

On an old Indian Trail in the late 1840's, somewhere about 1847, a small settlement was established at the present junction of Clark and Sunnyside Streets. It was called Cedar Falls, and served as the initial point of development that led to modern Uptown.

In the 1850's, further north on the same old Indian Trail, and now serving as a Wagon Train route north of Chicago, on a piece of high ground, on the left hand side of the trail, about eight miles from Chicago another settlement began where the present Rosehill Cemetery is now situated. It was from Rosehill south and south-west that the settlement of what is now Ravenswood took place. A little later, and just south of Cedar Falls, the present Graceland cemetery was laid out, and around which further settlement took place. Further to the east on another old Indian Trail, which is called Sheridan today, another form of development was taking place in the form of country estates, which bordered on the Lake as it was then, prior to the Great Fill In, and on which Lake Shore Drive and Lincoln Park are situated. Among these estates was the famous Buena Park, whose name is perpetuated in the current community of the same name.

In the early 1880's, Kemper bought land of subdivision and development in what became known as Argyle Park, and area bounded by Lawrence, Foster, the Lake and Broadway. The whole area including Rosehill, Graceland, Argyle Park, Wilson, were known as "Lake View City", until it was annexed into the City of Chicago in 1889, following the consent of the community taken at a popular vote.

Following that initial settlement phase, came the normal stabilizing phase which was marked by success and a full life for the community.

Rapid settlement of the area around Wilson was enabled by the building of the L to Wilson in 1900, and in stages further north until it arrived at Howard in 1916. In the period of time the number of fares sold at Wilson in any one day was in excess of twelve thousand. As might be expected, businesses grew apace with three banking institutions, the Federal Savings, Uptown National, and the Bank of Chicago. Departmental Stores were soon on the scene around Wilson and along Broadway, and business was so good that it became known as the "Little Loop".

The last part of the area to be developed was that which was bought by William Deering, a farming Machinery Manufacturer, and bounded by Clark, Lawrence, Montrose and the Lake, Mr Deering made the deal in 1894. Originally it was called Sheridan Park. The community began to change with the building of the first apartments in 1911, and in increasing numbers in 1912, and 1913. Despite the first early signs of the middle-class exodus to the north the population grew to around 90,000.

The coming of the Movie Industry at this time also stabilized the community, bring with it the building of great theatres, such as the Riviera, and the Uptown, the Uptown being considered the largest in the nation West of New York. Many famous stars were part of the community at that time, among whom are Gloria Swanson, Charles Chaplain, Wallace Beery, and others. The Aragon was also built in this period. It was able to accommodate some three thousand patrons. Many famous band leaders were featured here.

This period did not continue into the thirties, and instead a process of forming a new kind of community began. The early move northwards by middle class people became pronounced, especially as apartments grew in number, and properties

intended to provide six to eight flats, were modified so as to provide for from eighteen up to twentyfour flats. Property values dropped, and the whole process of social change was under way.

With the exodus the middle-class northwards, the poor poured in, and they included peoples of every Ur, the black, white, the red, the yellow, the tan and the brown. Old middle class stability began to disappear, and the community took on something of a transitory character, as people came, got on their feet and moved out. Population growth for the next forty years was slow, some six percent each census. The present population numbers some one hundred and forty thousand. Not only is every Ur culture in the globe represented in the community, but equally importantly, representation from each of the nine geo-social continents around the globe. Uptown was going through the process called the melting pot which was in keeping with the myth of the multi-racial society. However, beyond that, the shape of a new people was being forged.

Today the community has been through a process, the end of which points to the possibility of a globalised urban community unlike any other, anywhere in the world and capable of being an image of possibility for urbanites all around the globe.

The key task in revitalising the globe is in giving creative form to the grass-roots resurgence that is present in every local community. The local signs of the global manifestation, rooted in the present sociological imbalances and the emerging vision of a new community, will take the form of a guild of local leaders and residents, the spirit leaders of the local congregations in the galaxy, the direct tactics that create the forms of the ecumenical parish, and the temple that symbolises the destiny of the parish. These forms will signal the new global society created by common man's wisdom, sustaining the motivity in the process of balancing the social realities that create a human world.

A TIME OF GLOBAL RESURGENCE

This is a time of the resurgence of the human spirit, the dawn of a new great age of man. Sociologically, it is a time of deep yearning all over the world for a realistic way to leap the gap to a practical implementation of this resurgent spirit. The church is also experiencing resurgence as it has completed a theoretical or theological revolution and now is moving into the practical revolution. It too is hungering for ways to implement its image of mission in this new age. Local man is the key to this practical revolution, for it is in local man's new images of greatness and power and human meaning that the resurgence of our time is most clearly manifest. Local man is experiencing himself as turning to the world, away from the narrow concentration on himself. There is a new upsurge in awareness of an authentic revolutionary pluralism that honors the uniqueness of each group and yet brings them all together in a common mission to the world. The ecumenical parish is a creative response to resurgence. It is the taking of this new spirit and injecting it into the midst of local communities throughout the globe.

THE GREAT TURN OF THE SPIRIT MOVEMENT

The Spirit Movement has journeyed through the development of a comprehensive curriculum, the grounding in community reformulation, the creation of a global network, and the reconstruction of the local church. Now the demand is to create a new entity that draws together the wisdom of each of these thrusts and yet is synonymous with none of them. The ecumenical parish is the new action, the new doing of the movement, which leads the Great Turn to the structuring of spirit resurgence in our time. It is not doing something better or more interesting than before, but it is a new doing that retells the story of the movement's past and future. The turn to the world that was signalled in Summer '72 will be actualized in Summer '73 as people from across the globe come together to forge the theoretical constructs and operating manuals for the ecumenical parish. Uptown-5 will provide a laboratory for direct experimentation with and refinement of the models of the Research Assembly. It will provide a concrete sign for the Assembly and the movement as a whole of the possibility of actualizing ecumenical parishes almost immediately anywhere in the globe.

