found to do in this report. While this method is piecemeal, it is none the less correlated and has the advantage of being concrete and so is thought to be more conducive to results in the way of stirring to some immediate constructive measures.

No survey that does not result in definite efforts for improvement can be considered a success. Much of the data used in this report was gathered in the summer and fall of 1916. Other parts, as, for example, that concerning the picture shows, were secured this spring.

The survey was conducted from the Eighth United Presbyterian Church, which was used as a center and the pastor of which, Rev. Ralph Martin, participated very largely in the work.

The field work was done under direction of Miss Elizabeth Summerson, who rendered the same service in the survey of the Strip. About a dozen volunteer workers assisted in gathering data. The article in this report on the Rooming House Population was written by Miss Summerson.

Practically all the rest except the "Findings" at the end was prepared by Rev. Mr. Martin. Mr. Martin has recently resigned his charge to join the American armies in France.

Charles Reed Zahniser, July 1, 1917

INTRODUCTION

What is known as "The Uptown" district of Pittsburgh is composed of something more than half of the First Ward and a thin strip one block wide, of the Third Ward. It includes the territory extending east from the court house and county jail to Seneca street, and from Bluff street on the south to about Colwell street, where it adjoins the "Hill" district.

The territory actually covered in this survey is defined as follows: Shingiss St. to Sixth Ave., to Fifth Ave. to Fernando St., to Voorhees Alley, across to Washington and Clark Sts., to Colwell St., to Deroud St., across to Seneca St., to Bluff St., to Shingiss St. at point of beginning.

This territory is called The Uptown, in spite of its being one of the most downtown parts of Pittsburgh. This is because of the fact that many years ago, as the old residents can well remember, this was a residential suburb of the old city, where many of the best families had their homes, not a few of them surrounded by fruit orchards.

That was the time when the Hill district was the most aristocratic section of the city and the stately old dwellings along Center Avenue acquired the name of "Judges Row."

As the city grew, most of the old families moved farther east and an entirely different population, largely immigrant, took their places, but the old name clung to the territory. Today the old American Uptown has become a congested downtown district, partly commercial, partly industrial, largely residential still, and one of the problem sections of the city.

Here are dependency and delinquency, here is a population largely foreign born and assimilating "American" ideas and ideals in a most unideal environment. Here is also the rooming house problem in a form rapidly becoming acute.

The Christian church in particular has serious problems facing it in this district. At present the outlook for each of the churches here is discouraging and radical readjustment is unquestionably necessary. To learn what are the actual conditions, tendencies and needs, and to determine what policies should be pursued, especially by the churches, is the purpose of the following survey.

POPULATION STUDY

The Uptown was formerly almost entirely a residential district. In recent years the business section has been rapidly crowding out into this territory, which is being more and more given to commercial and industrial establishments and hundreds of former residents have moved on out into the East End and other sections.

The presumption would therefore be that the population would be materially less than in former times. Our investigations indicate, however, that this is not the case. On the other hand, notwithstanding the fact that many dwelling houses have given place to warehouses, business houses, etc., the indications are that there are more people living in the Uptown than ever before.

The census of 1910 showed 11,623 people living in the entire First Ward. Of these presumably much the greater part lived in our district. In 1910 the ward lines were different, but the old Sixth Ward covered much the same territory and had a population of 9,628.

Over against these figures, we found in 1917, 9,322 people reported in our survey, which did not cover nearly all of the houses. These figures come from 2,149 cards listing 2,280 households as over against 2,358 households in the entire First Ward in 1910.

In many cases, also, we were unable to secure information concerning all the persons living in the households, so that our totals do not include all those in the houses, listed. It is evident, therefore, that despite the incursions of business and the removal of old families, there are more people living here than under the old conditions.

Nationalities

On nationality we got information from 7,887 persons.

These were divided as follows:

Americans (White)*	3,731	or 47%
Austrians**	139	or nearly 2%
Belgians	1	
Canadians	4	
Chinese	5	
Danish	2	
English†	75	or 1%
French	8	
Germans‡	573	or 7%
Greeks	63	or less than 1%
Hungarians**	178	or over 2%
Irish	609	bet. 7 and 8%
Italians	904	or 11%
Lithuanians	33	
Negroes	141	or less than 2%
Polish**	244	or 3%
Portuguese	6	
Romanians**	22	
Russians**	1,035	or 13%
Scotch	22	
Slavish	17	
Swedes	2	
Swiss	3	
Syrians	26	
Turks	5	
Welsh	39	

* About half these are of foreign parentage. Also some of foreign birth ambitiously listed themselves as Americans.

** Most of these are Jews.

† Many of these are Jews.

‡ Most of these are Jews. The real Teutons of the district are nearly all of the second generation, and listed as Americans.

This makes 47 percent of Americans (or 49 percent if the Negroes be added) and 51 percent of foreigners. In the 1910 census the proportions were:

- Native—of native parentage 31%
- Native—foreign or mixed parentage 38%
- Foreign born 31%

In ascertaining the nationality we asked the native land of the parents and included all the children living in the home under the same nationality. In the census of 1910 every individual was listed separately, as foreign born, native of foreign parentage, or native of native parentage. This difference makes it harder to compare our figures with those of the 1910 census.

Native born children living with foreign born parents were by us counted as foreigners. Making liberal allowance, these would not include over one-third of the 38 percent of native of foreign or mixed parentage returned in the 1910 census. On that basis in 1910, 56 percent of the people were Americans and 44 percent were foreigners.

Today 49 percent are Americans and 51 percent are foreigners, but many of the 49 percent also are of foreign parentage, and some even of foreign birth, reporting themselves as Americans.

The big feature of the population movements is the steady daily disappearance of the native American stock, and the coming of foreign people.

