

Nocturnal Tuitions

A Chicago Guide to the 35 most interesting adult education courses

by Grant Pick

Illustrations by Ted Carr

William Rainey Harper, the first president of the University of Chicago and an early force behind adult education in this country, was a dour man.

Even at age 27, he once told members of an adult Hebrew class, "You are neither to eat, drink, nor sleep. You will recite three times a day, six days a week. Study nothing but Hebrew. Go to no side interest. Begin with the rising of the sun and stop with the chimes Saturday night." Moreover, Harper's

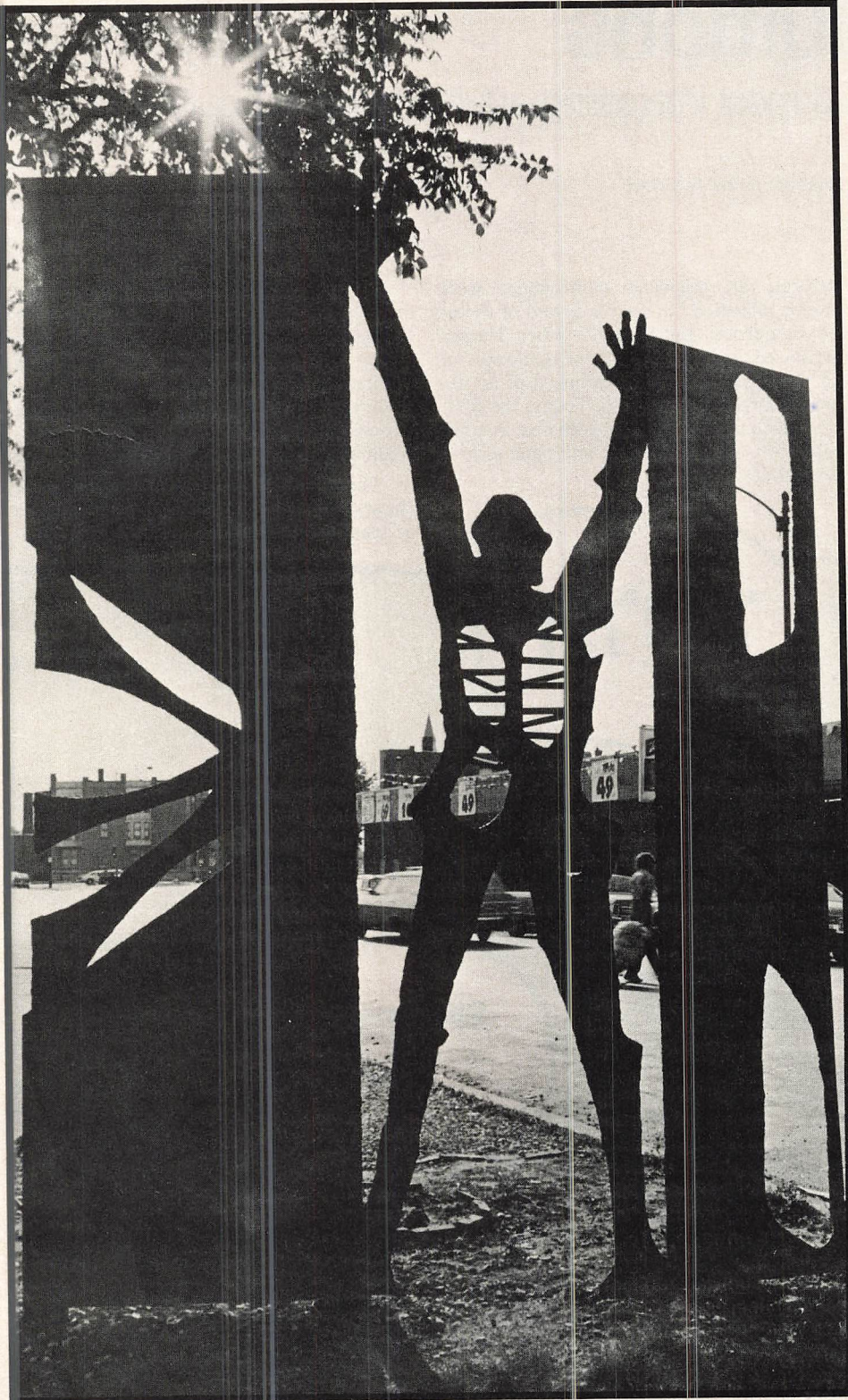
lectures, an associate commented, were always delivered "in a style devoid of rhetoric, eloquence, and humor." When Harper organized the University of Chicago in 1890, he insisted on the inclusion of an extension division for adults. Today, the division and a wide and growing interest in adult education—if not his stoic approach to it—flourishes.

Some schools with adult programs, like the U of C Extension, Oakton Community College, and Central YMCA's Learning for Living division, specialize in non-credit curricula at low cost. Others, such as Northwestern and Columbia College, though basically for-credit schools, encourage non-credit students to enroll, but prices are stiff.

There is equal variety in the kinds of classes offered: U of C Extension offers a no-credit, three-hour-a-week, two-year pro-



Richard Younker



holding the seminary building and the preschool.

