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# CHICAGO COMMONS

*A Monthly Record of Social Settlement Life and Work.*

Vol. I.

APRIL, 1896.

No. 1.

## CHICAGO COMMONS.

140 North Union Street.

**CHICAGO COMMONS** is a Social Settlement located two doors from the southwest corner of Milwaukee avenue and North Union street.

As explained in the second clause of the Articles of Incorporation of the Chicago Commons Association, filed with the Secretary of the State of Illinois,

"2. The object for which it is formed is to provide a center for a higher civic and social life, to initiate and maintain religious, educational and philanthropic enterprises and to investigate and improve conditions in the industrial districts of Chicago."

**VISITORS**, singly or in groups, are welcome at any time. Milwaukee avenue cable and trolley cars pass the door. The residents make special effort to be at home on *Tuesday* afternoon and evening, which are usually busy and interesting occasions, exemplifying well the more formal and public work of the Settlement.

**RESIDENCE.** — All inquiries with reference to terms and conditions of residence, permanent or temporary, should be addressed to Graham Taylor, Warden.



**CHICAGO COMMONS.**  
VIEW OF THE SETTLEMENT RESIDENCE.

## OUR PURPOSE AND SCOPE.

We cannot better formulate our conception of the purpose and scope of the social settlement than in the words of the initial statement of them published when we entered into residence, verified by every phase of our life and work at the Commons and attested by the approving citations of settlement workers both in England and America:

The purpose and constituency of the Settlement have gradually defined themselves. It consists of a group of Christian people who choose to live where they seem to be needed, for the purpose of *being* all they can be to the people with whom they identify themselves, and for all whose interests they will do what they can. It is as little of an

organization and as much of a personal relationship as it can be made. It seeks to unify and help all other organizations and people in the neighborhood that will make for righteousness and brotherhood. It is not a church, but hopes to be a helper of all the churches. It is not a charity, but expects to aid in the organization and coöperation of all existing charities. It is not an exclusive social circle, but aspires to be a center of the best social life and interests of the people.

It is not a school, but proposes to be a source and agency of educational effort and general culture. It is non-political, yet has begun to be a rallying point and moral force for civic patriotism. It is non-sectarian, but avowedly Christian, and openly coöperative with the churches.

The most subtle temptation of the settlements is gradually and even unconsciously to substitute the easier, impersonal attitude and methods for the harder, personal consecration and service. The elimination of personality from "charity" and philanthropy, as from business, is one of the greatest curses of

the age. It has made much of our industrial life inhuman, and not a little of our charity and philanthropy really such hard and harmful things that the very words have become hateful to those who are occasionally forced to depend upon them, or worse still to accept them as substitutes for social and industrial justice. The settlement movement will lose its motive should it ever be content to become institutionalized, or less than a corporate personality—a ministering body of the Son of Man.

"He who shall introduce into public affairs the principles of primitive Christianity will change the face of the world."—*Dr. Benj. Rush.*

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"NOT WHAT WE GIVE."

"Lo, it is I, be not afraid!  
 In many climes without avail,  
 Thou hast spent thy life for the Holy Grail;  
 Behold it is here—this cup which thou  
 Didst fill at the streamlet for me but now:  
 This crust is my body broken for thee,  
 This water His blood that died on the tree;  
 The Holy Supper is kept, indeed,  
 In whatso we share another's need;  
 Not what we give, but what we share,—  
 For the gift without the giver is bare;  
 Who gives himself with his alms feeds three,  
 Himself, his hungering neighbor, and me."

—From *The Vision of Sir Launfal*,  
 James Russell Lowell.

## Our Neighborhood Life and Work

### THE KINDERGARTEN.

The starting point and basis of the educational effort, and also of the social redemptive work undertaken at Chicago Commons, is in the kindergarten. Its history, which we hope to tell with some detail in a later issue, is one of providential opportunity, of self-sacrifice and earnest devotion on the part of its workers, and of instant and unreserved response on the part of the neighborhood. About seventy little ones are enrolled, and the effect of the effort thus far upon the children and their homes is too obvious to be misunderstood or mistaken. The kindergarten takes advantage of the association with a large household in the work of the children for the house. Almost every day they prepare the vegetables for the Commons table, and as occasion arises they wash dish-cloths, scour pans, polish silverware and render other service in a blessed outgoing of happy and free-hearted helpfulness. In conducting the work of this kindergarten, Miss Bertha Hofer puts into practical effect, both for the children and for the young women who assist her, the principles mastered in the Froebel-Pestalozzi house of Berlin, Germany, of which she is a graduate.

### OUR NEIGHBORHOOD CHURCH.

The relations of the Settlement to the Church are peculiarly close and happy. While the Commons proposes to give all the help it can to all the churches of the neighborhood, its affiliation with one of them is of uniquely reciprocal value. The Tabernacle

Church is five blocks west of us, at the corner of Grand avenue and Morgan st., and is the only English-speaking congregation in the ward. Its pastor and his family have resided at the Commons from the beginning. Most of the residents attend its services. Sixteen of them have belonged to the church, ten are still in membership. One resident is Sunday-school superintendent. Another is the head of the Industrial Schools, the children's Sunday evening service, and church visitation. Another teaches a week-night adult Bible class. Many members of the congregation frequent the Commons, and with the coöperation of the pastor and trustees a children's chorus of 350 voices is in excellent training at the church. So far from being what many suspect the settlements to be—a proposed substitute for the churches—Chicago Commons has no higher aspiration than to help the Church to become more of a social settlement in each community for the social unification, the Christian neighborliness and the spiritual fellowship of all the people in that "righteousness, peace and joy in the Holy Ghost" in which the Kingdom of God consists.

### SANITARY WORK IN THE WARD.

The interest of Chicago Commons in the sanitary conditions of its community is displayed in the fact that the city's ward inspectorship of streets and alleys is located at the Settlement, being held by Herman F. Hegner, a graduate of Chicago Seminary, who finds a social ministry in the practical evangelization of the menacing garbage boxes which line the streets and alleys, and require for their proper cleansing unceasing vigilance. Every day the inspector is required to cover his territory, reporting upon the faithfulness of the garbage contractor and his scavengers, and by tactful precept and counsel, and occasional exemplary firmness, urging the people to cleanliness and care. The result has been such that in the recent wholesale inspection and complaint by the Civic Federation, the Seventeenth ward was one of the few escaping criticism.

In addition to the street and alley inspectorship, five tenement house inspectorships are located with us. These are volunteer officers, and thus far the press of other duties has minimized the activity in this field, but plans are making for a more thorough pushing out along this line, and much it is needed.



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INDUSTRIAL AND ECONOMIC UNION.

No part of the week's activity at the Commons is more far-reaching or attracts wider interest and attention than the meeting held every Tuesday evening in the assembly room by the Industrial and Economic Union. Here, as brothers, individualist, socialist, anarchist, "single taxer," and others, representing every shade of social and economic philosophy, meet for the discussion of the vital issues of the day. Space is not at hand for the extensive description of this work; suffice it to say that the interest and attendance constantly increase, and serious discussion is the rule. Among the recent speakers and topics have been Clarence S. Darrow, on "The Social Outlook;" Dr. C. A. F. Lindorme, on "The Scientific Basis of Equality;" O. A. Bishop, on "Socialism;" Mrs. Catherine Waugh McCulloch, on "Social Purity;" William Howard, president of the Longshoremen's Union, on "Duties of Labor Leaders;" F. M. Wilkes, on "Relation of Socialism to the Single Tax," Stoughton Cooley, on "Proportional Representation," and John Loyd on "The Church and Social Reform." Topics in prospect are "Single Tax in its Relation to Socialism," "Hereditry," "Intermarriage."

CIVIC FEDERATION.

In the year of its existence and activity, the Seventeenth Ward Council of the Civic Federation has more than excused its existence. In many ways the moral tone of the ward shows the effects of its efforts. The chief feature of its history thus far, however, has been its strong influence in the politics of the ward. In the aldermanic election a year ago the Federation, organized as a "citizens' party," came within a scant margin of electing its independent candidate against the machine nominees, and the politicians of at least one party in the ward showed by their readiness to nominate a better man this spring their wholesome fear of the activity of this well organized and determined body of incorruptible citizens.

In the campaign which is at its height as CHICAGO COMMONS goes to press, the Federation, separately organized as a ward branch of the Municipal Voters' League, has indorsed the Republican candidate, Magnus C. Knudson, and is actively in the field to elect him, and to defeat the present alderman, whose official record is, to say the least, unsavory.

THE WOMAN'S CLUB.

The Chicago Commons Woman's Club, although of comparatively recent organization, is already a strong feature of the neighborhood life. The Club meets alternate Monday evenings for discussion and entertainment, and the membership is growing. The Club has heard addresses on important themes; for instance, Mrs. Cook on the proposed Bible reader for the schools, and Miss Wilson on Chicago architecture. The most original and far-reaching action of the Club thus far is a resolution addressed to the Seventeenth Ward Council of the Civic Federation, asking what the Club could best do to fulfill its avowed purpose—to improve and uplift the tone of the neighborhood. This resolution is in the hands of the Federation's municipal committee, and it is expected that some real benefit will accrue through the cooperation of the two bodies.

MUSIC IN THE SETTLEMENT.

Chicago Commons bids fair to become a musical center in its community. In every possible way it is assisting to this end. In the kindergarten the piano is used to accompany games, marches and other exercises, and chords serve for signals in place of the bell of the older school days. Every opportunity is improved of bringing good music into the clubs; sometimes the Italian boys, for instance, will gather solely for an evening of singing. Mrs. Cara Gregg teaches a number of pupils on piano, mandolin and guitar, and by no means insignificant is the impression of the hymns of the daily prayer service, and the vocal and piano music incident to the home life.

The musical expression of the week culminates, however, in the People's Chorus, which meets on Thursday evenings, in the kindergarten rooms, for the study of the best choral music under the direction of Miss Mari Hofer. A concert was given recently with great success, and the chorus increasingly reaches the hearts that long for good music.

OUR POPULAR PROPAGANDA.

The public presentation of the cause for which Chicago Commons stands, in common with most other settlements, is a primary part of its work. The Warden, sometimes

accompanied by one or more of his fellow-residents, has met many large and eagerly inquiring gatherings for this purpose. Since January 1 the story of the settlement motive and movement has been told in many churches, colleges, clubs and social gatherings, in and out of Chicago, as far as Toledo, Ohio, where a course of four lectures was delivered; at the Michigan State Young Men's Christian Association Convention, and in the Protestant Episcopal Cathedral of Cleveland.

Large numbers of men, many from the industrial classes, including some bodies of organized labor, attended these regular or special occasions and participated with employers in freely and frankly discussing the vital interests at issue. One of the most interesting of these gatherings was held under the auspices of the Men's Club of the First Congregational Church of Elgin. The large chapel was filled with a fine body of men from the great shops, who, together with a few of the employing class present, dispassionately and most earnestly discussed the labor movement, the history and present significance of which had been presented. The church that thus mediates and educates is entering upon a new lease of power and service.

In addition to work of this kind, every other opportunity is welcomed to foster the spirit of conciliation. The Sunday afternoon meeting at the Central Y. M. C. A., conducted by the Warden, with the assistance of one of the residents, has this in mind, and "Christian Aspects of Current Issues" is a general topic whose applications to varying themes, representatives of many classes meet there to discuss. Important as is the local and neighborhood phase of our work, we feel that our mission calls us to every place where men are reaching out to attain unto the exemplification of brotherhood.

#### CHICAGO COMMONS ASSOCIATION.

The legal tenure of the little household property of the Commons is provided for, and the acquisition of the title-deed of our residence is invited, by the incorporation, under the Illinois law, of The Chicago Commons Association. The personal and representative character of the trustees is sufficient guarantee of the business management of the funds committed to our care. David Fales, Esq. (Lake Forest), and Prof. H. M. Scott (West Side) represent the Seminary board of directors and faculty; Thomas P. Ballard (Evanston) and Charles H. Hulburd (North

Side) are also members of the City Missionary society's board of directors; John S. Field (Knickerbocker Ice Co.) and J. H. Strong (U. S. Life Insurance Co.) represent Plymouth Church; E. Burritt Smith, Esq. (South Side), is an officer in the University Church, and a prominent legal representative of the Civic Federation; Edward Payson (Oak Park) is treasurer and Graham Taylor (Professor of Christian Sociology, Chicago Theological Seminary) is president of the Association and resident Warden.

#### OUR ASSOCIATE MEMBERSHIP.

The support of Chicago Commons is to come, if at all, from the faith and free will of those who believe enough in what it stands for to sacrifice whatever its service may cost that the residents cannot pay. It has already cost no little faith and sacrifice to stand in the breach financially, while this contributory constituency has been slowly rallying to the support of the work. But our associates in the settlement motive and service are already a widely scattered company of people in all walks of life, in many different denominations, who have become interested in many ways and give many small amounts. Some of them constitute Sunday-school classes, Endeavor societies, men's and women's organizations, social clubs and churches who have taken out memberships in the name of their associations. The contributions are both occasional and regular, the latter being paid in installments, monthly, quarterly and annually. Some of the contributions are given to the specific branches of the work in which the donors are specially interested, e. g., the kindergarten, the industrial training, the Christian work and consolation among the poor and insane at the Cook County Infirmary, the various branches of church work with which the residents cooperate. Upon these associate members we wholly depend for the \$3,500 needed to maintain the work, having no endowments or funds from any other sources whatever. Not half of this sum has yet been guaranteed, the balance of the cost being carried by the Warden's personal note at bank. Every dollar received by voluntary offering saves the time and strength which soliciting costs, to the actual work which needs every resident worker. No membership fee is named; each associate being left free to offer whatever faith and free will prompt.



## SCHOOL OF SOCIAL ECONOMICS.

In the last week of April (27 to May 2, inclusive) is to be held the Spring session of the Chicago Commons School of Social Economics. The sessions will be held in the lower rooms of the Settlement residence. The general topic of the Spring session will be "The Social Function of Education," and a program of rare excellence is preparing, as will be seen in the announcement that the list of speakers will include President George A. Gates, of Iowa College; President H. H. Belfield, of the Chicago Manual Training School; Col. W. L. Parker, of the Cook County Normal school; Professors Albion W. Small and George H. Mead, of Chicago University; Miss Josephine Locke, of the Chicago schools; Miss Amalie Hofer, of the *Kindergarten Magazine*; the Rev. D. M. Fisk, Ph.D., of Toledo, Professor W. B. Chamberlain, of Chicago Theological Seminary; Professor W. L. Tomlins, of Chicago, and others.

Rarely will so brilliant a gathering of educators discuss a more vital matter, and Chicago Commons ought to be a Mecca that week for all who are interested in the subject of education. The summer session of the school, last August, was characterized by an aggregate attendance approximating 1,500, and including teachers, ministers and others who welcomed the privileges of the occasion.

## INTER-SEMINARY ECONOMIC CLUB.

Students from five theological seminaries have welcomed the opportunity offered by the Commons to discuss economic and industrial topics, and twice a month have met in the kindergarten room, organized as the Interseminary Economic Club, to talk over these things with representatives of various interests. The attendance of students has varied from thirty-five to seventy-five, and most interesting and profitable have been such topics as "The Duty of the Community toward Arrested Boys," opened by Mark Crawford, warden of the Bridewell; "Relation of the Minister to Social Purity," by Mrs. Catherine Waugh McCulloch; "What the Community has a Right to Expect of the Church," opened by William Howard, president of the Longshoremen's Union, O. A. Bishop and Dr. C. A. F. Lindorme; "Condition of Some Unorganized Working People," by Mrs. Florence P. Kelley, State factory inspector; "Social Possibilities of the Settlement Movement," by Prof. Graham Taylor and other residents of the Commons.

## COMMONS NOTES.

—There is great need of more games for the boys—especially crokinole, which is unceasingly popular.

—A gift of several framed engravings, by Mrs. E. W. Blatchford, of Oak Park, is appreciated by residents and visitors alike.

—Our daily vesper service is greatly aided and enriched by the Century Company's gift of 60 copies of the *Laudes Domini* hymnal.

—Among our chief needs we count a flag staff and flag, by which, every day, we might give an object lesson in American citizenship and loyalty.

—George M. Basford, of Oak Park, has interesting work ahead for his class of boys in the form of ambulance drill, modeled somewhat after the service on the English railroads.

—Many of our thoughtful visitors remember us after they are at home again, and packages of games and magazines following upon their visit very practically bespeak their interest in our work.

—The beautiful Christmas gift of the Sistine Madonna by the residents of Hull House is an un failing source of delight to us, not only for itself but for its significance of cordiality and fellowship in service.

—A sand pile in the rear yard is one of the things we need, and the children, even the older ones, look forward to the day of its being put there. A couple of good loads would do a great deal in this direction.

—As soon as the weather permits, the kindergartners mean to start a bit of a garden outside. This will perhaps be a beginning for the unbroken summer session of the kindergarten, now out of the question.

—A feature of home administration at the Commons is the volunteer "door service" by the residents, with a view of making the welcome at the threshold a personal one, representing the cordial greeting of the family.

—Friends of the Commons in various directions are promising us flowers in the summer. No one who has not lived amid entire absence of beauty can appreciate what flowers mean in the dingy river wards of Chicago. And we know where to put them to do much good.

# CHICAGO COMMONS.

A Monthly Record of Social Settlement Life and Work, especially in the Industrial Districts of the City of Chicago.

## SUBSCRIPTION PRICE

Twenty-five cents per year. Single copies sent to any address upon application. For larger numbers, special terms may be obtained on application.

## ALL COMMUNICATIONS

Relating to this publication should be addressed to the Editor, JOHN P. GAVIT, Chicago Commons, 140 North Union Street, Chicago, Ill.

VOL. I. CHICAGO, APRIL, 1896. No. 1.

The kindergarten owes much of its outside interest and support to the cordial endorsement and assistance of the *Child Garden* and *Kindergarten Magazine*.

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We extend greetings in advance to the new organ of the Christian Industrial League, *Industrial Life*, shortly to be issued under the editorship of the Rev. A. Lincoln Shear.

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When manual training is in operation with us, the boy question, we expect, will be well nigh settled. Give a boy earnest work to do with his hands or his brain and you need not provide further against mischief-making.

## INTRODUCTORY.

The first number of CHICAGO COMMONS is issued without promise for the future, except in the statement of our desire that it shall be helpful in explaining to those whom it may concern the motive and the progress of social settlements in general, and of Chicago Commons in particular. It is expected to issue in the first week of each month, and to present a view of work for the humanizing and uplifting of social conditions in the "river wards" and other industrial sections of Chicago, as well as in similar districts in other cities. It is our desire to have the paper reach the hands of those having sympathy with their fellow men of every class and condition, and especially those of every person who stands ready to help in the effort toward the betterment of the conditions of our common human life.

Upon this platform we modestly come forth, the friend of every effort making to help men and women and children to be their best

selves. We purpose to avoid controversy and yet reserve the right of comment and criticism upon those things obstructive of or hostile to the principles and purposes for which we stand. We ask the help and encouragement of our friends and the friends of our work, and will try, if not always to command success, yet always to deserve it.

## THE SETTLEMENT NAME.

When in search for the Settlement's name, we groped for weeks after some title which had at its root, if not in its form, that good old English word *common*. For the idea of the sharing of what each has equally with all, and all with each, of what belongs to no one and no class, but to every one of the whole body, is the idea underlying not only this word and its equivalents in many tongues, but the very conception of that community and communion in which society and religion consist, and which constitute the essence of the settlement motive and movement. The baptismal day came, when the name had to be forthcoming, for strangely enough the "printer's devil" himself was at the door demanding it for official announcement in the annual statement of the Sociological department. A friend in need appeared indeed, as we alighted from an elevator on the top floor of a sky-scraper, on the afternoon of the last day of grace. In desperation we suddenly "held him up" with the demand for a name. But he was equal to this, as he had been to many another emergency; for he mused and mulled a moment over our preference for something common, and, as he stepped into the car "going down," said, "Call it Chicago Commons." It was done, and better than that moment knew was the name builded. For its popular lineage was really behind it, woven through English history. As the freemen of the race organized in their early shires, municipalities and guilds, and later on combined to form one body representing the whole people, so the represented people, without any primary distinction of class, came to be known as "the Commons." To this ideal of social democracy, the name adds the suggestion of those few patches of mother earth still unclaimed as private property, which at least afford standing room equally for all, irrespective of pecuniary circumstances or social status.

So we called our household and its homestead "Chicago Commons," in hope that it might be a common center where the masses



and the classes could meet and mingle as men and exchange their social values in something like a "clearing-house" for the commonwealth; where friendship, neighborhood and fellow-citizenship might form the personal bonds of that social unification which alone can save our American democracy from disruption, cloven as it is under the increasing social stress and strain; and where that brotherhood of which we talk and sing may be more practically lived out and inwrought, as it must be if Christianity continues to be a living faith and its churches the people's fellowship.

GRAHAM TAYLOR.

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It would be difficult to overestimate the influence of the settlements in making public opinion in matters relating to industrial disturbances. Particularly has this been the case recently in relation to the strike of the garment workers in Chicago and in the general question of the sweating system. In this matter Hull House has been foremost, calling and through Miss Addams conducting the great anti-sweating meeting of March 8 at Central Music Hall, and making a strong and telling appeal for arbitration in the clothing strike. Miss Addams's address in favor of this arbitration, made before the Central Council of the Civic Federation, March 19, was admirable and fairly settled the question of the standing of the Federation in the matter.

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A welcome addition to our residential and working force comes in the person of Dr. Mary Edna Goble, a graduate of the Illinois Training School for Nurses and of the medical department of the University of Michigan. Dr. Goble will have charge of the tenement house inspection and of the instruction in household sanitation, first aid to the injured, etc. Through her medical skill the Settlement will come into more vital touch with its neighbors in their homes, and into closer co-operation with the Illinois Medical College in the Commons dispensary work for the poor.

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The residents of Chicago Commons have decided upon Tuesday afternoon and evening as the weekly occasion upon which they will make special effort to be at home to their friends. This is not intended to restrict visitation to that day, for interested friends are always welcome, but in order that those com-

ing from a distance may be reasonably assured of finding the residents at home and comparatively at liberty.

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Through the courtesy of N. H. Carpenter, secretary of the Art Institute, in coöperation with Mr. French, the Institute's Director, the residents of the Commons have free access to the exhibitions and lectures at the Institute, a privilege which has been thoroughly availed of and appreciated.

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We mean to regard as "preferred" names upon our mailing list, all settlements, and to send CHICAGO COMMONS as a matter of course to all such. In return, we ask for all reports, and, so far as possible, all printed matter issued by settlements in the course of their regular work.

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Canon Barnett's recent papers in the *Fortnightly Review* and the *Nineteenth Century*, on social settlements, should be familiar to all our readers. Canon Barnett may fairly be called the Moses of the settlement movement, and his utterances on the subject are to be regarded as authoritative.

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The schedule of classes and clubs in the Plymouth Winter Night College gives a good idea of the work which has been going on in the educational department of the settlement. It is now undergoing revision preparatory to the beginning of the new term of the college work.

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Christian Endeavor Societies in parties have been among our recent visitors, including two groups from Evanston and one from the Woodlawn Park Presbyterian Church. Couples and trios of Endeavorers are almost daily callers.

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A four-page leaflet, bearing a picture of our residence, and describing our work somewhat fully, has recently been published, and is on hand in sufficient supply. We will gladly furnish copies to any one upon application.

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"The remedy for social discontent and dynamite bombs is Christianity as taught in the New Testament."—*Prof. R. T. Ely.*

## In the World of Settlements

### THE GREAT SETTLEMENT NEED.

"It has been notable in the English Settlements that it has been possible to find men and women from the more prosperous classes who are willing to give their time and at least two or three years of their life to living among the poor and working for them. In the rush of our materialistic civilization that time does not yet appear to have come in this city. . . . We have been obliged thus far to depend wholly on the student class for resident workers. It is the permanent factor which is most needed for the strong development of our work. Could three or four be found who would live at the Settlement for two years and then carry the interest which had been grounded during their residence, and use the knowledge and apprehension of conditions obtained at that time, we could accomplish the work of a generation."—*Report of University Settlement Society, New York City.*

### THE CHICAGO FEDERATION.

Many Chicago settlement workers were present at the last quarterly meeting of the Federation of Chicago Settlements at the University settlement, March 7. Eight settlements were represented by the total attendance of forty-three, and a most enjoyable and profitable meeting was held.

A tabulation of personal and vital statistics for the use of settlements was adopted to cover these points: Name, nationality, residence, whether owner of home or tenants, occupation, industrial or trade organization, social affiliations (societies or clubs), educational advantages, church or religious affiliation, remarks. A committee was appointed to form a definition of a "Settlement" by which membership in the Federation may be regulated. It was voted that each settlement appoint one representative to act upon a committee for the extension of the musical work.

Much interest was displayed in Miss Julia C. Lathrop's report as chairman of the committee on settlements, of the National Conference of Charities and Corrections, which is to hold its annual session at Grand Rapids, beginning June 9, and including one session or more on the subject of settlements.

A committee to cooperate in arousing interest in the session was appointed, including Dr. Brown, Miss Stowe and Mrs. Helen Campbell.

The secretary was directed to convey the sympathy of the Federation to Percy Alden, of Mansfield House, London, in the loss which the recent fire there brought upon him in the destruction of his personal property and papers.

There was a general discussion of the relation of the Settlements to ward and municipal politics, and a resolution was passed requesting Mr. Rosenthal, a member of the Federation, to accept the nomination which had been tendered him for the office of Alderman in the Seventh Ward.

Miss Jane Addams declined re-election as president of the Federation, and the officers chosen are Graham Taylor, of Chicago Commons, president; Miss Gertrude Barnum, of Hull House, secretary; Mrs. N. E. Sly, of the Northwestern University settlement, treasurer. The next meeting will be held at the Elm street settlement in the latter part of May.

### FIRE AT MANSFIELD HOUSE.

The sympathy of all settlement workers, and also of thousands of other American friends, goes out to the residents of Mansfield House, East London, upon learning of the fire which wrought grievous and irreparable loss there a few weeks ago. The office of Percy Alden, the warden, was completely burned out by the flames, which destroyed, as the Mansfield House magazine reports, "all his books, papers, accounts, address books and a great and growing store of valuable material relating to social movements; in short, all the results of the past ten years' work and more that could be committed to paper, and all the personal possessions that he cared for."

In a personal letter concerning the misfortune, Mr. Alden writes:

Among the lost papers were my American notes and that which I value far more highly, the list of addresses of my many American friends. I shall be very grateful to these friends if they will kindly forward their addresses to me as soon as convenient so that I may be able to replace the destroyed list as completely and as early as possible.

Let every one knowing of Mr. Alden's misfortune rally now to his aid, sending him copies of all printed matter, addresses of American friends and other information likely to be of use in filling the gap caused by the flames. Every aid extended to him is an aid to the Settlement movement and all that it involves.

The purpose of the Gospel is to convert men from sin whether they live in heathendom or Christendom, America or India. Christianity is not apologizing for the sins of this country or any other country. It condemns them all, high and low, small and great.—*Chicago Advance.*



#### A SETTLEMENT BIBLIOGRAPHY.

"Where can I get information about social settlements?" is a question of almost daily repetition in the ears of settlement workers. "Is there no book on the subject? To whom can I write for facts?" In compiling a "Bibliography of College, Social and University Settlements," Miss M. Katherine Jones, Vice-President of the College Settlements Association, has gone far toward satisfactorily answering these queries. This Bibliography is now pretty well known among settlement workers, but many who are interested in the subject of settlements need to know of it, for it is the best, and indeed fairly the only, publication of its kind. All the settlements in the world then known to the compiler are mentioned, with address in each case, and in most instances a bibliography of periodical literature referring to the work. As the Bibliography more thoroughly covers its field it will become even more valuable. The price is 10 cents, and copies may be obtained of the Secretary of the College Settlements Association, Miss Caroline L. Williamson, 3230 Michigan Avenue, Chicago, Ill.

#### DELANCEY STREET'S GOOD REPORT.

The annual report of the University settlement at 26 Delancey street, New York city, is just at hand, and shows a good year's work complete. The report summarizes in a clear tabular form the satisfactory work of the various clubs, classes and other interior agencies, except in reference to the kindergarten and library, which are fully reported.

During the year, the settlement gave material aid in meeting the distressing conditions ensuing upon the great cloak-makers' strike, distributing wisely the funds subscribed for relief, acting with real, earnest friendliness toward the needy, studying the conditions with a scientific eye to discover the inherent cause of the troubles, and aiding as far as seemed possible toward the adjustment of more harmonious relations. An art exhibition in the spring lasted four weeks, and a total attendance is reported of 105,696, one banner day alone scoring over 7,000. A strong part was played in the great battle for municipal reform, the headworker acting as a member of the famous Committee of Seventy. And in general, the University settlement of New York has striven earnestly and in many ways successfully to be the effective civic and moral center about which the people of its

community might rally for social initiative and uplift.

#### UNION SEMINARY SETTLEMENT.

Among the newer settlements reported is the Union Seminary settlement, of New York city, recently established by the "Union Settlement Association," under the auspices of the Seminary Alumni Club. The constitution defines the object of the society to be "the maintenance of settlements in New York city for the assertion and application, in the spirit of Jesus Christ, of the principles of brotherhood along the lines of educational, social, civic, and religious well-being." The settlement has been located at No. 237 East One hundred and Fourth street, in a crowded neighborhood that is poorly supplied with educational, remedial, and religious agencies,

The work of its first few months, summarized by the *Outlook* of February 29, indicates a good grasp already upon the neighborhood. William E. McCord, of the Seminary Senior class, is the head worker.

#### RESIDENTS OF THE COMMONS.

Chicago Commons has thus far been distinct among settlements in the continuous residence of families. At present there are three family groups including five young children. There are in residence eighteen adults, men and women being equally divided. The stability and continuity of the Settlement life and work are secured by the continuous presence of the nucleus of permanent residents centering in the family groups of Professor Graham Taylor, the Rev. B. F. Boller, and John P. Gavit; together with Misses M. Emerett Colman, Bertha Hofer and Ida E. Hegner, and Herman F. Hegner.

Other residents now at the Settlement include: Miss Jessie M. House, Robert E. Todd, the Rev. Morris W. Morse, Andrew Erickson, Mrs. Katharine Lente Stevenson, Miss Alice B. Cogswell.

The following have been in residence for longer or shorter periods; Miss Alice M. Hunt, Jesse Kolmos, the Rev. Philip S. Matzinger, Mrs. C. K. Gregg, Miss Ruby Mertz, H. H. Stutson, Arthur B. Merriam, Clifford Snowden, Thomas Puggard, S. M. Cooper, Dr. and Mrs. F. C. Wellman, Dr. and Mrs. O. T. Robinson, Mr. and Mrs. Max West, Walter Vose Gulick, James Lee Reed, Frederick Tucker.

## Among the Books

### SOCIOLOGICAL READING REFERENCES

Such was the demand made upon us by correspondents all over the county for references to the best reading on Sociological lines, that we issued, more than a year ago, a little bibliography entitled "Books for Beginners in the Study of Christian Sociology and Social Economics." As the edition is exhausted and out of date, we propose to make CHICAGO COMMONS as helpfully valuable as we may to readers, students and field workers, by noting with brief comment the freshest contributions to social science which come from the periodical and book press, and by adding each month a list of references on some specific line of study which will at least afford a working equipment for its pursuit. We invite both inquiries and suggestions regarding helpful titles from our fellow students all over the field.

At the head of the new books should stand Giddings's "Principles of Sociology" (Mac-Millan, New York) by the eminent Columbia University professor who, perhaps, next to Lester F. Ward, is the most original and philosophical of American sociologists. Professor Patten's monograph, on "A Theory of Social Forces," (American Academy of Political and Social Science, Philadelphia,) takes high scientific rank from its very appearance.

More popular but less thorough is Bascom's "Theory of Social Order" (Thos. Y. Crowell, New York). Remarkable gatherings of facts have been made by Tenney in "Triumphs of the Cross" (Baleh Bros., Boston), and Crafts in "Practical Christian Sociology," (Funk & Wagnalls Co.) which, though valuable contributions to the literature, add nothing to the science of Society.

Crawford's "The Brotherhood of Mankind, a Study Towards a Christian Philosophy of History" (T. & T. Clark) is a permanently valuable and very timely addition to the fundamental discussions of Christian sociology.

The relation of the sociological movement to modern missions, especially in foreign lands, is the theme of two courses of lectures recently delivered, one at Princeton, Auburn, and other seminaries, by Rev. Mr. Dennis, author of "Foreign Missions After a Century," the other by President C. D. Hart-rauft, of Hartford Theological Seminary. The first is soon to be published, and it is to be hoped the latter may be added to the series of "Vedder Lectures.

The following valuable references for the study of Social Ethics are suggested by the Rev. D. M. Fisk, Ph. D., of Toledo, Ohio, and give evidence of the increasing emphasis laid by the greatest authorities in ethical science upon societary relationships:

Seth.—A Study of Ethical Principles. JAS. A. SETH. (Scribners.)

Part I, Chap. 3. The Ethics of Personality, p. 193.

Part II, Chap. 2. The Social Life, p. 283.

Mackenzie.—Manual of Ethics. (Clive,) London.

Chap. 9. The Individual and Society, p. 153.

Chap. 10. The Moral Order. Social imperative, etc.

Hyslop.—Elements of Ethics. JAS. H. HYSLOP. (Scribners.)

Chap. 10. Theory of Rights and Duties.

Smyth.—Christian Ethics. NEWMAN SMYTH. (Scribners.)

Part I, Chap. 5. Realization of Christian Ideal, p. 241.

Part II, Chap. 3. Duties Toward Others, p. 371.

Part II, Chap. 4. The Social Problem, p. 441.

Bowne.—The Principles of Ethics. BORDEN P. BOWNE. (Harpers.)

Chap. 10. The Ethics of Society, p. 247.

Dorner.—System of Christian Ethics. J. A. DORNER. (Scrib & Welford.)

Christian Social Love, p. 504.

The Organized World, p. 516.

The State, p. 554.

Martensens.—Christian Ethics. (T. & T. Clark.)

Vol. 3. Social Ethics.

"Talk about the questions of the day: there is but one question, and that is the Gospel. It can and will correct everything needing correction."—*W. E. Gladstone.*

Every ray of sunlight brings a bit of joy into some life. Every smile helps to lighten the burdens of some heart.—*Sel.*



#### SEMINARY DEPARTMENT OF SOCIOLOGY.

As the Commons is related by a personal tie to the Sociological department of Chicago Seminary, the Warden of the one and the professor of the other may be warranted in counting upon the interest of the friends of both in notes from the class-room and its "clinics" on the city-fields.

The department room and alcoves in the library of the seminary are the center of growing interest, not only among the students who are required to do much original research there, but also among many ministers and readers who come there to pursue special lines of investigation.

A course in Biblical Sociology was instituted this year for the first time in this or any other institution, so far as known. It was prescribed the first half of the year, but was elected by almost the entire Junior class the second half. The syllabi of this course will be revised and possibly printed for the students' use next year. An abridged course will be given in several summer schools.

The elective class in Theories of Social Order spent most of the term in the study of socialism and the relation of Christianity to it. Ely's "Socialism and Social Reform" was used as a reference text-book, with collateral readings from Marx, Morris, the Fabian Essays and the more popular socialistic literature. Both in the class-room and at the Tuesday evening economic discussions at the Commons the students met those actively engaged in the Socialistic Labor Party for conference and discussion. An interesting debate was held on the question, "Resolved, that the objections to Socialism outweigh the arguments for it as a scheme for the reorganization of Society."

### Side Light Sketches

THIS record of "The Little Maidens' Meeting," is given here verbatim:

"The Club consisted of only five members: Their names were: Amy Bolten, treasurer, aged eleven; Clara Kirchoff, president, aged nine; Elsie Ryckoff, aged eleven; Rosalie Strehl, aged ten; Belle Phillips, aged eleven. Elsie Ryckoff was the secretary of the club, but because we had so few members, Amy Bolten and Clara Kirchoff do some of the secretary's work. We hope to have more members next year. Belle Phillips had the reason of not staying in our club because she did not like to work on Saturdays and

could not read German well enough. She had her name canceled the end of March. Amy counted the money up and the sum is \$2.60 cts."

APPROPOS of the kindergarten, these letters, received by Miss Hofer, are self-explanatory, and show the reflex action of the work, even at a distance, upon those who assist in it:

My mamma has read me about the poor children's kindergarten in the *Child Garden*, and I send ten cents to help toward it.

ROY GELLATLY.

Enclosed pleased find twenty cents, ten of it earned by a boy of five bringing up wood from the woodhouse, eight steps, to the kitchen, one cent a day; the other ten earned by a three-year-old sister waiting on her invalid mother. They will send more as soon as they earn it. They had saved it for Christmas.

S. S. B.

MANY bright and breezy things come within the notice of the settlement workers, here and elsewhere—so many, in fact, that most of them are forgotten. But now and then an unusually bright or funny saying sticks in mind. For instance, in one of the Italian boys' classes the story of the life of Washington was being told, and the immortal episode of the hatchet and the cherry tree was among the particulars recalled.

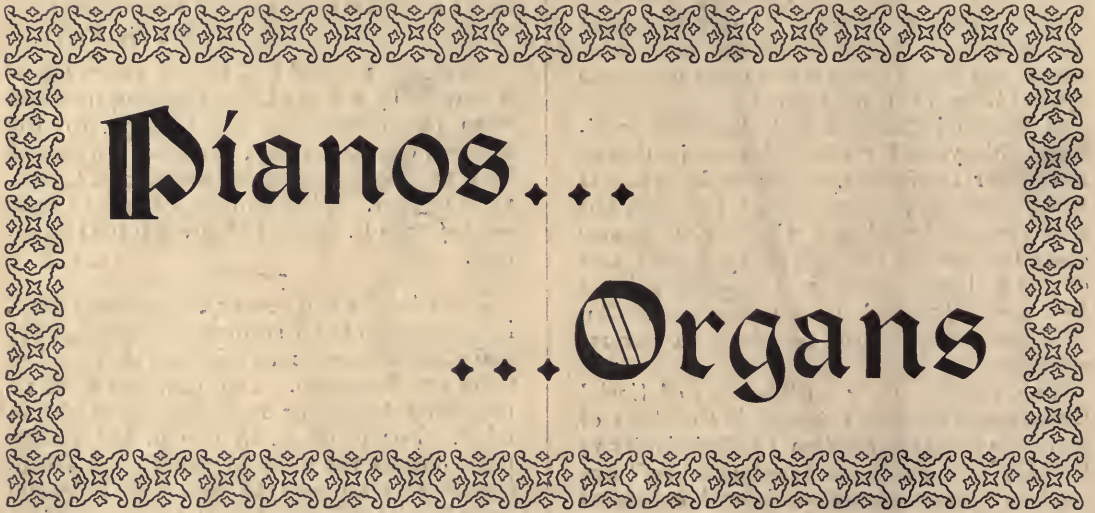
"And what did George's father say to him," asked the teacher, "when he confessed that he had chopped down the tree?"

The frugal mind of one of the boys arose promptly to the emergency, as he replied:

"He say, 'Go pick up the wood.'"

AND speaking of "picking up wood" recalls vividly to the minds of certain of the earlier residents of the Commons some examples of that industry which formerly were the despair of the neighborhood, the street department and the police. Most of the less prominent streets of central Chicago are paved with wooden blocks—sections of round tree trunks, eight inches or so in length. It has been a source of great annoyance in summer days since the street was thus paved to have certain thrifty but less public-spirited persons dig up these blocks in considerable quantities for purposes of fuel. A part of the mission of the Commons, and particularly of its kindergarten, is to instil by example a higher sort of public spirit, and to teach people who do not now appreciate the fact, that the stealing of street pavement is neither public nor private economy.

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# CHICAGO COMMONS

*A Monthly Record of Social Settlement Life and Work.*

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CHICAGO, JULY, 1896.

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## THE SUMMER CAMPAIGN.

Youngsters of the Chicago Commons Kindergarten Upon One of Their Picnic Trips to the Suburban Fields and Woods.

IN ACCORDANCE with the request of many friends, this photograph from the May issue, which is now exhausted, is reprinted with its explanatory paragraph. The picture is a typical one, and the whole story is told in the explanatory headline. The occasion upon which the picture was taken was really the second outing of the spring, for in happy parties they had been once to Union Park, and had feasted with unmitigated delight for an hour upon beauties approximating in their minds those of Heaven. Imagine, then, the ecstasy of a whole day in the orchard of Mr. and Mrs. Belknap's beautiful place at Oak Park! Eighty-seven of these little ones enjoyed thus every hour of the 12th of May, and marked it in memory as a "beginning of days." The kind friends who planned the outing furnished also transportation out and back, and a bountiful lunch in the midday hour, all of which contributed for the little folks a day of untarnished ecstasy. They came home with great armfuls of green weeds, in the effort to perpetuate thus one of the occasions, far too few for these little children of the city, when close to Mother Nature's heart they may drink in the sights and sounds of fairyland, and refresh their hungry souls through communion, such as only children and the childlike can know, with the great unwritten, unrestricted Word of God. For an infinitesimal cost it has been possible thus to do more toward the brightening of these lives than one day's time could do in almost any other way. This has been the

*(Continued on page 11.)*



## FOR 'A THAT!

A prince can mak a belted knight,  
 A marquis, duke and a' that;  
 But an honest man's aboon his might;  
 Gude faith, he mauna fa' that!  
 For a' that, and a' that,  
 Their dignities, and a' that,  
 The pith o' sense and pride o' worth,  
 Are higher ranks than a' that.

Then let us pray that come it may,  
 As come it will for a' that,  
 That sense and worth, o'er a' the earth  
 May bear the gree,<sup>1</sup> and a' that;  
 For a' that, and a' that  
 It's coming yet, for a' that,  
 That man to man, the warid o'er  
 Shall brothers be, for a' that.

—Robert Burns, last two verses of  
 "Honest Poverty."

<sup>1</sup> Bear the gree—be decidedly victor.

## THE SOCIAL PROPAGANDA.

Field Notes of the Western Summer Schools and  
Chautauquas.Eager Audiences in Kansas, Nebraska and Iowa  
Discuss the Progress of Brotherhood—Splendid  
Labor Meeting at Des Moines.

[BY THE WARDEN.]

The growth of social consciousness and culture is nowhere more apparent than in the numerous summer assemblies for popular education. The attendance and attention given to classes for the study of the social teachings of the Bible and to courses of lectures on the Labor Movement and other branches of social economics are simply astonishing, even to one in constant personal contact with the growing interests in these directions. The new movement seems to be in solution everywhere, needing only a point to precipitate upon. While prevalent among all classes, it is noteworthy that the women of the West seem to have a greater degree of social interest and intelligence than any other class of the population. This is largely due to the woman's clubs which have grown so rapidly even in the agricultural states, that they seem to be well-nigh omnipresent. For fifteen years the Woman's Social Science Club of Kansas has done a splendid educational and social work for the womanhood of that great commonwealth. When a bright woman was known to be living on some lonely ranch or in an isolated town she was invited to the meeting of this club, which, for wider usefulness, though at the inconvenience of the majority of its members, has been held in every quarter of the state. When necessary, her traveling expenses were paid, that she might take part in discussion or read her first paper. Thus there came

to be little groups of women in every county, gathered around leaders who received their training in this way; so that when the State Club federated the local centers there were found to be quite a thousand members. Since women have the municipal suffrage in Kansas the significance of this social training is great, and its effect is in plain sight. So effectually is the prohibitory law enforced, for example, in Ottawa, and to so high an ideal has the social order been raised, that its population of 8,000 people require but one policeman by day and another at night! The jail stands empty most of the time, and no grand jury has been necessary during ten years.

## DISCUSSING THE CHURCH'S MINISTRY.

So great was the demand for teaching on social topics at the Chautauqua Assembly that the writer's eighteen appointments grew to thirty during the ten days of his visit, special conferences being requested by the young women college graduates and undergraduates, by public school teachers and superintendents, by pastors, fifty of whom, representing various denominations, were present eagerly discussing the social aspects of their own and the Church's ministry. So many were the inquiries regarding the topics of each lecture that a question hour was held every evening, and drew nearly as many people as the lecture. One of the most interesting features of this experience was the conference with the men in the Santa Fé railway repair shops, where, at the noon hour, foremen, mechanics and laboring men, grouped around their great machines, listened to the discussion of the motive and the methods of the Labor Movement. The social spirit of the occasion found no more beautiful expression than in the noon concert given in these shops by the orchestra, who, as members of the Musicians' Union of Kansas City, volunteered this token of fraternity to their brother workmen. Dr. Gunsaulus well exclaims, "Give me a Kansas audience!"

## INTEREST IN NEBRASKA.

In Nebraska, at the Crete Assembly, the same interest manifested itself in similar ways. The note-books, the demand for bibliography, the references to books read, the study of Labor Commissioner Wright's Chautauqua text book, entitled "The Industrial Evolution of the United States," the intense interest in the story of the rise and progress of the Labor Movement through the past six hundred years of English history, all bore evidence of the deepening social consciousness of the nation and the growing social intelligence of these great Western states. The tremendous moral earnestness with which social aspects of the coinage question were discussed, not only by such representative debaters as Hon. John P. Irish, the



effective advocate of the gold standard, and the brilliant Mr. Bryan, Presidential candidate of the silver sentiment, but also by all classes of the people themselves, was a revelation to an Eastern man. Whatever may be thought of the economic principles involved, no man can gainsay the candor, ability, depth of conviction and manly spirit with which the contending views are held and discussed. The nation has little to fear from this great awakening of such a citizenship to active participation in its economic development and legislation.

#### LABOR MEETINGS AT DES MOINES.

The large city constituency that Des Moines supplies to the new Iowa Midland Chautauqua was no exception to the prevailing popular interest in the same themes. The many appointments for their discussion on the grounds did not prove sufficient, and invitations poured from the city for the repetition of some of the addresses or presentation of other phases of the subject. Conferences were held with three churches, the social economic section of the Woman's Club and the Trades and Labor Assembly.

On Sunday night the great Calvary Tabernacle held a large audience of workingmen and women, among whom were many business and professional men, bankers and employers of labor, who seemed to listen with equal interest to the discussion of labor and religion and what was common to both. The following evening the invitation of workingmen to meet them in their Trades and Labor Assembly hall was accepted for the purpose of an informal conversational conference over the ways and means of making the most and the best of their labor unions.

There, for three hours, the men listened to the plainest talk and the frankest criticism. They appreciated the best that the speakers had to offer and applauded the reading of Arnold Toynbee's most conciliatory pleadings. One of their number, an old English miner, made the most telling speech. Ridiculing the workingmen's subserviency to party, by which his old-countrymen had been kept crying to this Tory lord, "pick us up," and to that Liberal commoner, "pick us up," and by which American workingmen were still crying "McKinley, pick us up," "Bryan, pick us up," the "old-man-eloquent" thundered out, "It's time to pick ourselves up!" and again, "The man that can't master the week's wages he earns won't master the movement for more." The Tabernacle pastor, himself a graduate from an English coal mine, and one of the most heroic of American city mission workers with Parkhurst in New York, alone in Omaha, and single-handed in Des Moines, made a rousing plea for the brain-power of the workingmen to be applied

to the study of industrial economics and the history of the Labor Movement.

#### BEGINNING A NEW EPOCH.

One of the leading editors of the city, who had been keenly interested throughout, declared it to have been one of the most enjoyable and profitable evenings he had ever passed, and predicted that this meeting would prove to have begun a new and inestimably important educational movement for the people of Des Moines. One of the trades unionists immediately turned his prophecy into history by moving that the first of a series of such meetings be held in two weeks, and that the editor, minister and the old miner be invited to address it. With a vim it was so voted, and with hand-shaking all around the new brotherhood adjourned to meet many a time thus to pray,

"that come it may,  
As come it will, for a' that,  
That man to man, the world o'er,  
Shall brothers be for a' that."

#### FOREIGN MISSIONS AT HOME.

##### Resemblance of the Social Settlements to Missionary Homes in Heathen Lands.

[It is in accordance with special request that we publish below the substance of an article by Rev. J. D. Davis, D.D., of Kyoto, Japan, originally printed in the *Chicago Advance*. Regretting that our limits of space prevent its quotation in full, we still believe that the gist of it will do much toward explaining and arousing interest in the social settlement. ED. CHICAGO COMMONS.]

Never before was there a nation with so much foreign missionary work to be done within its own borders as our own; and unless it is done we shall not long remain a nation. It is only the fact that there are proportionally so many more to do this work at home than there are among the nations that know not Christ, that constitutes an unanswerable call to any workers to leave our own shores.

But it is not alone the millions who have come to its shores from other lands who need to be touched and vivified with the love and life of Christ and made meet for citizenship in a free republic and in the kingdom of God on earth and in heaven. There are also within our borders millions who, though American born, are forgetful of, or estranged from, the great principles of Christianity which are really the foundation of our nation. The sixty-five millions of the United States are divided today into two nearly equal parts; the church-goers, who are nearly all gathered into the church as members, and the non-church-goers, who are largely estranged from

the church, many of them even violent opposers of it.

\* \* \* \* \*

A prominent pastor of a large up-town church in a city not a thousand miles from Chicago, recently said to the writer, that, although his church was working in two mission Sabbath Schools in the *deserted* quarters of the city, there was not one-tenth enough work to keep his large church in a healthy condition.

Is there not a more excellent way? May we not learn something from foreign mission methods, and introduce them at home, especially in our large cities? The writer was profoundly impressed with the importance of doing this, during a recent visit to the Chicago Commons or social settlement of the Chicago Theological Seminary, at 140 North Union street, near Milwaukee avenue, of which Prof. Graham Taylor is warden.

#### SIMILAR TO MISSIONS.

I was particularly impressed with the similarity of methods in this settlement and those in foreign lands. Our foreign missionary boards do not send men and women simply to itinerate, to open mission schools on the Sabbath, or to preach here and there among the millions.

All this has its value, but it is merely *surface* work as compared with the influence and the results which come from the establishment of a Christian home in the midst of the people, and the throwing of that home open to the people, inviting them into it, making them feel at home there, having nothing too nice or too sacred for them to see and touch.

It took some grace for a lady of my acquaintance to have a chief, on one of the Micronesian Islands, come into the bright, new home of the missionary, being clothed in little else than a fresh coat of oil, and lie down to try the bed and leave the oily imprint of his form upon her new white counterpane; but such forbearance and love as that helped to win this chief and that island to Christ.

\* \* \* \* \*

Twenty years ago the writer entered the old capital city, Kyoto, in Japan; ours the first missionary family to live there. We were in the midst of a people who were bitterly opposed to Christianity. But our house was thrown open to them, and they were invited to come. Neither myself nor my dear companion was ever too busy to welcome them, talk with them and show them everything of interest in the house. They were always seated in our best chairs, in our best room. More than 2,000 came thus into our home during the first year we were in the city. Each of our three little children was a missionary, the

center of interest and attraction to all who called. I have always regarded the influence of such a Christian home in Japan as worth more for the cause of Christ there than all the direct work which the missionary can do outside of it.

#### THE NEEDED ADDITION.

Why cannot more such missionary work as this be done among the masses in large cities? Without remitting anything which is being done by visitation, by mission schools and mission churches, cannot this be added, and is not this necessary to make the other efforts succeed? Are there not those among the up-town Christians whom God is calling to move back down town, to form centers of Christian love and life, *ganglia*, as it were, which shall make more living and effective the weaker and more interrupted efforts? Are there not many thousands massed together in our great cities who are almost untouched by any influences from Christian homes, who regard the church as their enemy, and who can be reached in no other way so well, if at all, save as Christian families show them that they love them enough to come and put their homes and their hearts among them and win them, being willing to suffer with them, weep with them, rejoice with them, and thus put the heart of Christ, the Christ who is with us, alongside of them and win them? Even our Savior ate with publicans and sinners.

\* \* \* \* \*

There are suburban towns round Chicago which are called "Saints' Rests." Should the saints *rest* in that way, while there are hundreds of thousands massed together in the great city who come under the influence of no Christian homes?

It is not necessary that all should move back down town. Not many are likely to feel and heed this call, at present. But when a few devoted hearts do feel and heed it, as Prof. Graham Taylor, Mr. Adams of the Bohemian Mission, and others do, when they move their families with their children into the *submerged* sections of the city, shall they not be sustained by the prayers and sympathy of all who love the Lord? Shall the few hundred dollars needed to keep such a devoted heart as that of Professor Taylor from being financially "ground to powder," be withheld? For he stands alone financially responsible for the Chicago Commons, and he must have help. It may be that he, and such as he, will move the world toward Africa and save it. Let us sustain him.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And a second is like unto it, Thou shalt love thy neighbor as thyself.—*Jesus Christ.*



### SUPPORT OF OUR WORK.

The support of Chicago Commons is to come, if at all, from the faith and free will of those who believe enough in what it stands for, to sacrifice whatever its service may cost that the residents cannot pay. It has already cost no little faith and sacrifice to stand in the breach financially, while this contributory constituency has been slowly rallying in the form of Sunday School classes, Endeavor societies, men's and women's organizations, social clubs and churches who have taken out memberships in the name of their associations, to which are to be added widely scattered individu-

Warden's personal note at bank. Every dollar received by voluntary offering saves to the actual work which needs every resident worker, the time and strength which soliciting costs. No membership fee is named, each associate being left free to offer whatever faith and free will prompt.

### THE DRINKING TROUGH.

**Evident Need of a Fountain at the Busy Union Street Corner of Milwaukee Avenue.**

Wide interest was aroused by the paragraph in the May issue of CHICAGO COMMONS referring to the water trough in front of the saloon next door



THE DRINKING TROUGH

[Showing Illinois Medical College and Chicago Commons Free Dispensary.

als, young and old, and in every walk of life. The contributions are both occasional and regular, the latter being paid in instalments, monthly, quarterly and annually. Some of the contributions are given to the specific branches of the work in which the donors are specially interested, e. g., the kindergarten, the industrial training, the Christian work and consolation among the poor and insane at the Cook County Infirmiry, the various branches of church work with which the residents co-operate. Upon these associate members we wholly depend for the \$3,500 needed to maintain the work, having no endowments or funds from any other sources whatever. Scarcely half of this sum has yet been guaranteed, the balance of the cost having been carried by the

to the Commons, which, every day, as was then stated, is thronged by the poor parched horses and thirsty men and children who can find no other public place in this whole section of the city to quench their thirst. In order to make more vivid the impression of this need, we have chosen as one of our illustrations a photograph showing the trough in the very act of use by a thirsty boy.

We now hold in trust for this need about five dollars, in the words of the former appeal, "as a magnet to the humane instinct of many friends everywhere, who will, we believe, help us rear at the intersection of these three great thoroughfares a plain, substantial and ample fountain in His name who will one day say, 'I was thirsty and ye gave me drink.'"

### THE CRY OF THE CHILDREN.

And well may the children weep before you!  
 They are weary ere they run.  
 They have never seen the sunshine, nor the glory,  
 Which is brighter than the sun.  
 They know the grief of man, without its wisdom;  
 They sink in man's despair, without its calm;  
 Are slaves without the liberty of Christdom  
 Are martyrs, by the pang without the palm;  
 Are worn, as if with age, yet unretrievably  
 The harvest of its memories cannot reap;  
 Are orphans of the earthly love and heavenly.  
 Let them weep! Let them weep!

They look up with their pale and sunken faces,  
 And their look is dread to see,  
 For they mind you of their angels in high places  
 With eyes turned on Deity.

"How long," they say, "how long, O cruel nation,  
 Will you stand, to move the world, on a child's heart—  
 Stifle down with a mailed heel its palpitation,  
 And tread onward to your throne amid the mart?  
 Our blood splashes upward, O gold-heaper  
 And your purple shows your path!  
 But the child's sob in the silence curses deeper  
 Than the strong man in his wrath.

—From "The Cry of The Children,"  
 by Elizabeth Barrett Browning.

## Settlement and Neighborhood.

### CHICAGO COMMONS.

140 NORTH UNION STREET, AT MILWAUKEE AVE.

(Via Milwaukee Ave. cable and trolley cars, or via Halsted St. or Grand Ave. cars, stopping at Austin Avenue and Halsted St.)

Chicago Commons is a Social Settlement located two doors from the southwest corner of Milwaukee Avenue and North Union street.

As explained in the second clause of the Articles of Incorporation of The Chicago Commons Association, filed with the Secretary of the State of Illinois,

"2. The object for which it is formed is to provide a center for a higher civic and social life, to initiate and maintain religious, educational and philanthropic enterprises and to investigate and improve conditions in the industrial districts of Chicago."

**Visitors**, singly or in groups, are welcome at any time, but the residents make especial effort to be at home on Tuesday afternoon and evening.

**Residence**—All inquiries with reference to terms and conditions of residence, permanent or temporary, should be addressed to Graham Taylor, Resident Warden.

**Information**, concerning the work of Chicago Commons is gladly furnished to all who inquire. A four-page leaflet, bearing a picture of our residence, and describing the work somewhat fully, is on hand in sufficient supply. Copies will be mailed to any one upon application. *Please enclose postage.*

### OUR PURPOSE AND SCOPE.

We cannot better formulate our conception of the purpose and scope of the social settlement than in the words of the initial statement of them published when we entered into residence, verified by every phase of our life and work at the Commons and attested by the approving citations of settlement workers both in England and America:

The purpose and constituency of the settlement have gradually defined themselves. It consists of a group of Christian people who choose to live where they seem to be

needed, for the purpose of *being* all they can be to the people with whom they identify themselves, and for all whose interests they will do what they can. It is as little of an organization and as much of a personal relationship as it can be made. It seeks to unify and help all other organizations and people in the neighborhood that will make for righteousness and brotherhood. It is not a church, but hopes to be a helper of all the churches. It is not a charity, but expects to aid in the organization and co-operation of all existing charities. It is not an exclusive social circle, but aspires to be a center of the best social life and interests of the people. It is not a school, but purposes to be a source and agency of educational effort and general culture. It is non-political, yet has begun to be a rallying



VIEW OF THE SETTLEMENT RESIDENCE.

point and moral force for civic patriotism. It is non-sectarian, but avowedly Christian, and openly co-operative with the churches.

The most subtle temptation of the settlements is gradually, and even unconsciously, to substitute the easier, impersonal attitude and methods for the harder, personal consecration and service. The elimination of personality from "charity" and philanthropy, as from business, is one of the greatest curses of the age. It has made much of our industrial life inhuman, and not a little of our charity and philanthropy really such hard and harmful things that the very words have become hateful to those who are occasionally forced to depend upon them, or worse still to accept them as substitutes for social and industrial justice. The settlement movement will lose its motive and its power should it ever be content to become institutionalized, or less than a corporate personality—a ministering body of the Son of Man.

—Since our suspension of the regular Sunday afternoon meeting, begun in May, a group of the more thoughtful men have continued to come at 4:00 o'clock Sunday afternoons and hear Dr. C. A. S. Lindorme's interesting talks upon various philosophical and ethical phases of social and industrial life. It is hoped to make the Sunday meeting one of the features of our life and work next winter, adding to the lectures by various leaders in moral thought, the attractions of music, ethical readings, etc.



## SCHOOL OF SOCIAL ECONOMICS.

### Discussion of Social Reconstruction Postponed Until the Early Winter.

In accordance with many requests it was decided to postpone the autumn session of the Chicago Commons School of Social Economics from the first week of September, when it was expected to be held, until early in October, when those who had been away from the city during the summer and who would be interested in the sessions of the school, might attend them. As the current political campaign draws on, it becomes increasingly evident that a calm discussion of the social status and of proposed remedies of existing evils will be more likely to be possible at some other time than in the closing weeks of a political campaign which every indication declares will be one of the most earnest and momentous in the history of the United States.

For this reason it has been decided to postpone the session of the School at least until the latter part of November or early December, when every effort will be made to focus the best thought obtainable upon the subject of "Social Reconstruction," with special reference to the question: "Do the principles of the Sermon on the Mount afford a sufficient basis?" It is impossible at this time to announce the names of speakers, but it is our desire to secure for our aid in this discussion the best available exponents of every school of social and religious philosophy and reform. We feel that we can safely promise an occasion of deep interest, a series of exceedingly valuable contributions to the study of social facts, forces and ideals, and that the sessions will be of unique value to all interested in the solution of the menacing social problems by which modern life is beset. Notice of dates and programmes will be given in later issues of CHICAGO COMMONS, and will be sent to those who registered at the Spring Session, and to any others who apply with postage.

## THE KINDERGARTEN.

### Starting Point and Basis of Educational Effort—Summer Session.

The starting point and basis of the educational effort, and also of the social redemptive work undertaken at Chicago Commons, is in the kindergarten. Its history, is one of providential opportunity, of self-sacrifice and earnest devotion on the part of its workers, and of instant and unreserved response on the part of the neighborhood. About ninety little ones are enrolled, and the effect of the effort thus far upon the children and their homes is too obvious to be misunderstood or mistaken.

The kindergarten takes advantage of the association with a large household in the work of the children for the house. Almost every day they have prepared the vegetables for the Commons table, and as occasion arises they wash dish-cloths, scour pans, polish silverware and render other service in a blessed outgoing of happy and free-hearted helpfulness.

### THE SUMMER KINDERGARTEN.

The experiment of carrying on our kindergarten throughout the summer has been more than successful. So sure were we that our friends would support this venture that we assumed the risk of the living—board and room-rent—of the two noble young ladies who on June 28 finished their hard winter's work in a public-school kindergarten in Wisconsin, and in the first week of July came to Chicago Commons to give their summer vacation without one cent of remuneration from any source, to the children of our neighborhood. Day after day, usually without the help of even a pianist, those two young women have given their lives for Christ's sake without hope of return, caring often for fifty children all the morning, and spending the afternoon calling in the homes of the children or making good times for the older ones. On Saturday morning they have conducted a sewing school for the girls, with a most satisfactory attendance.

### TO SUPPORT THE WORK.

As to the support of this work, the response to our request was instantaneous and generous. But little is lacking to insure the amount needed for the bare living of these two earnest workers and for the small amount of materials needed in the work of the kindergarten. This is an effort whose results are immediately evident, and no better or more needed work has been or will be done by Chicago Commons than the summer kindergarten which keeps two-score of little folks off of the dirty, dangerous and degrading streets of Chicago. We feel sure that our friends will not compel the Settlement residents from their limited personal funds to bear this expense.

Never was there a time, in the history of the world, when moral heroes were more needed. The world waits for such. The providence of God has commanded science to labor and prepare the way for such. For them she is laying her iron tracks and stretching her wires and bridging the oceans. But where are they? Who shall breathe into our civil and political relations the breath of a higher life?—*Mark Hopkins.*

Whosoever would save his soul shall lose it, and whosoever shall lose his soul for my sake shall find it.—*Jesus Christ.*

## CHICAGO COMMONS.

A Monthly Record of Social Settlement Life and Work, especially in the Industrial Districts of the City of Chicago.

### SUBSCRIPTION PRICE

Twenty-five cents per year, postpaid to any State or Country. Single copies sent to any address upon application. For larger numbers, special terms may be obtained on application. The publishers will be glad to receive lists of church members or other addresses, to whom sample copies may be sent.

**Changes of Address**—Please notify the publishers promptly of any change of address, or of failure to receive the paper within a reasonable interval after it is due.

**To Other Settlements**—We mean to regard as "preferred" names upon our mailing list, all settlements, and to send CHICAGO COMMONS as a matter of course to all such. In return, we ask for all reports, and, so far as possible, all printed or circular matter, however trivial, issued by settlements in the course of their regular work.

### ALL COMMUNICATIONS

Relating to this publication should be addressed to the Managing Editor, JOHN P. GAVIT, Chicago Commons, 140 North Union Street, Chicago, Ill.

Entered as Second Class Matter May 18, 1896, at the Post-Office at Chicago, Ill.

VOL. I JULY, 1896 No. 4

"WHAT I want of the young men and women of the country," said Dr. H. C. Mabie at the Christian Endeavor Convention at Washington, "is that they be laid on God's altar without conditions."

\* \* \*

IN the sad and sudden death of Mr. I. N. Camp we of Chicago Commons lose a warm friend, who has taken several opportunities to help our work. To his stricken family we extend heartfelt sympathy.

\* \* \*

INDUCTIVE scholarly study by practical workers is greatly needed. The splendid literature of the social movements, increasing daily, offers great opportunities. Under the head "From Sociological Class Rooms" we report this month an offer which should interest settlement workers.

### THE JULY ISSUE.

It was the intention of the publishers of CHICAGO COMMONS to make the July and August issues of the paper of eight pages only, but the welcome accorded to the little publication has been so cordial, and the demand for sample and back numbers and for information about the Settlement so great, that we felt it wise to make our July issue a special number, both illustrating our Settlement work and suggesting the development possible for the paper in months to come if the present extraordinary demand is maintained. With a view of making this special issue of permanent value in the literature of the settlement movement, and as representative of

our work as possible, we have published this month a paper of sixteen pages, have reprinted certain distinctive articles and editorials from previous issues, now nearly or quite out of print, and have endeavored to make sure of a sufficient supply in order to begin new subscriptions for some time, when desired, with an issue quite fairly representing the early numbers of the paper.

With earnest gratitude to our friends who have so cordially aided us, with special acknowledgments to the Bible Class in the First Congregational Church of Evanston, conducted by Mr. Thomas P. Ballard, who have been standing behind us financially in our venture, and without whose assurance we hardly would have dared to launch out, we issue now our fourth number, asking continued co-operation and leniency of judgment on the part of our friends. Only by the considerable and rapid growth of our circulation can we be assured against financial loss or in favor of the advertisements which will enable us to improve the paper as we desire.

Furthermore we ask every person into whose hands a copy of the paper may fall, to do what he may to make new friends for it and increase its circulation. The subscription blank at the bottom of page 15 may be filled, torn out and mailed to us. The subscription price is so trifling that nearly anyone can afford the cost, and we hope that through our paper, with the aid of our friends and subscribers, many new hands and hearts may be enlisted in the work we love, here or elsewhere.

### MANUAL TRAINING.

Those who deal with boys in settlement work or otherwise are unanimous in the belief that to set a boy's hands and eyes and brain at work is to solve the "boy problem." We of Chicago Commons, awake day and night, it might be said almost literally, to the need of the great army of boys in the industrial districts of Chicago, feel that our greatest mission is to the boys of our own district, and that through some plan of manual training is the solution of the problem to be reached. A good friend of our work has provided a sum sufficient for the initial expense, and now we bespeak the coöperation of all who are interested in the most important, because most dangerous, citizen of the commonwealth—The Boy. Even the best equipped manual training class will not run itself, or live usefully upon interest of its own making.

### THE SETTLEMENT NAME.

When in search for the Settlement's name, we groped for weeks after some title which had at its root, if not in its form, that good old English word *common*. For the idea of the sharing of what each



has equally with all, and all with each, of what belongs to no one and to no class, but to every one of the whole body, is the idea underlying not only this word and its equivalents in many tongues, but the very conception of that community and communion in which society and religion consist, and which constitute the essence of the settlement motive and movement. The baptismal day came, when the name had to be forthcoming, for strangely enough the "printer's devil" himself was at the door demanding it for official announcement.

A friend in need appeared indeed, as we alighted from an elevator on the top floor of a sky-scraper on the afternoon of the last day of grace. In desperation we suddenly "held him up" with the demand for a name. But he was equal to this, as he had been to many another emergency; for he mused and mulled a moment over our preference for something common, and, as he stepped into the car "going down," said, "Call it Chicago Commons." It was done, and better than that moment knew was the name builded. For its popular lineage was really behind it, woven through English history. As the freemen of the race organized in their early shires, municipalities and guilds, and later on combined to form one body representing the whole people, so the represented people, without any primary distinction of class, came to be known as "the Commons." To this ideal of social democracy, the name adds the suggestion of those few patches of mother earth still unclaimed as private property, which at least afford standing room equally for all, irrespective of pecuniary circumstances or social status.

So we called our household and its homestead "Chicago Commons," in hope that it might be a common center where the masses and the classes could meet and mingle as men, and exchange their social values in something like a "clearing-house" for the commonwealth; where friendship, neighborhood and fellow-citizenship might form the personal bonds of that social unification which alone can save our American democracy from disruption, cloven as it is under the increasing social stress and strain; and where that brotherhood of which we talk and sing may be more practically lived out and inwrought, as it must be if Christianity continues to be a living faith and its churches the people's fellowship. GRAHAM TAYLOR.

ONE of our chief lines of work is the exposition of the settlement idea and movement, and of various kindred phases of social life and progress. We hold ourselves ready to present the cause upon every opportunity, and are glad to hear of churches, schools, clubs and classes where what we have to offer will be helpful. An address or sermon upon "The Settlement Idea" would add interest to the morning service one of these hot

Sunday mornings and we hold ourselves ready to furnish such a feature or even a day's series of social studies. A recent suburban pilgrimage of this sort included a Sunday morning address upon "The New Brotherhood," an afternoon men's meeting considering "The Call of the Times for Men," and an evening talk on "The Social Settlement; What it has to offer for the solution of social problems."

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THE postponement of the Chicago Commons School of Social Economics will be regretted by none more than by those who have its arrangement in charge. But so desirous are we that the discussion of Social Reconstruction shall be calm, judicial and candidly truth-seeking, that we feared to jeopardize the best results of such a discussion by precipitating it in the heat of what promises to be the most heated campaign of recent years. In view of the universally conceded fact that social conditions are very far from the ideal, it is self-evident that a conference regarding remedies should not be complicated by the presence of issues more or less purely partisan. We ask of our friends and the friends of the ultimate truth, the utmost of aid to make the coming session one of permanent value.