The foreign people most in evidence are the Jews. These come mostly from Russia, but are also from Austria, England, Germany, Hungary, Poland and Romania. In the district we listed 2,807 Jews of foreign and native birth, 35 percent of the population. In the life of the community, the Jews are manifestly increasing constantly in power and influence.

In business, the dry goods stores are practically monopolized by the Jews, and they are becoming numerous in nearly every other line of business. They are the most ambitious to get an education, and many are becoming doctors, dentists, lawyers, artists, etc., and they furnish many other leaders in the community life; four out of five picture shows, for instance, are run by Jews.

The Council of Jewish Women is located on Forbes St., and the Young Men's Hebrew Association with a membership of over 1,600 is located here. The greatest change in the foreign population in the last seven years is shown by the Italians, who have nearly trebled in numbers, and now compose 11 percent of the population.

Following are the figures for the children between one and sixteen, as far as we got information:

The Children

* Americans (White)	1,038	or 35%
Austrians	51	or less than 2%
Canadians	1	
Chinese	3	
English	16	
Germans	185	or over 6%
Greeks	11	
Hungarians	96	or over 3%
Irish	238	or over 8%
Italians	479	or over 16%
Lithuanians	13	
Negroes	26	or less than 1%
Polish	99	or over 3%
Romanians	12	
** Russians	598	or over 20%
Scotch	9	
Slavish	14	
Swiss	1	
Syrian	6	
Welsh	9	
Total	2,966	

* Compare this with the 47 percent of all White Americans, showing a larger percent of American adults than of American children. The foreigners have larger families. Also Americans object to raising their families in this section of the city.

** Compare this with the 13 percent of all Russians, showing a larger percent of children than of adults. The Russian Jews have very large families.

The children are from 1,131 families.

Floating Population

Another notable feature of the population is that it is largely floating.

We found 412 rooming houses, with a rooming house population, as far as we learned, of 1,187. We have reason to believe there were many more both of rooming places and roomers. But 1,187 is nearly 13 percent of the population we recorded. This rooming house constituency is constantly changing.

The 1910 census gives 2,358 households in the First Ward. Of these only 277 were owned by their inhabitants. Of the 277, 104 were encumbered. Of the total 2,358, nothing was known of 109. But 1,972 were rented. So, excluding the 109 unknown, only about 12 percent were owned or partly owned by their occupants.

Of the 1,683 households from which we got information on this point in 1917, only 188 were owned by their occupants which is 11 percent. This percent also is much higher than it would be if three or four blocks on Bluff St. and one block on Forbes St. were excluded.

In all Pittsburgh only the Second Ward is ahead of this district in the small number of homes owned by occupants. Most of those who do own their homes are of the old American stock whose families are grown up, and of the incoming Jewish stock.

The future of the district is of course a matter of speculation with anyone. It is, however, a question of particular importance to church agencies for the reason that their policies will depend on whether the district is to be expected to continue to house a comparatively large population.

The foregoing study seems to make plain that this will not again be a residence section in the way it used to be. On the other hand, it will no doubt continue to become more commercial and industrial.

At the same time there can be no doubt that for generations to come, thousands of people will live in The Uptown, an increasing proportion of them rooming house people, working people of small income, shifting, unattached types, people of foreign culture and many of the suffering poor. There is nothing to indicate that a time will come when there will be no appreciable number of people here to be ministered unto.

HOUSING STUDY

The Uptown District was first built up by middle class Americans. A few rather pretentious houses were built, especially on Bluff St. Also many large living quarters over the stores on Fifth Ave. But most of the houses were built, singly or in rows, of a size convenient for the average American workingman's family.

When the native Americans left for the suburbs, and foreigners took their place, the latter distributed themselves in the same buildings. Sometimes there are two or three families in a building erected for one and utterly unadapted for use as apartments.

On Fifth Ave., for example, houses and apartments intended for a single family are being used by two or three. (On Bluff St. most of the houses are still occupied by their well-to-do owners, or rented to families in comfortable circumstances.)

What is true of Fifth Ave. is not so frequently the case on the other streets where the houses were built smaller. But there are some extreme examples of overcrowding, especially in the alleys and side streets.

For instance, on Gibbon St. there are three large houses, originally intended for one family each, which are used for roomers, light housekeeping and apartments, and containing twenty to thirty people apiece. Another large house on the same street is occupied by four families, although originally intended for one.

There is not much building of new dwelling houses. Most of the newer dwellings are apartments. Practically all the present building in the neighborhood is in connection with business enterprises, such as a new warehouse, an extension to a creamery, etc.

Rents

A study of rent rates is illuminating. The first of the following tables of the western end of the district, near downtown, from Shingiss to Hooper Sts. The second is of the other end, between Gist and Seneca Sts.

These tables illustrate a rule well known by real estate men whereby the smaller houses bring more rent; per room than the larger ones. The small three- and four-room houses in the alleys bring nearly as much per room as the residences on Bluff St. Rents are rising considerably this spring and summer.

Rooms and Rent to Shingiss to Hooper Sts.			
	Average number of rooms per apartment or dwelling	Average rent paid per apartment or dwelling	Average rent per room
Fifth Ave.	4½	\$29.35	\$6.75
Cross streets	4½	\$21.97	\$4.88
Bluff St.	8	\$39.10	\$4.89
Alleys	8	\$18.02	\$4.54
At eastern end of district, Gist to Seneca Streets			
Fifth Ave.	7	\$38.55	\$5.54
Forbes St.	6	\$30.10	\$5.02
Cross streets and Locust St.	4½	\$19.05	\$4.22
Bluff St.	8½	\$37.90	\$4.46
Alleys	3	\$12.98	\$4.33

Sanitation

In many instances the sanitary conditions of the houses and yards are bad. There are still the outside, old-fashioned privies in wares of back yards. In other pauses the pipes and bawls in the bathrooms are worn out or in disrepair.