The Fifth City Commercial Corporation was established to construct the recently completed \$750,000 shopping center, financed through National Boulevard Bank. It is located near the community center and the Iron Man statue at the juncture of Homan, Fifth, and Jackson.

The shopping center, the first major commercial construction in the neighborhood since the 1968 riots, houses black-owned businesses: a supermarket, a fast food restaurant, a dry cleaner, a laundromat, and a drive-in currency exchange.

The Fifth City Citizens Redevelopment Corporation covers the Pack I and Pack II housing projects.

Fifth City Men's Service Club Inc. is an organization of black men. Its major program is a safe streets project, organized by the Fifth City Businessmen's Association, a branch of the corporation.

Members of the businessmen's association trade off on four-hour night shifts, patrolling Fifth City streets in six cars outfitted with citizen's band radios. The project uses "window watchers" to phone in suspicious noises or actions to a 24-hour hotline, staffed by Fifth City personnel. A mobile unit goes to the scene of a disturbance. If it is serious, the mobile unit will ask the hotline to notify police.

"I'm very enthusiastic about the safe streets program," says Sergeant Hamp McMikel of the Fillmore police district, where Fifth City is located. The district at one time had the highest crime rate in the city. It now ranks eighth or ninth.

According to Fillmore District Commander Robert Williams, total reported crime in the district decreased by 19 percent from 1974 to 1975. So far this year, crime has decreased by 8.2 percent from the 1975 level.

Williams credits the Fifth City redevelopment project with helping in the decrease.

"They have had quite an effect," he said. "They have gotten people interested and aware and alert. The area is stabilizing."

McMikel said drugs are still a serious problem in the district, and prostitution, centered in two hotels in the Fifth City area, has

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Whites and blacks have 'mutual respect at a distance'

tions between the fire department and the health department. The health department wants clean, clear glass controlling air circulation. The fire department wants total exit and entrance access. But if you don't put screens on the windows, they get broken."

"In the preschool, we take care of children so that their parents can go to work and to school. But the suburbanites have made up all the rules," Mr. Walters added. "One teacher for every four kids is state law, to simulate home care. The rule is based on the mother in the suburbs who wants her kids to get the same care as in the home."

"In the inner city, we have worked on the ratio of one to twelve through group activity. The kids learn socializing, and we don't focus on individualism, because they don't live in an individual world. It's a close, tight, compact inner city with gang structures."

The relationship between the ICA workers and black residents could be described as mutual respect at a distance.

ICA workers in Fifth City number 40 adults. Half work in outside jobs and support the rest, who work in redevelopment. Government funds and private donations to the organization go into programs. They live in the old seminary building, and their children go to nearby schools. Their loyalties are to worldwide redevelopment. They don't consider themselves true West Side residents.

"I may be here another four years, or I may be halfway around the world," said Roy Stansbury. "You love the piece of turf that you live in. You work with the neighborhoods to help them rebuild. But once the job is done, you do it with another community."

"The black people here don't want relationships that come with buddy-buddy liberalism," he said. "What the people authentically realize is that you're serious about helping to change, and not here to take over."

George Walters says: "We learn to honor the community and be an objective presence that creates a tension and allows the community to look beyond itself and break loose in new kinds of activity. We

want to be open to the community's demand upon us."

Blacks working in Fifth City programs say this:

Ruth Carter, of the preschool: "Whatever happens in the community is because we allow it to happen, not because of someone else like the Institute doing it. There's nothing going on that we couldn't stop if we decided to, because it's our community."

Peggy Davis, the 29-year-old program coordinator: "It's like sitting down at a meeting, and then hearing them [the ICA workers] talk, and you say, 'That's stupid!' And then they'd say, 'How would you do it?' And I'd say, 'Blankety-blank.' And then they say, 'Okay, that's how we'll do it.'"

George MacNeal, a former member of the Pee Wee Vice Lords gang, and now secretary of the organization: "Mostly, people doing the nitty gritty are community people. The ICA are trainers; they work close with us. They're consultants. That's their major role. The process of getting collective wisdom is mostly facilitated by the ICA. It's to find out how you feel and how your neighbors feel. Then you get it out and know how to deal with it."

Florizell Foy, 26, says: "We have some problems, but they are individual problems, based on individual understandings between the black mentality and the white lifestyle. But the structure of the ICA is cool. They do a lot of the official work; they deal with HUD and HEW. They're able to do miracles, because these organizations will listen to their story quicker than if I stepped up."

Blacks in other West Side organizations sometimes are suspicious of the ICA in Fifth City. Their concern centers on two facts: that the project was originated by a group of white outsiders, and that Fifth City is so small geographically it may not have any measurable effect on the West Side as a whole.

Nancy Jefferson is the black director of the Midwest Community Council, a block club-based social service agency that has served the West Side since 1946. Ms. Jefferson calls Fifth City "highly sophisticated."

"We've always known Fifth City has had the ability to do development," she says. "The development is good. They have some of the best 'rehab' housing in the country. But I'm not sure the development is really for the black residents. I've not had the good feeling that what's being done is being done for the community. It's a gut feeling. But

that doesn't mean that what they're doing isn't good.