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### Side Light Sketches

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Most pathetic are some of the incidents in connection with our "fresh air" excursions. To most of the children "The Country" means a great place of mysterious delights, known only by a rarely privileged few. Some are afraid of what they see, and one little child was terribly frightened at sight of the grass waving in billows as the wind passed over it. She had never seen grass before, and she thought it was alive! Another little girl, ten years old, was taken to the lake shore beach, and feared every breaking wave afresh. The sticks and dead insects and fish on the shore were things of terror, and not until she had been there a week or more could she be induced to wade in even the calmest water. A resident asked one little girl, just starting for Elgin:

"Are you glad to go to the country, Mamie?"

"I—I guess so."

"Haven't you ever been to the country?"

"No, ma'am;—what does it look like?"

THE watering trough next door has many uses beside that for which it is intended. Aside from the horses and men and women and boys and girls who drink out of it, there are heated passers-by who dip their heads in for a cooling. Now and then a man or boy tosses in his dog for a bath, and perhaps, next, some luckless urchin will be ducked there by his frolicsome playmates. Toward evening the procession of horses becomes well nigh incessant, and the human drinkers scarcely get a chance, which sends many into the saloon instead. Now and then one will see beside the trough the not infrequent sight of a mother or father, bringing the children to the horse-trough to wash before supper.

## OUR ILLUSTRATIONS.

## Random Glimpses of Daily Life and Work About the Settlement Residence.

It would hardly have been possible to select four illustrations more typical of the work of Chicago Commons, or of the life of the people among whom it stands. Especially is this true of the photograph of the "drinking fountain." The camera stood in front of the Settlement residence, on the west side of Union street (almost exactly at the spot marked by the head of the procession in the picture on this page) and looking northerly (to the *right* according to this picture) along Union

the opening of the college in the spring. A busy space of city street is that in front of our windows.

The illustration below shows not only the party of happy children, with busy grown-folks anxious for a propitious starting, but by means of the bulletin in front of the porch exhibits one of our ways of announcing the subjects of the Industrial and Economic Union meetings every Tuesday evening. This particular sign says: "*Tuesday Night.—The Referendum.—The People Should Veto Bad Legislation.—Several Speakers.—Eight o'clock.—All Welcome!*" But the children are not interested in economic topics; they are off for the country, and



OFF FOR A PICNIC.

street across Austin and Milwaukee avenues. In the immediate foreground is one of our little girl friends, all unconscious of the steady gaze of the camera. Just back of her is the horse-trough, from which a sturdy specimen of "our boys" is about to drink. Further distant, at the left, is one of our Italian neighbors, coming home from market. Visible above the little girl's head, and yet more unconscious of the camera, is a bridal couple, just married in the Settlement parlor by Rev. Mr. Boller, and now hastening to the trolley car which has been stopped for them. Other passers go to and from their work, and the two young men on the opposite side of the avenue have just left the "Chicago Commons Dispensary" in the basement of the Medical College. The van in front of the college has brought the goods of students—for this photograph was taken about the time of

our large photograph of the youngsters under the trees is the proof that they arrived there safely.

## OUR NEIGHBORHOOD CHURCH.

The relations of the Settlement to the Church are peculiarly close and happy. While the Commons proposes to give all the help it can to all the churches of the neighborhood, its affiliation with one of them is of reciprocal value. The Tabernacle Congregational Church is five blocks west of us, at the corner of Grand avenue and Morgan street, and is the only English-speaking Protestant congregation in the ward. Its pastor and his family have resided at the Commons from the beginning. Most of the residents attend its services. Sixteen of them have belonged to the Church and ten are still in membership. One resident is Sunday School superintendent. Another is the head of the



Industrial Schools, the children's Sunday evening service, and parish visitation. Another teaches a week-night adult Bible class. Many members of the congregation frequent the Commons, and with the co-operation of the pastor and trustees a children's chorus of 350 voices has been in excellent training at the Church. So far from being what many suspect the settlements to be—a proposed substitute for the Churches—Chicago Commons has no higher aspiration than to help the Church to become more of a social settlement in each community for the social unification, the Christian neighborliness and the spiritual fellowship of all the people in that "righteousness, peace and joy in the Holy Ghost" in which the Kingdom of God consists.

### THE SUMMER CAMPAIGN.

*(Continued from 1st Page.)*

keynote of our summer campaign—"Away from the city!"

And our friends in the suburbs have been rallying nobly to our help in this regard. The group of good friends in Dwight, Ill., who welcomed one of our neighbors with her child in June have taken another, fresh from the Cook County Hospital, with her infant, and thus helped to restore hope and courage to a nearly despairing life.

The Sunday School of the Congregational Church at Downer's Grove, under the direction of Rev. H. H. Rood, secured a farm house and a good woman to have charge of it, and have kept for a fortnight each, several groups of children. A score of young people will have been entertained at Elgin in small groups for a week or more at a time. These are only examples of a work growing in capacity and outreach, and showing a blessed awakening on the part of Christians in the country to the need of their city brethren, and to the fact that "to have is to owe." Nothing has been said of the several picnics for a day apiece by groups of the boys and girls to suburban fields and woods, or of the outings enjoyed by the residents for one day or longer through the kindness of the friends of the Settlement and its work.

### THE VOTERS' MEETING.

One of the best indications of what the Settlement may do and become as a center for efforts toward civic righteousness was the meeting held just after the giving away of the famous "Union Loop" franchise by the Chicago Common Council. Both of the Aldermen of the 17th Ward, including the one who was elected through the efforts of the better citizens of the ward, voted with the gang of "boodlers" in giving away the franchise, and the 17th Ward Council of the Civic Federation called a meeting to take action upon the mat-

ter. The large assembly room of the Settlement residence was packed with the voters of the ward, and many stood outside in the yard, while the "reform" Alderman was explaining his vote. His explanation and pledges for the future were sufficiently satisfactory to avoid a vote of censure, but a committee of fifteen voters was appointed to confer with the Alderman and watch the progress of events.

It was an extraordinary occasion, and exhibited most satisfactorily the readiness of the rank and file of the 17th Ward voters to meet for the consideration of the interests of the ward. It was, indeed, only one of the many indications, within the observation of this and other settlements, of the eagerness among every-day American citizens to help whenever the opportunity arises, in the work for social honesty and civic righteousness.

### CHICAGO COMMONS ASSOCIATION.

The legal tenure of the little household property of the Commons is provided for, and the acquisition of the title deed of our residence is invited, by the incorporation, under the Illinois law, of The Chicago Commons Association. The personal and representative character of the trustees is sufficient guarantee of the business management of the funds committed to our care. David Fales, Esq., (Lake Forest), and Prof. H. M. Scott, (West Side), represent the Seminary board of directors and faculty; Thomas P. Ballard, (Evanston), and Charles H. Hulburd, (North Side), are also members of the City Missionary Society's board of directors; John S. Field, (Knickerbocker Ice Co.), and J. H. Strong, (U. S. Life Insurance Co.), represent Plymouth Church; E. Burritt Smith, Esq., (South Side), is an officer in the University Church, and a prominent legal representative of the Civic Federation; Edward Payson, (Oak Park), is treasurer, and Graham Taylor, (Professor of Christian Sociology, Chicago Theological Seminary), is president of the Association and resident warden.

### COMMONS NOTES.

—The boys are already eagerly looking forward to the coming winter evenings, and the prospect of manual training.

—We shall be much in need of games in the coming year's work. Crokinole is by far the most popular, and we have but two sets.

—The Woman's Club continues its meetings throughout the summer, gaining in interest so much that increasing from fortnightly to weekly occasions, a good attendance has characterized the meetings of even the hottest Monday evenings.

—Plans are already making for the meetings of the Inter-Seminary Economic Club, which was of so great interest and value last winter, when students from five theological seminaries in Chicago welcomed the opportunity to discuss economic and industrial topics, and twice a

month met to talk over these things with representatives of various interests.

—We shall need much help from good men of patience, tact and native wit to help us to cope with our "boy problem" next winter.

—The Girls' Progressive Club, composed of our working-girl friends and a number of the Chicago graduates of women's colleges, has met during the summer months with notable sustenance of interest. Several outings have been enjoyed.

—The effort to keep green the bit of lawn in front of the Commons residence has been even more successful than we supposed possible. We have fairly worn out our 100 feet of hose, and count a new supply among our immediate needs.

—Astonishing as the announcement may seem to many dwellers in ordinary city conditions, a very plague of mosquitoes has added wakeful nights to the usual trials of life in Union street. The wooden sidewalks of Chicago cover many a stagnant pool where the little pests are bred.

—A large number of magazines have been sent to the Settlement, but are not in use because, they being in full volumes, it is felt that it would be wasteful to have the numbers scattered and worn out separately. Who will help us in this matter by paying for the binding of one volume, or more?

—A score of needs, within the house, await the day of our ability to meet them. Some have to do with adornment, some with mere utility. We scarcely know in which category to class, for instance, our dream of the day when a strip of cocoa matting will stretch from end to end of each of our long hall-ways!

—Especial attention is being given during the hot weather to the matter of sanitation. In the absence of Rev. H. F. Hegner, the ward inspection of alleys and scavenger work is in the hands of Mr. Todd, and every endeavor is put forth to interfere effectively in all cases of unsanitary conditions coming within our notice.

—Our "flower mission" work has been decidedly effective during the summer. Friends in neighboring suburban towns, and from even so far away as Iowa, have sent to us weekly, or oftener, cut flowers and plants, which it has been our pleasure to distribute as effectively as possible. The recipients have fully appreciated the service.

—The Tuesday evening meetings of the Industrial and Economic Union continue with unabated interest, the men refusing to hear of such a thing as a "summer intermission." The most notable thus far in the summer series was that addressed by John Turner, the English anarchist, whose address, heard by a large audience, gave rise to warm discussion and was the occasion of a second meeting, when his arguments were criticized by Deputy Factory Inspector Bisno.

—The work carried on by the Commons among the poor at the County Infirmary has gone on during the summer with undiminished faithfulness. By the coöperation of a number of Endeavor Societies of the county, insuring the support of Mr. Robert E. Todd, a resident of the Commons, this ministry of friendship and Christian visitation has been maintained without a break. There is need of yet more extensive help in this matter, to assure the carrying on of the work without diminution.

—In addition to the summer school occasions in the West where the Commons work has been described by the

Warden, the cause has been presented more or less recently by other workers in the Settlement, at West Pullman, Fair View, Lake Forest, Oak Park, Ridgeland, and several churches within the city, and at Grand Rapids, Ludington and Manistee, Mich. The eager attention with which descriptions of this phase of social unification are heard promise equal interest for occasions in the future.

—The residential force at the Commons has not declined in numbers during the summer as we feared. Among the temporary residents, in addition to our kindergarteners, Miss Harriet Krause and Miss Leola Day, latterly of Hurley, Wis., there have come to us Mr. Walter Vose Gulick, a former Commons resident, more recently of Dwight, Ill., Rev. Morrison Welmer, for six years pastor of the Congregational church in Sedgwick, Kans., now in Chicago for two years of post-graduate seminary study; and others have taken part in our work for longer or shorter terms.

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## From Sociological Class Rooms.

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### CLASSES FOR WORKERS.

Courses by Prof. Henderson and Dr. Ayres at the University of Chicago.

It is announced that the University of Chicago will offer in university extension for the fall quarter, two courses in sociology for the special benefit of those engaged in charity work. One of these courses will be given by Prof. Charles R. Henderson, the other by Dr. Philip W. Ayres. Dr. Henderson will consider especially the principles involved in poor relief, and will direct the work of his classes and set them to studying their own experiences, in the light of social laws.

Dr. Ayres' courses will be on the problem of the poor in cities. This course will include a study of the homes of the poor, and of the causes of poverty, with some account of the practical measures adopted in American and foreign cities to improve the conditions and remove the causes. Some attention will also be given to experiments of municipal government at home and abroad, in the direction of better tenements, streets and parks. Dr. Ayres calls his courses "a practical course for workers." The settlements in Chicago and others interested have been asked to organize classes of friendly visitors and others interested in this kind of work to begin about October 1st.

This kind of instruction is being regarded more and more as of importance for the complete furnishing of workers, and Dr. Ayres stands particularly for inductive inquiry in all social lines. Under his general direction a group of university students is spending the summer in Chicago, located at the settlements, and studying at first hand city institutions and social conditions. The courses referred to above will be of great value to those desiring to follow up these kinds of study.



## In the World of Settlements.

### THE ESSENTIAL OF HELPFULNESS.

But before I seriously undertake to make of him [the poor man] an independent, intelligent, struggling brother man, to wake him from his torpor, to set him on his feet, to kindle in his soul that fire which keeps my own soul full of light and warmth, I must have something more than the impulse of a wise economy. This needs a sympathy which makes his life, with all its needs and miseries, my own. It demands of me to wrestle with his enemies, to undertake a fight for him which he is not yet ready to undertake himself, to sacrifice myself that I may make his true self live. — *Phillips Brooks, Sermons, Vol. II.*

Believe it, 'tis the mass of men He loves,  
And, where there is most sorrow and most want,  
There most is He, for there is He  
Most needed. — *James Russell Lowell.*

### MISS ADDAMS AT MANSFIELD HOUSE.

#### Cordial Reception in Canning Town to the Head of Hull House.

All settlement workers and their friends will be interested in the account of the visit of Miss Jane Addams to Mansfield House, thus reported in the July number of the *Mansfield House Magazine*:

"One of the most interesting meetings ever held in Canning Town was the reception of Miss Jane Addams, of Hull House, Chicago, on Saturday, June 13. It was held in the Recreation Ground, at the back of the Boys' Club, generally known as Fairbairn House, and there were present Mr. J. Spencer Curwen, Mr. Keir Hardie, Mr. Alderman Ben Tillet, Mr. Trenwith, head of the labour party in the Victorian Parliament, Tom McCarthy, Herbert Burrows, and a large number of people interested in the labour movement. Refreshments were served, and the meeting was held in the open air. Miss Addams received a great ovation from the men and women of Mansfield House, three rousing cheers startling the neighbourhood for a considerable distance round the garden. A delightful spirit of comradeship and good-will seemed to pervade the whole meeting, and from the time when Randolph, at the request of the Warden, extended a hearty welcome to Miss Addams, until Reason's speech, which closed the proceedings, the interest of the audience never flagged for one moment. Miss Addams made a strong appeal to the leaders of the labour movement to assist all honest attempts put forth by the settlements, and the high tone of her remarks gave the key to the rest of the meeting. Miss Addams has, by this time, left England for the Continent, and we hope to see her again in September, before she sails for the States. She has the heartiest good wishes of every-body connected with Mansfield House."

### A CALIFORNIA SETTLEMENT.

The annual report of the "Manse Settlement Association," of West Oakland, Cal., comes to hand just as we go to press. The settlement, founded in February, 1895, by Rev. Frank E. Hinckley, is at 1730 Eighth street, West Oakland, and is known as "The Manse." Mr. Hinckley managed the work practically single-handed until last November, when he relinquished it to the association of ladies now in charge. While unconnected with institutions, and free from denominational control, this settlement "seeks to co-operate with all organizations which aim at the good of the community and the advancement of the highest forces of society. It especially endeavors to promote civil, industrial, and individual justice and peace, and cordially welcomes to its work and privileges all who desire to promote these objects or who respond to the spirit of mutual helpfulness."

Among the social and educational departments already undertaken are: For both sexes, young people's social and literary union; lectures, receptions and art exhibits; for women, housekeepers' cooking class, lectures and women's club; for young women, reading circle, sewing club and singing class; for boys, boys' club and Sunday afternoon literary hour; for girls, sewing classes, kitchen garden and cooking class; and for young men, drawing and music classes.

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## Among the Books.

### A SHORT SOCIOLOGICAL BIBLIOGRAPHY.

Constantly are coming to us requests for guidance in the matter of reading upon the subjects connected with the great social movements of the race. So pressing has been this demand that a year ago Prof. Graham Taylor prepared and issued, through the Congregational Sunday School and Publishing Society, a little bibliography of available books in the fields of Christian Sociology and Social Economics. The edition is exhausted and out of date, but the Bibliography is now undergoing revision, and pending its issue we publish a selected list of references which will be useful to those desiring a more popular course. To those asking for a very small list of books available for busy people we suggest the short list. The prices quoted are furnished by courtesy of A. C. McClurg & Co., by whom the books listed are for sale. In most cases, except where marked "net," a discount from list prices is allowed.

#### SHORT LIST.

- The New Era, by Rev. Josiah Strong, D.D. The Baker & Taylor Company, New York. 75 cents; paper, 35 cents.  
 How the Other Half Lives, by Jacob Rlls. Scribners, New York. \$1.25 net.  
 \*Ruling Ideas of the Present Age, by Rev. Washington Gladden, D.D. Houghton, Mifflin & Co., Boston. \$1.25.  
 \*Social Meanings of Religious Experiences, by Rev. George D. Herron, D.D. T. Y. Crowell & Co., New York. 75 cents.  
 †The Labor Movement in America, by Prof. Richard T. Ely. T. Y. Crowell & Co., New York. \$1.50.  
 †Tools and the Man, by Rev. Washington Gladden, D.D. Houghton, Mifflin & Co., Boston. \$1.25.  
 Socialism and Social Reform, by Prof. Richard T. Ely. T. Y. Crowell & Co., New York. \$1.50.  
 Social Reform and the Church, by Prof. John R. Commons. T. Y. Crowell & Co., New York. 75 cents.  
 †The Kingdom of God, a Plan of Study, by Rev. F. Herbert Stead. T. & T. Clark, Edinburgh. 1s-6d net, 53 cents.

#### LONGER SELECTED LIST.

In the various fields of social and economic study the following list will be found sufficiently exhaustive for all popular purposes:

#### *Books to Arouse Interest.*

- The New Era, Josiah Strong, D.D. The Baker & Taylor Company, New York. 75 cents; paper 35 cents.  
 Social Aspects of Christianity, Prof. R. T. Ely. T. Y. Crowell & Co., New York. 90 cents.  
 Philanthropy and Social Progress (Essays). T. Y. Crowell & Co., New York. \$1.50.  
 In Darkest England, General William Booth. Funk & Wagnalls Company, New York. \$1.00; paper 50 cents.  
 Prisoners of Poverty, Mrs. Helen Campbell. Roberts Brothers, Boston. \$1.00.  
 How the Other Half Lives, Jacob Rlls. Scribners, New York. \$1.25 net.  
 Ruling Ideas of the Present Age, Rev. Dr. Washington Gladden. Houghton, Mifflin & Co. \$1.25.  
 Progress and Poverty, Henry George (especially the closing chapters). John W. Lovell Company, New York. \$1.00; paper, 50 cents.  
 Wealth against Commonwealth, Henry Demarest Lloyd. Harper & Brothers, New York. \$1.00.

\*+Choice between this and the other book marked with the same sign.

‡A plan of Bible study, alone and unsurpassed in its kind.

#### *On the General Social Outlook.*

- The Social Horizon (anonymous). Swann, Sonnenschein & Co., London. \$1.00.  
 Social Evolution, Benjamin Kidd. Macmillan & Co., New York. \$1.50.  
 Introduction to the Study of Society, Prof. Albion W. Small and George E. Vincent. American Book Company, Chicago. \$1.80 net.  
 The American Journal of Sociology, monthly; \$2. University of Chicago Press, Chicago.

#### *On the Family.*

- The Family; an Historical and Social Study, Charles F. Thwing. Lee, Boston. \$2.00.  
 The History of Human Marriage, Edward Westermarck. Macmillan & Co., New York. \$4.00.

#### *On Political Economics.*

- Outlines of Economics, Prof. Richard T. Ely. Hunt & Eaton, N. Y. \$1.25 net.  
 Principles of Economics, Alfred Marshall. Macmillan & Co., New York. 2 vols., \$3.00 per vol. net.  
 Recent Economic Changes, David A. Wells. D. Appleton & Co., New York. \$1.50 net.

#### *On The Labor Movement.*

- The History of Trade Unionism, Sidney and Beatrice Webb. Longmans, Green & Co., London. \$5.00.  
 Conflicts of Labor and Capital (2d ed.), G. S. Howell. Macmillan & Co., New York. \$2.50.  
 Trade Unionism, New and Old, same author. Scribner's, New York. \$1.00 net.  
 The Labor Problem; a Symposium, edited by W. E. Barns. Harper & Brothers, New York. \$1.00.  
 The Industrial Revolution in England, etc. (4th ed.), Arnold Toynbee. Longmans, Green & Co. \$3.50.  
 The Labor Movement in America, by Prof. Richard T. Ely. T. Y. Crowell & Co., New York. \$1.50.  
 The Evolution of Industry, Henry Dyer. Macmillan & Co., New York. \$1.50.  
 Hull House Maps and Papers, (Essays by Hull House residents). T. Y. Crowell & Co., New York. \$2.50.  
 Reports of the U. S. Labor Bureau. Address Commissioner of Labor, Washington, D. C.

#### *On Civics and Citizenship.*

- The American Citizen, Charles T. Dole, D. C. Heath & Co. Boston. 90 cents net.  
 The American Commonwealth, James Bryce, M. P., Macmillan & Co., New York. 2 vols., \$4.00 net.  
 Civil Government in the United States, John Flske. Houghton, Mifflin & Co., Boston. \$1.00 net.  
 Municipal Government in Great Britain. Albert Shaw. Century Co., New York \$2.00.  
 Municipal Government in Europe, ditto. \$2.00.

#### *On Socialism, Pro and Contra.*

- Looking Backward, Edward Bellamy. Houghton, Mifflin & Co., Boston. \$1.00; paper, 50 cents.  
 Socialism and Social Reform, Prof. Richard T. Ely. T. Y. Crowell & Co., New York. \$1.50.  
 Merrie England (pamphlet), Robert Blatchford. Commonwealth Company, New York. 10 cents.  
 Fabian Essays, by English Economists. Charles E. Brown & Co., Boston. 75 cents.

#### *On Charities and Correction.*

- American Charities, Prof. Amos Warner. T. Y. Crowell & Co., New York. \$1.75.  
 Punishment and Reformation, Fred'k Howard Wines. T. Y. Crowell & Co., New York. \$1.75.  
 An Introduction to the study of Dependent, Defective and Delinquent Classes, Prof. Charles R. Henderson. D. C. Heath & Co., Boston. \$1.50.  
 The Children of the Poor, Jacob Rlls. Scribners, New York. \$1.25 net.  
 The Jukes, R. L. Dugdale. G. P. Putnam Sons, New York. Out of print; obtainable at most libraries.  
 The Charities Review, monthly publication of New York Charity Organization Society. \$2.

#### *On the Social Settlement Idea.*

- Bibliography of College, Social and University Settlements. Miss M. Katharine Jones. (Address Miss Caroline L.



Williamson, 3230 Michigan Ave., Chicago.) 10 cents.  
 Neighborhood Guilds, Dr. Stanton Colt. Swann, Sonnenschein & Co., London. \$1.00.  
 Essays in "Philanthropy and Social Progress." (See above).  
 Hull House Maps and Papers. (See above.)  
 CHICAGO COMMONS, monthly record of Social Settlement movement, 25 cents per year.

*On Social Aspects of Christianity.*

The World as the Subject of Redemption, Canon W. H. Feemantle. Longmans, Green & Co. \$2.00 net.  
 Social Reform and the Church, Prof. John R. Commons. T. Y. Crowell & Co., New York. 75 cents.  
 The Christian Society, Prof. George D. Herron, D.D. Fleming H. Revell Company, Chicago. 75 cents.  
 Social Meanings of Religious Experiences, Prof. Herron. T. Y. Crowell & Co., New York. 75 cents.

Hand Book No. 2, Forward Movements. *The Congregationalist*, Boston. 4 cents.

The Kingdom of God, Rev. A. B. Bruce. Scribners, New York. \$2.00.

The Kingdom of God; a Plan of Study. Rev. F. Herbert Stead. T. & T. Clark, Edinburgh. 1s-6d net; 53 cents.

**ALL THE BOOKS**

In the above list, and many others on Sociological Subjects may be procured, usually at a liberal reduction, from publishers' prices, at the **Congregational Book Store**, 175 Wabash avenue, Chicago.

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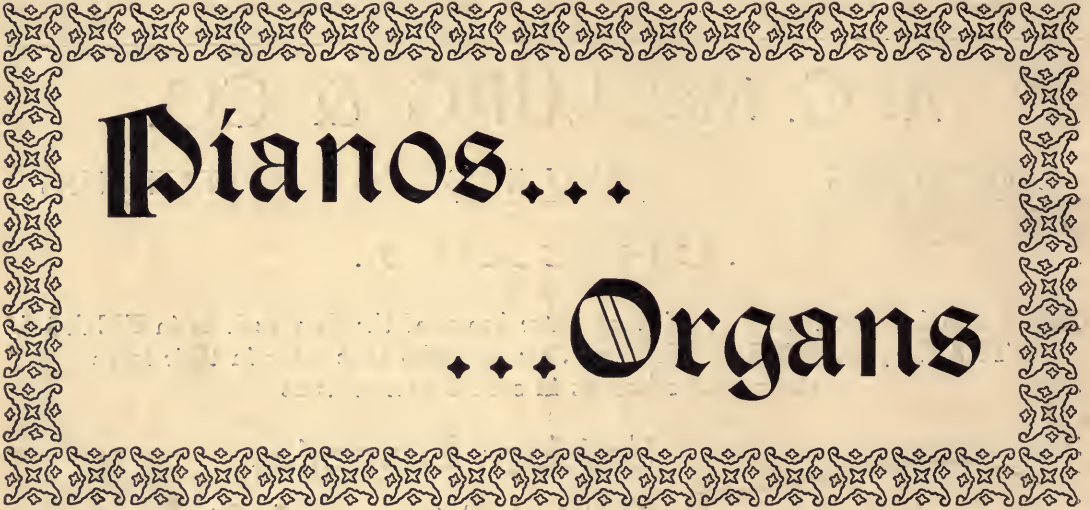
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# CHICAGO COMMONS

*A Monthly Record of Social Settlement Life and Work.*

Vol. I.

AUGUST, 1896.

No. 5.



A UNION STREET GLIMPSE.

View of Chicago Commons from the Illinois Medical College looking southwest. Drinking trough at right of center. Tracks in the foreground run east and west on Austin Avenue; the trolley car at right is going northwest on Milwaukee Avenue. Union Street runs north and south.

## LABOR ISSUE.

September Number of "Chicago Commons" to be of Value for Workingmen and to All Interested in the Labor Movement—Prof. Taylor's Labor Studies.

The September issue of CHICAGO COMMONS, which will follow the August number as early in the month as possible, might be called our "Labor Day Issue," since it will contain much that will be of interest to the friends and observers of the Labor Movement. Its principal feature will be the first of a series of monthly studies on the

### *SOCIAL CONDITION AND MOVEMENT OF LABOR.*

The studies will be conducted by Professor Taylor, and are designed to be of the utmost possible

popular interest and value. It is intended that each of the studies shall contain:

1. Definite statement of the ground to be covered.
2. Assignments of specific topics for individual original investigation and observation, and in historical, biographical, economic and statistical lines.
3. Reading references.
4. Appropriate excerpts, etc.

### ADDITIONAL FEATURES.

In addition to these studies, the September issue will contain an unique account of the enforcement of the Golden Rule as the shop-ordinance in a western factory; a short bibliography of the labor movement; poetry and other selections of a timely character; in short, every effort will be made to insure for the September number of CHICAGO COMMONS an interested reading by the friends of the Labor Movement wherever it may circulate.



"LORD, MAKE US ALL LOVE ALL."

Lord, make us all love all, that when we meet  
 Even myriads of earth's myriads at thy bar,  
 We may be glad as all true lovers are,  
 Who, having parted, count reunion sweet.  
 Safe gathered home around thy blessed feet,  
 Come home by different roads from near and far,  
 Whether by whirlwind or by flaming car,  
 From pangs or sleep, safe folded round thy seat.  
 Oh, if our brother's blood cry out at us,  
 How shall we meet thee who hast loved us all,  
 Thee whom we never loved, not loving him?  
 The unloving cannot chant with seraphim,  
 Bear harp of gold or psalm victorious,  
 Or face the vision beatifical.

—Christina G. Rossetti.

## SOCIOLOGY GAINS GROUND.

### Its Advent in the National Educational Association.

**Recognition in a Series of Notable Papers at One of the Foremost Gatherings of Educators—Addresses by Commissioner Harris of the Bureau of Education, Professors Small and Barnes, President Hall of Worcester, and Others.**

The sociological class-room from which we hear this month is nothing less than the session of the National Educational Association at Buffalo, devoted to the relation between education and sociology. The main paper was presented by Prof. Albion W. Small of the University of Chicago. It was an elaborate attempt to define philosophically the relationship between the new science and the old. Education, Professor Small maintains, consists in—

- (1) Cultivating the powers of discriminating observation.
- (2) Strengthening the logical faculties.
- (3) Improving the process and powers of comparison.

The analytic study of sociology includes—

- (1) Man's natural environment, animate and inanimate.
- (2) Man himself as an individual in all his characteristics.
- (3) Man's associations or institutions.

POINTS BY PROFESSOR SMALL.

Some of the sparks flashed as follows:

"The demand of sociology upon pedagogy is that teachers stop training one particular mental power and pay attention to all the powers; stop wet-nursing orphan mental faculties and bring the child into touch with what is and as it is, and the mind itself will do the rest." "The study of sociology should begin with the nursing bottle and should continue as long as social relations exist." "Sociology, like charity, should begin at home

with the family and extend to the compass of the race." "The first studies in sociology should be of the society, next the school-house and the town in which we live."

#### THE CHILD AS A SOCIAL FACTOR.

Prof. Earl Barnes, of Leland Stanford, Jr., University, followed with a briefer but suggestive paper, designed to answer these three questions:

- (1) What makes the child a social factor distinct from the adult?
- (2) How does society take advantage of this and use it for its own advantage?
- (3) How does the pupil react upon society and affect it?

The child was declared to be naturally a great conservative in the smaller affairs pertaining to itself, and they were relegated to habit. In the larger matters of religion, ethics, politics and art children tend to be radical and return to logical conclusions. This makes the pupil the great radical force of the world. The adult accepts expediency, necessity, or what he calls experience, as the basis of action. The child accepts authority or the logical out-put of his own mind.

Society tries to mould the pupil in its own likeness, that he may safely bear along the accumulated treasures of civilization. To-day, society talks of educating a child for himself, but really, society, through the state, church, societies and individuals, educates our children for Catholicism, Protestantism, American citizenship, temperance, or whatever other ideas may be in vogue. "In the larger freedom we are giving, lies our hope," said Professor Barnes.

#### PRESERVES THE RACE FROM EXTINCTION.

The child tends to preserve the race from extinction by constantly rejecting some part of the accumulated civilization, thus enabling biological adjustment to keep pace with the advance in civilization. He also recalls each generation to the eternal ideals of the race, and thereby becomes the ever-renewed savior of society. Through immediate reaction upon the adults around him, the pupil retards the decadence of his elders. Society is coming to trust more and more in all the radical tendencies of childhood and to distrust all education that tends to emphasize the natural conservatism of children in small things, and in this society is wise.

President Canfield, of Ohio State University, was prevented from presenting his paper on "The Teacher as a Social Factor," but the proceedings will doubtless contain it.

The discussion was participated in by several of the most eminent members of the Association.

Mr. J. M. Harper, inspector of superior schools, Quebec, Canada, emphasized individual ethics that



inspires clean lines, as fundamental to social ethics, sociology and psychology.

#### SOCIOLOGY AND PSYCHOLOGY.

President G. Stanley Hall, of Clark University, Worcester, Mass., commented upon the marvelous development which sociology has had in this country within the last few years. "The relations between sociology and psychology," he said, "are getting exceedingly close and fruitful," and added, "I don't exactly know where one ends and the other begins." The sociological results of heredity are explaining how the amalgamation of the masses made the strength of the present. Man is universalized. We have four grandparents, eight great-grandparents, until, if we figure back to William I, we have 23,000,000 ancestors.

United States Commissioner of Education, Mr. William T. Harris, closed with a fine emphasis upon "The Teacher as a Factor in Sociology." "Education," he said, "is the foundation of sociology, which is the science of civilization, the science of the combination of man into social wholes, the family, civil society, the state and the church. The teacher, with the exception of the clergyman, has the best opportunity to bring about the highest relation between the individual and the social whole. The teacher has the finest opportunity to lift his or her profession up to the point where it will be recognized as a profession through the study and teaching of sociology."

### PERMANENT SOCIAL RESULTS.

*The Warden's Field Notes of His Pilgrimage to Northern Michigan—Good Work of the Men's League at Petoskey—Interest in the Commons Kindergarten.*

[BY THE WARDEN.]

There has been no abatement of the intense interest found in Kansas, Nebraska and Iowa in the discussion of social phenomena as reported in the previous issue of CHICAGO COMMONS as the Warden's pilgrimage has carried the test into Michigan. Indeed, it would seem impossible to surpass the interest displayed, for instance, at Bay View; and no more grateful evidence of this fact could present itself than in the response made in practical effort to attain practical result in the local life of the neighboring city of Petoskey.

Bay View is the great Chautauqua of the West. Its six university schools, presided over by Prof. John M. Coulter, of the University of Chicago, and manned by professors from the great educational centers, east and west, include no less than thirty classes in the ancient and modern languages, literature, sciences, pedagogy, music, art, physical culture and elocution. Teachers and special students constitute most of the classes and pay for the

opportunity to do the most thorough intellectual work of which they are capable.

The popular platform courses, which command a most intelligent though most diverse audience, are strictly educational and have been given by some of the eminent educators of this and other lands. Around the large and handsomely equipped lecture halls, library and auditorium are grouped hundreds of cottages, overlooking, from charming terraces, the rarely beautiful scenery of Little Traverse Bay. Suburbs of this summer city dot the long arm of land, which stretches a full half-circle around these bluest waters of the northland lake.

#### THE WORK AT PETOSKEY.

The more significant and permanent social results of the pilgrimage which we have been reporting are well exemplified at Petoskey. Last summer, under the personal, prompt and vigorous pastoral leadership of Rev. James Gale Inglis, formerly of Chicago and now for the second time pastor of the First Presbyterian Church in Petoskey, a "Men's League" was organized. While composed chiefly of the men of his church, it includes those of the Jewish and Catholic faith, and of no avowed religious attitude. Its object is to promote the social and intellectual fellowship of the men, and to unite them in organized effort for extending the influence and power for good of the church in the community. Appropriately to its purpose, the discussion at its first meeting was upon the relation of the church to the community, which was variously viewed from the standpoint of the business man, the lawyer, the physician and the politician, the mayor of the city speaking from the political viewpoint.

#### THE LEAGUE'S MEETINGS.

At subsequent sessions through the winter such points of practical relationship between Christian sentiment and community interests as these were discussed with free speech and variant view: "Early Closing of Our Business Houses—Advantages, Difficulties and a Feasible Plan;" "The Observance of Memorial Day—Should it be Perpetuated? Its Abuses, its Relation to the G. A. R." (the local post being present); "The Liquor Police Law—What it is," defined by a lawyer, its enforcement from the citizen's and saloon-keeper's points of view, and practical methods.

The anniversary address this summer was keyed to the same note, struck last season at the initiatory meeting—the relation of the churches to the community in Petoskey. The discussion by the League and others who remained after the close of the Sunday evening service, earnestly emphasized the local applications of the theme.

Refreshingly frank, free and fearless were the

(Continued on page 7.)

## CHICAGO COMMONS.

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**Changes of Address**—Please notify the publishers promptly of any change of address, or of failure to receive the paper within a reasonable interval after it is due.

**To Other Settlements**—We mean to regard as "preferred" names upon our mailing list, all settlements, and to send CHICAGO COMMONS as a matter of course to all such. In return, we ask for all reports, and, so far as possible, all printed or circular matter, however trivial, issued by settlements in the course of their regular work.

### ALL COMMUNICATIONS

Relating to this publication should be addressed to the Managing Editor, JOHN P. GAVITT, Chicago Commons, 140 North Union Street, Chicago, Ill.

Entered as Second Class Matter May 18, 1896, at the Post-Office at Chicago, Ill.

Vol. 1, No. 5.



AUGUST, 1896.

**T**O WHOM it may concern: The work of the settlements this winter will demand a great deal of non-resident help. Is this not a call to you to offer your services?

\*\*

**E**IGHT pages this month signify only a temporary reduction and a preparation for larger issues in the future. It is our desire to make this paper increasingly helpful, and we shall be under obligation for suggestions or other aid looking to that end.

\*\*

**T**O THE many friends inquiring as to the publication in permanent form of the Sociological Bibliography published in the July issue of CHICAGO COMMONS, we are glad to say that it is undergoing somewhat careful revision and amendment, with the idea of publication presently in leaflet form at a nominal price.

### A SETTLEMENT WARNING.

In a recent symposium upon the settlement question it was well said by Miss Starr, of Hull House, that there is danger just now of the formation of a sort of "settlement cult," and that before long it may be necessary to bring into existence a new "Movement" with a new "Idea" to be spelled with capital letters and designed to correct and offset the blunders of the settlement Movement, Idea and Cult. This is a timely warning. Scarcely too often can it be insisted upon that there is upon

the settlements no obligation to work for brotherhood, neighborhood, industrial justice, which binds not equally upon every man and woman in proportion to his or her ability and opportunity.

Why are we who chance to have been called into this peculiar sort of life more bound to emphasize the Brotherhood of Man, to seek for and preach social democracy, than others, living elsewhere? Of what concern is it to us more than to you, O readers, that men and women and children are deprived of the God-given rights of life, liberty and the pursuit of happiness? The social settlement is not an institution, manned by a peculiarly-constituted priesthood, and divinely ordained, in the division of human labor, to do what no others can do. It is rather a protest against neglect, a small recognition of the fact that society has left undone those things it ought to have done, and has done those things it ought not to have done; a rebuke to every man and woman who asks, "Am I my brother's keeper?"

Let the social settlement be unctious to no man's soul. Let no man be glad "that some one is found fitted to do this kind of work." The settlement is a miserable pittance, and only a pittance, paid on account against the unspeakable obligation of Social Justice. It is at its best only an acknowledgment of what every man owes to every other man. By no means should one take comfort in his own neglect of Justice because a few brethren have repented of theirs.

\*\*

**T**HE sudden and most unexpected death of Mr. William H. Colvin, of Chicago, bereaves the whole settlement movement of one of its firmest friends and most intelligent and helpful co-operators. He literally carried Hull House on his heart. Many of its more burdensome details he made his daily concern. Its success inspired his highest social hope and his most self-sacrificing civic effort. He not only gave generously what he had, but at greater cost though with greater joy, what he was. To have seen his quiet enjoyment of a "Jane Club" tea, and to have caught the zest of his earnest, manly converse with some working-man in the reception room was to have a new hope born in one's heart of the democracy of wealth.

\*\*

**W**ITH all due regard to Professor Taylor's injunction that his "Labor Studies," referred to in another column, should be announced "without adjectives," the editor of CHICAGO COMMONS feels it to be in the interest of simple truth-telling to say that these studies are sure to be of great value to all interested in the social phenomena of our time, and to prophesy for them a wide reading.



Similar studies in Christian Citizenship, conducted by Professor Taylor in the *Golden Rule* and *Young Men's Era*, have been used by classes all over the country. We expect the coming "Labor Studies" to be of even greater value.

\*\*\*

WE CONGRATULATE both Epworth House, of this city, and Miss Harriet Krause, who has been in charge of the Chicago Commons summer kindergarten, that Miss Krause is to be in charge of the Epworth House kindergarten during the coming winter. Miss Krause has made herself beloved by all with whom she came in contact during her stay at the Commons, and it is a matter of sincere rejoicing that she is to remain, for the present at least, in settlement service.

\*\*\*

ANOTHER glimpse of the Chicago Commons neighborhood is seen in the photograph which we republish this month. But it is not our intention to limit our camera's activity to our own neighborhood. We are preparing for a series of illustrated articles upon the settlements of Chicago and other cities, and hope to intersperse also portraits and character sketches of prominent settlement workers.

## Side Light Sketches

PROBABLY nothing could be more significant of the good done by the country trips of our friends among the girls and boys of our neighborhood than such a letter as this, which relieved a very anxious Italian mother's heart. The little girl had never been away from home before, and the eagerness with which the entire family awaited the first tidings of her safe arrival was pathetic to see. Here is the letter, as nearly *verbatim et literatim* as types can make it, omitting only names:

— — — — — St.  
ELGIN, ILL., AUG. 16, 1896.

Dear Mother I like to write you a few lines. I am in a good place I got a room for myself and I sleep along [alone]. I can eat all I want [!] every day I can get fresh milk from the cows. There is a girl as large as I am, and she has to [?] big sister and they like me and I am going to stay only for a week. Mother dont be mad over there I get nice fresh air I dont get stomacie\* no more. When I got out to Elgin a lady took us to the picnic and stay till 4 o'lek then the lady took me to the lady plouise and the lady is so nice and I and haveing a good time. I see lots of flowers and trees there are peach trees apples trees pare trees Cherry trees, and I can have all I want and the little girl said that when I coming home she is going to give me lots of flowers. I play with the little girl all time I get fresh water from the ground I am going to the park all this week good by Mother and all of yous. The number where I am staying for a week is — — — — street, Elgin, Ill.

From your loveing  
Daughter,

\* Stomach-ache. This poor child is suffering from chronic catarrh of the stomach.

## Settlement and Neighborhood.

### A BUSY SUMMER.

#### Outline Sketch of the Work in the Settlement During the Heated Weeks.

The reports of the work in our own settlement are reduced this month to the minimum, partly to accord with our temporarily restricted space limits, partly because while even more personal and far-reaching than the apparently larger work of the winter season, the activities of the summer campaign are less susceptible of detailed description. A brief sketch will suffice to carry the story on where the reports of the July issue left it off.

As has been indicated, the residential force, while materially reduced in numbers, has still been large enough for practical work, and by careful management all necessary duties have been provided for. In addition to the routine work, a very large number of personal visits have been made, in houses extending over a widely radiating territory. These visits have not been impertinent intrusions, but have been made legitimate by the call for children in the fresh air work, by the distribution of the constant supply of beautiful flowers sent in by friends in the outlying country districts, and by the appallingly accelerating number of calls for material aid in these sad days of increasing unemployment and consequent distress.

#### KINDERGARTEN A SUCCESS.

The summer kindergarten draws to its close as CHICAGO COMMONS goes to press, after a season of successful work, justifying beyond the possibility of a doubt the risk assumed at the outset. Upward of fifty little folks have enjoyed every day of the session, and have been kept from the degradation of the streets. Two noble young women have given their services in this good cause, sacrificing their hard-earned vacation "without money and without price," and have set a standard which would test the consecration of many a worker. The gifts of our friends for their subsistence while here have almost exactly balanced the cost of the work.

#### TENEMENT HOUSE INSPECTION.

A feature of the work during July has been the inspection and detailed description of typical crowded tenements in the ward. This work has been done by one of the residents in the direct behalf of the Committee of Fifty, but its results will prove of great value in the settlement experience and study. While the Seventeenth Ward is in the respect of crowded and unsanitary houses far from the worst in Chicago, there are several sec-

tions of the ward in which the investigators found conditions belying the city's claim to civilization.

#### THE FRESH AIR CAMPAIGN.

In previous accounts the fresh air work has been quite fully described. About seventy-five children have been given outings of longer or shorter duration; by the Christian Endeavorers of Elgin and the Congregational Sunday School of Downer's Grove several older persons have been helped at Dwight and elsewhere to vacations otherwise impossible, and a series of picnics for a day at a time have been made possible, notably by the Margaret Circle of King's Daughters, of Berwyn, who "personally conducted" several parties of boys to Riverside. Best of all, perhaps, is the outing brought about by this circle for an invalid member of the Girls' Progressive Club.

#### IN THE HOUSE.

Of the regular work in the house, the Tuesday evening meetings of the Industrial Economic Union have continued without interruption. The topic of chief interest in these meetings has been the silver question, at least three meetings having been given up to it, the principal speakers being H. L. Bliss, Col. J. C. Roberts, of the American Bimetallic Union, and Rev. Morris W. Morse, of California.

The Woman's Club, meeting weekly, has considered various topics of timely interest, has enjoyed an outing at Oak Park and is preparing for an active winter's campaign. The Girls' Progressive Club and the Wednesday Evening Club of younger girls, have also met without intermission.

## In the World of Settlements.

### CLEVELAND'S NEW SETTLEMENT.

Hiram House and its Affiliation with the Young Men's Christian Association.

The first announcement of "Hiram House," the new settlement in Cleveland, under the auspices of Hiram College, shows that the Young Men's and Young Women's Christian associations are to occupy an important place in the college life of the institution. At the opening of the college year in 1895 the Home Missionary class took up the study of sociological questions as outlined in the Y. M. C. A. Handbook, by Prof. Graham Taylor. This class grew until it became necessary to organize it into a club for sociological study. One of the first actions of the club was to organize a "Social Settlement Board," with President E. V. Zollars as chairman, and under the auspices of this board the settlement was founded at the corner of Washington and Hanover streets, overlooking what is known as "The Island" or "The Triangle." It is not a

criminal section, but a district of very poor homes. It has a kindergarten under the management of Misses Lida Gibbons and Carrie Goodrich. It will also have a day nursery, lecture courses, entertainments, reading rooms, etc., and will publish a monthly paper, *Hiram House Bulletin*, as a medium between the settlement and its friends and supporters.

### TRIBUTE TO HULL HOUSE.

The August issue of the *Arena* contains an article by Annie L. Muzzey, entitled "A Social Settlement," and treating of Hull House in a style exhibiting a rare accuracy and clearness of discrimination as to the settlement idea in general and Hull House in particular. It is to be regretted that space is not available for a substantial quotation from the article. This brief extract must serve until the reader has opportunity to secure the article entire:

The mission of Hull House is simply one of pure neighborliness. It assumes at the outset that there is to be an exchange of kindly offices and mutual benefits. It sits down in the midst of its humble neighborhood with the idea of sharing the influence of its larger opportunities with those whose lives are defrauded of the light and beauty that belong equally to all. It has no cumbersome theories to which it is bound to conform, but is ruled only by a loving intelligence that constantly seeks the best good of the community of which it has, by free choice, become an important and a responsible part.

### SAN FRANCISCO'S SECOND REPORT.

An exceedingly attractive and well-printed little pamphlet is the second annual report of the San Francisco Settlement Association, just at hand and dated April, 1896. "Settlement House," as it is called, is at 15 South Park, and was opened January 2, 1895. The residential force has never exceeded four persons, making thus a small and homogeneous group, more like a normal family than is possible in the case of a large settlement. The importance of this factor is recognized by the present report, in words which every settlement worker will do well to keep in mind: "It is well to remember that these informal and mutually helpful relations between the Settlement and its neighbors are what constitute its distinctive character."

The work of the Settlement is of the usual sort, and its clubs and classes greatly increased during the past year.

**THE JULY ISSUE** of CHICAGO COMMONS was designed not only to be representative of the earlier issues of the paper, and to exhibit the work of one particular settlement, but also and especially to explain the settlement idea in general. Among the general articles published with this in view are those on "Foreign Missions at Home—Resemblance of the Settlements to Missionary Homes in Heathen Lands," "Purpose and Scope of the Settlement," "In the World of Settlements (Department)," "A Short Sociological Bibliography," etc., etc.

We will send any quantity, postpaid, at the rate of two cents per copy, or will mail them at that rate to any list of addresses sent to us. (Enclose stamps, check, post-office order or cash, at our risk.)



## PERMANENT SOCIAL RESULTS.

(Continued from page 3.)

manly, though differing, expressions of opinion by layman and minister, church member and outsider, Democratic editor and Republican editor. The next evening a private meeting of the City Council was quietly held to discuss the moral situation of the city as it had been portrayed by the prominent citizens who had so plainly placed themselves on record regarding it.

### UNION CONFERENCE.

The following Sunday evening a union mass meeting, in which several churches united their congregations, was held at the Petoskey Opera House, at which addresses were made by Professor Taylor and others representing the ministers and citizens of Petoskey, on the practical ways and means of promoting civic betterment. Thus the church exemplified its real relation to the community by lifting the civic ideal, providing a free floor for a non-partisan discussion of the actual social condition, and initiating a practical movement for betterment, but stopping short of committing itself to any scheme of procedure or identifying itself with any reform organization.

### INTEREST IN THE COMMONS.

Interest in our kindergarten among the widely representative cottagers was marked, both last summer, when it was only a hope, and this season, when we had the story of the year's success to tell. Not only in the great auditorium did hundreds hear of its work for the child-life of our ward, but the repetition of the tale was invited at Harbor Point, in the house of Mr. D. B. Gamble, of Proctor & Gamble, whose experiment in profit-sharing is widely known, and at Wequetonsing. The cottagers at the latter family resort added, to the gifts which a year ago enabled us to realize the hoped-for blessing upon our little neighbors, a generous share of the expense of its ensuing second year.

The July issue of CHICAGO COMMONS was in great demand, especially because of its kindergarten pictures and its list of books on social subjects.

### BIBLE AND LABOR STUDIES.

The themes upon which Professor Taylor has lectured in five summer assemblies are grouped in two courses. The first included the following eight studies on "The Social Teachings of the Bible":

#### *Social Teachings of the Bible.*

- I. The Collective Terms of Scripture.
- II. The Formative Forces of Society.
- III. The World-View of the Prophets.
- IV. The Social Significance of the Life of the Son of Man.
- V. The Social Results of the Coming of the Spirit.

VI. St. Paul's Conception of the Church as a Social Organism.

VII. Kingdom, Church, World.

VIII. Personal and Corporate Means for Realizing the Kingdom of God on Earth.

### THE LABOR MOVEMENT.

The second course of seven lectures included the following lectures, showing the progress and stages of

#### *The Movement for the Emancipation of Labor.*

- I. From Serfdom to Wages—The Peasant Pioneers.
- II. From the Actual to the Ideal Commonwealth—Sir Thomas More and the Utopias.
- III. From the Factory to Freedom of Woman and Child—Factory Reformers.
- IV. From Legal Inferiority to Charter Rights—Chartists and Churchmen.
- V. From the Chaos of Competition to the Organization of Industry—Trades Unionists and Socialists.
- VI. From the Caste of Class to Social Democracy—Arnold Toynbee and Social Settlements.
- VII. From Ecclesiasticalism to the Kingdom of God—The Social Evangelists.

### JOTTINGS OF THE CAMPAIGN.

Laboring men will hold a meeting this evening at Trades Assembly hall. It will be similar to the meetings held while Professor Taylor was in the city.—*Des Moines, Iowa, Daily News, August 3, 1896.*

The *Courier*, of Lincoln, Neb., for Saturday, August 8, reprints in full the warden's "field notes" from our July issue.

## THE LEWIS INSTITUTE

Will open September 21, 1896, with a full corps of instructors and courses in

### SCIENCE LITERATURE AND TECHNOLOGY

The buildings located at the corner of West Madison and Robey streets, have been erected at a cost of

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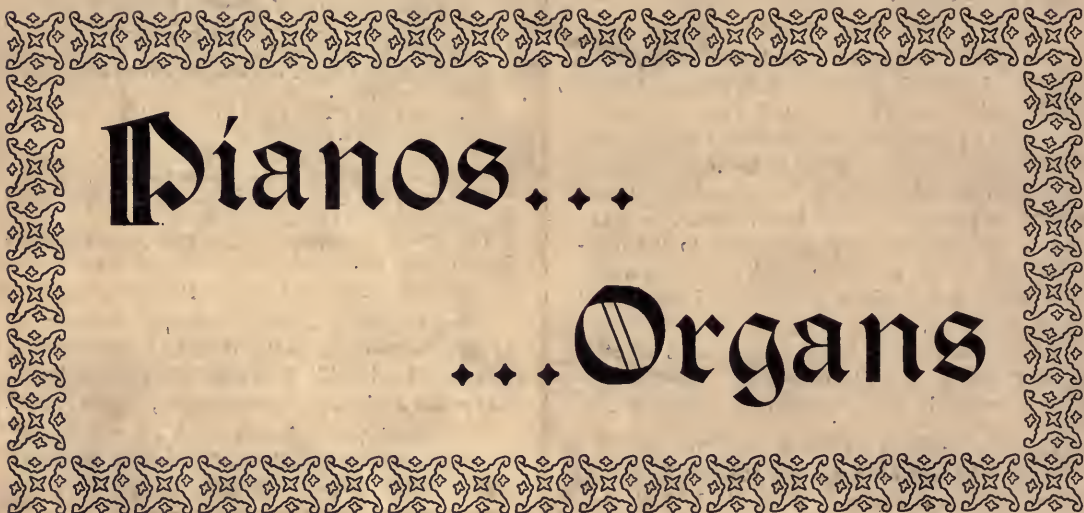
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# CHICAGO COMMONS

A MONTHLY RECORD OF  
SOCIAL SETTLEMENT  
LIFE AND WORK

CHICAGO

Vol. 1 No. 6

September, 1896

DINNER  
CHICAGO

25  
Cents  
a  
Year

LET US remember, even in these moments of depression, that there never has been a time when such union between classes has been so possible as it is to-day, or soon will become. For not only has the law given to workman and employer equality of rights, but education bids fair to give them equality of culture. We are all, now, workmen as well as employers, inhabitants of a larger world; no longer members of a single class, but fellow-citizens of one great people; no longer the poor recipients of a class tradition, but heirs of a nation's history. Nay more, we are no longer citizens of a single nation—we are participators in the life of mankind, and joint heirs of the world's inheritance. Strengthened by this wider communion, and ennobled by this vaster heritage, shall we not trample under foot the passions that divide, and pass united through the invisible portals of a new age to inaugurate a new life?

ARNOLD TOYNBEE.

CHICAGO COMMONS.

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# CHICAGO COMMONS

*A Monthly Record of Social Settlement Life and Work.*

Vol. I.

SEPTEMBER, 1896.

No. 6.

## A SOCIAL LABOR HYMN.

Dedicated to Chicago Commons, by WILLIAM A. CHAMBERLAIN, Professor of Sacred Music, Chicago Theological Seminary.

TUNE—"Christmas" or "Handel."

A band of earnest brothers strong  
With loyal hearts and true,  
We join our hands, we raise our song,  
And friendship here renew.

By common toil made one in heart;  
Each, part of greater whole;  
Alike we seek a higher art—  
The life of mind and soul.

The work that holds our hardened hands  
Shall not enchain the mind;  
We burst our soul-enslaving bands,  
In thought, one life to find.

'Mid darkness, striving, toil and pain,  
One star of hope we see—  
One voice rings out a clear refrain:  
"The Truth shall make you free."

O, Carpenter of Galilee,  
Thou Brother of Mankind!  
Our light, our hope, in thee we see,  
Our rest in thee we find.

## GOLDEN RULE IN BUSINESS.

**Almost Unique Evidence of the Practicability of Christianity in the Relations of Employer and Employed—Remarkable Letters from "The Office."**

So remarkable, alas! are the following letters from a Christian employer to his men, that we feel it necessary to assure our readers that they are genuine, *bona fide* letters, actually received by the employes in a well-known western factory. They are self-explanatory and seem to need no other comment than the statement of the fact that on the shop walls in large letters are these words:

### RULE GOVERNING THIS SHOP.

"WHATSOEVER YE WOULD THAT MEN SHOULD DO UNTO YOU, DO YOU LIKEWISE UNTO THEM."

### A CHRISTMAS LETTER.

Here is one of the letters received by each person in the company's employ:

DECEMBER 24, 1895.

Dear Friend: We enclose herein our check in your favor for the sum of \$—, being 5 per cent. (five cents on each dollar) of the amount that has been paid to you in wages

from this office from the beginning of the year, or the time that you entered our service, up to and including December 31, assuming that you put in FULL TIME for the remaining days of the year, excepting, of course, Christmas day.

We do this because we ought to *try* in every way that we can to carry out the spirit of the Golden Rule that we profess to believe in. During the time that we have worked together it has been our effort to regard your interests as important as our own, and we are very happy to say that the interest you have shown in your work is the most conclusive proof that you, too, believe that the Golden Rule is applicable to the affairs of everyday life.

The "peace on earth and good will toward man" that was proclaimed first, to the lowly shepherds, who were common working people, by the angels on the night that Jesus the Savior of the world was born in the Bethlehem manger, can never fully come until everyone of us and "all people" to whom the glad tidings were sent, acknowledge Jesus as King and Savior, and live the Golden Rule every day.

To try to carry out this rule is the purpose of this little division of the fruit of our labor together. Shall we begin to-day to do a little more to hasten the coming of this good time when all men will be brothers? If we do, not one dollar—not one cent of this money will go into saloons or any other improper use, and let us be frank upon this point, and urge upon you this fact. With things as they are around you to-day, you can never hope for anything but daily toil, and you may consider yourself lucky if you get that, unless you *save some of your earnings*. If this is your only hope of emancipation from a life of toil, won't you make this little dividend a "nest egg" to begin on? If you decide to do this, you may keep this check in your possession for one year from date, at that time, or at any time prior to that, if your necessities demand the money, or you find an opportunity to invest it, you may present it at this office and exchange it for another check, to which we will add interest at the rate of 6 per cent. for the time for which you have held it.

Bear in mind this one thing on this point: No one can help you so much as you can help yourself. In conclusion, the writer desires to cheerfully acknowledge the faithfulness with which you have done your work during the year that is past, and to thank you most earnestly for the kindly token of your good will, and to wish you and all of yours a "Truly Merry Christmas." Very faithfully yours,

For the \_\_\_\_\_ Co.

WHAT BUSINESS IS FOR.

This is a second remarkable letter sent by this firm to every employe:

FEBRUARY 26, 1896.

For a long time we have felt that it was necessary that there should be a more perfect understanding of the purposes of carrying on the business of the \_\_\_\_\_ Company by all that are engaged in the work, in order to insure the success that will come to all of us if we each do our share toward it. In the first place, there is only one *True and Right Reason* why this or any other business should live a

minute, and that reason is to *Do Good*. No matter how *much some may sneer* at the statement, it is and always will be true, just the same. This business never has been, is not now, nor never will be run simply to make money for those in charge of it, otherwise called the owners. It has been run to do good, and God has blessed it in many ways. We have done good by making better goods in our line than were ever made before, as our rapidly increasing sales abundantly prove. We have tried to do justice to every man—the men that do the work, the men that sell the goods and the men that use them. We think that all of you will agree to the truth of this statement, that we have at least *tried*. We are going to keep trying, because it is right that we should keep on trying to do right all the way to the cemetery, *no matter how many others* do wrong. . . .

The Golden Rule will continue to hang on the wall, but don't forget that it is a double-acting rule and works both ways, and in writing these words to you we are carrying it out and doing to you just exactly as we would want you to do to us if we were working in the shop and you were working in the office. The great labor leader, Eugene V. Debs, in a speech at Memorial Hall, where he addressed twelve hundred workmen, and the writer was one of them, on the 20th of January last, gave them this advice: "Boys, buy books instead of beer, and you will be on the road to freedom from the slavery you are now in." We are going to hang these words on the wall of the shop beside the Golden Rule, and may God bless every one of you and help you to observe them. This Washington's Birthday is a good time to begin, and you have this afternoon as a half holiday with pay, as a token of our good will to help you start.

Very faithfully yours,

We add only the lament of the wealthy author of these letters that he had not built his fine new residence near his factory among the homes of its operatives. "What a social settlement of our own we could have had!" he regretfully exclaimed.

#### SUMMER IN CITY SLUMS.

**Suffering in the Poor Quarters of Chicago—New York's Good Work.**

That blistering fortnight in August, nearly unprecedented, gave the lie squarely to the popular notion that among those known as "the poor" the real suffering is limited to the winter time. Those who live and observe in the unprivileged sections of the great cities know that there scarcely could be greater suffering for human beings than in those breathless noons and nights when the thermometer's sluggish variations were between 95 and 105 degrees; when the crowded quarters became unendurable and the dirty streets were fairly stifling with the stench of unclean garbage boxes and filthy outhouses. A tour at night through the streets of Chicago's crowded quarters exhibited conditions of suffering almost incredible—in some parts of the Jewish and Polish sections the narrow streets were literally full of men, women and children lying upon the sidewalks, in the gutters and on the rotten wood-pulp which serves as "pavement," and gasping for the very breath of life.

For the relief of this suffering Chicago, as a

city, did almost nothing except to allow the people to lie upon the grass in the parks all night. Hundreds of dead horses lay in the streets several days, becoming a nuisance and menace to the health of the people. There were, however, several notable private efforts to help in the situation, the Fresh Air Sanitarium of the *Daily News* at Lincoln Park especially proving a source of great blessing.

In New York City the municipal authorities paid much attention to the welfare of the people during the heated term. The streets of the East Side, which, under Commissioner Waring's administration, are habitually *clean*, were flushed daily from the city hydrants, the free baths were made accessible at all hours of the night, and \$5,000 were voted from the city treasury for ice to be given to the poor and sick.

The experience, whose likelihood of recurrence is suggested by Australia's heated term last year with its maximum of 125 degrees in the shade, ought to teach Chicago something of the vital importance of the things we are neglecting—parks for the people, playgrounds for the children, cleanliness and permanent repair of streets, abolition of unsightly and unsanitary garbage boxes, public baths and adequate health inspection. And in the meanwhile, the tax-dodger and the dishonest and lecherous political ringster delay the city in its progress toward the higher ideal of municipal life and service.

#### SOCIAL LABOR HYMNS AND SONGS.

**Need of a Popular Hymnology for the New Social Meetings.**

At the spring session of our School of Social Economics attention was called to the songlessness of American labor meetings and popular gatherings. Discussion demonstrated the entire want of both music and words well adapted to the social occasions and spirit characterizing working people's assemblies. The intensely individualistic nature of the hymnology in commonest use was conceded. While a subsequent search of church collections showed that their "we," "us" and "our" hymns bore a larger proportion to the "I," "me" and "my" hymns than was at first supposed yet few of them transcended the sphere of a distinctly limited experiential and church fellowship to move in the broader ranges of humanity's common experiences, yearnings and aspirations, much less to express the sorrows and sympathies, claims and hopes of the working world.

In song literature there seemed to be no larger provision for labor's heart hunger. Very significant is the failure of the *Chicago Record* to elicit a labor song worthy of the theme and adapted to



use, by the offer of a \$1,000 prize for the words and another for the music. Although as many manuscripts were received as dollars offered the very representative and competent judges rejected every one as below the required standard. In the English song books of the Salvation Army there are only a very few very inferior doggerels designed to elicit support of the social work by such couplets as:

God bless and speed the Social Wing  
Ten thousand hearts exclaim—  
In faith an effort will be made  
The "Darkest England" plan.

In song literature there seems to be no larger provision.

We purpose to gather and publish the bibliography of whatever hymns and songs of labor we can find and invite the co-operation of our readers in this effort. Such collections as Ebenezer Elliot's "Corn Law Rhymes," the "Chants of Labor" published by the National Amalgamated Sailors' and Firemen's Union of Great Britain and Ireland (London, 1891), William Morris' "Chants for Socialists," hymns of the Labor Church, "Pleasant Sunday Afternoon" service songs, etc., are what we seek.

We will be grateful for the suggestion of such hymns as Elliot's "When Wilt Thou Save the People, Lord?" Gladden's "Oh, Master Let Me Walk with Thee;" Whittier's "Dear Lord and Father of Mankind." The co-operation of friends in labor unions, social settlements and the fraternal associations is especially invited in supplying us with copies both of song books and single songs or hymns. Original compositions will also be welcome, if their authors will send postage for the return of their manuscripts and concede our right to publish only such as our purpose and space demand. The social labor hymn printed in another column is the first response to this call. Others have been submitted to our judgment and are to be published elsewhere.

The great mistake of the best men through generation after generation has been that great one of thinking to help the poor by almsgiving, and by preaching of patience or of hope, and by every other means except the one thing which God orders for them—JUSTICE.—*John Ruskin.*

The true calling of a Christian is not to do extraordinary things, but to do ordinary things in an extraordinary way. The most trivial tasks can be accomplished in a noble, gentle, regal spirit, which overrides and puts aside all petty, paltry feelings, and which elevates all things.—*Dean Stanley.*

Christian citizenship is more than reform—it is regeneration.—*Whelock.*

Pure democracy and pure theocracy are one.  
—*Prof. Herron.*

## From Sociological Class Rooms.

### SOCIOLOGICAL TRAINING OF THE MINISTRY.

At Chicago Theological Seminary Professor Taylor will have, in his "required" work, all the students, including those of the Swedish, Danish, Norwegian and German departments. The first half of the year is devoted to an inductive study of the social teachings of the Bible. The elective course is upon the "Social Condition and Movement of Labor," and deals with the industrial structure of society, especially since the introduction of machinery and the factory system; and includes original investigations of labor organizations and legislation, child-labor and the sweating system, the standard of living and the living wage, strikes and industrial peace. The latter course will essentially follow the "Labor Studies," to be published in these columns through the issues of the entire year. Students will be brought into personal contact with representatives of organized labor and employing capital, both on their own ground and in the class-room.

The second half of this seminary year is assigned in required work to sociology, involving the study of social phenomena for the nature, structure, design, progress, and dynamics of the social organism, and the fundamental relationship between society and the individual, the Kingdom and the church. Two elective courses offered are:

1. Pauperism and poverty, public relief and private charity, charity organization methods, the function and agencies of the church in charity.
2. Child saving. The private and public treatment of dependent, defective and delinquent children, and the evils and restriction of child labor.

### INTERSEMINARY ECONOMIC CLUB.

The first meeting for the winter of the Inter-seminary Economic Club will be held at Chicago Commons on Saturday afternoon, October 17, at 2 o'clock. The discussion, which will be conducted by Prof. Graham Taylor, will be upon the subject, "The Social Extension of Christianity." These meetings last winter were a most delightful feature of the work of the Commons. Like those of most of the meetings at the Settlement, the name refers to an occasion rather than to a specific organization. The meetings are held fortnightly, on Saturday afternoons, and are attended especially by the students of the theological seminaries of the city. They are open, however, to all interested in the relation of the church and ministry to social life and progress.

The first comer is almost always an honest man.  
—*Victor Hugo.*

## MUTATION.

Deep is the heart of human kind;  
 Vain are the thinkers who would find  
 A perfect symbol for its thought;  
 Vainly the final word is sought.  
 There is no line of human creeds  
 But tells its tale of human needs,  
 Yet still, from age to age, they change.  
 The future to the past is strange,  
 And the yearnings of each day,  
 New doubts that stir, new hopes that sway,  
 Shall be embodied, endlessly,  
 In creeds to be, and yet to be.

—Priscilla Leonard, in *The Outlook*.



## CHICAGO COMMONS.

140 North Union Street, at Milwaukee Avenue.

(Reached by all Milwaukee avenue cable and electric cars; or by Grand avenue or Halsted street electric cars, stopping at corner of Austin avenue and Halsted street, one block west of Union street.)

**CHICAGO COMMONS** is a Social Settlement located on North Union street, two doors from the southwest corner of Milwaukee avenue and the crossing of Union street upon Milwaukee and Austin avenues.

**Object.**—As explained in the second clause of the Articles of Incorporation of the Chicago Commons Association, filed with the Secretary of the State of Illinois:

"2. The object for which it is formed is to provide a center for a higher civic and social life to initiate and maintain religious, educational and philanthropic enterprises and to investigate and improve conditions in the industrial districts of Chicago."

Or, as the explanatory circular of the settlement has explained it:

"As exemplified at Chicago Commons, the Social Settlement consists primarily of a group of people who choose to make their home in that part of the great city where they seem to be most needed, rather than where the neighborhood offers the most of privilege or social prestige."

**Support.**—The work is supported in addition to what the residents are able to pay for rent of rooms, by the free-will gifts of those who believe in what the work stands for. The gift of any person is welcomed, and the contributions are both occasional and regular, the latter being paid in instalments, monthly, quarterly and annually, at the convenience of the giver.

**Visitors,** singly or in groups, are welcome at any time, but the residents make especial effort to be at home on Tuesday afternoon and evening.

**Residence.**—All inquiries with reference to terms and conditions of residence, permanent or temporary, should be addressed to GRAHAM TAYLOR, Resident Warden.

**Information** concerning the work of Chicago Commons is gladly furnished to all who inquire. A four-page leaflet, bearing a picture of our residence, and other literature describing the work will be mailed to any one upon application. *Please enclose postage.*

It is often easier to send a few pennies to help the poor black boy in Africa than it is to show the Christ-like spirit to the little black boy just around the corner of the street.—Booker T. Washington.

## Settlement and Neighborhood.

## "SOCIAL NEEDS AND AIMS."

Subject of the School of Social Economics to be held December 7-12—Some of the Speakers—Shall We Publish?

The postponed session of the Chicago Commons School of Social Economics will be held at the Settlement residence, 140 North Union street, in the week beginning December 7. It is as yet impossible to announce a complete programme, but every indication points to the fulfillment of our expectation that the sessions will be of somewhat remarkable importance in contributing to the discussion of the social status and outlook, and of remedial theories and programmes. The formal subject of these discussions, as has been announced already, is to be that of Social Reconstruction, or, as we prefer to express it, "Social Needs and Aims," with a particular bearing upon the question whether the principles of the Sermon on the Mount afford, after all, a sufficient basis for the constitution of rational civilized society.

## SOME OF THE SPEAKERS.

The careful search for the speakers who will contribute most helpfully to the discussion is in progress, and it is hoped to have adequate representation of many schools of social philosophy and reform. We are hoping to have present, for instance, Rev. Dr. Washington Gladden, for whose final answer we are waiting. Mr. Henry Demorest Lloyd, author of "Wealth against Commonwealth," has promised to be with us, and the presence of Rev. B. Fay Mills depends upon the arrangement of some pending engagements.