Hundreds of people have to go outside for their water supply, sometimes a half-dozen families depending on one outdoor spigot. In still other places sewage runs on the surface through the yard.

The garbage and rubbish are none too well taken care of. If a family has a "pull" or influence there is no trouble. But many poor people have great trouble in getting rid of both garbage and rubbish. The latter will be left for six weeks at a time, till people are compelled, in spite of the law forbidding it, to burn their waste paper and boxes themselves.

The trouble with the garbage is worse. Composed largely of decaying food, it reaches a dangerous state in a few days. Yet garbage has been left for two or three weeks in the small back yards of the poor during the hottest months of summer. Instances were found of worms crawling all over a vile-smelling mass of garbage piled so high in the garbage can that worms and garbage were spilled on the ground together.

Frequently the only way to get rid of garbage and rubbish is to carry it to the front of the house yourself. And even then it is often necessary to watch for the coming of the, drivers, and to persuade them to take what it is their duty to take. Often they will refuse to touch it without a tip. Every Christmas they expect their "present." Where they do not get it, the people and their children have to expect to put up with unsanitary conditions.

THE ROOMING HOUSE PROBLEM

An important and significant development in the social life of Pittsburgh in recent years has been the great increase of a rooming house population.

Freed from the restraints as well as from the responsibilities and privileges of home life, moving about frequently from place to place with few attachments and easily lost in the multitude, the rooming house population has come to be a distinct social element with problems of its own.

In The Uptown, this population is to be found in large numbers. Our own reports tabulate 1187 persons living in rented rooms, which is probably not over three-fourths of the entire number, as many rooming house keeper were unwilling to give information.

The persons, reported were found distributed as follows:

In houses renting	Total number of houses	Total number of roomers
1 room	138	138
2 rooms	88	176
3 rooms	70	210
4 or more rooms	116	663
Total	412	1187

Practically none of the houses now used for rooming purposes were built to be so used. They were built years ago for family residences. The majority of them are of seven, eight or nine rooms. They are now rented to whoever may apply with but little regard to adaptability to the uses to which they are to be put.

In some cases, the same party rents two or three of these buildings and conducts the business on a comparatively large scale. Practically no effort has been made to change sanitary and other conveniences, such as baths and toilets, so as to accommodate properly a large number of roomers of different sexes.

As a rule, these houses do not furnish meals to their roomers. In a few cases we found that breakfast was served. "Too much bother" and "nothing to it" were the reasons ordinarily given for not furnishing meals.

In a few cases rooms were rented for "light housekeeping," an uncertain term with many shades of meaning among the different landladies and roomers. In almost every case we were told by the landladies that "this doesn't pay."

Some of these people are married couples, not many. The great majority are single men and women, largely from the country, who have secured employment in the city.

Of the total number listed, it will be noted that three fourths are in houses where three or more rooms are rented and with an average of nearly five rooms to the house.

All this is very different from the old family life and from that in which a housekeeper rents out a room to one who is treated much as a member of the family.

In most cases, so far as we could learn, no effort is made to know anything about the character and life of the roomers, provided they faithfully pay their rent which is demanded in advance. Most landladies told us definitely that who or what their roomers were, was none of their concern so long as the rent was paid.

Many could not, or would not, even give the names of their roomers, and few knew anything about their occupations or religious affiliations. The church affiliations of seventy percent of the roomers reported in this survey are unspecified.

In very few cases is there any effort made to know or fill the social needs of roomers. Nothing is offered to take the place of the old home and neighborhood interest which made so much for maintaining high standards of life, so that a free Bohemianism easily develops.

Young girls in particular need parlor accommodations in which to receive their friends, and many other facilities of home life, all of which are ordinarily lacking here. They return from their work to a lonesome room and such associates as they may find must be entertained on the streets, in the parks or taken to their own rooms which, with most working girls, because of meager wages are unattractive.

Added to all this, as making against high moral standards of living, is the fact that in the same house with them may be other roomers who are wholly immoral. House keepers who do not consider it their business to know anything about the moral or religious life of their roomers, of course no effort to protect them from having others near who are of questionable character.

Still more, we found a number of houses in the district which we have very strong reasons for believing to be used for immoral purposes. Yet they display the ordinary rooming house sign, so that a boy or girl, a stranger in the community and seeking a room, can very easily locate in one of these places and have no way of finding it out till it is too late.

This rooming house population, therefore, constitutes one of the very serious questions in the social life of The Uptown. It is a population which is here and evidently will be here for many years at least. It lacks both the restraints and the privileges of home life.

Much of it does not want them. But it unquestionably needs some adequate substitutes which are not now in evidence. Even the church is without machinery for reaching this population, either to draw them to the church or to enrich their lives.

No institutions are anyways adequately offering substitutes for the home advantages lacking in the rooming house. The time has come when this whole question of making this element of the population function more wholesomely into that of the community should be taken hold of in some way seriously.

SOCIAL AGENCIES

Saloons

Apparently the most powerful social agencies among the adults of the community are the saloons of which there are fourteen retail places besides the eight wholesale places in the district. Counting the population at 11,000, there is one saloon for every 786 people.

All of the retail places have dining rooms, in most of which women are served drinks, and all claim to have hotel accommodations, though in many these are very limited. Practically all of them are simply drinking places, several of them unquestionably catering to immorality.

In the license court of 1916, several of these saloons were shown to be catering to the trade of immoral women, on account of which two were refused their licenses that year. Most of them are conducted by foreigners. The monthly patronage of these saloons could not be learned but it certainly runs up into the thousands,

A study made one night last winter between 10:00 and 11:30 PM, showed an average attendance then of 25, about one third of them young men and not quite half evidently foreign born. One fourth of those present were visibly intoxicated. A man was murdered just outside of one of them as our investigators were leaving, the murderers getting away.