THE UPTOWN-5 EXPERIMENT

The Uptown-5 experiment is in a neighborhood located in the heart of Chicago's North Side. Chicago, the continent's second largest city, is recognized as one of the greatest cities in the world. It is the site of the world's tallest building and the busiest airport. It is a center for economic affairs, cultural media and political power for the nation. It may be the only large city in the U. S. where the mayor is able to provide public services without constant disruptions.

Uptown itself (an area containing about a hundred thousand people) has a distinguished history, one being the only major shopping center outside the Loop, serving the entire North Shore. It has been a major national cultural

center with the famous Aragon Ballroom and Edgewater Beach Hotel. In fact, it was once proposed that the Pennsylvania Railroad trains to New York depart from Uptown rather than the Loop.

In the present day, Uptown is a paradigm of the global present in the local. It holds the pluriformity of the world with all six Urs, all nine continents, and over 50 languages represented among its residents. It contains in the space of a block the wealthy Gold Coast apartment dweller and the penniless drifter. In terms of neighborhood organizations, it presents a complete range of types of approaches to urban problems--from government supported programs to business-supported independent commissions to radical volunteer groups and many others in between. One count revealed 87 community agencies or organizations.

Uptown-5 is the 5th ^{neighborhood, or} parish, in the Uptown area. Bordered by Lake Michigan and Broadway, Montrose and Foster streets, it contains 30,000 people, including blacks, American Indians, Orientals, Asian Indians, Spanish-speaking people, Europeans, as well as whites from many other parts of the U.S., especially Appalachia. It also offers an excellent opportunity to work with the elderly as it contains the highest concentration in Chicago of those over 65.

Uptown-5 is an experiment on behalf of the entire globe, or how any ordinary group of residents can be servants of the community and the world, by catalyzing an outburst of human motivity so that every last human being in that piece of geography is cared for. The method is to bring together representatives of all the ethnic, economic and cultural diversity, to forge and implement a comprehensive plan for awakening, caring for, and reformulating the community. All community organizations, including the church, business, governmental and civic organizations, will be honored for their unique contributions to the over-all care for the community. Specifically, by the end of July the movement will be able to point to a working prototype of an ecumenical parish in its initial stages.

A SIGN FOR THE FUTURE

Uptown-5 is an experiment in which the renewal forces in the church and community will work together to forge a practical way to care for every person in every community. It is now time for all those who have decided to expend their lives on behalf of the 21st century to step forth and join with others in this leap into the future. From Uptown-5 will spring thousands of ecumenical parishes and the new earth will be built.

UPTOWN 5 STORY: WHAT

Social Demonstration:

The formulation of the Uptown 5 community involves activating three inclusive strategies: contextual reeducation, structural reformulation, and spirit remotivation. The first strategy concerns itself with creating adequate operating self images for people; the second is to work within existing structures to renew them, and the third deals with community purpose. These strategies are employed to create forms whereby local citizens can demonstrate their ability to care for an urban community. This is not an isolated social demonstration, but one of 24 around the world. By locating them in every time zone, within hours, any person could come and see for themselves what might be done for the future. When visiting a social demonstration, people would see local citizens acting out of indirect strategies. Day by day, tactics are created to respond to the real, changing situation of an urban community.

5TH CITY RELATED:

The work in Uptown rests upon a foundation of ten years of work in 5th City. The major benefit has been an acceleration characterized by doing four years of work in Uptown in two years, and beginning with a population of 28,000 rather than 5,000. The same five presuppositions for community reformulation frame the Uptown 5 demonstration. First, you begin with a specific, delimited geography so as not to dissipate forces. Next, all ages, children through elders, must be considered. Then all the problems must be dealt with at the same time, because of the complex inter-relatedness of everything. The symbolic life of the community is critical for it informs the values people act out of. An finally, the depth human problem which gives worth to the individual must be turned around. These presuppositions coupled with a contentless community model have enabled Uptown 5 to be a reduplication of the 5th City work. Thus Uptown 5 is a demonstration of a model for urban communities around the world.

THE SCREEN OF COMPREHENSIVENESS

An exercise in constructing the interior screen by which comprehensiveness in thinking realized decision making.

I. INCLUSIVE CONCERNS

II. INTELLECTUAL REFLECTIONS

III. CONCRETE PLANNING

IV. INTRUDING ISSUES

How ~~can~~
METHOD BY WHICH
ALL DR4 I SYMBOLIZE
+ FUNCTION AS ONE REALITY

V. SPECIAL EMPHASIS

VI. SPECIFIC ATTENTIONS

VII. WATCHFUL INTERESTS

VIII. LOW-KEY PONDERINGS

IX. UNDERLYING RUMINATIONS

X. INTERNAL BROODINGS

Abstract FORM OF PROPOSALS

Need Done
Partly Review
Build Hall
Function

<p>WHAT is it IT IS A ^{Designs to WHICH Ser} Center of Planning - ^{Need Content} Consensus Center of Action - TRAINING Center New Forms - center for Programs INVENTION Proto type - Community Center</p>	<p>Construct - Programs Comm Consensus - PARTICULAR CARE NET - WAD MTR RN Engagement Films PSS HSC PSU TASK FORCES - Econ - PROPOSE EDUC -</p>	<p>HOW implement STAFF + COMMUNITY TRIPLES 5 ICA WORKERS 10 DRY TIME 50 TAPERS LEADERS</p>
<p>WHAT needs OR NEEDS IT Meets THERE IS A CRITICAL NEED Practical COMMON VISION PLACE - METHOD MAKING DECISION</p>	<p>SCHEDULE T/F 9-5 - TUES - THURS BACK UP - FRI EVENINGS SAT 9-5 - PSU/TF RITHM SPECIAL EVENTS 13WK 9</p>	<p>SPACE NEEDS LARGE meeting Room 5 T/F SPACES - BUSINESS Community T/F</p>
<p>WHAT DO - ^{BASIC SKILLS} ACCOMPLISHMENT ^{CREATES} PROCEDURES - CONSTRUCTS SCHEDULES - T/F + PSU'S TRAINS LEADERSHIP PROMOTES - Vision - BILLBOARDS</p>	<p>PARTICIPANTS Volunteer community people - + TRAINED ICA STAFF</p>	<p>FUNDING</p>