We propose that a distinguishing characteristic of these sessions, as it has been habitually of all meetings held under our roof, shall be absolute freedom of speech and debate, appreciating that useful discussion of these great themes must depend upon the frank utterance of every man's honest thought.

## SHALL WE PUBLISH?

In this connection arises a question which many inquiries make an important one—*Shall the proceedings of this session be published in permanent form?* The reply to the question must depend almost wholly upon the assurance of financial support, for such an undertaking involves no small expense. With this in view, then, we request every reader of CHICAGO COMMONS, and others interested, under whose eye this paragraph may fall, to express, by means of a postal card or otherwise, willingness to co-operate in this work by the purchase of one or more copies of the proceedings at a price not exceeding, say \$1.00. While such an expression



need not be binding upon anyone, it would afford us a basis upon which to judge whether the venture in question would be wise.

#### "CHICAGO COMMONS SUNDAY MEETING."

Musical Service to be Held at the Settlement on  
October 18.

It has always been a part of the settlement plan to have a popular Sunday afternoon meeting; a broadly religious service which should prove an uplifting influence to the everyday working people who surround the Commons. In the latter part of May such a meeting was begun, but it was found that not before the fall would the people for whom it was designed attend it, and the effort was suspended for the summer.

On the 18th of October, at 4 p. m., the first "Sunday Meeting" of the winter season will be held. The feature of the occasion will be the vocal and instrumental music, for which arrangements are making, and a short and helpful address will be given. It is intended that this meeting shall be peculiarly the meeting of the Settlement, and will represent its best effort for the deeper life of the neighborhood. While it will never be didactically religious, nor with any view of proselyting, its motive will always be to appeal to the fundamental religious being which exists in all normal men and women, and to be a restful and uplifting occasion for workers seeking a respite from the humdrum round of daily toil.

#### MEDICAL COLLEGE GRADUATION.

Close of the Second Successful Year.—Work of the Chicago Commons Dispensary.

Common interest allies the Settlement and the Illinois Medical College, located on an opposite street corner, to share the Settlement's privilege and opportunity for service. The residents of the Commons viewed with satisfaction the second year's good work, which closed early in the present month. The Secretary reports 78 students enrolled, of whom 92 per cent were school teachers. The graduating class of 1896 numbered 10.

In the dispensary connected with the college, and known as the Chicago Commons Free Dispensary, Dr. Brown, its President, reports that nearly 5,000 patients have been treated since March 10, the dispensary having proved itself a real blessing to hundreds who otherwise would be obliged to go to a considerable distance for free attendance or suffer for lack of it. Every effort is making to prevent the dispensary's being used by persons able to pay for the services of the resident physicians

WANTED.—A score of tactful men and women to give one evening a week at Chicago Commons this winter in conducting clubs for the boys and girls who look to the Settlement for almost their only healthful and uplifting recreation. Almost any kind of talent can find employment in his work.

of the neighborhood, and more and more is the work of the institution being reduced to the necessary service of those absolutely unable to pay at all.

The officers of the dispensary are: President Dr. H. H. Brown, Secretary of the College Faculty; Secretary, Prof. Graham Taylor; Treasurer, Herman F. Hegner; Registrar, Dr. Mary Edna Goble. The last three are all residents of the Commons.

Only the question of the expense of coal to heat the necessary rooms stands in the way of continuing the dispensary in operation throughout the winter. It is hoped that some arrangement can be made, for in the hard winter that is before us there will almost certainly be an increasing number of those needing medical aid and unable to pay for it.

#### "THE TUESDAY MEETING."

The Tuesday evening meetings for wage earners have taxed the seating capacity of our largest room since the first of August, and bid fair to become the feature of Seventeenth Ward life during the winter. Of course the coinage question has been uppermost, and the intense interest in the presidential campaign has drawn people of all classes and shades of thought to the discussion. Every phase of the question has been presented and argued by the best speakers obtainable, from the Greenbacker to the Gold ultra-monometallist. The best of temper has prevailed, and no one attending the meetings could doubt that they are profitable, not only for the intelligent presentation of economic subjects, but also and perhaps more important, the inspiration and cultivation of a fraternity and mutual respect that is delightful to see and have part in, and that promises mightily for the peaceful solution of the vast problems of our time.

#### COMMONS NOTES.

The prospects for the opening of the Plymouth Winter Night College (under which name our educational work is organized) are most satisfactory, and every indication promises a good winter's work. The scope of the department is outlined in some detail in the advertisement on the inside of the back cover of this issue.

—The kindergarten opens for its winter session with its quarters renovated and in good repair, and with every evidence of increasing usefulness. The radius of the neighborhood from which children come to us grows daily wider.

—The labor bureaus of the various states have promptly responded to the request for files of their reports for our library. We are gathering at the Commons an increasingly satisfactory sociological library, and will be glad of additions, whether of books, magazines, pamphlets or clippings.

—The removal of a partition has given us a large and highly convenient library, and affords one large front room for social and club gatherings.

—Wednesday evening is "Girls' Club Night" with us now, all the clubs of the younger girls meeting on that evening and closing with general exercises, callisthenics, etc.

—About \$15 are now in hand for the drinking fountain, and we have also the generous offer of Winchester & Co., plumbers, of Chicago, to furnish labor free of charge



#### SUBSCRIPTION PRICE

Twenty-five cents per year, postpaid to any State or Country. Single copies sent to any address upon application. For larger numbers, special terms may be obtained on application. The publishers will be glad to receive lists of church members or other addresses, to whom sample copies may be sent.

**Changes of Address**—Please notify the publishers promptly of any change of address, or of failure to receive the paper within a reasonable interval after it is due.

**To Other Settlements**—We mean to regard as “preferred” names upon our mailing list, all settlements, and to send CHICAGO COMMONS as a matter of course to all such. In return, we ask for all reports, and, so far as possible, all printed or circular matter, however trivial, issued by settlements in the course of their regular work.

**Advertisements**—First-class advertisements desired at reasonable rates, which will be furnished upon application.

#### ALL COMMUNICATIONS

Relating to this publication should be addressed to the Managing Editor, JOHN P. GAVIT, Chicago Commons, 140 North Union Street, Chicago, Ill.

Entered as Second Class Matter May 18, 1896, at the Post-Office at Chicago, Ill.

THERE are dozens of eager small boys within call of Chicago Commons (and doubtless of every other settlement) simply waiting for you to come and organize them into a club.

#### LABOR DAY IN CHICAGO.

A remarkable spectacle was that presented at Sharpshooters' Park, Chicago, on the 7th of September. In recognition of Labor Day, preparations had been made for an entertainment on a grand scale; games and sports of many kinds had been provided for, and it was expected that ten thousand men, women and children, more or less, should enjoy the day as a great public festival. But as a festival it was a failure. As a means of money-making for those in charge it missed fire altogether, inadequate ticket-collecting arrangements having resulted in a loss, it is said, of \$1,000.

But as an exhibition of the possibilities of democracy and of popular earnestness it was one of the most remarkable scenes ever witnessed upon this continent. The sports and games were neglected,

the “picnic” features, usually so prominent, were fairly ignored, as that great mass of humanity devoted itself to discussing and hearing the discussion of purely economic subjects. Men gathered in knots and earnestly argued pro and contra the great questions of the day, and one passing about among them must have noticed the almost entire absence of the ordinary chaffing and gossip, substituted as it was by the earnest canvassing, with real intelligence, of questions long regarded as too abstruse for the minds of any but specialists.

He must be indeed a pessimist who can view with anything less than hopefulness this earnest devotion of the masses of American workingmen to the study of those economic and industrial subjects which so vitally concern their own future. As the Chicago Record well said in closing an editorial comment upon the remarkable scene of Labor Day:

The problems of the present day are very largely economic in nature, and an encouraging sign of the times is the interest shown by workmen in the discussion of these subjects. An argument frequently advanced by workmen in favor of shorter hours is that they need more time in which to study matters affecting their general welfare and relating to their duties as citizens. The more disposition they show to make such use of their time the more sympathy will they have from the public in their agitation for shorter hours of toil.

#### THE SETTLEMENT AND THE CAMPAIGN.

An editorial in *The Congregationalist* (Boston) recently contained the following:

It would be interesting to find out the exact position in this campaign of pronounced social reformers, the men and women who work in college settlements and that increasing class of educated persons who in recent years have exhibited in various ways marked sympathy with manual toilers.

We have seen thus far no reply to this question, and feel incompetent to make one, but it is timely for us to say that the opinions of settlement residents, like those of other private individuals, differ upon this and other important questions concerning which honest men are divided. The settlement as an institution however, stands above all for one thing applicable to the present controversy—the freedom of honest opinion and speech and the recognition by every man of the honesty and good faith of his neighbor. The settlement endorses very cordially the manly words of Mr. Talcott Williams, when he said, in *The Independent*, “No political issue is fully understood whose discussion implies that great masses of men are knowingly swayed by immoral motives.”

Chicago Commons, for one, has offered thus far in the campaign, and will continue to offer, a common ground upon which those of opposed opinions may meet for candid argument, a neutral platform from which all sides may be presented without fear or favor; a friendly forum whose only and



cardinal rule is freedom of speech with the frank recognition of common human rights and unre-served belief in the final good sense of "all the people."

#### SETTLEMENT SCHOLARSHIPS.

It is becoming more and more frequent to find churches, literary and social clubs, young people's societies and other similar organizations looking about for some healthful activity in which to interest themselves. To such, as well as to individuals who believe in our kind of social effort, we suggest again the feasibility of establishing a "scholarship" in one of the city settlements, supplying the funds necessary for the subsistence of a resident during a part or the whole of the winter. There are many persons eager to enter upon settlement residence and work, who cannot do so for lack of money with which to support themselves during residence. In not a few cases, only a part of the total sum would need to be raised, and even the total sum needed for such a purpose is surprisingly small. We should be glad to establish communication between the parties to such an arrangement, and to afford opportunities for its fulfillment in our own residence and upon our own field. From the standpoint of scholarly investigation, this plan offers many advantages. Some rarely useful scientific work has been done for instance by "fellows" of the College Settlements Association.

#### A WORD TO LABOR UNIONS.

The present economic campaign has brought about one highly gratifying result—the deep interest of all parties and classes in the discussion of topics hitherto supposedly closed to the ordinary mind. In consequence, meetings of all kinds where these things might possibly be discussed have been largely attended. This has been true of the labor meetings especially, and it is of this fact that a word may be said here. It has been a matter of nearly common knowledge, and of regret upon the part of those interested, that the meetings of many labor unions have been far less interesting and far less cordially attended than was to be hoped, in spite of many efforts to make them more spicy and attractive. For this problem the deep interest in the campaign suggests a solution—that of devoting some part of the labor meetings to the discussion of industrial economics. If the labor union could become more of a school, its usefulness would be vastly increased, and the membership would be brought to appreciate their magnificent heritage and prospect of rights, responsibilities and power.

THE Health Board's report, showing that Chicago's tainted water "supply" has killed thousands of babies during the summer months,

ought to sound the doom of the corrupt politics and the vicious tax system which curse Chicago's municipal life. Perhaps it may require a fearful epidemic of disease to teach us in the matter of sanitation what we learned in 1871 concerning fire.

\* \* \*

ATTENTION of all settlements and similar works is called to the request at the head of our editorial column for all reports, and, so far as possible, all printed or circular matter, however trivial, issued by settlements in the course of their regular work. We shall esteem it a kindness if we may be notified promptly of the establishment of any new settlements, the opening of new work in existing settlements, in short, to be informed of all matters involving the history of the settlement movement.

### Side Light Sketches

MOST amusing and at the same time most pathetic are the questions asked and requests preferred by neighbors and visitors at the Commons. From the New England man who inquired whether the "inmates" were "allowed to see visitors" to the neighbor who requested that we keep a couple of dogs for him; from the woman who desires us to send a refractory neighbor to jail, to the visitor who asked if the horde of *seventy-two* boys (whom she saw rollicking in the gymnasium) all *lived with us*, the queries vary, and each seems at the time to have capped the climax. There is the man who wants to see "the Gospel garbage inspector" or the "superintendent of swill"; the next, who wants us to get him a job on the police force; another whose chickens have been stolen; and yet another whose baby has swallowed a half-dollar. But a very large proportion of callers, God help them! are the men out of work—hundreds of them—whom we can only turn away; the women whose husbands are sick; the disabled and helpless, hopeless and incompetent, whom the fearful struggle for existence has crowded to the wall. A thousand opportunities for helpful, hopeful ministry open on every side, and we are very few!

IT WAS at Grand Rapids that Mrs. Lucretia Willard Treat told of one of her early kindergarten experiences on the Levee in St. Louis, where after vainly trying to find something on which to base their teaching, the kindergarteners finally fell back upon "Light," the only thing which the children knew of. Each was to bring next day something illustrating "light." Some brought bits of candle, one brought an illustration of "Rising Sun" stove polish! Another urchin proudly presented to the teacher an unspeakably obscene illustration—a double-page newspaper picture, indescribably shocking. The teacher was in despair at this apparent failure of all her efforts, and the child, seeing something evidently wrong, passed over all the filthiness of the sickening picture, and planting his finger upon one corner, showed the only thing his innocence saw in it all—through a tiny window, the crescent moon!

## In the World of Settlements.

### BE A CHRIST!

"A new commandment give I unto you, that you love one another," is still, alas, a new commandment in a world that is more or less avowedly dominated by the doctrine of Cain. The New Redemption will come when that new commandment has cast out the Evil Spirit, the Prince of this world, whose watchword is, "Each man for himself, and the devil take the hindmost." For it was the hindmost whom Christ came to save.

For this New Redemption for which the world waits, there must come a new Catholicity, transforming and widening and redeeming the old. The new religion, which is but the primitive essence of the oldest of all religions, has but one formula—*Be a Christ!* The new church which is already dimly becoming conscious of its own existence, under all kinds of ecclesiastical and dogmatic and agnostic concealments, is not less broad. What is the church? It is the Union of all who Love, in the Service of all who Suffer.

Are you willing to help? If Christ came to your city would He find you ready? If so, you will not have long to wait. For "the least of these, my brethren," are a numerous tribe, and an hour will not pass before your readiness will be put to the test. And Christ will then see, in your case, "How the men, My brethren, believe in Me."—*William T. Stead in "If Christ Came to Chicago."*

A dream of man and woman,  
Diviner, but still human;  
Solving the riddle old,  
Shaping the age of gold.  
The love of God and neighbor  
An equal-handed labor;  
The richer life, where Duty  
Walks hand in hand with Beauty.

### IN DEFENSE OF TOYNBEE HALL.

#### Spicy Letter Reflecting an East London Settlement Controversy.

An East London controversy of considerable interest is reflected by a recent letter from a London correspondent signing himself "E. P. B.," published in the *Chicago Daily Record*, under the title "Toynbee Hall." According to this article, it appears that Secretary Loch, of the London Charity Organization Society, together with others of like opinion, has passed criticisms upon Toynbee Hall upon the ground that its educational work is so purely classical as to be far above the heads of the neighborhood. These critics are quoted by this correspondent as saying, in effect, "The idea that the untutored classes of Whitechapel can appreciate or in any way profit by the Greek-and-Latin educational course of Toynbee Hall is absurd. The whole tone of the place is pitched above the capacities of the people whom it is seeking to help. Toynbee is all right in itself. Its men are of the best, in respect both to education and

character, but they are spending themselves, their time and what money they can collect to arrive at results wholly incommensurate with the cost."

The *Record's* correspondent is warm in defense of Toynbee's work. "These men," he urges, "are manifestly taking hold of the Whitechapel problem at the right end, whatever may be the outcome. If they fail to redeem this fearful quarter, if at last the tide of commerce rolls over their walls and buries them from memory, still will they suffer a fate in no wise different from that of hundreds of missions, societies and homes that have gone before. If pure blood, trained minds and triumphant wills, coming to dwell in the heart of the slums and to pour out their utmost power, cannot effect reformation, then the job may as well be left to the direct attention of God. It is beyond human instrumentality.

"The records of Toynbee Hall, however, show that immense good has been accomplished in Whitechapel in the last ten years. . . . It is safe to say that the excellent moral influence of the institution has been felt to the uttermost recesses of these slums, and that if there were fifty Toynbee Halls instead of two or three among the million people of East London a definite impress might begin to be apparent on the frightful degradation of the place."

### TENEMENT HOUSE CHAPTER.

Almost a settlement work is that of the Tenement House Chapter of the King's Daughters and Sons of New York City, for which Mrs. Louise S. Houghton and Jacob A. Riis have made an appeal. The Chapter rooms are at 77 Madison street, near Chatham Square, and the work includes several clubs, two sewing schools, a kindergarten and a library of 2,000 volumes; in the summer fresh air work. A visitor is employed all the year, who co-operates with the Charity Organization Society, investigating charity cases and distributing delicacies, medicines and aid in general. The cost of the work is about \$5,000 a year, of which three-fourths is raised by voluntary offerings. The present appeal has in view the fact that at this season of the year especially there is much suffering in the tenement houses. Miss Clara Field, 7 Madison street, New York, is treasurer.

**THE JULY ISSUE** of CHICAGO COMMONS was designed not only to be representative of the earlier issues of the paper, and to exhibit the work of one particular settlement, but also and especially to explain the settlement idea in general. Among the general articles published with this in view are those on "Foreign Missions at Home—Resemblance of the Settlements to Missionary Homes in Heathen Lands," "Purpose and Scope of the Settlement," "In the World of Settlements" (Department), "A Short Sociological Bibliography," etc., etc.

We will send any quantity, postpaid, at the rate of two cents per copy, or will mail them at that rate to any list of addresses sent to us. (Enclose stamps, check, post office order or cash, at *our risk*.)



# THE LABOR MOVEMENT

## First of the Studies Concerning the Progress and Social Condition of Labor.

### INTRODUCTORY SURVEY OF THE FIELD.

#### Need and Value of Fuller Knowledge and Scope of the Studies—Review of the Ground to be Covered.\*

[CONDUCTED BY PROFESSOR GRAHAM TAYLOR.]

#### What is the Labor Movement?

This question is raised at the outset because it is seldom squarely asked and rarely fairly answered. James Russell Lowell numbers it among those questions which come knocking at the door of every generation. "The porter always grumbles and is slow to open. 'Who's there, in the name of Beelzebub?' he mutters. Not a change for the better in our human housekeeping ever has taken place that wise and good men have not opposed it, have not prophesied, with the alderman, that the world would wake up with its throat cut, in consequence of it. The suppression of the slave trade, the abolition of slavery, trades unions—at all of these, excellent people shook their heads despondingly and muttered 'Ichabod.' But trade unions are now debating instead of conspiring, and we all read their discussions with comfort and hope, sure that they are learning 'the business of citizenship and the difficulties of practical legislation.'" and Lowell reassures the excellent shakers of heads that "unless the household, like the Thane of Cawdor and his wife, have been doing some deed without a name, they need not shudder. It turns out at worst to be a poor relation who wishes to come in out of the cold," or as Mazzini introduces the democratic stranger, "a people struggling into the sunshine."

But those who thus withstand it because they know too little of it—or, because of some practical experiences, think they know too much—will learn, upon a broader view, that the Labor Movement is not yesterday's movement of some men against others, of a few employes "on strike," or an employer who has ordered a "lockout." For to the student of the history that has been making for the past six hundred years it seems more like the movement of Man. Classes and crafts are moved

by it, but it is the movement of the mass. Men and measures are its way-marks, but its progress marks the way which the common life is taking.

#### NEED OF BROADER KNOWLEDGE.

While among its adherents there are more who understand it to be nothing less than the struggle for a human standard of life, yet the Labor Movement suffers from nothing so much as the lack of the breadth that comes only from knowledge of the past and vision for the future, upon the part not only of the rank and file but of the leadership in its organizations. If more labor-union men were only aware how much better their predecessors builded than they knew, they themselves could build the better. If more knew the long train of events, complications, toils and sacrifices which has led the way to present situations, so many would not attempt or expect the impossible. If, on the other hand, what has been accomplished by the intelligent sacrifices of the few were not so unknown, the many now marshalled into the organized army of industry would reap the peaceful victories within their easier reach.

So keenly is the lack of more thorough historical and economic knowledge felt by the most intelligent workingmen, that little groups of them are withdrawing from their unions to devote their time to the study of the mighty problem. But how much better would it be to devote more of the time and energy of the unions to more systematic educational effort. Most of them can develop such personal resources from within and can command enough supplemental help from outside to make the educational session as interesting as profitable.

#### THE JURY OF PUBLIC OPINION.

There is, moreover, a third party to the controversy between those who oppose and adhere to organized labor, who have a right to be heard, but need to be taught first. It is that great undecided jury—the Public—who know not what to think or do, and yet whose interests are more and more seriously involved, and upon whose attitude and action public safety and the progress of the whole Labor Movement in every last analysis depend. If once the facts could only be gotten before them they will agree upon a verdict which will neither be doubted nor disputed. But no public question is so little understood by the public as that of labor organization, so far are the masses of the people from understanding that the movement of labor is the upward struggle of the common life.

The Labor Movement is therefore far more than any organization, programme, plan of action, or single issue. *It is nothing less than the more or less concerted movement of the majorities of the world's workers for the recognition of human rights and personal values in the working-world; the*

\*The second Study, to be published in the October issue of CHICAGO COMMONS, will follow in outline the historical development of the Labor Movement from the events immediately preceding the Black Death (1348) to the establishment of the factory system (1844) or, "From Serfdom to Wages."

more or less organized effort of fellow-craftsmen and the federated forces of all trades-unions to attain and maintain that standard of life or comfort which makes it possible for "men to live the life of men." The general movement thus described includes such specific objects of pursuit as a living wage, upon less than which a man cannot live and be a man, and upon which the existence of home, its wifehood, motherhood, and childhood depend; a fairer share of leisure and privilege involving limitation of the hours of labor and extension of the opportunities for relief from the monotony of subdivided toil; protection for the life, limb and health of the working man, woman and child; a tenable social status with the possibility of peace, progress and human brotherhood; and the legal recognition of the right to combine, and the freedom of speech and action in the promotion of these ends, limited only by the protection of personal liberty and public safety.

#### PRACTICAL VALUE OF THE STUDY.

If, as Arnold Toynbee urged, "Social problems of the present be borne in mind in studying the past," even that historical research which to too many seems remote from the solution of to-day's problems, will be fruitful in present values. Not the least important result to accrue to the advantage of labor is to make more widely known the fact that its movement has a history. Then it will more readily be believed that it both has made and is making history. Of just this dignity, in its own sight, no less than in that of others, organized labor stands in greatest need.

Not until it is as self-conscious and as widely recognized in this country, as it has long since been in England, that it is part of the great race movement and has place in the literature of the language, and law of the land, will organized labor hold an equal footing here as there. Not until industrial differences are attributed in the public mind to other and higher causes than mere individual selfishness and personal antagonisms, will the movement to settle them rise higher than a more or less annoying quarrel.

To emphasize only or chiefly the personal animosities and class antagonisms as the causes of industrial differences is hopelessly to misconceive and needlessly to embitter a situation already so little understood and so complicated by "bad blood" as to be without any solution, perhaps, to the majority of men. The very first step toward solving "the labor problem," therefore, is an educational effort to secure the acknowledgment that the differences which divide the industrial world are real, and have great general historical causes to account for the division, if not for the specific form of each several issue that arises into dispute.

#### PRESENT CONDITIONS TRANSITIONAL.

It is well nigh criminal to discuss such issues without premising the fact that civilization is still in the throes of an industrial revolution, which by the introduction of machinery and the subdivision of labor consequent thereupon, has wrought more radical and rapid changes to which the people have been obliged to adjust themselves, than the political or military revolutions to which it may be compared. Incalculable will be the practical value of the common understanding of historical antecedents, economic principles, social conditions and industrial forces to the promotion of industrial

peace and social progress. If, for example, there could be a wider interchange of experience in the practical attempts to conciliate and arbitrate industrial disputes, how fast and far the most approved and successful of such methods would supplant the war measures that so universally prevail in the strike, lockout, boycott and blacklist.

Above all, the intellectual necessity imposed by such study upon those representing contesting classes, to stand in each other's place, and to recognize, at least for the time being, certain common interests at stake, would play no small part in interpreting the majorities and minorities to each other. For as the elimination of the personal element from the relationship between employer and employe is so largely the dangerous factor in the present situation, no solvent can have highly practical value that does not make for the restoration of the bond of brotherhood.

#### PURPOSE AND SCOPE OF THE STUDIES.

These studies are undertaken at the prompting of the conviction that upon the calm, impartial interpretation of the social condition of labor, in the light of its past movements and present tendencies, our industrial peace and social progress depend. In the hope that these ends may be promoted by a definite plan of study, opening up easily accessible sources of information, and marking out practical methods for personal observation and consideration, or for the social discussion by friendly groups of the common workaday life, the following lines of inquiry are proposed for the co-operative pursuit of our fellow students.

#### The Movement of Labor.

**FROM SERFDOM TO WAGES:** The movement should be followed in an outline study of its historical development in England from the events immediately preceding the Black Death (1348) to the establishment of the factory system (1844).

When the general course of events has thus been outlined, the following specific movements will, among others, invite special study:

**FROM INFERIORITY TO EQUALITY BEFORE THE LAW:** The evolution of English labor-legislation from the "Statute of Laborers" (1350) to the repeal of the anti-combination laws (1824) and the factory acts (1844, 1847), etc., etc.

**FROM COMPETITION TO COMBINATION:** The organization of labor, necessity for under the competitive system, rise of among agricultural laborers and in craft-guilds, promoted by the introduction of machinery, development of trade-unions, their relation to the old guilds, the new trade unionism, the federation of labor and socialism.

**FROM ACTUAL CONDITIONS TOWARD IDEAL COMMON-WEALTHS:** Literary Utopias, communistic experiments, democratic aspirations, socialistic propaganda, religious, social evangelism, etc., etc.

**THE ORGANIZATION OF LABOR:** Continued necessity for under existing conditions, avowed aims of, principles of association; methods, by combination for brotherhood and benefits, by conflict with the weapons of the boycott and of the strike, by intimidation, coercion and picketing, by conciliation and arbitration, by co-operation in productive industry, profit and gain sharing, in distribution, co-operative stores, etc.; economic, political, ethical and religious aspects of the principles, methods and tendencies of organized labor.

**EXISTING LABOR LEGISLATION:** Underlying varying principles, development of labor legislation in England since the acts of 1824 and 1847, and in the United States; attitude for and against legislative interference; government labor officers, commissioners, factory inspectors, boards of conciliation, etc.; tendency toward the initiative, referendum and proportional representation.

#### Social Condition of Labor.

Present conditions in which the industrial class in general, and individual crafts or classes in particular, are found to be, are to be not only com-



pared with past conditions, *e. g.*, wage earners with serfs and slaves, but contrasted with ethical ideals of what conditions should be and may become. From this point of view social conditions of labor may be observed and studied under the following topics:

**STANDARD OF LIFE AND THE LIVING WAGE.** General economic aspect of as illustrated among the agricultural laborers and those of the several crafts and trades.

**PRESENT SPECIFIC CONDITIONS.** Child-labor and apprenticeship, workingwomen—their relation to men's work and family life, the sweating system, hours of labor and Sunday rest, idleness—involuntary and voluntary, relief work for the unemployed, dealing with the tramp.

**RELATIVE STATUS OF THE INDUSTRIAL CLASSES.** *Educational*; compulsory schooling, industrial training.—*Municipal*; the housing, sanitary provisions and recreation spaces of industrial districts in cities.—*Political*; intelligence, freedom, affiliations and interests.—*Social*; inequality, power of initiative, common-ground for neighborhood co-operation, social unification, relation of social settlements to this status.—*Moral*; honesty, sobriety, social purity, ethical ideals.—*Religious*; attitude toward religion and toward the churches, relation of religion to industrial ethics, and of the churches to the social condition of labor.

#### Biographical and Literary Studies.

Supplemental to the historical and economic study of the Labor Movement, but vitally important to it, is acquaintanceship with the lives and writings of its rarest personal exponents. Subjects for biographical and literary studies, with bibliographical suggestions, will be indicated in connection with the successive periods or phases of the movement to be reviewed.

For the sake of those who may prefer to select their lines of study in advance a list of biographical and literary subjects is appended, which may be added to as our course proceeds:

St. Francis and his Tertiary Order.  
John Wyclif and "The Kingdom of God."  
William Langland and "Piers Plowman."  
John Ball, the Preacher of the Peasant Revolt.  
Sir John Oldcastle, the Protector of the Persecuted.  
Erasmus and the "Christian Prince."  
Sir Thomas More and the "Utopia."  
John Wesley and the Social Results of the Wesleyan Movement.  
Robert Owen at New Lanark and New Harmony.  
Richard Oastler, the Child-Saver.  
The Seventh Earl of Shaftesbury.  
Carlyle and his "Signs of the Times," "Past and Present."  
Frederick Denison Maurice, his Life and Letters.  
Charles Kingsley and "Yeast" and "Alton Locke."  
Thomas Chalmers and "The Christian and Civic Economy of Large Towns."  
Mazzini and his "Thoughts on Democracy" and "The Duties of Man."  
John Ruskin and "Fors Clavigera" (letters to workingmen), "Time and Tide," "Unto this Last."  
Arnold Toynbee and "The Industrial Revolution."  
William Morris and "The Dream of John Ball," "Signs of Change" and "News from Nowhere."  
Karl Marx and "The Bible of Socialism."  
Count Leo Tolstol, the Nobleman Laborer.  
William and Catherine Booth "In Darkest England."  
Pestalozzi, Froebel and Horace Mann, the apostles of democracy in education.

#### Literature of Labor.

The literature of the Labor Movement is far richer, more varied and voluminous than is generally supposed. Webb's Bibliography of Trades Unionism, which does not cover the many other phases of the literature, nor much of the American writing on that subject, contains nearly one thousand references, a large proportion of which are to rare original sources. But there is rapidly coming to be a hopefully accessible and popular literature, to which, for the most part, the practical design of these studies limits our reference. Bearing in mind also the two classes of readers likely to make use of these studies, we will suggest by the use of

the asterisk(\*) the books to be commended to those of limited time and means and then will add a longer list from which wider selection may be made.†

**BOOKS OF GENERAL REFERENCE**, to which constant allusion will be made:

\*Trade Unionism, New and Old, G. S. Howell. Scribners, New York. \$1.00 net.

\*The Labor Movement in America. Richard T. Ely. T. T. Crowell & Co., New York. \$1.50.

[Comprehensive briefer treatments of English and American movements.]

Conflicts of Labor and Capital (2d ed.), G. S. Howell. Macmillan & Co., New York. \$2.50. [Showing the historical, administrative, political, social, economic and industrial aspects of English trade unions.]

History and Development of Guilds and the Origin of Trade Unions, Dr. Lujo Brentano. Trübner & Co., London. \$1.25 net. [The first historical review of the religious, town or merchant, and craft guilds, and their relation to trade unions.]

Six Centuries of Work and Wages. A History of English Labor, 1250-1833, J. E. Thorald Rogers. G. P. Putnam's Sons. \$3.00. [Abridgement in Social Science Library, Household Publishing Co., New York. 25 cents.]

History of Trade Unionism, Sidney and Beatrice Webb. Longmans, Green & Co. \$5.00. [An exhaustive history of modern trade unions, denying their relation to the old guilds, and written from the socialist's point of view.]

An Introduction to English Economic History and Theory (2d ed.), 2 vols., W. J. Ashley. G. P. Putnam's Sons, New York. 1st vol. \$1.50; 2d vol., \$3.00. [A thorough, critical treatment of the Middle Age period, maintaining a conservative and mediatory position between conflicting opinions on the more controverted historical and economic points.]

\*The Industrial Revolution in England (4th ed.), Arnold Toynbee. Longmans, Green & Co. \$3.50. [The most suggestive historical and economic interpretation of the rise of the present industrial order, in the eighteenth century, from the social point of view.]

\*The condition of the Working Classes in England in 1844, F. Engels (translated by Mrs. Florence Kelley). Scribner, New York. \$1.25.

Democracy and Liberty, 2 vols., W. E. H. Lecky. Longmans, Green & Co. \$5.00. [Chapters VIII and IX are devoted to a conservative's estimate of contemporaneous socialism and labor questions.]

Classes and Masses; a Hand Book of Social Facts, W. H. Mallock. Adam and Charles Black, London. \$1.25. [A dense of the present order and *laissez faire*; attacking proposed reconstructions and legislative interference.]

Problems of Poverty; an Inquiry into the Industrial Condition of the Poor, J. A. Hobson. Methuen & Co., London. \$1.00 net.

The Evolution of Modern Capitalism; a Study of Machine Production, J. A. Hobson. Scribner, New York. \$1.25.

[The scientific analysis of existing conditions in these two volumes gives great weight to the author's forecast of "a coherent industrial organism," and his "interpretation of the tendencies visible in the development of modern industry.]

\*Outlines of English Industrial History, W. Cunningham and Elleu A. McArthur. Macmillan & Co., New York. \$1.25 net.

\*The Industrial History of England (3d ed.), H. De B. Gibbens. Methuen & Co. \$1.20.

\*English Social Reformers, H. De B. Gibbens. Methuen & Co. \$1.00.

[These two volumes are remarkably concise and comprehensive, yet readable, popular expositions of the historical development of our modern industrial life.]

\*A Short History of the English People, J. R. Green. Harper & Brothers. \$1.20. [Invaluable for its luminous glimpses of the common people's life and living at successive periods.]

Life and Labor of the People in London, 7 vols., Charles Booth. Williams & Norgate. Vols. 1-4, \$1.50 each; vols. 1-7, \$3.00 each.

Pauperism and the Endowment of Old Age. Charles Booth. \$1.50.

Hull House Maps and Papers, by Hull House residents. T. Y. Crowell & Co. \$2.50.

[The three last named works are the results of most elab-

†A somewhat extended bibliographical list of sociological works was published in the July issue of CHICAGO COMMONS.



orate and accurate statistical investigations of the condition of English and American industrial classes.]

\* *Industrial Evolution of the United States*, Carroll D. Wright, U. S. Commissioner of Labor. The Chautauqua Press. \$1.00. [The planting and growth of American mechanical industries are described. The labor movement and the influence of machinery on labor are treated.]

The *Labor Movement the Problem of To-day*, edited by George McNeill. The M. J. Hazen Co., New York. Subscription, \$3.75. [Containing historical sketch of the rise of the modern laborer, by Prof. E. J. James; discussions of various phases of the problem by Prof. F. H. Giddings, Henry George and others, and accounts of various trade organizations and federations of labor, by their representatives.]

\* *The Labor Problem*, edited by William E. Barns. Harper & Brothers, New York. \$1.00. [Plain questions and practical answers by political economists, manufacturers, workmen, divines, labor commissioners, journalists and others, with an historical consideration of the conflict.]

\* *Tools and the Man—Property and Industry under the Christian Law*, Washington Gladden. Houghton, Mifflin & Co. \$1.25.

*Ruling Ideas in the Present Age*, Washington Gladden. Houghton, Mifflin & Co. \$1.25.

[The two books last mentioned treat the ethical and religious aspects of many principles and relationships involved in the industrial status.]

*Principles of Economics*, Vol. I (3d ed.). Alfred Marshall, Professor of Political Economy in the University of Cambridge. Macmillan & Co. 2 vols., \$3.00 per vol., net. [In Book IV, on The Agents of Production—Land, Labor, Capital and Organization, the personal, ethical and social elements receive stronger emphasis, and throughout (especially pp. 46-49, 275-295, 594-598, 638-650, 755, 771-790) the rights of labor have more liberal recognition and advocacy than at the hand of any other economist.]

*Handy Book of the Labor Laws* (3d ed.), George Howell. Macmillan & Co. \$1.50. [A popular guide to existing English labor legislation.]

*Hand Book to the Labor Laws of the United States*. F. J. Stimson. Scribners, New York. \$1.50.

\* *The Labour Annual: A year book of social, economic and political reform*, second issue, 1896. Edited by Joseph Edwards; Clarion Company, Ltd., 72 Fleet street, London. Is., net. [Probably the best existing compendium of information concerning the contemporary movement of labor and reform.]

#### Reports of the United States Labor Bureau:

##### *Annual.*

- 1886. First, Industrial Depressions.
- 1887. Second, Convict Labor.
- 1888. Third, Strikes and Lockouts (1881-1886).
- 1889. Fourth, Working Women in Large Cities.
- 1890. Fifth, Railroad Labor.
- 1891. Sixth, Cost of Production I (one vol.)
- 1892. Seventh, Cost of Production II (two vols.)
- 1893. Eighth, Industrial Education.
- 1894. Ninth, Building and Loan Associations.
- 1895. Tenth, Strikes and Lockouts (1887-1894).

##### *Special.*

- 1889. First, Marriage and Divorce.
- 1892. Second, Labor Laws of Various States and Territories.
- 1893. Third, Analysis and Index of State Labor Reports prior to November, 1892.
- 1893. Fourth, Compulsory Insurance.
- 1893. Fifth, The Gothenberg System of Liquor Traffic.
- 1894. Seventh, The Slums of Great Cities (Baltimore, Chicago, New York, Philadelphia).
- 1895. Eighth, Housing of the Working People.

[The sixth and seventh annual reports on the "Cost of Production" are of unique value, containing as they do, exhaustive inquiry into the incomes and detailed expenditures of operatives, and affording information as to the life of working families not to be obtained elsewhere.]

State Reports of Labor Bureaus and Factory Inspectors. Serial Publications and Proceedings:—*Social Science Journal*. [Of the Am. Social Science Association.]

*Annals of the American Academy of Political and Social Science.*

American Statistical Association.  
American Economic Association.  
*American Journal of Sociology*.

All the Books in the above list, except government reports, may be obtained of A. C. McCLURG & Co., Wabash avenue and Madison street, Chicago.

## Among the Books.

### VALUABLE LABOR "BULLETIN."

Peculiarly Useful Features of the Labor Department's Fifth Issue.

The value of the new *Bulletin of the Department of Labor* is made more evident by the importance of the contents of the fifth issue, now before us, though space limits preclude more than mention. There is a report upon the Department's recent investigations as to convict labor, supplementing its report of 1887; the fourth chapter of W. F. Willoughby's series of articles on Industrial Communities, describing the great Krupp iron and steel works at Essen, Germany; summaries of the recent reports of the labor bureaus of Maryland, Michigan and North Carolina; outline of the Massachusetts report upon the unemployed; the new Maryland sweat-shop law for the protection of garment workers; recent labor decisions by courts, and a list of government contracts effecting labor. Most valuable of all, perhaps, because otherwise most inaccessible, are the abstracts of foreign statistical publications—for instance, an exhaustive report upon the trade guilds of Austria; a report upon last year's strikes in France, and one upon strikes and lockouts in Great Britain and Ireland.

### REPORT ON STRIKES AND LOCKOUTS.

Space is at hand for only a brief mention of the Tenth Annual Report of the United States Commissioner of Labor. The report relates entirely to the strikes and lockouts occurring in the United States from January 1, 1887, to June 30, 1894. It thus supplements the Third Annual Report, of December, 1887, which reported strikes and lockouts from January 1, 1881, to December 31, 1886. We have now a decidedly complete record of labor disturbances in this country from January 1, 1881, to June 30, 1894. An improvement is made in this report in that experience and care have enabled the adoption throughout of the individual strike as unit of record, whereas the Third report made the establishment in which strikes or lockouts occurred, the unit. Twenty-six tables show with great exactness the number of strikes and lockouts by years, States and industries, the number and sex of employes involved, thrown out of employment and retained; loss of wages and to employers, causes of trouble in each case, and whether the strike or lockout succeeded or failed. Address, Commissioner of Labor, Washington, D. C.



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# CHICAGO COMMONS

A MONTHLY RECORD OF  
SOCIAL SETTLEMENT  
LIFE AND WORK

CHICAGO

VOL. 1 No. 7

OCTOBER, 1896

DINNER  
CHICAGO

25  
Cents  
a  
Year

THE universal blunder of this world is in thinking that there are certain persons put into the world to govern and certain others to obey. Everybody is in this world to govern, and everybody to obey. There are no benefactors or beneficiaries in distinct classes. Every man is at once both benefactor and beneficiary. Every good deed you do, you ought to thank your fellow man for giving you the opportunity to do, and he ought to be thankful to you for doing it. . .

Feudalism had its vague shadow of duty and mutual service, but it soon gave place to the epoch of individualism. . . Now men are coming to see that beyond and above this individualism there is something higher—Mutualism. . . Don't you see that in this mutualism the world becomes an entirely different thing? Men's dreams are after the perfect world of mutualism. Men's follies may anticipate it. Men will think of it in the midst of deepest subjection to the false conditions under which they are now living. This is new life, where service is universal law; is but the coming in of the life of God upon man; the coming into the inlets of our life of the great ocean-life that lies beyond.

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MONTHS  
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**3. BY ADVERTISING.**

It is by cash receipts from advertising that we hope to make up the discrepancy between the low price of subscriptions and the cost of printing and delivering the paper. We will send rates upon application and allow a liberal commission upon desirable advertising secured for us.

**4. IN GENERAL,**

By interesting yourself and friends in **Chicago Commons**, and the cause of social brotherhood for which it stands and which it tries to aid. For instance, why not write a couple of letters **to-day** to some good friends, telling them about it, and sending them your copy of the paper? We will send you another copy for every one you distribute in this way.

**WHEN YOU THINK,**

That in these ways, and others that may occur to you, you can assure the permanency, stability and constant development of the paper; that thus you can be of material assistance in arousing interest in the work of social reform and rejuvenation, not alone in the social settlement, but in churches, societies and among individuals widely scattered in many parts of the world;

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# CHICAGO COMMONS

*A Monthly Record of Social Settlement Life and Work.*

Vol. I.

OCTOBER, 1896.

No. 7.

## TOWARD HUMANITY.

If one might save  
Man from his curse, the whole wide world would share  
The lightened horror of this ignorance  
Whose shadow is chill fear, and cruelty  
Its bitter pastime. Yea, if one might save!  
And means must be! There must be refuge! Men  
Perished in winter winds till one smote fire  
From flint-stones coldly hiding what they held,  
The red spark, treasured from the kindling sun.  
They gorged on flesh like wolves till one sowed corn,  
Which grew a weed, yet makes the life of man;  
They mowed and babbled till some tongue struck speech,  
And patient fingers framed the lettered sound.  
What good gift have my brothers, but it came  
From search and strife and loving sacrifice?

—Edwin Arnold, in *The Light of Asia*.

## SOCIAL WORK IN CLEVELAND.

**Hiram House and Its Great Opportunity—Interest at Hiram College—Social Awakening Among the Disciples.**

[BY THE WARDEN.]

The presentation of the settlement motive and method, at a summer assembly three years ago by the Warden of Chicago Commons, sowed the seed of new life and effort in the heart of a student in General Garfield's old college at Hiram, Ohio. For two years it silently germinated, until his graduation, when, despite many things to the contrary, and not a few deepest misgivings, it found what seems to be permanent rootage, first, in the heart of the college life, and then in one of the most neglected and needy of the industrial districts in the city of Cleveland. At 141 Orange street, in the heart of a predominantly Jewish population, the Warden recently found seven residents, three men and four women, all but one formerly students at Hiram College, comfortably located in two cottage-like frame buildings, flanked by a pretty lawn.

### A CONGESTED DISTRICT.

After the summer work in another locality the settlement located there last September. The preliminary canvass of the district discovered 8,000 inhabitants, 2,596 of whom are between the ages of six and twenty-one years. In the single block, on Orange street between Cross and Perry, in which Hiram House is situated, there are no less than

1,900 people, of whom 628 are between these ages. The response from the neighborhood has already been so great as to supply the kindergarten, day-nursery and evening educational classes with as many attendants as the residents can well take care of. The Cleveland General Hospital and its well-conducted dispensary are located upon the same block, and the very cordial and practical co-operation between it and the settlement, has already proven to be of reciprocal value.

### INTEREST AT THE COLLEGE.

As in the case of most other settlements, Hiram House is finding the reflex influence of its work upon its more resourceful and privileged constituency to be not the least valuable element in the social service rendered. This was impressively demonstrated to the writer by the settlement conference at Hiram College on a recent Sunday. The College church was thronged by faculty, students, and the old friends and neighbors of President Garfield, whose modest little one-and-a-half-story homestead is the only local monument standing to his early manhood, and is still the pride of the town. The eager interest in, and the manifest sympathy for every feature of the settlement movement, and the nobly generous response to the appeal for support in behalf of Hiram House were impressive evidences of the hold that this form of social service has already gotten upon the heart of college and town. It is the more significant in view of the fact that this unsectarian work has been inaugurated by, and is likely in large part to enlist the co-operation and fellowship of, the Disciples, who number 5,000 churches with 750,000 members.

### THE SOCIOLOGICAL CLUB.

The living link between the Settlement and Hiram College, is the "Hiram Christian Sociological Club," composed of college men and women, with the object of studying society in relation to the Kingdom of God, and to make practical efforts for the betterment of human social relations. The club has been in existence about two years and has discussed the sociological aspects of such present issues as "Immigration," "The Sphere of Voluntary Organization," "The New Philanthropy as it Affects the Poor Women and Children in Factories," "South Carolina Liquor Dispensary Law," "The Standard Oil Trust," with selections from

"Wealth Against Commonwealth," "Are Corporations Subject to Moral Law?" "The Initiative and Proportional Representation," "The National Bank System," "The Church and the Working Classes," "An Account of a Visit to Hull House," etc.

#### DISCIPLES' SOCIAL AWAKENING.

The social awakening among the Disciples' churches is also manifest in Chicago—not only in the work they have recently inaugurated in connection with the Peoples' Institute, but also more significantly in the broad social interpretation of scripture and church life by Prof. Willett, at the Disciples' Divinity House, connected with the University of Chicago.

#### RECEPTION TO WORKINGMEN.

**Cleveland Y. M. C. A. Gives the Opportunity to Present the Laborer's Right and Duty to Learn.**

The forces of labor, education and religion were rarely blended and focused on the evening of October 12th at a reception given to the mechanics of Cleveland by the Young Men's Christian Association in their great Christian club-house. Its auditorium was filled by over a thousand working men who listened eagerly and with marked approval to the discussion of the question of "Laborers' Right and Duty to Learn."

Copies of the Labor Issue of September of CHICAGO COMMONS were sought for and almost demanded by men who thronged the platform for half an hour to secure a sample, with an earnestness which confirms the belief that there never has been a wider opportunity for practical educational efforts in the line of industrial economics than the present epoch-making period in American political and social progress.

The parish priest of Austerity  
Climbed up a high church steeple  
To be nearer God, so that he might hand  
His Word down to the people.  
And in sermon script he daily wrote  
What he thought was sent from Heaven,  
And he dropped it down on the people's heads  
Two times one day in seven.  
In his age, God said "Come down and die,"  
And he cried out from the steeple,  
"Where art Thou, Lord?" and the Lord replied,  
"Down here among my people."

Men are unjust because they are ignorant, and the cure for all injustice is humanitarian education. Let us clamor less for mere dollars and cents and make our claim for justice in the form of opportunity for our children, for their mental and moral growth. No man can resist that appeal. Shall we have a new slogan of war and cry out for the real emancipation of the soul?—*Leclair News*.

## GOLDEN RULE MEN.

Further Testimony as to the Practicability of Christ's Principles in Daily Life—Hull House's Tribute to Wm. H. Colvin.

That "The Golden Rule in Business" is a theme of present day interest, and the question of its practicability one close to very many hearts, has been displayed in many ways to us since the publication in the last issue of CHICAGO COMMONS of the account of a practical application of those words of Jesus to the business relations of employer and employe. In another form comes to us the evidence of another business man's effort to live unto his less fortunate fellows after an exalted ideal. The death of Mr. William H. Colvin, of this city, to which we have referred in a previous issue, is noticed by Hull House, of which he was a notably firm friend and supporter, in a warmly appreciative memorial, published with the *Hull House Bulletin*, and presumably from the pen of Miss Jane Addams. We have space for but a few selections:

Few business men are able to retain a really sympathetic view of the lives and aspirations of working people. Even those who, like Mr. Colvin, have had the early struggle and training of the working boy, are apt to lose this sympathy in the years of business success. It is, then, a rare gift to the community when a man who has constantly grown larger in his sympathy, clearer in his insight and more forbearing in his charity, is able to devote the leisure of his middle life to the higher interests of the city, and with an enlightened conscience and trained ability insist that the best results of civilized life shall be secured for the benefit of working people.

It is characteristic of Mr. Colvin . . . . . that as chairman of the executive committee of the Municipal Voters' League, he insisted that a strong campaign should be made in the wards occupied by workingmen, relying upon them for most valuable help, because they had a right to the education and the credit incidental to such a campaign, and because business men alone could not purify the city government. . . . . He was too modest to realize how far his faithful and able services contributed to a better city or how rare is such devotion.

Mr. Colvin's helpful activity among working people was largely inspired by his conviction that the principle of the organization of labor must be sustained if the present industrial order is to continue. He held to this conviction in times of stress and upheaval, when he was quite ready to admit that trades unions were making serious blunders. . . . . Sentences of his are easily recalled. During a strike, when the insistence of Hull House for arbitration could so easily be misconstrued into partisanship, he said: "Hull House can't afford not to stand for arbitration. In fifty years from now the people who are not insisting upon arbitration in this crisis will be looked upon with amazement, perhaps with contempt."

The offer of a new building was once made to Hull House from a man who was notoriously corrupt in his business methods. During the long and careful discussion of ethics and practical conduct which followed this offer, Mr. Colvin never wavered from his position. "It is better for working people to have less, than to grow more confused in their



notions of honesty," and he himself took back the message of refusal in so fair a spirit that he retained the man for his firm friend. . . . .

His children contemplate a memorial building at Hull House, which will be to the residents and to many of their neighbors the memorial of a man "who did justly, who loved mercy and who walked humbly before his God."

#### FROM THE "GOLDEN RULE" SHOP.

Nothing thus far published in these columns has attracted so much attention or so unqualifiedly favorable comment as the account of the establishment of the Golden Rule as the shop rule in a western factory. Of the many letters received in reference to it, the most interesting is from the gentleman at the head of the establishment in question, to whom the publication was an entire surprise. The portion of his last letter given below, though written with no idea of its publication, is an important word of sequel to our first article:

I feel somewhat diffident about being referred to as an exemplification of the fact that the Golden Rule is applicable to every day affairs. I never said that we had attained the degree of perfection required to carry out that lofty standard. I have always said that we are "trying," simply trying to attain to it, and while I am painfully conscious of the fact that we come far short, many times, of the practical interpretation of it in our dealings with our fellows, it affords me great pleasure to say that our experience has been a very pleasant, happy and satisfactory one, and we are going to keep the old rule hanging on the wall, and try next year to come nearer to it than we have in the year that's past.

The pleasure that I have in saying this is very greatly enhanced as I add what simple justice would require that I should add, that is, that I have every reason to believe that the boys in the shop are trying just as earnestly to carry out their part of the rule as we are who are in the office.

#### PROFIT SHARING AT IVORYDALE.

In this connection reference may be made appropriately to the profit-sharing successfully carried on by the firm of Proctor & Gamble, makers of Ivory soap, at Ivorydale, Ohio, near Cincinnati. Reports of the seventeenth semi annual dividend meeting, of this year, and of former meetings, have been received. Space limits preclude more than the mention that addresses were made by Dr. Washington Gladden and H. N. Benj. Butterworth, and that the tone and spirit of the meeting was evidently one of the utmost sweetness and brotherliness. The address of Mr. James N. Gamble on the occasion of the sixth meeting, in May, 1890, a copy of which is also in hand, set a keynote for mutual respect and regard and fairness of dealing which could not well fail of its results. In that speech Mr. Gamble mentions incidentally that profits of \$60,000 had been shared during the two and a half years since the experiment was begun. Pamphlets concerning the progress of the idea doubtless can be obtained by addressing Proctor & Gamble, Cincinnati, Ohio.

#### COMMONPLACE LIVES.

"A commonplace life," we say, and we sigh,  
But why should we sigh as we say?  
The commonplace sun in the commonplace sky  
Makes up the commonplace day.  
The moon and the stars are commonplace things,  
And the flower that blooms and the bird that sings.  
But dark were the world, and sad our lot,  
If the flowers should fall and the sun shine not—  
And God, who studies each separate soul,  
Out of commonplace lives makes his beautiful whole.  
—Susan Coolidge.

#### SOCIAL LABOR HYMNS.

##### Several Useful Collections in Response to Our Request of Last Month.

Our call for social labor hymns and songs seems to have struck a responsive chord in many minds and hearts. Since our last issue, we have received the results of several attempts at original effort, and the suggestion of not a few striking lines and collections which prove to be valuable sources for the compilation which we hope may grow under our hand. It is a source of some surprise, indeed, to find so many collections, albeit most of them small and unpretentious, made with a view of supplying just such a need as ours. We had hoped to give some selections in this issue, but space is available for only a brief mention of some of the collections sent to us or referred to by interested correspondents:

"Mansfield House Song Book," used in the Mansfield House Pleasant Sunday Afternoon Service. Published for private use only.

"The Social Gospel in Song for Religious Services," edited by Walter Walsh, Newcastle-on-Tyne; Andrew Reid, Sons & Co., London, Paternoster Row, E. C., 1891.

"The Labour Church Hymn Book." Office of the *Labor Prophet*, London, 72 Fleet Street, E. C. Price, 1d, paper; 2d, cloth.

"Machine Room Chants," by the late Tom Magulre, with memorial note by J. Keir Hardie. London, 53 Fleet Street, E. C., 1895.

"A Song Book for Socialists." London, William Reeves 185 Fleet Street, E. C. Price, 1d.

"Songs for the Sons of God," by Griffith Dell. Manchester, Labour Press Society, Limited, 57 and 59 Tib Street.  
"Labor Songs," compiled by Herbert N. Casson. Lynn Labor Press, 153 Oxford Street, Lynn, Mass.

Several song books of the Salvation Army, containing some such hymns as we seek.

Pending our further publication on this subject, we repeat our request for copies of, or references to song-books, single hymns, or poems, original or discovered, which will suit our purpose. As we said, in former reference to this subject, "original compositions will be welcome, if their authors will send postage for the return of their manuscripts and concede our right to publish only such as our purpose and space demand."

### THE MAKING OF MEN.

As the insect from the rock  
 Takes the color of its wing;  
 As the boulder from the shock  
 Of the ocean's rhythmic swing  
 Makes itself a perfect form,  
 Learns a calmer front to raise;  
 As the shell, enameled warm  
 With the prism's mystic rays,  
 Praises wind and wave that make  
 All its chambers fair and strong;  
 As the mighty poets take  
 Grief and pain to build their song:  
 Even so for every soul,  
 Whatsoe'er its lot may be,—  
 Building, as the heavens roll,  
 Something large and strong and free—  
 Things that hurt and things that mar  
 Shape the man for perfect praise;  
 Shock and strain and ruin are  
 Friendlier than the smiling days,  
 —Rev. J. W. Chadwick, in *The Outlook*.

### SOCIAL STUDY CLASSES.

Interesting Work for the Winter Planned for a  
 Grand Rapids Literary Club—Programme for the  
 Evanston Class,

The Sunday School class in the Evanston Congregational Church, conducted by Mr. Thomas P. Ballard, to which we have several times referred, has a very notable programme of study set forth for the winter. In the explanatory circular just issued by Mr. Ballard we learn that the class "studies Bible truth as revealed in conduct. It seeks to understand living issues in the light of Christian law. There is but one permanent solution of all problems affecting the individual, society, business, politics, and that is the Christian one. Christian life implies a zealous desire to develop character, both of the individual and of society, in loyalty to the Master. It is, therefore, more logically a *confession* of defect, rather than a *profession* of virtue. The discussions are informal. Each one is free to take part or not, as he prefers. The class has been favored with instruction from Dr. Washington Gladden of Columbus, O., Dr. Josiah Strong, of New York City; Dr. Graham Taylor, Dr. J. F. Loba, Prof. J. Scott Clark and others." This class has supported liberally work at the Chicago Commons, more especially contributing generously toward the support of this paper. The class meets every Sunday at 12:10 in the pastor's study. From the programme for the winter we cull these suggestive titles:

October 11—"Whosoever shall lose his life for my sake shall find it."  
 November 1—Responsibility of citizenship.  
 December 13—Early Christianity. Kingsley's "Hypatia."  
 December 20—Thy Kingdom come.  
 December 27—Looking backward. The world's progress toward Christianity in 1896.

January 17—Dr. Barnardo's work in London.  
 January 24—What is faith?  
 January 31—Shall we give to beggars? "The Vision of Sir Isumbrun."  
 February 7—Browning's "Rabbi Ben Ezra."  
 February 14—Mansfield House, London.  
 February 21—Modern Pharisaism, or old enemies in new clothes.  
 March 7—Mendelssohn. The Christian as musician.  
 March 21—St. George's Episcopal Church, New York.  
 March 28—Emerson's Essay on "Success."

#### A GRAND RAPIDS CLASS.

An exceedingly interesting outline of study is that sent us by Miss Emma Field, of Grand Rapids, which will be carried out this winter in the Ladies' Literary Club, of that city. The topics are highly suggestive, indicating the broad field to be covered. The method seems to be that of a series of studies or papers by members of the club. Dates and subjects:

October 14th—Social Science, Its Antiquity, Scope and Value.  
 October 28th—The Ascent of Man: "He Setteth the Solitary in Families."  
 November 11th—Socialism: "Who is My Neighbor?"  
 November 25th—Dives and Lazarus. Distribution of Wealth.  
 December 9th—Individual Rights and Responsibilities; Interdependence. "Who did sin, this man or his parents, that he was born blind?"  
 January 13th—Industrialism vs. Militarism, Co-operation, Governmental Aggression.  
 January 27th—Poverty and Her Daughter, Crime."  
 February 10th—To re-create or to degenerate?  
 February 24th—Functions and Limits of Government. Centralization; Civil Service and Unwisdom of Pensions.  
 March 10th—The Attitude of the State Toward Educational Institutions.  
 March 24th—Nurture vs. Nature. "As a man purposeth in his heart, so he is."  
 April 14th—The Ethical Factor—The highest rule of life.  
 April 28th—The Law of Supply and Demand.  
 May 12th—The New Philanthropy.  
 May 26th—The Duty of Women's Clubs toward Public Questions.

#### REFERENCES.

The Bible, Plato's "Republic," More's "Utopia," Bellamy's "Looking Backward," Dr. Strong's "New Era," Prof. Ely's "Social Aspects of Christianity," Prof. F. H. Giddings' "Theory of Sociology" and "The Principles of Sociology," Lyman Abbott's "Evolution of Christianity," Amos G. Warner's "American Charities," Herbert Spencer's "Social Statics," Toynebee's "Industrial Revolution," *American Journal of Sociology*, *Charities Review*, CHICAGO COMMONS, reports of National Conference of Charities and Corrections. (Reference to existing local conditions, causes and correctives will be made whenever practicable.)

### PLEA FOR NEGLECTED CHILDREN.

A Principal Feature of the State Conference of  
 Charities and Corrections.

A valuable conference will be that of charities and corrections for the State of Illinois, to be held at Springfield, Ill., November 12th and 13th, under the auspices of the State Board of Charities. Miss Jane Addams, of Hull House, will present "The Settlement" on Thursday evening, her address being followed by discussion. Prof. Bamberger, of the Jewish Manual Training School of Chicago, will open the discussion on Friday morning of manual training for neglected children, and Dr. Julia Holmes Smith will make "A Doctor's Plea to the State in Behalf of Dependent Children." Other prominent features of the programme will



be the addresses, "How Shall We Care for Neglected and Dependent Children?" by Mrs. Lucy L. Flower, Trustee State University; "The Legal Status of the Dependent Child," by Judge Orrin N. Carter, of Chicago; "The Provisional Treatment of the Insane, and the Methods of Securing Legal Authority for their Restraint," by Dr. Sanger Brown, Member of the Board of Auxiliary Visitors for Cook County; "The Principle of Charity Organization in Towns and Villages," by Rev. Dr. C. R. Henderson, University of Chicago; the exhibition by pupils from State School for Deaf and Dumb at Jacksonville. "State Care of the Insane" will be the subject of Dr. Clarke Gapen, of Kankakee, and "The Poor House from a Physician's Point of View," that of Dr. George F. Mead of Pinckneyville; "The County Jail" will be discussed by Dr. Frederick Howard Wines; "State Care of the Wrong-doer," by Major McLaughry, Pontiac; the discussion of the latter to be opened by H. H. Hart, Secretary Minnesota State Board of Charities and of the National Conference of Charities and Correction.

A special rate of one fare and a third for the round trip is made by the railroads for those attending the conference. Any inquiries as to the programme and discussion of special subjects will be answered if addressed to Miss Julia C. Lathrop, Rockford, Ills. Correspondence regarding railroad tickets, hotels, and boarding places should be addressed to George F. Miner, Secretary of the State Board of Charities, Springfield, Ills.

#### CHRISTIAN FRATERNITY.

Jesus does not claim that men in the world to-day are physiologically equal. There are the lame and halt. Nor are they mentally on an equality. There are men to whom one talent was given, and those to whom five and ten. Nor does Jesus so far fall into the class of nature philosophers as to teach that because men are to be brothers they are therefore to be twins. The equality of fraternity does not consist in duplication of powers, but in enjoyment of love.

According to the new social standard of Jesus two men are equal not because they have equal claims upon each other, but because they owe equal duties to each other. The gospel is not a new Declaration of Rights, but a Declaration of Duties. As to what equality shall consist in when the perfect social order is attained, Jesus gives us no clear teaching. But one can hardly doubt it would be little different. Men would then be brothers and society an all-embracing family, but individuality is not to be lost. And individuality is synonymous with personal inequalities. — *Prof. Shailer Mathews.*

## Settlement and Neighborhood.



### CHICAGO COMMONS.

140 North Union Street, at Milwaukee Avenue.

(Reached by all Milwaukee avenue cable and electric cars; or by Grand avenue or Halsted street electric cars, stopping at corner of Austin avenue and Halsted street, one block west of Union street.)

**CHICAGO COMMONS** is a Social Settlement located on North Union street, two doors from the southwest corner of Milwaukee avenue and the crossing of Union street upon Milwaukee and Austin avenues.

**Object.**—As explained in the second clause of the Articles of Incorporation of the Chicago Commons Association, filed with the Secretary of the State of Illinois:

"2. The object for which it is formed is to provide a center for a higher civic and social life to initiate and maintain religious, educational and philanthropic enterprises and to investigate and improve conditions in the industrial districts of Chicago."

Or, as the explanatory circular of the settlement has explained it:

"As exemplified at Chicago Commons, the Social Settlement consists primarily of a group of people who choose to make their home in that part of the great city where they seem to be most needed, rather than where the neighborhood offers the most of privilege or social prestige."

**Support.**—The work is supported in addition to what the residents are able to pay for rent of rooms, by the free-will gifts of those who believe in what the work stands for. The gift of any person is welcomed, and the contributions are both occasional and regular, the latter being paid in instalments, monthly, quarterly and annually, at the convenience of the giver.

**Visitors,** singly or in groups, are welcome at any time, but the residents make especial effort to be at home on Tuesday afternoon and evening.

**Information** concerning the work of Chicago Commons is gladly furnished to all who inquire. A four-page leaflet, bearing a picture of our residence, and other literature describing the work will be mailed to any one upon application. *Please enclose postage.*

**Residence.**—All inquiries with reference to terms and conditions of residence, permanent or temporary, should be addressed to GRAHAM TAYLOR, Resident Warden.

### OUR SECOND BIRTHDAY.

Woman's Club and Girls' Progressive Club Make Presentation to the Commons.

The second birthday of Chicago Commons was observed on the evening of Monday, October 26, with great enjoyment. The first move toward a settlement in the Seventeenth ward was taken in May, 1894, when Mr. Hegner and other students of the Seminary began residence at 124 Erie street, boarding in a private house; but the present settlement residence was formally opened October 21, 1894, and this was the date celebrated, by a largely

attended reception, under the auspices of the Womans' Club and the Girls' Progressive Club. Fully 200 persons were present. Mrs. Katherine Lente Stevenson, president of the Woman's Club, presided. A most interesting programme of music, recitations, etc., was presented under the direction of Organist Falk, of the Tabernacle Church. The united clubs presented to the Settlement a handsome punch-bowl and glasses, the presentation speech being made by Mrs. Reoch, vice-president of the Woman's Club, and Professor Taylor responding. Remarks were made also by Mrs. Stevenson and Miss Richardson. Refreshments were served, and the evening was closed with the singing of "America."

## CHICAGO COMMONS LIBRARY.

### Increasingly Useful Collection of Books and Other Material—The Settlement Reading Room.

The library of Chicago Commons is as yet hardly more than a nucleus. In the personal libraries of the residents are most of the indispensable works, literary, scientific and economic, but an effort is making to gather a Settlement library, particularly of sociological and economic material, that shall remain and be available regardless of changes in personnel.

The removal of a partition gives us a large front room for library purposes, and our shelf-space as yet considerably exceeds necessity. Yet the library grows steadily and promises increasing usefulness. To Mr. Henry D. Lloyd and Prof. Richard T. Ely we are indebted for complete sets of their works, and to Messrs. Ginn & Co. for a considerable number of the more modern classical works recently published by them in popular form. Another friend has given a full set of the Encyclopædia Britannica, and others have sent in from time to time valuable additions.

#### SOCIOLOGICAL LITERATURE.

Especial attention is given to the gathering of sociological literature and data. Files of the labor reports of the various states, as complete as possible, have promptly followed our request to the labor commissioners. United States government statistical reports are received and filed, and from all manner of sources similar works are sought. In addition to this, a system of classification is in use by means of which is being accumulated and rendered easily available a mass of most valuable material of the more fragmentary and occasional sort—clippings, pamphlets, circulars, magazine articles, reports, etc., relating to many subjects of sociological importance, particularly with reference to social and political conditions in Chicago; and

a special effort is made to miss no important report, article or reference relating to the settlement movement in general or to any settlement in particular. To this collection we cordially invite contributions of all matter likely to be of permanent value.

#### THE SETTLEMENT READING ROOM.

By means of the kindly co-operation of several friends, especially Mr. W. A. Giles, the exchange list of CHICAGO COMMONS, and the sharing within the house of the papers and magazines received by individual residents, our reading room is supplied with a goodly list of American and foreign periodicals, which are in constant use by both residents and neighbors. We now regularly receive upward of sixty periodicals, aside from the dailies, the list including:

Arena, American, American Journal of Sociology, Bulletin of the U. S. Labor Bureau, Christian Education, Christian World (London), Courier (Lincoln, Neb.), College Settlement News (Phila.), Christian Intelligencer, Coast Seamen's Journal, Children's Home Finder, Christian Evangelist, Christian Endeavorer, Child Garden, Charities Review, Cleveland Citizen, Cosinopolitan, Coming Nation (Socialist), Deaconess' Advocate, The Dial, Eight-Hour Herald, Economist, Forum, Firebrand (Anarchist), The Farmer's Voice, Golden Rule, Hull House Bulletin, Harper's Weekly, Harper's Magazine, Hartford Seminary Review, Independent, "Justice" (London), Kindergarten Magazine, Kingdom, Labour Leader (London), "London," Lend-a-hand, Life, Leclair News, Mansfield House Magazine (East London), McClure's, Men (Y. M. C. A.), Mirror (Ill. State Reformatory), Nation, National Bimetallist, "The Nazarene" (organ of Minster St. Neighborhood Guild, Philadelphia), Outlook, The People (Socialist), Puck, Pratt Institute Monthly, Railway Review, Review of Reviews, Single Tax Courier, St. Nicholas, Scribner's, Social Gazette (Salvation Army, London), Telegrapher's Advocate, Union Signal, War Cry (Salvation Army), Western Laborer, World Christian, Youth's Companion, Young People's Weekly.

To this should be added occasional publications of various kinds, and we shall be glad to add others contributed for the benefit of those who use the reading room.

#### THE BOYS' LIBRARY.

In this connection mention should be made of the boys' library, which is now being gathered with a view of interesting our boys in good reading. Good, live, interesting books of fiction, travel, adventure, biography and history are especially desired for this purpose. It is purposed to open this library at least one day a week, after the first of November.

## PLEASANT SUNDAY AFTERNOON.

First of the Sunday Meetings at the Commons an Unqualified Success.

Chicago Commons "Pleasant Sunday Afternoons" were started with eminent success October 18, and it instantly became evident that the occasion would fill a real need. The meeting was held in the large rear room of the Settlement basement, which, with our great flag, a piano lamp, a spreading palm and a rug or two, was made as attractive and home-



like as the bare whitewashed walls, the low rafters and great square posts along the middle would permit. The room was filled with a company mingling the very persons for whose better acquaintance the Settlement chiefly exists; the busy men and women of the neighborhood, and a number of interested visitors from more distant parts of the city and suburbs.

Prof. W. B. Chamberlain, of Chicago Seminary, had charge of the music, and brought with him an orchestra from Oak Park, whose music afforded great enjoyment. The programme opened with a "Pontifical March," by Gounod; other instrumental selections were the familiar "Traumerei" of Schumann, 'cello and trombone solos, the Intermezzo from "Cavalleria Rusticana," and Mendelssohn's "Priests' March." Professor Chamberlain sang two solos by Gounod, "Adore and be Still" and, with an original 'cello obligato, "Nazareth." His remarks upon "Music as a Socializing Force" were brief but deeply thoughtful and effective. Professor Taylor spoke of the possibilities of the Pleasant Sunday Afternoon, and the Twenty-third Psalm was read. Few who were present will forget the Moment of Silence in which each solemnly communed as best he would with that which to him was highest, and the Lord's Prayer was joined by all with unusual reverence and accord.