No mention of this murder has been seen in the papers and so far as we can find, there has been no serious effort to find the guilty parties. On another occasion, a team of investigators visited the dining rooms in several of the saloons in this territory.

All of them were well patronized, chiefly with young people, many of whom were evidently working boys and girls of the district who had drifted in more for some place to go than because of a desire for drink.

Clubs

There are a number of independent social clubs for men in the community, all of which have unsavory reputations and many of them evidently just subterfuges to avoid the liquor laws. On Sundays and after closing hours for the saloons at night is when they flourish.

Others are reputed to be gambling resorts. Only two are listed under their proper names in the directory, the Rockhill Hunting and Fishing Club and the Harmony Club, both located now on Fifth Avenue.

The first of these is chiefly a Gentile organization and the second is mostly Jewish, but both are commonly known as "booze joints." Most of the other clubs appear to be the notorious one-man affairs and are listed under the names of individual officers.

They are the kind of affairs that are known as speakeasies in dry territory where they are often charged with doing more harm than the licensed saloon. It is noteworthy that they flourish here right in the midst of so many saloons.

Closely akin to these clubs in their influence on the community are the pool rooms, seven of which are located in the district. Some of these are of better quality.

Of the better and more helpful type of club organizations in the community the following are to be noted:

The Young Mens' Hebrew Association which has the best facilities and does the most extensive social work inside the district.

It has recently come into possession of the old home of the Elks on Fifth Avenue and Jumonville Street, and is fitting it up with bowling alleys, pool room, gymnasium, shower-baths, library, club rooms, etc. It has a membership of over 1400, practically all Jewish.

The Pittsburgh Lyceum on Washington Street which is outside of the district, but draws a large percent of its members from within our bounds. It is a Roman Catholic institution, a priest being director, but it is run on a non-sectarian (and non-religious) basis, having about as many Jews and Protestants for members as Catholics.

It has a membership of over 600. It has a billiard room, a gymnasium, showers, a library, a small pool, parlor, club-rooms, etc. It holds smokers, dances, and socials of various kinds.

The News Boys' Home, at Locust and Stevenson Streets is within the district, but draws almost wholly from without. It is under non-sectarian direction, and is conducted on a nonsectarian, but not non-religious basis. It offers a home to all homeless or unfortunately situated boys between 9 and 19. It has accommodations for 125.

During the summer it averages 60 to 70 members, and during the winter 80 to 100. It has a considerable number of transients. It tries to keep every boy at a job. It runs a printing shop for the benefit of several.

Newspaper selling is discouraged. The boys are grouped into Juniors and Seniors, which spend alternate evenings studying. Sunday morning at 9:30 every boy is required to attend Sunday School, which is addressed by various prominent men. One of the workers also conducted a boys club last winter for neighborhood youngsters of about nine years.

The Uptown Board of Trade which meets in the Forbes School, is one of the most forward-looking agencies for community welfare in the Uptown. It has a membership and is largely composed of aggressive young business and professional men.

Its work, like that of most of the other boards of trade in Pittsburgh with which it is associated in The Allied Boards, is much more, civic than commercial. It is really a civic and welfare club looking after the interests of the community and has already secured many benefits for the Uptown.

Schools

The territory of the Forbes School does not take in the whole district we are studying, but its territory is the heart of our section. So we will take its figures as representative of our neighborhood. The following table will reward close study (children 6 to 8, and 14 to 16 years of age are not compelled to attend school):

The Forbes School District

Enrolled in Public School		
		Percent of all Pgh.†
Between 6 and 8 years	232 or 72%	Compare this with 63%
Between 8 and 14 years	625 or 68%	Compare this with 67%
Between 14 and 16 years	189 or 75%	Compare this with 59%
Total	1046 or 70%	Compare this with 65%
Enrolled in Parochial Schools		
Between 6 and 8 years	77 or 24%	Compare this with 23%
Between 8 and 14 years	267 or 29%	Compare this with 31%
Between 14 and 16 years	39 or 15%	Compare this with 16%
Total	383 or 26%	Compare this with 25%

Enrolled in Private Schools			
			Percent of all Pgh.
Between 6 and 8	0	0%	Compare this with ½%
Between 8 and 14	7	1%	Compare this with 1%
Between 14 and 16	2	1%	Compare this with 2½%
Total	9	1%	Compare this with 1%
Not Enrolled in School			
Between 6 and 8	12	4%	Compare this with 13%
Between 8 and 14	17	2%	Compare this with 1%
Between 14 and 16	22	9%	Compare this with 22%
Total	51	3½%	Compare this with 7%

† The heading "Percent of all Pgh." was not found in the tables for "Enrolled in Public School" and "Enrolled in Parochial Schools" sections of the above table (on the previous page) but I included it here as it seemed to be an omission.

There are 1489 children between 6 and 16 residing in the Forbes School district. 1046 of these are enrolled in the public school, which is 70%. Compare this with 65% for the entire city.

The people here seem anxious to start their children to school. In Forbes School District only 4% of the children between 6 and 8 are not enrolled; in all Pittsburgh over 13% of these are not enrolled.

Of those between 16 and 21 years 25% in our district remain in school; only 14% in the whole city do this. There is evidence these facts are largely due to the presence of the Jewish population.

The Forbes School is coming to function largely in the community life of the neighborhood. There are meetings for the mothers' weekly, and illustrated lectures on important subjects. The gymnasium and pool are open for the school children during the afternoons.

They are engaged by various local organizations of young people every evening hi the week. There is an orchestra, a kind of musical club which meets after school hours. Its membership varies from 6 to 25. Mr. McDermott, the Principal, is about to organize a Boy Scout Troop, of which he hopes to take personal charge.

There are two parochial schools:

St. Pauls, on Pride and Watson Streets, belongs to the German Evangelical Lutheran Church. There are about 35 pupils, boys and girls, and one male teacher. The children are prepared for high school, the grades and studies corresponding to those in the public school.