COMP - WORK

WHAT DO YOU WANT
SPACE + STAFF MONEY

What is it

Community

The Guild Hall serves as a place where
Care for the World and Care for the Local Community
come together and manifests itself in serious ^{confer.}
^{Practical} planning and actions. It is ~~the~~ place ~~where~~ of
neutral ground where concerned people gather to
think through the ~~comprehensive~~ ^{significant} role of the local
Uptown and the Sociological Blocks to playing that
role. It is the place ~~place~~ out of which catalytic action
to awaken and engage the broader community in
carry dealing with ~~its~~ the issues it faces ~~—~~
it ~~marches~~ into the future as well as where
direct Programmatic action is ~~on~~ conceived and
initiated. It is a center for Task force activity in
the community as well as the place where back up
work for ~~Task~~ Community Task Forces goes on. It
is also the place where community leadership is
trained to do the planning and to ~~lead the task~~
~~force~~ — assume the leadership roles necessary
to ~~any~~ ^{the} comprehensive ^{task} ~~role~~ of Community Reform
renewal. ~~an~~ ~~an~~

~~The community needs ~~an~~ a center of community
planning which is neutral —~~

WHY

THE GUILD HALL FUNCTION is a key

NEEDED to the social and economic development of UPTOWN
although there are many different groups in uptown that do
planning dealing with particular problems, There is no
place ~~where~~ where comprehensive planning which allows for a related
~~approach to planning to go on~~ for the future involving grassroots
people is going on. This is especially important

RAW HISTORICAL DATA.

① The community of Uptown includes several older neighborhoods which were once the northern part of the township and later the city of Lake View. When the township of Lake View was organized in 1857, this area was almost completely prairie, forest, or swampy wasteland. There was a small settlement just to the southeast of this territory.

② There were two railroads in the territory, the Chicago and Milwaukee along the lake shore, and the predecessor of the Chicago and Northwestern along what is now the western boundary. The earliest settlements were along the latter route which was laid out along a ridge of higher land. The land to the east of this ridge was for the most part swamp and marsh and, therefore, its subdivision came later. An exception was the southeastern corner of the community where, in the late 1860's, some large homes were built in the vicinity of the newly-erected Marine Hospital.

③ The two decades, 1870-1890, were years of relatively substantial growth for Uptown. The community settlers were predominantly German or of German descent, although they included an increasing number of Swedes. They lived in modest frame cottages or farmhouses, although there were more elaborate residences in the community belonging to wealthy Chicagoans who sought a suburban life reasonably close to the city. In 1888, Uptown became part of Chicago when the city of Lake View elected to be annexed.

④ The decades between 1890-1920 witnessed the most rapid growth of the community, primarily as a result of improvement in transportation facilities. By 1920, the Swedes were the dominant foreign-born group, although there were still many Germans and persons of German descent in the community. Many Germans and Irish, or those of German or Irish descent, moved into Uptown from older residential areas in Chicago which were being occupied by newer nationality groups such as the Italians, Poles, and Russians (Jews).

⑤ By 1919, Uptown had reached residential maturity. Its growth, however, was not experienced uniformly throughout the community. The older area west of Clark Street, a section chiefly of single-family, one-, or two-story frame homes, developed gradually but steadily. It was in the area east of Clark Street, however, that the greatest strides were made in residential and commercial development during the period between 1890 and 1920. The installation of new transit lines such as the Lawrence Avenue car line, the extension of others, such as the Broadway Avenue and Clark Street lines, and the extension in 1900 of the Northwestern elevated line to Wilson Avenue, fostered this growth. In the southern part of the community, apartment houses, apartment hotels, and hotels sprang up alongside of the old frame and stone homes. The development of transit facilities along with the development of the Wilson Avenue and Clarendon Avenue beaches, were the initial factors in determining the residential, commercial, and recreational characteristics of the area. A rapid increase in land values checked the construction of residences in the section east of Clark Street and promoted instead the erection of multiple-apartment buildings, apartment hotels, and hotels. The desirability of location and the excellent transportation facilities attracted many young single people or young married couples to this section. As a result, some of the older residences were converted into rooming houses, a practice which gathered momentum in the ensuing decades.

⑥ Development of the central and northern parts of the community east of Clark Street between 1890 and 1920 was also a result of these transit improvements. Settlements which had already begun at stops along the Chicago and Milwaukee line continued to grow. The first extensive subdivision was begun about 1900 in census tract 34. Shortly thereafter, additions were laid out west of Clark Street and east to the

lakefront. This area constituted the nucleus of modern Edgewater. More intensive development came with the extension of the elevated line to Howard Street in 1907.

⑦ The Edgewater area experienced a tremendous increase in population after the turn of the century. German and Irish elements moved from older residential areas into Edgewater. Before World War I, as Italians began to settle on the Near North Side, a large number of Swedes moved into Edgewater from their Oak Street settlement.

⑧ During the 1920's, the population of Uptown continued to increase, but more slowly. The area west of Clark Street was inhabited chiefly by Germans and Swedes or those of German or Swedish descent. The predominant foreign-born group in Edgewater was the Swedes, but there were considerable Germans and Irish. The Russian Jews and those of Russian Jewish descent continued to move into the community from the West Side. In the 1920's, there was a northward movement of Greeks, some of whom settled in the northeastern part of Uptown. The small Negro population was concentrated in census tract 23. This settlement probably started when the Uptown area was one of single-family homes of wealthy people who had Negro servants.

⑨ The area west of Clark Street remained predominantly residential, except for the industrial concentration along Ravenswood Avenue. This industrial zone continued to develop, with more modern type factories being constructed. The tendency of this time, however, was to tear down the older homes and small apartment buildings and erect new multiple-apartment buildings, apartment hotels, and hotels. East of Clark Street, apartment buildings were rapidly replacing single-family residences.