The second occasion was honored by the presence of Miss Jane Addams, of Hull House, who spoke of "The Social Conscience," recounting many evidences of the progress of social ideals in Europe, observed during her recent European journey. Mr. E. S. Osgood of the Seminary and Miss Taylor of the Commons played most acceptably upon the violin and piano, respectively.

As we go to press we are anticipating the third of the Sunday meetings, when Dr. Philip W. Ayres is to speak on "Friendship."

### SCHOOL OF SOCIAL ECONOMICS.

#### Hull House's Generous Offer to Co-operate in the Conferences.

Everything thing seems conspiring to prosper the plans for the Chicago Commons School of Social Economics. With especial gratification we announce the kindly offer of co-operation on the part of Hull House, through Miss Jane Addams, an offer which we have been prompt to accept. As a result a part of the sessions of the conference will be held in the Hull House gymnasium, especially those at which are expected larger audiences than the Commons residence will accommodate.

We hope to be able to announce in the next issue a substantially complete programme for the

sessions but for this time must content ourselves with repeating what we have said already regarding the purpose and subject of the conference; that it will be held in the second week of December—7th to 12th,—and that the subject of discussion is to be "Social Reconstruction," with a particular bearing upon the question whether the principles of the Sermon on the Mount afford, after all, a sufficient basis for the constitution of rational civilized society.

We expect to be assisted by representatives of many schools of social philosophy and reform, among them Dr. Washington Gladden, Mr. Henry Demarest Lloyd, Miss Jane Addams, Mr. Ernest Howard Crosby, of New York City, who will present the view of Tolstoi; and others of similar seriousness of mind, with whom correspondence is yet in progress.

These sessions will be open to the public, and we cordially invite to them all persons of whatever shade of opinion who seriously desire to aid in the uplift or upgrowth of human society.

### COMMONS NOTES.

—We are still receiving files of magazines, but have to file them away until by some means we can get them bound.

—Mrs. Thaddeus P. Stanwood of Evanston, addressed the Woman's Club at a recent meeting, speaking of the work of the Evanston Club.

—Mr. Benjamin Vartibidian, a native Armenian student at the Seminary, and resident of the settlement, recently addressed the Girls' Progressive and Woman's Clubs most thrillingly on the subject of the Armenian massacres.

—The boys' work begins in real earnest for the winter on Friday evening, October 30. Young people of the Evanston Congregational Church arranged an entertainment. The same young people are interesting themselves effectively in the boys' library project.

—The Brotherhood of Andrew and Philip, of the Tabernacle Church, are holding two meetings a week at the Commons at present, one of them, on Monday evening, being devoted to gymnastics under the direction of Mr. Guld, gymnasium director at the seminary.

—The Children's Chorus begins the winter with every prospect of interest and good work. Miss Marie Hofer is again in charge, and already has nearly 200 children under instruction every Thursday afternoon. Grown people of the neighborhood are added to the adult chorus every Thursday evening. They are learning the best choral music in the best way.

On a voyage round the world, I had the opportunity of seeing savage life in all conceivable conditions of savage degradation, and in this experience of mine I found nothing more degrading, nothing so helpless, nothing nearly so intolerably dull and miserable, as the life I had left behind in the East End of London. If the alternative were presented to me to choose the life of one of those people in the East End, or that of a savage, I would distinctly choose the latter.—*Prof. T. H. Huxley.*



#### SUBSCRIPTION PRICE

Twenty-five cents per year, postpaid to any State or Country. Single copies sent to any address upon application. For larger numbers, special terms may be obtained on application. The publishers will be glad to receive lists of church members or other addresses, to whom sample copies may be sent.

**Changes of Address**—Please notify the publishers promptly of any change of address, or of failure to receive the paper within a reasonable interval after it is due.

**To Other Settlements**—We mean to regard as "preferred" names upon our mailing list, all settlements, and to send CHICAGO COMMONS as a matter of course to all such. In return, we ask for all reports, and, so far as possible, all printed or circular matter, however trivial, issued by settlements in the course of their regular work.

**Advertisements**—First-class advertisements desired at reasonable rates, which will be furnished upon application.

#### ALL COMMUNICATIONS

Relating to this publication should be addressed to the Managing Editor, JOHN P. GAVIT, Chicago Commons, 140 North Union Street, Chicago, Ill.

Entered as Second Class Matter May 18, 1896, at the Post Office at Chicago, Ill.

WE desire to call attention to the first issue of the proposed series of Chicago Commons Leaflets, advertised elsewhere. In this series we plan to issue from time to time short articles, bibliographies, etc., of a sociological character, appearing in our columns, likely to be useful or inspiring in settlements and similar work. The price in every case will be as near as possible to the bare cost of publication and postage.

#### THE PURPOSE OF THIS PAPER.

The reception accorded to this paper by all classes exceeds in cordiality our most hopeful expectations, and corroborates the belief with which we began the publication, that there was a field and a demand. We feel that it is timely to say a word in explanation of our purpose and scope. It should be understood that while our allegiance is chiefly to the Settlement whose name we bear, and whose interests we desire especially to subserve, and while we devote ourselves particularly to the general improvement of industrial conditions in the "river wards" of Chicago, we stand for and desire to report, as fully as may be,

the settlement movement in general. Most of all are we anxious to encourage and reflect the progress of the social principles of justice and brotherhood among men. With this in view we have interested ourselves in all efforts to understand social conditions or to raise and extend social ideals. To all persons, in all countries, interested in these things we look for the support and continued extension of the circulation of CHICAGO COMMONS. With an idea of affording opportunity for our friends to render help we make the clubbing propositions to be found on page 2 of cover, to which we refer our readers, and unhesitatingly ask the aid of all friends in the encouragement and improvement of the paper.

#### C N EQUANIMITY.

By the time this page reaches many of our readers the great question of the political campaign will have been settled, so far as the election is concerned. In either case a vast number of honest men will be disappointed, and in the minds of many there will be great anxiety lest the vote of the people involve a mighty injury to the nation's ultimate prosperity and to the cause of popular government. We feel it to be timely under these circumstances to recall, to all who feel thus, their faith in God and in their fellow men; to say as we said before, that it is impossible that vast masses of men are either dishonest in motive or altogether deceived in mind. Let us all possess our souls in peace and equanimity, knowing well that whatever the temporary fate of well-loved men or sacred causes, the Right and the Truth will triumph in the end. The man whose confidence in the ultimate sanity of the universe has thus far been corroborated by the progress of mankind, will be false to both experience and faith if, in what seems never so serious a blow to cherished beliefs and institutions, he sees aught but a more or less trivial incident in the march of man toward Righteousness and Justice.

#### PLEASANT SUNDAY AFTERNOON.

With unmixed gratification we announce the successful inauguration of the "Chicago Commons Pleasant Sunday Afternoon," and the hearty response accorded by the very people who it was hoped would enjoy the occasion. Ever since the opening of the Settlement it has been our wish to find just the right use for our building during Sunday afternoon. More than that, we have always wanted by some means to minister to the deeper spiritual needs of the vast population of busy men and women surrounding us. In the Tuesday evening meeting economic and industrial questions of vital importance are discussed, some



times with considerable heat; in the meetings of the Seventeenth Ward Council of the Civic Federation the battle for good government is planned and waged; the Woman's Club affords for the women opportunity for interesting co-operation in valuable study and good work. But nowhere has there been an occasion for the quiet gathering of men and women seeking refuge from the cares of daily life, from toil and worry and temptation; for thoughtful and reverent meditation upon the deep things of life. Nowhere has there been an opportunity for the emphasis upon the unity and sanctity of the family life which we feel to be in these days necessary.

Such an occasion we have sought to offer in the Pleasant Sunday Afternoon. It will not be a place or a time for sectarian proselyting, or for the promulgation of doctrines or theories concerning which men differ. Music, that tremendous socializing force, under whose mysterious sway hearts melt together and aspirations ascend in common uplift of soul, will be predominant, and the very brief, informal heart-talks, for which we will invite the best and largest-souled men and women available to us, will treat of the deep and truly religious things which all men have and hold, the solidarity of the race, the common human interests of all nations and all souls. To these occasions we cordially invite all men and women interested in the welfare of humanity.

WHATEVER the result of the present campaign, one thing is mightily sure: Nothing now can keep the American people from thought and action in the field of economics. The problems of the future are industrial, and the American democracy is not only eager but able to cope with them. The people have entered the field of economic study and discussion TO STAY. It will be more and more difficult to deceive, to browbeat or to betray the people. And it is legitimate occasion for unmitigated thankfulness.

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WITH much satisfaction we report the completion by CHICAGO COMMONS of its second year of existence as a settlement. The two years have been full and busy ones, and the results certainly seem to justify every expenditure of money and time and effort. We enter upon the third year with courage and increased hope of doing really helpful service.

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MANY unavoidable causes have delayed this issue of CHICAGO COMMONS. We offer apologies and ask for leniency of judgment.

## FROM SERFDOM TO WAGES.

### Second Study of the Progress and Social Condition of Labor.

WAY-MARKS. HISTORICAL, LITERARY, BIOGRAPHICAL.

Contrast of the Status of Serf and Wage Earner—Causes of the Change—References to Available Literature.

[CONDUCTED BY PROFESSOR GRAHAM TAYLOR.]

"The brilliant though chequered career of trades unions" is declared by Prof. Alfred Marshall, of Cambridge University, England, the greatest of contemporary political economists, to be "more full of interest and instruction than almost anything else in English history." His high estimate upon the historical study of Trade Unionism is equally applicable to that of the broader movement of labor through the past six hundred years of English and American history, the outline sketch of which is the subject of this second study. Chequered indeed has its history been, with a class selfishness as abhorrent as that of any individual, yet also with as humane an unselfishness as gilds the progress of altruism. Chequered with strikes and violence? Yes, but also with the heroism of as sublime a patience, as brave a self-sacrifice, as serene a faith and as divine a hope as have glorified the Book of Martyrs. Chequered, be it sadly admitted, with cruel contempt of personal liberty and the awful injustice of the mob, but, be it not denied, with a consciousness of and conscience for justice, justifying its claim to be one of the profoundest ethical and religious movements passing through the nineteenth century into the twentieth.

The master motive and final goal of this movement of common life for the emancipation of labor is, and ever has been, however unconsciously, industrial democracy.

#### SLAVERY AND SERFDOM.

The slave labor of antiquity and the serf labor of the middle ages constitute the background for the story of the rise of the modern laborer. The glamour shed over antiquity by the literary study and hero worship of the classics, has obscured from sight the common life of the twelve slaves upon whose burden-bent backs every Greek or Roman freeman stood. The pathetic story of "The Ancient Lowly" has never yet been told. What data there may be awaiting some new Gibbon, whose birthright it will be to depict the life and labor of the people of antiquity, is indicated in the curious and laborious compilation, under the above title, which C. Osborne Ward, translator and librarian of the United States Department of Labor, at

Washington, has gleaned for "A history of the ancient working people from the earliest known period to the adoption of Christianity by Constantine."

"GOOD OLD TIMES" AND BETTER NEW ONES.

To understand the evolution of the better social conditions of labor, it is necessary on the one hand to contrast those of the medieval serf with the ancient slave, and on the other to compare the standard of the modern wage-earner's life with the status of the serf. The contrasts above suggested are far more favorable to the serf than to the average modern wage earner. For, while labor suffered no such loss of all dignity and freedom under serfdom as under slavery, yet the gains of the wage system have never wholly compensated the wage-earners for some things they lost in ceasing to be serfs. The "cash nexus," against which Thomas Carlyle fulminated the lightning of his "Past and Present," has in many respects been a sorry substitute for the more personal bond between lord and serf, however necessary the substitution is proving to be to the higher interdependent union which is being painfully evolved. But, if anyone is disposed to prefer "the good old times" to our present conditions, as upon the whole so far better than what we know to be bad enough, let him read Jessopp's description of "An English Village Six Hundred Years Ago," and then answer the author's questions, "Should we like to change with those forefathers of ours? Were the former times better than these? Has the world grown worse as it has grown older?" Far as the social conditions of our labor are from what they ought to be and will be, the simple facts of the contrast compel acquiescence in the author's conclusion, that they "were living a life hugely below the level of yours. They were more wretched in their poverty; they were incomparably less prosperous in their prosperity; they were worse clad, worse fed, worse housed, worse taught, worse tended, worse governed."

REFERENCES\*—"The Ancient Lowly," C. O. Ward, Washington, D. C.; "Gesta Christi," C. L. Brace, A. C. Armstrong & Co., Chap. 5, 6, 9, 21; "English Economic History," W. J. Ashley, Putnam, 2 vols.; "Outlines of English Industrial History," Cunningham, Macmillan, pages 1 to 68; "Industrial History of England," Gibbins, Methuen, pages 1 to 39.

CAUSES OF THE CHANGE.

Three classes of causes wrought the change from the serfdom of feudalism to the wages system of our individualistic era.

1st—economic forces were silently and gradually at work, in the leasing of the manor lands to the serf, who thereby became a tenant-farmer, with a looser bond of personal dependence upon

his lord; in the commutation of personal service for money, and manumission by purchase, and in the principle of competition introduced by the lord's acceptance of a part of the wages earned elsewhere by his serf in lieu of personal service.

2d.—The disturbance of life and labor in 1348 by the pestilence of "The Black Death," which in two or three years cost England, as it had Europe, the loss of from one-third to one-half of its population. While the harvests were rotting for the lack of reapers, labor, for the first time, really competed for wages in the open market of the world. Masters lost their men, serfs were loosed from the soil, landless men became "tramps." Opinions differ as to the economic influence of the "Black Death," Thorold Rogers magnifying, and Ashley minimizing, its effects upon the industrial transition.

REFERENCES—"The Black Death," J. F. C. Hecker, No. 67 in the Humboldt Library; "Short History of the English People," J. R. Green, page 262; "Economic Interpretation of History," Rogers, pages 29, 30; "English Economic History," Ashley, vol. 2, page 264.

THE PEASANT PIONEERS.

Personal influences constitute the third class of causes which wrought emancipation from serfdom. The personal luxury of the lords, enhancing their demand for money above their claims for services, tended toward the liberty of labor. The serfs' growing personal independence of their lords, and interdependence upon each other, gave being to the spirit of social revolt for the first time in English history. In the first concerted movement of the working world, called "The Peasant's Revolt" (1331), labor came to self-consciousness, found its voice in the song of a poor poet, heard its conscience in the preaching of "the proud, mad priest of Kent," and followed its first great leader into the field of public action, in what was the first great "strike" in English history. William Langland's "Piers the Plowman" is the first and almost the only great labor song in English literature. "On the eve of a great struggle between wealth and labor," the historian Green declares, "Langland stands alone in his fairness to both, in his shrewd political and religious common sense." The gospel which "Long Will" thus sang between the lines of clashing classes John Ball carried into the rapidly assembling camp of labor. Wyclif's bold, clear declaration of the rights of man had struck the key note of this poet's song, and gave the text for this preacher's rough and homely sermons. "Mad, as the land owners called him, it was in the preaching of John Ball," Mr. Green affirms, "that England first listened to the knell of feudalism and the declaration of the rights of man."

That "knell," as it resounded over all Europe,

\* For full Bibliography, with prices and publishers see September issue of CHICAGO COMMONS.



had the same religious tone as in England. On the banners of the marching peasantry, in the valley of the Rhine, a serf kneeled before the crucified Christ, with the demand of "nothing but God's justice." The Schwabian peasants protested that they should not be held as serfs, "seeing that Ch ist hath bought us and redeemed us with His blood; we would have God as our Lord and know our brother in our neighbor; we would willingly obey our chosen rulers, but we have no doubt but they, as true and good Christians, will willingly free us from serfdom or prove to us from the gospel that we are serfs."

#### THE FIRST STRIKE.

The man of action was sure to follow such singing and preaching, and was equally sure to be followed. The blow which John Tyler struck at the head of the tax-gatherer, who threatened his little daughter's virtue, rang round the English peasant world. Soon a hundred thousand men, headed by Wat Tyler, marched on London to demand of King Richard their rights in these immortal words of English liberty: "We will that you make us free, our heirs and our land, and that we be no more bond, nor so reputed." Whatever may be thought of the character of this peasant revolt, and of its effect upon industrial emancipation, the reasonableness of its demand and the patient trustfulness of its peasants in their king, is in strong contrast with the perfidy and frightful severity with which the "pardoned" and pacified people were persecuted and remanded to the serfdom from which the very stars in their courses were fighting to set them free.

When we come to study the development of English labor legislation we will need to remind ourselves of the fact which must be stated here, that, despite the enactment of the Statute of Laborers in 1350, and the long succession of acts reinforcing its terrible penalties against those who received or gave wages higher than obtained before the pestilence, the progress of the working classes toward industrial freedom and economic independence, went steadily forward. The Golden Age of the English laborer, in which his rate of wages bore a better comparison to the cost of living than ever before or since, was reached in the last quarter of the fifteenth and the first quarter of the sixteenth century. In 1601 there began to be realized the effect of the debasement of currency, the destruction of the craft guilds, the enclosure of common land by private ownership and the confiscation of church funds, which reduced the English yeomen and craftsmen alike to abject poverty. By the substitution of charity for justice in the enactment of the Poor Laws, English free labor was degraded from the sorrows of poverty to the shame of pauperism. The dole of the poor rate met the

deficit between the week's wage and the worker's subsistence. The two centuries of silent suffering which followed are monumental to the patience of the people's poor.

REFERENCES—Ashley's "Economic History," vol. 2, chapters 4 and 5; Brace's "Gesta Christi," chapter 21; Green's "Short History of the English People," pages 263-275; Gibbins' "Industrial History of England," pages 40-75, and "English Social Reformers," pages 1 to 64; Cunningham's "Outlines of English Industrial History," pages 78 to 106; "The Rise of the Modern Laborer," by Prof. E. J. James, in "The Labor Movement, the Problem of To-day," edited by George McNeil: "The Dream of John Ball," William Morris, Humboldt Library No. 5.

#### STATUS TO BE TESTED BY STANDARD.

Hovering over the sinking status of the working masses was the rising ideal of the standard of a human life. Wyclif's "Kingdom of God," Sir Thomas More's "Utopia," Erasmus' "Christian Prince," appealed to the imagination with their ideal commonwealths. The test by which the social status must, more and more, be found wanting or tenable, is its contrast or comparison with what ought and may be the ethical, not to say Christian, standard of laboring life. Not merely by how much better the social condition of labor is than it once was, but also by how much worse it is than it ought to be, are the discontent of some and the aspiration of all to be judged. Further effort to strike this balance must await our next study of the "Industrial Revolution of the XVIII Century."

Did you ever sit down and sum up the cost of an arrest for an ordinary case of street brawling or drunkenness—the salaries of the police, the cost of patrol wagons, station houses, police courts, prison board and trial? Experience proves it is cheaper, wiser and more prudent to rescue the children ere evil habits have become crystallized into evil character, and ere an inherited tendency strengthened by evil surroundings launches forth upon the world a multitude of helpless paupers, hopeless criminals or degraded profligates, each and all of whom shall become sources of contamination to others, and so pass on to generations yet unborn the taint of pauperism, crime and vice.—*The Nazarene, Phila.*

Men may not know how fruits grow, but they do know that they cannot grow in five minutes. Some lives have not even a stalk on which fruits could hang, even if they did grow in five minutes. Some have never planted one sound seed of joy in all their lives; and others who may have planted a germ or two have lived so little in sunshine that they never could come to maturity.—*Drummond.*

We are rapidly getting to feel that no one can lay his head on his pillow at peace with himself who is not giving of his time and his sustenance to diminish the number of the outcasts of society, and to increase the number of those who can earn a reasonable income and have the opportunity of living, if they will it, a noble life.—*Alfred Marshall.*

## In the World of Settlements.

### THE RESIDENT.

The Resident is the essential factor in a settlement, but he is in no sense a chief officer. His influence is that of a friend. After he has seen a family through trials and joys, he becomes indeed a *neighbor*, and is given the right to help toward a higher life. This is why a settlement made up of residents has a power that casual visitors or workers coming in from another side of life do not have. . . . . The neighborhood residents hold different religious and social creeds, but they unite in a belief that no class or neighborhood can live to itself, and that unless we love our brother whom we have seen we cannot love God whom we have not seen. There is also a hope among them that in some unconventional way the religious feeling may be crystallized into a form that will recognize that the life of Christ, if sincerely followed, will lead to social justice and political purity. For the Kingdom of Heaven within will prove itself in making a Kingdom of Heaven without.—*University of Chicago Settlement Circular.*

### THE LAW OF LOVE.

Make channels for the streams of love,

Where they may broadly run;  
And love has overflowing streams  
To fill them every one.

But if at any time we cease  
Such channels to provide,  
The very founts of love for us  
Will soon be parched and dried.

For we must share, if we would keep  
That blessing from above;  
Ceasing to give, we cease to have;  
Such is the law of love.

—R. C. Trench.

## SETTLEMENT FEDERATION.

Largest Meeting of the Affiliated Settlements of Chicago.—The Question of Relief.—Miss Addams's Foreign Trip.

The most largely attended meeting in the history of the Federation of Chicago Settlements was held at Chicago Commons on Saturday evening, October 17, and was in some respects the best meeting yet held. About seventy-five persons represented all but one of the city settlements. The Kirkland Settlement appeared for the first time. The principal topic of discussion was the certainty that there will be great need of material relief in Chicago during the coming winter. It was manifest that to all the Settlements have come evidences of an approaching season of unparalleled distress, and there was an earnest discussion of ways and means. No final decision was reached as to the method of co-operation, and the matter is still under advisement.

Mr. Galwey, of the Clybourn Avenue Settlement, presented the report of the music commit-

tee, and in accordance with its recommendations was made secretary of the committee, which will seek to encourage co-operation among the settlements in the way of music. It is proposed, for instance, to plan for a union of the settlement choruses, to give one or more general concerts; for a registration and more or less sharing of the musical assistance available for entertainments; in short, for the highest possible degree of united effort in this direction.

The feature of the evening was Miss Jane Addams's account of her recent visitation of the foreign settlements, and her study of the Labor Movement abroad. In her own graphic way she described the differing characteristics of the various settlements—Toynbee with its educational impulse, Mansfield and its intimate alliance with the Labor Movement, Oxford and its high church affiliations, Sussex and its work for the reclaiming and upbuilding of child life, and so on through the list. The Labor Movement in England was shown to be in many respects apparently far in advance of that in America; under better leadership, more powerful, and ready to follow up its progress thus far with further steps toward ideals. Miss Addams also touched briefly upon her interesting visit to Count Lyof Tolstoi, in Russia.

A subsequent special meeting of the Federation was held to act upon the matter of relief, and as a result the question of a feasible plan of action is in the hands of a committee.

### LONDON SETTLEMENTS.

Groups of Workers in Various Parts of the English Metropolis.

We have received many inquiries from persons intending to visit London, concerning social settlements in that city, says the *Outlook*. A few words may be helpful to them and to others. The most prominent social settlements in London are Toynbee Hall, Oxford House, Mansfield House, and Browning Hall. This is by no means a complete list, but it contains the ones which probably will be the most interesting to tourists. All except Browning Hall are in East London, and easily found from the directories. Toynbee Hall was the first of the settlements, but its work has somewhat changed. It is now a kind of university in the East End. It appeals more largely to the better class of the poor, especially to those who aspire to knowledge and are desirous of rising. It is doing a valuable work, but does not largely reach the laboring and outcast classes. Oxford House is located at Bethnal Green, and represents the High Church party of the Establishment. Its head worker is the Rev. Mr. Ingraham, and he is surely an enthusiast



in his mission. This settlement has established many clubs. In a certain way it reaches the laboring people; but more in providing them with amusement and pleasant and agreeable surroundings than in otherwise influencing their life. It is quite as worthy of study as Toynbee Hall.

To our mind more interesting still is Mansfield House, Canning Town, located in the vicinity of the Victoria Docks. Mr. Percy Alden is the head worker. This settlement has two departments—one for men and one for women. Of the latter Miss Cheetham is the head worker. More than any other settlement, this reaches the lower strata of the laboring classes. It is peculiar in the hold it has upon men, and no one of all the settlements in London better repays careful study. The meeting which is held on Sunday evening for the discussion of current events in their ethical relations is especially worth visiting.

The latest of the prominent settlements in London is Browning Hall, of which Rev. F. Herbert Stead, a younger brother of Mr. W. T. Stead, is the head worker. Mr. and Mrs. Stead are peculiarly bright and able people. Few are more cultured, and few represent in themselves a finer type of life. Their settlement is in South London, in the midst of what Mr. Charles Booth has proved to be even more desolate than the East. Before entering this field Mr. Stead had been a pastor in Leicester, and for some years had edited the *Independent*. From what we know of the workers we should say that Toynbee Hall should be studied as an educational center among the poor; Oxford House for its men's amusement clubs; Mansfield House as the one which is doing most to reach and ennoble the laboring men, and to relieve present distress; and Browning Hall as the one where there is probably the most intelligent and wise study of the many phases of the social problem.

Of the other settlements we will mention only that at Bermondsey, under the patronage of the English Wesleyans. This is also said to be doing an excellent work, but with it we are not personally familiar. Visitors are cordially welcomed at the various houses, but perhaps it ought to be said that care should be taken not to impose too much on the courtesy of the workers. There is danger, as the number of Americans interested in such studies increases, that their presence, instead of being a help, may become a burden on the hospitable and always courteous residents.

**CHICAGO COMMONS LEAFLETS.**—The article in the July issue of CHICAGO COMMONS reprinted from the *Chicago Advance*, entitled "Foreign Missions at Home," and suggesting the points of resemblance in scope and method between the settlements and the foreign missionary stations, has been issued as No. 1 in a proposed series of "Chicago Commons Leaflets." It is a folder convenient for enclosure in a letter, and better than any other single article we know of, explains the Settlement idea from this point of view. This leaflet may be obtained in any quantity at the rate of 10 for 5 cents, postage prepaid.

## MINSTER STREET GUILD.

### Interesting Story of the Origin of a Philadelphia Settlement Work.

No more interesting or valuable work of the settlement sort is carried on in this country than the quiet work of the Minster Street Neighborhood Guild at 618 Minster street, Philadelphia. Its sweet-toned little periodical publication, *The Nazarene*, gives this month, in reply to inquiries, an account of its origin. The italics in the selection below are our own. They emphasize the peculiar fact in the history of the Minster street work:

The originator is a college man and a graduate of two theological seminaries. Another member of the family is a graduate of the Normal School and another of the High School. Several years ago the originator [Rev. Chas. S. Danel] wrote a book, "Ai," which I send you, and afterwards began this work on some such lines as are indicated in the book. The book is not a history of the work, as it antedated this work.

It differs from a college settlement in having a family instead of single persons as residents. The father votes down evils as well as talks against them. There are children and the normal life of a family is maintained. We believe a community ought so to be sweetened as to make family life tolerable. Every corner of a city ought to be a fit place for a refined and educated family to live in, in brotherhood with their neighbors, else there is something radically wrong with our civilization. It is not the camping ground for brave soldiers, who nevertheless expect soon to be relieved from duty, nor is it a hotel for bohemian philosophers.

Every settlement worker, by the way, ought to read Mr. Daniel's book, "Ai," which is one of the cleverest, most far-reaching social studies in fiction form within our knowledge.

## WEEKLY SUNDAY CONCERTS.

### Feature of Work at the University of Chicago Settlement.

The weekly Sunday concert is, for other settlements, the most suggestive feature of the 24-page pamphlet just issued by the University of Chicago settlement. Programmes both sacred and secular are presented, ranging from folk-song to oratorio, and the best work of the masters; for instance:

**COMPOSERS' DAYS.**—John Sebastian Bach. 1st programme: His life, vocal and piano selections. 2d programme: The Fugue, with illustrations; "Chorale Vorspiel," "Vater Unser," Prelude and Fugue in F minor. **WAGNER PROGRAMME:** Story of Neibelungen Ring, with illustrations from "The Walküre." **FOLK-SONG PROGRAMME:** Russian Music, Irish Songs, Negro Melodies.

In addition to the usual catalogue of clubs, classes, and other institutional features, the little pamphlet contains some unusually fine reflections upon various things touching settlement life and work, for which space is not at hand. "The Saloon," says the introduction, for instance "is really

the clubhouse of the working men. At its hospitable tables ideas are exchanged, business transacted, Americanism interpreted, and politicians trained. The women and children have no common meeting place, lacking even such a social center as the saloon. The settlement, accordingly, stands in the community as a Neighborhood House, a social meeting-place, where the families become known to each other and are associated together for the good of the whole neighborhood."

### KINGSLEY HOUSE, PITTSBURGH.

Valuable Papers on the Settlement Idea included in the Annual Report.

Kingsley House, Pittsburgh, Pa., issues its third annual report, and shows much occasion for congratulation. Six residents and about forty non-resident workers are listed. The various departments of work are interestingly described. The report includes two papers which are especially valuable additions to the literature of social settlements. Both are by Very Rev. George Hodges, D.D., dean of the Episcopal divinity school at Cambridge, Mass. Dean Hodges was the founder of Kingsley House, and his little eight-page pamphlet, "What Kingsley House is For," is a strong paper. The other paper, bound in as an appendix to the report, is the substance of Dean Hodges' remarkable address on "Religion in the Settlement," delivered at the National Conference of Charities and Correction at Grand Rapids in June. We presume that copies may be obtained upon application.

### HULL HOUSE WORK.

The importance and diversity of the contribution of Hull House to the life of its neighborhood needs no better evidence than in the issue of the *Bulletin* of the Settlement, dated October 15, 1896. A rich and varied list of public entertainments is announced, including Tuesday evening lectures, Sunday afternoon concerts and entertainments in the gymnasium. The advanced, secondary and primary classes are of wide scope and evidence an eager request for educational advantages. In the list of clubs and societies meeting at Hull House is further indication of the Settlement's occupancy of an enviable place in the life of its community. The review of the summer's work shows that a great deal of out-of-door benefit has been given. The next issue of the *Bulletin* will appear in December. Copies can be obtained by addressing, with postage, Hull House, 335 South Halsted street, Chicago.

### SETTLEMENT JOTTINGS.

—The successful vacation school carried on during the summer by the Northwestern University Settlement (Chicago) is reported by Mrs. Mary E. Sly, the head worker, in the *Northwestern Christian Advocate*. The most hardened skeptic on the subject surely would be converted by this interesting story to belief in vacation schools and their blessing to the children in keeping them off the streets during the long vacation.

—"Ben Adhem House" is one of the newer settlements, reported as having been established at 24 Mall street in the Roxbury district of Boston. We have reports from several other new settlements, including Bowen House, at 430 First street, and the University Settlement at 908 North Eighth street, Lincoln, Nebraska, each with two residents as a beginning. We hope to describe their work more fully in a future issue.

### CHICAGO SETTLEMENTS.

#### Directory of Addresses and Visiting Days.

NOTE.—Where a "Visitors' Day" is mentioned, it indicates the day when the residents make an especial effort to be at home to receive callers, but the Settlements welcome visitors at any time.

**Hull House**, 335 South Halsted street, southwest corner of West Polk street. Opened September, 1889. *Saturday*.

**Northwestern University Settlement**, 252 West Chicago avenue. Opened 1891. *Mondays*.

**Clybourn Avenue Settlement**, 279 Clybourn avenue. Opened 1892.

**Maxwell Street Settlement**, 185 West 13th street. Opened November, 1893. *Tuesday, Saturday or Sunday afternoon*.

**University of Chicago Settlement**, 4638 Ashland avenue. Opened January, 1894. The head resident is at home *Thursday* afternoon.

**Epworth House**, 49 Pearce street. Opened March, 1894. *Wednesday*.

**Chicago Commons**, 140 North Union street (at Milwaukee avenue). Opened October, 1894. *Tuesday*.

**Medical Missionary College Settlement**, 744 Forty-seventh street. Opened June, 1895.

**Helen Heath Settlement**, 863 Thirty-third court. Opened October, 1895. *Wednesday*.

**Elm Street Settlement**, 80 Elm street. Opened November, 1895.

**Kirkland Settlement**, 334 Indiana street. Opened 1896. *Monday*.

I myself having reached the other shore, help others to cross the stream; I myself having attained salvation, am a saviour of others; being comforted, I comfort others and lead them to the place of refuge.—*Buddha*.



## ENOUGH.

I will not ask my neighbor of his creed;  
 Nor what he deems of doctrine old or new;  
 Nor what rites his honest soul may need  
 To worship God—the only wise and true;  
 Nor what he thinks of the anointed Christ;  
 Nor with what baptism he has been baptized.

I ask not what temptations have beset  
 His human heart, now self-debased and sore;  
 Nor by what wayside well the Lord he met;  
 Nor where was uttered, "Go and sin no more."  
 Between his soul and God that business lies;  
 Not mine to cavil, question, or despise.

I ask not by which name, among the rest  
 That Christians go by, he is named or known;  
 Whether his faith has ever been "professed,"  
 Or whether *proven* by his deeds alone;  
 So there be Christhood in him, all is well;  
 He is my brother, and in peace we dwell.

If grace and patience in his actions speak,  
 Or fall in words of kindness from his tongue,  
 Which raise the fallen, fortify the weak,  
 And heal the heart by sorrow rent and wrung;  
 If he give good for ill, and love for hate—  
 Friend of the friendless, poor, and desolate—

I find in him discipleship so true,  
 So full, that nothing further I demand  
 He may be bondman, freeman, Gentile, Jew,  
 But we are brothers—walk we hand in hand.  
 In his white life let me the Christhood see;  
 It is enough for him, enough for me.

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**From Sociological Class Rooms.**


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## STUDYING ETHICS FROM LIFE.

Interesting Course of Study at Leland Stanford  
 Junior University.

The department of Ethics in the Leland Stanford Junior University is devoted to the study of human activities, from the point of view of the individual life and its relations. The aim is to find the laws which determine the development of the individual in relation to the universe, and to attain something of that higher wisdom of life which consists in the sympathetic understanding of the concrete situations in which ethical problems are always presented. Ethics is thus regarded as a branch of Science; its aims and methods being those common to all science, with such differences only as are necessitated by the subject matter. The chief of these differences lies in the emphasis which must be placed on the development of sympathetic appreciation or "wisdom" in the study of the world of thought, emotion, and will.

The material for study is human life and its expressions wherever found. This includes actual conduct, past and present; the ideals embodied in history, literature, art and religion; the concrete

studies of ethical problems presented by literature; and the reflective studies of these given by philosophy.

In two general lecture courses a tentative discussion is given of the larger questions of the science of ethics and the art of conduct, with the aim of stimulating the student's thought and observation, and of bringing a fuller recognition of the relations of great ethical problems to individual life. The second of these courses deals particularly with the ethics of personal life, including the problems of the vocation, the personal relations, the use of culture-aids, and the relation of self-culture to service.

## LITERARY AND BIOGRAPHICAL.

Each year courses are given in Dante's "Divine Comedy" and Goethe's "Faust," as presenting for comparative study the most complete embodiments, respectively, of the mediæval and modern ideals of life, and as giving masterly presentations of the fundamental problems which belong in all epochs. These works are studied openly and sympathetically, with no desire to read into them or out of them a preconceived philosophy of life.

Autobiography furnishes one of the most direct and concrete bodies of material for the study of ethical problems. A course is given in the problems of personal life as presented in autobiographies, including Cellini's, Rousseau's, Goethe's, Tolstoi's and St. Augustine's.

Two courses are given in Ethical Philosophy. These are regarded as accessory to the main work of the department. The first is devoted to modern English ethical philosophy, with Sidgwick and Spencer as a basis, and with side studies in Green, Martineau, Stephen and others. The second is given as a seminary course. Each year some one philosopher is selected and his works thoroughly studied, to determine his ethical theory, and its sources and value. For the present year the subject is Plato.

## HISTORY OF MORALS.

A second seminary course is devoted to special studies in the history of morals. Some one period is selected and studied as exhaustively as possible through all the important expressions of its life, as action, literature, art, religion, etc. The object is a sympathetic understanding of the moral worth and meaning of the epoch. At present the Italian Renaissance is the epoch studied.

EDWARD HOWARD GRIGGS.

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A hundred years hence what difference will it make whether you were rich or poor, a peer or a peasant? But what difference may it not make whether you did what was right or what was wrong?—"Architects of Fate."

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will be  
taken up  
if there is  
sufficient  
Demand

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Good music, helpful lectures. An uplifting, restful gathering for busy people

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In which are united those interested in making the ward a clean, safe, happy place to live. All  
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**Labor Studies.** A class of the residents and others to study with Professor Taylor the history  
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OF QUESTIONS OF

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# CHICAGO COMMONS

A MONTHLY RECORD OF  
SOCIAL SETTLEMENT  
LIFE AND WORK

CHICAGO

Vol. 1 No. 8

NOVEMBER, 1896

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CHICAGO

25  
Cents  
a  
Year

**B**UT oh, the poor! the poor! the poor!  
That stand by the inward-opening door  
Trade's hand doth tighten ever more,  
And sigh their monstrous foul-air sigh  
For the outside air of liberty,  
Where Nature spreads her wild blue sky  
For Art to make into melody!  
Thou Trade! thou king of the modern days!  
Change thy ways,  
Change thy ways;  
Let the sweaty laborers file  
A little while,  
A little while,  
Where Art and Nature sing and smile.  
Trade! is thy heart all dead, all dead?  
And hast thou nothing but a head?

\* \* \* \* \*  
And ever Love hears the poor-folks' crying,  
And ever Love hears the women's sighing,  
And ever sweet knighthood's death-defying,  
And ever wise childhood's deep implying,  
But never a trader's glozing and lying.

And yet shall Love himself be heard,  
Though long deferred, though long deferred:  
O'er the modern waste a dove hath whirred:  
Music is Love in search of a word.

SIDNEY LANIER,

—"The Symphony."



WE DESIRE TO TREBLE  
OUR CIRCULATION

AND  
WITHIN  
TWELVE  
MONTHS  
TO  
SECURE

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**3. BY ADVERTISING.**

It is by cash receipts from advertising that we hope to make up the discrepancy between the low price of subscriptions and the cost of printing and delivering the paper. We will send rates upon application and allow a liberal commission upon desirable advertising secured for us.

**4. IN GENERAL,**

By interesting yourself and friends in **Chicago Commons**, and the cause of social brotherhood for which it stands and which it tries to aid. For instance, why not write a couple of letters **to-day** to some good friends, telling them about it, and sending them your copy of the paper? We will send you another copy for every one you distribute in this way.

**WHEN YOU THINK,**

That in these ways, and others that may occur to you, you can assure the permanency, stability and constant development of the paper; that thus you can be of material assistance in arousing interest in the work of social reform and rejuvenation, not alone in the social settlement, but in churches, societies and among individuals widely scattered in many parts of the world;

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PUBLISHER, **CHICAGO COMMONS,**

140 NORTH UNION STREET,

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# CHICAGO COMMONS

*A Monthly Record of Social Settlement Life and Work.*

Vol. I.

NOVEMBER, 1896.

No. 8.

## VOX POPULI.

True is the people's sturdy soul;  
The pessimist, whose narrow dread  
Would yield them a reluctant dole  
Of power, may shrink to see instead  
In their wide hand the mighty whole,  
The sovereign crown upon their head.

But he whose wiser, wider view  
Sees the sure struggle of his kind  
Toward the righteous and the true,  
Leaves, day by day, such doubts behind;  
Rests on the many, not the few,  
And deeply trusts the people's mind.

—Priscilla Leonard, in *The Outlook*.

## TABERNACLE CHURCH.

### Its Notable History and Its Great Opportunity.

Story of a Church in a Chicago River Ward—Great Need of Workers and Financial Reinforcement—Foundations for Future Work—Church and Settlement.

To few churches in Chicago or elsewhere has it been given to command, in respect of site, a more important strategic position than that occupied by the Tabernacle Congregational church, illustrations of whose exterior and auditorium are given herewith. Almost in the center of the Seventeenth Ward, on one of the important thoroughfares leading from the heart of the city to the outlying territory, but a block or two from that greater artery of traffic, Milwaukee avenue, which carries a mighty stream of humanity back and forth, this church looks out upon, and is in a position to minister to, a community whose importance and need is scarcely to be overestimated. In the heart of a ward enclosing nearly 30,000 persons of many nationalities, the Tabernacle stands as the only English-speaking, Protestant church.

#### A NOTABLE HISTORY.

From its beginning in 1857, in a comparatively small Sunday school work under the direction of the First Congregational church, the history of the Tabernacle church has been a notable one; its part in the city's life and work one of usefulness and achievement. Its pastors have been for the most part men of especial ability and fitness for such a field, and from the outset the church has occupied a marked position in the Congregational

fellowship, as one of peculiar service to the community. For instance, during the distressing days just following the great fire of 1871, its pastor acted as one of the division superintendents on the West Side for the Aid and Relief Society, and the basement of the church served long as a supply depot. To the ministry and missionary force it has always been an extraordinary contributor; few churches anywhere have graduated so many young men into active Christian work.

#### THE EXODUS TO THE SUBURBS.

Beginning with a strong and brave constituency, this church like all others similarly situated, suffered early the effects of the exodus of the more resourceful folk to the suburban homes and churches, and of late years it has been an increasingly difficult problem how to do the work that needs to be done, weakened by the constant and ever accelerating outgo of the workers and financial supporters. While the resident membership and average attendance upon the regular services have long shown far less of a permanent constituency than the church has been supposed to have, yet there has stood by, all through the years a "remnant" of the faithful, a kind of "Old Guard," who always could be counted upon in the darkest hours to be on hand and to do their best. The long-continued support of the First Congregational church and of the Chicago City



THE TABERNACLE CHURCH.

Missionary Society, which at present controls the property, is gratefully to be remembered as among the means by which the church has been kept alive through the years of financial insufficiency, and the aid of the Missionary Society to the Tabernacle church is to-day the chief bulwark between this great industrial district and the condition of utter churchlessness, so far as English-speaking Protestantism is concerned.

#### THE CHURCH'S GREAT NEED.

The primary need of the church that it may do its work for the surrounding community is personal resource, to strengthen and encourage the brave little nucleus still standing in the breach. Second only to this is the need which its former pastor, Rev. E. F. Williams, D.D., well stated in the Chicago *Advance*:

"Could means be secured with which to replace the present edifice with a more commodious and more modern structure, it would seem as if there would be no limit to the good which here would be done. Here peoples of all nationalities meet. They have a home feeling in the Tabernacle church. Often it is found that fifteen, even twenty, different nationalities are represented in the Sunday school. The population in spite of the constant change which is going on, is larger than ever. If there is less of a purely American element in the district than formerly, the foreign element has become even more accessible, and ready to assimilate American ideas, and to enter into the work of an American church. It would be difficult in all the country to find a field which has been more faithful considering the amount of money and labor expended upon it, or which offers greater attractions to benevolence and consecration."

Equally difficult is it to overestimate the influence in such a locality of a well-equipped church, inspired with the idea of its mission to the community. A fine, well arranged building, which could also be a source of income to the church,

would perhaps be the means of opening the way to the wider usefulness of which this church is capable, and may at least serve as the ideal toward which the friends of this work may begin to look.

#### GOOD FOUNDATIONS FOR THE FUTURE WORK.

The response of the community to every effort put forth by the church or in its name, is sufficient guarantee of the eagerness with which the largest work would be received. One needs only to know the environment to feel sure that there is the widest opportunity for a great working church on this field, toward which there are already upon the ground the good beginnings in the form of a large and growing Sunday school, daily kindergarten, young people's society, boys' and girls' brigades, junior endeavor society, industrial schools, a large band of young men, a flourishing women's organization, and other long-established agencies.

#### CHURCH AND SETTLEMENT.

Toward no interest or group of the neighborhood has Chicago Commons felt the same peculiar affection as toward the Tabernacle church, and to none have the settlement residents contributed so large a measure of their time and strength. The pastor, Rev. B. F. Boller, was, with his family, among the earliest residents of the settlement, and while exempted from settlement service, and devoting all his time to the pastorate, has always given to the Commons his heartiest sympathy and endorsement. Indeed, the relations of the church and the settlement, since their mutual interests and obligations as regards their needy field began to be recognized, have been particularly warm and affectionate. The measure of the interest of the Commons residents in the work of the church may be inferred from the fact that of their number among the church workers two are deacons, one is superintendent of the Sunday school, one of the primary department, one of the infant department; two are teachers of Bible classes, several, of the classes in the main school; one is in charge of the industrial work at the church; one, of the Girls' Brigade, and through the co-operation of the settlement, several other workers have been enlisted in the various departments.

It is as resident members of this church, that the Chicago Commons household plead for all the aid and consecrated service which the Tabernacle needs to fulfill its great mission to this dense and cosmopolitan population.

—Under the direction of Mr. Roy B. Guld, of Chicago Theological Seminary, the Tabernacle Brotherhood is having a most successful gymnastic class every week, once a month going to the seminary gymnasium for the more important work, impossible in our restricted quarters.



THE TABERNACLE CHURCH—AUDITORIUM.



### GOD SAVE THE PEOPLE.

When wilt Thou save the people?  
 O God of mercy, when?  
 Not kings and lords, but nations,  
 Not thrones and crowns, but men!  
 Flowers of Thy heart, O God, are they;  
 Let them not pass, like weeds, away,—  
 Their heritage, a sunless day.  
 God save the people!

Shall crime bring crime forever,  
 Strength adding still the strong?  
 Is it Thy will, O Father,  
 That men shall toll for wrong?  
 "No," say Thy mountains; "No," Thy skies.  
 Man's clouded sun shall brightly rise  
 And songs ascend, instead of sighs.  
 God save the people!

When wilt Thou save the people?  
 O God of mercy, when?  
 The people, Lord, the people,  
 Not thrones and crowns, but men!  
 God save the people; thine they are,  
 Thy children, as thine angels fair;  
 From vice, oppression and despair,  
 God save the people!  
 —*Ebenezer Elliott.*

### MICHIGAN UNIVERSITY.

**The Warden's Pilgrimage Thither Results in Steps  
 Toward a Fellowship at the Commons—  
 Interest in Social Matters.**

[BY THE WARDEN.]

The University of Michigan threw the doors of its heart as well as of its great hall wide open to the presentation of the settlement motive and movement, on Sunday, Nov. 1. At the invitation of the Students' Christian association, the Warden of the Commons was invited to address two mass meetings. In the morning at Newberry Hall he addressed the religious gathering of the students, on "The Social Significance of the Incarnation." In the evening, the large University Hall held a great audience of 2,500 persons, faculty, students and the united congregations of the several churches, whose pastors fraternally merged their evening services for the occasion. The theme of the address was, "The social significance of the university settlement movement."

#### A UNIVERSITY FELLOWSHIP.

At the close of the address Professors D'Ooge and Henry C. Adams warmly ratified the proposition to establish a Michigan University fellowship at Chicago Commons, which will keep in residence at the settlement a graduate student—not only to represent the University in the work for this great city center, but also to prosecute some original scientific investigations in social economics, the results of which shall be reported to the Univer-

sity in an elaborate thesis. The suggestion thus lodged is under serious consideration, and will be carried out at once so far as to provide summer residence for one or more students during the next long vacation. The interest in practical social progress was still further evinced by the eager questions about settlement work following the informal social reception on Saturday evening and the address at the city Young Men's Christian Association Sunday afternoon, as well as by the attentive hearing given by the large audience at the Congregational Church to the Sunday morning sermon on, "The Social Extension of Christianity."

#### SUNDAY SCHOOL SETTLEMENT STUDIES.

At the latter service, the pastor announced that the young people's class of the Sunday school, which is taught by one of the University professors, would devote six of their studies to the work of social settlements in this country and abroad. In a very quiet and effective way the teacher of this class has for some time been exemplifying the subject of these studies, by residing in a neighborhood where the presence and neighborhood of himself and household are "doing the truth" from which "the light" will thus the more surely come to his scholars. The brief description of the classroom work in economics and sociology kindly contributed to this issue by Professors Adams and Cooley, will be read with interest.

### A SETTLEMENT TRIBUTE.

**Pleasant Words Which Testify of the Friendship  
 Every Neighborhood Needs.**

Our non-resident associates all over the country will appreciate as fully as we do, the following words of one of our neighbors, at the birthday party given by the Girls' Progressive Club and the Woman's Club, to commemorate the second anniversary of the opening of the house. Speaking for both clubs, the president of the latter thus voiced what we are glad to know is the common sentiment of the neighborhood:

"I have looked forward with so much eagerness to this meeting that I am almost at a loss for words to express the pleasure I now feel at the sight of so many friends on this eventful occasion. I am sure our presence here is the best token of our love for the Commons and its inmates.

"Two years ago when some of us paid our first visit to the Commons, we had not the slightest conception of what it would become to us. Some of us had left homes in small country villages, where we knew every one, and every one knew us. We came to this large city and found ourselves shut up in our homes, as if they were jails. We

were afraid to speak with our neighbors, and our neighbors were afraid of us. When the Chicago Commons opened its doors and invited us to visit there, we hardly knew what it meant. But we called, and to our surprise found ourselves among friends, friends that were interested in us and in our daily lives. Its doors were open to us at any and all times, with a sympathizing friend always ready to listen to us, encourage and help us amidst the trials and discouragements that come to all of us some time or other. Very soon we began to wonder how we ever managed to exist without the Commons. Now, through its instrumentality we do know and speak with our neighbors as our Woman's Club can testify. And I know that I but voice the thought of my sisters in the various clubs when I say, how much we appreciate the privilege of coming together here once a week, and how much we enjoy our meetings, both business and social. I am sure every one of you will join with me in asking God to bless the Commons and its workers, and give them long life and prosperity."

After presenting the lemonade bowl and cups as the birthday gift of the clubs to the house, she added, "We hope you will not think us selfish in choosing the gift we have. It is true we hope to partake many times of its contents, but always *with you* and with many others yet to join us."

No better expression of the aim and spirit of the Settlement movement has come to us than in these sincere words of our good friend and neighbor, from whose pencil and crumpled sheet of paper we have copied them. The motive of our whole movement lies in those last few words, "*with you* and *with many*."

#### OUR BROTHER YET.

Think gently of the erring one;  
Oh, let us not forget,  
However darkly stained by sin  
He is our brother yet.

Heir of the same inheritance,  
Child of the self-same God;  
He has but stumbled in the path  
We have in weakness trod.

Speak gently to the erring one;  
We yet may lead him back,  
With holy words and tones of love,  
From misery's thorny track.

Forget not, brother, thou hast sinned,  
And sinful yet may'st be;  
Deal gently with the erring heart  
As God has dealt with thee.

—F. G. Lee.

—The Philadelphia College settlement has organized a general class for practical sociological study, which will pursue an orderly course, investigating poor relief and preventive measures. One dollar will be charged for the course of about 17 lectures by well-known experts.

## CALL TO THE CHURCHES.

"Quiet Day" Looking Toward Social Vision.

Evangelical Alliance Issues a Significant Letter to Pastors—Recognition of Social Changes.

That the signs of the times are being encouragingly discerned by the churches is in evidence in the remarkably significant call issued by the Evangelical Alliance to the pastors of the United States, to convene the churches of each community November 17, for a "quiet day" of prayer and conference over "the perplexities, difficulties and dangers which characterize these closing years of the century." The letter, signed by Dr. Josiah Strong and others, is in large part as follows:

The present is pre-eminently a period of transition and as such is characterized by a spirit of unrest, uncertainty, and anxiety. Such periods are crowded with great perils, and no less with great opportunities. The century now drawing to a close, and especially the latter half of it, has witnessed innovations in the industrial world which have wrought a revolution in the physical life of the nation and are having a profound and far-reaching influence on the nation's social, moral, and spiritual life.

Furthermore, many are beginning to see that the churches must adopt new aims as well as new methods. With the organization of industry has come the closer organization of society, which has opened before the churches new opportunities and laid on them hitherto unknown obligations, for

"New occasions teach new duties."

Society is gaining self-consciousness, which marks one of the most important steps in the progress of the race. We are beginning to see that society is an organization which lives one vast life, of which every man is a part. We are gaining what Walter Besant calls "the sense of humanity." We are discovering that life is something larger and farther related than we had thought; and with this perception of wider and multiplied relations comes a new sense of social obligation, the perception of new social duties.

In the settlement of our vast domain, thousands of communities have sprung up, into which people have gathered of all races and from all lands. What were at first mere aggregations of human beings, most heterogeneous in character, are being transformed into social organisms, each having a life which may live on for many centuries, with boundless possibilities of good and evil to generations yet unborn. This process of transformation involves the creation of new moral obligations, which need to be defined and enforced by the churches.

These great social changes which distinguish our times call on the churches to develop the social conscience, which in most men is feeble and in many scarcely exists, and to lay on that conscience the social teachings of our Lord Jesus Christ. Unless, this is done, the close and multiplied relations into which modern civilization is thrusting us will become simply intolerable, and society will at length degenerate into a cage of wild beasts.

As we are passing through a period of social reconstruction or evolution, many are beginning to see that the churches have a mission to society as well as to the individual. Churches are enlarging the scope of their activities. They are taking a new interest in social reforms, there is a quickened philanthropy, and a deeper concern for the physical well-being of men, all of which promises a larger sphere of usefulness and influence.

Spiritual growth has not kept pace with the unprecedented material development of the century, and no modern civilization is more materialistic than our own. Churches and ministers have not escaped the influence of materialism.

A great spiritual quickening would dissipate doubt, would kindle enthusiasm, would open our eyes to the providential significance of changed conditions, would make us quick to discern the teachings of the Spirit concerning new social obligations, would subordinate all our activities to spiritual ends, would deliver us from the bondage of materialism, and more closely uniting us in the bonds of Christian fellowship, would prepare us for that large co-operation demanded by the magnitude of the redemptive work which awaits us, and make us and our churches "live more abundantly."



### JESUS THE CARPENTER.

"'Isn't this Joseph's Son?'" Aye, it is He,  
Joseph the carpenter,—same trade as me.  
I thought as I'd find it, I knew it was here,  
But my sight's getting queer.

"I don't know right where as His shed might ha' stood,  
But often, as I've been a-planing my wood,  
I've took off my hat just with thinking of He,  
At the same work as me.

"He warn't that set up that He couldn't stoop down,  
And work in the country for folks in the town,  
And I'll warrant He felt a bit proud, as I've done,  
At a good job begun.

"The parson he knows that I'll not make too free,  
But on Sundays I feel as pleased as can be,  
When I wears my clean smock and sets in a pew,  
And has thoughts not a few.

"I think of how not the parson hissens,  
As is teacher and father and shepherd of men,  
Not he knows as much of the Lord in that shed,  
Where He earned His own bread.

"And when I goes home to my missus, says she,  
'Are you wanting your key?'  
For she knows my queer ways and my love for the shed,  
(We've been forty years wed.)

"So I comes right away by mysen with the Book,  
And I turns the old pages and has a good look,  
For the text as I've found as tells me as He,  
Were the same trade with me.

"Why don't I mark it? Ah, many says so,  
But I think I'd as lief, with your leave, let it go,  
It do seem that nice when I fall on it sudden,  
Unexpected, you know. —*Anonymous.*

### PICTURES FOR THE PEOPLE.

#### "Christ-Child" Readings With An Art Purpose.

**Loan Picture Collections to be Added to the Work  
at Chicago Commons—Help Needed.**

The first steps of an effort to get the best available pictures before the less privileged people of Chicago will be taken on the afternoons of Saturdays, November 28 and December 5, when will be given a series of readings of the legends, stories and poems regarding the Christ-Child, to be illustrated by stereopticon views from the paintings of the great masters, and interspersed with singing of carols. The readings will be by Mrs. Andrea Hofer Proudfoot, author of the now well-nigh famous "Child's Christ-Tales." The views have been prepared and the stereopticon will be operated by Mr. George Schreiber.

The object of these "afternoons" is to raise a fund for the distribution of the beautiful pictures and stories of the Christ-Child among the little children of the crowded sections of Chicago, who seldom or never get a glimpse of the sweet things of life. It is hoped that a larger art movement may be developed from this as a beginning. In the words

of the little circular sent out by those in charge of this matter:

"These two afternoons are to be made impressive to the children, preparing them in the purest Christmas spirit for the beautiful season of giving and receiving loving gifts, and therefore we ask a small fee, that the children may in turn help send these exquisite pictures farther. It is hoped that all parents will co-operate in helping to a right appreciation of Christmas, which cannot begin too early in the season. The two parties will be given on the Saturday afternoons of November 28 and December 5, at two o'clock, in Recital Hall, seventh floor of the Auditorium (Wabash Avenue entrance). The price for tickets has been placed at fifteen cents each; two tickets for twenty-five cents. Tickets are on sale at the *Child-Garden* office, 1400 Auditorium, Chicago.

#### WANTED, LOAN PICTURE COLLECTIONS.

In a number of the settlements throughout the country, a very successful feature of the work in needy neighborhoods has been the carrying on of a system of picture loan collections. That is, sets of a few good framed pictures are gathered and loaned for periods of two weeks each to the neighboring families, after the fashion of circulating libraries. They have been invariably successful, the people welcoming the opportunity to have the best pictures in their homes, if only for a short time, and in many cases the results have been most remarkable.

The residents of Chicago Commons will be very glad to introduce this work as a feature of the settlement's service to the neighborhood, and will be glad to receive from any source framed pictures for this purpose. It is absolutely necessary, however, to the success and usefulness of the plan that the pictures should be of the highest artistic merit. The very purpose of the thing would be defeated by the distribution of inferior works. Photographs of the old masters, and of famous modern paintings are preferred, but very often there are beautiful and inspiring pictures of a more obscure sort which might well be made useful. In order that the quality of the pictures may be of the very best, Mr. George Schreiber, who now directs the art instruction in the Commons and who has lately taken up his residence in the settlement, will be made judge of the fitness of the pictures for this purpose. In cases where persons interested in this branch of the settlement's service have no pictures at their disposal, but send cash for the purchase of pictures for the loan collections, Mr. Schreiber will be asked to oversee the selection. We are desirous of making this work truly useful and of placing at the disposal of our neighbors only the very best that can be obtained.

## Settlement and Neighborhood.



### CHICAGO COMMONS.

140 North Union Street, at Milwaukee Avenue.

(Reached by all Milwaukee avenue cable and electric cars; or by Grand avenue or Halsted street electric cars, stopping at corner of Austin avenue and Halsted street, one block west of Union street.)

**CHICAGO COMMONS** is a Social Settlement located on North Union street, two doors from the southwest corner of Milwaukee avenue and the crossing of Union street upon Milwaukee and Austin avenues.

**Object.**—As explained in the second clause of the Articles of Incorporation of the Chicago Commons Association, filed with the Secretary of the State of Illinois:

"2. The object for which it is formed is to provide a center for a higher civic and social life to initiate and maintain religious, educational and philanthropic enterprises and to investigate and improve conditions in the industrial districts of Chicago."

Or, as the explanatory circular of the settlement has explained it:

"As exemplified at Chicago Commons, the Social Settlement consists primarily of a group of people who choose to make their home in that part of the great city where they seem to be most needed, rather than where the neighborhood offers the most of privilege or social prestige."

**Support.**—The work is supported in addition to what the residents are able to pay for rent of rooms, by the free-will gifts of those who believe in what the work stands for. The gift of any person is welcomed, and the contributions are both occasional and regular, the latter being paid in instalments, monthly, quarterly and annually, at the convenience of the giver.

**Visitors,** singly or in groups, are welcome at any time, but the residents make especial effort to be at home on *Tuesday* afternoon and evening.

**Information** concerning the work of Chicago Commons is gladly furnished to all who inquire. A four-page leaflet, bearing a picture of our residence, and other literature describing the work will be mailed to any one upon application. *Please enclose postage.*

**Residence.**—All inquiries with reference to terms and conditions of residence, permanent or temporary, should be addressed to GRAHAM TAYLOR, Resident Warden.

### INDUSTRIAL TRAINING.

**Work for the Hands of Lively Boys and Girls—Normal Training for those Expecting to Teach.**

Of great interest to all those who have to work with the restless boys and girls of any class will be the new departments of the Commons activity in the way of industrial training. It has become indisputably apparent that the only way to make the work for the younger folks either comfortable in the doing or permanent in the result, is to base it in general upon the idea of manual training, of giving the restless hands and eyes something to do. Two of our residents have for several weeks

been making a study of manual training methods in practical work and study under the direction of Miss Murray at the Agassiz public school, and have begun in the settlement the instruction of clubs of boys and girls in the various forms of handiwork available for the purpose, such as wood-carving, basket-weaving and chair-caning, sewing of various kinds, etc. This is in addition of course, to the regular Sloyd manual training, in which Misses House and Colman soon will be instructing several classes in the use of tools for wood working.

In addition still to this, Miss Colman will have, every Saturday morning at 9 o'clock, a normal class in these things, for the benefit of those who do, or are expecting to do, work among the boys and girls to whom the handiwork of these kinds would be useful. The class has already begun, but persons may enter at any time.

### MR. SHELDON'S VISIT.

**Reports of Good Pastoral Service in Topeka, Kansas—Sermons in Stories.**

The residents of the Commons shared with the faculty and students of the Chicago Theological Seminary the privilege of entertaining Rev. Chas. M. Sheldon, of Topeka, Kansas. At the Seminary Conference he spoke on the question, "How to put yourself in another's place," in a rarely inspiring and helpful way, by describing his own experiment of living a week at a time among different classes in his own city neighborhood. His experience in thus sharing the life of street car men, lawyers, doctors, railway workers, college students, the newspaper fraternity and the unemployed, was an object lesson which profoundly emphasized the necessity of cultivating the capacity to be touched by others, in order to possess the power of touching them.

In similar ways he has acquired the material for those serial sermon-stories which he has for years given, first to his Sunday evening hearers at the Central Congregational Church of Topeka, and then to the readers of the *Chicago Advance*, and the still wider constituency who not only have enjoyed but have felt the fact-fiction through which he has personally applied the social ethics of the gospel to the individual conscience under the titles "The Crucifixion of Philip Strong," "His Brother's Keeper," and "In His Steps." His fraternal participation in our Tuesday evening meeting, Brotherhood conference, household vespers and table-talk have constituted him a non-resident member of the inner fellowship at the Commons.

—The Seventeenth Ward Council of the Civic Federation is preparing for an active campaign during the winter. The date of the first meeting for the season will be announced shortly.



### THE BOYS' WORK.

After a long season of rather anxious waiting and preparation and of comparative standstill for lack of the efficient help that is needed in such service, the boys' clubs are ready to do good and systematic work for this winter. Through the cooperation of a group of young people from the First Congregational church of Evanston, several clubs have been organized, and will at once begin to do some pleasant and profitable work in the way of scroll-sawing, basket-weaving, wood-carving, clay-modeling, varying this work with story-telling, readings from good fiction, etc. In no department of the settlement is efficient help needed more than in this one of helping the boys of our neighborhood to spend at least one pleasant and profitable evening a week within doors. The supply of boys is practically unlimited, and we know of no way in which young people can make their efforts tell to better advantage.

### COMMONS NOTES.

—A class of the residents is studying the social teachings of the Bible with Professor Taylor, on Sunday mornings.

—Dr. C. A. F. Lindorme is conducting a class in Monistic Philosophy on two evenings a week at the Commons. It is a private class, independent of the settlement.

—With regard to the fountain of which we have said so much, and for which our friends have sent us so many gifts, we are able to say that the time of the completion of the plan seems not so very far off owing to the interest of some good friends in Evanston, of whose aid in this matter we shall be able to speak fully in our next issue.

—A "labor exchange" has been meeting every Wednesday evening at the Commons of late, and is progressing. This is a plan of organizing industry upon a basis of the direct exchange of labor and commodities by means of labor checks. This organization is independent of the settlement, but is accorded room for its meetings.

—A practical opportunity to mitigate the barrenness of our long hallways is found in the idea of having made over into strips of floor-covering old ingrain carpets. Several skilled workmen in this industry are known to the Commons residents, and we shall be glad to receive pieces of old ingrain, however worn or soiled, for this purpose.

—Pending changes in the personnel of our household make it necessary for us to refurnish, completely, several of our rooms. Having no fund from which we may do this, we shall be glad to be assisted in this matter by friends of the settlement having unused furniture which can be spared for this purpose. We would suggest that those able to help in this matter correspond with the Warden before sending anything to the settlement, in order to avoid unnecessary duplication.

—Unabated interest marks the progress of the industrial-economic discussions held at the Commons on Tuesday evenings. The accommodations of the room are usually taxed by the attendance, and groups of visitors from the more distant parts of the city and suburbs are almost always present. Among the topics lately discussed have been, "Election Retrospect," opened by Rev. W. D. P. Bliss, of Boston; "Scientific Money," by Professor Edward W. Bemis; "Uses and Abuses of Corporations," by Mr. Henry D. Lloyd; "A Briton's Impressions of America," by Professor W. D. MacKenzie; "Social Feeling in Great Britain," by Edward B. Hooker, of Hull House; "The Social Outlook," by Professor Taylor, etc., etc.

—In addition to the beautiful 18-foot flag given to us by General and Mrs. Fitzsimons, which we were loth to use

upon all occasions in this destructively smoky atmosphere, we have received as the gift of Mr. Dorr A. Klmball, of Evanston, two others, of six and twelve feet respectively, affording us one for ordinary, every-day use, and a "storm flag" for bad weather, so that we have been able to fly "Old Glory" from the house-top every day since the raising of the flag-staff. Speaking of flags, we have had in mind using as decorations in our great barn of a rear room, flags of all nations as fast as we could get them, and mention the matter now for the benefit of anyone having in hand flags of any kind not in use and available for this purpose.

### CENSUS ON CRIMINOLOGY.

#### First Volume of Dr. Wines's Report on Crime, Pauperism and Benevolence.

A highly important and much-anticipated government report has just come to hand in the form of the first volume of the XIth Census on the subjects of Crime, Pauperism and Benevolence. Space is by no means at hand for more than a mere mention of the great scope of the report, whose investigations were conducted by no less a person than Dr. Frederick Howard Wines, the distinguished author of the well nigh-famous work on "Punishment and Reformation" which is now used as a text-book in many classes. Very startling and instructive are some of the tabulations in their modification of popular theories, as, for instance, in the matter of the relation between the native and the foreign birth and parentage with reference to crime, pauperism, and benevolence, the ratio being far less favorable to the native and far more so to the foreign than is popularly supposed. Especially valuable are the statistics with reference to the juvenile offenders and dependents, the light thrown upon the relation of idleness and lack of education to delinquency being exceedingly favorable to the claims of manual training. A very excellent feature of the report is the tabulation of cross-references by which a great amount of labor is saved for those who wish to make further comparisons and analyses.

### SOCIOLOGY AND MISSIONS.

#### Dr. Denny's Important Work to be Issued in the Spring.

The sociological study of foreign missions which is being made by Dr. James S. Denny for a volume to be entitled "Christian Missions and Social Progress," will be issued in the early spring, by Fleming H. Revell Company. Its publication has been delayed by the author's desire to make the work as comprehensive and accurate as possible. It will be an enlargement of lectures delivered before Princeton, Auburn, and Lane theological seminaries. Fifty full-page illustrations will embellish the work, the literary material for which has already cost the author fully \$3,000. The publishers design it to be the most important work on missions ever issued by their house.



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**SUBSCRIPTION PRICE**

Twenty-five cents per year, postpaid to any State or Country. Single copies sent to any address upon application. For larger numbers, special terms may be obtained on application. The publishers will be glad to receive lists of church members or other addresses, to whom sample copies may be sent.

**Changes of Address**—Please notify the publishers promptly of any change of address, or of failure to receive the paper within a reasonable interval after it is due.

**To Other Settlements**—We mean to regard as “preferred” names upon our mailing list, all settlements, and to send CHICAGO COMMONS as a matter of course to all such. In return, we ask for all reports, and, so far as possible, all printed or circular matter, however trivial, issued by settlements in the course of their regular work.

**Advertisements**—First-class advertisements desired at reasonable rates, which will be furnished upon application.

**ALL COMMUNICATIONS**

Relating to this publication should be addressed to the Managing Editor, JOHN P. GAVIT, Chicago Commons, 140 North Union Street, Chicago, Ill.

Entered as Second Class Matter May 18, 1896, at the Post-Office at Chicago, Ill.

THE supplement issued with this number contains the schedule of classes, clubs and lectures in Chicago Commons for the fall term. It is as complete as possible, and will serve to give a good idea of the character and scope of the work done, not only in this particular settlement, but in most others as well. We expect to keep it in type, and to issue it, corrected to date, from time to time.

**“THE BEST FOR THE NEEDIEST.”**

The whole settlement idea was stated in five words the other day by a settlement worker, in the phrase above,—“The best for the neediest.” If Chicago Commons were to select a motto to epitomize its motive and method, it might well be those five words. To put it very roughly, it would seem to make comparatively little difference, for the present, what sort of churches, what sort of preaching, what sort of music, what sort of art, what sort of schools, the folks who have always been privileged above their fellows may have; but it makes a great deal of difference what sort of

service in these lines is given to those whom society seeks to rescue from conditions of neglect and misfortune.

To judge merely from appearances one would have a right to assume that it was the rich and cultured and privileged who were regarded as the dangerous and needy class in society; for do we not surround such with all the safeguards, all the wholesome influences, all the parks, all the fresh air, all the clean streets, all the best service? What a safe and sturdy majority of society the poor districts of the great city must gather together, since we think it necessary to repay them for their unrelieved life and unremitting labor in the social cellar, with only the tag-ends of what the favored of creation do not want, with barely enough to keep body and soul together, with the wretchedest of pictures, the music only of the barrel organ and the little German band, with filth and foul air and no parks at all! How do we prop up with extraordinary measures the supposedly strong places in the social fabric, and upon the weakest spots bestow the heaviest burdens!