St. Peters, Parochial School is Roman Catholic. It is connected with St. Peters Italian Church, on Forbes Street, between Magee and Hooper Streets, and has an enrollment of over 300, all Italian. As we listed only 479 Italian children from one to sixteen in the district the parochial school must get most of them, although it draws somewhat from beyond Colwell Street outside our prescribed bounds.

Playgrounds

With all the thousands of children living in this district, there is not a single municipal playground except that of the Forbes School and even it lacks modern equipment. The Deaconness' Home is filling up a small back lot for kindergartners.

The only other place for these multitudes of little people to play are the streets with the constant danger from heavy traffic, and the vacant lots, many of which are unsanitary and unfitted for play. A pathetic and eloquent appeal was made by some of these needy little ones in the "Jitney Park" they constructed for themselves on a little piece of vacant hillside on Fifth Avenue last summer.

With stones and old boards and such other materials as they could gather, they laid out their park and succeeded so well that it attracted the attention of many people and was even featured in the *Survey* magazine.

It is doubtful if there is another section of the city where a playground is more needed than here and both as a measure for health and as a preventive of delinquency it would soon pay for itself, even in actual money saved to the public treasury.

Picture Shows in the Uptown

There are five picture shows within the neighborhood. All are on Fifth Avenue, near the center of the district. There are no other theaters. One of the shows is in the old downtown building of the Asbury M.E. Church. It has a seating capacity of 400. Two of the others are in store rooms with seating capacity of 300 and 180 respectively.

One is on the first floor of an apartment house. It can seat about 300. Only one is in a building put up for theater use. It can accommodate 410 seated. The seating capacity of the five thus amounts to about 1,590.

Two of the shows charge ten cents admission. The other three are five-cent performances. The ventilation is good in three, fair in another and poor in the fifth. The two last are the ones most largely patronized by children. All five are open only during the afternoon and evening.

In only two does the general tone and art quality of the performance impress one favorably. The two frequented by children are sensational. In two the music is good, a well-played piano accompanied in one, a well-handled pipe-organ in the other. The three others have doleful, tomato-can music, emitted by music machines.

One of the proprietors does try to have better music at his evening performances; but the two theaters which get the children's trade deal their music out by the yard. One proprietor told me he had six rolls which he used in his machines on different days. The one this day had nine pieces which it kept hammering out repeatedly.

In two theaters the pictures were good mechanically. They were new and unscratched. Also the flickering was reduced to a minimum. In another show new, unscratched films were used, but they flickered considerably. In the two children's favorites the pictures were old, scratched and flickered badly. One's eyes were nervous when through with the performance.

In all of the theaters the program lasted from one and a quarter to one and a half hours.

The two better theaters had only two films on the program, generally, one rather high priced drama furnishing most of the entertainment, and one short film which was a comedy, a juvenile play, or on the news of the day. The other three shows had three films on their programs, all of about the same weight.

To get an idea of the themes and moral quality of the pictures it will be well to give a separate report from each theater. Numbers 1 and 2 are the better theaters, number 3 the half-way show, and numbers 4 and 5 the sensational theaters which draw the children.

No. 1 Not a sensational show. Most of the pictures used contain romance. Does not use many of adventure. The proprietor claims to taboo crime depiction. War pictures are not shown. Is trying news pictures once a week. Scientific pictures are not shown because of no demand. Travel pictures as such are not shown. Short pictures are used often. Short juveniles also, viz., the Motoy Comedies.

There was violence in the film seen despite the fact that it was one of the higher class productions, fighting to the point of a near-murder and an attempt at murder with a revolver. There was no sensuality or infidelity depicted, however. It did have a moral which was taught fairly well.

No. 2 Not sensational. Practically all the plays used here contain romance. Adventure is not so common. Crime as such the proprietor claims to eliminate. War pictures are seldom shown: "They are not popular unless real," said the proprietor. Cannot make distinctly educational or scientific pictures take with the public. Has tried travelogues. Does not cater much to the children. In the minor part of the program shows comedies, or twice a week the news of the day.

In the drama seen there was violence, but not objectionable: There was a touch of sensuality in one place for which there was no excuse.

No. 3 Somewhat sensational. Most of the pictures are serious drama, "little comedy," many of them romances; many adventure. Serials are run three times weekly, news pictures once a week. Nothing else scientific or educational is attempted. No travel pictures are used. "War pictures don't take in the neighborhood," said the proprietor. "Few pictures for children." One of the pictures was a wild-west story, another a train and auto racing adventure, and a third a comedy. One represented a free use of revolvers and several hold-ups. Another, a comedy, had touches of the sensual.

No. 4 Sensational. The emphasis is laid on adventure. Caters to the children. Many romances also used. Claims not to use distinctly criminal pictures, but crime is depicted. Daily news shown twice a week. No other educational pictures are shown, and no scientific. No travel pictures. A play of everyday life, a serial detective story, and a wild-west bandit adventure were seen.

The following were represented: a mysterious murder, drinking at the bar (practically approved), and a hold-up (practically excused; the boys in the audience were later led to cheer the robber).

No. 5. Sensational. Emphasis is laid on adventures. Also some romances. War pictures are shown somewhat. No news pictures. Nothing educational or scientific. No travel pictures. Comedies are fused. Also serials.

Nothing coarse or immoral about, the comedy shown, but it was absolutely inane. Crime not shown, although there was much fighting and shooting in war films. Nothing revolting in the violence shown.

As the picture theaters are the only form of public entertainment in this section they have a large family-group attendance. Even in the shows where the children are present in the greatest numbers they are more than half the time accompanied by adults. A most of the adults come in family groups.