⑩ From 1930 to 1950, the population of Uptown increased slowly and during the 1950-60 decade it actually declined for the first time. There has been little residential construction in recent decades—only 6 per cent of the 1960 housing units were in structures built since 1940. What little new construction there has been was concentrated in the southern part of the community and along the lake shore. Recent construction has been primarily multiple-family structures so that by 1960 71 percent of the housing units were in structures containing 10 or more units. Conversion of larger apartments and residences into smaller apartments and rooming houses has apparently continued, for Uptown had the second largest number of authorized conversions in the city during the 1950's. The vacancy rate in 1960 of 11 percent is unusually high.

⑪ The leading nationalities among the foreign stock in 1960 were Germans, Russians (Jews), Swedes, and Irish. The Negro community has remained relatively stationary. A significant development since 1945 has been the increasing number of Japanese-Americans in the Uptown community until in 1960 more than one-third of the Japanese in the city lived in the Uptown community. There also appears to have been some influx of Southern whites since 1950.

⑫ In 1958, the Community Conservation Board of Chicago delineated the "East Ravenswood" urban renewal area which included census tracts 18 and 29 in the Uptown community. In 1962, the program for the area was being developed.

⑬ Uptown's industrial plants, which are relatively few in number, are concentrated along Ravenswood Avenue, although a few have been constructed, since 1940, along the elevated tracks and east of Broadway. The Uptown community also includes a Major Retail Center in the southern part of the community, which includes the stores on Broadway from Gunnison Street to Sunnyside Avenue and on Wilson Avenue from Sheridan Road to Broadway.

LOCAL COMMUNITY FACT BOOK

1. The innocent suffering is manifest in the terror experienced by people who see their value system which had held life together collapse in the confrontation with urban life. Secondly, people lead fragmented and futile lives with no picture of authentic expenditure or way to focus the engagement of their lives. Thirdly, people in the community are unprepared, unskilled, and uneducated for the complexity of the urban world.
2. The rural man arrives in the urban context operating with a set of values and screens, the simplicity of which quickly collapses in the face of complex urban life style. Rooted in the past and having no vision of the future, no picture of authentic expenditure, he falls prey to futile acting out of the shallow immediacies. He takes his inner rage or his trappedness out on anyone or anything in a senseless violence that provides a macabre discontinuity in the midst of the dullness of life. There is no significant way to engage, so life becomes too burdensome to bear.
Jim Bell
3. The Innocent Suffering of Uptown 5 is the unself-conscious trap of being in a socio-economic whirl that demands and limits responses and participation without a story of the future and a self-conscious appropriation of the swirl which could be moved on.
George Holcombe
4. Innocent Suffering in Uptown flows out of the absence of a reason for existence which voids all motivation, allows to stay trapped in the past and trapped in unpreparedness to live in the urban world and that results finally in rootless boredom.
George West
5. The innocent suffering of Uptown Five is the fact that the majority of residents in the community have been "innocent sufferers" all their lives with a "change of life" coming as a completely new experience. David Morton
6. Innocent Suffering of Uptown 5 is lodged in the fragmentation of life in Uptown which produces a futile complexity of no way to focus one's life into a single meaningful, effective expenditure.
Joe Clift
7. The innocent suffering of Uptown is the twisted pain of a life lived without the consciousness that life is to be lived. It is a life without a vision of the future. It is a life constricted, unable to resound within the conditions of being poor, unable to impart a picture of possibility to itself or its offspring, endlessly trapped in the mundane.
Brooke Kroeger
8. The innocent suffering of the residents of Uptown 5 is seen in the fact that the people are tied to dreams of the past, with no vision of the future, which makes the present only bearable, and the care structures available to them are geared to meeting immediate needs, rather than releasing their consciousness to participate creatively in the future - and therefore life is no more than the next obstacle.
Randy Williams
9. The innocent suffering of Uptown 5 is symbolized by the mass of twisted people who have been set adrift in a radically changing world, unskilled in operating in the urban world and just "passing thru" - entrapped in the immediate with no consciousness of what is happening to him and no vision of the future.

Uptown 5

INNOCENT SUFFERING

June 24, 1973

10. The Innocent Suffering of Uptown is the urban victimization of its residents that isolates the urban from those who seem unable to cope with the complexity of the city due to a consciousness deficiency and lack of urban education, thus finding themselves cut off from any vision of a future in which they can creatively participate and so find themselves adrift in a strange world, trapped in a welfare mindset and longing for life back there in the isolated and undisturbed past and rural world.

Fred Hess

11. The innocent suffering of Uptown 5 is characterized by the dead life style, the cutoffness of the past and the inefficiency of dealing with the complexity of the situation.

12. People are not rooted here; they live here for a few years and go back to Tennessee for awhile. There is a "drop through" image; people are coming by and going on to something else. They have no future picture by which they can picture themselves "out there" or moving on. Structures do not honor the real ongoingness. The multiplicity of social agencies tends to rigidify.

13. The innocent suffering of Uptown is the enslavement to "back there" in terms of time, space and values (vis "The Reservation") and is caused by the present structural inability of the community to adequately adapt to and authentically honor the urban style of mobility, anonymity, futuricity and pluriformity which is its indicative reality.

Steve Allen

14. The Innocent Suffering of Uptown is characterized by a breakdown of the structures that allow people to create human meaning in the face of futility, pain, loneliness, boredom, or just the terror of living in the overwhelming complexity, and possibility of the urban world, which allows their human suffering to twist or warp them into a mold of rootless, hopeless existence, the despair of zombiism.

Robert Shropshire

15. The structures created to alleviate the pain of suffering are those which (1) do not enable one to focus on the possibility of life but rather create a hopeless complexity, and (2) honors the initial consciousness which smothers life struggle and limits it rather than deals in the ontological depths of pain.