In any sphere of activity except the care of the lives and souls of men and women and children, the insanity of our course would be self-evident. The social settlement protests against this idiotic mismanagement with a new social idea; and it is this: “The best for the neediest.”

**THE SAFETY OF FREE SPEECH.**

If any one thing has been more apparent than another in the campaign that is just past it has been the readiness of the people to grasp and deal with the problems of the national life. To those who have doubted the willingness and ability of the people to do their own thinking and to cope at first hand with the issues of the day, the spectacle of the past few months must come as a stinging rebuke. It ought to be one of the sources of thanksgiving this year that the people so readily seized the opportunity to study and discuss the questions of the hour; that a campaign of education should engross the minds of all for months and that when the election was over the result was accepted with the best spirit by all concerned. It would have been indeed a source for anxiety and doubt had it been impossible to arouse the people to an interest in the issues of the campaign, but no nation is in any permanent danger of decay or of enslavement while such a campaign as that just past is possible.

Among the wicked and foolish things said by a few men during the campaign the wickedest and most foolish of all were expressions of disbelief in the honesty and good intentions of the people,



and whatever a man may think of the issues involved, however elated or disappointed he may be at the result of the election, he must feel sure at least that the mass of the people meant to do right, meant to do the best thing for their country and for their loved ones, and that generally speaking they are not only willing but able to meet the emergencies of the national life.

Moreover, it is too late in the day to doubt the ability of the people to manage their own affairs and to manage them honestly. If one should thus question the expediency of popular government it is nevertheless impossible to take any backward step in this regard. Popular government has come to stay, and the only course open to one who fears its dangers is to make it as safe as possible. But this safety needs no guarantee from any superior person who would assume to restrict the franchise or the powers of rulership to himself and a few others of his caste. Popular government is safe to-day, and the best service that the doubter can do to his fellows and to the nation in the matter is to keep his hands off and to give the popular will free play.

The safety of our nation and its institutions may be insured only by the wider extension of the benefits of education. If we are to be ruled by our masters, the majority, our only safety lies in the better and better education of these our masters, and there can be no education worth the name without free speech. Over-cautious people sometimes raise the question whether the unrestricted freedom of expression, which is a characteristic of the meetings held at the Commons, is safe. And we always protest that nothing else would be safe. No boiler ever was kept from explosion by sitting on the safety valve.

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**T**WICE before, in issues of CHICAGO COMMONS, has been told the simple story of the founding and purpose of the settlement whose name we bear. In view of the fact that this issue of the paper will go into the hands of many to whom the whole settlement movement is more or less of an enigma, and that we are deeply anxious to have our position thoroughly understood by those of our own ward-neighbors to whom this paper must serve as their first introduction to the work and its purpose, we have thought it necessary again to tell the simple story of our coming into the Seventeenth Ward and of what we are here for. On page 17 (Supplement) we have briefly explained the purpose and scope of the settlement, and hope the explanation will make friends not only for this one settlement but for all the others of whose work ours is more or less a *fac simile*.

**O**NE may seek long for a better or more appreciative suggestion of what every neighborhood in any large city needs, and of the thing that the settlements are intended more than anything else to supply, than the tribute paid by a neighbor to the Commons upon the occasion of the settlement's second birthday, and given in full in another column. We publish it, not because it is a tribute to the Commons, but because it testifies so clearly to the heart-hunger of the mass of the crowded city populations, and the instant response of the neighborhood to the smallest effort to supply the living bond whose absence is the most dreadful thing about those dreadful city deserts called slums.

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**T**HE story of the Tabernacle church work, told this month, is given with two purposes. Chief is the expression of the desire all we of Chicago Commons sincerely feel to do all in our power to arouse interest in what seems to us one of the most important church fields in the city. A further desire has been to emphasize the greatness of the opportunity before this church and to cheer our fellow-members standing as with us in the breach, with a word of confidence as to the future.

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**W**E shall account it a favor if any subscriber will notify us promptly of failure to receive the copies of CHICAGO COMMONS. It is unavoidable that with so large a list as we now have, some errors should occur, but we are anxious to reduce the number of these to the minimum. And our subscribers must help to avoid unnecessary delays by advising us promptly also of changes of address.

#### ABOUT CO-OPERATIVE DISTRIBUTION.

**Prof. Bemis and Others Contribute to the Sixth Issue of the Labor Bulletin.**

In the sixth issue of the Bulletin of the Department of Labor are, as usual, a number of exceedingly timely and interesting articles. W. F. Willoughby continues his series upon "Industrial Communities," with description of the "Famillistere Society, of Guise, France"; Prof. Edward W. Bemis has a valuable contribution upon "Co-operative Distribution," including chapters on "The Co-operative Store," "Labor Exchanges," "Co-operative Shipping Associations" and a good summary of laws relating to co-operation. There are as usual summaries of the recent state labor reports, labor legislation, and important government contracts affecting labor interests.

## THE EVE OF THE INDUSTRIAL REVOLUTION.

### THIRD STUDY of the LABOR MOVEMENT.

#### *Eighteenth Century Origin of Nineteenth Century Labor Problems.*

#### *Domestic System of Industry. The Cry of the Factory Child and England's Response. Introduction of Machinery.*

BY PROFESSOR GRAHAM TAYLOR.

The three greatest stages of modern progress have been marked by changes so rapid and radical as to be designated revolutionary. The Renaissance and Reformation four hundred years ago were nothing less than an intellectual and religious revolution. Even the basis Bacon lays for the modern inductive method of thought has been aptly called the "Baconian Rebellion." The democratic movements two hundred years ago were politically revolutionary. The industrial upheavals of one hundred years ago, though peaceful when compared with the violence attending the former movements, yet inaugurated a change in modern life so profound and far-reaching as justly to be called the "Industrial Revolution of the Eighteenth Century." But from the historical and psychological points of view the industrial movement was purely evolutionary, notwithstanding the suddenness of its beginning and the rapidity of its pace. To ascribe the vast social effects of such historic causes to personal thrift or thriftlessness; to charge the industrial differences which divide and threaten to disrupt civilized peoples, to base or baseless class animosities; to hope to solve the "Labor Problem" solely by changing the seriously aggravating disposition of individuals, is surely, in view of the history under review, hopelessly to misconceive and needlessly to embitter a situation already so highly strained and so complicated by bad blood as to be without any solution to the majority of men. The very first step toward solving the "Labor Problem" is to acknowledge that the differences which divide the two great contending classes are real, and that they have great general historical causes to account for the division, if not for the specific form of each several issue that rises into dispute.

#### THE DOMESTIC SYSTEM OF INDUSTRY.

To realize the forces which broke up the foundations of the great deep of English mediæval society, and the change which almost unrecognizedly altered the very face of the whole earth, we must describe the conditions of industrial life which for

half a century characterized the manufacturing population of England and the continent. To do so we must strike a balance between the very opposite descriptions drawn with artistic picturesqueness by historians of opposite points of view. All agree that the weaver's shop was his farmhouse or village home, and that his wife and unmarried daughters, assisted in some instances by a neighbor or two, were his helpers. So invariably was spinning the occupation of women that the distaff came to be the synonym of her very sex, and "spinsters" still describes the unmarried girl. But here the historians differ in their pictures of the scene. Thus Caskell in 1836, in his volume on "Artisans and Machinery," throws a roseate light on the home industry, "So long as families were thus bound together by the strong link of interest and affection, each member in its turn, as it attained an age fitted for the loom, joined its labor to the general stock, its earnings forming part of the fund, the whole of which was placed at the disposal of the father or mother as the case might be; and each individual looked to him or to her for the adequate supply of its wants. No separate or distinct interests were ever acknowledged or dreamed of. If any one, by superior industry or skill, earned more in proportion than another, no claim was made for such excess on the part of the individual. On the contrary, it was looked upon equally as a part of the wages of the family—perhaps gratefully and affectionately acknowledged, but leading to no other result.

"The greatest misfortune—the most unfavorable change which has resulted from factory labor—is the breaking up of these family ties, the consequent abolition of the domestic circle, and the perversion of all the social obligations which should exist between parent and child on the one hand and between children themselves on the other. It is in these respects that the family of the factory laborer offers such strong contrasts and unhappy differences to their precursors in manufacturing industry."

#### A CONTRASTING VIEW.

Mr. Daniel Pidgeon, in his "Old World Questions and New World Answers," casts a shadow on the scene: "If there was something idyllic about the picture of the old English weaver working at his loom with his family around him, carding or spinning wool or cotton for his use, that home of industry was very different in fact and fiction. Huddled together in a hut whose living and sleeping accommodations were curtailed, by the tools of his trade, to limits which left little room for decency, the weaver's family lived and worked without comfort, convenience, good food or good air. The children became toilers from their earliest youth, and grew up quite ignorant, no one hav-



ing yet conceived of education except as a luxury of the rich. Theft of materials and drunkenness made almost every cottage a scene of crime, want and disorder. The grossest superstitions took the place of intelligence, health was impossible in the absence of cleanliness and pure air, and such was the moral atmosphere of labor that, if some family with more virtue than common tried to conduct themselves so as to save their self-respect, they were abused or ostracized by their neighbors. It was under this system that there arose in England that pauper class, the reproach of civilization, which once created, continued to grow until a fourth of the national income scarcely sufficed to support the nation's poor."

#### TRAVAIL OF THE TRANSITION.

However favorably or unfavorably the social condition of labor under the domestic system may be compared or contrasted with that under the factory system, the change was so rapid and radical as to be for a long while disastrous to the helpless people and bewildering even to those who tried either to do business under the new order, or to philosophize upon it. Whole populations are described as having been literally torn up by the roots, and bursting over the legal restraints which for generations had restricted the liberty of movement, were swept from scattered country hamlets to eddy about rapidly growing towns, which rose in distant valleys and by secluded streams. There men found themselves without the warm attachments of previously abiding neighborliness, and conscious only of being living tools transiently in the hands of strangers. Whereas, despite the ill conditions previously existing, "masters and men were in general so joined together in sentiment and in love to each other that they did not wish to be separated if they could help it;" now the employers declared in the language of one of them, "there can be no union between the employer and employed because there is no reciprocity of feeling between them, and it is to the interest of the employer to get as much work done for the smallest sum possible." Thus was marked the entrance into laboring life of that new and all-pervasive principle of competition, which for the first time made labor a commodity on a world-wide market, the demands of which at times could not be supplied by the men, or by the women and men together, or even by men, women and their little children, all of whom in turn became drags upon the market during those strangely new depressions of trade which with increasing frequency disturb modern industry. The very name "manufacturer" no longer applied to the actual weaver, but came to designate the owners of the new tools with which their "hands" wove. Even farmers became a class distinct from laborers, and "thrust

them out of the farmhouse into a hovel." Children lost their childhood, women their wifehood and motherhood, and men their humanity in the early thralldom of the factory system. The new experiences of hurry and worry, of confusion and crowding, of commercial depression, irregularity in work and lack of employment, of rise in rents, and sudden fluctuation in the prices of the necessaries of life, together with the industrial strikes and violent clash of classes, began to be universal.

#### CRY OF THE FACTORY CHILD.

It was the cry of the laboring child that awoke Richard Oastler, and through him the nation, to the fact that, for good or ill, England and the civilized world were in the birth-throes of a new era of human life. This young Yorkshireman is described as one of the foremost of the abolitionists, just then taking up the anti-slavery cause, which was falling like the mantle of Elijah from the shoulders of Wilberforce upon the stout-hearted younger men of the next generation. The great Emancipator had five years before retired from the battle royal which for twenty years he had waged for the freedom of the slave. The parliamentary struggle, which issued in the "bill for the abolition of slavery," was on, when Oastler was discussing the situation with a friend who was the owner of a great mill. "I wonder," said the manufacturer, "you have never turned your attention to the factory system." "Why should I? I have nothing to do with factories." "But you are very enthusiastic against slavery in the West Indies; I assure you that there are cruelties daily practiced in our mills, which, if you knew, you would try to prevent." In the *Leeds Mercury*, the next day, Oastler opened the people's campaign for the emancipation of women and children from the thralldom of the new system of industry. Michelet thus commented upon the situation which the young child-saver bravely confronted: "In the height of the great duel between France and England, when the English manufacturers represented to Mr. Pitt that the rise in the rate of wages incapacitated them from paying the taxes, he pronounced the terrible words, 'Take the children.' Those words weigh heavily upon England as a curse." Though it is doubtful whether the great statesman should be charged with that utterance, the children, nevertheless, were taken, and

"The child's sob in the silence curses deeper  
Than the strong man in his wrath."

The facts had been unknown neither to the poor victim nor to parliament. But Oastler forced them out of the timid hearts of the poor, and the committee rooms of the House of Commons, upon the attention of the nation. Twenty-five years before a Doctor Aiken had publicly noted "the surprising influence of inventions and machines to extend our

trade, and also to call in hands from all parts, particularly children, for the cotton mills." He was impressed by their "very tender age," and by the fact that they "were collected from workhouses and transported in crowds many hundreds of miles distant, where they served unknown, unprotected and forgotten by those to whose care nature or the law had confided them, confined too long to work in close quarters." In 1815 a member of Parliament, Horner by name, asserted that a gang of children had been put up for sale and advertised as part of a bankrupt's effects. Robert Blinco, quoted by Gibbins, recorded in his memoirs his observation of the regular systematic traffic in children which had sprung up between overseers of the poor and mill owners, through middlemen, who conveyed them in wagons and boats, herded them in cellars for inspection and "apprenticed" them to work in relays for from sixteen to eighteen hours a day, to be lodged in filthy bothies, often without separation of the sexes, to be fed on the coarsest and cheapest fare, so that some fought with the swine for the refuse from their master's table, and when fugitives for their lives were captured and returned to the mills by officers of the law, and compelled, even the young women among them, not only to work but to sleep in riveted chains.

#### A STORY OF CHILD SLAVERY.

No more impassioned and pathetic appeal to English manhood has ever been made than Oastler addressed to his fellow-countrymen for the freedom of the little factory slaves. "Take a little female captive six or seven years old," he exclaimed; "she shall rise from bed at 4 A. M. of a cold winter's day, but before she rises she wakes perhaps half a dozen times, and says, 'Father, is it time? father, is it time?' and at last when she gets up and puts her little bits of rags upon her weary limbs, weary yet with the last day's work, she leaves her parents in bed, for their labor, if they have any, is not required so early. She trudges along through rain and snow, mire and darkness to the mill, and there for thirteen, fourteen, sixteen, seventeen or even eighteen hours is obliged to work, with only thirty minutes interval for meals and play. Homeward again at night she would go when she was able, but many a time she hid herself in the wool in the mill, as she had not strength to go. And if she were one moment behind the appointed time, if the bell had ceased to ring when she arrived, with trembling, shivering, weary limbs at the factory door, there stood a monster in human form, and as she passed he lashed her. This [holding up an over-looker's strap] is no fiction; it was hard at work in this town last week. The girl I am speaking of died." In 1831 Mr. Sadler, a member of Parliament, de-

clared to the House of Commons that the demand for children was so great as to place a premium upon marriage and parentage among the most dissolute and idle persons, and he voiced the conscience of all then and since who have not been seared by the hot iron of greed in these indignant tones of astonishment, "Our ancestors could not have supposed it possible, posterity will not believe it true, that a generation of Englishmen had existed that would work lisping infancy of a few summers old, regardless alike of its smiles or tears, and unmoved by its unresisting weakness, twelve, thirteen, fourteen, sixteen hours a day, and through the weary night also, till in the dewy morn of existence the bud of youth faded and fell ere it was unfolded. Then, in order to keep them awake, to stimulate their exertions, means are made use of to which I shall not avert as a last instance of the degradation to which this system has reduced the manufacturing operatives of this country. Children are beaten with thongs prepared for the purpose; yes, the females of the country, no matter whether children or grown up—and I hardly know which is the most disgusting outrage—are beaten, beaten in your free market of labor, as you term it, like slaves, the poor wretch is flogged before its companions, flogged, I say, like a dog by a tyrant over-looker. We speak with execration of the cart-whip of the West Indies, but let us see this night an equal feeling rise against the factory town of England."

The child's "sob in the silence," and the voice it found in the press and platform through Oastler's pen and speech, and on the floor of Parliament through Sadler's brave denunciations of those who were defended in general terms as "unimpeachable for their humanity and kindness," and yet testified to dividends of hundreds and even thousand per cent. from child labor, were not without response from the heart and conscience of the nation. Although poor Oastler's reward at the hand of his own generation was persecution by imprisonment for debt, and worse still, a neglected old age, yet the public opinion aroused by him forced parliamentary action to that beneficent factory legislation then instituted, which will be hereafter more particularly considered. But the astonishing fact remains that fifty years of this agony intervened between Dr. Aiken's first disclosure of its existence and the beginning of the really efficient legislation against child labor. Two historic memorials of the fearful struggle remain, sufficiently impressive it would seem to deter our own or succeeding generations, especially in America, from repeating the dreadful injustice. One is the rise and triumph and enduring fame of Lord Ashley, the seventh Earl of Shaftesbury, the greatest champion of the weakest and most oppressed vic-



tims of our modern industrial system. For, what individual conscience or national economy dare challenge the choice which he deliberately made in 1833, when, in the words of his biographer, "On one hand lay ease, influence, promotion and troops of friends, and on the other an unpopular cause, unceasing labor midst every kind of opposition, perpetual worry and anxiety, estrangement of friends, annihilation of leisure and a life among the poor." The other monumental witness to all generations against the inhumanity of money against man rises in English literature to overwhelm the reader's heart with the speechless pathos of mute suffering, and to strike the individual and national conscience with the conviction of sin in those words of Mrs. Browning's "Cry of the Children," that seem to reverberate from the judgment throne:

"How long, they say, how long, oh cruel nation,  
Will you stand, to move the world, on a child's heart,  
Stifle down with a muffled heel its palpitation,  
And tread onward toward your throne amid the mart?"

#### THE INTRODUCTION OF MACHINERY.

The causes which produced this period of dire distress are to be found in the invention and the sudden introduction to the industrial world of the machinery which supplanted handcraft and almost inconceivably increased both the productivity and power of labor. Our next study will describe the first growths of machinery and balance its general and permanent advantage and the partial and temporary ill-effects in the working world.

REFERENCES—Descriptive of the Eve of the Industrial Revolution: Toynbee, "Industrial Revolution," Address on "Industry and Democracy," pages 189 to 192; Carlyle, "Past and Present;" Waipole, "History of England," Vol. I, pp. 50 to 76; Caskell, "Artisans and Machinery," chapter 2; Pidgeon, chapter 15 (Harper & Bros.); Gibbins, "English Social Reformers," Chapter on the Factory Reformers and his Industrial History of England, Chapter on the Eve of the Revolution, page 43; The Life of Lord Shaftesbury, by Edwin Hodder; Mrs. Elizabeth Barrett Browning's Poems, "The Cry of the Children."

#### CRIMINOLOGY AND EDUCATION.

Annual Report of the United States Commissioner  
—School Laws and Statistics.

A digest of the school laws of the various states of the union opens the second volume of the report of the United States Commissioner of Education for 1893-94, just issued, and is followed by a chapter on sanitary legislation affecting schools in the United States, by Hannah B. Clark, of the University of Chicago. Chapter XIII gives a preliminary list of the learned and educational societies of the United States. A curious insertion in this report is a chapter, giving certain "Criminological Studies" of the case of a recently notorious murderer, and also one on "Psychological, Criminological and Demographical Congresses in Europe," both by Arthur MacDonald, specialist of the bureau. The report includes also an important array of statistics of various classes of educational institutions of the United States.

## In the World of Settlements.

### SUGGESTION OF THE HOUR.

The practical suggestion of the hour is for each great church in the family districts to found its social settlement and Christian center in some foreign district. Already our city has two orthodox social settlements that equal and probably surpass Toynbee Hall and Mansfield House, and these are models of institutions that should be reproduced a score of times. In these settlements are many young men and women who give themselves on Sunday to moral instruction, to song and precept and the lifting up of noble ideas. On Monday they become friendly visitors, kindergartners, or work in the industrial school, with boys at the bench, or organize clubs for men for the discussion of social themes. The influence of these settlements is simply regenerating the communities in which they work. In times of peril the friendly example and influence of one such institution will be worth a standing army. Bibles are less expensive than bullets; they are also more effective.—*Rev. Newell Dwight Hillis, Central Church, Chicago.*

### A SETTLEMENT PILGRIMAGE.

Seminary Students at the Missionary Alliance Visit  
Hull House and the Commons.

We have received no more significant visit than that of fully one hundred students from the Inter-Seminary Missionary Alliance, recently held at the University of Chicago. At the close of Professor Taylor's address before the Alliance on "The City and the Slums," he merely offered to conduct through the Commons and Hull House any of the visitors who desired to catch a glimpse of Chicago settlements. Although, on their crowded programme, Sunday morning was the only clear space at which hour they were assured that nothing of the settlement work could be seen, this body of men, representing seminaries scattered all over the country, appeared in the middle of the morning at the doors of the Commons. After the inspection of the residence, the motive and method of settlement work were explained, and many questions were answered.

The passage of the black-frosted fraternity through the three river wards on their way to Hull House created an amusing local sensation. Miss Addams graciously received the party, and aided by Mrs. Florence Kelley described the work of

**CHICAGO COMMONS LEAFLETS.**—The article in the July issue of CHICAGO COMMONS reprinted from the *Chicago Advance*, entitled "Foreign Missions at Home," and suggesting the points of resemblance in scope and method between the settlements and the foreign missionary stations, has been issued as No. 1 in a proposed series of "Chicago Commons Leaflets." It is a folder convenient for enclosure in a letter, and better than any other single article we know of, explains the Settlement idea from this point of view. This leaflet may be obtained in any quantity at the rate of 10 for 5 cents, postage prepaid.

the settlement and the social condition of the sewing trades, which the latter's official factory inspection has done so much to improve.

The eagerness of the questions regarding the bearings of settlement work upon parish and missionary effort manifested the alertness with which its suggestiveness for church work was appreciated. Their parting expressions of gratitude for the pleasure and profit of their visit mitigated our regret in being unable to provide upon so short notice against the loss of their dinner.

#### LOUISVILLE "NEIGHBORHOOD HOUSE."

**New Settlement in the Kentucky City Beginning with Good Prospects.**

We are delighted to read over the familiar signature of our friend and one-time temporary resident, Mr. Archibald A. Hill, of Louisville, Ky., the letter head running thus, "Neighborhood House—A Social Work, Northwest corner Preston and Jefferson Sts.," and off in the corner Prof. Ely's declaration, "Moral civilization consists in perfecting the duties and enlarging the circle of brotherhood." Mr. Hill regretfully disclaims having attained the settlement ideal, because as yet unable to secure permanent residents for the house, in which, however, he himself spends twelve of each twenty-four hours, some of which friends share with him, in work for the needy people.

While at first almost thwarted in securing a house by the prejudice of the Jewish neighborhood, his first rejoinder in offering the use of its rooms for a long desired Hebrew library went far to clear up their misunderstanding of his purpose and to bring them into neighborly co-operation with him. Clubs and classes, music and manual training are already under way, and the beginning has been most auspiciously made toward fulfilling the purpose of the devoted young founder of this work, to do what he can "to prepare the world for the time when society shall express the love of our common Father."

#### "PUNCH" ON BROWNING HALL.

**Clever Parody Upon Robert Browning's "Love Among the Ruins."**

A pamphlet entitled "The First Year of Robert Browning Hall" has been sent us by a friend in England. It contains a number of interesting illustrations, including portraits of Rev. and Mrs. F. Herbert Stead, and a photograph of the settlement residence, and reports much good work. A remarkable feature of the pamphlet is a poem on "Browning at Browning Hall" from London *Punch*. The poem is especially remarkable as a

very serious-minded and reverent parody upon Browning's "Love Among the Ruins." Here are the last two of the twelve stanzas:

Well, a Walworth chap may not quite grasp *Sordello*,  
 Poor good fellow!  
 But the author of *Sordello* hath the whim  
 To grasp *him*,  
 And for Hall and Settlement to bear *his* name  
 He holds fame!

With this Robert Browning Social Settlement  
 I'm content,  
 Over poverty, pain, folly, noise and sin,  
 May they win.  
 As I say, despite wit, wealth, fame and the rest,  
 "Love is best!"\*

\*Last line of "Love Among the Ruins."

#### UNION SETTLEMENT BULLETIN.

The first issue of the *Union Settlement Bureau* published by the Union Settlement Association, 237 East 104th street, New York City, includes a report of the work carried on by that settlement during the summer, and expresses the hope that a sufficient degree of interest will be aroused to insure the continuous publication of the Bulletin monthly or bi-monthly. The Bulletin is designed as a medium of communication between the settlement and its friends, and, "according to its ability, a promoter of all good movement among the people of the district."

#### A NEW IOWA SETTLEMENT.

We are glad to welcome to the fellowship of settlements, that which has been established recently by the King's Daughters of Des Moines, Iowa, at 722 Mulberry street, in that city. Their house was opened in September, and while not yet christened, is occupied by five residents, three of whom are women and two men. Their work opens with a day nursery, newsboys' club, cooking school, and kindergarten, and the usual neighborly ministries.

#### SETTLEMENT JOTTINGS.

—Miss Isabel Eaton, Dutton Fellow '93 and '94, of the College Settlements Association, now holds the Association fellowship at the Philadelphia Settlement and is investigating there the industrial status of the negro people of that city. Her good work at Hull House and the New York Settlement has an enduring monument in her exhaustive study of "Receipts and expenditures of certain wage earners in the garments trade," which though never given adequate publicity, will become a classic upon the subject of the sweating system. During the past year or so Miss Eaton has been at the head of a settlement in Hartford-Conn.

—The Settlement Bulletin, of the University of Chicago settlement, is about to resume publication in a new form, widened in scope, and enlarged.

—Mr. William R. George, well-known as the founder of the "George Junior Republic" for boys, in New York state, spoke of his work at the Kirkland settlement, Chicago, recently, to an audience of greatly interested people.



# Social Economic Conference

DECEMBER 7 to 12, 1896

UNDER AUSPICES OF

## Chicago Commons and Hull House SOCIAL SETTLEMENTS

SESSIONS AT 2:30 AND 8 P. M.

December 7, 8, 9.—At Chicago Commons, 140 N. Union St., (at Milwaukee Ave.)

December 10, 11, 12.—At Hull House, 335 S. Halsted St., (Cor. W. Polk St.)

GENERAL TOPIC: "SOCIAL RECONSTRUCTION"

### SPEAKERS:

- DR. WASHINGTON GLADDEN, of Columbus, Ohio, will speak on the Social Basis afforded by the Sermon on the Mount.
- HON. ERNEST HOWARD CROSBY, of New York City, will present the Philosophy of Tolstoy.
- MR. HENRY DEMAREST LLOYD, author of "Wealth Against Commonwealth," will speak on "The Money of the New Conscience."
- MISS JANE ADDAMS, of Hull House, will speak of "Ethical Impulses Working Toward Social Reconstruction."
- REV. THOMAS CUTHBERT HALL, D. D., of the Fourth Presbyterian Church, Chicago, will have as his theme, "Christ's Words to His Disciples in the Matter of Reform."
- PROFESSOR JOHN DEWEY, of the University of Chicago, will make his topic "The Relation of Education to Social Reform."
- MRS. CHARLOTTE C. HOLT, of Chicago, will present the view of Individualism or *Laissez Faire*.
- PROFESSOR WILLIAM DOUGLAS MACKENZIE, of Chicago Theological Seminary, will present The Christian social ideal of the Kingdom of God.
- DR. JOHN GRAHAM BROOKS, of Cambridge, Mass., will speak of "The Fabian Movement."
- MR. CHARLES O. BORING, of Chicago, will speak of "Co-operation as Applied Christianity."
- MR. JOHN Z. WHITE, of Chicago, will speak for the Single Tax.
- PROFESSOR GRAHAM TAYLOR will preside and introduce the general topic.

### OTHER PHILOSOPHIES AND PLANS OF SOCIAL REFORM AND AMELIORATION

Will be presented by speakers with whom correspondence is yet incomplete.

### PROVISIONAL PROGRAMME

#### At CHICAGO COMMONS

Monday, December 7th.—2:30 p. m., Opening Address, Professor Taylor, Mrs. Holt. 8 p. m., Dr. Gladden.  
Tuesday, December 8th.—2:30 p. m., Dr. Gladden. 8 p. m., Mr. Crosby.  
Wednesday, December 9th.—2:30 p. m., Mr. Crosby. 8 p. m., Mr. Lloyd.

#### At HULL HOUSE

Thursday, December 10th.—2:30 p. m., Miss Addams. 8 p. m., Dr. Brooks.  
Friday, December 11th.—2:30 p. m., Dr. Dewey. 8 p. m., Dr. Hall.  
Saturday, December 12th.—2:30 p. m., Mr. Boring, Mr. White. 8 p. m., Professor Mackenzie

Chicago Commons is reached by all Milwaukee Avenue cable and electric cars; or by Grand Avenue or Halsted Street electric cars, stopping at the corner of Austin Avenue and Halsted Street, which is one block west of Union Street.  
Hull House is passed by all Halsted Street electric cars, and by Van Buren Street cable line.

NO CHARGE FOR ADMISSION

EVERYBODY WELCOME

For further information concerning the Conference address either Settlement.

## From Sociological Class Rooms.

### COURSES IN SOCIOLOGY.

Lectures, Classes and Studies at the University of Michigan.

The backbone, so to speak, of the undergraduate work in sociology at the University of Michigan is a course consisting of three lectures and one quiz weekly which continue throughout the year. The work during the first semester is upon the principles of sociology, and aims at a systematic and comprehensive survey of the subject. The matter presented is arranged under the following heads: 1. Human Nature as the Basis of Association. 2. The Family in Relation to the Social Order. 3. The growth of Population. 4. Organization. 5. Communication. 6. Social Thought and Feeling, [embracing the study of public opinion, vogue, tradition, etc.] 7. Social Institutions. 8. The Individual and the Social Order. 9. Competition. 10. Social Classes. 11. Dependence and Crime. 12. Progress.

The second semester is taken up with a more detailed study of questions of the day. The topics treated are the following: The Laws of Population; Degeneration [embracing a study of heredity, drink and economic changes as causes of degeneration]; Poor-relief; Temporary Relief of the Unemployed, Tramps, Dependent Children; Nature and Causes of Crime; Treatment of Crime; Immigration and Assimilation; The Problems of Great Cities; Social Settlements; Divorce and the Status of Women.

Assigned reading and short essays on special topics are required of the students taking this work, and Warner's "American Charities" is used as a text-book in the study of poor-relief.

During the first semester a one-hour-a-week course is given in the Theory and Practice of Statistics.

### GRADUATE STUDIES IN ECONOMICS.

The graduate work consists of a two-hours-a-week seminary course extending through both semesters, conducted by Dr. Charles H. Cooley, and of a course called Critical Studies in Economics and Sociology occupying three hours a week throughout the year and given jointly by Prof. Adams, Prof. Taylor and Dr. Cooley. In the seminary each student chooses or is assigned a special topic upon which he reads, working out the bibliography chiefly for himself, and upon which he makes reports about once in two weeks.

The sociological work stands in the closest possible relation to that in Political Economy, Finance, Socialism, etc., conducted by Professors Adams and Taylor, to that in History and Administrative Law carried on by the historical department, and to the courses in Political Philosophy and Ethics offered by Professor Lloyd. Besides these the students had the benefit last year of a series of lectures relating chiefly to penology, provided by the State Board of Charities and Corrections.

### EAGER INTEREST IN THE WORK.

There cannot be the least doubt that there is an eager interest in sociological topics among the more thoughtful of the three thousand students assembled at Ann Arbor. This is evident partly

by the large and increasing number who elect to study the subject in the class-room, but still more by the great demand for sociological literature at the library, by the large and eager audiences that greet Miss Jane Addams, Professor Graham Taylor and other leaders of "forward movements" when they speak here, and by such indications as the recent decision of the Students Christian Association to devote a part of its energies to the establishment of fellowships to enable students to carry on social settlement work.

### Courses in Political Economy.

Instruction in Political Economy begins with a study of the Industrial History of England from the thirteenth century to the seventeenth, and of England and the United States from the seventeenth century to the present time. It is the design of this course to leave upon the mind of the student the impression that social and industrial conditions are historic products, and to explain how the law of property, the principles of liberty, and the organization of industry came to be what they are; for in no other way can the student prepare himself either for understanding economic principles or for judging respecting proposed social and industrial reforms. This course in Industrial History is followed by a course upon the Principles of Economics, which in its turn is followed by a course upon Current Industrial Problems and the Science of Finance. Under the head of Current Industrial Problems a cursory analysis is made of such questions as emigration, commercial crises and depressions, the railway problem, free trade and protection, our more elemental principles of taxation and social and industrial reform.

### SPECIAL COURSES FOR ADVANCED STUDENTS.

Besides the above four courses, which are in the main followed by all students taking economics, there are special courses, designated for advanced students, in Money and Banking, in The Transportation Problem, in Socialism, which includes a study of the Agrarian Problem, in the Industrial History of the United States, in the History of Political Economy, besides seminary courses in Finance and Economic Theory. Provision is also made for strictly graduate instruction in which each of the three instructors in the department occupy six weeks of each semester in the examination of some selected topic. These topics as arranged, provide for a three years course of instruction, without repetition, so that any student who desires to take either of the advanced degrees offered by the University is furnished with new material for reading and analysis during the entire period of his residence. The interest shown in economics at the University is most encouraging. Although none of the work is required for the baccalaureate degree, it is a favorite subject of election by large numbers of students.

The Fifth Biennial report of the Minnesota Bureau of Labor (Part I) is taken up with a discussion of the question of the modern variation of the purchasing power of gold, and deals with the relation of this purchasing power to the prices of various agricultural commodities. The report has had not a little circulation as a campaign document, but will be useful when political issues have changed. The second part of the report will be upon the subject of factory inspection.



## Supplement to Chicago Commons.

November, 1896.

### IF I WERE A VOICE.

If I were a voice,—a persuasive voice,—  
That could travel the wide world through,  
I would fly on the beams of the morning light,  
And speak to men with a gentle might,  
And tell them to be true.  
I'd fly, I'd fly, o'er land and sea,  
Wherever a human heart might be;  
Telling a tale, or slinging a song  
In praise of the Right, in blame of the Wrong.

If I were a voice,—a consoling voice,—  
I'd fly on the wings of the air;  
The homes of sorrow and quiet I'd seek,  
And calm and truthful words I'd speak  
To save them from despair.  
I'd fly, I'd fly, o'er the crowded town,  
And drop, like the happy sunlight, down  
Into the hearts of suffering men,  
And teach them to rejoice again.

If I were a voice,—a convincing voice,—  
I'd travel with the wind;  
And whenever I saw the nations torn  
By warfare, jealousy or scorn,  
Or hatred of their kind,  
I'd fly, I'd fly, on the thunder crash  
And into their blinded bosoms flash;  
And, all their evil thoughts subdued,  
I'd teach them Christian Brotherhood.

If I were a voice,—an immortal voice,—  
I'd speak in the people's ear;  
And whenever they shouted "Liberty,"  
Without deserving to be free  
I'd make their error clear.  
I'd fly, I'd fly, on the wings of day,  
Rebuking wrong on my world-wide way,  
And making all the earth rejoice,—  
If I were a voice—an immortal voice.

—C. Mackay.

## CHICAGO COMMONS.

### What the Social Settlement Stands for.

#### A Neighborhood Center and Clearing House—Significance of the Name.

Chicago Commons is a social settlement located in the Seventeenth Ward of Chicago, at 140 North Union street, near Milwaukee avenue. It was founded in May, 1894, and consists of a group of people who could live elsewhere, but who choose their place of residence with a view of being where they seem to be needed rather than where the neighborhood offers the most of social prestige and privilege. They are there because they believe in the sharing of life; that most of the mischief of the modern social situation arises from the distant separation of classes, of the educated and privileged from those whose conditions have always been those of unremitting and poorly rewarded toil; because they believe that none can permanently help or really be helped by another whom he does not know, the conditions of whose life he does not understand.

To share the life of the neighborhood, its comforts and discomforts, its privileges and its responsibilities, its political and civic and personal duties and pleasures, the little group at the Commons has established its home in the Seventeenth Ward.

There was no idea of building up a new institution, a new kind of mission, or any substitute for churches; no intention of making proselytes to any sect or denomination, but simply the hearty desire to make a home among homes, where the folks in it could share their lives with their neighbors without the artificial barriers of form that separate man from man in the more conventional kinds of life.

The Commons residents desired also to offer a place that should become a kind of social center, where the values of life could be shared, where the things of the daily toil could be laid aside for the time and man could meet with man and woman with woman upon the basis only of common humanity, where those whose homes are somewhat small and cramped could find opportunity for the social gatherings impossible in the smaller quarters.

As to the name by which our house, ourselves and our work here with the neighborhood have become well-known not only in the vicinity but also throughout the country, and, indeed, in other lands, we can scarcely do better to make its meaning clear than to repeat the substance of the explanation of its selection given by Professor Taylor in a former issue of CHICAGO COMMONS:

#### THE SETTLEMENT NAME.

"When in search for the settlement's name, we groped for weeks after some title which had at its root, if not in its form, that good old English word *common*. For the idea of the *sharing* of what each has equally with all, and all with each, of what belongs to no one and no class, but to every one of the whole body, is the idea underlying not only this word and its equivalents in many tongues, but the very conception of that community and communion in which society and religion consist, and which constitute the essence of the settlement motive and movement.

"A friend in need appeared indeed, as we alighted from an elevator on the top floor of a skyscraper, on the afternoon of the last day of grace. In desperation we suddenly 'held him up' with the demand for a name. But he was equal to this, as he had been to many another emergency, for he mused and mull'd a moment over our preference for something *common*, and, as he stepped into the car 'going down,' said, 'Call it Chicago Commons.' It was done, and better than that moment knew was the name builded. For its popular lineage was really behind it; woven through English history. As the freemen of the race organized in their early shires, municipalities and guilds, and later on combined to form one body representing the whole people, so the represented people, without any primary distinction of class, came to be known as 'the Commons.' To this ideal of social democracy, the name adds the suggestion of those few patches of mother earth still unclaimed as private property, which at least afford standing room equally for all, irrespective of pecuniary circumstances or social status.

#### A SOCIAL CLEARING HOUSE.

"So we called our household and its homestead 'Chicago Commons,' in hope that it might be a common center where the masses and the classes could meet and mingle as men and exchange their social values in something like a 'clearing house' for the commonwealth, where friendship, neigh-

(Continued on page 20.)

# CHICAGO COMM

## SCHEDULE OF..... CLASSES, CLU

### DEPARTMENTS OF STUDY.

...FALL

**ART...** Drawing from Casts and Still Life, Art Talks, Studies in Ruskin and Morris, Painting, Embroidery, Clay Modeling.

**MUSIC...** Choral Singing, Vocal Culture (Small Classes and Private Work) Piano, Mandolin, Violin, Guitar.

**ACADEMIC...** German, French, Advanced Arithmetic, Algebra, Geometry, Mechanical Drawing, Elocution, Literature.

**BUSINESS...** Bookkeeping, Stenography.

### DAILY.

**KINDERGARTEN** (Except Saturday and Sunday) . Mrs. Bertha Hofer Hegner, Kindergartner, 9.00 till 12.00 a. m.  
**HOUSEHOLD VESPERS** (Neighbors Welcome) . . . . . 7.00 p. m.

### MONDAY.

**MANDOLIN**, . . . . . Mrs. Cara Gregg (North Chicago School of Music) 3.00 p. m.  
**VOCAL CULTURE** (Small Classes) . . . . . Miss Grace Medary, 4.00 p. m.  
(Pupil of Ferdinand Seiber, Conservatory of Music, Berlin, Germany).  
**ELOCUTION** (Children) . . . . . Miss Julia Davis (Columbia School of Oratory) 4.00 p. m.  
**MANUAL TRAINING**, . . . . . Miss M. Emerett Colman, 4.00 p. m.  
**COOKING** (Girls) . . . . . Mrs. C. O. Richardson, 6.30 p. m.  
**GERMAN**, . . . . . Andrew Erickson, A. B. (Wheaton College) 7.15 p. m.  
**ENGLISH READING FOR MEN AND WOMEN**, . . . Frederick Nelson, A. B. (University of Wyoming), 7.30 p. m.  
**WOOD CARVING**, . . . . . Miss Jessie M. House, 7.30 p. m.  
**GIRLS' PROGRESSIVE CLUB**, . . . . . Miss Belle Richardson, President, 8.00 p. m.  
**WOMEN'S CLUB**, . . . . . Mrs. Katherine Lente Stevenson, President, 8.00 p. m.  
**GYMNASIUM DRILL**, . . . . . (Tabernacle Church Brotherhood of Andrew and Philip) 8.00 p. m.  
Directed by Roy B. Guild, A. B., Physical Director (Chicago Theological Seminary).  
**GRAMMAR AND COMPOSITION**, . . . . . Ernest B. Kent, A. B. (Iowa College) 8.15 p. m.

### TUESDAY.

**SEWING CLASSES FOR GIRLS**. . . . . Misses House and Colman, 4.00 p. m.  
**ROSETE CLUB** (Girls) . . . . . Miss Ida E. Hegner (Milwaukee State Normal School), 6.30 p. m.  
**HOME DRESSMAKING**, . . . . . Instructors, Mrs. Luther Conant, and Mrs. James Ward, } 3.00 p. m.  
Assisted by Mrs. Geo. Shufeldt, Miss Lillian Cole, Mrs. Edward Martin; all of Oak Park. } 7.30 p. m.  
**DRAWING FROM CASTS AND STILL LIFE**, . . . . . George L. Schreiber, 7.30 p. m.  
(Extension Lecturer on Art, University of Chicago.)  
**BASKET WEAVING**, . . . . . Miss Colman, 7.30 p. m.  
**COOKING**, . . . . . Miss Emma Heckenlively (Armour Institute) 8.00 p. m.  
**PROFESSIONAL DRESSMAKING**, . . . . . Mrs. Adele Strawbridge (Cornwell System) 8.00 p. m.  
**INDUSTRIAL-ECONOMIC DISCUSSION FOR MEN AND WOMEN**, . . . Prof. Graham Taylor, presiding, 8.00 p. m.

### WEDNESDAY.

**MANUAL TRAINING**, . . . . . Miss Colman, 4.00 p. m.  
**DRAWING** (For Children) . . . . . Mr. Schreiber, 4.00 p. m.  
**ELOCUTION** (Girls over 13 years old) . . . . . Archie E. Turner (Columbia School of Oratory), 4.00 p. m.  
**BOOKKEEPING**, . . . . . L. W. Wiltberger, A. B. (Beloit College) 7.00 p. m.  
**GIRLS' CLUBS**—Little Women Club, . . . . . Miss Ida E. Hegner, . . . . . 7.15 p. m.  
Golden Rule Club, . . . . . Miss Alice B. Cogswell.  
Mayflower Club, . . . . . Miss Florence E. Patrick.  
Violet Club, . . . . . Miss Sarah Ward.  
American Beauty Club, . . . . . Miss Louie Chester and Miss Alice Ormes.  
Pansy Club, . . . . . Miss Mabel Warner.  
Lily Club, . . . . . Miss Grace Dietrich.  
**CALISTHENICS FOR UNITED GIRLS' CLUBS**, . . . . . 8.15 p. m.  
**FRENCH** (Elementary) . . . . . R. S. Osgood, A. B. (Iowa College) 8.00 p. m.  
**LABOR EXCHANGE**, . . . . . 8.00 p. m.

**TUITION 25 CENTS FOR TEN LESSONS, EXCEPT**

DR. MARY EDNA GOBLE, Resident Physician,

Office Hours: 3 to 5 and 6:30 to 7:30 p. m.



S, NOVEMBER, 1896.

ND LECTURES.

CHICAGO COMMONS

140 NORTH UNION STREET  
NEAR MILWAUKEE AVENUE.

1896...

DOMESTIC SCIENCE... Professional Dressmaking, Home Dressmaking, Cooking, Home Nursing.

INDUSTRIAL TRAINING... Manual Training, Sewing, Basket Weaving, Wood Carving, Chair Caning.

NIGHT SCHOOL STUDENTS... English Grammar and Composition, Spelling and Writing, Elocution, Arithmetic.

OTHER BRANCHES WILL BE ARRANGED for if there is sufficient demand for them.

**THURSDAY.**

MANDOLIN AND GUITAR, . . . . .	Mrs. Gregg, 3.00 p. m.
CHILDREN'S CHORUS, . . . . .	Miss Marl Ruef Hofer, director 4.00 p. m.
PENNY PROVIDENT BANK, . . . . .	Miss Hegner, 5.30 p. m.
FRENCH (Advanced) . . . . .	Mr. Osgood, 7.00 p. m.
VOCAL CULTURE (Small Class) . . . . .	Miss Hofer, 7.00 p. m.
FIRST AID TO THE INJURED (For Boys) . . . . .	Geo. M. Basford, Mechanical Editor <i>Railway Review</i> , 7.00 p. m.
CHAIR CANING, . . . . .	Miss House, 7.30 p. m.
DRAWING AND PAINTING, . . . . .	Mr. Schreiber, 7.30 p. m.
PEOPLE'S CHORUS, . . . . .	Miss Hofer, 8.00 p. m.
EMBROIDERY, . . . . .	Miss Mary Tiffany (Decorative Art Department, Marshall Field & Co.) 8.00 p. m.
MECHANICAL DRAWING, . . . . .	Mr. Basford, 8.00 p. m.
ENGLISH READING (For Italian Men) . . . . .	Professor H. L. Boltwood, Principal of the High School, Evanston, 8.00 p. m.
COOKING, . . . . .	Miss Heckenlively, 8.00 p. m.
READINGS IN TENNYSON, . . . . .	Mr. Kent, 8.00 p. m.
TABERNACLE CHURCH BROTHERHOOD OF ANDREW AND PHILIP, . . . . .	8.00 p. m.

**FRIDAY.**

PIANO, . . . . .	{ Miss Marie Menefee (Berlin Conservatory), 3.00 p. m.
	{ Miss Harriet Brown, " " 3.00 p. m.
ITALIAN MOTHERS, Monthly, . . . . .	3.00 p. m.
CECILIAN CHOIR, . . . . .	Miss Brown, 4.00 p. m.
MANUAL TRAINING . . . . .	Miss House, 4.00 p. m.
ARITHMETIC, . . . . .	Kosta D. Momeroff, B. S. (Wheaton College) 7.00 p. m.
ENGLISH READING FOR MEN AND WOMEN, . . . . .	Mr. Nelson, 7.30 p. m.
BOYS' CLUBS, . . . . .	7.30 p. m.
STENOGRAPHY, . . . . .	Miss Jessie Sherk, (Ferris Business College), 8.00 p. m.
ALGEBRA, . . . . .	Mr. Momeroff, 8.00 p. m.
UNITED STATES HISTORY, . . . . .	C. E. Baird, (Oberlin College) 8.00 p. m.
MOTHER'S MEETING, . . . . .	Mrs. Hegner, 8.00 p. m.

(Alternate Fridays, English and German Speaking Mothers.)

**SATURDAY.**

NORMAL INSTRUCTION IN MANUAL TRAINING, . . . . .	Miss Colman, 9.00 a. m.
MANUAL TRAINING, . . . . .	10.30 a. m.
ART TALKS (Meets at the Art Institute) . . . . .	Mr. Schreiber, 1.30 p. m., 3.15 p. m.
PRIVATE ART CLASS FOR TEACHERS, . . . . .	Mr. Schreiber, 9.00 till 12.00 a. m.
ELOCUTION, . . . . .	Miss Mary M. Mason (N. W. University School of Oratory) 7.00 p. m.
INDUSTRIAL TRAINING FOR BOYS, . . . . .	Misses House and Colman, 7.30 p. m.
HOME NURSING, . . . . .	Miss Emma Warren, M. D. 8.00 p. m.
SPELLING AND WRITING, . . . . .	Mrs. Ida Smedley (Cook County Normal School) 8.00 p. m.

TABERNACLE CHURCH INDUSTRIAL SCHOOL (Cor. Grand Ave. and Morgan Street) { For Boys, 10.00 a. m.  
{ For Girls, 2.30 p. m.

**SUNDAY.**

BIBLICAL SOCIOLOGY (Resident's Class) . . . . .	Professor Graham Taylor, 9.00 a. m.
PLEASANT SUNDAY AFTERNOON, (An hour of Music, Song and Fellowship for Men and Women) 4.00 to 5.00 p. m.	

**PROFESSIONAL DRESSMAKING, ART AND MUSIC.**

Further information about the classes can be obtained by writing or applying to

**HERMAN F. HEGNER,**

Resident in Charge of Educational Work, Chicago Commons.  
Office Hours 5.00 till 7.30 P. M., Except Wednesdays and Saturdays.

(Continued from page 17.)

borship and fellow-citizenship might form the personal bonds of that social unification which alone can save our American democracy from disruption, cloven as it is under the increasing social stress and strain, and where that brotherhood of which we talk and sing may be more practically lived out and inwrought."

There have grown up around this home-center a number of activities and interests in the way of educational classes, social clubs and friendly groups. A kindergarten meets every morning except Saturday and Sunday, and our offer to interest our more resourceful friends in teaching those who feel the need of further study has resulted in the gathering of classes in all branches of practical knowledge, including science, art, music and domestic economy. Two fine choruses, one of children and one of adults, are progressing well in the study and appreciation of good music. A weekly meeting of men and women representing all classes discusses industrial and economic questions. The participation and interest of the residents of the settlement in the civic and political interests of the ward has resulted in the organization of the Seventeenth Ward Council of the Civic Federation, which meets bi-weekly at the Commons.

The schedule of classes, clubs and lectures, on the reverse side of this sheet, gives a good idea of the variety and scope of the work doing by, for and with the neighborhood at Chicago Commons.

### SUPPORT OF THE SETTLEMENT.

**Appeal To All Friends to Stand by the Work with Financial Help.**

The support of Chicago Commons, in addition to what the residents are able to pay for rent of rooms, comes from the free-will offerings of those who believe in what the work stands for. The financial stringency has brought many serious problems to the settlement, and it is hoped that substantial relief will come through the response to the following self-explanatory letter, which is being sent to friends of the settlement, and others likely to be interested:

The successful inauguration of an effort to apply our common Christianity to social and civic life in one of the river-wards of down-town Chicago may not be without interest to you. For the lack of social centers whence higher ideal, stronger initiative, and personal help to self-help may be steadily applied to neighborhood life, these districts not only degrade those who live in them, but menace the peace and progress of our cities. The permanent residence of a little group, who will share their culture, influence and home-life with the people of these city centers, is proving to be the most effective means of supplying their needs.

The work at Chicago Commons is partly shown by the schedule of appointments. Its progress is given in advance of what we expected.

The response of our neighbors in this great industrial district is indicated by over 1,000 regular attendances on 75 weekly appointments. Occasional attendances of visitors, students, groups and societies add 200 more from the more privileged but no less needy classes. To these attendances upon occasions at the settlement are to be

added many more upon those at the industrial and Sunday schools, city and county institutions, etc., where our residents regularly serve.

The resource most essential to such work and most difficult to obtain is personal. This is supplied by about twenty-five resident workers (most of whom receive no compensation and others only subsistence), and by upwards of thirty non-resident volunteers. A few of us not only give our own and family life to this cause but have borne the largest share of its financial burden. The most we ourselves can do, and our classes and clubs can pay, is not enough by about \$3,500 per year. This sum will keep over fifty workers in service at the Commons, the Tabernacle Church, the County Infirmary at Dunning, and other fields among the densest populations of the city.

To relieve us from spending in collecting this sum, time and strength which we should put into the work with this neglected population, we are seeking the assurance of some definite amount for its support during the coming year.

Will you not associate yourself with us as a non-resident helper by subscribing something toward its maintenance and development, to be given by yourself or secured by you from others? Kindly inform me whether we may depend upon you for any help this year.

In behalf of the residents, truly yours,  
GRAHAM TAYLOR, Resident Warden.

### A SETTLEMENT MONTHLY.

## CHICAGO COMMONS

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AND OF

**THE SOCIAL PROGRESS OF BROTHERHOOD AMONG MEN . . . .**

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CONFERENCE NUMBER.

# CHICAGO COMMONS

A MONTHLY RECORD OF  
SOCIAL SETTLEMENT  
LIFE AND WORK

CHICAGO

VOL. 1 No. 9

DECEMBER, 1896

GINNER  
CHICAGO

25  
Cents  
a  
Year

FOR whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it.—*Jesus Christ.*

For our sakes, He beggared Himself, that we, through His beggary might be enriched.—*Paul.*

He, existing in the form of God, did not consider an equal state with God a thing to be selfishly grasped and held, but emptied Himself, and took the form of a slave, being made in the likeness of man.—*Paul.*

WE DESIRE TO TREBLE  
OUR CIRCULATION



AND  
WITHIN  
TWELVE  
MONTHS  
TO  
SECURE

TEN THOUSAND

READERS

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IF EVERYBODY HELPS  
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COMMONS.

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**2. BY SENDING US LISTS**

of church members, clubs, societies, or personal friends, in any number. We shall be glad to send sample copies to any persons upon application. Send us your church directory **to-day**.

**3 BY ADVERTISING.**

It is by cash receipts from advertising that we hope to make up the discrepancy between the low price of subscriptions and the cost of printing and delivering the paper. We will send rates upon application and allow a liberal commission upon desirable advertising secured for us.

**4. IN GENERAL,**

By interesting yourself and friends in **Chicago Commons**, and the cause of social brotherhood for which it stands and which it tries to aid. For instance, why not write a couple of letters **to-day** to some good friends, telling them about it, and sending them your copy of the paper? We will send you another copy for every one you distribute in this way.

**WHEN YOU THINK,**

That in these ways, and others that may occur to you, you can assure the permanency, stability and constant development of the paper; that thus you can be of material assistance in arousing interest in the work of social reform and rejuvenation, not alone in the social settlement, but in churches, societies and among individuals widely scattered in many parts of the world;

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**CHICAGO, ILLS.**



# CHICAGO COMMONS

*A Monthly Record of Social Settlement Life and Work.*

Vol. I.

DECEMBER, 1896.

No. 9.

## TEACH US, TODAY.

[WRITTEN FOR CHICAGO COMMONS, BY KATHARINE  
LENTE STEVENSON.]

Oh Thou, who with toll-hardened hands,  
Taught men, who tolled, the worth of life,  
Teach us, to-day; let our souls hear  
Thy words ring clearly o'er our strife.

Speak once again:—"Life's more than meat,  
The body more than raiment fair;  
The soul of service unto man  
Is more than creed, or psalm, or prayer."

So much we have forgotten, Lord,  
We rear vast domes unto Thy name;  
We build our church-walls broad and high,  
They hide, from us, our deepest shame.

Outside, the cowering people crowd;  
Outside, the wild tides ebb and flow;  
Outside, Thy manhood is debased  
By all that means Thy brother's woe.

Daily, O Christ, Thou'rt crucified—  
We fix the nails and point the spear;  
Wherever wrong is done to man,  
Oh man's own Man, Thou'rt needed there.

And yet, again, we hear thee say:  
"Father, they know not what they do."  
Oh, heart of pity, infinite,  
Forgive us that these words are true.

Open our eyes, that we may see;  
Unstop our ears, that we may hear;  
Quicken our soul's sense, till it grasps  
The scope of Thy life's purpose here!

Then fill us with Thy love's own might,  
"Peace and good will," help us to bring;  
Anew incarnated, O Christ,  
Thy Christmas song may all earth sing.

## BOULEVARD SETTLEMENTS.

### Extending the Idea Into the Upper Circles.

Unique Sort of House-Warming in a Western City.—  
Conference on the Charity Question in a Lake-  
Front Mansion.—New Conception of the So-  
cial Function of a Beautiful Home.

The possibility of extending the settlement idea to the extent of opening social centers in the more privileged parts of the cities has been strongly felt and notably illustrated by not a few of the wealthy and purposeful in various parts of Chicago and elsewhere, but of late one or two rather remark-

able instances have come within our knowledge. This engraved invitation lies before the writer:

Mr. and Mrs. S. M. Jones  
will be pleased to have you spend the  
evening of  
Wednesday, December twenty-third,  
with them at their home,  
No. 2339 Monroe Street,  
from 7.30 to 11 o'clock,  
to meet the workers of the  
Acme Sucker Rod Company.

It means that Mr. and Mrs. Jones, upon the completion of their beautiful new home in a fashionable part of a western city, felt that it was a social trust in their hands, to be used not as their exclusive property, but for the benefit of those who have helped in the production of the wealth which built the house. No account of the gathering has as yet reached us, but it is fairly safe to say that those of the "upper" world who received and accepted this invitation found that there is a function of social converse of which far too little advantage has been taken, and that the graces of mind and heart which make for the enjoyment of social gatherings and the mutual inspiration of those who thus meet together, are by no means confined to, nor in the majority in, either any one class in society, or any one kind of district in the city.

#### A CONFERENCE ON THE CHARITY QUESTION.

Of somewhat similar significance was the conference, on a recent Sunday evening, at the beautiful home and under the initiative and direction of Mrs. John C. Coonley. A company representing many social interests and occupations gathered to hear the presentation of the subject of "The Social Value of Charity Organization," by Professor John Graham Brooks, of Cambridge, Mass. Professor Brooks is one of the best-informed men in the country on this subject, being at the head of the Cambridge Charity Organization and a close student of the question in all its bearings. Space is lacking for any account of the address, or of the brisk discussion from many points of view which followed. Suffice it to say that the occasion was a very profitable one in its bringing together of the representatives of many interests and view-points, and affording the opportunity of at least a beginning of progress toward mutual understanding.

# SOCIAL ECONOMIC CONFERENCE.

## Earnest Men and Women Discuss the Needs and Aims of Society

### ASPECTS OF HUMAN PROGRESS FROM MANY POINTS OF VIEW.

Important Gatherings under the Auspices of Chicago Commons and Hull House.—Great Emphasis upon the Character of Jesus and the Christian Social Ideal.—Practice and Philosophy of Tolstoy.—Relation of Property to Human Life.—Fabianism, the Single Tax, and “The Money of the New Conscience.”—Ideals of Social Brotherhood.

A sight to warm the heart of the most hopeless of pessimists was any one of the sessions of the Social Economic Conference, held by Chicago Commons and Hull House in the second week of December. To one stumbling unprepared upon the opening session in that back basement “assembly hall” of the Commons it must have seemed a strange sight indeed. That low room, so recently redeemed from a long life as a stable, made habitable only by constant and most assiduous cleaning and many coats of paint and whitewash, was filled to the utmost by as strange a gathering as has been seen in the land. The invitation to come to that old house and discuss the question of “Social Reconstruction” had drawn together as diverse a company as one could wish to see. Every phase of social and economic thought was represented in the audiences which gathered day after day and joined thought and question upon the vital themes that were discussed. As one report of the meetings put it:

“From distant states came students, pastors, farmers, manufacturers, and men and women enlisted in social service. From every part of the great city ministers of many faiths, professors and students of the great universities, deaconesses and nurses, in the plain habit of their orders; men from the banks, board of trade, exchanges and business offices, lawyers, doctors, school-teachers, editors, women from the parlors of “society,” the counter of the store, the desk of the office, the quiet of the home; working people, from the trades, the docks, the shops, the trains, the ships, the streets, and—more’s the pity—from the swelling ranks of the army of the unemployed; the representatives of almost every phase of economic thought and social ideal, individualists, socialists, communists, single taxers, co-operators, trades-unionists, collectivists, opportunists, Christians and

Jews, Protestants, Catholics, and agnostics, somehow found their way to this bare but common floor, where ‘free speech, fraternal tolerance, all sides and no favor’ had been announced to be the sole basis of frank and fearless discussion.”

So large was the response to the invitation that after the first session the meetings were transferred to the larger quarters of the Tabernacle Church and on the occasion of Mr. Henry D. Lloyd’s address, even the ample accommodations of the neighboring Scandia Hall were required for the attendance. The sessions of the last part of the week were held in the Hull House gymnasium and once in the Ewing street church.

#### QUESTIONS AND OPEN DISCUSSIONS.

The method of conducting the conference was exceedingly simple, the undeviating rule of all the sessions being the absolute freedom of speech permitted to every person, whatever his views. Each paper or address was followed by a season of direct questioning of the speaker, in order to get his thought clearly before the audience. Then the question was thrown open for general discussion, remarks being limited to three minutes, unless the time was extended by vote of the meeting, which in many cases was done. The principal speaker was given the last ten minutes or so for rejoinder to the points brought out in the discussion.

Professor Graham Taylor, of Chicago Theological Seminary, and Warden of the Commons, opened the discussion of the general theme of the conference with a short address in which he called attention to the many signs of change in social relations, especially the change from independence to interdependence, and from competition to combination and co-operation. He commented vigorously upon the increasing inequality in the distribution of wealth and income, quoting



from Charles B. Spahr's new book, "The Present Distribution of Wealth in the United States," the figures, for instance, that

"Less than half the families in America are propertyless; nevertheless, seven-eighths of the families hold but one-eighth of the national wealth, while one per cent of the families hold more than the remaining ninety-nine."

Professor Taylor's address was a plea for the patient, tolerant, brotherly discussion of the things pertaining to the common welfare and to common justice, and the key-note which he struck thus was that of the conference, from beginning to end.

#### JESUS THE CENTRAL FIGURE.

It would be scarcely too much to say that the character, the claims upon men, the social authority, the teachings, of Jesus formed the principal topic of discussion throughout the conference. Again and again, in topics seemingly having little to do with the question of the life or teachings of Jesus, the whole discussion would halt for an interval of question or comment, or even somewhat heated debate, having at the root the entire matter of the practicability of real Christianity, and some of the most interesting passages of the conference were in the course of such discussion. Some of the most surprising divisions of opinion, too, occurred at such times. This was especially true in the discussions which followed the papers of Mr. Ernest Howard Crosby, of New York City, who spoke twice upon "The Philosophy and Practice of Count Tolstoy," and who was probably the most conspicuous if not the most distinguished participant in the conference. Mr. Crosby is a convert to the Tolstoyan philosophy, which is nothing more or less than a belief in the obligation and the practicability of an absolutely literal fulfillment of the commands of Jesus to his disciples. While serving in Egypt under the appointment of President Harrison as a member of the International Court, Mr. Crosby fell by chance upon a French edition of Tolstoy's volume entitled "Life," and from that became an earnest student of the Russian's works. Returning to America, he turned his back upon a political career both brilliant and promising, upon a legal practice of no small dimensions, and upon a position in metropolitan society assured by both the young man's own career of prominence in the cause of reform and that of his father (the late Rev. Dr. Howard Crosby, formerly Chancellor of the University of the City of New York, and Dr. Parkhurst's predecessor in the presidency of the Society for the Prevention of Crime), and has set about the fulfillment as best he may of the commands of Jesus, which he insists upon interpreting with the same unquestioning literalness and with much the same conclusions, as does the Russian peasant nobleman, whose advice to him in his predicament of entanglement with the current

order of society was, first of all, to speak the truth as he saw it with utter frankness, "For then," the old man said, "people will not suffer you to be inconsistent."

#### THE TOLSTOYAN PHILOSOPHY.

Mr. Crosby's two addresses were in reality two parts of one long paper, the first outlining the interesting history of the life of Count Tolstoy, and defining and discussing four of the five points which constitute the basis of Tolstoy's philosophy of life. These five points are given always in the words of the Gospels, and are in substance as follows:

I. "I say unto you that every one who is angry with his brother, [whether with cause or without], shall be in danger of the judgment," etc.

II. "I say unto you that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart."

III. "I say unto you, swear not at all. . . . But let your speech be, Yea, yea; Nay, nay, for whatsoever is more than these is of the evil one."

IV. "I say unto you, resist not him that is evil, but whosoever smiteth thee on thy right cheek, turn to him the other also. . . . Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

V. "I say unto you, love your enemies, and pray for them that despitefully use you," etc.

#### THE QUESTION OF NON-RESISTANCE.

The second part of the paper was devoted to the discussion of the question of non-resistance, upon which Tolstoy places his chief emphasis, and which is, in fact, perhaps the distinctive tenet of the Tolstoyan philosophy. Absolute abstinence from recourse to force in any form whatever is emphasized by Tolstoy, even to the point of refraining from participation in any function of government, and as far as possible from the enjoyment of any benefit of government, on the ground that all government is maintained in the last analysis by force of arms, and that the use of force was expressly forbidden by Jesus to his followers. At no point did Mr. Crosby flinch from the application of this principle, stoutly maintaining, for instance, that there could be no such thing, and never was such a thing, as a "holy war," on the ground that all war is in the last resort an effort by two men to take each other's lives, and by no stretch of imagination could such a state of affairs be taken to be due to love of each other. Moreover, he argued, however "holy" might be the motives of the man or men to whom the war was due in the first place, nobody could assure the same condition of affairs in the hearts of all the men taking part in the war, and no act could be Christian or Christ-like which had not at its root brotherly love. He could not believe that Christ would look with approval upon forcible intervention, even in Armenia to-day, and argued that slavery could have been suppressed, or rather removed, from this country without the

bloodshed, and at much less than the still unceasing cost, of the civil war. Few who heard it will ever forget the ringing words with which he closed the meeting at which his last address was delivered, when in reply to an attack, thinly disguised in a seeming tribute to Tolstoy, upon the character of Jesus, he gave reason for the faith that was in him, and warmly urged his hearers to study the life and character of Jesus as described in the best available translations of the Gospels.

#### DR. GLADDEN ON SOCIAL SERVICE.

Dr. Washington Gladden was, as always, the picture of self-control and the voice of optimistic earnestness. He spoke twice, once upon the theme "The True Socialism," and then upon the basis afforded for social reconstruction by the principles of the Sermon on the Mount. Dr. Gladden disappointed two classes of hearers, the ultra radicals, because, while very severe in his denunciation of the present social conditions, he still seemed to think the existing system could be used as a basis for what he called the "true socialism," and the ultra-conservatives, because he spoke for what seemed to them very drastic changes in the status, especially in the matter of the control of the public franchises, and of the great producing monopolies which might fairly be called "natural." He parted company with the orthodox socialist, so far as present measures are concerned, at least, at the point of their demand for the socializing of the minor forms of private enterprise in production. Very high indeed was the standard set by this speaker for the ideal of social service. The public officer, he holds, is no more bound to view his office as a public trust than is the private citizen in his conduct of the branch of business in his charge. Every work that is proper to do at all is to be thought of in its social aspects. All work should be infused with the motive of rendering the largest service to fellow men. "From this point of view," said Dr. Gladden, "the scavenger who sees in his work a social service is a public benefactor, and the lawyer who cares only for himself is a public fool." He was especially unsparing in his denunciation of gamblers, "who produce nothing, distribute nothing, but make their living at the expense of the community." Whether they gamble in the cheap hells of the criminal sections of the great cities, or in the more "respectable" precincts of the stock exchange, they are all parasites, Dr. Gladden said, and so far as the social service is concerned are to be classed with the sneak thieves.

#### PROPERTY OR HUMANITY MOST IMPORTANT?

The second of Dr. Gladden's addresses, on the Sermon on the Mount, was not a Bible study, or an analytical examination of the New Testament account of the words of Christ. It dealt

chiefly with the ideal of universal brotherhood, as derived from the Universal Fatherhood, and with the present conflict between property and humanity. At the outset, the speaker raised the question whether the relations of men to each other should be regarded as having only an economic basis. In his stirring appeal against the purely economic interpretation of society, Dr. Gladden argued that slavery was the natural outcome of such an interpretation. Said he, "The habit of regarding the separate possession of private property as the ultimate ideal of social life leads inevitably to the Cain-like saying, 'I have paid this man what was nominated in the bond; what more have I to do with him?'" For a full application of the principles of the Sermon on the Mount to all social relations the speaker pleaded. Christianity, he declared, is not a lubricant for those parts of a heartless machine which bind and squeak, but a law of social and individual existence, which is to be applied to all the relations of human life. "Shall brotherhood be tributary to property, or property to brotherhood?" was a question which seemed to have but one possible answer. Dr. Gladden left no possible doubt as to his belief in the necessity of a new heart in the individuals of society. "You cannot make an altruistic result by the mere addition of egoistic units," said he, "the only permanent or tolerable socialism would be that based upon individual units inspired by an altruistic ideal, and co-operating on a basis, not of property, but of personality."

#### "THE MONEY OF THE NEW CONSCIENCE."

A very striking and altogether remarkable address was that of Mr. Henry Demarest Lloyd, the now famous biographer of the Standard Oil Company, and to-day the most formidable because the best informed and most fearless enemy of the great trusts and monopolies. Mr. Lloyd's topic was "The Money of the New Conscience." The novelty of the title, together with the assurance that Mr. Lloyd would speak of the question of the currency, attracted a large audience, perhaps the largest of the week. Those who expected a mere polemic were disappointed, for Mr. Lloyd's address was eminently constructive. On the point of the coinage, Mr. Lloyd expressed his belief that the money of justice could not be based upon either gold or silver, or any other single commodity, whose price was variable, but upon the coinage of all commodities, so to speak, as has been practically done in times of financial distress by the issuance of clearing-house certificates and similar paper evidences of faith based upon securities of all kinds, and representing wealth of nearly all sorts. The need of money reform Mr. Lloyd conceded, but it seemed to him that none of the proposed methods



was adequate, or made possible the carrying out under it of the Golden Rule. There must be a reform all along the line, and it must be based upon the consideration of the best interests of all mankind. A new conscience must be brought to bear upon the problems of the time, and infused into all the relations of society. "The new conscience," said Mr. Lloyd, "is that in a man which rises up in him to protest against the things which are in the interest of the things which ought to be." An adequate money reform, he thought, would go far to employ the idle labor of the world. "And if the idle labor of the world could be employed,—if the idle soldiers of the world could be set to work, and if all the other idlers could be turned from their idleness, we could do anything in the world that we wanted to do. The first year, we could take the women and children out of the shops and factories and send them home, to stay home. The second year, we could buy up all the monopolies and begin to administer them for the benefit of the people. The third year, we could rebuild the slums in all the cities of the world. The fourth year we could give to every child the beginnings of an education which could go on to college and university. The fifth year, by applying labor adequately to cleanliness and isolation and proper nursing, we could abolish all the contagious diseases. The sixth year, we could pay all the national debts of the world. And the seventh year—"and the seventh year," he cried, with rising emphasis and eagerness, "the seventh year, we could do what we are told the Creator of the Universe did after His six days' labor of creation. We could rest, and look upon our work and behold that it was good."