Three of the theaters have a poor attendance during the afternoon, averaging twenty-five to forty. The two which drain the children do better, one of them averaging an attendance of a hundred after school hours in the afternoon. But all are generally filled during the evening performance.

On Saturdays and holidays everyone is crowded. Through the week at nos. 1 and 2 the daily attendance is between 1300 to 1600. In No. 3 it is between 1000 and 1300. No. 4 has 1400 to 1700. No. 5, 900 to 1200.

Thus the aggregate daily attendance lies, between 5900 and 7400. On Saturdays and holidays we are safe in adding 200 to 300 to this.

Four of the proprietors are Hebrews apparently of foreign birth. All five were willing to talk things over and were open to suggestions. One, a progressive young Hebrew of about 30, offered to use any film we might advise if at all possible. He seemed eager to cooperate.

Said he had theaters in other parts of the city where he was working with the local pastors. He seemed desirous of running a clean show, and apparently was doing what he could to educate as well as follow the public taste.

Another proprietor was a progressive Hebrew of 35 with much previous experience in the business. He said he eliminates everything objectionable except occasionally when it comes in the middle of a good play or when he does not know of it in advance.

A third proprietor, also Jewish, about 45, was pessimistic and unprogressive. Another Hebrew proprietor was frankly governed by the purpose to make as much money as possible regardless of results.

The only Gentile proprietor of the five seemed anxious to put on clean pictures, (in which he does not always succeed) and professes a personal interest in the patrons, especially the children.

One thing unquestionably evident from this study is that Christian people should take a more sympathetic interest in the picture shows. These shows have come to stay. The proprietors have a bigger problem on their hands than they are able to solve alone, and they will welcome help.

Miscellaneous Agencies

There are two free dispensaries in the district, that of the Mercy Hospital which is open from 1:00 to 2:00 PM, and that of the Eye and Ear Hospital which is open from 2:00 to 3:00 PM.

There are also two other free dispensaries just outside the district, so that in this regard the needs of the community are fairly well met. There is one milk station in the district, located at the Forbes School.

Until quite recently there was one day nursery in the district, St. Agnes under Roman Catholic control, but it has now been moved just outside our territory to a place on Fernando Street. It still helps many mothers in this territory however. It averages 35 babies daily and last year was of help to 365 different mothers.

Besides keeping babies of working mothers during the daytime, it tries to give and find employment for women and conducts a home for girls. It ministers to people of any religious faith.

One institution in the community which appears to have gotten considerably away from the purpose of its founder is the Yoder Hotel.

This was founded by a philanthropic Pittsburger formerly well known here, particularly in temperance work, who put practically his whole fortune into the enterprise, the purpose being to make a comfortable lodging house for men where the unfortunate could be served at a very low price.

It has been so taken advantage of, however, by men of bad character, that it is now reputed to house great numbers of thieves and other criminal characters who make it their headquarters.

Men in close touch with the underworld of graft declare that this place is now on the regular list of professional criminals as a rendezvous and it is one of the first places visited by the police when seeking for a professional criminal.

Unquestionably there is a real need of such an institution as Mr. Yoder tried to found here and it is to be profoundly hoped that it may yet be made to serve that purpose, but it certainly is not doing so at present.

The Churches as Social Agencies

There are nine churches and missions here. But as social influences in the neighborhood they are all weak. One is a Catholic church, three are Protestant missions, the other five are financially independent Protestant churches.

St. Peter's Italian Catholic Church is stronger socially than any of the others. Connected with it is the parochial school which we have noted. In the basement of the latter, but directly under the control of the church officers, are club rooms, a pool room, showers, and a social hall also used as a gymnasium.

There is a young men's club here of thirty to fifty members. In addition to athletics they have socials and entertainments of various kinds. The membership in this club is not confined to Italians.

The New Covenant Mission a Christian work among Jews, is just on the boundary of our district, and most of its influence is in the adjoining neighborhood. It does efficient social service as far as it goes.

It distributes relief among the needy, has a free dispensary, and a reading room. Every Wednesday afternoon it conducts a sewing school for children in the Eighth United Presbyterian Church.

St. John's English Lutheran Church, under the pastorate of Rev. Fischer, has nobly struggled to render efficient social service with insufficient funds. It has had useful clubs, for boys especially. For the past few summers Mrs. Fischer has conducted a Vacation Bible School.

Largely out of their own salary the pastor and his wife hired a deaconess to do social work in the neighborhood. At the present writing Rev. Fischer is leaving the field and it is yet to be seen whether this aspect of the work will continue.

The parochial school in connection with St. Pauls German Lutheran Church has been mentioned. But this effects only the children of a few parishioners.

The only other Protestant Church which has attempted social service is the Eighth United Presbyterian. It had a successful Vacation Bible Schools last summer. Of the 190 enrolled only 9 were members of the Eighth Church. 135 had never before been connected in any way with this church.

In the fall it started clubs for boys and girls. Of forty boys enrolled only one was a son of the church. On account of a combination of circumstances these clubs had to be abandoned. A weekly afternoon Junior Society reaches thirty or forty neighborhood girls.

There are clubs for young men and young ladies, but they are handicapped by lack of equipment, and reach only a handful of American young people. The future of the work is not bright unless the United Presbyterian denomination gets behind it.

The Methodist Episcopal Deaconess' Home on Fifth Avenue and Jumonville Streets does social service in our neighborhood, There are 16 deaconesses of whom only three do work in our section. Their children's clubs are all for girls.

They have a club of 40 members for Italians from 7 to 12 years, one of 40 members for Polish and Bohemians from 7 to 12, and another of 24 members for the same people from 12 to 17. Also they have two clubs for American girls, one for those from 7 to 12, the other for those from 12 to 17.

The latter has 18 members. Besides they have a weekly kindergarten, and a monthly mothers' meeting. Their children's Sunday School enrolls 70, both girls and boys.