Mary Kurian

16. The innocent suffering of Uptown 5 is manifest in its residents and leaders operating rational ordering of the community that fails to hold the complexity of the urban life and the subsequent faded or even absent picture of a possible future that orients them to significant expenditure that creatively builds a new image of what it means to be alive.

Bill Parker

17. The innocent suffering of Uptown is centered in the inadequate consciousness manifest in all structures and forms. No one sees a relevant vision of the future or purpose for existence; hence no adequate context is present for the economic and political questions or for the issues of going to school, having a family, maintaining morality or whatever. Life is buried in the past, stagnated in the present and non-existent in the future.

Bob Vance

Uptown 5

INNOCENT SUFFERING

June 24, 1973

18. Innocent suffering as manifest in Uptown is not suffering they have earned, but that which fate has cast them into, either for ethnic or social reasons and which comes as a handicap to possession of full life, be it education that is non-effective to equip for life, or entrapment in structures that serve as ambulance stations for first aid rather than for healing. It is manifest in all life phases; and while economic lack is evident, it is more perceivable in the stance of the people; it is in their eyes, that suffering to which they have become inured.

Eric Gowers

19. The people of Uptown are characterized by a self-consciousness programmed with images that direct them away from engaging in the significant engagement that is here, away from forging the bold future that is here. These mis-directed self-conscious images are re-inforced and rigidified by: (1) economic tyranny, (2) liberals teaching that suffering is an excuse for being stopped and (3) rural.

Stan Bahner

20. The innocent suffering is brought about as the structures of the community re-inforce the reduced picture of the future, rural aspirations, and past-oriented values of the myriad of people who comprise it.

Rick Loudermilk

21. The innocent suffering of Uptown is that the people here have no structures whereby they are constantly reminded of the Word, Thus they find themselves trapped in feelings of inadequacy in the face of urban progress, trapped in longing to return to the past and trapped in a view of a closed future. Jim Stewart

A LOOK AT NORTHSIDE HISTORY.

When the waters of Lake Michigan rolled back centuries ago, a high "ridge" was left. The waters receded further to reveal another old glacial formation, where Clark Street is today, and these two escarpments formed natural trails which were used by Indians who roamed the land.

The earliest record of settlers on the north side is 1809, when a tavern on the "ridge" served as a rest stop for stagecoach travellers. By 1821, several white settlers had moved north of the Indian Boundary Line (now Rodgers Ave;) This land had been purchased in the treaty of 1816 and the government wanted to sell parcels of it to new homesteaders.

The Lake View-Ravenswood area was attracting many Swedish, Irish, and German immigrants and by 1860, the Chicago & North Western station at Wilson Ave was a centre for new residents and business.

When the St. Paul railroad came through, Indians still roamed freely in Rodgers Park and wary passengers kept a watchful eye out for the packs of hungry wolves that roamed on Greenleaf.

One of the first accomplishments of the Ravenswood Land Company was the building of a school in 1869. Meanwhile Patrick Touhy was busy mapping out the town of Rodgers Park but it was not until after the great Chicago Fire of 1871 that a land boom hit.

Transportation to the north improved greatly about this time. By 1880 there were two streetcar lines- the Lincoln Ave and the Graceland Dummy Lines.

EDGEWATER TAKES SHAPE.

Chicago's dense population soon prompted families who could afford to buy land to look to the suburbs. A developer named John Lewis Cochran filed a subdivision with the Cook County Recorder of Deeds in 1885, and in so doing took the first step in realising his dream of creating a unique north shore suburb. He named it Edgewater because of its proximity to the Lake, and although it was never incorporated as a town the name is widely recognised. The community gained national prominence when the famous Edgewater Beach Hotel opened in 1916, and until its recent closing, the Edgewater was one of the most prestigious hotels in the nation.

It was around this time that the Lakefront along the north shore became popular as a recreational area. The beaches at Wilson and Clarendon were crowded on sunny summer afternoons with bathers from all over the city.

The name Uptown came about when a merchant named Loren Miller opened a store in 1915 on Broadway near Wilson. He advertised it as the "uptown" store and when other nearby merchants were looking for a name to identify the area and promote the already thriving business district they chose Uptown. In time, the name was used to designate the surrounding neighbourhood as well as the Broadway-Wilson-Lawrence district.

Some famous faces emerged from Uptown during the decade after 1910. Carl Sandburg could be seen leaving his house at 4646 N. Hermitage, and it was not uncommon to see Charlie Chaplin, Gloria Swanson or Ben Turpin strolling the streets of Uptown, since it was in the Essanay Studios on Argyle that the moving picture industry was born. However the climate and sun of California soon lured the movie makers west, where they could shoot pictures outdoors all year long.

In an 1922 newspaper article about the "heart of uptown Chicago" boosters predicted that Wilson Ave would one day rival Michigan Ave for prestige. The Uptown community at that time boasted 11 movie houses, 36 hotels and a row of car dealerships along Broadway, promising to be the great automobile centre of Chicago. The area was considered to be second only to the Loop as an amusement centre.

The new elevated station built in 1925 for the Chicago Rapid Transit Company and the North Shore & Milwaukee electric railroad made transportation to the Uptown entertainment centre even easier.

"A city within a city" is how a reporter for the old Chicagoan newspaper described Wilson Ave in 1927. The street was bustling and lined with movie palaces, banks, department stores, dance halls and delicatessens and the sidewalks were crowded with youngsters and old men sitting on benches.

In the period after World War I another building boom occurred, most significantly in West Rogers Park (or Northtown). By the early 30's transportation improved, and the streets were paved. The Depression checked any further growth on the north side for several years and once new building resumed it was halted again by WW II. Housing was at a premium after the war and many of the single-family dwellings were razed to accommodate apartment buildings for the new young families settling there.

The feeling today about the future of these north side neighbourhoods is an optimistic one. Owner-occupancy is again becoming common, young couples are investing in lod buildings and refurbishing them, and buildings that five or ten years ago were condemned or left to suffer through the years with little or no repair are suddenly getting a face lift.