"When a big entourage (the ICA) comes in to develop, I start wondering why weren't the black people able to give the leadership," she says. "Well, I can guess why. We don't have the sophistication to do the planning."

Dr. Bobby Wright of the Garfield Park Comprehensive Community Health Center says the West Side's problems are so huge that he's not sure Fifth City will make any difference.

"One thing about the West Side is that there's so much to be done," Dr. Wright says. "I think that what they've [Fifth City] done has not had that great an impact. You can't have little pockets of redevelopment. It's simply a drop in the bucket."

ICA workers chuckle when they're asked if the project is sophisticated. "We've done everything from ignorance," Roy Stansbury says.

Structurally, the Fifth City redevelopment project is divided into five corporations. Each corporation has a mix of community residents and ICA workers on its board.

The Fifth City Reformulation Corporation handles social programs. The "Jets" program for grade school-age children provides after-school activities as an alternative to play in the streets. The Young Adult League, for youths 13 to 21, aims at the street gang age group with recreational projects, vocational training, and youth leadership training. This summer, Mayor Daley's Summer Youth Work Program through Model Cities has funded YAL members to work in the Fifth City urban gardening project.

The Reformulation Corporation also administers the Fifth City Community Center, at 3350 West Jackson, a meeting place for Fifth City programs.

The Fifth City Health Outpost, a neighborhood health center affiliated with Cook County Hospital, is located in the community center. It employs one physician, one nurse, a lab technician, and a receptionist. It serves 15 to 20 patients a day and charges an \$8 maximum fee, including prescription drugs.

Chicago House Inc. is the corporation

'What!' He would say, 'Please may I do this, please may I do that.' This was new."

The Fifth City preschool has a "wonderful program; they are wonderful people," says Margorie Branch, principal of Leif Ericson elementary school, where many preschool graduates enter for kindergarten. "We work closely together. The staff comes in and asks how they can better prepare their children for kindergarten."

"Oh, yes, the preschool does have an effect, you can see it," she adds. "The children have many more skills. Many of the children can spell their name, they know their telephone number and their address. That is unusual, in the inner city."

One of the ways adults are exposed to "imaginal" education is through community meetings. One recent Sunday afternoon meeting at the Fifth City Community Center was called to discuss new community programs.

William Glover, a local black contractor active in Fifth City programs who has lived in the community for 20 years, served as master of ceremonies. Mr. Glover, a solid-looking, expansive man in his fifties, circulated among the black residents, sticking out his hand, saying, "Hello, my name is Glover, it's a pleasure to see you."

He approached the black men, saying, "It takes men like you to help make this a decent and livable place. We want you to put your piece in here. I'm so happy to see men here so we can get together and decide what we want to do here."

When the meeting got down to business, Mr. Glover stood at the front of the room, and addressed the 80 people: "Welcome to Fifth City. This is the Fifth City community house, your community house in your community. It's you who are going to be making these decisions in Fifth City."

Glover kicked off the meeting by asking everyone, the black men and women, the black teen-agers, the white ICA workers, to sing.

And they all sang:

Chicago is a wonderful place,
the West Side's where we live;
Chicago is a wonderful place,
the West Side's where we live.

So sing all you people, life is here to love;
So sing all you people, life is here to live.

"I've been here nearly 20 years. And I've seen some changes. Many changes, many changes," Glover announced. "It's the to-

getherness of people striving to do so much for mankind all over the world. Fifth City is a great place to be alive. Now repeat that after me."

The group said, weakly, "Fifth City is a great place to be alive."

"Say it again, say it again," Glover urged. He raised his arms, as if directing a choir.

"Fifth City is a great place to be alive." They said it over and over, louder, until the last word, "alive," was a shout.

"That's better," Glover crooned. "Now you're gettin' down to the nitty gritty. Fifth City has come alive—through you, through me, through all of us."

Is imaginal education brainwashing? ICA workers say they teach a neutral method, a technique, through which residents can project their own hopes and plans for the future.

"It's infinitely possible to help people in the methods of solving problems, but the content is up to them," says Joe Pierce. "All education is brainwashing. We're after a person assuming the responsibility for his own brainwashing."

Fifth City emphasizes personal redevelopment first, then physical redevelopment.

"We are different from other community redevelopments in that we don't ever protest politically," said George Walters, the 36-year-old ICA director at Fifth City. "We've never found that it does any good. It does not resolve the fact that the community needs to be rebuilt. It's all that Jesse Jackson is saying now. It's an illusion to say, 'If I just yell, it will help.'"

Roy Stansbury put it another way: "If the streets are dirty, you don't go in to the authorities and say, 'Goddamn it, you haven't swept the streets in a month.' You go out and sweep the streets yourself, and then you go in and say, 'We could use a little help.'"

"Persistence is 90 percent of our method," Mr. Walters likes to say.

That method is illustrated by Fifth City's efforts to complete its second housing project, Pack II, in negotiations with the US Department of Housing and Urban Development and one of HUD's agencies, the Federal Housing Administration.

The first housing project, Pack I, consists of seven renovated brick buildings with three- and four-bedroom apartments in scattered locations. The \$1.8 million project, financed through the FHA, was completed in 1972.