They do some visiting in the neighborhood. As far as it goes this is the best social service done in the district.

Taken as a whole, it is evident that the combined social influence of the Protestant churches on this community is not great. Their aggregate membership amounts to 1232. Of this number less than 400 live in the neighborhood.

Possibly another 400 belong to other Protestant churches outside the district, which are not practically interested in the social life of our neighborhood.

The weekly attendance on all the local Protestant churches at all their clubs and meetings amounts to about 3500. This includes those who attend from outside the district.

As over against this, the weekly attendance on the five moving picture shows for example, is between 31,000 and 47,000. Most of these also come from within the district.

Moreover as the few local people who do attend the Protestant churches are of a different group from the mass of the people, the influence of these churches does not permeate much of the social life of the community.

SPIRITUAL NURTURE
Religious Affiliations

A tabulation of the religious affiliations of the 9,322 persons reported in this survey shows the following results:

Jews	2807 or 35% of those specified
Roman Catholics	3565 or 44% of those specified
Greek Orthodox	68 or 1% of those specified
Protestants	1476 or 18½% of those specified
Denying Church affiliations	118 or 1½% of those specified
Unspecified	1288
The Unspecified	
In Families	454 or 5½% of the total residents
In Roomers	834 or 70% of the total roomers

Denying Church Affiliations
<ul style="list-style-type: none"> • 85 from 41 homes (Gentile) • 68 from 16 homes (Jewish) • 33 roomers

The bulk of the population west of Miltenberger Street is Jewish. East of the street most of the people are Roman Catholics.

A great many registered themselves as Jews, Catholics or Protestants, apparently merely as a matter of town or to avoid discussion, acknowledging they had little or no connection with any church.

Of the three principal groups mentioned above, the Jews are probably the most loyal, but their loyalty is perhaps even more racial than religious. Investigation shows that many of them seldom or never attend the synagogue, the synagogues being kept up largely by the older men.

Sixty-three Jews denied having any affiliations. Many spoke slightly of religion.

The Roman Catholics came next in readiness to own church affiliations, but many of them while enrolling themselves as Catholics, acknowledge they do not attend any church. This is particularly true of the Italians, many of whom renounce all connection with the church and not a few proclaim themselves "free thinkers."

Among those of Protestant antecedents, the Germans lead in readiness to renounce any church connections.

While comparatively few denied all church affiliations, there are unquestionably great numbers who have preferred an indifferent assent to their ancestral religious connections but are really without religious associations. It is significant that twice as many roomers as family people are undesignated, religiously.

This is in part because the canvassers failed to secure the information, the landladies usually disclaiming any knowledge on the subject, but it is notable that only about 30% of the roomers are listed as affiliated with any church.

Only 5½% of those living in their families are undesignated. 834 out of the 1187 roomers listed are undesignated.

In the families denying church affiliations two things are noticeable; one is that a very large proportion of them are mixed marriages, Protestant with Catholic or either with a Jewish person. The other is the size of the families.

Those denying religious affiliations average just two to the household. Those unspecified average two and a half. The average for the entire population is four.

The Children

The spiritual nurture of child life is of particular interest in this community. We listed 2966 children from one to sixteen years of age and because of the local conditions they present at once a great problem and a great opportunity. Sixty-four percent of them are of foreign parentage.

Now, it is a fact well known among social workers that there is commonly a strained relation between such parents and their Americanized children. The children look upon their parents as "foreigners" and therefore as inferiors.

This means that these children are exceptionally free from prejudices, because they get the bulk of their training and ideals away from home, not as our American children, from their own parent.

This is notably true in the Uptown and it constitutes at once a great opportunity and a great danger. An opportunity because if they are reached by the church, their minds are the more open to receive impressions.

A danger because they are the more easily led into evil. It is a serious and a significant fact that more criminals come from this first generation raised in America than from any other group.

That these children in the Uptown can be reached by our church agencies has been proved by the vacation Bible school, clubs, children's concerts and illustrated lectures and even sermons which have been conducted in the district and have drawn their constituency almost entirely from the children of unchurched people and foreigners including Italians, Irish, Russians, and Jews.

The Protestant Churches

There are now six Protestant churches, one Russian Baptist Mission and the New Covenant Mission to Jews in this district.

Of these, the Russian Mission at 2039 Fifth Avenue is at the extreme eastern end of our district and as its work is exclusively among the Russian people most of whom live still farther east, it affects our community but little.

The New Covenant Mission at the opposite end of the territory, is doing an effective work considering its facilities. The greater part of its work, however, is with people not living in our territory.

The Central Christian Church at Pride and Colwell Streets is a church with a great history but in recent years it has been greatly weakened by removals. In former times, particularly during many years of the ministry by Dr. Thurgood, it was one of the largest and most influential churches in this part of the city. Before his removal and death, however, it had begun to feel greatly the effect of changing conditions in the community and today its membership has been cut to only one third its former size and only about 30 of its former members now live in the district.

The Central Presbyterian Chapel, at Forbes and Seneca Streets, is another church that has failed to grow as had been hoped, because of the changed conditions in the district. It was at one time a self-supporting congregation, but with the change in population it was not able longer to sustain itself and so became a mission, for a time under the First Church and now under the Third Church. Most of its present membership is in the territory immediately east of this district. It has the largest local Sunday school, 239 members.

The St. Pauls German Lutheran Church, Pride Street near Fifth Avenue, has the largest membership among the local churches, 569. Very few of its members live in the district, however, and the church is making no particular effort to function into the life of the community. It is distinctively a church built on the family unit and which undertakes to minister to the families connected with it, most of which live at a distance. As long as it can hold these families the church itself is apparently secure, but it is not an appreciable factor in the social life of the community.

The St. John's English Lutheran Church, Forbes and Jumonville Streets, on the other hand, has been trying to function into the life of the community, but with somewhat limited facilities.