Chicago has long had the reputation of "being the city that works" and as we watch other cities, smaller in size and population buckle under a multitude of problems—particularly less city services for higher property taxes, it makes sense that Chicagoans are putting their faith back into the city.

How the ICA has worked in Uptown.

The ICA began its work in reformulation of local communities on the west side of Chicago in 1962. Their interest has been focused around how to enable a community to get a hold of vision and what it blocking that vision and create some resolves to deal with the blocks. We have worked in the social and the educational and the life giving arenas. On the west side there is a group of black citizens who are working together to keep their neighbourhood on the move.

This building is the International Centre of the ICA— It is the gift of the Kemper Insurance Company, and was given to us to support the ongoing work of our staff. Our job here is to ~~support the~~ be sensitive to the neighbourhood— we are concerned with consulting, training, and research— we work along side of a small group who have their hopes and dreams of Uptown, many only recently arrived— they are constantly asking what is needed for the future. In 1972 the Uptown Guild was formed— the people who make it up are semi-skilled workers and have a vision of engaging in their community's renewal, and develop a link between agencies with their staff and the local people they know that Uptown is a great place to live and are interested in social improvement like health; There are 4 main elements the Guild takes responsibility for—

1. The Valentines" Day Ball— This is a way of recapturing the heritage all over the state of Illinois. It is held at the Aragon Ballroom. It was initiated to deal with the sense of rootlessness and restlessness which prevails. 500 people came the first year it was held, and 2000 were there last year. There is a working committee of 60 people who help put the Ball together. They contact Block clubs, temples, Churches, they are out to demonstrate that you need not be victim. Praps you might take initiative praps not. They have found the Ball is one way to pull people from across the city of Uptown. It seems like the Agencies cant get together. The ball is a way to remind people that there are plenty of people to care for and how to be positive rather than divisive.
2. Christmas. is a day of festivities and carolling. The city of Chicago has a Christmas parade, people work as a steering committee. The parade goes from the Uptown Theatre down Lawrence to the Christmas Tree and home for lunch carolling on the way. There is something for everyone 500-700 in the Church a couple of hundred in a group could have done it not I could have done it. — Yeah all Aldermen have right — didn't see you went May you
3. Clean -Up. in the spring cant have too many of these! Hull house Block clubs work with Aldermen
4. Festival people working together Edgewater and U.C.C, umbrella care group part of its function is fund raising 6mths work to put it on beforehand so many people have

come forward nominated through groups There has been an upsurge of block clubs in relation to safety and in half way institutions victims of muggings variety of ^{projects} projects around the police department, are very responsive-redistributed last March (last Spring) there were block clubs Kenmore United some people just introduced themselves What can we do? What process do we follow in emergencies? police have been more than helpful-call on community relations officier "anything you need call on me" Officier Sullivan on Lawrence (vagrants) know situation helping link up the services something already here in the community (peopl (dont know their services to reach the people.

Future of Uptown.

You can see what might happen-international racial redevelopment going on Housing for large families Mid/low income Housing bedroom community will continue uprooting but precinct money .?? 900 south side fires displacement redevelopment per se how figure out consensus super developed neighbourhood not only be a poverty pocket/ low income/ high income

low/ middle income flexibility economically a signal community to the world in terms of the future real creativity and dedication we care for this community together that much care.

UPTOWN 5--TOWARDS PRIMAL COMMUNITY

I. Introduction and Context

A. Historic Background

1. Hayday 20's-30's-40's
2. Transition 50-60's
3. Decline 70's
4. New Horizons 80's

B. PCX Envisioned

1. Ecumenical Parish Principals
2. Church as Mission
3. Parish as Locus
4. Global Replicability

C. Baseline Study

1. Demography
2. Cultural
3. Economic
4. Political

D. Uptown 5 Conceived

1. Grids
2. Problemat
3. Objectives
4. Initiating Model

UPTOWN 5--TOWARDS PRIMAL COMMUNITY

II. The Six Year Experiment

A. 1973 - 74

1. Symbolic Beginnings of the Guild
2. Needs Assessed
3. Community Visibility Events
4. LCX Launch

B. 1974 - 75

1. Planning Skills of the Guild
2. Elders Impact
3. Cultural Celebration Events
4. Town Meeting Launch

C. 1975 - 76

1. Effective Operations of the Guild
2. Business Cooperation
3. Annualized Rhythm of Events
4. Special Impact

D. 1976 - 77

1. Community Webbing of the Guild
2. Learnings Objectified
3. Regularized Calendar of Events
4. Special Impact

E. 1977 - 78

1. Catalytic Participation of the Guild
2. Groups Sponsorship
3. Extended Participation in Events
4. Groups Impact

F. 1978 - 79

1. Community Involvement of the Guild
2. Urban Envisioned
3. Quality Enhancement of Events
4. Focused Forums

UPTOWN 5---TOWARDS PRIMAL COMMUNITY

III. Future Implications--The 1980's

A. Uptown for the 80's

1. Investments and Products
2. Recovery Trends
3. 1979 Brief
4. Mini-Consult Plan

B. Primal Community Keystones

1. Seasonal Events
2. Guild Function
3. Participation Methods
4. Imaginal Interchange

C. Every Community Vision

1. Agencies Empowered
2. Weaklinks Reinforced
3. Guild as Servant
4. Awakening as Key

D. Chicago Urban Anticipated

1. International Center
2. Framing Function
3. Campaign Plan
4. Citizens Engaged

The year 1973-74

The year of strategic beginnings. The year of forming the Guild.

There was a depth analysis of the community, discerning the challenges and setting the directions of the experiment. Many events showed a strategic approach to starting up, even to measuring the size of potholes. The Guild was at a very formative stage. The meetings were occasional. There was care at every meeting to get every detail correct, and depth reflection afterwards by the post. The minutes were circulated.