Pack I is unusual because it is managed by its community sponsor, the Fifth City Housing Board, mainly composed of community residents.

Pack I has 99 percent occupancy. Rents range from \$130 to \$250, with an 85 to 90 percent collection rate.

Pack II, five buildings of 58 units, a \$1.4 million FHA project, went into default in January 1975 when the contractor ran out of money and stopped work on the project. At that point the mortgage banker, serving as the interim financier between the FHA and Fifth City, backed out. The buildings were vandalized and housing materials were stolen.

"We were at the point of losing the project," said Roy Stansbury. "HUD has been in a bad position. They have had disastrous experience with their projects."

Nearly fanatical persistence and the willingness to draw up an alternative plan eventually put the project back on its feet.

Walters said, "We would have gone and finished these buildings ourselves; we would have gone to the United Nations."

The ICA found another contractor to complete the project, but was unable to find an interim mortgagor.

"We worked out a deal with HUD," Mr. Stansbury said. "HUD agreed to be the direct financier of the project. It's unusual, because it puts HUD on the line."

Pack II is scheduled for completion in September. Plans for Pack III call for 20 new single-family houses in scattered locations.

When the original white workers moved to the West Side, they realized what seems like another simple truth now: that the inner city is not a suburb, that it has structures and values that are not suburban.

Joe Pierce says, "We were just a bunch of suburbanite bastards."

"You can't take the criteria and mindset of the suburbs and apply it to the inner city," said George Walters. "The structures that sustain the suburbs don't exist here."

"For example, at the preschool, we fight an endless battle with broken windows. Breaking a window at fifty yards is considered a talent for inner city kids," he said. "We waged a battle with rules and regula-

'Persistence' put the housing project back on its feet

teen-agers, work-study programs, and trips out of the inner city for all ages.

The 1968 riots after the assassination of Dr. Martin Luther King, Jr., were a low point for the redevelopment project. But the groundwork by the white workers paid off. With fires and rioting surrounding them, they were forced to take refuge in the basement of Bethany Hospital, across the street from the seminary.

"We were all afraid, both blacks and whites. Everywhere you looked was fire," says a white ICA worker. "When we walked to the hospital, the blacks in the neighborhood formed lines on either side to protect us."

ICA plans to organize 24 more demonstration projects, besides Fifth City and the other seven, by the end of the year.

The Ecumenical Institute—ICA's parent organization—is now headquartered in the old Kemper Insurance building in Uptown. It is a nondenominational training center for church-affiliated groups. It offers classes in philosophy and social problems to clergy and laymen, "to spread the mission of the church to the world," says an ICA worker. An estimated 1,000 to 1,500 full-time workers for the Ecumenical Institute are located in offices around the world.

The ICA's aim is "global redevelopment," devoid of church-related preaching. ICA workers say they are not out to spread the word of God, but to help solve social problems through redevelopment projects.

Joe Pierce says the explosion of ICA-sponsored social demonstrations around the world takes the original family members by surprise.

"I'm infinitely happy with what's emerging. A series of tools developed out of the experience," he said. "It enables us to share what it is like to die, and then say, 'Well, hell, you can be alive.' It's a genuine authenticity with who you are."

It's a typical morning at the Fifth City preschool. Two- and three-year-olds swarm over an indoor play area. They all wear bright red clothing: red jeans, red tennish shoes, red tee-shirts, red hair-ribbons.

"The red is for the blood that was spilled in building Fifth City," explains one black teacher. "The staff wears red and black. Red for the blood, black for our blackness."

It is time for the morning wash-up. Everyone heads for a washroom, and a knee-high brown child grabs my hand. She has five pigtailed curls on her curly head, and she chuckles as she matches my walk. We troop into the bathroom, boys and girls. They take turns washing their hands.

In the commotion, the teacher, Gladys, says, "Shall we sing a song for the lady?"

They line up in front of a radiator in the bathroom, and they bang on it in time to:

When Iron Men go marching in, when Iron Men go marching in,
When Iron Men go marching in, There'll be a new day tomorrow,
when Iron Men go marching in. . . .

When a four-year-old at the Fifth City preschool tells you he is an "Iron Man," he is stating a serious fact. He is also demonstrating the power of symbols.

Symbols abound in Fifth City—symbols of self-worth, pride and hope. The name is the symbol for an imaginary fifth city, apart from the four sociogeographic cities composing an urban area: downtown, inner city, neighborhoods, and suburbs.

One worker says, "There is no wall around Fifth City, but it represents a decision, the decision to rebuild the community."

Songs and rituals arose around the Fifth City name. The primary symbol is the Iron Man, a ten-foot brown angular metal statue of a man, his feet planted wide, his arms raised to the sky. The Iron Man presides over the center of the 40-square block area at the juncture of Fifth Avenue, Homan Avenue, and West Jackson.

Fifth City residents are "Iron Men," from the Old Testament scripture Jeremiah:

This day I make you a fortified city, a pillar of iron, a wall of bronze, to stand fast against the whole land.

The symbol of the Iron Man and an abstract map of the Fifth City geographic area are two symbols that show up frequently on lapel pins, stationery, pamphlets, and community signs.