Nobody who heard Mr. Lloyd without prejudice could fail to be impressed with his earnestness, or the high moral tone of his ideals. At least twice repeated, this sentiment of his was applauded to the echo: "Repudiation and Revolution are words which have no place in the vocabulary of a self-governing people."

#### SOCIAL PROGRESS GROWTH OF HUMAN LIFE.

Professor Charles R. Henderson, of the University of Chicago, represented the more conservative side of the discussion in his paper under the title, "Social Reconstruction, a Growth of Human Life." Against violent catastrophes and the expectation of them, on the one hand, and against a mere *laissez faire* reliance upon the blind forces of "Nature" to bring about righteousness and justice in human conditions, on the other hand, Professor Henderson urges that these three things should be remembered; first, that social reconstruction is a vital process; second, and more than that, it is a *human* vital process, involving not merely a bio-

logical development, but the education of *men*. It was upon this point that Professor Henderson made his emphasis. The necessity and the opportunity for intelligent control of this process he dwelt upon at length, showing that intelligence and morality must grow together "up to humanity." A broad scope must be given to all administrations. No one in all the conference was more insistent than Professor Henderson, upon the necessity for a social estimate of the stewardship of property, especially the property of an educative kind, as in the cases of art and literature. "Art is not safe," he said, for instance, "as the private possession of an individual or class of individuals. Statues and other beautiful things are not a blessing when confined to the mansions of the wealthy. The money of men must not be hoarded, or spent as the selfish possession of the favored few. It must be spent for the benefit of the many. It must be spent for schools, and if it is not spent for schools, then it will be necessary to spend it for rifles and for soldiers, to kill." He thought it a cause for rejoicing that the workingmen were discontented, since it showed the infinite possibilities for progress. As to the church, in answer to a question, Dr. Henderson gave it a broad place in his economy of society, but thought it ought not to be expected to take the place of agencies better adapted to do many things required of it in the demands of some classes of its critics. Those who took chief exception to his view were the more radical anarchists, one of whom, agreeing with much that the professor had said, still maintained that while the processes of evolution might be slow, their climaxes were always swift and sudden, and in human affairs had always taken the world by surprise.

#### MISS ADDAMS ON ETHICAL IMPULSES.

Miss Jane Addams, of Hull House, spoke rather briefly but with great sweetness, as always, upon the theme, "Ethical Impulses Working Toward Social Reconstruction." Her practical mind found its utterance in her insistence that even the highest moral ideas must have their basis in the concrete relations of life, and yet the ethical standards must be those above, not those of our contemporaries. Miss Addams was another who thought the progress of the world must be more or less slow, working step by step for the elevation of the masses of men, not so much by the upward leaps of the few favored individuals, as by the slow spirals gained by painful working on through average advance of the many. The church's mission, she thought, was to adjust the lives of men to ideals and to conditions.

Because there was no interval for discussion between Miss Addams's paper and that of Mr.

Crosby, which immediately followed, many points which might have been instructive in further discussion were overlooked.

#### WHAT FABIANISM HAS DONE FOR SOCIALISM.

It was hoped that Mrs. Florence Kelley would present the Marxian view of socialism, but she was unable to do so on account of pressing duties, and Professor John Graham Brooks, of Cambridge, Mass., reviewed briefly yet clearly the whole field of socialism under his lesser title of "The Fabian Movement." Very forcibly he presented the view of the practical problems which, as he said, had raised the issue between facts and the fine phrases of theory. Psychology is the question at the bottom of it all, Professor Brooks thinks, and in the meeting of social crises we must consider many things of soul and of society which some theorists are very loth to take into account. He laid emphasis upon the service of the Fabian principles of deliberation, investigation and experiment in clearing the ground of false and useless issues. Especial emphasis he placed upon the discovery through the Fabian method of an extra-economic element, a moral force, leading to the conscious regulation of the conditions of the struggle for existence, in order to make it as fair as possible. "I am tired," he said, "of the constant reference to the 'fight' between individualism and socialism, as if it must be either one or the other. It is no longer a question of 'either, or,' but of *both* till the end of the chapter." Upon this duality of principle he dwelt with especial emphasis, seeking to show that both the principles of socialism and individualism were persistent conditions of human life and progress.

A spicy discussion followed Mr. Brooks's address, for some of the workmen pressed him closely for an answer to the question, Has the condition of the working classes improved in the competitive battle with labor-saving machinery? The stress of the evening came upon this question, for there were present several men of several classes—including at least one employer of labor in manufactures, who upon his unqualified affirmative, and statement that wages have beyond a doubt greatly increased, presented very strongly the view that while the wages of the men who are employed have doubtless risen, and while the condition of those who are able to purchase the fruits of the new machinery has doubtless shown improvement, there is a vast and increasing class of those dislodged by machinery who never make up what they lose; and when the increase in the wages of those who have work is averaged with the pittance or the nothing of those whom machinery has thrown out of the ranks of skilled labor altogether, it will be found that the working classes have not profited, generally speaking, by the encroachments of machin-

ery. One of the workmen put this view very searchingly when he asked of Professor Brooks, "Isn't this Fabian Society purely a middle-class movement?" And upon the affirmative reply, added, "Well, let the present trend of economic conditions continue but a very short time, and there will not be any middle-class left to carry on any such movement!"

#### THE NEW EDUCATION.

The tremendous forces which the new education is setting at work for the reforming of society were indicated with great power and discernment by Professor John Dewey, of the University of Chicago, who spoke on the topic, "The Relation of Education to Social Reform." The power of education for good or ill in both individual and social spheres is commonly admitted, but it is when a man like Professor Dewey analyzes the situation and points out the places where the real education begins the formation of character, that the importance of the subject is to some degree appreciated. For, as Professor Dewey said, it is education, even in the more formal sense of the deliberate training of the schools, that comes nearest and goes furthest down in making or marring the balance between the individual and the social forces that determine character. Education, in his view, might be defined as the concentration of all the best social resources so as rightly to shape and modify the individual character. It is therefore the chief and most important instrument of social progress. It was to the question of the needed reconstruction of educational methods themselves that Professor Dewey devoted himself chiefly, for as he said, if education is to become a means of social reconstruction it must itself be radically reformed. There must be more socialization and democratization of the schools. The ideals must be less individualistic. They must be required to be and to do more what the home and the neighborhood used to do and to be. There must be less of books and more of life. That is an ideal school in which society begins to organize itself. Thus the whole education should be an active industrial training, that it may be seen what the typical forms of life are in relation to the social value. Professor Dewey pleaded especially for tolerance toward the new methods on the part of the public, and that in press and speech, critics should refrain from denouncing as "fads" the things which were doing so much to socialize the forces of education.

#### AS TO THE SINGLE LAND TAX.

The fact that the problems of our day are more and more proving to be ethical at their root and in their bearing was nowhere better attested than in the reception accorded to Mr. Edward O. Brown's



able paper on the Single Tax. Mr. Brown presented more particularly the economic aspects of the subject, but it was the question of the justice of the land tax, as a method of raising the revenue needed for the expenses of government, that attracted interest generally speaking more than casual. The conservative part of the audience criticised the proposed reform as too harsh in its effect upon existing values, and the more radical, believed that while the single tax might result practically in the nationalization of the land, the proposed method was too drastic to be accepted without a revolution by the powers that be in the world of finance and fiscal administration, and too moderate to make any part of a really acceptable platform of social reconstruction. Not a few there were in the audience who had never heard anything more than the name of the single tax, and to these the paper was deeply interesting, in that it presented the question of the possibility of practically abolishing the present system of taxation upon industry, and substituting a tax system which should return to the community that part of the increase in the value of land which by its presence as a community it alone creates, rather than to have all the "unearned increment" revert to the "owner" of the land, who does nothing to make it more valuable than it was before.

#### CO-OPERATION AND THE LABOR EXCHANGE.

Mr. Charles O. Boring represented more definitely than any other speaker on the programme the actual efforts toward practical co-operation which are making on the part of various people and communities in these days. His topic was the proposition, "Co-Operation is Applied Christianity," and like most of the other papers of the conference his was an actual preaching of the gospel of brotherhood and love. Mr. Boring is one of the leading exponents of the theory of industrial co-operation in the United States, and is one of those who welcome everything that looks like a step in that direction, whatever its name, and whether it suits his own ideas as to detail or not. He drew strong lessons from the success of the co-operative communities among the American aborigines before the intervention of "civilization" and the vices of the white man, and paid high tribute to the success of the Mormon form of co-operation in Utah, picturing its magnificent results in redeeming the arid wastes and creating countless wealth, although much of the popular product was stolen by the aristocracy, the hierarchy and the priesthood.

In connection with the address by Mr. Boring, the subject of the somewhat newly organized "Labor Exchange" was discussed as a practical carrying out into more or less successful operation of the idea of co-operation. Mr. Hanson, warden of

the "St. Paul Commons," a settlement named after the Chicago Commons, and in which there is the headquarters of a flourishing labor exchange, explained its operation at some length and there was an animated and highly interesting discussion of its practicability and probable results, for a detailed account of which space is not here available. The socialists among the audience were inclined to criticise the labor exchange on the ground that as soon as its product should come into competition with the great trusts and monopolies in the open market, as they must do in order to become a real factor in the industrial reorganization, they would be crushed to pieces, as far more powerful private concerns had always been crushed. But it was more generally conceded that the exchange offered at least a ray of hope that a practical way might be found to begin on a small scale to draw toward the day of the exchange of commodities on the basis of labor values. This discussion was probably the most practical of the conference from a standpoint regarding immediate measures.

#### THE CAUTION TO THE DISCIPLES.

The Christian ideal came up for discussion again in the strong and vivid address by Rev. Dr. Thomas C. Hall, of the Fourth Presbyterian Church of Chicago, who spoke of "Christ's Words to His Disciples in Matters of Reform." Dr. Hall is not held by the impression growing in some quarters, that Christ was in effect a socialist. He believes that very little that Jesus said can fairly be interpreted as intended to teach a form of socialism. Far more important than either socialism or anarchism or any of the distinctions between them, in Dr. Hall's view, is the distinction which Jesus drew between those who desire righteousness and those who do not. It was to divide men into these two classes that Christ came, he said. Against idolatry, the worship of "isms" and definitions and names, as if even of single tax, or socialism, or any other mere form, Jesus raised the single issue of righteousness. It was this one thing, Righteousness, that Dr. Hall emphasized throughout his address. As regards the church, he said, it is a piece of machinery, intended to incarnate in the world a spirit. It has made blunders, some very sad ones. It has turned to idols, of definition, and creed, of machinery and ceremonies. All these things are subordinate, however useful in their places, to righteousness. Jesus was no sooner gone than "orthodoxy" came into question. The importance of the one consideration, that of spirit, was lost sight of; the one great question, upon which Christ came to divide the world, "Do you

*(Continued on page 10.)*

\*For further and detailed information regarding the Labor Exchange, address, "Secretary, Labor Exchange, 181 East Washington street, Chicago."



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#### SUBSCRIPTION PRICE

Twenty-five cents per year, postpaid to any State or Country. Single copies sent to any address upon application. For larger numbers, special terms may be obtained on application. The publishers will be glad to receive lists of church members or other addresses, to whom sample copies may be sent.

**Changes of Address**—Please notify the publishers promptly of any change of address, or of failure to receive the paper within a reasonable interval after it is due.

**To Other Settlements**—We mean to regard as "preferred" names upon our mailing list, all settlements, and to send CHICAGO COMMONS as a matter of course to all such. In return, we ask for all reports, and, so far as possible, all printed or circular matter, however trivial, issued by settlements in the course of their regular work.

**Advertisements**—First-class advertisements desired at reasonable rates, which will be furnished upon application.

#### ALL COMMUNICATIONS

Relating to this publication should be addressed to the Managing Editor, JOHN P. GAVIT, Chicago Commons, 140 North Union Street, Chicago, Ill.

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A HINT of the blessed time of the prevalence of the conception of even a beautiful home as a social trust, "not your own," is given in the article on "Boulevard Settlements" in another column.

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IT IS in the settlements that the sombre side of the great festivals of the people are observed most clearly. Among the people who, by reason of unemployment, are without the necessities of life, it is difficult to see undiminished the cheer of the Christmas. Nevertheless, the blessed ministries of the good friends of the Commons to those who in our neighborhood lacked the wherewithal to be merry, mitigated in a marked degree the sadness of the contrasts, and marked the beginnings of friendships full of promise.

#### THE SOCIAL ECONOMIC CONFERENCE.

Significant beyond the appreciation of the farthest-seeing student of the times, startling in some of its aspects, hopeful beyond the dream of the most optimistic, the Social Economic conference just held under the auspices of Chicago Commons and Hull House, afforded an occasion of the deep-

est interest for students of social phenomena. It was a marked sign of the times that the call for such a conference should bring out so diverse a gathering. Let no one doubt the presence of grave social issues or the consuming interest of all classes in these issues, let none suppose that the people are not ready to think and speak and act in matters pertaining to the common interest, when under one roof and upon a common floor can be gathered twice a day for a full week a large audience, coming not to be amused or diverted, nor in the lower sense to be merely interested, but with great seriousness of mind to look each other in the face and question together concerning the common interests of the race. Many men and women learned lessons in that conference that will never be forgotten. Upon that floor minds of very differing kinds clashed together and learned each to respect the other. Men who had supposed themselves opponents found that their quarrel had all the time been upon names rather than upon realities. Brethren who hitherto have regarded each other as rogues and villains unhung, discovered that their entire difference had been due to lack of acquaintance. The revolutionary socialist and the optimistic laissez faire found opportunity to explain themselves each to the other. The agnostic and the disbeliever had their opportunity to express their opinion of Jesus and of the church, and the Christian had occasion and took advantage of it, to give reason for the faith that is in him. It was inevitable that some foolish things should be said, some very extreme things, some very false and mistaken things. And not all the foolish, or extreme, or mistaken, or false things, were said by either, or any one, side in the discussions.

Some lessons were learned. All who saw and listened had opportunity to learn that no one side or school has a monopoly of the truth, that most men are honest and ready to be taught, that no point in an argument is ever gained by a man who cannot keep his temper, that nobody ever is convinced by abuse or epithets, that the way to bring men to see a thing is to show it to them, calmly and patiently and lovingly. Another thing that was learned by some who previously had doubted it, was the fact of which we have already spoken—the safety of freedom of speech. This was a characteristic of the sessions, and it did everybody good, even in the cases wherein some person hitherto entrenched in a casing of fancied infallibility, learned for the first time, with a shock, that things held by them as self-evident truths not to be questioned or even discussed, were thought by men and women, equally honest, to be absurd.

To us who are Christians, the most striking thing about the sessions was the evidence constantly at hand of the continued authority conceded by men



of many opinions to the commands of Jesus. Even those who were most bitter in their denunciations of the church, in their ridiculing of all sorts of theological dogma, were ready to admit in the last analysis that they had no objection to the words or life or character of Jesus himself; indeed, the only thing they had to say against even the church, was that it had failed to live up to its own standard. Again and again it became evident that after all, the highest ideal of social service and character possible to the minds of even the most uncompromising atheist of them all, was that offered by the service and character of Jesus.

We turn from these sessions and look forward to those to come with the utmost confidence in their usefulness as an educative force, as an opportunity for folks of seemingly opposing thought to look into each other's faces and see truth and honesty in each other's eyes, as a time of truce between representatives of opposing, or apparently opposing, interests, as a means of peaceful outlook upon social life, as a kind of social safety-valve in these troubled and portentous times.

#### THE ERA OF THE PEOPLE.

One of the most pleasing signs of the new order of things, wherein the triumphs of industry and genius are to be regarded as above the achievements of force or cunning, is to be noted in the designs of the new series of silver notes issued by the Treasury department. It ought to be occasion for rejoicing to all good men that the time has come when upon the currency of the nation the portraits and groups are not the memorials of the triumphs of nation over nation, scenes of battle, or even the heroes of international diplomacy, but the waymarks of the nation's real prosperity.

It has been remarked often that thus far, with a few marked exceptions, written history has been the account of wars and butcheries, of lewd and crafty kings and unscrupulous diplomatists, of aristocracies and oligarchies; that the real history of peoples has yet to be written. John Richard Green, in whose history of the "English people" was instituted nearly or quite the first rebellion against the former fashion of depicting only the transactions and alliances of the "upper classes," called notice to the fact that what we call Grecian history is only the history of the masters. The great mass of the Greeks were slaves, and we have no history of these.

It is in this respect that the Hebrew history differs most remarkably from that of other nations. As a recent writer says, "the class of persons who in Greece are presented to us as the elect of society are denounced as Scribes and Pharisees and Hypo-

crites, and they are accounted as more hopelessly immoral than the most abandoned classes in the community." The same writer says also that "the realization of an orderly and righteous democratic state for the human race will involve a reconstruction of history." Of this reconstruction with regard to our own people there are a thousand evidences on all hands. This small matter of the pictures on the money-bills of the nation is only one; and all go to show that a new era has begun in which not the "great" man of the former history shall be accounted chief, but he who by skill of hand or mind or greatness of heart shall lead the people, all the people, into their inheritance of the earth.

ABOUT the most insolent act of defiance of the public in the recent history of Chicago was the calm hold-up of the proposed four-cent fare for Chicago street railroads. It was as flagrant a case of bulldozing of a city government as could be imagined. When all the rapidly-accumulating evidence regarding street railroads is to the effect that at a three-cent fare the roads pay a good profit upon the investment, the threat of the Chicago officials to cut down in retaliation the wages of the employes, and the entire management by the companies of the campaign against the proposed reduction was an insult to the intelligence and independence of the citizens of Chicago. It is performances like this that are doing more than all the propaganda of socialists to hasten the day of the municipal management of the municipal transportation and communication.

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WE REJOICE to see the movement on foot to extend the enjoyment of art, or rather, the opportunity to enjoy art, into the settlement districts. The exhibition by Mr. and Mrs. Schreiber and Mrs. Proudfoot, of the "Christ-child pictures," for the benefit of a fund for art extension, is a movement in just the right direction, and should have the support of every one interested in the generous use of art privileges. The example of Mr. Schreiber, in devoting his art to the education of those who hitherto have not been thought to have any need of art, is one that might well be followed by many others.

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THE organization after long waiting, of a district of the Bureau of Charities to include the Eleventh, Seventeenth, Eighteenth and Nineteenth wards of Chicago is cause for congratulation. It means a far more effective administration of the work in that district of the city, and an extension of the friendly visiting idea far beyond the point to which the settlements in the territory have thus far been able to carry it. It should have generous support.

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THE proportions of the several departments of our paper are sacrificed this month to the necessity of giving the fullest possible scope consistent with our space limits to the report of the Social Economic Conference.

## SOCIAL ECONOMIC CONFERENCE.

*(Continued from page 7.)*

want a divine order or are you satisfied with the present order?" was buried away in the dust of a host of other trivial questions, and it was in the blindness of these things that the church's blunders have been made. An immense amount of reform energy has been wasted while men have been cutting each other's throats in quarrels over non-essential matters. Very impressive and cordially applauded was Dr. Hall's warm emphasis upon the fact that there are more points upon which we can unite than there are upon which we can righteously separate.

Jesus gave to his disciples very clearly, Dr. Hall declared, a method for their propaganda. The main thing was proclamation. "As ye go, preach, saying, 'The Kingdom of God is at hand.' And for this preaching, there were several matters of method. They were to know how to flee into another place, if unwelcome in one; they were not to seek martyrdom as a thing desirable for itself. They were to be wise as serpents and harmless as doves." In this connection Dr. Hall precipitated a further discussion of the matter of non-resistance, by declaring it as his opinion that Jesus did not intend to teach the extreme of non-resistance. It was the doctor's opinion that it was lawful to resist, even by violence, as far as it could be done without hating. Against sectarianism, and even denominationalism, the spirit of Jesus arose to recall his prayer, that "they may be one."

## THE CHRISTIAN STANDARD OF SOCIAL LIFE.

Professor William Douglas Mackenzie, of Chicago Theological Seminary, closed the sessions of the conference with a memorable address on "The Christian Ideal in Social Reform." He struck the keynote for the sweet temper of his remarks, the night before the last, when he replied to a particularly bitter attack upon the church. A workingman, discussing Dr. Hall's paper, had made what seemed to be an attack upon the character of Jesus, arraigning the church for many shortcomings, and Christianity for its failure to reform society. Professor Mackenzie, with characteristic sweetness and gentleness, turned the words back upon the speaker by showing that the very standard by which he had judged the church and the Christianity it professed was the highest standard of which the mind of man was capable of thinking—the standard of the life and character of that same Jesus Christ!

When he came to deliver his address, the following evening, Prof. Mackenzie took up, as it were, the same thread of discourse, and his address was a fitting closing for the conference. Christians claim, said he, that Christ has brought into the world the highest possible ideal of rational

regular social progress. Such an ideal must be, first of all, universal. It must be definite, permanent, adaptable to every time and place and nation. It must be not only a sanction, but an inspiration, a command to life. To prove that despite the imperfection of the obedience of those professing to obey the commands of Jesus, the Christian ideal had been of great actual influence in the world, Professor Mackenzie referred to three matters within common observation and knowledge. First, there is now such a phrase as "the rights of man." There was no such thing before Jesus Christ. He gave common human rights to the slave and the outcast—equality of all men before God. When Jesus Christ said, "God is no respecter of persons," he shook every throne and every aristocracy. A second thing which Jesus Christ has done in the world is to make a beginning of the recognition of the honor of womanhood. The third thing to which the speaker referred was the spread of universal education. "Along with the equal rights of man," said the professor, "goes the right of every child to have the best possible education. And education was first conceived of as a broad necessity of human life when the church wanted people to read the Bible. Universal education was never dreamed of till the Reformation."

## HOW SHALL THE IDEAL EXTEND?

With regard to what the Christian ideal has yet to do in the world Professor Mackenzie would carry these points on into questions. "Does all Chicago yet believe in the universal equality of the rights of man? Does all Chicago yet honor womanhood? Does Chicago yet give equal opportunity of education to every child?" There must be an extension of the ideas of the rights of man into the positive love of brother, exemplifying itself in improved industrial relations and a reign of love among men. This can only be done from within the hearts of men. Mere smashing of existing conditions can only create new problems, perhaps worse than those we have. The Christian ideal says that we can change society for the better only by changing the ideals in the hearts of men.

## AN EARNEST DISCUSSION.

A very lively discussion followed Professor Mackenzie's address, but the professor proved himself the equal of his interlocutors and critics. To one who declared that there was only a material bond between men, and that even the professor himself did not believe the things he had been preaching, but regarded it himself as a sort of "joke," he became sublime in eloquence. Amid the death-like silence in which the audience awaited his reply, he began:

"Do you happen to know of a 'joke' for which men will lay down their lives as men have laid



down and will lay down for the Christian ideal? And as for the idea of human kinship which you have favored, that's the ideal that has made the world satanic, that has been the sum of all tyrannies, and that has drowned brotherhood in rivers of blood!"

The applause that followed this splendid outburst was of long duration, and was again and again renewed.

The professor was ready to admit to the socialist all that evil conditions may do to damage character, but said he, after all, character is what a man makes of himself in spite of his conditions when he masters his circumstances. In the question of the removal of the slums for instance, if conditions alter character, the problem will be how to get men to wish to change the conditions which are making their character.

#### OPINIONS UPON THE CONFERENCE.

After the conclusion of Professor Mackenzie's address, the audience remained to pass a vote of thanks to the settlements for the planning of the conferences, and for a short discussion of the general subject of the discussion of these topics. The criticisms passed at this time, taken together with those offered from time to time during the sessions and since, went far to attest the moderation from both points of view of those who spoke, and the probability that the questions were as concrete as the times permitted and as broad in scope as was consistent with a measure of timeliness, and that all sides had fair play. It was even amusing to find on the one hand, the more conservative among those who attended declaring that the discussions were dangerously radical, and on the other, those of the revolutionary schools insisting that there was nothing in the entire conference that really faced the questions of the hour. One went so far as to declare the whole thing "dish-water." While on the one hand, those of agnostic and atheistic tendencies felt that there had been "too much religion and Christianity" in the discussions, there were ministers who thought the Gospel had not been preached sufficiently. The vast majority of opinion, however, was that substantial progress toward mutual understanding and respect had been made, and that future conferences would be awaited with the assurance that they were well worth while, and were capable of being made occasions of great social value.

For the next conference, which it is planned to hold in the late winter or early spring, no subject has yet been selected. It is hoped that those interested will take occasion without reserve to send such suggestions as they may care to make, both as to subject and as to the manner of conducting the conferences, to the settlements, in writing. These suggestions may be addressed to Miss Jane Addams, Hull House; to Professor Graham Taylor, 140 North Union Street, or to the editor of CHICAGO COMMONS.

J. P. G.

## Settlement and Neighborhood.



### CHICAGO COMMONS.

140 North Union Street, at Milwaukee Avenue.

(Reached by all Milwaukee avenue cable and electric cars; or by Grand avenue or Halsted street electric cars, stopping at corner of Austin avenue and Halsted street, one block west of Union street.)

**CHICAGO COMMONS** is a Social Settlement located on North Union street, two doors from the southwest corner of Milwaukee avenue and the crossing of Union street upon Milwaukee and Austin avenues.

**Object.**—As explained in the second clause of the Articles of Incorporation of the Chicago Commons Association, filed with the Secretary of the State of Illinois:

"2. The object for which it is formed is to provide a center for a higher civic and social life to initiate and maintain religious, educational and philanthropic enterprises and to investigate and improve conditions in the industrial districts of Chicago."

Or, as the explanatory circular of the settlement has explained it:

"As exemplified at Chicago Commons, the Social Settlement consists primarily of a group of people who choose to make their home in that part of the great city where they seem to be most needed, rather than where the neighborhood offers the most of privilege or social prestige."

**Support.**—The work is supported in addition to what the residents are able to pay for rent of rooms, by the free-will gifts of those who believe in what the work stands for. The gift of any person is welcomed, and the contributions are both occasional and regular, the latter being paid in instalments, monthly, quarterly and annually, at the convenience of the giver.

**Visitors,** singly or in groups, are welcome at any time, but the residents make especial effort to be at home on Tuesday afternoon and evening.

**Information** concerning the work of Chicago Commons is gladly furnished to all who inquire. A four-page leaflet, bearing a picture of our residence, and other literature describing the work will be mailed to any one upon application. *Please enclose postage.*

**Residence.**—All inquiries with reference to terms and conditions of residence, permanent or temporary, should be addressed to GRAHAM TAYLOR, Resident Warden.

### OUR NEIGHBORHOOD CHRISTMAS.

Holiday Week of Simple but Enjoyable Observances.  
by Old and Young.

Our pleasant Sunday afternoon opened the quiet festivities of the holiday week with a delightful foretaste of Christmas song, story and spirit. At four o'clock the bare walls and white-washed floor-beams of our humble assembly hall encircled a throng of our neighbors and not a few friends of the house from distant parts of the city. When piano and violin had hushed all hearts and drawn them together, the "Reliques of the Christ," that modern poem which breathes so much of the medieval mysticism, was read by the chairman. Then

the Chicago Commons adult chorus, reinforced by some kindly voices from the University of Chicago settlement, sang several sweet Christmas carols, interspersed among which were Hans Christian Anderson's story of "The Fir Tree," read by Miss Blood, president of the Columbian School of Oratory, and a sweet old German Christ-child legend, recited by Mrs. George L. Schreiber. The angel's song from St. Luke was read, and the violin called us to prayer by its sweetly solemn "Ave Maria." A moment of silence, broken by all voices in unison praying "Our Father," was followed by a few simple words about the Word becoming our flesh, that about each one of us there might be "peace on earth and good will to men." Hearts blended as every voice helped swell the chorus, "Home, Sweet Home," and with many a kindly greeting and tender pressure from hard hands our pleasant Sunday afternoon closed.

#### THE KINDERGARTEN FESTIVAL.

The Women's Club Christmas week meeting was signalized by the kindly presence and gracious speech of Mrs. Ellen M. Henrotin, who urged upon responsive ears the advantages of the federation of all women's clubs. The kindergarten festival came next, and around the tree as happy a group of mothers and children gathered as can be described. Simple little presents which came from far and wide made each mother and child equally happy, and as a memento of the neighborly feast there was taken to each home a little copy of some great masterpiece portraying the Madonna and the Holy Child, each encircled by a bright frame-work woven by the fingers of the little ones themselves. A second time the Christmas tree glowed with its good cheer for the Girls' Clubs, who, with their young lady friends from Evanston, made merry, and, parting, each took a picture and story of the Christ-child, daintily bound, as their keepsake of the goodly fellowship.

Then followed the time honored observances at the neighborhood church by the Tabernacle Sunday School and the Industrial School, with their separate songs, gifts, stories and stereopticon pictures.

#### DISTRIBUTING CHRISTMAS DINNERS.

The pleasantest feature of the Christmas Day was the arrival from Oak Park of three wagon loads of provisions, with a company of young men under the command of Mr. Edward Payson, who distributed the goods to the needy families of the Commons neighborhood, thus not only making glad the hearts of many saddened by the prospect of passing the Christmas with empty stomachs, (as not a few would have had to do) but better than all that, learning the lesson of humar sympathy through actual contact with those whom they sought to help, and making the beginnings at least

of friendships which will continue, and which are quite as valuable to those helping as to those helped. Through other friends this ministry to those who would have had no Christmas cheer was extended to still other neighbors with great success and enjoyment to all concerned.

Yet in store for us are these three good things: The visit on December 28 of the Hull House Women's Club, Jane Club and Shakespeare Club to our Girl's Progressive and Women's Clubs; the Christmas entertainment to be given at Central Music Hall on the afternoon of Dec. 30, in which the Christ-child will be portrayed in art and song by stereopticon pictures from the masters, and singing by children's choruses and eminent soloists, for the benefit of a fund for the extension of art and music among the people surrounding five Chicago Settlements; and, last but by no means least, the boys' New Year's Night. Somewhere in between, should there prove to be any "between-times," the Commons' household will be at home with each other.

#### BEQUEST TO THE CHILDREN.

**Memorial of Miss Mary L. Harmon in a Loving Gift to Little Ones Whom She Loved.**

Doubly precious to us is the gift of a much needed piano for the Chicago Commons kindergarten. Almost the whole story is told by the inscription on the piano, in gold letters:

"This piano is the bequest of Miss Mary L. Harmon, of Chicago, for the use and benefit of little children whom the owner dearly loved."

Miss Harmon's was one of those sweet lives which with possibilities of a bright career are nevertheless devoted voluntarily to the quiet ministries of home life and the enjoyment of the smaller circles of loving friends. She was the daughter of Isaac D. and Annie M. Harmon, of Chicago, and though born in Peru, Ill., passed the larger part of her life, and died, in this city. Miss Harmon obtained her academic education at the famous school of Dio Lewis at Lexington, Mass. An appreciative sketch of her life, placed in our hands by one of her friends, gives us the facts above, pays tribute to her exceptional literary abilities, and adds these words of description which could not be true of any but a fine, sweet soul: "She could make flowers flourish where others failed; all dumb animals were her friends, she loved and had a wonderful control over them. She was one of the most humane of women, and to the utmost extent of her ability she succored the needy and distressed. In the bequest of her piano to the 'Commons' her wishes will be gratified, for she dearly loved little children and they loved her in return."



## Side Light Sketches.

A LITTLE story that came to us in a roundabout way illustrates a number of things in which the settlements believe; not least the influence of the good music which it is a part of the work of the settlements to extend. During the morning exercises in one of the schools in a ward in which a settlement has influence, the children began to call for the song "Holy Night," and "The First Christmas." The teacher did not know the songs and asked where they had learned them.

"Oh, at the singing class at the "Kindergarten." (So the settlements are generally known in their neighborhoods).

The result was that the children at the request of the teacher and pupils alike, stood up and sang the songs and since then have been teaching them to the school, to the great delight of all concerned.

No MORE impressive sight falls under the eye in the industrial districts of a great city than the mighty tide of human life that surges back and forth along some great thoroughfare on the way to and from the factories and shops. Such a sight may be seen twice a day by the residents of the Commons as the procession of the workers marches up and down Milwaukee avenue past the door. Five hundred men and women have been counted within three minutes passing the front windows of the Commons. Often has it brought to mind those stirring verses of Thomas Wentworth Higginson:

From street and square, from hill and glen  
Of this vast world beyond my door,  
I hear the tramp of marching men,  
The patient armies of the poor.

The halo of the city's lamps  
Hangs, a vast torchlight, in the air;  
I watch it, through the evening damps,—  
The masters of the world are there.

Not ermine clad, nor throned in state,  
Their title deeds not yet made plain;  
But waking early, toiling late,  
The heirs of all the earth remain.

Some day, by laws as fixed and fair  
As guide the planets in their sweep,  
The children of each outcast heir  
The harvest fruit of Time shall reap.

The peasant's brain shall yet be wise,  
The untamed pulse grow calm and still,  
The blind shall see, the lowly rise,  
And work in peace God's wondrous will.

Some day, without a trumpet's call,  
This news shall o'er the world be blown;—  
The heritage comes back to all,  
The myriad monarchs take their own!

## THE FACTORY SYSTEM

Fourth Study of the Movement and Social Condition of Labor.

FIRST GROWTHS OF MACHINE PRODUCTION.

Epoch-Making Inventions which Revolutionized the Industrial World.—Stealing a Silk Process from Italy.—First American Machinery.

[BY PROFESSOR GRAHAM TAYLOR.]

The evolutionary character of the "Industrial Revolution," which in the middle of the eighteenth century overthrew the domestic system of manufacture and introduced the factory, is discoverable even where least observed. For even the startling inventions which about this time seemed to burst all at once upon the industrial horizon, and actually produced such a sudden overthrow of time-honored crafts and conditions in the working world, are upon closer view seen to be not without antecedent causes and genealogical descent.

INVENTIONS ARE GROWTHS, NOT FLASHES.

The four great inventions which revolutionized the textile art, the spinning-jenny, the water-frame, the mule, and the power-loom, were not, as is popularly supposed, the sudden effects of a single idea flashing instantly upon a single brain. They grew. Their growth was due to necessity of overcoming practical difficulties in the way of supplying one of the greatest wants of life. The weaver had woven far faster than the spinster could spin. John Kay's fly-shuttle invented in 1738, accelerated the weaver's natural pace by enabling one man to weave as fast and as much as two shuttle-throwers. But with John Wyatt's spinning contrivance which appeared the same year, the spinster started upon the brilliant spurt in the race, by which she distanced the weaver. For by his more promissory than effective invention it was shown that the single pair of hands which had been spinning a single thread could multiply the product twenty, a hundred or a thousand fold. The failure of Wyatt's appliance only stimulated others to overcome the difficulties which he had failed to solve. Hargreaves, a poor handweaver finding the spinning-wheel of his wife Jenny overturned upon his cottage floor, caught from the continued revolution of the wheel the suggestion of the horizontal wheel and perpendicular spindles. And the spinning-jenny began to whirl in 1764. But his neighboring spinsters, not willing that one should do the work of eight, broke into his cottage and destroyed his machine, driving the inventor to Nottingham, there

to found its world-famous industry. His success in spinning the wool prompted Richard Arkwright, a barber's assistant, to produce the warp. Notwithstanding the destruction of his models by his wife, and the deferring of his hopes by poverty, his water-frame completed the foundation of the new cotton industry in 1770. Six years later Samuel Crompton, another young weaver combined the jenny and the water-frame in his "mule," which increased the fineness of the fibre from 80 to 350 hanks of yarn to the pound, so that from one pound of cotton a thread 160 miles long could be spun. Thus the spinster had distanced the weaver, when Edmund Cartwright, a clergyman, hearing that "so much cotton would be spun that hands would never be found to weave," replied, "that Arkwright must then set his wits to work to invent a weaving mill." Within three years, 1784, he had himself invented the powerloom. "The present spinning machinery, which we now use, is supposed to be a compound of about 800 inventions. The present carding machinery, is a compound of about sixty patents." The steam engine through Watt's inventiveness in 1769 began to supply power to move the myriad looms which soon brought the weaver abreast of the spinster. Transportation and means of communication soon followed in the development of the canal system from 1777, in the improvement of the roads from 1818, and in the construction of the first railway in 1830. Mr. Greele in his history of the English people, thus links this chain of progress together: "At the time when Hargreaves and Arkwright were struggling to make their inventions available, the enterprise of a duke and the ingenuity of a millwright, not only solved the problem of distribution, which the trade of the country was forcing upon England, and which improved cotton machinery was sure to complicate, but they paved the way by constructing canals for the greatest application of the steam engine, which could not have played its part in establishing the factory system without means of distributing coal, and the system itself, without the steam engine, would have been a feeble institution."

#### A CLOSE SECRET AND THE OPENING WORLD.

The movement of life to open the world to everyone proved too strong for the effort of trade and national selfishness to keep inventive secrets close. But the way in which they were wrested and yielded, is a sorry comment on the ethics of commerce. Two illustrations are characteristic of the process. Long after the silk industry had found lodgment in England, rumors of an unknown and greatly improved method of manufacture in Italy began to be whispered, to account for the smuggling of foreign goods in large quantities into the country. The cocoons were said to be unwound by machinery resembling a great water-driven corn-mill, capable of producing an unlimited quantity of the delicate fibre, so difficult to unwind by hand. Three brothers named Lombe who were conducting the business of silk-throwers in London determined to discover, and if possible appropriate the process. The youngest of them, John, was sent to Leghorn for the purpose in 1715. In various disguises, and under different pretenses, and by generous use of his money he gained access to the factory, but failed to see the machinery.

Ingratiating himself to the confidence of the priest who was the father confessor of the proprietor, he secured through him, for charity's sake a boy's place in attendance upon a spinning-engine, and was allowed to sleep in the mill. The secret was his. Piece by piece drawings of the machinery passed from him through the hands of the priest to the agents of the Lombe brother, hidden in bales of silk consigned to London. Great was the risk thus hazarded. The penalty prescribed for even attempting to discover this art was death, and the forfeiture of all goods, and the infamy of being painted in effigy on the outside of the prison walls hanging from the gallows by one foot. To escape with his life from the suspicions sure to be aroused by withdrawal from the mill, was the last act in this tragedy. No sooner was he missed than an Italian war vessel was dispatched in pursuit of the English merchantman, which however, outsailed its pursuer and safely landed the bold "captain of industry." The story runs that, "After Mr. Lombe's return to England, an Italian priest was much in his company, that the young man died at 29 years of age, and that an Italian female sent to England with a commission to poison him, succeeded in so doing." The success of the experiment is said however, to have been satisfactory as "the modest little sum 120,000 pounds was made out of the undertaking." If this story from Knight's "Old England," Book 7, Chap. 2, is credible, Italy and not England, was the birthplace of the first factory, in the modern sense of the term.

#### FIRST AMERICAN MACHINERY.

The transference of machine production from England to America is well-nigh as striking. The English Parliament, between 1774 and 1781, had enacted the severest penalties against exporting to America textile machinery. The packing or shipping of any such implement, model or plan was outlawed and punished by forfeiture, fine and imprisonment. The emigration of artisans was also interdicted. Smuggling or invention was the only recourse of the colonists, both being aided by an American boycott on English manufactured goods, and by heavy duties laid upon importation. Samuel Slater won President Jackson's designation as "The Father of American Manufacturers," after this fashion. At fourteen years of age he had been apprenticed to Arkwright's money partner, Mr. Strutt, at Milford, England. Accidentally noticing in an American paper the offer of bounties for the production of cotton-machinery, he memorized the construction of the machinery then being set up under his supervision in a new mill in course of erection. Partly evading the law by carrying the plans, models and specifications in his head, instead of his hands, he nevertheless, out of his own head, and chiefly with his own hands reproduced the machinery and set it in operation for the first time in America in Pawtucket, R. I., December 20, 1790. In 1814 the first factory in the world "in which all the processes involved in the manufacture of goods from the raw material to the finished product, were carried on in one establishment by successive steps mathematically considered under one harmonious system," was organized and operated by Francis C. Lowell of Boston in Waltham, Mass. "So," adds Mr. Carroll D. Wright, "America furnished the stone which completed the



industrial arch of the factory system of manufacture."

#### FACTORY SYSTEM DEFINED.

No better descriptive definition of the factory system is known to us than that given by Commissioner Wright in the Tenth United States Census. "A factory is an establishment where several workmen are collected for the purpose of obtaining greater and cheaper conveniences for labor than they could procure individually at their homes; for producing results by their combined efforts which they could not accomplish separately; and for preventing the loss occasioned by carrying articles from place to place during the several processes necessary to complete their manufacture. The principle of a factory is, that each laborer, working separately, is controlled by some associating principle, which directs his producing powers to effect a common result, which it is the object collectively to attain. Factories are therefore the legitimate outgrowth of the universal tendency to association, which is inherent in our nature, and by the development of which all industrial successes have been gained; and from this principle springs the necessity for sub-division of labor without which the factory system would have met with but feeble growth. The minute sub-division of labor required an equally extensive power of combination, to unite the several parts so that their aggregate shall produce one harmonious result. The type-founder is never allowed to forget that he is working for the compositor; the compositor has constant reference to the pressman; the pressman to the folder, and the folder to the binder. The factory is therefore, in broad terms, an association of separate occupations conducted in one establishment in order to facilitate the combination of the processes into which most branches of manufacturers are divided."

It will thus be seen how naturally and necessarily the farmhouse workroom under the domestic system was supplanted by the mill and the factory town. The machinery simply required more space and strength of walls than the cottage could afford, and the country neighborhood could not supply the hands to run it, which nothing less than a large town or great city could gather and shelter.

The philosophy of this industrial history is by no one better thought out and set forth, than by Hobson in his "Evolution of Modern Capitalism." While stoutly maintaining the evolutionary origin of machine production as against "the heroic theory," he admits that early in the eighteenth century a "vast acceleration in the invention of complex machinery applied to almost all industrial arts dates from that period, and the application upon an extensive scale of non-human motor powers, manifested itself then for the first time." Not more than three inventions during the three preceding centuries are to be compared with this group which mark the latter half of the eighteenth century. Nevertheless, as this authority shows, it does not make against the gradual growth of machinery, for as he graphically explains, "the pressure of industrial circumstances direct the intelligence of many minds towards the comprehension of some single central point of difficulty, the common knowledge of the age induces many to reach similar conclusions: that solution which is slightly better adapted to the facts, or 'grasps the skirts of happy chance,' comes out victorious, and the inventor, purveyor, or, in some cases, the rob-

ber, is crowned as a great inventive genius." Thus, "an irregular and catastrophic appearance to the working of a force is given, which is in its inner pressure much more regular than in its outward expression. The earlier increments of a great industrial invention make no figure in the annals of history because they do not pay, and the final increment which reaches the paying point gets all the credit, though the inherent importance and the inventive genius of the earlier attempts may have been as great or greater." This author marks out three periods of abnormal activity in the evolution of modern industry. First, 1780-1795, when the application of steam to machine industries ripened the fruits of early inventions. Second, 1830-1845, when stimulated by the cessation of war, and by steam locomotion, the new inventions were more widely utilized. Third, 1856-1866, when the construction of machinery by machinery became the settled rule of industry.

The story thus told in barest outline to suggest more than it attempts to tell, leads up to our next study of the present effects of machine production upon labor, and of the imperative necessity laid upon ethics and economics to effect the better adjustment of these mightiest forces of modern civilization. This problem is the most portentous legacy which the twentieth century will inherit from the nineteenth.

REFERENCES: Hobson—"The Evolution of Modern Capitalism" (Scribner's) Chap. 3. Wright—"Report on the Factory System of the United States in U. S. Tenth Census, Vol. on Statistics of Manufacturers, (Washington, 1883). Also the same authors, "Industrial Evolution of the United States," Chapters 10 to 14 (Chatanqua Press). Gibbins' "Industrial History of England," (Mathuen) pages 156 to 166. "Factories and the Factory System," W. Cooke Taylor, LL.D. Walpole's "History of England," Vol. I, pp 50-76. "Artisans and Machinery," P. Gaskell, Esq., 1836, Chapter 2.—Knights of Old England, Book VII, Chap. 2.

#### NEW ZEALAND LABOR BULLETIN.

Valuable Publication Which is a Current Compendium of the Labor Interests of the World.

One of the most interesting and valuable of the periodical publications that come to our hand is the *Journal of the Department of Labour*, issued under the direction of the Hon. the Minister of Labour, at Wellington, New Zealand. It is really a monthly compendium on the subject of labor in all countries. For instance, the issue for November, just at hand, reports current local conditions, legal decisions during the previous month, the skilled labor markets of Europe and the United States, etc., and also has several very valuable articles of a general character, such as "Factory Labor in India," "Sweating in Melbourne," "The Telephone—A Comparison of Public and Private Subscription Rates in Many Countries," "The German Industrial Census," "Some Greek Paybills," etc.

"Dreamer of dreams, born out of my due time,  
Why should I strive to set the crooked straight?  
Let it suffice me that my murmuring rhyme,  
Beats with light wing against the ivory gate,  
Telling a tale not too importunate  
To those who in the sleepy regions stay,  
Lulled by the singer of an empty day.

"Folks say, a wizard to a northern king  
At Christmas-tide such wondrous things did show;  
That through one window men beheld the spring,  
And through another saw the summer glow,  
And through a third the fruited vines arow,  
While still, unheard, but in its wonted way,  
Piped the drear wind of that December day.  
—William Morris.

## INFLUENCE.

No stream from its source  
Flows seaward, how lonely soever its course,  
But some land is gladdened! No star ever rose  
And set, without influence somewhere! Who knows  
What earth needs from earth's lowest creature?

<sup>No life</sup>  
Can be pure in its purpose and strong in its strife,  
And all life not be purer and stronger thereby.  
—Owen Meredith.

## NEW CHARITY DISTRICT.

West Side River Wards Organized for More Effective  
Neighborly Visitation.

The most important achievement of the month in the work for the west-side river wards has been the initial movement toward the establishment of a district of the Bureau of Charities, for the Seventeenth, Eighteenth and Nineteenth wards, bordering upon the river, and the Eleventh ward, which forms their western boundary. The three wards first named contain the densest and most heterogeneous population in the city, aggregating upward of 120,000 souls, and the congestion of poverty so centers in this district that the county agent's office has long been located in it. The present movement was initiated by the Central Bureau of Charities, in pursuance of its thus far successful effort to district the city for the more effective neighborly administration of charity, and the promotion of friendly relationships among the people of the respective communities. The settlements, of which there are three in the district—Hull House, Epworth House and the Commons—co-operate very heartily with the new office and its agent, Mr. Walter Vose Gulick, a resident of the Commons, anticipating not only great relief from the overwhelming burden of dealing individually with the vast mass of destitute people surrounding them, but also increased efficiency in their relief work through the removal of its administration to a central office which will enable them to combine in large part their own investigation, friendly visiting and disbursements, and to join forces with the more resourceful constituency on the westward side of the territory and the outlying suburbs.

The need of immediate and generous assistance in this work is imminent. The unusually severe destitution calls no less for the contribution of sustenance for the unemployed both earlier and in larger measure than usual, but also for the bare expense of effective administration, which will insure economical disbursement, increased donations and those friendly relationships between the classes which constitute the most valuable and permanent residuum of such emergencies.

Aid in this work will be gratefully received by the Central Bureau, at Room 214, First National Bank Building, by either of the settlements in the district, or by Mr. Gulick, who may be addressed for the present at Chicago Commons.

## Social and Labor Hymns and Songs.

A NOTE from Dr. Jane E. Robbins, of the New York College Settlement, encloses the following social hymn, with the remark that it was written for one of their clubs:

(Tune, "Militant.")

As brothers now we gather in our might,  
With all who stand for Justice, Truth and Right,  
And bravely struggle forward toward the light,  
Courage brother, forward bravely.

Lo, now a morn is breaking o'er our land,  
When Justice, crowned by all shall glorious stand;  
Truth, Honor, Justice seek we hand-in-hand,  
Courage, brother, forward bravely.

## THE DAY OF THE LORD.

The day of the Lord is at hand!  
Its storms roll up the sky;  
The nations sleep starving on heaps of gold;  
All dreamers toss and sigh;  
The night is darkest before the morn;  
When the pain is sorest the child is born,  
And the Day of the Lord at hand—  
The Day of the Lord at hand.

Gather you, gather you, angels of God—  
Freedom and mercy and truth;  
O come! for the earth is grown coward and old;  
Come down, and renew us her youth.  
Wisdom, self-sacrifice, daring and love,  
Haste to the battle-field, stoop from above,  
To the Day of the Lord at hand—  
To the Day of the Lord at hand.

Gather you, gather you, hounds of hell—  
Famine and plague and war;  
Idleness, bigotry, cant and snarl,  
Gather, and fall in the snare!  
Hireling and Mammonite, bigot and knave,  
Crawl to the battle-field, sneak to your grave,  
In the Day of the Lord at hand—  
In the Day of the Lord at hand.

Who'd sit down and sigh for a lost age of gold,  
While the Lord of all ages is here?  
True hearts will leap up at the trumpet of God,  
And those who can suffer can dare.  
Each old age of gold was an iron age, too,  
And the meekest of saints may find stern work to do,  
In the Day of the Lord at hand—  
In the Day of the Lord at hand.

—Charles Kingsley.

## WHILE THE DAYS ARE GOING BY.

There are lonely hearts to cherish  
While the days are going by;  
There are weary souls who perish  
While the days are going by.  
If a smile we can renew  
As our journey we pursue,  
O, the good we all may do  
While the days are going by.

There's no time for idle scorning  
While the days are going by;  
Be our faces like the morning  
While the days are going by.  
O, the world is full of sighs,  
Full of sad and weeping eyes;  
Help your fallen brother rise  
While the days are going by.

All the loving links that bind us  
While the days are going by,  
One by one we leave behind us,  
While the days are going by.  
But the seeds of good we sow  
Both in sun and shade will grow,  
And will keep our hearts aglow  
While the days are going by.

—G. Cooper.



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SOCIAL SETTLEMENT  
LIFE AND WORK

VOL. 1 No. 10

CHICAGO

JANUARY, 1897

DINNER  
CHICAGO

50  
Cents  
a  
Year

WHEN the ear heard me, then it  
blessed me;  
And when the eye saw me, it gave witness  
unto me;  
Because I delivered the poor that cried,  
The fatherless also, and him that had none  
to help him.  
The blessing of him that was ready to  
perish came upon me  
And I caused the heart of the widow to  
sing for joy.  
I was eyes to the blind  
And feet was I to the lame.  
I was a father to the poor  
And the cause of him I knew not I searched  
out.  
I put on righteousness and it clothed itself  
with me,  
And justice was my robe and diadem.

—Job.

WE DESIRE TO TREBLE  
OUR CIRCULATION



AND  
WITHIN  
TWELVE  
MONTHS  
TO  
SECURE

TEN THOUSAND

READERS

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IF EVERYBODY HELPS

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**4. IN GENERAL,**

By interesting yourself and friends in **Chicago Commons**, and the cause of social brotherhood for which it stands and which it tries to aid. For instance, why not write a couple of letters **to-day** to some good friends, telling them about it, and sending them your copy of the paper? We will send you another copy for every one you distribute in this way.

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# CHICAGO COMMONS

*A Monthly Record of Social Settlement Life and Work.*

Vol. I.

JANUARY, 1897.

No. 10.

[FOR CHICAGO COMMONS.]

## TWO MEN.

[BY ELISABETH PORTER.]

A hero died, and deeds of dauntless glory,  
The record of a life's eventful story,  
Were carved upon a tomb of gleaming marble white.  
But strange, sad fate!  
Few lingered by his splendid resting place,  
*He was so great!*

Another died. No deeds of proud renown,  
As jewels in a life's resplendent crown,  
Shone on a shaft of gleaming marble rare.  
Only a simple stone,  
Told to the passer-by his name alone,  
But you will find  
Men linger by his quiet resting place,  
*He was so kind!*

## TENEMENT HOUSE CONFERENCE.

To be Held Under Settlement Auspices, in Chicago,  
February 1 and 2.

To the few people who are familiar with the river wards of Chicago, and the homes of the working people and the very poor, the need of some radical changes and reforms in the tenement housing system here has long been apparent. The Improved Housing Conference set for February 1st and 2d will attempt to show the insanitary and demoralizing condition of many Chicago tenements, the growth of the rear tenement system and its monstrous evils, and will seek to suggest plans for reforms in the housing and immediate environment of the poorer citizens of Chicago.

An investigation of conditions in the tenement districts reveals wretched overcrowding of people in the tenements, and of dwellings on the lots; the absence of sufficient light and air, and of adequate water and sewer connections. The streets and alleys are badly paved and unspeakably dirty, and there are no parks, playgrounds, or dooryards in these districts. Rear tenements are almost universal, and border on alleys reeking with mud and filth, and are shut in by adjoining houses and stables. Chicago has given little heed to the housing of her poorer citizens, and there have grown

up, consequently, in this city of magnificent distances, large districts where the worst evils of overcrowding abound. The Improved Housing Conference earnestly desires the co-operation of citizens interested in this question, and their aid in plans and work that may be proposed for better homes for the people.

### DATES AND HOURS OF THE CONFERENCE.

The Conference will be held under the auspices of Northwestern University Settlement, and with the co-operation of the Bureau of Associated Charities, Hull House and Chicago Commons. Its sessions will be on Monday evening, February 1st, at 7:30, and Tuesday afternoon and evening, February 2d, at 2:30 and 7:30, at Northwestern University Settlement, 252 West Chicago avenue, near Milwaukee avenue. The Executive Committee for the Conference includes:

Mrs. Henry Wade Rogers, Miss Jane Addams, Dr. F. W. Reilly, Assistant Commissioner of Health; Prof. William Caldwell, Prof. Graham Taylor, Mrs. Charles Henrotin, Dr. Sarah Hackett Stevenson, Dr. Philip W. Ayres, Secretary of the Bureau of Charities; Prof. C. F. Bradley.

### THE PROGRAMME.

So far as the programme is arranged, the following subjects will be discussed by the speakers named, and a brief conference or discussion will follow each address:

The Housing Question and Scientific Reform,  
PROF. WM. CALDWELL, Northwestern University.  
Baths in Tenement Houses and Public Baths,  
DR. SARAH HACKETT STEVENSON.  
The Insanitary Condition of Some of Our Tenement Houses,  
DR. PHILIP W. AYRES, Supt. Bur. of Ass. Charities.  
The Relation of the House to Family Life,  
PROF. GRAHAM TAYLOR, Chicago Commons.  
A German Experiment in Home Making,  
DR. S. G. SMITH, St. Paul, Minn.  
The Attempt to Regulate Tenement Manufacture,  
MRS. FLORENCE KELLY, State Factory and Ten. Insp.  
The Present Condition of Sanitary and Housing Statutes in Chicago,  
DR. F. W. REILLY, Ass't. Com. of Health.  
Recent English Progress in Housing the Poor,  
DR. S. G. SMITH.

Miss Addams, Mrs. Rogers, Miss Ada Sweet and others will speak at the Conference on Parks and Playgrounds for the People, Rear Tenements in Chicago, Tenement Reform in New York, and What can Chicago do to Better the Homes of the Working People?

### THE LIFE I SEEK.

Not in some cloistered cell  
Dost Thou, Lord, bid me dwell,  
My love to show;  
But 'mid the busy marts  
Where men with burdened hearts  
Do come and go.

Some tempted soul to cheer,  
When breath of ill is near  
And foes annoy;  
The sinning to restrain,  
To ease the throb of pain,  
Be such my joy.

Lord make me quick to see  
Each task awaiting me,  
And quick to do;  
Oh grant me strength, I pray,  
With lowly love each day,  
And purpose true,

To go as Jesus went,  
Spending and being spent,  
Myself forgot;  
Supplying human needs  
By loving words and deeds,  
Oh, happy lot!

—R. M. Offord, in *New York Observer*.

### SETTLEMENTS IN FOREIGN LANDS.

#### "Social Centers" in China and Turkey—Industrial Training in Constantinople Antedating the People's Palace.

Under the title, "The Social Settlement in Foreign Missions," Professor Robert C. Chapin, of Beloit College, has in a recent issue of *Our Church Life*, the organ of Wisconsin Congregationalism, an article pointing out afresh the essential similarity of the settlements and their methods to the homes and home-outreaching of the missionaries in the foreign fields. Says Prof. Chapin:

"The social settlement, perhaps better than anything else, represents the zeal of our day for social amelioration, and it is interesting to notice in how many ways the work of our foreign missionaries is an anticipation and application of the same idea.

"The missionary goes to reside in a heathen land, as Toynbee's friends went to live in East London in 1884, and with the same purpose. He wants to know the people and to have them know him. He must come in contact with them, must share their sympathy, and so, through the binding of personal ties give them an impulse to better things. The missionary begins sometimes with the idea that the chief impulse is to be given to individual lives by the preaching of personal salvation, while the university student may think that if only the environment of the tenement dwellers can be improved, if drainage and light, soap and sociability can have their way, the individual character cannot fail to grow in the right direction.

#### CHARACTER AND ENVIRONMENT.

"But just as the resident of the college settlement gradually realizes that mere plumbers and decorators cannot eradicate selfishness, so the foreign

worker soon finds that he, too, must concern himself with social environment no less than with personal character. By the time he has baptized his first convert, the contradiction between the social body in which that convert is still incorporated and the new spirit of the man's life is forced upon his attention. How can a Christian draw the caste lines of India? How can he live in polygamy in Africa?

"The way in which the Roman church sometimes dealt with the incompatibility of new wine and old bottles was by diluting the strength of the wine, and adapting Christian teaching to the existing environment. The mission stations of the nineteenth century have reversed the process and sought to bring the environment into accord with the demands of the Christian life, thus striking out along the path which the residents of Halls and Houses in later years are following.

#### HOMES AS SOCIAL CENTERS.

"Accordingly, every missionary's home is a "social center." It is the point from which the rays of light are sent into darkened homes about. It was a revelation to the Chinese peasantry to know of a family where the husband never beat his wife. The villagers of the Turkish Empire had a new view of the family relation when they saw the American women sit down to eat at the same table with the men, instead of serving their fathers and brothers and then making a meal off what was left.

"The educational branch of settlement work came into prominence early in the history of the American Board, and not only the study of books but also the training of the hand has found a place in its missions. At the People's Palace in London are great shops where the boys from the slums are taught engineering, draughting and the trades in order that they may win a competence and maintain themselves on a higher level than their parents.

#### INDUSTRIAL TRAINING IN CONSTANTINOPLE.

"But before the People's Palace was built, or Besant's book had suggested it, Dr. Cyrus Hamlin had established a bakery at Constantinople to give an economic uplift to the persecuted Christians, and Dr. Nevius was teaching the farmers' boys of China to cultivate the small fruits. In India today Mr. James Smith has in operation at Amednuggar an industrial school modeled after the Chicago Manual Training School, that has set the example for the British government, and compelled it to provide similar instruction throughout the Indian Empire.

"In like manner have hospitals and dispensaries, colleges and kindergartens clustered about the homes of the missionaries, about those centers where the people had learned to go with their wants, where in persecution they had found protection, in



famine food—always the helping hand of those who lived among them as neighbors in Christ's sense of the word. All these things are but the manifestation, on the foreign field, of that "law of social service" which a real Christianity everywhere enjoins, and they show us that no body of Christian workers has been more successful in using the social settlement as a fulcrum for the uplifting of personal character and communal life."

### PARKS SUPPLANTING SLUMS.

Good News from Jacob Riis About the Passing of Old "Mulberry Bend."

Space was wanting in the last issue of CHICAGO COMMONS for this stirring news, from the article in the *Christmas Century* by Jacob A. Riis, on the subject of the redemption of the once distressing and world-famous slum in New York known as "Mulberry Bend." It contains cheering news for all settlement workers, with its message of hope for those who work alone as it seems and face to face with almost overwhelming odds.

"Mulberry-bend has gone, and in its place have come grass and flowers and sunshine. Across the Bowery, where 324,000 human beings were known to live out of sight and reach of a green spot, four of the most crowded blocks have been seized for demolition, to make room for the two small parks demanded by the Tenement House Commission. Bone-alley, redolent of filth and squalor and wretchedness, is to go, and the children of that teeming neighborhood are to have a veritable little Coney Island, with sand-hills and shells, established at their very doors. Who can doubt the influence it will have upon young lives heretofore framed in gutters? I question whether the greatest wrong done the children of the poor in the past has not been the æsthetic starvation of their lives rather than the physical injury. In the park to be laid out by the Schiff Fountain, in the shadow of the Hebrew Institute—one of the noblest of charities—a great public bath is to rise upon the site of the present rookeries, harbinger of others to come. All about new schoolhouses are going up on a plan of structural perfection and architectural excellence at which earlier school boards would have stood aghast.

"The Mott-street barracks are on their last legs. The rear houses were cleared by order of the Board of Health last June, and even the saloon-keeper who collected the rents admitted to me, when it was well over, that it was a good thing. These tenements were among the first to be seized under the sanitary expropriation law. They were nearly the worst in the city, and hopeless from structural defects. The rift between the front and rear buildings—it hardly deserves the name of gap—is just six feet ten inches wide. Through it came whatever of sunlight and air reached the rear houses, for they backed up against the rear tenements on Elizabeth-street, so that one could put his hand through the dark little windows on the stairs, and touch the wall of the neighbor's house hardly a foot away."

### HIGH SCHOOL SOCIOLOGICAL CLUB.

Good Work of Students in the Hyde Park District—Study and Service.

An example of what may be done in the way of social service by a group of young people engaged in study at school, is the "Sociological Club" of the Hyde Park School. This club is the outgrowth and successor of two of the old-time school societies which had devoted themselves to the more purely literary kinds of activity, debate, etc. Now they are engaged in the study of their fellow-men. And they are not only studying them, they are helping them in many practical ways. They are assisting in the making of a sociological map of the district in which the school is located, they have taken families in need under their care, and they are greatly interested in the work of the University of Chicago settlement. At a recent meeting, the motive and method of the work at Chicago Commons was explained by one of the residents. And it ought to be added that this work, far from detracting from the quality of their scholarship, has, according to the testimony of all concerned, made for a greater interest in the branches of study, since it has given to it all a social significance of usefulness fairly transforming both motive and method. Such a club might well be organized in every high school in the country.

### TELL ME THE GOOD OF MY NEIGHBOR.

Tell me the good of my neighbor,  
Make me his lover;  
What there is evil, unaided  
I shall discover.

Better might I to his failings  
Know only blindness,  
For they may surely be hidden  
Under his kindness.

Then over error and weakness,  
Draw me a cover;  
Tell me the good of my neighbor,  
Make me his lover.

—L. A. Coonley.

Mrs. Humphrey Ward has just raised the funds for a Passmore Edwards House, similar to Toynbee Hall, which is to be erected in the Bloomsbury region of London.

Rose Hawthorne Lathrop, wife of George Parsons Lathrop, after taking a course of training in the New York Cancer Hospital, is using her skill for the benefit of the victims of this terrible scourge in the tenement district of the East Side, New York. She has recently become ill from pneumonia contracted in the discharge of her self-imposed duties.

When will truth be the standard of value?—Horace Mann.

[FOR CHICAGO COMMONS.]  
TEACH US, TODAY.\*

[BY KATHARINE LENTE STEVENSON.]

Oh Thou, who with toil-hardened hands,  
Taught men, who tolled, the worth of life,  
Teach us, to-day; let our souls hear  
Thy words ring clearly o'er our strife.

Speak once again:—"Life's more than meat,  
The body more than raiment fair;  
The soul of service unto man  
Is more than creed, or psalm, or prayer."

So much we have forgotten, Lord,  
We rear vast domes unto Thy name;  
We build our church-walls broad and high,  
They hide, from us, our deepest shame.

Outside, the cowering people crowd;  
Outside, the wild tides ebb and flow;  
Outside, Thy manhood is debased  
By all that means Thy brother's woe.

Daily, O Christ, Thou'rt crucified—  
We fix the nails and point the spear;  
Wherever wrongs done to man,  
Oh man's own Man, Thou'rt wounded there.

And yet, again, we hear thee say:  
"Father, they know not what they do."  
Oh, heart of pity, infinite,  
Forgive us that these words are true.

Open our eyes, that we may see;  
Un-stop our ears, that we may hear;  
Quicken our soul's sense, till it grasps  
The scope of Thy life's purpose here!

Then fill us with Thy love's own might,  
"Peace and good will," help us to bring;  
Anew incarnated, O Christ,  
Thy Christmas song may all earth sing.

\*A particularly exasperating typographical error in Mrs. Katherine Lente Stevenson's beautiful poem, written for the December issue of CHICAGO COMMONS, leads us to repeat the poem, this time as she wrote it. It is well worthy of repetition, for its own sake.

## WANTED PROMPT, GENEROUS HELP.

Need of Aid for the Cold and Hungry Poor in  
Chicago River Wards.

The bitterly cold weather with which January draws towards its close, adds emphasis to our appeal for support for the West Side charity work, in which we of the Commons feel the keenest interest. In connection with our own local effort we have frequent need of aid to meet urgent emergencies, and the gifts by our friends of money, clothing and food have been thoroughly appreciated and administered with the best wisdom in our power. There is still much dire need, and we bespeak generous assistance. Cash can be used to the best advantage. Send to Chicago Commons, or to Walter Vose Gulick, 55 South Morgan street, or to Bureau of Charities, Room 214, First National Bank Building.

## Settlement and Neighborhood.



CHICAGO COMMONS.

140 North Union Street, at Milwaukee Avenue.

(Reached by all Milwaukee avenue cable and electric cars, or by Grand avenue or Halsted street electric cars, stopping at corner of Austin avenue and Halsted street, one block west of Union street.)

CHICAGO COMMONS is a Social Settlement located on North Union street, two doors from the southwest corner of Milwaukee avenue and the crossing of Union street upon Milwaukee and Austin avenues.

**Object.**—As explained in the second clause of the Articles of Incorporation of the Chicago Commons Association, filed with the Secretary of the State of Illinois:

"2. The object for which it is formed is to provide a center for a higher civic and social life to initiate and maintain religious, educational and philanthropic enterprises and to investigate and improve conditions in the industrial districts of Chicago."

Or, as the explanatory circular of the settlement has explained it:

"As exemplified at Chicago Commons, the Social Settlement consists primarily of a group of people who choose to make their home in that part of the great city where they seem to be most needed, rather than where the neighborhood offers the most of privilege or social prestige."

**Support.**—The work is supported in addition to what the residents are able to pay for rent of rooms, by the free-will gifts of those who believe in what the work stands for. The gift of any person is welcomed, and the contributions are both occasional and regular, the latter being paid in instalments, monthly, quarterly and annually, at the convenience of the giver.

**Visitors,** singly or in groups, are welcome at any time, but the residents make especial effort to be at home on *Tuesday* afternoon and evening.

**Information** concerning the work of Chicago Commons is gladly furnished to all who inquire. A four-page leaflet, bearing a picture of our residence, and other literature describing the work will be mailed to any one upon application. *Please enclose postage.*

**Residence.**—All inquiries with reference to terms and conditions of residence, permanent or temporary, should be addressed to GRAHAM TAYLOR, Resident Warden.

## WOMANS' CLUB PROSPERS.

New Officers Elected.—Outings, Past and in Prospect.—Interesting Programmes.

No better work has been done under the auspices of the Commons this season, or indeed since its beginning, than that of the Woman's Club. We all view its progress with great pride. At a recent meeting, the entire roll of officers was changed. Miss M. E. Colman of the Commons became president, Mrs. Graham Taylor and Mrs. James Reoch, vice-presidents, Mrs. C. Pederson, secretary, and Mrs. Herman F. Hegner, treasurer. The social occasion of the past month, one of the pleasantest yet held



by the club, was enjoyed by invitation of Mrs. Luther Conant, at her home in Oak Park. The club was entertained by Mrs. Ball, who told of the history and plan of work of the Chicago Woman's Club, of which she is president, and Mrs. Butler, president of the XIXth Century Club, read several selections. Miss Taylor sang.

Later programmes have included or will include, an address on charity work by Mr. Walter Vose Gulick, superintendent of the West Side District of the Bureau of Charities, also by Miss Florence Haythorn, teacher at the County Jail. In February the club is to have another outing at Ravenswood.

#### COMMONS NOTES.

—We should be glad to receive a number of games of Jackstraws, for use with the boys.

—There are now upward of eighty girls in the seven clubs that meet in the settlement every Wednesday night. There is need of additional helpers.

—Recent topics discussed at the Tuesday evening economic meeting have been: "Machinery and Labor," "Mutual Exchange of Labor," "Immigration," "Growth of the Spirit of Tolerance," "The Social Results of the Civil War," etc.

—Only the absence of a sufficient number of jackknives prevents the immediate organization of a number of whittling clubs among the boys. This has proved a most valuable agency in other settlements. Who will come to the rescue with a lot of good knives?