Visible Community Events
Initial Data Analysis - Overall Surveys
The Guild's Symbolic Beginnings
Religious Communities Contact

Visible Community Events. 1973-74 saw the initial events to impact the community. Some of these were visible public occasions and some were awakenment and training events.

A car-part cafe was held on Saturday evening in July, 1974 in the parking lot.

A community day was held in September, with a parade along Sheridan Road.

The first Uptown Community Festival was held in July of 1975. 1,000 people attended. The carpart was emptied of vehicles, and the guests saw seven international musical acts, performed on a flat-bed truck. Seven local restaurants sold food from booths made of lumber and canvas.

In December small groups of children and a few adults went Christmas caroling in each ward.

Two Lens Courses were held: one during the Global Research Assembly, and one in October at a hotel in suburban Chicago. Uptown people attended these

courses, and afterwards three followup meetings were held, leading to the Guild's beginnings in June.

A Local Community Convocation was held attended by 98 local residents; they identified key community issues and described 4 tactics, each having five components.

Initial Data Analysis In the early days widespread surveys were held across the community of Uptown. These surveys included the following

arenas:	Pre-school analysis	July 1973
	Physical services survey	July 9 1973
	Continuing analysis by post, through Qtr II	1973
	Staff PSU on economic development	Jan 11, 12 1974
	Nursing homes in Uptown	Jan '74
	Uptown data book of S '73	
	Uptown 5 Project book	
	Elders' proposal,	Dec 1973

These surveys set a context for the staff Problem solving Units held in January and February 1974 which focussed on the economic and educational arenas.

The Guild's Beginnings In 1973 a series of post-LENS meetings were held from July to October, out of which the Guild was born in Uptown. At the same time rituals for the symbolic life of the Guild were created, which were later refined. Basic Methods training for the Guild was held in March 1974. This was how the Uptown 5 Guild was started.

Religious Communities Contact The initial data collecting regarding the 'state of being' of the 43 various existing religious communities, was done in the forms of a clergy lunch (May '74), galaxy church

field visit and analysis, (July '73- Mar '74), together with a RS-1 (Qtr II, 1974) which provided the initial contact with the religious groups.

The Year 1974-~~74~~ 75

THE YEAR OF ELDERLY IMPACT

The year of laying the foundations of Community Activities and of broad participation in Community activities.

The Year of the Guild Grounded in the Community Programs

There was an intensive thrust on elders; one single grant of \$150,000 (and others), led to the holding of 25 LENS courses for elders. This was addressing ourselves to the largest and most obvious segment of the population. We allowed, or stimulated, participation of leaders, and this participation then brought off the events.

This year we had a focus, after someting around last year.

As well as the elders there was ahousing, and Workdays.

The open-air celebration (in July) was a key sign because the participation showed to all that the community had picked this up, it had gone beyond ourselves.

The Miniparks were done, one in every Ward. This started the other

Houses doing them.

Strategic Elders' Impact
Community Work days
Embodying Training through Planning
Community Impact through Celebrative Events
Town Meeting
Work with Local Churches

Community Impact through Celebrative Events During this year the full program of community celebrative events was established by starting two more, continuing two held in 1973-74, and beginning the "Voice"

The first Valentine Day Ball for elders was held in the Aragon Ballroom on February 14, 1974. The loneliness of the elders and handicapped people was replaced by companionship and joy. (Community cleanups are described in a separate paragraph) Christmas carolling was held again in December, . . . ?? followed by a celebration at the Peoples' Church. ??

The second community Festival was held in June, . . .

The first copy of

The "Voice of Uptown" was ~~first~~ produced in March 1975, with local news and describing the engagement of Uptown Guilders. Issued monthly, it was distributed to every Household. The costs were borne primarily by the Institute though income was received from local advertisers. This publication came to be the transparency in describing the engagement of the Uptown Guilders.

Community Work-days Another signal event was launched in /April 1975, initiated by the miracle planning sessions in January 1975, and followed by work-days in all the wards in June 1975. Mini-parks were made in each ward. Workdays continue to enable the whole community of Uptown to work together.

Strategic Elders Impact A specific emphasis was taken with the elders in this year. By their participation and wisdom. The first Valentine Ball was held in February, together with 25 LENS courasses, Elders' luncheons, and staff luncheons for those working with elders. Financial support was \$150,000 from and \$1,500 from the Continental Bank for work with the community's elders. On the one hand the work ~~with the elders~~ of the elders was to provide the possibility of the elders identification with Uptown, and on the other was to ~~engage~~ ^{engage} them in concrete community events.

Embodiment Training through Planning The year began with the first Victory celebration as well as the transition to the Guild, followed by intensive regular training in the form of planning, focussing on the Primal Community Consult, which initiated the Housing PSU as one aspect of comprehensive integrated ~~community~~ re-development.

A Town Meeting was held in Uptown 5 in October 1974 with ___ participants.
(~~CC~~ - was this the Kemper City TM?? - If so, no place in this document??)

Work with the Local Churches Was continued with a clergy luncheon which met a few times in Fall and Winter 1974. One RS-1 (the second in Uptown) was held in Qtr IV of 1975 (April or May). After this time, the formal relationships were at a low level between the Institute & Guild, and the congregations of the local church in Uptown.

The Year 1975-76

Creative Opportunities and Participation

The Guild's Effectivity
Elders' Activities
Community Annual Celebrations
Miracle Events
Businessmens' Cooperation
Intensive Impact

The Guild's Effectivity. In the year the Guild's effectivity was carried out through creating the Guilders' Covenant, publishing the list of Guilders' rituals, making current the data on Uptown, designing the weekly format for Quarter Iv, and holding the Second Uptown Guild Council in September of 1975.

Elders' Activities. The second arena for this year was that of the Elders' activities which included the holding of the Second Valentine Ball, the

initiation of the Elders' Node, and the organization of the Elders' Home Data Book. In September 1975 a report by the elders was made as the Guild.

on participation in the Educational Program. Reports & analysis were published in (1) All the Elders of Uptown (2) Elders' Homes Party Book (3) index of Elders' Services (38 items)

Community Annual Celebrations included Christmas Caroling, the '76 Valentine Ball, the 1976 Summer Festival, and the December Uptown Five Congress, as well as the regular monthly production of The Voice.