The symbols are part of what the ICA calls "imaginal education," a barrage of slogans and symbols intended to reverse the victim image in the neighborhood—the "nigger image," as one worker calls it.

At the Fifth City preschool, the most concentrated form of imaginal education is directed by eleven staff members at 90 children from ages two to six.

The school, located in a brightly lighted

former sheet metal shop, was one of the first Fifth City projects, started in 1965. In 1972, the school received a grant from the US Office of Economic Opportunity to demonstrate mass education for preschool children with a higher than normal student-teacher ratio. It is now funded by state grants and private donations. Parents pay a fee of from \$10 to \$40 a month, depending upon their income.

The purposes of the preschool are, first, to free parents so that they can go to work or to school, and, second, to socialize the children through imaginal education.

The preschool's co-director is Ruth Carter, an energetic 39-year-old black woman who has lived in the community for years. Ms. Carter says she teaches black children the reality of ghetto life and then shows them how to deal with it.

"We deal with the real thing: that life is a struggle, that it's not cake and ice cream, that there are things you need to know about, that your mama has to go to work," she said. "We change the attitude from 'I can't do this, I don't know,' to 'I can do this, I do know.'"

The children learn the alphabet, phonics, and elementary mathematics through interaction with teachers and their playmates. For example, they sing, to the tune of Frère Jacques:

One, two, three, four,
One, two, three, four,
Four by four.
Four by four.
We can order chaos.
We can order chaos.
Four by four.

The song helps teach children how to count, and it also tells them they are powerful human beings.

Ms. Carter has taught at the preschool for nine years. After preschool hours, she works on her high school diploma, and she is two credits away from earning it. Most preschool teachers are taking classes in their off-hours. Ms. Carter said she became convinced the school was effective after she enrolled her son in it.

"He came home saying new words, he had table manners, things I hadn't taught him. He was saying words like, 'I need to have a bowel movement.' And I said,

A neighborhood experiment in self-renewal is working in 40 blocks of Garfield Park. And the idea is spreading.

vinced that "society was falling apart, that people were experiencing an immense separation from their lives." The root of the problem, they thought, was that people feel alienated and powerless in a big city. And they thought that racial discrimination against blacks intensified the alienation so that inner city residents felt there was nothing they could do to upgrade their neighborhoods.

In the early 1960s, East Garfield Park was changing radically. Blacks were displacing older immigrant groups of Irish, Jews, Chinese, and Italians. In 1960, 62 percent of the area's population was black. By 1970, blacks numbered 98 percent of the population.

"The West Side was a broad expanse of ghetto, ghetto, ghetto," Mr. Pierce said. "It was a dumping ground for blacks in the South who came up here looking for a livelihood. Then they got enough money to move out and moved to the South Side."

The seven ICA families began door-to-door visits with community residents. They organized coffees and teas and set up community meetings without much success.

"Yes, I was afraid, very much, because I didn't know anything about blacks and white people," Mr. Pierce said. He smiled. "I was from the South, where blacks didn't do anything. I was ignorant. I always thought black people was fine folks; we'll all take care of them."

"We were moving from a nice place, Evanston, into the ghetto. But we just didn't pay any attention to the fear. The attention was on the job. We knew our children would go to school there. Two of my children went to John Marshall High School. Two of my children went to the elementary school down the street. If you live in the community, you have to *live* there."

Here is how one black woman resident remembers her first encounter with the white workers:

"This white woman came to my door, and I said, 'What do you want?'"

"She said, 'We're a group of people just moved in, and we want to do something to help this community.'"

"And I said, 'Why this community? You mean to say you haven't helped us for 300 years, and you want to now?'"

"And she said, 'Well, some people want to help now.'"

"And so I said, 'Well, *how*?' And that was the beginning."

White workers and black residents set up weekly Tuesday night meetings. They filled blackboards with lists of community problems. Slowly, they began to see needs in the community.

"We began to see what people needed, and these were things that were neglected by the people themselves," Mr. Pierce said. He paused, dragged on a cigaret, and narrowed his eyes.

"These people were just living in an illusion, the popular, American, bourgeois illusion," he said. "That is, the idea that if they got enough money, they could get out, run, escape. But the reality was that, culturally and symbolically, they needed to hold together as a community. They needed to make enough money to live in the situation and not get out."

In the early years, the white workers were spurred on by a "vision," as many ICA workers still call it.

The "vision" was of "primal community." Within such a community, and despite the reality of a ghetto, "a person is able to take a new attitude toward it, and then act and change it," Pierce said.

Just how to create a primal community, "a caring community with members responsible for each other," was arrived at by the white workers and black residents with the help of what the ICA calls "corporate consensus."

The method involves listing community problems, reorganizing the problems into categories, figuring out why each category of problem exists, and then reorganizing these "reasons" into categories. Participants then think of possible solutions, and finally, identify specific actions to bring about the solutions.

The ICA has found the method works in any form of community, from small farming communities to urban neighborhoods. The

organization has refined the method to such a degree that it is now selling it to communities around the country in the form of Town Meetings.

For a \$600 fee, ICA workers will come into a community, organize a one-day Town Meeting, and show residents how to engage in the method. At the end of the day, residents have delineated problems within their community, as well as suggestions for practical action.