—The Tabernacle Church Sunday School has great need of teachers. This is a Sunday afternoon opportunity for those who cannot get out for settlement work in the evening, and likewise for those who prefer to do the more purely spiritual forms of social service.

—We have great need of additional kindergarten chairs. Our kindergarten has outgrown its quarters, and now it is necessary to have two departments, one in the old kindergarten rooms in the front, the other in the large rear assembly hall. This requires additional furniture, and it is lacking.

—New Year's night was a jolly time in the settlement. After the boys had had their party, and the other neighbors who had been in the house had gone to their homes, the residents gathered in the kindergarten room and had their own Christmas tree, with much jollification and a general relaxation from the strain of the ordinary cares of settlement life.

—Through the co-operation of some resourceful friends, a large quantity of corn meal, molasses and bacon was delivered at a store-house near the settlement, and sold at cost to persons whose means were limited. By this means a number of families were enabled to keep from hunger whose cash resources would have been quickly exhausted had they been obliged to purchase in the ordinary way.

## Social-Labor Poems and Hymns

IN the "Penny Poets" booklet, "Hymns that Have Helped," referred to elsewhere, Mr. Stead gives these words of introductory explanation in regard to the hymn, "God Save the People," which we reprint, with the sincere desire that many may become familiar with its stirring lines. As Mr. Stead says, it is "the nearest approach to an English Marsellaise that a sense of social injustice has wrung from the heart of the oppressed." The tune given for it is "Commonwealth." Of the hymn itself, Mr. Stead says:

"This democratic anthem of the masses is much in vogue in Labor Churches Pleasant Sunday Afternoon Meetings and Congregational churches of the more advanced type. The tune to which it is set, aptly fitted to the words, has a great hold upon those who sing it. The hymn was the handiwork of Ebenezer Elliott, the Suffield Corn Law rhymer, a sturdy, uncompromising democrat, with a heart embittered against the landed classes, whose chief aim in making laws, in those days, seemed to him to be keeping up the price of bread, regardless of the needs of the hungry poor \* \* \* It is the nearest approach to an English Marsellaise that a sense of social injustice has wrung from the heart of the oppressed. Rev. Charles Garrett, of Liverpool, writes; 'This hymn rings in my mind like the cry of a nation on its knees.' A Scottish journalist, writing from South Wales, says: 'So far as my experience goes, this hymn can rouse great popular audiences as nothing else can. It seems to go right down to the hearts of the people, and it can be sung very effectively.'" Here is the hymn again:

#### GOD SAVE THE PEOPLE.

When wilt Thou save the people?  
O God of mercy, when?  
Not kings and lords, but nations,  
Not thrones and crowns, but men!  
Flowers of Thy heart, O God, are they;  
Let them not pass, like weeds, away—  
Their heritage a sunless day.  
God save the people!

Shall crime bring crime forever,  
Strength aiding still the strong?  
Is it Thy will, O Father,  
That men shall toil for wrong?  
"No," say Thy mountains; "No," Thy skies.  
Man's clouded sun shall brightly rise  
And songs ascend, instead of sighs.  
God save the people!

When wilt Thou save the people?  
O God of mercy, when?  
The people, Lord, the people,  
Not thrones and crowns, but men!  
God save the people; thine they are,  
Thy children, as thine angels fair;  
From vice, oppression and despair,  
God save the people!

—Ebenezer Elliott.

As fire cannot extinguish fire, so evil cannot suppress evil. Good alone, confronting evil and resisting its contagion, can overcome evil.—*Count Tolstoy.*



CHICAGO COMMONS is a Social Settlement monthly, published for the Settlement of the same name, and devoted to the record of the Settlement Movement in all countries and of the social progress of the ideal of Brotherhood among men. To this end its features include news of the settlements, sketches of life in the crowded city centers, outlines of social teachings in institutions of learning, progress and ethical import and aspects of the Labor Movement, the social work of the churches, notes on literature in the social field, comments on current life from the settlement point of view, etc.

#### SUBSCRIPTION PRICE

Fifty cents a year, (Two shillings, English; 2.50 francs, French—foreign stamps accepted.)

Postpaid to any State or Country.

Six copies to one address for \$2.50.

Send check, draft, P. O. money order, cash or stamps, AT OUR RISK.

**Changes of Address**—Please notify the publishers promptly of any change of address, or of failure to receive the paper within a reasonable interval after it is due.

**To Other Settlements**—We mean to regard as "preferred" names upon our mailing list, all settlements, and to send CHICAGO COMMONS as a matter of course to all such. In return, we ask for all reports, and, so far as possible, all printed or circular matter, however trivial, issued by settlements in the course of their regular work.

**Advertisements**—First-class advertisements desired at reasonable rates, which will be furnished upon application.

#### ALL COMMUNICATIONS

Relating to this publication should be addressed to the Managing Editor, JOHN P. GAVIT, Chicago Commons, 140 North Union Street, Chicago, Ill.

Entered as Second Class Matter May 18, 1896, at the Post-Office at Chicago, Ill.

JUST as this issue of CHICAGO COMMONS goes to press is held the quarterly meeting of the Federation of Chicago Settlements. The meeting will be reported in the succeeding issue.

\* \* \*

THE sudden and quite unexpected death, on January 9th, of Miss Mary E. Keyser, of Hull House, not only was an event of great sadness and bereavement to her family and to her devoted friends in the Hull House circle, but was keenly felt by those in the Chicago settlements who knew her as one of the most faithful and devoted of workers. What her death means to those who lived with her at Hull House may be imagined from the fact that Miss Keyser,

with Miss Addams and Miss Ellen Starr, made up the original three who moved into the Nineteenth Ward desert when Hull House was undreamed of, and when the quiet settlement there in that neglected neighborhood of the devoted trio partook of the nature of self-immolation. From that day to the day of her death, Miss Keyser made one of the brave Hull House party, to her faithfulness and good management was due in large measure the smooth running of the household *menage*, and in the general settlement work she was a power and a well-loved sister. On the day after her death, in the neighborhood church where she was a faithful attendant and worker, a simple and impressive service was held, and the Sunday evening meeting at Hull House was given the character of a memorial service, Rev. Mr. Baumgartner referring tenderly to the goodness and usefulness of the life that had been ended in human service.

#### OUR CHANGE OF PRICE.

With a good deal of regret and no little embarrassment, we face the necessity of announcing that with the beginning of the second volume of CHICAGO COMMONS, that is, with the issue of April, 1897, the subscription price will be increased to Fifty Cents per year. This has become necessary through several circumstances. When the publication began, it was supposed that the paper would be confined largely to the record of the settlement whose name it bore, and incidentally also, to the reporting of the progress of the more or less local works of one sort or another within the scope of the settlement world. It was thought, too, that eight pages, extending upon special occasions to twelve, would be sufficient for the purposes of the magazine. Most unexpectedly large and even eager has been the response from all directions, and from a monthly edition of 1,000, we have been obliged to increase steadily to 3,000 and more, with every indication of continuing growth. Moreover the natural outreaching of our scope in the reporting of the various manifestations of the great social movement toward brotherhood has required a larger space, and therefore a far greater expense for composition and press-work than was dreamed of as necessary at the outset. For these reasons, the income from all sources has been scarcely sufficient to meet current expenses, to say nothing of the normal growth and extension of the paper.

On the other hand, the response of our subscribers and friends has been so cordial, and the expressions of commendation from this country and abroad so unanimous and continuous, that we feel sure our friends will not think the new price excessive. Upon our part, and in return for the increased income, we may say that we expect to



maintain the size of at least twelve pages, to publish frequent illustrations, to extend our scope in many ways, as the opportunity occurs, and while not attempting to publish a general literary magazine, to popularize the observation of social manifestation in all ways, and through every opportunity to bring before an increasing constituency the record of the social progress of the ideal of brotherhood among men; that is, of the kingdom of God.

We have to ask the continued help and interest of our friends, and of the friends of the general movement for whose encouragement we stand. There are many ways in which all having the interests of the movement at heart can give it practical aid, so far as this phase of it is concerned. By subscribing personally, by securing subscribers among your friends, by advertising and securing advertisements, by sending your copy of the paper to some one who has not seen it, by sending us lists of persons to whom sample copies may be sent; in short, by taking a real personal interest in the work, it will be possible to do more of a really practical kind than would seem possible at a superficial glance.

#### VERSIONS OF SCRIPTURE.

Apropos of the original and somewhat unusual version of the words of Paul, quoted upon our cover in the December issue of CHICAGO COMMONS ("For our sakes He *begged* Himself"), not a few comments have been made; some approving, some otherwise. The translation, by the way, is that given by Dr. Van Dyke, in his "Gospel for an Age of Doubt" (see page 146\*), and was quoted because of its vivid freshness of idea. It is in this way that variant translations of Scripture, even when of differing degrees of correctness, are of great value, even to the casual reader. Certain words become polarized, as it were, and almost lose the freshness of their meaning, and in such a case, the introduction of a new version forces the thought, and often brings out shades and depths of meaning that the ordinary familiarity with a fixed phraseology fails to educe. Especially spirited and unconventional for this purpose are such translations as Tolstoy's, whose "Gospel in Brief," while no sufficient substitute for the "authorized" or revised versions of the gospels, is one of the most refreshing and inspiring translations available. There are many private translations of the New Testament, and in all of them are to be found gems of clear-cut expression that fairly jar the thought out of old ruts and conventional trains of thought.

\*The Gospel for an Age of Doubt. The Yale Lectures on Preaching, 1896, by Henry Van Dyke, D. D., Pastor of the Brick Church in New York. New York and London, The Macmillan Company, 1896.

THE impudence of the Chicago street railway companies in preventing the consummation of an ordinance providing for lower street-car fares, as referred to in our last issue, becomes the more glaring and intolerable in view of the showing made in their annual reports that while almost every other line of business has suffered great losses and shrinkages, the earnings of these corporations, even upon enormously watered stock, has approximated 15 to 18 per cent. Considering the fact that the most valuable part of the railways' equipment, i. e., their street right of way, is by all right the property of the people, the refusal of these companies to recompense the public in any degree whatever, by direct compensation, by lower fares, or by better service, exhibits a cool disregard of fundamental equity which is exasperating, to say the least.

\*\*

ONE of the most interesting, and indeed, most valuable of settlement documents, is the pamphlet issued by the Church Social Union, and reprinted by the College Settlements Association. It is a "Report on the questions drawn up by Present Residents in our College Settlements, and Submitted to Past Residents." Space is not available for an extended review of the ground covered, but in the February issue of the CHICAGO COMMONS we hope to treat it more fully. The questions relate to the experience of settlement life and its effect upon personal character and mental attitudes, and the pamphlet as a whole is probably one of the best commentaries in existence upon actual life with and work among the less fortunate.

\*\*

Many a so-called home in city slums is only a training school for a life of violence and crime. An East Side district in New York City recently gave convincing evidence that this statement is true. Among the children there was a daily average of eight fights to each block of dwellings. These encounters were not infrequently encouraged in a practical way by the parents. In one of the fights a boy struck by another boy did not return the blow. "Why didn't you hit him?" screamed the boy's mother, and the enraged woman followed up the question by fiercely striking the little fellow because his fists were too inactive to suit her ideas of their right use. Given a boy thus goaded to fighting, add a few years of belligerency, then let him be crazed by liquor, and you have a fully equipped recruit for the army of ruffians and murderers.—*Youth's Companion.*

How can this flood of pernicious reading be stayed? It must be done, if done at all—in the expressive language of Doctor Chalmers—"by the expulsive power of a new affection." A purer current of thought at the fountain can alone wash the channels clean. For this purpose, I know of no plan as yet conceived by philanthropy which promises to be so comprehensive and efficacious as the establishment of good libraries in all our school districts, open respectively to all the children in the state, and within half an hour's walk of any spot upon its surface.—*Horace Mann.*

"Every new mind is a new classification. If it prove a mind of uncommon activity and power, a Locke, a Lavoisier, a Hutton, a Bentham, a Fourier, it imposes its classification on other men, and lo! a new system."—*Emerson.*

Oh, do not pray for easy lives. Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks!—*Phillips Brooks.*

**PLYMOUTH WINTER NIGHT COLLEGE,**

**DEPARTMENTS OF STUDY.**

**SCHEDULE OF.....  
CLASSES, CLUBS  
...WINTER**

**ART...** Drawing from Casts and Still Life, Art Talks, Studies in Ruskin and Morris, Painting, Embroidery, Clay Modeling.

**MUSIC...** Choral Singing, Vocal Culture (Small Classes and Private Work) Piano, Mandolin, Violin, Guitar.

**ACADEMIC...** German, French, Advanced Arithmetic, Algebra, Geometry, Mechanical Drawing, Elocution, Literature.

**BUSINESS...** Bookkeeping, Stenography.

**DAILY.**

**KINDERGARTEN** (Except Saturday and Sunday) . Mrs. Bertha Hofer Hegner, Kindergartner, 9.00 till 12.00 a. m.  
**HOUSEHOLD VESPERS** (Neighbors Welcome) . . . . . 7.00 p. m.

**MONDAY.**

**MANDOLIN,** . . . . . Mrs. Cara Gregg (North Chicago School of Music) 3.00 p. m.  
**ELOCUTION** (Children) . . . . . Miss Julia Davls (Columbia School of Oratory) 4.00 p. m.  
**MANUAL TRAINING,** . . . . . Miss M. Emerett Colman, 4.00 p. m.  
**COOKING** (Girls) . . . . . Mrs. C. O. Richardson, 6.30 p. m.  
**GERMAN,** . . . . . Miss Clara Hausenstein, Carlsruhe Seminary, Germany, 7.15 p. m.  
**WOOD CARVING,** . . . . . Miss Jessie M. House, 7.30 p. m.  
**GIRLS' PROGRESSIVE CLUB,** . . . . . 8.00 p. m.  
**WOMEN'S CLUB,** . . . . . 8.00 p. m.  
**EMBROIDERY,** . . . . . Miss Hausenstein, 8.15 p. m.  
**GRAMMAR AND COMPOSITION,** . . . . . Ernest B. Kent, A. B. (Iowa College) 8.15 p. m.

**TUESDAY.**

**SEWING CLASSES FOR GIRLS.** . . . . . Misses House and Colman, 4.00 p. m.  
**ROSETTE CLUB** (Girls) . . . . . Miss Ida E. Hegner (Milwaukee State Normal School), 6.30 p. m.  
**HOME DRESSMAKING,** . . . . . Instructors, Mrs. Luther Conant, and Mrs. James Ward, { 3.00 p. m.  
Assisted by Mrs. Geo. Shufeldt, Miss Lillian Cole, Mrs. Edward Martin; all of Oak Park. } 7.30 p. m.  
**DRAWING FROM CASTS AND STILL LIFE,** . . . . . George L. Schreiber, 7.30 p. m.  
(Extension Lecturer on Art, University of Chicago.)  
**MANUAL TRAINING,** . . . . . Miss Colman, 7.30 p. m.  
**ENGLISH READING FOR MEN AND WOMEN,** . . . . . Frederick Nelson, A. B. (University of Wyoming), 7.30 p. m.  
**COOKING,** . . . . . Miss Emma Heckenlively (Armour Institute) 8.00 p. m.  
**PROFESSIONAL DRESSMAKING,** . . . . . Mrs. Adele Strawbridge (Cornwell System) 8.00 p. m.  
**INDUSTRIAL-ECONOMIC DISCUSSION FOR MEN AND WOMEN,** . . . . . Prof. Graham Taylor, presiding, 8.00 p. m.

**WEDNESDAY.**

**MANUAL TRAINING,** . . . . . Miss Colman, 4.00 p. m.  
**DRAWING** (For Children) . . . . . Mr. Schreiber, 4.00 p. m.  
**ELOCUTION** (Girls over 13 years old) . . . . . Archie E. Turner (Columbia School of Oratory), 4.00 p. m.  
**BOOKKEEPING,** . . . . . L. W. Wiltberger, A. B. (Beloit College) 7.00 p. m.  
**BOYS' CLUBS,** . . . . . 7.15 p. m.  
**GIRLS' CLUBS**—Little Women Club, . . . . . Miss Ida E. Hegner, 7.15 p. m.  
Golden Rule Club, . . . . . Miss Alice B. Cogswell.  
Mayflower Club, . . . . . Miss Florence E. Patrick.  
Violet Club, . . . . . Miss Sarah Ward.  
American Beauty Club, . . . . . Miss Louie Chester and Miss Alice Ormes.  
Pansy Club, . . . . . Miss Mabel Warner.  
Lily Club, . . . . . Miss Grace Dietrich.  
**CALISTHENICS FOR UNITED GIRLS' CLUBS,** . . . . . 8.15 p. m.  
**FRENCH** (Elementary) . . . . . R. S. Osgood, A. B. (Iowa College) 8.00 p. m.

**TUITION 25 CENTS FOR TEN LESSONS, EXCEPT IN NORMAL**

**DR. MARY EDNA GOBLE, Resident Physician,**

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# D LECTURES.

1897...

# CHICAGO COMMONS

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DOMESTIC SCIENCE... Professional Dressmaking, Home Dressmaking,  
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INDUSTRIAL TRAINING... Manual Training, Sewing, Basket Weaving, Wood  
Carving, Chair Caning.

NIGHT SCHOOL STUDENTS... English Grammar and Composition, Spell-  
ing and Writing, Elocution, Arithmetic.

OTHER BRANCHES WILL BE ARRANGED for if there is sufficient demand  
for them.

## THURSDAY.

CHILDREN'S CHORUS, . . . . .	Miss Mari Ruef Hofer, director	4.00 p. m.
PENNY PROVIDENT BANK, . . . . .	Miss Hegner,	5.30 p. m.
FRENCH (Conversational Class) . . . . .	Mr. Schreiber,	7.00 p. m.
VOCAL CULTURE (Small Class) . . . . .	Miss Hofer,	7.00 p. m.
FIRST AID TO THE INJURED (For Boys) . . . . .	Geo. M. Basford, Mechanical Editor <i>Railway Review</i> ,	7.00 p. m.
MANUAL TRAINING, . . . . .	Miss House,	7.30 p. m.
DRAWING AND PAINTING, . . . . .	Mr. Schreiber,	7.30 p. m.
PEOPLE'S CHORUS, . . . . .	Miss Hofer,	8.00 p. m.
MECHANICAL DRAWING, . . . . .	Mr. Basford,	8.00 p. m.
ENGLISH READING (For Italian Men) . . . . .	Professor H. L. Boltwood, Principal of the High School, Evanston,	8.00 p. m.
COOKING, . . . . .	Miss Heckenlively,	8.00 p. m.
READINGS IN TENNYSON, . . . . .	Mr. Kent,	8.00 p. m.
TABERNACLE CHURCH BROTHERHOOD OF ANDREW AND PHILIP, . . . . .		8.00 p. m.

## FRIDAY.

PIANO, . . . . .	{ Miss Marie Menefee (Berlin Conservatory),	3.00 p. m.
	{ Miss Harriet Brown, " "	3.00 p. m.
ITALIAN MOTHERS, Monthly, . . . . .		3.00 p. m.
CECILIAN CHOIR, . . . . .	Miss Brown,	4.00 p. m.
MANUAL TRAINING . . . . .	Miss House,	4.00 p. m.
ARITHMETIC, . . . . .	Konstantin D. Momeroff, B. S. (Wheaton College)	7.00 p. m.
ENGLISH READING FOR MEN AND WOMEN, . . . . .	Mr. Nelson,	7.30 p. m.
BOYS' CLUBS, . . . . .		7.30 p. m.
STENOGRAPHY, . . . . .	Miss Jessie Shefk, (Ferris Business College),	8.00 p. m.
ALGEBRA, . . . . .	Mr. Momeroff,	8.00 p. m.
MOTHER'S MEETING (Alternate Fridays, English and German Speaking Mothers) . . . . .	Mrs. Hegner,	8.00 p. m.

## SATURDAY.

NORMAL INSTRUCTION IN MANUAL TRAINING, . . . . .	Miss Colman,	9.00 to 12.00 a. m.
PRIVATE ART CLASS, . . . . .	Mr. Schreiber,	9.00 to 12.00 a. m.
ELOCUTION, . . . . .	Miss Mary M. Mason (N. W. University School of Oratory)	7.00 p. m.
MANUAL TRAINING, . . . . .	Misses House and Colman,	7.30 p. m.
AMERICAN HISTORY STORIES FOR ITALIAN BOYS, . . . . .	Ephraim Hecht,	7.30 p. m.
MANUAL TRAINING, . . . . .	Miss House,	7.30 p. m.
HOME NURSING, . . . . .	Miss Emma Warren, M. D.	8.00 p. m.
SPELLING AND WRITING, . . . . .	Mrs. Ida Smedley (Cook County Normal School)	8.00 p. m.

TABERNACLE CHURCH INDUSTRIAL SCHOOL (Cor. Grand Ave. and Morgan Street)	{ For Boys, 10.00 a. m.
	{ For Girls, 2.30 p. m.

## SUNDAY.

BIBLICAL SOCIOLOGY (Residents' Class) . . . . .	Professor Graham Taylor,	9.00 a. m.
PLEASANT SUNDAY AFTERNOON, (An hour of Music, Song and Fellowship for Men and Women) . . . . .		4.00 to 5.00 p. m.

## TRAINING, PROFESSIONAL DRESSMAKING, ART AND MUSIC.

Further information about the classes can be obtained by writing or applying to

**HERMAN F. HEGNER,**

Resident in Charge of Educational Work, Chicago Commons.  
Office Hours 5.00 till 7.30 P. M., Except Wednesdays and Saturdays.

## In the World of Settlements.

### "AN UNDEFINED COMPANY."

"Are you a society?" was asked of George MacDonald's Robert Falconer when he worked among the poor in London. "No; why should we be anything? We are an undefined company of people who have grown into human relations with each other naturally through one attractive force—love for human beings. When we die, there will be no corporate body left behind to stimulate life."—Quoted in Robert E. Speer's *"The Man-Christ Jesus."*

### MANSFIELD HOUSE REPORT.

Fine List of Lecture Topics in the English Settlement's Annual Review.

Just as we go to press comes to hand the Annual Report of the Mansfield House University Settlement, of West Ham, London. An illustrated article descriptive of Mansfield House is now in process of preparation, and space is available at present for no more than the fact that the report is first a beautiful specimen of press-work, and as usual in the case of Mansfield House publications, is an exceedingly interesting and lucid review of the excellent work of that settlement, in this case covering the past year. The report is illustrated with photographs of the buildings and other scenes of timely and appropriate interest. Most striking of all, and most provocative of congratulation is the description of the new settlement residence which, as the report puts it, "is at last in the way to become an accomplished fact." We hope to reproduce some of the illustrations in an early issue of CHICAGO COMMONS. "Besides accommodation for thirteen residents, with a warden's suite and proper offices for the warden and secretary, the residence will contain a good-sized reception room, the lack of which has been severely felt in the past."

One of the most interesting features of the report, in its suggestiveness to other settlements, is the list of the topics spoken upon by competent speakers at the Pleasant Sunday Afternoon and other meetings. This list includes the following:

Gambling, Old Testament Socialism, The Kingdom of Love, The Message of the Leaves, From Social Contact to Social Organism, Total Abstinence, Tyndale and the English Bible, The Loafer and the Worker, Diplomacy and Politics, Mutual Helpfulness, Man and His Fellows, The Military Spirit, Co-operation, Character and Environment, The Unknown God (by R. A. Woods, of Boston), The Gospel of Duty, Christ in History, New Zealand Problems, Religious Leaders, The Immorality of Competition, War and Christianity, The Teaching of John Ruskin, Armenia and the Persecution,

The Transvaal Crisis, St. Paul, Mazzini, Excavations in Egypt, Social Work in Chicago (this lecture was by Miss Jane Addams), Economic Teachings of Carlyle, Utopias, Past, Present and Future, The Supernatural in Art, Trades Unions and Legislation, Walt Whitman, Parish Councils and the Land, etc.

### PRATT NEIGHBORSHIP SETTLEMENT.

Institute's Prosperous Work in the Greenpoint District of Brooklyn.

The Pratt Institute Neighborhood Association, of Brooklyn, has a settlement in that part of the city known as Greenpoint, which is the Seventeenth Ward of Brooklyn, and contains a population of over 45,000 working people. Even though there were no settlement, the name, "Neighborhood," involving the main feature of the settlement idea, would incline one to give it a settlement standing. Three residents at present constitute the settlement proper, but there is a work carried on by the Association, each chapter, or branch of the organization undertaking some work at the "The Astral," as the large apartment house in which the settlement is located is called. The departments are similar in general scope to those in other settlements, with the added impetus given by connection with so large and resourceful an institution as the Pratt Institute, whose trained workers afford a force of teachers upon occasion. The report of the headworker, Miss May White Ovington, closes with these words from Carlyle:

"It is great and there is no other greatness. To make some nook of God's Creation a little fruitfuller, better, more worthy of God; to make some hearts a little wiser, manfuller, happier,—more blessed, less accursed! It is a work for a God."

### KINGSLEY HOUSE RECORD.

The first two numbers of the *Kingsley House Record* reach us from the Pittsburg settlement of that name. It is a readable record of the work and the need in the settlement neighborhood, and will make friends for the effort which it represents. The first issue, dated December, 1896, is characterized by a fine article on "Christmas and the Settlement Idea," by Dean George Hodges, of the Cambridge Divinity School, who founded the settlement.

### SETTLEMENT NOTES.

The Elm Street Settlement in Chicago has taken a new impetus, and is facing, with earnestness, the great need in its vicinity, under the direction of Miss Snyder, formerly of the Northwestern University Settlement. Mr. Robert A. Kilbourn, who succeeded Mr. White as head worker, has accepted



the superintendency of the district of the Bureau of Charities located at the Northwestern Settlement.

A neat circular descriptive of the growing work at Hiram House, Cleveland, has been issued in quantity. Mr. George A. Bellamy, the Warden, was a recent visitor at the Chicago settlements, making his headquarters at the Commons.

The schedule of classes and clubs of the East Side House, at the foot of Seventy-sixth street, East River, New York, has been sent to us, and shows a good body of far reaching work in hand. Mr. Clarence Gordon is secretary of the supporting association and resident manager of the settlement.

## CHICAGO SETTLEMENTS.

### Directory of Addresses and Visiting Days.

NOTE.—Where a "Visitors' Day" is mentioned, it indicates the day when the residents make an especial effort to be at home to receive callers, but the Settlements welcome visitors at any time.

**Hull House**, 335 South Halsted street, southwest corner of West Polk street. Opened September, 1889. *Saturday*.

**Northwestern University Settlement**, 252 West Chicago avenue. Opened 1891. *Mondays*.

**Clybourn Avenue Settlement**, 279 Clybourn avenue. Opened 1892.

**Maxwell Street Settlement**, 185 West 13th street. Opened November, 1893. *Tuesday, Saturday or Sunday afternoon*.

**University of Chicago Settlement**, 4638 Ashland avenue. Opened January, 1894. The head resident is at home *Thursday* afternoon.

**Epworth House**, 49 Pearce street. Opened March, 1894. *Wednesday*.

**Chicago Commons**, 140 North Union street (just south of Milwaukee avenue). Opened October, 1894. *Tuesday*.

**Medical Missionary College Settlement**, 744 Forty-seventh street. Opened June, 1895.

**Helen Heath Settlement**, 869 Thirty-third court. Opened October, 1895. *Wednesday*.

**Elm Street Settlement**, 80 Elm street. Opened November, 1895.

**Kirkland Settlement**, 334 Indiana street. Opened 1896. *Monday*.

A great step is gained when a child has learned that there is no necessary connection between liking a thing and doing it.—*From Hare Brothers' "Guesses at Truth."*

How easy is pen and paper piety; it is far cheaper to work one's head than one's heart to goodness. I can make a hundred meditations sooner than subdue one sin.—*Thomas Fuller*.

"I think it must somewhere be written that the virtues of mothers shall occasionally be visited on the children."

## Labor Studies.

### MACHINERY AND LABOR.

#### FIFTH STUDY OF THE LABOR MOVEMENT.

##### Effects of Machine Production Upon the Economic Condition of the Laboring Classes.—Displacement Vs. Expansion.

[CONDUCTED BY PROFESSOR GRAHAM TAYLOR.]

The fixed limits of our space must restrict the purpose and scope of these studies. We can hope to accomplish nothing more by them than to block out the progressive study of the movement of labor, to suggest a method and order of treating each stage of progress or topic under review, to refer to easily accessible sources of information and illustration, and to give condensed summaries of the conclusions of experts, for the sake of the many who may not have access to the books. The present study of this large and complex subject can scarcely claim to be more than the barest intimation of the vast and complex data to be traversed by anyone who would secure an intelligent view of the relation of machinery to labor.

The manifold and sweeping changes wrought in the economic life and relations of men by the invention and operation of machinery may be grouped under three classifications, namely, (1) the displacement of labor, (2) the expansion of labor, and (3) the establishment of the competitive and capitalistic system of industry.

#### DISPLACEMENT OF LABOR BY MACHINERY.

The economic effects of the introduction and operation of machinery to a vast class of working people, are disastrous in the extreme. For instance, in his first annual report, United States Labor Commissioner Wright refers to a manufactory of agricultural implements in a western state, which reported that 600 employes were doing the work that without machinery would have required 2,145, a displacement in one establishment alone, of 1,545. In a large eastern boot and shoe manufactory, it was found that 100 persons are able to do with machinery what required 500 to do before, a displacement of 80 per cent. In another locality, a workman who could turn out six pairs of women's shoes in a week without machinery will now turn out eighteen pairs. Goodyear's sewing machine for turned shoes, with one man, will sew 250 pairs in one day. It would require eight men, working by hand, to sew that number. One boy, running a planing machine, displaces 25 men. The oil pipe lines displace 5,700 teams and double that number of men. A lately completed quadruple

stereotype perfecting press, run by one pressman and four skilled laborers will print, cut, fold, paste and count (with supplement inserted if desired) 48,000 eight-page papers per hour. To do the press-work alone for this number of papers would take, on the old plan, a man and a boy working ten hours a day one hundred days. In summary of the situation, Mr. Wright says, for instance, "The mechanical industries of the United States are carried on by steam and water power representing, in round numbers, 3,500,000 horse-power, each horse-power equaling the muscular labor of six men; that is to say, if men were employed to furnish the power to carry on the industries of this country, it would require 21,000,000 men, representing a population, according to the ratio of the census of 1880, of 105,000,000. The industries are now carried on by 4,000,000, in round numbers representing a population of 20,000,000. The present cost of operating the railroads of the country is, in round numbers, \$502,000,000 per annum; but to carry on the same amount of work with men and horses would cost the country \$11,308,500,000.

#### A MILLION REPLACED.

It has been calculated that to make by hand all the yarn spun in England in one year by the use of the self-acting mule, would take a hundred million men. It is reckoned, says John A. Hobson, in his "Problems of Poverty" that fifty men could with modern machinery do all the cotton spinning of Lancashire a century ago.

It is obvious that with this tremendous augmentation of the power of the individual worker the number of employes required for any given work will be greatly reduced. Mr. Hobson finally sums up the situation as to the displacement of labor in these words: "Thus while it may be true that the ultimate effect of the introduction of machinery is not to diminish the demand for labor, it would seem to operate in driving a larger and larger proportion of labor to find employment in those industries which from their nature furnish a less steady employment. Again, though the demand for labor may in the long run always keep pace with the growth of machinery, it is obvious that the workers whose skill loses its value by the introduction of machinery must always be injured. The process of displacement in particular trades has been responsible for a large amount of actual hardship and suffering among the working classes."

#### EXPANSION OF LABOR.

On the other hand, and in the long run, if displacement of the individuals is overlooked, there is far more of an expansion in the total volume of labor, and ever larger numbers of working

people are enabled to obtain for consumption things formerly out of their reach. This is estimable in various ways. For instance in the matter of the consumption of cotton goods, an enormous increase is to be noted. The per capita consumption increases since 1830 at the following rate: 1830, 5.9 lbs.; 1880, 13.91 lbs.; 1890, 19 lbs.

Increase in consumption of iron, per capita, in 1870, 105.64 lbs.; 1880, 204.99 lbs.; 1890, 283.38 lbs.

Commissioner Wright regards the statistics of persons engaged in all occupations as an even more conclusive offset to the displacement of labor. "From 1860 to 1890, a period of thirty years, and the most prolific period in this country of inventions and therefore of the most intensified influence in all directions of their introduction, the population increased 99.16 per cent, while during the same period the number of persons employed in all occupations—manufacturing, agriculture, domestic service, everything—increased 176.07 per cent. In the twenty years, 1870 to 1890, the population increased 62.41 per cent, while the number of persons in all occupations increased 81.80 per cent. An analysis of these statements shows that the increase of the number of those engaged in manufacturing, mechanical and mining industries, those in which the influence of inventions is most keenly felt, for the period from 1860 to 1890, was 172.27 per cent, as against 99.16 per cent increase in the total population."

#### EARLY AND LATER EFFECTS.

These more optimistic conclusions need to be balanced by the inductions of Hobson, which appear to be drawn from a wider range of data. In his "Problem of Poverty" pages 35-38 he says, "It is generally urged that machinery employs as many men as it displaces. This has in fact been the *earlier effect* of the introduction of machinery into the great staple industries of the country. Taking a purely historical view of the situation one would say that, the labor displaced by machinery found employment in other occupations directly or indirectly due to the machinery itself. Provided the aggregate volume of commerce grows at a corresponding pace with the labor-saving power of new machinery, the classes dependent on the use of their labor have nothing in the long run to fear. It is however clear that this exactly balanced effect by no means necessarily happens. The expansion of consumption of commodities produced by machinery is not necessarily such as to provide employment for the displaced in the same trade or its subsidiary trades. The result of the introduction of machinery may be a displacement of human by mechanical labor so far as the entire trade is concerned. The bearing of this tendency is of great significance. In 1857 there



were 5,061,050 persons engaged in, or connected with the five great staple branches of production in England—agriculture, textile fabrics, minerals, transport service, machinery and tools. In 1881, though the population showed a growth of nine millions, the number of workers engaged in these staple trades was only 5,213,518, hardly any increase—thus while it may be true that the ultimate effect of the introduction of machinery is not to diminish the demand for labor, it would seem to operate in driving a larger proportion of labor to find employment in those industries which from their nature furnish a less steady employment.”

“IN THE LONG RUN AND THE SHORT.”

Very true therefore, is Mr. Hobson's added comment, “It is little comfort to the hand worker, driven out to seek unskilled labor by the competition of new machinery, that the world would be a gainer in the long run. The “short run,” if the expression may be used, is often quite long enough to make the difference between a happy and a miserable life. Philosophers may reckon this evil as a part of the inevitable price of progress, but it is none the less deplorable for that. Society as a whole gains largely by each step; a small number of those who can least afford to lose, are the only losers.” The final conclusion of this careful and suggestive writer is, that “so long then as a community grows in numbers, so long as individuals desire to satisfy more fully their present wants, and continue to develop new wants, forming a higher or more intricate standard of consumption, there is no evidence to justify the conclusion that machinery has the effect of causing a net diminution in demand for labor, though it tends to diminish the proportion of employment in the manufacturing industries; but there is strong reason to believe that it tends to make employment more unstable, more precarious in tenure, and more fluctuating in market value.”

OUR UNJUST OPTIMISM.

We very much need in America this reminder of the difference in the effect of machinery upon labor *in a new and rapidly developing* country, and in the later and slower stages of civilization that are sure to follow the sprightlier pace with which a young settlement starts off. It can hardly be denied that our industrial life is rapidly passing through and out of these simpler and more prosperous conditions of its youth. We are therefore in great danger of doing the gravest injustice to large classes, and even masses, of our suffering fellow countrymen, by asserting and maintaining the easy going optimism prevalent in all our well-to-do circles, which so stoutly claims that “no man, willing and able to work, fails to find opportunity to earn a decent livelihood, except there be some moral obli-

quity to account for his failure.” The facts of the increasing displacement and irregularity of labor, and the precariousness of livelihood, consequent upon the inevitable and ultimately beneficial development of labor saving machinery, must be faced, and the general good, undoubtedly promoted thereby, must somehow, sooner or later, be made to compensate those who suffer loss as unjust as it has been irretrievable.

COMPETITIVE AND CAPITALISTIC SYSTEM.

The development of the principle of competition into the system which became both the exclusive basis and controlling power of industrial effort and relationship is the farthest reaching effect resulting from the introduction of machinery. For while the principle of competition has, perhaps, never been inoperative, and the development of its influence over industrial life and action far antedates the introduction of machinery, yet it did not become the all-controlling, all-pervasive force throughout the whole industrial world until the invention and operation of machinery compelled men to struggle with each other for existence—town with town, trade with trade, nation with nation—as they never had before in times of peace or in civilized lands. Competition, for instance, was undoubtedly felt in English agricultural interests in the Fourteenth century, but not until England began to compete with Flanders for the woolen trade of her own and other peoples, did English laboring life begin to feel its real force. For, in the Fifteenth century, wool growing began to compete with agriculture for the use of the land, and flocks of sheep with villages of peasants, for its occupancy and livelihood. But when machinery and the factory system supplanted the domestic industries, the force which had never been unfelt, the pressure of which had already developed into an international commercial competition, became nothing less than irresistibly revolutionary within every sphere of the nation's life. The farm house manufacturer who, with his family and a few neighbors, worked with his own hands to supply the well-known needs of a familiar neighboring population, lost not only his shop, but the very title of his calling, when the market of his neighborhood expanded into the hitherto unknown market of the world. With the loss of the producer's personal knowledge of the personal needs of his small and clearly defined market, the lack of adjustment between supply and demand became more possible, frequent and serious, and “overproduction” came to be a factor in the economic life of the people.

THE EVOLVED “MANUFACTURER.”

The “manufacturer” was no longer the hand-working producer, but the possessor of the machinery of production, who employed the workers

to work for him, not with him, and owned the product of their work. Thus the real manufacturers became merely the "hands" of the so-called "manufacturer," who in turn came to be the proprietor of patents—sometimes by right of invention, oftener by purchase, not seldom by robbery—or the seller of goods and the payer of wages, in accordance with his ability to manipulate "the market."

However inevitable and generally advantageous some such subdivision of labor undoubtedly was and is, from an economic point of view, it produced industrial results so vast, it effected social changes so radical, and it disturbed ethical relations so profoundly as to create new conditions of life and to demand a readjustment as radical as the change in conditions has been universal and imperious.

**BIBLIOGRAPHICAL REFERENCES.**—First Annual Report of the United States Commissioner of Labor on Industrial Depressions; Section on Machinery and Overproduction, pp. 80 to 90 (Washington, 1886). "Industrial Evolution of the United States," Carroll D. Wright, pp. 323 to 342, on Influence of Machinery on Labor (Flood & Vincent, Chautauqua Press). "Problems of Poverty," by John A. Hobson, pp. 30-45; section on the Effects of Machinery on the Condition of the Working Classes (Methuen & Co., London). "The Evolution of Modern Capitalism," by John A. Hobson, pp. 167-133 (Scribners).

The next Study will be devoted to the social and ethical aspects of the competitive industrial order.

#### THE NEW LABOR ANNUAL.

Volume of a Useful Reform Compendium for 1897  
—Better Than Ever.

Better than ever is the new issue of *The Labor Annual*, for 1897. Mr. Joseph Edwards, the editor of the *Annual*, has done for English labor what the movement in America has long needed, and will need increasingly. In a compact form, with attractive press-work and well-arranged material, he has grouped together a vast amount of the most useful matter with regard to labor and reform movements of all kinds. Most valuable are the lists of addresses, the reviews of important literary works, the outline histories of great reform agitations, biographies of leaders in the battle for industrial justice, with portraits of the chiefs, quotations from the works of ethical writers upon topics of social reconstruction, in short, in a volume of about 275 pages are gathered just the matters of information which those interested in reforms of many kinds are always seeking and nowhere finding, except in this handy and cheap compendium. London, "Clarion" Company, Limited, 72 Fleet street, E. C. Price; designed cover, one shilling, net; blue cloth, two shillings net.

#### LABOR NOTES.

"The Plea of Labor from the Standpoint of a Russian Peasant" is the title of a striking article in the January *Arena*, by Ernest Howard Crosby, the disciple of Tolstoy, whose stirring addresses are remembered as features of the recent Social Economic Conference.

"Labor in Recent Painting" is the title of an interesting series of articles in *Brotherhood*, J. Bruce Wallace's paper published in London, and "designed to help the peaceful evolution of a juster and happier social order." The series follows the course of modern art in its portrayal of scenes and conditions of the humble and laborious life of the common people.

The need of economic education for all classes is felt in many quarters, and economic clubs and meetings are springing up in all directions. A programme card just received announces the meetings of the "Economic Educational Club," of the Fifteenth Ward, which meets at Nathan's Hall, corner of Milwaukee and Western avenues, every Sunday evening at 8 o'clock. Some of the topics are suggestive: "The Dishonesty of Politicians," "Industrial Organization," "The Coming Industrial Revolution," "The Necessity of Proper Food," "The March of Socialism," "Jefferson or Hamilton, Which?" etc.

*The Christian Endeavorer*, of Chicago, is devoting itself to the good cause of Sunday rest, and has won the commendation of the American Federation of Labor, that body having at its Cincinnati convention passed resolutions expressing its appreciation of the course of the paper in this matter.

Two matters of the utmost importance to working people have recently been under official investigation in Belgium, and the results are briefly reported in the *Bulletin of the United States Department of Labor*. One is the establishment of a minimum wage scale, and the other is the question of Sunday work. The last named investigation, when complete, will cover the matter of Sunday work in Belgium, Germany, Austria, Switzerland and England, and will carry the inquiry into the lines of all sorts of industrial works, including large stores, and will give the opinions and advice of the councils of industry and commercial and industrial associations.

We are glad to add to our exchange list, and so to the settlement reading room, the weekly *London*, probably the best and nearly the only magazine in the world devoted to the interests of municipal reform and the business management of city affairs.

**CHICAGO COMMONS LEAFLETS.**—The article in a former issue of CHICAGO COMMONS, reprinted from the *Chicago Advance*, entitled "Foreign Missions at Home," and suggesting the points of resemblance in scope and method between the settlement and the foreign missionary stations, has been issued as No. 1 in a proposed series of "Chicago Commons Leaflets." It is a folder convenient for enclosure in a letter, and better than any other single article we know of, explains the Settlement idea from this point of view. This leaflet may be obtained in any quantity at the rate of two for a cent, postage prepaid.



## From Sociological Class-Rooms

### UNIVERSITY OF CHICAGO.

Important and Attractive Courses in Sociology Conducted by Professors Small, Starr, Thomas and Henderson, and Dr. Vincent.

Instruction in the science and philosophy of society in the University of Chicago may be grouped under four general heads.

1. THE THEORY OF HUMAN ASSOCIATION; its origin, development, present forms and future possibilities. During the current quarter Head Professor Albion W. Small is conducting the following courses: *First*: The Philosophy of the State and Government; an examination of the origin of political society, and a review of the theories of the functions of government. These theories are tested by sociological criteria of social organs, and a doctrine of the ideal function of the State is derived, as indicated by the term "mutualism," which assumes that neither individualism nor socialism has solved the political equation. *Second*: Premises of Social Ethics. This course attempts to show how scientific conceptions of conduct making for social welfare are to be formed. It exposes the failures of the Spencerian system of ethics to lay a basis for a valid theory of social conduct, and it proposes a system of positive ethics which avoids both the partialness of utilitarianism and illusive formal completeness of the speculative systems. *Third*: A Seminar: Subject, Ruling Social Ideas in the United States. During the present year the study is directed to the effect which has been produced upon our version of the *laissez faire* doctrine by actual experiment by the national government with enterprises not to be reconciled with that doctrine.

In connection with this department of work, Dr. George E. Vincent is conducting a course in Social Structure in which chief emphasis is laid upon the analysis of contemporary society. Students of the course are engaged in the study of towns, villages, and particular social problems. The object of the course is to maintain a close relation between the actual facts of life and the philosophy which seeks to explain them. Dr. Vincent also conducts a course for undergraduates entitled "Urban Life in the United States." The aim in this course is to interest younger students in the phenomena which are presented by the remarkable growth of modern cities, especially in the United States. Novels and short stories descriptive of city life are largely employed. The class makes personally conducted excursions to the Common Council, newspaper offices, large department stores, factories, the tenement house districts, social settlements, etc.

### STUDIES OF ABNORMAL CONDITIONS.

2. THE STUDY OF ABNORMAL SOCIAL CONDITIONS, and Methods of Amelioration. Prof. Charles R. Henderson is in charge of this work. He conducts three classes.

*First*: A class composed of graduate students and divinity school students engaged in a study of American charities, public and private. They will consider the extent and cause of extreme poverty, of physical and moral defect, of dependence and pauperism; the state systems of outdoor and indoor relief; associated charities, and various methods of preventing social misery. The history of relief methods will be considered in the spring quarter, as well as the subject of crime. *Second*: Another class will study the organized efforts by members of wage-earning occupations to secure a larger share in the good of our civilization. The "labor movement" of Germany, France, England and the United States will be followed in some detail and an estimate of various schemes of betterment will be sought. *Third*: The Seminar in Social Institutions is just now engaged in special subjects of social amelioration and the preparation of extended theses.

Dr. Henderson is also engaged actively in practical work in connection with the organized charities of Chicago.

3. ANTHROPOLOGY AND FOLK PSYCHOLOGY. Prof. Frederick Starr is offering two courses. In the first, an elementary course in Physical Anthropology, he will consider the methods of anthropological study, man's relation to the animal world, the origin and character of race differences, questions of race change and race mixture and the method of studying criminology and degeneration. In the second course, on Japan, the land and the people are studied in detail.

### SOCIAL ART ORIGINS AND PSYCHOLOGY.

4. Prof. W. I. Thomas offers the following courses: 1. ETHNOLOGICAL ÆSTHETICS, in which, in connection with an examination of primitive ornament, amusement, and art, an attempt is made to explain the origin and social value of art and æsthetic feeling. 2. SEX IN FOLK PSYCHOLOGY, in which, after an examination of the causes determining sex, the physical and mental characteristics of woman are compared with those of man, and the participation of women in the economic, religious, political, legal, and technological activities of various stages of society are reviewed with reference to determining the social meaning of sex.

5. HYGIENE AND SANITATION. Professor Marion Talbot is offering two courses. The subject is one of Sanitary Aspects of Foods, in which special stress is laid on problems in dietetics which bear upon practical life. The assertion that "half

the struggle of life is a struggle for food" is made the basis of studying means of effecting economy, both physiological and pecuniary, as will enable persons of moderate means to increase the proportion of their income which may be devoted to other ends than physical existence. No instruction in the art of cooking is given, but its scientific principles are studied. The second course, offered in the Graduate School, is designed only for students capable of carrying on independent investigations in sanitary science.

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## Among the Books.

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### LITERATURE FOR THE POOR.

#### **Penny Booklets Which Bring the Classics Within Reach of All.**

From William T. Stead we have received a very welcome selection from the series of the *Penny Library* which he is editing and publishing in London at one penny each, for the benefit of the poor to whom the masterpieces of literature are, at their cheapest, out of reach. There are six booklets in the lot sent by Mr. Stead, and they represent five of the different series. There are, "Lord Macaulay's Introduction to the History of England," from the "Penny Prose Classics;" "Always Arbitrate Before You Fight," from "Political Papers for the People;" "Poems of Robert Browning" from "The Penny Poets;" "The Adventures of Reynard the Fox," from "Books for the Bairns," and "The True History of Joshua Davidson, Christian and Communist" (by Mrs. E. Lynn Linton), from the "Penny Popular Novels." With these is another notable number of the "Penny Poets," a double number (price twopence), entitled "Hymns That Have Helped" and including some of the grand hymns that have expressed the faith of the centuries. At an earlier date Mr. Stead sent to The Commons the full set of the "Penny Poets" then in print, and we hope to notice the latter issues as they appear.—[*Review of Reviews* Office: Mowbray Temple, London, W. C., Eng.]

### VALUABLE VOLUME FOR TEACHERS.

#### **Education in Many Countries Reported Upon by Commissioner Harris.**

Another valuable report comes from the United States Commissioner of Education, and will be welcomed by all who are interested in the educational side of social service and the practical development of the world's school systems. It is the first volume of the annual report for 1894-5, and in addition to the statistical reports upon the schools of the United States, contains good articles on the

school systems of England and Scotland, France, Belgium, Italy, Netherlands, and Central Europe, an article upon the Manitoba school case, upon "Higher Education in Russian, Austrian and Prussian Poland," upon the "Facilities for the University Education of Women in England" and "The Educational Status of Women in different Countries" (including all of Europe, even to Finland; India and Japan and the Spanish-American countries and a fine bibliography of selected books and references upon the development of women in the various lines of activity). Also, the report has a highly satisfactory social and educational study of "Chautauqua," together with several other articles of less note.—[Washington, Government Printing Office; address The Commissioner of Labor, Washington, D. C.]

### PUBLIC AND PRIVATE CONTRACT.

#### **Comparison of Wages Paid by the Organized People and by Individuals.**

In the latest issue of the *Bulletin of the Department of Labor*, Ethelbert Stewart has a striking paper on "Rates of Wages Paid under Public and Private Contract." The tables used in this article are the results of an original investigation in the cities of Baltimore, Boston, New York and Philadelphia as to the wages paid, first, to those engaged on public work employed directly by the city or state, second, to those engaged on public work employed by contractors, and third, to those engaged on private work employed by contractors or firms. The figures seem to show quite conclusively that the state or municipality pays better wages for shorter hours than does either the private individual or the contractor on public account, and with evident approval is quoted the opinion that "the tendency of letting public contracts to the lowest bidder is to lower the wages of labor; that the lowest bidder is, generally speaking, the man who pays lowest wages or expects to use poorest material; that the idea that the lowest bidder is the one willing to accept least profits for himself is erroneous."

The American efforts toward the establishment of labor pensions and insurance are reviewed in the *American Journal of Sociology* for January by Paul Monroe, of the University of Chicago. He takes as his illustration of what strikes him as a rather satisfactory system so far as it goes, the plan carried out in his establishment at Dolgeville, N. Y., by Alfred Dolge, one of the best and most favorably-known employers of labor in the United States. In the same issue, H. L. Bliss, of Chicago, undertakes to find very serious fault with some of the official statistics of recent publication, more especially those of the Census and Labor Bureaus.—[The University Press, Chicago, \$2 per year.]



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SOCIAL SETTLEMENT  
LIFE AND WORK

CHICAGO

VOL. 1 No. 11

DINNER  
CINQUE

FEBRUARY, 1897

50  
Cents  
a  
Year

IT IS not when we sleep soft and wake merrily ourselves, that we think on other people's sufferings. Our hearts are waxed light within us then, and we are for righting our ain wrangs and fighting our ain battles. But when the hour of trouble comes to the mind or to the body . . . and when the hour of death comes, that comes to high and low . . . then it is na what we hae dune for ourselfs, but what we hae dune for others, that we think on maist pleasantly.—*Jeanie Deans*, in "The Heart of Midlothian."

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# CHICAGO COMMONS

*A Monthly Record of Social Settlement Life and Work.*

Vol. I.

FEBRUARY, 1897.

No. 11.

## SOCIETY.

### I.

I looked and saw a splendid pageantry  
Of beautiful women and of lordly men,  
Taking their pleasure in a flowery plain,  
Where poppies and the red anemone,  
And many another leaf of eramoisy,  
Flickered about their feet and gave their stain  
To heels of iron or satin, and the grain  
Of silken garments, floating far and free,  
As in the dance they wove themselves, or strayed  
By twos together, or lightly smiled and bowed,  
Or curtsied to each other, or else played  
At games of mirth and pastime, unafraid  
In their delight; and all so high and proud,  
They seemed scarce of the earth whereon they trod.

### II.

I looked again and saw that flowery space  
Stirring as if alive, beneath the tread  
That rested now upon an old man's head,  
And now upon a baby's gasping face,  
Or mother's bosom, or the rounded grace  
Of a girl's throat; and what had seemed the red  
Of flowers was blood, in gouts and gushes shed  
From hearts that broke under that frolic pace,  
And now and then from out the dreadful floor  
An arm or brow was lifted from the rest,  
As if to strike in madness, or implore  
For mercy; and anon some suffering breast  
Heaved from the mass and sank; and as before  
The revelers above them thronged and prest.  
—*William Dean Howells, in "Harper's Magazine."*

## BAD TENEMENTS.

### CHICAGO'S NEED OF RADICAL REFORM.

Conference in the Interest of Better Housing.—Earnest Appeal for a More Modern and Humane Policy.

That Chicago has a tenement house problem is slowly dawning upon the resourceful folk who have at heart the interests of social betterment, and that an effort to get at the facts is able to interest a goodly number of earnest people was demonstrated at the sessions of the tenement house conference held in the early days of February under the auspices of the Northwestern University Settlement. The rooms of the settlement at 252 West Chicago avenue were closely crowded at every session, and some of the addresses were repeated for

the benefit of an overflow meeting on the second floor. The guiding and inspiring soul of the movement was Mrs. Henry Wade Rogers, of Evanston, who also is the mainstay of the Northwestern settlement, and who in her work in connection with the settlement has become greatly interested in the problem of the housing of the poor in the crowded city centers.

### EARNEST WORDS FROM BOSTON.

The distinguished figure of the sessions was that of Robert Treat Paine, of Boston, that wealthy commoner who has given the best years of his life to the study of questions of administration of charity and the organization of helpfulness. Mr. Paine reviewed the history of the better dwellings movement in Boston, and illustrated his prophecy of great possibilities in Chicago by reference to Manchester, where, as he pointed out, the city can build and maintain model dwellings cheaper and better than any private citizen or than any corporation. He made the most cordial plea for play grounds for the city children, and favored the clearing out and flagging of the interior of city blocks where nothing better was possible. Said he: "There is no way to keep boys out of the reformatory, and from presently graduating into criminals, other than giving them play grounds."

### SOME CHICAGO CONDITIONS.

Dr. Philip W. Ayres, secretary of the Chicago Bureau of Associated Charities, made a stirring exhibit, by means of photographs and tabulations, of conditions in the crowded parts of Chicago, more particularly in the Sixteenth and Seventeenth wards, which have been regarded as among the less objectionable parts of Chicago's poorer districts. The lack of sewer connections, the bad grading, which gravitates sewage and surface drainage into low places under the tenement windows, the closets below the level of the streets and therefore below the sewers, the great masses of collected garbage under and adjoining the houses, were dwelt upon and made a striking impression. Dr. Ayres asserted that little is known of the actual tenement house conditions in Chicago, and showed that much of what is regarded as improved tenement property is really more dangerous than the old tumbledown sort, because with its pretentious brick front it is more permanent in its construc-

tion and harder to attack. He quoted the result of the United States slum investigation, which showed that of all the families in the great slum district canvassed in Chicago, only three per cent. had access to bathrooms and more than fifty per cent. had no water closet facilities in the building, but must share with a large number a common privy in the yard or under the sidewalk.

He quoted the absurd antideluvian health laws of Chicago, which, for instance forbid the existence of any manure boxes and then provide for their dimensions and specify how often they must be emptied! Under the Chicago law as interpreted by the building authorities, any landlord may cover his entire lot with buildings if he wishes. A number of photographs exhibited showed some distressing conditions.

#### A MOVEMENT AGAINST TENEMENTS.

Miss Jane Addams, of Hull House, spoke of the growing sentiment in London against tenement houses in general and altogether, as such. She quoted Octavia Hill and others of the workers in London, in the opinion that tenement houses could be done away with. Strangely enough, as Miss Addams showed tenement houses had their origin in the Peabody philanthropic fund, the example of the philanthropist having been followed by unscrupulous persons, who built bigger and closer, and for the Peabody four per cent. took ten and twelve. Miss Addams spoke, too, of the movement under foot in London to make the tenements more attractive by interior decorations, Walter Crane and others interesting themselves in decorations, etc., for the common social room of the tenement.

#### PROPERTY RIGHTS VS. HUMAN RIGHTS.

Rev. Dr. Samuel G. Smith, of St. Paul, Minn., described some of the foreign efforts toward better housing of the working people, particularly in Berlin, Stuttgart, France and England. Particularly interesting was his reference to the insurance plan in vogue in Germany, an association insuring a man's life, and holding the insurance policy as security for the mortgage on the property. Then, if the man dies, his insurance pays for the house, and his family is left with a home all paid for.

The warmest applause of the conference followed Dr. Smith's emphatic declaration that "the rights of private property, though sanctified by laws and courts through a thousand years of Anglo-Saxon history must step to the rear now and make way for the prior rights of man."

#### THE HOUSE AND THE HOME LIFE.

Professor Graham Taylor, who emphasized the importance of the house in its bearing upon the life of the people who lived in it, made an earnest plea for a view larger than that material one of mere dollars and cents; declaring that it was high

time for the putting of an earthly foundation under the ideals and air castles of which we talk so much, high time to recognize the importance of the personality of the members of the families, however poor, and to take hold of the question and bring the force of ideal and initiative into bearing upon the material surroundings of the human lives penned up in unsanitary hovels. His reference to the relation of cheap fares to human life, and of decent homes to morality of girls and boys was warmly applauded. He closed with a quotation from Tennyson's "Locksley Hall, Sixty Years After":—

"Is it well that while we range with Science, glorying the  
Time,  
City children soak and blacken soul and sense in city slime?  
There among the glooming alleys Progress halts on palsied  
feet,  
Crime and hunger cast our maidens by the thousand on the  
street.  
There the master scrimps his haggard mistress of her dally  
bread,  
There a single sordid attic holds the living and the dead.  
There the smold'ring fire of fever creeps across the rotted  
floor  
And the crowded couch of incest in the warrens of the  
poor."

#### CHICAGO'S ANTEDILUVIAN HEALTH CODE.

One of the most interesting speakers was Dr. F. W. Reilly, assistant Commissioner of the Health Department of Chicago. He corroborated Dr. Ayres's characterization of the municipal health ordinances of Chicago, and showed that even the ordinances that are enforceable are neglected and disregarded in the interest of people who have "pulls." Almost the entire health code of Chicago was adopted when the city was a mere village, with a view of preventing the inroads of cholera via the lake vessels, and all the patching and amending and tinkering of these ordinances has resulted in the accumulation of some 2,000 pages of ordinances and 7,000 pages of "proceedings"! He spoke of some pending legislation looking to the increase of the powers of the health board to permit the demolition of dangerous and unhabitable buildings and the effective recommendation of necessary paving in cases of danger to health.

Mrs. Florence Kelley, state factory inspector, reviewed her efforts under the Illinois law to regulate tenement manufacture of clothing, etc. In her opinion it is entirely impossible to break up tenement manufacture, or to do more than to limit somewhat the dangers of infection and the more flagrant evasions of the child-labor laws. She paid her especial respects to the bakeries and laundries in tenement houses which add heat and foul smoke and dampness to the already intolerable conditions.

#### HUMANE RENT COLLECTING.

Possibly the most effective address of the con-



ference was that of Mrs. Frederick P. Bagley, of Chicago, who in the third person told of her highly satisfactory success in the line of humane and friendly rent collecting in some Chicago tenement property owned by her husband. The property had been used solely for the squeezing of money out of poor tenants by one of the regulation agents, and it had been abandoned by him in disgust as no longer available. It was half empty when Mrs. Bagley took charge of it and began to put heart and soul into the effort to meet her tenants as human beings. The property is now always full, there is never any loss of rent, and her relations with the people are of the kindest and most friendly.

The closing paper was by Mrs. Henry Wade Rogers, who summed up the proceedings and laid great stress upon the outrageous crowding of buildings in Chicago upon the territory in the denser wards. In eight or ten wards of Chicago, she said, the ground was built upon to an extent practically double the most crowded condition that a sane policy would permit. Chicago has but ten tenement house inspectors, while Glasgow, with but half our population, has 134. Mrs. Rogers dwelt upon the absence of parks and dooryards in those parts of the city where they are most needed, and emphasized the need of a more consistent and humane system of enforceable ordinances looking to the regulation of the location, size, lighting and ventilation of new tenement houses and demolition of unsanitary buildings.

The following resolutions were adopted:

#### THE RESOLUTIONS.

The Improved Housing Conference recognizes the movement for better housing, which has been inaugurated in the leading cities of the world, as so important in its sanitary and social influence that the City of Chicago should not fail to participate in its benefits. We have heard with pleasure the results achieved elsewhere and urge our people to apply their lessons to our local needs.

The sanitary condition of many tenements in this city and their unfitness for habitation demand that a careful and complete official tenement-house census should be made by the public authorities. We recognize the necessity of a larger number of inspectors, who shall rigidly enforce existing ordinances for better housing of the people.

We recommend to capitalists the study of our local conditions and the great opportunity of making reasonably profitable investments by the erection of suitable tenements to benefit working people. We believe systematic measures should be employed to encourage workmen to secure their own homes.

We recommend the appointment of a representative permanent committee to continue the agitation and to obtain needed reforms, and we appoint Mrs. Henry Wade Rogers, Dr. Graham Taylor, Miss Jane Addams, Bishop Samuel Fallows and Dr. James Gibson Johnson as members of such a committee, with instructions to add twenty to their number.

The present mania for another Indian, if not foreign war, ought to be highly alarming to the people of the United States. I have great confidence in Him who is King of kings and Lord of lords that the time is drawing nigh (though much distress must first come), when all the nations of the earth shall beat their swords into plowshares and their spears into pruning hooks, and the earth shall be covered with the knowledge of God as the waters cover the seas.—*Elias Boudinot in 1819.*

#### AT THE GATES.

If labor calls you, pass the gates with praise,  
 Since God first wrought,  
 And willed to man hushed nights, and toiling days;  
 If death, firm-souled approach the untried lot,  
 For life not less than death transcends our thought.  
 If love be yours, O prize its hour of bliss;  
 Love, the great parent, hallows all that is;  
 Love, Labor, Death—who fearless owns the three,  
 Still walks secure, still dwells in victory.  
 —*Dora Reade Goodale, in "The Congregationalist."*

#### JOSEPH PARKER ON THE POOR.

(From "No Waste in Love; Judas and the Woman who Anointed Christ.")

The bad man can use nice words. He talks about *the poor*. "The poor"—he would sell his mother's bones to enrich himself! The poor—he would tear the gas lamps from their sockets in the church and sell them, if he could do it and not be found out. Yet he talks about the poor, makes a mouthful of the word, says it unctuously, as if he cared for the poor. He can care for nothing that is wise, beautiful, tender, and truly necessitous. He comes into the church and he says, looking at anything which he may call by the name of ornament, "Why was this waste made? Why was not this sold and given to the poor, my clients?" He misunderstands all beauty, as if the beautiful were not a gift to the poor. Why, sometimes the poor see more in a picture than the rich can see. To put up a beautiful building of any kind in a town is to give something to the poor.

What are the poor? Mere eaters and drinkers, gormandizers, people gathered around a trough to eat and drink? Have they not eyes, imaginations, sensibilities, divinity of nature that can be touched by the appeals of beauty and music and heroism and nobleness? Simon, the leper, could give a *dinner*, but he who gives an *idea* gives a continual feast. He who shows a beautiful picture, and gets a man to look right into it and through it, is actually giving to the poor. We misunderstand the poor when we suppose that they can only eat and drink, and that to give to them means to give them something in their hands, or something they can gnaw with their teeth. It is a base idea, it is a total misconception of the whole case, it must not have any place in Christ's church. Build the most beautiful churches you can, and you sustain labor, you keep men at work, in an honest way; and fill the places with the poor. Every picture may be a hint, every tint of beauty may fill the soul with a new hope, and every sound of the organ may answer something already in the soul, but silent. Abolish all narrow views, and do not sup

pose that the poor are only so many machines for the consumption of food and drink.

Many people care for the poor *multitudinously*, they care for a great *nameless quantity* called the poor; they often mention them over their smoking soup; they sometimes refer to them with most touching sympathy as they are gulping down their last champagne. They have a warm side for the poor, understanding by that term something immeasurable and far away. They would take the shadow into their own houses if there were less of it, but being so vast they let it alone. These people are great in epitaphs. Men cannot live on epitaphs, and the poor are not much obliged to us for drinking their health in a bacchanalian toast. Better throw a bone without any flesh upon it to the hungriest dog that ever lived, than talk about all the hungry dogs and give them no bone. Church of the living God, you can be mighty amongst the poor; foiled for the moment in wordy argument, you can set up a plea for Christianity in the hearts of the poor that the poor can understand and apply.

The word *waste* was used in connection with this offering. "Why—to what purpose—was this waste?" The word that was rendered *waste* in the English tongue may be rendered *perdition*. At the last Christ said, concerning this same opposing and querulous Judas Iscariot, "I have lost none but the *son of waste*, the son of perdition. It was not the ointment that was wasted, but himself that was waste."

Ay, so it shall be in the judgment. Nothing shall be lost that can be kept, and what is lost shall be the son of perdition.—"*Things Concerning Himself*," pp. 209-212.

—Mrs. Rose Hawthorne Lathrop, who has determined to devote the remainder of her life to the work of alleviating the suffering of certain of the poor in this city, has made for herself a home on the second floor of a small, old house at 1 Scammel street, over on the East Side, near the foot of Grand St., N.Y. Mrs. Lathrop's main idea is to minister to those who are troubled with cancer and skin diseases. She has explored the tenement district surrounding her home, and now has fifty patients under her care. A neighboring building is thought by her to be suitable for hospital purposes. It can be purchased at a low figure, and fitted up without a great expenditure. For this and for her daily ministrations she is asking aid, and will devote to the sick poor any money that may be sent to her. The New York *Sun* has interested itself in Mrs. Lathrop, and will receive contributions for her work.

A man of business has no more right to make personal profit the supreme purpose of his store, his shop, his capital, his factory, his railway, than Jesus had to work miracles for personal profit.—*Prof. George D. Herron*.

## In the World of Settlements.

### THE FINAL OBJECT.

It is not, however, our final object to center the life of the neighborhood about the settlement, but rather to discover and incite individual initiative and mutual aid among the people themselves; and thus truly to rehabilitate personal, family and neighborhood life. The organized neighborhood work is wholly subordinated to this motive. It begins with people on the basis of *their* interests. It pursues the method of democratic co-operation. Its chief educational aim is that the people shall be trained, intellectually and morally, in that greatest influence of modern life, the power of association.—*Robert A. Woods, in Fifth Annual Report of South End House, Boston.*

## SETTLEMENT VIEWS.

### Opinions of Former Residents Upon Important Matters.

#### Striking Results of an Inquiry Among Those Who Had Lived in Settlements.

One of the most interesting, and in some ways, most valuable documents bearing upon settlement work is the "Report on Questions drawn up by Present Residents in College Settlements and Submitted to Past Residents, Reprinted for the College Settlements Association by the Church Social Union." The paper involves the testimony of residents in the settlements of the association, most of whom had been in residence a year or more, upon their experience in the social service of settlement life, their estimate of the value of it and its various forms, and their idea of the results to be expected. Eighty-three sets of questions were submitted, and forty-two sets of answers were received, and their fullness and candor are surprising.

The most vital question of all, it would appear, is that touching the utility of the settlement idea, as in question No. 4:

"In your opinion, is the amount of work done commensurate with the energy expended?" Here, says the report, twenty-nine enthusiastic and emphatic "ayes" are offset by nine reluctant "noes," three or four well-balanced uncertainties, and one vigorous and aggrieved negative. Several, in answering "yes," state that they have in mind good done the residents. One concise answer says, "For short term residents, no; for permanent residents, yes." Some short term residents would not agree to this, however. Another answer points out that "the results are in so large a share preventive that it is difficult to judge till more time has elapsed." "The good done the workers, in its direct influence on them and through them on their



friends, has sometimes seemed to me quite to make up for the waste and friction which results from our system of transients." "That depends," says another, "upon what is meant by 'work done.' If actual achievement, showing itself in tangible results that can be tabulated, no. If by 'work done' is meant influence exerted upon both sides and through them upon classes of people, individual lives transformed and made centers of energy and light, yes, a thousand times."

Of three head workers who are unanimously in the affirmative, one says "The fact that we are on the ground is in itself a great saving of strength." Another: "The amount of work done for the money expended is rather larger, I think, than that done in so-called club work." The third: "It is impossible to measure either energy expended or work accomplished; but if I didn't believe that what we are doing is worth while, I shouldn't stay here."

The subtle nature of the settlement influence, and the fact that, as an institution, the settlement is merely a step in a direction thought to be approximately right, is recognized by many of the keener-eyed souls, who emphasize the spiritual element in the settlement faith by pointing out that as settlements are simply "a transitional stage towards a larger life," their results must remain invisible, and that existence and results are really the same thing. One worker sounds the well to the bottom when she says the results are "as commensurate as are the result of energy anywhere expended upon that uncertain factor, man."

#### IS IT A DEPRIVATION?

Another searching question, which settlement residents are constantly asked, and answer with an increasingly emphatic negative, is No. 5 of the schedule:

Do you consider life in a settlement as a form of deprivation?

These are the answers, the report says, which more than any others show the love and gratitude which our residents feel for the settlements. One sums up a common feeling when she says, "Physically, yes; intellectually and spiritually, no." Only two regard settlement life as assuredly a cross of deprivation. Some of the answers are guarded; for instance, one says, "Deprivation is not the word I should use. In six months spent in the settlement I consider that I gained more knowledge of life than I could in almost any other experience in a similar length of time. However," she says, "I do not consider settlement life normal or healthful." Of this "melancholy sentiment," as the report calls it, it is remarked that it is alone, with one exception. All feel that companionship in life and work goes far to compensate for any

loss. One splendid tribute, more far-reaching in its bearings upon ultimate questions of life and social communion, says, "Settlement life is impossible for any length of time without the fellowship of kindred minds. Under no circumstances should one resident only be permitted to undertake the work of a settlement. With this proviso, settlement life is so rich and full that the pace is apt to be too great. It requires a nature of exceptional mental, moral and physical strength not to be overwhelmed with the inrush of new impressions. For this reason, every settler, in addition to her annual holiday, should occasionally go away and incubate."