Miracle Events. Included in this were three Clean-Up and Plant-Up Days--in April, May and June of 1976, a sodding project in June, 1976, a Ward Miracle Day November 1975 when five playlots and mini-parks were created with in-kind materials

Businessmens' Cooperation occurred through the establishment of the Argyle Improvement Association, in which at least 10 stores were painted, as well as benches and planters. Trees were also planted on that day, and streets were cleaned--all this was done with the help of the businessmen of the community. A Businessmens' Guild was formed, and met from October to December in 1975. During Aug 1975 they created a framing list of all businesses and leadership in Uptown

Intensive Impact, was carried out through holding a Town Meeting at McCormick Boys' Club, a LENS course, an Open House, a Hello Neighbors Day and a Clergy Collegiums were held through 1975 to November 1976.

Christmas Carolling was held in each ward of Uptown 5. Carollers went along sidewalks into elders' homes and the business district including the lobby of the Uptown National Bank. The Valentine Ball for elders was held again. The Festival for 1976 was coordinated by Richard Keiser, a Guild member.

Environmental Improvement Events / (Miracle Events) / were a major emphasis this year. In November five small parcels of land, (one in each Ward), were cleared, cleaned and planted as "mini-parks". The intention was to dramatize the possibility of space care and improvement. Clean-up and Plant-up Days were held in each ward in the spring. Grass sod was obtained and sold for 70¢ per yard to .. residents. In May a Plant-up day put in flowers.

THE YEAR 1976-77

The year of webbing the community guild. The Guild was called upon to coordinate the summer's festivities of rallies, parties, a parade and a festival. As Fall approached, their work became more intense as they planned the Evanston Town Meeting event, the Symbol Impact Day, Christmas Caroling, plus beginning preparation for the Valentine's Ball. Winter found them focussing on the Ball, but also including creating future plans. Spring was the most full, with 31 organizations on the Steering Committee to plan Beautification, a convention booth, and sending two Guilders to the Global Academy. Meanwhile the Voice was printed.

MAINTAINING COMMUNITY EVENTS
GUILD MATURATION
SPECIAL IMPACT EVENTS
EVANSTON TOWN MEETING
OBJECTIFYING THE LEARNINGS

Maintaining Community Events appeared to be the major thrust of the year, beginning with the Christmas Caroling Evening on December 17 with 200 gathered, and 150 of those who walked to five wards to sing Christmas songs. That was followed by the Valentine's Ball in February then Beautification Day on May 14 (preceded by planning done by the Steering Committee) The year ended with a Festival on June 30. Throughout that year The Voice continued to be published and distributed throughout the community.

Guild Maturation. Evidences of the maturation of the Guild can be reviewed by recalling three major events: two in the fall and one in the summer at the end of the program year. The first took place on August 31 in which the group held a planning workshop, in which they reviewed their past year and produced a 21 point plan that emerged from their accomplishments and ensuing issues. Then on the 12 of October they did more concrete planning, and decided to initiate 20 programs which were published on a timeline. Their victory celebration took place at the end of the year, in July of 1977.

Special Impact Events also took place during that year. One unique forum, called a "Walkabout Forum" involved Uptown residents visiting homes in the community, and talking with local citizens about the needs of the community, to discern the citizen's concerns. Another special day was called "Symbol Impact Day" in which 5,000 badges and 1,400 symbols were distributed in one day. At this event they received gifts of \$350 plus a donation of cups for refreshments. Both of these events took place in the Fourth Quarter, 1977.

The Evanston Town Meeting was a highlight of the year. Twenty persons from the Community attended the Town Meeting, which for the residents was also a training event in which they saw themselves learning how to help lead in Town Meetings. After the affair they returned to Uptown for a reflective conversation on their day. This event took place in the fall of the program year.

Objectifying the Learnings was an important part of the year; a report was made in December of 1976 in which they reflected on the Symbol Impact Day. This was followed by an evaluation of the February Valentine's Ball. Of more magnitude was a report on the entire year of 1976-77, called The Primal Community Experiment Report, in which objective data, breaklooses, trends, and possibilities were printed in a document that was contained in three plus pages.

The Year 1977 78

Impact Towards Participation

Local Groups Impact
Guild Continuation
Community Events by Extending Responsibility
Other Groups Sponsored Events

Local Groups Impact. During this year in emphasis was made in impacting the local groups, such as the youth through the Community Youth Forum in December, 1977 and the Guardians' Luncheon on March 23, 1978.

Guild Continuation. This was carried on through the regular Voice publication and distribution, the Victory Celebration in July of 1978, participation in the Fourth Valentine's Ball, a trip to Fifth City, and by holding weekly Guild Meetings.

Community Events by Extending Responsibility. This was carried on by a number of activities which were acted out this year through Community Events. A steering Committee report on the methods used at their meetings was published, a Valentine's Ball report was made, and the Department of Human Services decided to sponsor the Northside Festival in July of 1977.

Other Groups Sponsored Events. Two events that may be called major events were the Foot Patrol on Argyle Walk in June, 1978, and the Seventh Easter Service which was held at the Lake on Foster Beach in March, 1976.

The Year 1978-79

More Involvement in Community Concerns

Weekly Guild Meetings
Improved Participation in Community Events
Special Interest Forums

Weekly Guild Meetings were held throughout the year, with yearly planning that took place in September, 1978.

Improved Participation in Community Events happened through the holding of the Fifth Valentine's Ball, through the seasonal celebration on December 16, 1978, the Edgewater-Uptown International Festival, and the continuation of the distribution of The Voice throughout Uptown Five.

Special Interest Forums. A major effort was made in the holding of a Block Club Town Meeting, an Elders' Town Meeting, a Community Youth Forum at the Boys Club, and a Global Womens' Forum at the International Training Center in December of 1978.