In the early 1960s on the West Side, housed in the echoing old red-brick seminary, the white workers met weekly with a small group of black residents to discover what makes a "primal community."

The insights came slowly. They decided to limit the geographical area they were working in. "Otherwise everything you do is gobbled up in this great sea. That was our first insight. We drew a little area," Joe Pierce said.

Two other insights followed: "You had to deal with all of the people, all generations—mama, papa, and the children. And then, we saw we had to deal with all of the problems of all of the people at the same time," he said.

The fourth insight is the basis for much of the Fifth City redevelopment work. It stands out in the community. The ICA calls it "the power of symbols."

"People began showing up at our meetings less and less," Mr. Pierce said. "And we realized that the person in the ghetto thinks of himself as an ineffectual human being. He had a victim image. We would say, there's going to be another meeting, and he says to us, 'Up yours, it's dumb to sit around a table and yak.'"

"The solution was this. He had to have symbols that told him that it wasn't true, that he was a worthwhile human being. It's all that 'black is beautiful' means now."

All of these revelations may seem elementary in retrospect. Mr. Pierce says, "After the fact, it all seems so simple."

Early redevelopment efforts were started as the insights came. The group set up a preschool, a health center, high school equivalency classes for adults, after-school programs for grade school students and

by Polly Ullrich

Roy Stansbury strolled on a sunny West Side neighborhood street, observed rows of ancient, quiet brownstone houses, and said, "Hell, these people ain't got a goddamned thing."

Mr. Stansbury is a young, white, slow-spoken worker for an international community redevelopment organization called the Institute of Cultural Affairs. His statement, pungent and indicative of occasional despair, was wrong. And he knew it.

Mr. Stansbury was giving a visitor a tour of Fifth City, a redevelopment project encompassing 40 square blocks and 17,000 residents within East Garfield Park on the Near West Side. In 1968, rioting tore apart the virtually all-black community.

The tour meandered through tree-lined streets—West Jackson, West Adams, South Central Park Boulevard, South St. Louis. Mr. Stansbury chatted with people who watered their tidy lawns, walked their dogs, swept their sidewalks, and relaxed on front stoops.

"You've got to know these people," he said. "It's a good way to stay alive."

Its originators call Fifth City a "human redevelopment project." They say the area, bounded by Madison, Kedzie, the Eisenhower Expressway, and Central Park Boulevard, is a state of mind as well as a physical place.

"It's human redevelopment," says a young black man who lives in the area. "It's to rebuild people, to remake lives, to tell people they can go on. You create life all over again. It's a rekindling of the human spirit."

Fifth City's strategy is to rekindle the human spirit and then to translate that spirit into physical renovation. Mr. Stansbury's tour shows the result of thirteen years of false starts and some mistakes. But it also shows some of what makes a caring community within an urban, alienated world.

Physical improvements are there. A new shopping center, two housing projects of twelve renovated brick buildings, a health outpost of Cook County Hospital, a community center, a preschool in a fixed-up sheet metal shop, and an infant care center are a few of the hard realities of Fifth City.

Start small, conquer the world

All told, redevelopment investments in Fifth City come to nearly \$5 million.

"These people have knowledge of the street; they know what's going on," says Mr. Stansbury. "They just need a catalytic force."