Only about one third of its membership lives in the district and it too is suffering from the change in population. Its pastor, Rev. Mr. Fischer, who recently removed from the field, had made an encouraging beginning, particularly in reaching the children of the community.

The Second Methodist Protestant Church, Fifth and Marion Streets, is another church of notable history. In former years, some of the strongest men in the denomination have been pastors there. Today, a little over one third of its membership live in the district. The present pastor is throwing great emphasis on evangelistic effort.

The Eighth United Presbyterian Church, Van Braam and Locust Streets, was built when the district was a promising residential place. Pews were provided for 5400 people with space for nearly as many more when needed. Then the change in the population of the district began. Many members moved to the suburbs and entered other churches. In one year 96 persons took their letters elsewhere. Today its membership is 165, nearly two thirds of which live outside the district.

The following more detailed study of the present membership of this church is instructive in many ways and may be taken as indicative of the situation in most of the churches here:

	On the roll	Living in the district	Living elsewhere
Men:			
Elderly	9	0	9
Middle-aged	21	3	18
Young	21	11	10
Boys	3	3	0
Total Males	54	17	31
Women			
Elderly	27	6	21
Middle-aged	44	15	39
Young	36	15	21
Girls	4	2	2
Total Females	111	38	73

Looking now at these churches as a whole, one thing which stands out clearly in regard to them all is that they are now ministering to groups of people in no way particularly related to the locality and two thirds of which live elsewhere, having moved from this district.

It should be remembered also that these two thirds represent only a fraction of those who have moved away, the rest having taken their letters to other churches. It is thus evident that there is little promise in the future if these churches are to depend on ministering to the families of which they are now constituted.

Another thing just as evident is that they are not functioning largely into the life of this district. Of an aggregate of 1232 members, less than 400 live here. It is a liberal estimate that as many more living in the district are active members in churches elsewhere.

Thus out of a population of about 10,000 in this district, there are about 800 members of Protestant churches, only half of which are being ministered to by the local churches.

It is very evident also that practically all of these churches are losing ground. The average membership today is 205. Five years ago it was 232. One church which now reports 135 members had 150 five years ago and 205 ten years ago.

In one church the average annual additions thirty years ago was 25, twenty years ago it was 21, for the last five years it has been 14. For 1916 and 1917, the average number of additions for each of these churches has been between 16 and 17.

The average Sunday school enrollment is now 156. There used to be 15 Protestant churches in this district and immediately over its bounds and largely drawing from it. Now there are five struggling churches and three missions in the district and one just outside, all of them drawing chiefly from elsewhere.

In general it may be said that all of these churches are trying to serve the remnants of their old constituency rather than to adapt themselves to the new population and conditions.

They are working on the family unit and with the traditional, not to say stereotyped methods used with a former population.

There is little evidence of a sense of community obligation on the part of the churches, little to indicate that the consciousness of a mission to establish the Kingdom of God locally in any other sense than that of redeeming those individuals fortunate enough to have been born into the social groups long associated with Protestant churches.

FINDINGS

1. It is evident from this report that the social programs for the Uptown should plan for serving a comparatively large population for many years.

While the business district will no doubt continue to press out into this territory, experience hitherto indicates that congestion may be expected to increase sufficiently to keep the population from any considerable decrease.

At the same time, it is to be expected that the character of the population will continue to change as it has done in recent years.

The larger size of families among the foreign peoples will itself tend constantly to increase the proportion of these elements as over against the old American stock.

The rooming house population also is practically certain to increase rapidly at the expense of home dwellers. The close proximity to the heart of the city promises to make of much of the Uptown a great dormitory filled with comparatively unattached men and women.

2. Among the churches, it is evident there is practically none of them that faces an encouraging future, if its work is to be conducted along traditional lines. That will mean that they will continue to minister to a constantly disappearing class of the population.

The Russian Mission and New Covenant Mission have particular tasks with particular groups, but all the other churches as now conducted, are dependent on the remaining remnants of the old American population.

Either they must be made to function into the life of the new population or the probability is that still more or {of} them will disappear

This apparently means institutional work. Experience shows that this is the kind of work that reaches these populations and such work is unquestionably needed here. It is needed by the children and young people in the crowded homes of the foreign population; it is needed by their tired mothers and hard-pressed fathers.

It is needed also by the great and increasing rooming house population to take the place in some measure of home associations and advantages.

That it will reach these people is proved by the experiences of every settlement house, every vacation Bible school and every effort at such organization among such peoples.

But such work cannot be expected to be self-supporting. It is an expensive kind of work and most of these people are poor. It calls for many capable workers and they are not here.

It presupposes an adequate plant and equipment which none of these churches now have. It would seem, therefore, that it can only be done by such of the local churches as can secure permanent outside support.

Inasmuch as there are a number of such sections in and about Pittsburgh, all of which need such outside help, it would seem the eminently desirable thing that some one denomination should get back of an enterprise of some dimensions in each of them as, for example, the Methodist Episcopal people have begun to do with Trinity Temple in the Strip and as certain Presbyterians are doing on the South Side.

If some of the local denominational bodies were to do something of the same kind for their church now in the Uptown, equipping it with an adequate plant and supporting it with money and workers from churches in more favored sections of the city it would go far towards solving the problem of the spiritual nurture of the Uptown.

Such an institution would probably never become self-supporting. It would in all likelihood always be a liability rather than an asset financially and as to workers, to the denomination supporting it, but it would mean The Kingdom. It would be manifesting in this needy section the spirit of Him who said, I am among you as he that doth serve.

The "The Up-Town" survey was transcribed, edited and reformatted by Rex A. Coughenour, completed in July 2012.

Note: minor changes in spellings and punctuations were made, such as changing Roumania and Roumainians to respectively, Romania and Romanians, and changing "Up-Town" to "Uptown."