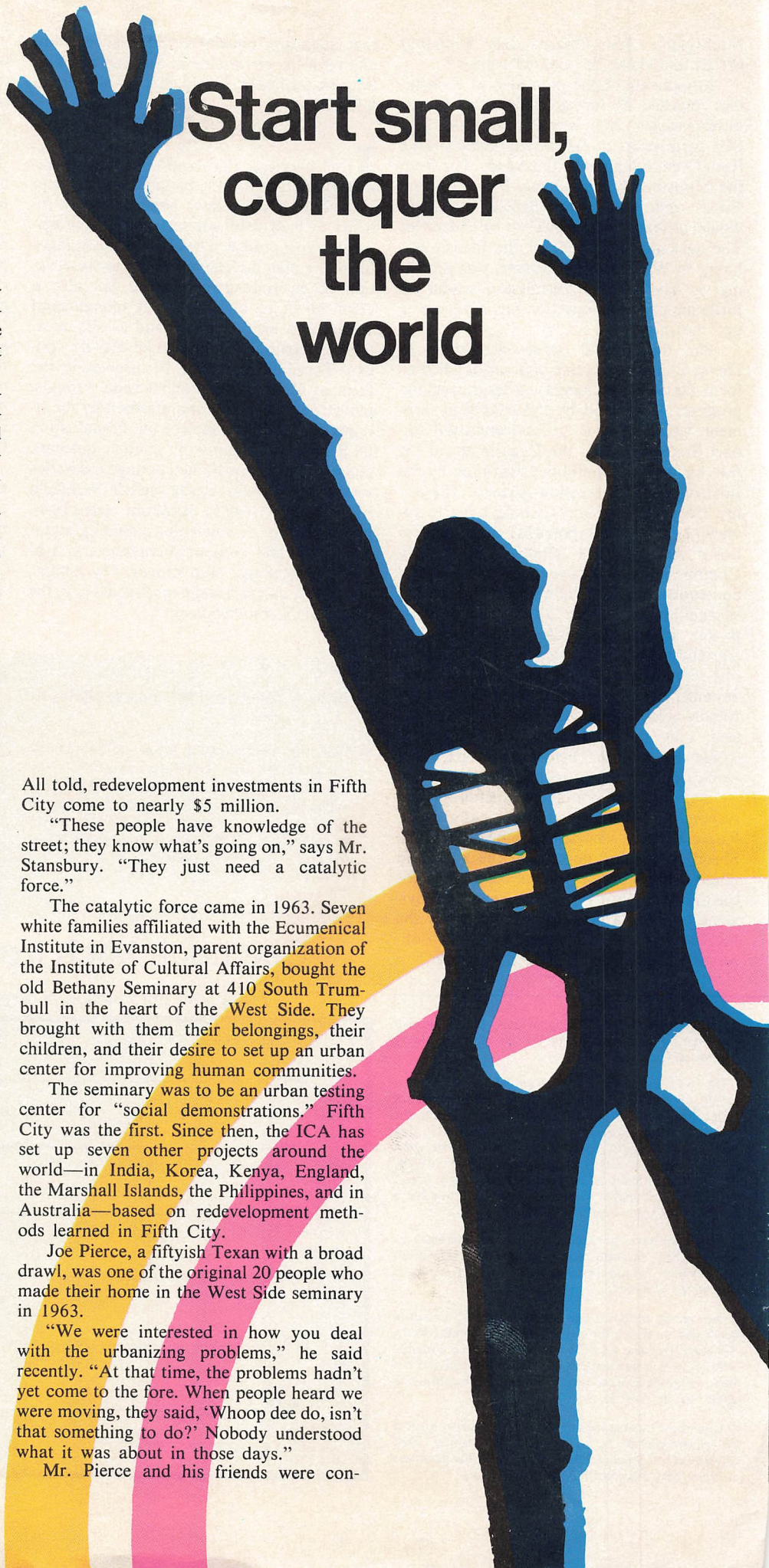
The catalytic force came in 1963. Seven white families affiliated with the Ecumenical Institute in Evanston, parent organization of the Institute of Cultural Affairs, bought the old Bethany Seminary at 410 South Trumbull in the heart of the West Side. They brought with them their belongings, their children, and their desire to set up an urban center for improving human communities.

The seminary was to be an urban testing center for "social demonstrations." Fifth City was the first. Since then, the ICA has set up seven other projects around the world—in India, Korea, Kenya, England, the Marshall Islands, the Philippines, and in Australia—based on redevelopment methods learned in Fifth City.

Joe Pierce, a fiftyish Texan with a broad drawl, was one of the original 20 people who made their home in the West Side seminary in 1963.

"We were interested in how you deal with the urbanizing problems," he said recently. "At that time, the problems hadn't yet come to the fore. When people heard we were moving, they said, 'Whoop dee do, isn't that something to do?' Nobody understood what it was about in those days."

Mr. Pierce and his friends were con-



Michigan's Poly-Chlorinated Biphenyl (PCB) and pesticide-polluted waters.⁸

Proponents of the plan also face obstacles imposed by foreign, federal, and local bureaucracies. Mr. MacDermott has said that permission to export *N. rhombopteryx* from Great Britain would have to come from the Ministry of Agriculture, Fisheries, and Food, and that other British ministries would probably also expect to be consulted. The agricultural attaché at the British embassy in Washington, however, was unwilling to say whether permission would be forthcoming. "The question has never come up," he said.

On the federal level—according to David Comey, executive director of Citizens for a Better Environment—a large stocking program, if handled by the federal government, would call for an Environmental Impact Statement from the Department of the Interior and for careful consideration by the Environmental Protection Agency. The Army Corps of Engineers would have to review the creature's potential as a navigational hazard. The Nuclear Regulatory Commission would have to review the safety consequences of one of the creature's being sucked into the water intake of a nuclear power plant. And the Department of Agriculture would impose the usual quarantine requirements applicable to all imported animals. On a local level, Tony Dean of the Illinois Department of Conservation has said that public hearings and meetings would be required before his department would look at the proposal.

But at least one local institution has responded to the plan with enthusiasm. Roger Klocek, assistant curator of fishes at Shedd Aquarium, hopes that the aquarium might acquire one or more of the animals for the public to observe at close hand. He envisions building a pen around an area of the lake adjacent to the aquarium, with an observation chamber placed underwater, so

that aquarium patrons could see the entire animal in its environment. Such an installation, he estimates, would cost no more than \$200,000.

It is surprising that both the Chicago Association of Commerce and Industry and the office of the mayor have pointedly refused to lend their support and encouragement to this project. The obvious advantages of such a plan include not only the preservation of an endangered species but also a great boost to civic pride, a monumental stimulus to local tourism, and as yet unexplored potential in the area of alewife control. Possibilities present themselves in the form of *N. rhombopteryx* lakeside festivals, picnics, and expeditions sponsored by the Illinois St. Andrews Society (an organization of Scots and persons of Scottish descent), conventions, and affiliated cottage industries which would undoubtedly include Wendella *rhombopteryx* rides, lakefront telescopes, and a variety of souvenirs including statuettes with and without thermometers, ashtrays, hats, flags, coin purses, key chains, postcards, and salt and pepper shakers in the shape of *N. rhombopteryx*.⁹

Mr. Comey has commented, "The only reason Daley's people aren't behind this is that they haven't realized the patronage potential of a full *N. rhombopteryx* program. They could have thousands of workers out on the lake—monitoring, measuring, counting, tagging, and sampling the animals. And nobody would know whether they were actually working or not."

The reasons for the city's reticence on this subject can only be surmised, but it is possible that officials are waiting for a reading of public opinion on the issue. Large animals have not enjoyed good press of late; one has only to think of *Jaws* and an endless stream of fear-mongering science fiction films on local television station WFLD. The popular press has insensitively referred to *N. rhombopteryx* as the "Loch Ness monster," suggesting that it is an object worthy of fear.¹⁰

Fortunately, there are signs that an enlightened and more liberal attitude has penetrated some quarters of the present administrations. Richard Pavia, acting commissioner of water and sewers, has said, "I've never heard of them doing any harm. The fact that they're called monsters has

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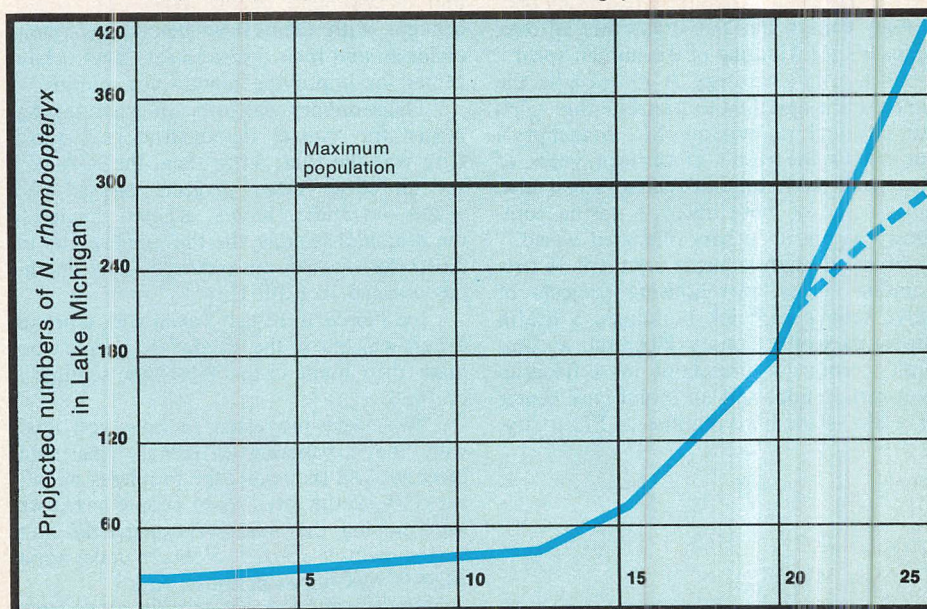
Table 1. Tonnage of fish in Lake Michigan

Data from 1974 creel censuses and from Michigan Department of Natural Resources Fisheries Research Report No. 1813, May 23, 1974, "Estimates of biomass of principal fish species in the Great Lakes (First report)," by G. P. Cooper, R. W. Rybicki, L. Moffitt, M. H. Patriarche, E. H. Brown, Jr., and J. W. Peck.

Species	Tons
Alewives	1,000,000
Lake trout	10,000
Whitefish	25,000
Chubs	7,500
Rainbow/steelhead	3,060
Coho	5,000
Chinook	6,000
Brown trout	1,000
Yellow perch	1,500
Northern pike and muskie	650
Bass	1,500
Other	5,000
Total tonnage	1,066,060

See Loch Mich iron-on: page 148a

Years after introduction of three breeding pairs of *N. rhombopteryx*.



⁶ It did, however, create an opportunity for yet another anagram on *Nessiteras rhombopteryx*—this one, "sexy Montrose Harb. sprite."

⁷ The trout and salmon now in the lake are there as a result of stocking efforts, because the presence of polychlorinated biphenyls (PCBs) and pesticides in the lake have made it nearly impossible for large fish, high on the food chain, to reproduce. It is possible that, since *N. rhombopteryx* eats these fish, it would concentrate PCBs and pesticides in its flesh to such a point that it also would be unable to reproduce. In such a case, a stocking program would be ill fated.

⁸ As yet we have no reading on how *N. rhombopteryx* tastes when smoked, nor whether Mr. Schwartz's organization would consider changing its name to *Nessiteras Unlimited*.

⁹ One recent proposal has called for an *N. rhombopteryx* day on which the city would pour scotch into the Chicago river and let it flow into the lake. In a revised version, which has been well received in unofficial circles, we would drink the scotch and let *N. rhombopteryx* swim up the river to us.

¹⁰ One of the local groups most sensitive to slurs against *N. rhombopteryx* is an organization calling itself Friends of the Loch Mich Monster, with headquarters in Suite 440, 500 North Michigan Avenue.