"I found there," says another, "plenty of friends, plenty of opportunity and much stimulus." "If sensibly lived," says another, "with sufficient change and amusement, it is a happy life; no deprivation, but an opportunity."

Some of the answers are far more enthusiastic: "Only in the sense in which a community life must always have its deprivations. It is to me the happiest and fullest life of that sort that I know or can imagine."

#### AS TO CLASS DISTINCTIONS.

The eighth question was a very gingerly putting of the question whether there seemed to these former residents any possibility of doing away with class distinctions. The result is best told in the words of the report:

"There is something significant in the profound, gentle, absolute aversion to the idea of class betrayed by these moderate and thoughtful women. Little or no revolutionary sentiment is to be found throughout the papers. Their tone is one of patience; of grave desire to work wisely and wait patiently for more light. But there is also a general sense of deep suffering under the consciousness of social inequalities, of unshared privilege. In the presence of this sense, so surprising, so inconceivable to our fathers, the answer to this specific question seems of secondary importance.

#### AS TO POVERTY.

Most interesting and instructive are the answers to the question with regard to the attitude of mind toward poverty—Does poverty seem to you a greater or less evil since you have lived among poor people?

While the response that the mere deprivation of material things had come to seem far less of an evil, it was unanimously agreed that the awfulness of abject poverty must be seen to be appreciated. "The moral effects of extreme poverty are much less detrimental than I had supposed, but I had never realized how fearful and far-reaching the physical results are." A head worker says, "My sympathies are much less roused now than in the

past by the type of poverty that lies on rags and begs for crusts. \* \* \* My sympathies are very strong for the poor who try to 'keep up an appearance' on starvation wages. Poverty of either kind seems a greater evil than before I lived in a settlement."

Finally, another head worker sums it up thus: "The poverty that makes it absolutely hopeless to get anything like a full development of the individual or a fair chance in life, seems to me to be worse. On the other hand, I have come to see that a person with too much of this world's goods is nearly as badly handicapped in other ways. Lack of character seems the worst thing and the greatest evil. Things do not matter much except as they react upon character. The poverty that dwarfs and blunts is most horrible, and I never realized it as I have since I came here. Under present conditions, I've come to the conclusion that a certain degree of poverty is a stimulus, but it must not be hopeless poverty."

#### IN THE MATTER OF THRIFT.

All are unanimous in the opinion that hygienic living is impossible for working people under present tenement house conditions, though some are of the opinion that the people thus conditioned might live better than they do.

In the matter of the possibility and advantages of thrift under present conditions, there is difference of opinion, but one of the replies suggests three fruitful lines of thought:

1. Thrift is practically impossible on a variable or uncertain income. To live on five hundred dollars a year, one needs to be sure that it will be five hundred and not four and a half; also that it will be paid promptly at certain fixed intervals. It is human nature to buy more freely for credit than it could or would for cash, and to trust to Providence to pay the bill. Also, a lack of money often prevents an advantageous purchase.

2. Thrift among the poor usually means economy in rent, with its accompaniments of overcrowding and unsanitary surroundings, and a grinding parsimony, affecting the necessities of life, and resulting in an anæmic condition not only of body but of soul.

3. There is on record, from the lips of Christ, no commendation of thrift, but he twice commends lavishness, and expressly inculcates the opposite of what New Englanders call 'forehandedness.'

#### CAUSES AND CONTRIBUTING CONDITIONS.

On the point of the causes of distress among the poor, "Almost all show a thoughtfulness far from the comfortable assurance which states that liquor or laziness is at the bottom of the whole matter, and all, with two or three exceptions, come

to the conclusion that the suffering of the poor is not, as a rule, due to individual fault, but to conditions of inheritance and environment." Seventeen (out of the forty-two) trace poverty back to original causes over which the poor have no control; twelve accent present incompetence, however caused; four, shiftlessness; seven, intemperance. One only gives intemperance as a primary cause. Here is a summary of the general view: "Conditions over which they are as yet ignorant that they have control. It seems to be a linked chain of causes—poverty begetting intemperance, shiftlessness and incompetence, all of which, in turn, beget poverty (this, of course, applying to the pauperized poor), and behind all these causes the primary evil of our irresponsible and defective society."

"Very quietly, very positively, very unambiguously" (only one exception) is the answer "no," to the question, "Are you, on the whole, satisfied with the conditions of the wage-earning population which is not suffering acute distress?"

#### VITAL REFORMS PROPOSED.

All confess to a great and vital change of views upon social questions during their settlement residence, but none has a panacea. Many immediate reforms are favored. "Probably," says the report, "no reform which has occurred to the human mind during the last decade remains unmentioned. First and universal, comes improved housing of the poor. In quick succession follow the organization of labor (first with the head workers), the eight-hour movement, playgrounds and parks, improved schools and school laws, municipal reforms, persuasion of the poor to have smaller families, trade schools, public baths, income tax, coffee houses, cooking and sewing schools obligatory in public schools, regeneration of the upper classes, consumers' leagues, the inculcation of thrift, free silver, municipalization of railways, lighting, etc.; temperance reform, very low in the list; sweat shop regulations, and finally—mentioned by one writer only—direct religious work.

This striking remark closes the report in the words of a head worker:

"It is now impossible for me to remember what I thought on these questions before entering settlement work. The conviction deepens that, while we are bound to do all we can to bring about more just conditions in society, still even a perfect distribution of wealth would not render our social conditions what they should be. To this end the development of character and belief in spiritual verities is more important than any redistribution of wealth. This is to apply to rich and poor alike. To-day there is, I believe, more spiritual life among the poor, as a class, than among the rich."



### SETTLEMENT FEDERATION.

#### Proceedings of the Winter Meeting of the Chicago Organization at Hull House.

There are now at least twelve settlements in Chicago, and several others are in process of organization. The last meeting of the Federation of Chicago Settlements showed a total membership of above 110, Hull House and Chicago Commons being the largest, and Elm Street and Maxwell Street settlements the smallest in point of numbers. The most interesting feature of the meeting, which was held at Hull House, as the last issue of CHICAGO COMMONS was going to press, was the account by Mrs. Charlotte Perkins Stetson of her sojourn in England, whence she had just returned. Mrs. Stetson's story was the more interesting because she had spent her time somewhat out of the beaten tracks, and had had opportunity to study social aspects in England rather more searchingly than many who see only the surface of things. She noticed particularly the greater advancement of the English people in social and reformatory thought, and of the larger spread of intelligent information among the middle and upper classes upon the subject. No one in England who pretends to any degree of information would confuse the terms "socialist" and "anarchist," she said, for instance. She remarked also upon the far greater homogeneity of population in England than in America; upon the fact that domestic servants, for instance, are of the same nationality as their mistresses, and upon the many good and ill conditions which might and do arise from this fact.

The matter of new locations for settlements in Chicago was discussed with much interest, and the art and music extension work was also canvassed. Miss Addams told with much satisfaction of the work of the Kyrle Society in England, and of Miss Octavia Hill, in the efforts to improve the conditions of the dwellings of the working people.

The interesting feature in the reports from the settlements was that from the Kirkland Settlement, where Mr. Bradley is successfully managing a company of more than 150 boys, organizing them into a municipality, after somewhat the same fashion as Mr. George in his "Boys' Republic."

Another gratifying report was of the great success attending the weekly men's meeting and economic discussion at the Clybourn Avenue Settlement. The attendance at these meetings has of late averaged as many as 250 persons.

The place for the next meeting of the Federation has not yet been selected. It is expected that the discussion will be upon some points of general policy which are stumbling stones to nearly all settlement workers.

### SOUTH END HOUSE, BOSTON,

#### Many Activities Referred to in the Fifth Annual Report.

Five or six men have been constantly in residence at the South End (formerly Andover) House, in Boston, according to the fifth annual report. This is the settlement of which Robert A. Woods is the head, and the report is one of the most significant and satisfactory that have come to our hand. An additional building has been taken at 611 Harrison street, and has proved a good investment. Says the report, upon one important point:

"The house is of increasing use as a kind of neutral ground at the boundary line that separates the working classes from the other classes in the community. Here the business man and the professional man can meet the trade union man, with perfect freedom from restraint on both sides. Every time such a meeting has occurred at the house there has been an increase of mutual understanding and respect."

A strike was settled upon the basis proposed by the settlement as arbitrators. This settlement is among the most industrious and successful in this country in the close and scientific study of social problems and conditions, and the year has seen a good work done in this direction. "The Autonomy of a Tenement House Street," and "A Study of Beggars and their Lodgings," by Alvan F. Sanborn, were published under the auspices of the settlement and received with marked interest throughout the country. Another paper, by William A. Clark, formerly of this settlement, now of Lincoln House, was on "Evening Schools in Boston," and a paper by Frederic A. Bushee on the "Italians of the North End of Boston" will be issued soon.

### HULL HOUSE FREE LECTURES.

#### Practical Method of Popular Education Under settlement Auspices.

Interested and active, as usual, in all that concerns the welfare of the great cosmopolitan community in which it is a center of social and intellectual life, Hull House has this winter taken up and carried out successfully a practical method of public education which might well have the emulation of settlements everywhere. In co-operation with the Board of Education, which gladly lent all the aid in its power, Hull House has twice a week taken possession of the Medill High School for a course of free popular lectures. So eager has been the response of the neighborhood to this opportunity that it has been necessary to close the gates of the school often a half hour before the lecture was to begin, so dense was the crowd that pressed to

*[Continued on page 10.]*



CHICAGO COMMONS is a Social Settlement monthly, published for the Settlement of the same name, and devoted to the record of the Settlement Movement in all countries and of the social progress of the ideal of Brotherhood among men. To this end its features include news of the settlements, sketches of life in the crowded city centers, outlines of social teachings in institutions of learning, progress and ethical import and aspects of the Labor Movement, the social work of the churches, notes on literature in the social field, comments on current life from the settlement point of view, etc.

#### SUBSCRIPTION PRICE

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**To Other Settlements**—We mean to regard as "preferred" names upon our mailing list, all settlements, and to send CHICAGO COMMONS as a matter of course to all such. In return, we ask for all reports, and, so far as possible, all printed or circular matter, however trivial, issued by settlements in the course of their regular work.

**Advertisements**—First-class advertisements desired at reasonable rates, which will be furnished upon application.

#### ALL COMMUNICATIONS

Relating to this publication should be addressed to the Managing Editor, JOHN P. GAYT, Chicago Commons, 140 North Union Street, Chicago, Ill.

Entered as Second Class Matter May 18, 1896, at the Post-Office at Chicago, Ill.

THE plucky little Neighborhood Guild in Minister street, Philadelphia, enters upon another year with fresh courage and outlook. This is one of the ideal settlements in this country—a family home, located where a *home* is most needed.

#### A WORD OF CAUTION.

The constant temptation of settlements and workers of other kinds in the service of the poorer parts of cities is to forget the master-motive of self-spending, and to attempt to build up self out of the neighborhood rather than to build up the neighborhood out of self. Again and again do we need a word of caution on this point. How shall we build up this meeting? How shall we enlarge our classes, how shall we ex-

tend the membership of the clubs, how shall we reach out and take in this, that and the other group of neighbors, so that we may justify to those who support our work the continued expenditure that is necessary for the maintenance of our work? etc., etc. Against the spirit that usually gives rise to these questions Paul gave warning in his injunction to "strengthen the things that remain," and for modern caution we have seen or heard nothing better than the words of that veteran of settlement service, Robert A. Woods, of Boston, who in the current report of South End House, of which he is head, says:

"Our settlement has for its aim to bring about a better and more beautiful life in its neighborhood and district, to develop through study and action in this single locality new ways of meeting some of the serious problems of society, such as may be applied in other places; to draw into this effort the finest powers of heart and mind. *It is no part of the plan to build up an institution, complicated, self-contained. The settlement is rather, in its truest meaning, a center of personal forces which become involved with the interests of the neighborhood without, and spend themselves through every channel of the local life.*"

To strengthen the things that remain is the first duty. Far too often settlement work and other activity in similar fields, is based upon the idea that the people of the poorer districts are semi-barbarous, have no wish to grow toward righteousness, and that some superior persons from a more privileged sphere of life must come in and teach them to desire better things. This is almost wholly erroneous. The first and most imperative duty is to search out and encourage the present good impulses and activities, to bring out and find expression for the aspirations that already exist. It is the almost unanimous testimony of those who have lived among what is superciliously called the "common people" that there is fully as much of spiritual energy, of moral earnestness, and vastly more of the spirit of mutual helpfulness and self-sacrifice among the poor than among the classes above. Whether this be true or not, the fact remains that all the principles of pedagogics and enlightened psychology command the using of the forces at hand rather than the bringing in of machinery from without. In every ward of the great city there is force of righteousness enough in existence among the people to redeem the community from corruption and filth of any kind. The lack is for a means of expression, and it appears to us evident—so evident that the utterance of it smacks of platitude—that those who would be useful in settlements or in any other form of service among these crowded populations must first buckle to and give aid and direction and expression to the impulses of the people.

"Personal forces spending themselves through



every channel of the local life"—this is the keynote of the spirit that should characterize settlement life and work. It would carry the residents out into the social, civic and religious life already existing, and lead them to conserve in every way influences among the people available for uplift and inspiration unto righteousness. To uphold and emphasize and show the practicability of the highest ideal, and to afford initiative and leadership in the effecting of the best that the people can be encouraged to desire and demand—these are the most important duties of the settlement, and the building up of its own specialized departments should be the secondary, not the primary thing. At the top of the first page of its constitution—it would be well if a settlement should have and should need no other—every settlement would do wisely to write these words:

"NOT TO BE MINISTERED UNTO, BUT TO MINISTER."

#### A BUREAU OF SETTLEMENTS.

From time to time of late there have been propositions made looking to the establishment of a central Settlement Bureau for the whole country; a kind of clearing house from which information could be disseminated, and the general movement encouraged in a way more effective and sustained than was possible through the efforts of the scattered individuals making up the force of settlement residents throughout the country. So far as we know, none of these propositions has ever been pushed beyond the proposal stage except in so far as the College Settlements Association acts as a central bureau for its membership.

With no idea of establishing any formidable institution or becoming responsible more than before for the settlement outreach, CHICAGO COMMONS is ready to act so far as possible as a central bureau of information concerning the settlements of the United States at least. It reaches most of the classes of people likely to be interested in such a movement, and many of the settlements make it their custom to afford constant information concerning their progress. It seems fitting that Chicago should be the location of such a central bureau, and more and more has this paper been called upon for information and to act as a center of communication.

With this in view, we will hold ourselves ready upon application, first: to afford any information in our power concerning the history, aims, work and present status of the settlements of America and so far as possible, of other countries; second, to put settlements in communication with one another, where that is desired; third, to keep, so far as possible a list and bibliography of the settlements, with a view of having on hand at all times the

fullest possible statement of the literature of the settlement movement; and fourth, to make ourselves useful in every possible way to the residents of settlements and to all others interested in the question from any point of view.

Now, to make such an effort in any degree successful, the fullest co-operation is absolutely necessary, and for this reason we call urgently upon all settlement residents and others interested in the matter for the following aid:

First: Prompt information as to the foundation of new settlements, or old ones not well known. Better that we should duplicate information than not to have it at all.

Second: Copies (several if possible), of all reports, circulars, and other printed matter, however apparently trivial, including tickets, programmes and all other transient material, issued by or concerning any settlement.

Third: References to, and if possible copies of, all periodical newspaper, magazine or review articles, or allusions, however scant, in books or pamphlets, with reference to the settlement movement or to any settlement. These references should *always* give minute particulars as to the name of the publication, date, author if possible, etc.

Fourth: In general, the most exhaustive and generous interest in this matter, so that the editor of CHICAGO COMMONS may have prompt and complete information at hand concerning all phases of the settlement world and work, and of all matters related to it. Rare material will be carefully preserved, and returned to the sender if desired.

INQUIRIES concerning the March issue of CHICAGO COMMONS leads us to explain that while this number has been unavoidably delayed by the illness of the managing editor, it is our purpose to issue the paper usually not earlier than the last ten days of the month whose name the issue bears. This enables us to report upon the doings of the month just past, rather than to try, after the common newspaper fashion, to anticipate events in order to keep them within memory of the readers of the paper.

\*\*

I met an hundred men on the road to Delphi, and they were all my brothers.—*Rudyard Kipling.*

\*\*

Nothing can bring peace but the triumph of principles.—*Emerson.*

\*\*

In the world-strife now waging, the victory cannot be by violence; and every conquest under the Prince of War retards the standard of the Prince of Peace.—*Ruskin.*

## HULL HOUSE FREE LECTURES.

[Continued from page 7.]

hear the speakers and to see the views with which many of the lectures were illustrated. For the benefit of settlements which may find a way to "do likewise" we give in full the list of the lectures.

On Tuesday evenings stereopticon lectures were given, and numbers two and six of the Friday evening lectures were illustrated also. The lecturers volunteered their services.

Tuesday, Feb. 2—"Greenland." Prof. Rollin D. D. Salisbury, University of Chicago.

Friday, Feb. 5—"The National Park." Prof. John M. Coulter, University of Chicago.

Tuesday, Feb. 9—"Views from Everywhere." Mr. T. Dundass Todd, editor of *Photo-Beacon*.

Friday, Feb. 12—"Stories of the Soul Among Savages." Prof. William I. Thomas, University of Chicago.

Tuesday, Feb. 16—"Paris." Miss Enella Benedict, Art Institute.

Friday, Feb. 19—"The Battles of the Rebellion." Mr. John D. Cress, Chicago.

Tuesday, Feb. 23—"Gold and Gold Mining." Mr. William H. Van Arsdale (Consulting Engineer).

Friday, Feb. 26—"The Story of the Brain." Prof. George Herbert Mead, University of Chicago.

Tuesday, March 2—"Japan." Rev. James Gibson Johnson, New England Church.

Friday, March 5—"The Russian Peasant and Count Tolstoy." Miss Jane Addams, Hull House.

Tuesday, March 9—"Afield with a Camera." Mr. T. George Hislop, Chicago.

Wednesday, March 10—"Travels in Mexico." Prof. Frederick Starr, University of Chicago.

## EAST SIDE HOUSE PLANT.

## Effective Outfit for Settlement Work on the East River Bank.

A letter from Bishop Henry C. Potter to the New York *Evening Post*, on the settlement question, and warmly endorsing the movement, is a feature of the fifth annual report of the East Side House of New York City. In addition to the fine list of activities which center at the settlement residence the possibilities of the plant are well indicated by the descriptive list of the East Side House property, which includes:

Swimming pool, 80 x 12 feet, on the East River bank.

Park, 200 x 50 feet, with swings, benches and a pavilion.

Small cinder running track.

Three-story frame building, 40 x 36 feet.

Three-story brick building, 23 x 64 feet.

Gymnasium, brick construction, 33 x 26 feet, well equipped.

The three lots owned by the East Side House, on which this property is located, are on the bluff at

the foot of East Seventy-sixth street, about twenty feet above the level of the piers and river front. The settlement also leases an adjoining strip of land on the river about 200 x 150 feet.

## TRINITY COURT'S SEVENTH YEAR.

A prettily illustrated pamphlet, just at hand, describes the year's work at Trinity Court, the settlement of Trinity College, located at 131 Camberwell Road, S. E., London. This is the seventh annual report, and it shows a good year's progress. The settlement has a strong religious bent, and partakes in some characteristics of the nature of a mission, and in addition has many institutional features, including a Boys' Brigade, of whose successful summer camp photographs are shown. It is very evident that the settlement is really a social center in its neighborhood, for within its building are held the meetings of labor unions and workingmen's clubs, a lodge of Odd Fellows, and other neighborhood organizations distinct from the settlement. One of the illustrations shows "Mr. Underhill's Bible Class," a splendid group of above eighty young men, with their teacher in their midst.

## LINCOLN HOUSE REVIEW.

The *Lincoln House Review*, bimonthly, and published under the auspices of Lincoln House, Boston, at twenty-five cents per year, continues to present a bright, attractive, well-printed magazine. The latest issue contains a variety interesting matter, notably a selection from John Stuart Mill, under the title of "Choice Passages from Important Books on Social Reconstruction." The principal article is one by Professor Frank Parsons, on "The Initiative and Referendum." Future articles announced include "The Life of John Ruskin," by Professor Vida D. Scudder, "The Life of Charles Kingsley," by Robert A. Woods, "The Electric Ballot," by Professor Frank Parsons. There will be also brief sketches of Owen, Morris, Marx, LaSalle, Saint Simon and Le Play, "with a special view of giving the social message that each had for his time."

## HARTLEY HOUSE ANNOUNCEMENT.

The preliminary announcement of "Hartley House," an industrial settlement under the auspices of the New York Society for Improving the Condition of the Poor, is sent to us. The name of the settlement is in honor of Robert M. Hartley, for thirty years the devoted superintendent of the work of the association. The location is in the heart of one of the most crowded tenement districts



of the West Side of New York City, and the special work to which the settlement will devote its chief efforts will be the instruction of those who have had no opportunity to learn, in the essentials of home making. The circular says: "The fundamental ends sought to be accomplished are indicated by the following divisions:—(1) Branch of free labor bureau; (2) Home-keeping department; (3) Industrial branch for women; (4) Library and reading room for girls and women; (5) Rational recreation department. There are to be in residence, as a primary nucleus, a resident head and an associate resident, a trained nurse and an instructress in homekeeping."

#### MINSTER STREET REPORTS.

The January issue of *The Nazarene*, the quaint little organ of the Minster Street Neighborhood Guild in Philadelphia, was taken up with the report of the Guild for 1896. It shows that at an expense of little more than two thousand dollars that beautiful home has been maintained in the crowded quarter of Minster street, and has been the center of many blessed activities, including a large and flourishing girls' club work, sewing school, library, savings bank, etc. This is one of the settlements where the activity is very largely personal rather than institutional, but even the tabulated results are most satisfactory. The guild house is at 618 Minster street, Philadelphia. The subscription price of *The Nazarene* is fifty cents a year.

#### SETTLEMENT IN BALTIMORE.

This letter from Mrs. J. S. Dinwoodie, head worker of the Baltimore settlement, No. 1409 Hull street, gives tersely enough the history of the work there which already has won a warm place in the hearts of Baltimore folk of all classes, and an assured support

"Since April we have existed, with bodies overworked with the immense field, and leaving all save principal points untouched. I worked alone until June, when joined by another, whose husband and child and my own son make up the family, all of whom help in the neighborly works. As we do the housekeeping, having as yet no money for domestic help, our outside work is the more limited."

#### A DETROIT SETTLEMENT.

A social settlement has been opened in Detroit, the *Kindergarten Magazine* announces, with Miss Mary L. Peckham as "house mother." The kindergarten, which has for some time been carried on in the Berean Chapel, was the nucleus of the settlement, which occupies a six-room cottage near by. In addition to being an experienced teacher,

Miss Peckham is, it is said, a kindergartner and trained nurse, as well as experienced in social settlement life.

—All settlement workers, particularly those of the College Settlements association, are interested in the news of the marriage of Miss Caroline L. Williamson, for several years secretary of the association, to Dr. Frank Hugh Montgomery. Mrs. Montgomery continues as secretary, and communications may still be addressed to her at 3230 Michigan avenue, Chicago.

—The *Mansfield House Magazine* for February contains a brief abstract of an address on "Christ and Social Reform," delivered there at the Sunday Union service on January 17. It is a stirring vision of the approach of great spiritual awakening among the common people of the United States.

## Labor Studies.

### COMPETITIVE INDUSTRIAL ORDER.

#### SOME OF ITS OBVIOUS SOCIAL ASPECTS.

##### Sixth Study, Effects Upon Social Conditions of Industrial Competition Intensified by Machinery.— Results and Tests of Machine Production and of Competitive Distribution.

[CONDUCTED BY PROFESSOR GRAHAM TAYLOR.]

Swift as are the changes in modern social conditions, they are the less observable because we are all borne onward together by the mighty tide of life. To quicken observation and realize the change we need the testimony of some contemporary who stops to look back and recalls the impressions made by transition in order to add the emphasis of its effects which can only be realized long afterwards.

A STORY-TELLER AS AN EYE WITNESS.

No more interesting evidence can be cited to corroborate the half-conscious impressions of the passing present by the more impressive facts of the recent past than J. M. Barrie gives us in his filial tribute to his mother, "Margaret Ogilvy," and the story of his own boyhood's experience of the change in his early home, when the little old family community was suddenly changed into the new factory town.

"Before I reached my tenth year a giant entered my native place in the night, and we woke to find him in possession. He transformed it into a new place at a rate with which we boys only could keep up, for as fast as he built dams we made rafts to sail on them; he knocked down houses, and there we were crying, 'Pilly!' among the ruins; he dug trenches and we jumped them; we had to be dragged by the legs from beneath his engines; he sunk wells and in we went. But though there were never circumstances to which boys could not adapt themselves in half an hour, older folks are slower

in the uptake, and I am sure they stood and gaped at the changes so suddenly being worked in our midst, and scarce knew their way home in the dark. Where had been formerly but the click of the shuttle was soon the roar of 'power,' hand-loom were pushed into the corner as a room is cleared for a dance. Every morning at half-past five the town was awakened with a yell, and from a chimney-stalk that rose high into our caller air the conqueror waved forevermore his flag of smoke. Another era had dawned, new customs, new fashions sprang into life, all as lusty as if they had been born at twenty-one. As quickly as two people may exchange seats, the daughter, till now but a knitter of stockings, became the bread-winner, he who had been the bread-winner sat down to the knitting of stockings; what had been yesterday a nest of weavers was to-day a town of girls."

In what is likely to be a too one-sidedly serious and ominous subject to any one who sees, much more feels, the awful undertow of social progress at this great turn of the tide, the fun and pathos, the gain and loss depicted in this humanly two-sided story is not amiss. And so we yield to its spell for a few sentences more:

"I am not of those who would fling stones at the change; it is something, surely, that backs are no longer prematurely bent; you may no more look through dim panes of glass at the aged poor weaving tremulously for their little bit of ground in the cemetery. Rather are their working years too few now, not because they will it so, but because it is with youth that the power-loom must be fed. Well this teaches them to make provision, and they have the means as they never had before. Not in batches are boys now sent to college, the half-dozen have dwindled to one, doubtless because in these days they can begin to draw wages as they step out of their fourteenth year. Here assuredly there is loss, but all the losses would be but a pebble in a sea of gain were it not for this, that with so many of the family, young mothers among them, working in factories, home life is not so beautiful as it was. So much of what is great in Scotland has sprung from the closeness of the family ties; it is there I sometimes fear that my country is being struck. That we are all being reduced to one dead level, that character abounds no more and life itself is less interesting, such things I have read but I do not believe them. In our little town, which is a sample of many, life is as interesting, as pathetic, as joyous as ever it was; no group of weavers was better to look at or think about than the rivulet of winsome girls that over-runs our streets every time the sluice is raised, the comedy of summer evenings and winter firesides is played with the old zest and every window blind is the curtain of a romance. Once the lights of a little town are lit, who could ever hope to recall its story or the story of a simple wynd in it? And who looking at lighted windows needs to turn to books?"

The social changes thus graphically described, and narrated throughout these studies, although undoubtedly coincident with and involved in the development of the competitive, machine-production system of industry, are not inconsiderately and by wholesale, to be attributed to it as wholly the effects of even this complex cause.

Many of these social ills are so unquestionably to be found both before and beyond the sway of our present industrial order, as to raise a question regarding the relation of effect and cause between them and this system of industry.

#### ANCIENT VERSION OF OUR MODERN TRAMP PROBLEM.

The "tramp," for example, is often claimed to be the product, exclusively, of our machine-wage-system, never known among men before its introduction. But long before either the wage-system or machinery were known Sir Thomas More penned the following pathetically powerful picture of family-tramping in the fifteenth century, which is as much worse than we have ever known, as women and little children are less able than single men to take care of themselves "on the road."

"By one means or other, by hook or by crook, they must needs depart away, for, wretched souls, men, women, husbands, wives, fatherless children, widows, woful mothers with their young babes and their whole household, small in substance and much in number, as husbandry requireth many hands. Away they trudge, I say, out of their known and accustomed houses, finding no place to rest in. All their household stuff, which is very little worth, though it might well abide a sale, yet being suddenly thrust out, they be constrained to sell it for a thing of naught. And when they have wandered about till that be spent, what can they else do but steal, and then justly, pardy," [i. e., pardon the misuse of the word "justly,"] "be hanged, or else go about a begging? And yet, then as they be cast into prison as vagabonds, because they go about and work not, whom no man will set to work, though they so willingly proffer themselves thereto. For one shepherd or herdsman is enough to eat up that ground with cattle to the occupying whereof about husbandry many hands were requisite."

While the wholesale displacement of labor and lack of employment ante-date machinery by two centuries, it is to be noted that our eminent author thus lodges in literature monumental evidence as to the social effects of the introduction or wider application of the competitive principle to English industrial life. For he writes in protest of the competition between the new wool-growing interests with agriculture for the possession of the soil, which, in the effort to compete with Flanders for the woolen trade of the world, supplanted whole farming populations by a few herdsmen, and destroyed entire villages of houses to make a single ranch.

#### INTENSIVE FORCE IN DIRECT EFFECTS.

Thus, while the vast social changes, which for better or worse, are coincident with the indubitable progress of our modern life, are not to be attributed to machine-production as their sole source, yet, it cannot be questioned that the machine-system has intensified all and occasioned some of the following effects upon labor:—

- (1.) *The Separation of the Employing and Em-*



*ployed Classes*, the former becoming more irresponsible, and the latter being left to suffer their own resourcelessness. But the growth of the workmen's independence, both in spirit and when organized, industrially, is to be noted as a direct result of this separation.

(2.) *The Concentration of Capital* and especially the tools of production in the hands of relatively few; the consequent depletion of the numerical and economic power of the middle classes and the increase of a propertyless wage-class dependent upon the few owners of machine-tools for the opportunity to earn their subsistence and for their standard of living. But whatever advantages have come to the industrial classes from their combination in labor organizations are directly attributable to the necessity to organize forced upon labor by this concentration of capital.

#### OUR WEALTHY AND PROPERTYLESS FAMILIES.

NOTE.—The relation between the concentration of wealth and propertyless population now existing in our own country is most ingeniously brought to light and conclusively demonstrated by Charles B. Spahr in his recent volume "The Present Distribution of Wealth in the United States" (T. Y. Crowell & Co., N. Y.). From a great variety of public, official, documentary sources (including both the United States and Massachusetts Reports, Savings Bank accounts compared with the records of Surrogate or Probate Courts), which with remarkable concurrence establish almost identically the same percentages; he draws the following conclusions:

"That while the aggregate number of wealthy families in the United States is but little larger than in Great Britain, and their aggregate wealth less, and that the number of the well-to-do class is three times as large in the United States as in Great Britain, yet the following disparity obtains here in 1890:

125,000 families worth \$50,000 and over, own \$33,000,000,000, or \$264,000 per family; 1,375,000 families worth \$5,000 to \$50,000, own \$23,000,000,000, or \$16,000 per family; 5,500,000 families worth \$500 to \$5,000, own \$8,200,000,000, or \$1,500 per family; 5,500,000 families worth under \$500, own \$800,000,000, or \$150 per family.

Thus, while less than half the families in America are propertyless, nevertheless seven-eighths of the families hold but one-eighth of the national wealth and one per cent. of the families hold more than the remaining ninety-nine.

Again, comparing *incomes*, the following contrasts appear:

200,000 families receive \$5,000 and over, \$3,500 being the average from labor, an aggregate of \$700,000,000; 1,300,000 families receive \$5,000 to \$1,200; \$1,200 being the average from labor, an aggregate of \$1,560,000,000; 11,000,000 families receive \$1,200 and under; \$380 being the average from labor,

an aggregate of \$4,200,000,000. The aggregate income from *capital* being \$4,340,000,000, as against \$6,460,000,000 from labor.

Classifying the incomes of both capitalistic and laboring families still further he finds that "more than five-sixths of the incomes of the wealthiest class is received by the 125,000 richest families, while less than one-half of the incomes of the working classes is received by the poorest 6,500,000 families. In other words, one per cent. of our families receive nearly one-fourth of the national income, while fifty per cent. receive barely one-fifth." Despite the fact "that the general distribution of incomes in the United States is wider and better than in most countries of Western Europe, however, one-eighth of the families in America receive more than half the aggregate income, and the richest one per cent., receives a larger income than the poorest fifty per cent. In fact, this small class of wealthy property-owners receives from property alone as large an income as half of our people receive from property and labor."

#### ABSOLUTE VERSUS RELATIVE GAIN FOR LABOR.

(3.) *The lowering of the price of manufacturers' goods and the increase in the purchasing power of labor*—together with the great growth in the proportion of wage receivers to the total population, indicate very marked gain in the comfort and general social condition of the industrial classes considered as a whole and compared, for instance, with their social status immediately before or soon after the introduction of the factory system.

But, relatively to the increased productivity of labor, not even the claimants for the largest absolute gains of labor pretend to contend that labor receives its proportionate share of the value of the total product.

NOTE.—The trenchant criticism of official statistical returns, upon which are based the claims of the increase in the rate of wages, should be studied in Spahr's volume above noted, Chapter V, on "Recent History of Wages," and in the article by H. L. Bliss in the *American Journal of Sociology* for January, 1897, on "Eccentric Official Statistics." On the other side Giffin's "Progress of the Working Classes in the Last Half Century," and W. H. Mallock's "Classes and Masses" (A. and C. Black), deal with English industrial conditions where they both maintain that the inequalities between capital and labor are growing less.

(4.) *The increase in the complexity, fluctuations, speculative element and uncertainty of industrial interests* affects the social condition of labor by enhancing the precariousness of livelihood, shortening the working season and lengthening its working day, lessening the yearly average of wages by the more frequent intervals of enforced idleness, and by

breaking up the permanency of abode and compelling populations to become transient through the necessity of seeking work from place to place.

#### DETERIORATION AND ADVANCE IN POPULATIONS.

(5.) *The centralization of population in factory towns and manufacturing cities* has ever been attended with the most serious social and ethical effects upon the sanitary safety, family interests and moral condition of the operative classes. These more disastrous results, however, in almost every aspect, have been worse at the initiation of the Factory System, during the first few years of the history of these industrial centers, and in the most congested parts of the greatest cities. Marked improvements in the safety appliances and sanitary provisions for shops; in transferring the heavy and low grade toil from the human back and muscle to the iron lever, steel chain and steam engine; in reducing the hours of the working day, bettering the houses, increasing the educational advantages and social privileges of industrial towns or districts; these and many more signs of social progress in industrial life early began to give more hopeful promise to the new order, and have attended its devious and often darkened development sufficiently to relieve the hopelessness with which the future has been fraught to increasing multitudes.

#### WOMEN AND CHILDREN IN INDUSTRY.

(6.) *The disproportionate increase of women workers over men*, and the persistency of child labor, have more slowly withdrawn their menace to the workmen's home.

NOTE.—The unverified advance statement of United States Labor Commissioner Wright's forthcoming Eleventh Annual Report furnishes the following comparative showing of the present status (1895-1896) which however does not include many callings in which women and children abound:

Male employes, 18 years of age or over, increased in the present period over the former period 63.1 per cent., while female employes of the same age increased 66.3 per cent. Male employes under 18 years of age increased 80.6 per cent., while female employes under 18 years of age increased 89.1 per cent. The proportion of females 10 years of age and over employed in all occupations in the United States rose in its relation to the whole number employed from 14.68 in 1870 to 17.22 in 1890, while males decreased in proportion from 85.32 per cent. in 1870 to 82.78 per cent. in 1890. Of the total females, 88.7 per cent. were single, 8.5 per cent. married, 2.5 per cent. divorced. In 76.1 per cent. of the instances where women do the same work with the same efficiency as men, they receive less pay for it than the men, in 16.5 per cent. they

receive greater pay than men, and in 7.4 per cent. the same pay for the same work. But the men's pay is 50.1 per cent. greater than the women's where they get more for the same work, while the women's is only 10.3 per cent. greater than the men's when their wages exceed. The completion of the pending compilation of wage statistics in leading countries of the world will be awaited with interest.

(7.) The last and most far reaching of the social effects of the machine production system here noted is *the intensifying, the permanency, and the practically universal pervasiveness of the principle of industrial competition*, to the Ethical Aspects of which our next Study will be devoted.

### Social and Labor Songs and Poems

THE following "labor hymn," written by Mrs. N. E. Sly, head worker of the Northwestern University settlement, has been sung and much enjoyed there. We are indebted for it to Secretary Philip W. Ayres, of the Bureau of Charities, who is a resident of that settlement:

The earth is Thine, O Lord,  
 'Twas fashioned by Thy hand;  
 Thou gavest it to the sons of men,  
 And said, "Possess the land."  
 We thank Thee for Thy gift—  
 A glorious heritage;  
 The work of our hands establish Thou,  
 And bless from age to age.

Our smiling harvest fields,  
 The fruits of vine and tree  
 Belong to all the sons of men  
 By Thy divine decree.  
 We thank Thee for this gift—  
 A glorious heritage;  
 The work of our hands establish Thou,  
 And bless from age to age.

Thou gavest to man the skill  
 That fashioned wheel and bands  
 Which bears the yields of fruitful fields  
 To the more barren lands.  
 We thank Thee for this gift—  
 A glorious heritage;  
 The work of our hands establish Thou,  
 And bless from age to age.

We toil with spade or wheel,  
 With trowel, plane or pen;  
 The work of our hands we gladly give  
 To bless our fellow men.  
 We thank Thee for Thy gifts—  
 A glorious heritage;  
 The work of our hands establish Thou,  
 And bless from age to age.

**CHICAGO COMMONS LEAFLETS.**—The article in a former issue of CHICAGO COMMONS, reprinted from the *Chicago Advance*, entitled "Foreign Missions at Home," and suggesting the points of resemblance in scope and method between the settlements and the foreign missionary stations, has been issued as No. 1 in a proposed series of "Chicago Commons Leaflets." It is a folder convenient for enclosure in a letter, and better than any other single article we know of, explains the Settlement idea from this point of view. This leaflet may be obtained in any quantity at the rate of two for a cent, postage prepaid.



### "MUNICIPAL FUNCTIONS."

#### Topic for the Next Session of the Inter-Settlement Social Economic Conference.

Some pending engagements make it still impossible to set absolutely the date of the spring session of the Social Economic Conference, which will be held, probably, in May, under the auspices of Chicago Commons and Hull House. These conferences were begun under the title of the "Chicago Commons School of Social Economics," and were held in the settlement whose name they bore, but so satisfactory was the result of the co-operation with Hull House in the session of December 7-12 last, that there has since been no doubt that they would be continued, for the present at least, in the same way.

The topic of the spring session will be "Municipal Functions," and the growing interest in the subject of municipal government makes it safe to assure a most valuable series of discussions. The municipal ownership and control will be fully discussed, and other points involved in the general subject under consideration will be fully treated.

In the next issue of CHICAGO COMMONS the programme will be outlined as fully as possible.

## Settlement and Neighborhood.



CHICAGO COMMONS.

140 North Union Street, at Milwaukee Avenue.

(Reached by all Milwaukee avenue cable and electric cars, or by Grand avenue or Halsted street electric cars, stopping at corner of Austin avenue and Halsted street, one block west of Union street.)

**CHICAGO COMMONS** is a Social Settlement located on North Union street, two doors from the southwest corner of Milwaukee avenue and the crossing of Union street upon Milwaukee and Austin avenues.

**Object.**—As explained in the second clause of the Articles of Incorporation of the Chicago Commons Association, filed with the Secretary of the State of Illinois:

"2. The object for which it is formed is to provide a center for a higher civic and social life, to initiate and maintain religious, educational and philanthropic enterprises and to investigate and improve conditions in the industrial districts of Chicago."  
Or, as the explanatory circular of the settlement has explained it:

"As exemplified at Chicago Commons, the Social Settlement consists primarily of a group of people who choose to make their home in that part of the great city where they seem to be most needed, rather than where the neighborhood offers the most of privilege or social prestige."

**Support.**—The work is supported in addition to what the residents are able to pay for rent of rooms, by the free-will gifts of those who believe in what the work stands for. The gift of any person is welcomed, and the contributions are both occasional and regular, the latter being paid in instalments, monthly, quarterly and annually, at the convenience of the giver.

**Visitors,** singly or in groups, are welcome at any time, but the residents make especial effort to be at home on *Tuesday* afternoon and evening.

**Information** concerning the work of Chicago Commons is gladly furnished to all who inquire. A four-page leaflet, bearing a picture of our residence, and other literature describing the work will be mailed to any one upon application. *Please enclose postage.*

**Residence.**—All inquiries with reference to terms and conditions of residence, permanent or temporary, should be addressed to GRAHAM TAYLOR, Resident Warden.

### RECEPTION AT THE COMMONS.

#### School Teachers and Non-resident Workers Welcomed at the Settlement.

Two exceedingly interesting and enjoyable occasions have marked the recent history of the Commons. The first was a reception and afternoon tea in honor of the school teachers of the ward. The teachers responded with cordiality, and fairly filled the house that afternoon, getting what was really their first insight into the work of the settlement. Professor Taylor spoke at some length of the various phases of the work, and answered many questions. The two public schools of the ward, the Montefiore and Washington schools, were strongly represented, and not a little gain has been made in our work with the boys, for instance, through the co-operation with the teachers, which has resulted from this meeting and its consequent better acquaintance.

Another highly enjoyed reception was that to the non-resident workers of the settlement. It has been long in contemplation, but the number was so large and their residences, and work at the settlement so scattered in point of territory and time respectively, that it was well-nigh impossible to settle upon a day convenient to all. When it finally took place, it afforded a welcome opportunity to talk over the work, the settlement motive and movement, and for all to enjoy the display of the varied talents that have been put to so good use in the service of the Commons neighborhood.

### OUR BENEFIT ENTERTAINMENT.

#### Columbia School of Oratory Lends a Hand Toward the Settlement's Support.

No better friends have the workers in the Commons than the heads and students of the Columbia School of Oratory, and they have lately exhibited their interest in the most practical way. In Steinway Hall, on Thursday evening, February 11th, these good friends carried out their long

anticipated plan of giving a benefit entertainment for the Commons work. There was a very large audience, and the programme was first-class in the most exact sense of the phrase. Those taking part were Mr. William Middelschulte, Miss Elizabeth Woodbury, Mr. W. C. E. Seeboeck, Mrs. Theodora C. B. Dean, Miss Bertha M. Kaderly, Miss Glenna Smith, Miss Gertrude Smith and Miss Mary A. Blood. It was largely through the efforts and interest of Miss Blood that the occasion was arranged and its success assured, though all connected with the Columbia School of Oratory count themselves and are counted by the residents of the settlement as staunch friends of the work. A large party of the students recently visited the Commons and with great interest observed the work then in progress, and Professor Taylor shortly afterward at the school made explanation of the history, motive and activity of the settlement.

#### COMMONS NOTES.

—Five classes of boys are now regularly engaged in the practice of manual training. It is solving the problem of our unruly boys.

—Friends are adding to our already valuable collection of material on social and general subjects by sending important pamphlets, clippings, etc. Such are always welcome and always carefully preserved.

—The young men of Mr. T. P. Ballard's Sunday School class in the First Congregational Church of Evanston still co-operate generously in the matter of the boys' work, especially of the boys' library, which is used with great eagerness by some fifty of our boys, many of whom are now for the first time gaining an interest in reading.

—The Young Men's Brotherhood of the Tabernacle church, which has for some months held its meetings at the Commons, gave a most successful Washington's Birthday banquet at the church. It was largely attended, and greatly enjoyed. Notable as a feature of the programme was the drill of a picked team from the Brotherhood gymnasium class, which through the kindness of the Theological Seminary authorities and of the gymnasium director, Mr. Roy B. Guild, has been practicing all winter once a week in the Seminary gymnasium under Mr. Guild's direction and training.

—Undiminished interest marks the Tuesday evening economic meeting at the Commons. It is still a meeting ground for many classes of society and many shades and kinds of opinion and creed. It is still characterized by the utmost freedom of speech and tolerance. Among recent speakers have been Mr. D. D. Thompson, of the *Northwestern Christian Advocate* who spoke on "Religious Phases of the Labor Movement", Mr. Luther Conant, of Oak Park, who discussed some tendencies of modern capitalism, Dr. Bayard Holmes, Mr. George E. Hooker, of Hull House, Rev. Duncan C. Milner, of Armour Mission, Secretary Elderkin, of the Seamen's Union, and others.

## Side Light Sketches

THE work of all the Chicago settlements has been fairly demoralized during the past weeks by their necessity of turning themselves into bureaus of supplies for the cold and hungry neighbors. There was no avoiding it. Take for instance the case of a poor neighbor, to minister to whose bodily ailment a physician's help was called. Soon the doctor was at the door with this report:

"Why that woman isn't sick. She has had fainting spells, to be sure, and has no relish for her food, but there's nothing the matter with her except that she needs something to eat! If you or I had lived for two months on mush and milk twice a day, without salt or sugar, and without a mouthful of anything else, I guess we would lose our appetite for our food. It's enough to turn the stomach of an angel! Here's a prescription"—and with that he handed in an order on the neighboring butcher for some good soup meat, and the good friends who have helped in the emergency enabled the Commons residents to add not a little else to vary the poor old woman's diet for a while.

"I LOVE little pussy, her coat is so warm," sang the kindergarten the other morning, and one youngster thought it was not specific enough to cover the cases of families wherein a dog, rather than a cat, was the pet. So, while the teachers who remembered the frantic efforts they had made to pass the plug-nosed brute who guarded the youngster's door, struggled with suppressed laughter, the school sang, with new ardor,

"I love my dear bull-dog, his coat is so warm,  
And if I don't hurt him he'll do me no harm,"  
etc., etc.

THE care necessary in the teaching of children, to avoid the wrong impressions due to mispronunciation and misunderstanding, was brought to mind in the kindergarten in connection with the preparations for the Washington's birthday celebration at the Commons, when, almost without exception, the children were discovered to be singing, with huge satisfaction:

"Three chairs for the red, white and blue!"

The joke appears when one appreciates that our kindergarten chairs are painted red, and give the children so much pleasure by their color that there is always a protest when a child has to sit in one of the plain brown chairs, of which we have a few. Thus it was that the youngsters felt they could do no greater honor to the red, white and blue than to vote three of their beautiful red chairs to the cause of patriotism and the glory of the flag.



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# CHICAGO COMMONS

A MONTHLY RECORD OF  
SOCIAL SETTLEMENT  
LIFE AND WORK

CHICAGO

VOL. 1 No. 12

MARCH, 1897

DINER  
CHICAGO

50  
Cents  
a  
Year

TO move among the people on the common street; to meet them in the market place on equal terms; to live among them not as saint or monk, but as brother-man with brother-man; to serve God not with form or ritual, but in the free impulse of a soul; to bear the burdens of society and relieve its needs; to carry on the multitudinous activities of the city—social, commercial, political, philanthropic—in Christ's spirit and for his ends: this is the religion of the Son of Man and the only meetness for Heaven which has much reality in it.—Henry Drummond.

## TO ALL SETTLEMENTS:!

Send Files of all your Literature and Historical Matter for the Settlement Bureau. Address

EDITOR OF CHICAGO COMMONS,  
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IN THIS

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181 MADISON STREET.



# CHICAGO COMMONS

*A Monthly Record of Social Settlement Life and Work.*

Vol. I.

MARCH, 1897.

No. 12.

## HOW WEARY IS OUR HEART.

Of ceremonious embassies that hold  
Parley with hell in fine and silken phrase,  
How weary is our heart these many days!

Of wavering counsellors, neither hot nor cold,  
Whom from His mouth God speweth, be it told,  
How weary is our heart these many days!

Yea, for the ravelled night is round the lands,  
And sick are we of all the imperial story,  
The tramp of Power, and its long trail of pain;  
The mighty brows in meanest arts grown hoary;  
The mighty hands.

That in the dear, affronted name of Peace  
Bind down a people to be racked and slain;  
The emulous armies waxing without cease,  
All-puissant all in vain;  
The pacts and leagues to murder by delays.  
And the dumb throngs that on the deaf thrones gaze;  
The common, loveless lust of territory;  
The lips that only babble of their mart  
While to the night the shrieking hamlets blaze;  
The bought allegiance, and the purchased praise,  
False honor, and shameful glory—  
Of all the evil whereof this is part,  
How weary is our heart,  
How weary is our heart these many days!

—William Watson, in the *London Chronicle*.

## PLANNING FOR SUMMER.

**Help Needed to Meet the Great Need and Opportunity—Not Too Soon to Begin Arrangements.**

None too soon do the Commons residents feel it to be to begin the planning for the summer campaign, and none too soon to begin enlisting the interest of the friends upon whom we must depend for support during the financially dull months of the heated season. The experience of the last summer taught us many things concerning the needs of such a work as ours during those weeks of sultry weather and physical weariness. In some respects it is the most trying and difficult time in the settlement year. The work is less formal, necessarily less organized, more personal, and the fatigues of hot weather are more severe. Moreover, the force is necessarily short-handed. Hence we feel very strongly our need, and our right and duty, to ask the most cordial assistance in our effort to make the summer work of the Commons tell for the most. We who will remain upon the field willingly give what it demands in the way of

tax upon ourselves, but we feel that there should not be added to that the burden of anxiety concerning our financial support while on the field.

### THE SUMMER KINDERGARTEN.

It is still too early to enter into intimate details, but some idea can be given. In the first place, it is our expectation to continue the kindergarten, practically without interruption throughout the summer. This depends, however, upon whether the friends of the settlement and of the little children in whose behalf this work will be undertaken will give it support. We have practical assurance of the gratuitous service of two or more trained kindergartners who will give their summer vacations in this unselfish way. Only their actual expenses must be provided, and for this the sum of \$50 will be sufficient. We shall be glad to begin "salting down" the gifts of our friends for this purpose. The value of this kind of service cannot be overestimated. In the long summer vacations harm is done to the little children who have no playground but the street, which could be prevented if the kindergarten could be continued. It depends upon the readers of CHICAGO COMMONS whether this shall be done this year.

### THE SUMMER OUTINGS.

Another species of work to which we are hoping to devote ourselves is the sending of individuals and parties away into the suburban and rural districts so far as we have opportunities. Good friends in Elgin, Downer's Grove, Dwight, Berwyn, Evanston, Longwood, Oak Park and elsewhere co-operated so eagerly last summer in this activity that we feel confident there will be no lack of help in this direction this year. It is scarcely too soon to begin planning for it. No service to which the Sunday-schools, clubs and other agencies of the suburban towns could devote themselves would give more pleasure or do more good.

### FRESH AIR FUND AND FLOWERS.

The officers of the parent Chautauqua, in New York state, sent us last summer a check for \$59 to apply upon our fresh air fund, and there were other gifts for the same purpose. We shall need more this year if we are to do all that we might in the way of sending tired mothers and others who cannot go away for an extended period to the

parks and nearer suburbs. The smallest gifts, from one cent upward, can be put to good use in this way.

Another delightful and far-reaching part of the settlement work last summer was the ministry of flowers which the kindness of friends in all parts of the surrounding territory enabled us to maintain. From even as far away as Iowa came the fragrant tributes, and many a home in our neighborhood was brightened by the bouquets. The Chicago Flower Mission was an indispensable source of supply and communication in this manner.

In short, in all the ways in which we can be useful for the exchange of human relationship in the blistering months that are before us, not less trying, not less full of suffering and deprivation than the bitter winter for those who are poor and neglected by their fellows, we hold ourselves ready to act as faithful administrators of the gifts and helpfulnesses of our friends. We have nothing to give but ourselves.

## In the World of Settlements.

### A PLACE OF EXCHANGE.

Hull House stands not so much for a solution of problems as a place of exchange . . . the exchange is the vital thing. This is the heart of the movement. This is the reason of the settlement; the rest is pure facade. This only can destroy the artificial and justify its life. It must help that direct touch of richer with poorer, wise with simple, learned with untaught, dynamic with static, which has for its aim the realization by all the children of their kinship with the great family.—*Dr. Dorothea Moore, in the American Journal of Sociology.*

"These trifles! Can it be they make or mar  
A human life?"

Are souls as lightly swayed as rushes are,  
By love or strife?"

"Yea, yea! A look the fainting heart may break  
Or make it whole;  
And just one word, if said for love's sweet sake  
May save a soul!"

### PASSMORE EDWARDS HOUSE.

New Settlement in the Bloomsbury District of London—Splendid Endowment—Letter From Mrs. Humphrey Ward.

A recent issue of CHICAGO COMMONS announced the completion by Mrs. Humphrey Ward, of the effort to establish "Passmore Edwards House," in the Bloomsbury district of London. We have since received a clipping from the *Christian World*, of London, published some time ago, and outlining the plan of the settlement. From

this it appears that the new movement was more or less an outgrowth of the work of the University Hall settlement, carried on at Marchmont Hall. A site was acquired, at the corner of Tavistock Place and Little Coram Street, at a cost of \$25,000, on which to build. The Duke of Bedford presented along with the site, for which a nominal rental of \$50 a year is to be paid, a large piece of ground to serve as a garden, guaranteeing that it shall not be built upon. There was a brisk competition between a number of able architects for the planning of the buildings, which include a public building, with concert hall, library, gymnasium and class rooms, work-shops, billiard rooms, etc., together with a residence for eighteen residents and warden. The total cost will be about £20,000, and Passmore Edwards having given £10,000 of that sum, the settlement will bear his name. The residence will be known as Emerson House. "Under the new articles of association," says the *Christian World*, "the committee will be bound to devote some of their resources to an improved teaching of the Bible in the light of modern knowledge and research; but the social work will be quite dissociated from any special form of religious propaganda."

MRS. WARD'S LETTER.

Just as we go to press, the following letter in reply to one of inquiry comes from Mrs. Ward, and adds the definite word needed to complete the news of the new settlement:

LEWENS HALL, MILNTHORPE, ENGLAND, }  
March 9, 1897. }

EDITOR OF CHICAGO COMMONS.

Dear Sir: I shall be very glad to send you the papers concerning the Passmore Edwards settlement as soon as they are finally passed for publication. At present, however, our draft programme, etc., are still in proof and await the final ratification of the Council within the next week or two. The buildings of the new settlement are rising fast and will be ready for opening in October. They will be, we believe, the most beautiful and commodious yet erected for settlement purposes in London, and by the kindness of the Duke of Bedford, the ground landlord, will have a garden attached to them—a great boon in a very crowded part of London. But when I am able to send you the papers you will see that they contain all the information we have at present to give. Believe me,

Faithfully,  
MARY A. WARD.

### CHURCH SETTLEMENT HOUSE.

Annual Report of the Episcopal Work in East 84th Street, New York.

Dated January, 1897, the annual report of the Church Settlement House (329 East 84th street, New York, Miss Marion L. Gurney, director), is just at hand. It is an inspiring statement of the progress of a good work. "We feel that we may fairly regard our work as having passed the experimental stage," they say. "Experience has fully upheld the fundamental principles of our lives and



work. We are more than ever convinced of the futility of presenting religious truth to the masses without a practical demonstration of the brotherhood of man, and the equal hopelessness of attempted social reform based on any other foundation than that of the Incarnation." The Church Settlement feels its mission to be primarily to the large and apparently increasing body of the non-church-goers. Its forms of activity are practically

### A SETTLEMENT SYMPOSIUM.

Publication of the Papers and Addresses Delivered at the Grand Rapids Charities Conference.

Under the title "Social Settlements and the Labor Question" have been published, in a pamphlet of about seventy-five pages, the papers and ad-



IN THE HULL HOUSE RECEPTION ROOM.

[Printed by courtesy of the *American Journal of Sociology*.]

the same as in other settlements, including as they do the kindergarten, clubs, classes, etc. And it is especially delightful to find at the end of the report the words which, more than any others we ever see, indicate a fine appreciation of the settlement idea and motive: "As we discern more and more clearly the outlines of our future work, we see that our chief function is not so much to work *for* the people as *with* them, and that many of the social and religious questions which vex us now find their true solution in the magic word 'together.'"

dresses in the Social Settlement Section of the National Conference of Charities and Correction, at Grand Rapids, Mich., in June of last year. There is no more comprehensive volume on the subject of settlements than this. It contains, in this order, the papers and addresses on "What the Settlement Work Stands For," by Miss Julia C. Lathrop, of Hull House; "English and Scotch Settlements," by Dr. William C. Caldwell, of Northwestern University; "The Settlement and Educa-

tion," by Jacob J. Abt, of the Maxwell street settlement, Chicago; "The Settlement and Organized Charity," by Miss Mary E. McDowell, of the University of Chicago settlement; "Social Settlements," by C. S. Loch, secretary of the London Charity organization; "Civic Efforts of Social Settlements," by Miss Katharine B. Davis, of the Philadelphia College settlement; "The Settlement and Municipal Reform," by James B. Reynolds, of the University settlement in Delancey street, New York; "The Social Settlement and the Labor Movement," by Prof. Graham Taylor, of Chicago Commons; "Religion in the Settlement," by Dean George Hodges, of the Episcopal Divinity School, Cambridge, Mass., and founder of Kingsley House, Pittsburg; "Benevolent Features of Trades Unions," by John D. Flanagan, ex-president of the Michigan Federation of Labor; "The Working Child," by Mrs. Florence Kelley, of Hull House, state factory inspector of Illinois, and the report of the social settlement section committee of the Conference, including the tabulation of replies to inquiries sent out by the committee to the American settlements concerning their work.

A limited number of copies of this pamphlet are in stock here, and can be obtained from CHICAGO COMMONS for ten cents each, post-paid.

#### SETTLEMENT BIBLIOGRAPHY FREE.

It is good news to announce the fact that the executive committee of the College Settlements association has decided to distribute free the remainder of the last (1895) edition of the "Bibliography of College, Social and University Settlements." Copies of this indispensable compendium of settlement information may be obtained free upon enclosure of address, *with two cents postage*, either to the editor of CHICAGO COMMONS, or to the secretary of the Settlements association, Mrs. F. H. Montgomery, 3230 Michigan avenue, Chicago. It is expected that a new and revised edition of the Bibliography will be issued this fall. It will probably be, as before, under the charge of Miss M. Katharine Jones, of Englewood, N. J., to whom information and corrections should be sent.

**CHICAGO COMMONS LEAFLETS.**—The article in a former issue of CHICAGO COMMONS, reprinted from the *Chicago Advance*, entitled "Foreign Missions at Home," and suggesting the points of resemblance in scope and method between the settlements and the foreign missionary stations, has been issued as No. 1 in a proposed series of "Chicago Commons Leaflets." It is a folder convenient for enclosure in a letter, and better than any other single article we know of, explains the Settlement idea from this point of view. This leaflet may be obtained in any quantity at the rate of two for a cent, postage prepaid.

# BUREAU OF SETTLEMENTS

UNDER  
THE DIRECTION OF

CHICAGO  
COMMONS

## PURPOSES

To collect, disburse and publish bibliography and other historical data and general information concerning the world-wide Settlement Movement.

To facilitate helpful communication between Settlements.

To be of all possible service to people living and working on the basis of the Settlement Idea.

## WANTED, THEREFORE,

**Prompt Information** as to the foundation of new Settlements, or the existence of old ones not well known. Better that we should duplicate information than not to have it at all.

**Copies** (several if possible), of all reports, circulars, and other printed matter, however apparently trivial, including tickets, programmes and all other transient material, issued by or concerning any Settlement. Complete files of all such matter are urgently desired.

**References** to, and if possible copies of, all periodical, newspaper, magazine or review articles, or allusions, however scant, in books or pamphlets, with reference to the Settlement Movement or to any Settlement. These references should *always* give minute particulars as to the name of the publication, date, author if possible, etc.

In short, we desire to have on hand and to **keep complete**, material suggesting the **entire history of each and every Settlement.**

All head-workers and secretaries of Settlements in all Countries are urged to cooperate.

**NOTE.**—Copies of the "Bibliography of Settlements," issued by the College Settlements Association, can now be obtained of CHICAGO COMMONS free upon receipt of two cents postage.

Material for and inquiries concerning the Bureau should be addressed to

Editor of CHICAGO COMMONS,

140 North Union St., Chicago, Ill., U.S.A.



### CONFERENCE OF WORKERS.

#### One Way in which the Northwestern Settlement Unifies Its Efforts.

The workers connected with the Northwestern University Settlement have commenced to hold monthly conferences to discuss methods used in the clubs and classes, or other interests of the settlement. Through this, non-residents who are not able to be identified with the neighborhood more than two or three hours a week, have an opportunity to become acquainted with their fellow-workers, and through exchange of ideas gain a more distinct feeling of fellowship with the neighborhood than they are able to gain by their own limited experience. The subject for the March meeting was "The Boys' Clubs," and Mr. Bradley was present to tell of his wonderful work on Indiana street, and to answer questions. He also gave a deeply interesting account of his experience with the boys during the summer months in the "City of Allandale," which is located on a farm forty miles north of Chicago.

In the evening of the same day the drawing class had an exhibition of work, and a prize, consisting of a term in the Art Institute, was awarded.

JESSIE BARTLETT.

### DESCRIPTION OF HULL HOUSE.

#### Fine Illustrated Article in the American Journal of Sociology.

The best description of the work at Hull House, and the best reflection of its spirit and purpose that we have ever seen, is in the article by Dr. Dorothea Moore, who for some months has been a resident of Hull House, in the March issue of the *American Journal of Sociology*. Exceptionally fine half-tone illustrations, from photographs, adorn the article, and give a good idea of the building. The views include the exterior of the old main house and the children's building—the Butler Gallery omitted—the gymnasium and coffee house, the reception room, with a group of children reading at the table, the crib room in the creche, a rollicking group on the upper veranda of the children's building, and two or three personal groups. Through the courtesy of the *Journal*, we are permitted to reproduce two of the illustrations.—*University of Chicago Press.*

### PEMBROKE MISSION, LONDON.

A colored, analytical map of its district of Walworth (southeast London) faces the first page of the annual report of the mission of Pembroke College (Cambridge), which is just received. This mission is practically a settlement since its workers

reside upon the field and its activities are of a general social nature. Its work is of a religious character, and Bible study and church activities go hand in hand with social outreach. The spirit and motive are well exhibited in the quoted words of Bishop Thorold, to whom much of its impetus is due: "We recognize, welcome and proclaim a salvation for both worlds, for body as well as spirit, and for time as well as for eternity—and for weekday as well as for Sunday."

### HULL STREET SETTLEMENT, BALTIMORE.

The Social Settlement in Hull street, Baltimore, to which we have already referred, owes its first impetus to the Baltimore visit of Dr. George W. Gray, of Chicago, secretary of the Forward Movement, and head of Epworth House, Chicago. The first report is just issued, and shows a most satisfactory progress. The settlement is already the social center of the neighborhood, the scene of lectures classes, etc., the headquarters of a Woman's Christian Temperance Union, the center for relief work, and the friendly home to which all the neighborhood in need of perplexity turn instinctively. An extensive fresh-air work is contemplated for the summer, and there is a strong movement on foot to inaugurate a kindergarten.

### RUGBY BOYS' CLUB, WEST LONDON.

The newly issued report of the Rugby Boys' Club, of Notting Hill (West London), at 223 Walmer Road, tells of a good year's work following the engagement of a salaried headworker. The departments of work reported upon include the "Old Guard Club," cricket, football, boys' brigade, religious instruction, bamboo and cobblers' workshop, debating society, Rugby House (the settlement residence) and the educational classes. Most interesting of all, and most peculiar to the settlement is the account of the seaside camp, which last August constituted an innovation in the settlement work and a feature most enjoyable to all concerned. The camp was in Aldeburgh, in Suffolk, in tents, and lasted a week. In spite of a beginning in pouring rain, the camp was a great success.

### SETTLEMENT LITERATURE RECEIVED

Friends in all parts of the world are responding to our appeal for settlement literature, old and new. For obvious reasons it is impossible to report in detail upon it all. Among the more important documents received of late are the following: Tenth Annual Report of the Federation of Workingmen's Social Clubs. December, 1896. London.

Proposition for a Self-Supporting Co-operative

Social Settlement in Van Buren County, Michigan.

Report for 1895-6 of the Lancashire College Settlement in Hulme, Manchester, England. (We very much desire a complete file of reports from this settlement, especially the report for 1896-7.)

Proposition for a permanent settlement in Stepney (East London) to follow and conserve the social work done by non-residents there for the last five years or more.

The *College Settlement News* (organ of the Philadelphia College Settlement) for February, 1897. Notable for its reprint from earlier issues of the illuminating replies to the self-imposed question, "What is a Settlement?"

#### SETTLEMENT NOTES.

An interesting settlement feature of the recent municipal campaign in Philadelphia was the candidacy of Miss Katharine B. Davis, head of the College settlement, for school director of the Fifth Ward. She made a fine run, and the outlook for the next campaign is highly encouraging.

From the College Settlement at 95 Rivington street, New York, we receive copies of their "programme of organized work," which shows a busy week, with two appointments on Sunday, seven on Monday, five on Tuesday, eight on Wednesday, six on Thursday, six on Friday and ten on Saturday. Kindergarten, musical instruction and penny provident bank are daily occasions.

The address on "Christ and Social Reform" referred to in the last issue of this paper as having been given at Mansfield House, the name of the speaker being inadvertently omitted, was by Professor George D. Herron. Private letters from some who heard the address confirm our reference to the abstract in the *Mansfield House Magazine* as indicating a stirring vision of the great spiritual awakening in the United States.

#### NEW CHICAGO SETTLEMENTS.

Rumor is out, according to a Chicago correspondent of the *Kingdom*, that several new social settlements will soon be established in the near river wards of the West Side. Dr. H. W. Thomas and Rev. Frank B. Vrooman, of the People's church, are moving in this work. "Harvard Settlement," as it is proposed to call the central house, will be the initial establishment, if Mr. Vrooman secures the necessary support from the Harvard Alumni. The expectation is to copy the main features of Toynbee Hall management, as it is conducted in East London. This is much more individualistic and unsystematized, or brought under organization and co-operation, than prevails in most social settlements in American cities. The new institution will mean simply a place of residence for university men, who each tries to give some personal help according to his own bent or fitness to the life of the people in the district, or to the public institutions among them.

Edward King told the Twilight Club in New York recently that morally the masses need less uplifting than a good many of the uplifters, but that materially the masses do need help, and the best way to help them is to help those among the masses who are uplifting themselves and their fellows. "A great obstacle," he said, "stands in the way from the want of confidence on the part of workingmen, and the suspicion that every one who professes to be their friend has some axe to grind. What you have got to do is, not to stand on a pedestal and try to lift the masses, but to come down and help them lift themselves."

#### LIFE'S COST.

I could not at the first be born  
But by another's bitter wailing pain;  
Another's loss must be my sweetest gain;  
And Love, only to win that I might be,  
Must wet her couch forlorn  
With tears of blood and sweat of agony.

Since then I cannot live a week  
But some fair thing must leave the daisied dells,  
The joy of pastures, bubbling springs and wells,  
And grassy murmurs of its peaceful days,  
To bleed in pain, and reek,  
And die, for me to tread life's pleasant ways.

I cannot sure be warmed or lit  
But men must crouch and toil in tortuous caves,  
Bowed on themselves, while day and night in waves  
Of blackness wash away their sunless lives;  
Or blasted and sore hit,  
Dark life to darker death the miner drives.

Naked, I cannot clothed be  
But worms must patient weave their satin shroud;  
The sheep must shiver to the April cloud,  
Yielding his one white coat to keep me warm;  
In shop and factory,  
For me must weary toiling millions swarm.

With gems I deck not brow or hand  
But through the roaring dark of cruel seas  
Some wretch with shivering breath and trembling knees  
Goes headlong, while the sea-sharks dodge his quest;  
Then at my door he stands,  
Naked, with bleeding ears and heaving chest.

I fall not on my knees and pray  
But God must come from heaven to fetch that sigh,  
And pierced hands must take it back on high;  
And through His broken heart and cloven side  
Love makes an open way  
For me, who could not live but that He died.

O awful sweetest life of mine,  
That God and man both serve in blood and tears!  
O prayers I breathe not but through other prayers!  
O breath of life compact of others' sighs!  
With this dread gift divine  
Ah, whither go?—what worthily devise?

If on myself I dare to spend  
This dreadful thing, in pleasure lapped and reared,  
What am I but a hideous idol smeared  
With human blood, that with its carrion smile  
Alike to foe and friend  
Maddens the wretch who perishes the while?

I will away and find my God,  
And what I dare not keep ask Him to take,  
And taking love's sweet sacrifice to make;  
Then, like a wave the sorrow and the pain  
Hlgh heaven with glory flood—  
For them, for me, for all, a splendld gain.

—*Jane Ellce Hopkins, in Macmillan's Magazine, 1875.*

It was the purpose of Froebel to put the teachings of the Sermon on the Mount of Beatitudes into the conduct and habits of the child, and so make its life automatic. Habit rules, and to make the Golden Rule the habit of the child, and to develop the spiritual faculties first, is the largest mission of education.—*Hezekiah Butterworth, in the Kindergarten Magazine.*



### THE MAKING OF MAN.

Where is one, that born of woman, altogether, can  
 escape  
 From the lower world within him, moods of tiger, or of  
 ape?  
 Man as yet is being made, and ere the crowning age of  
 age.  
 Shall not soon after soon pass and touch him into shape?  
 All about him shadow still, but, while the races flower and  
 fade,  
 Prophet eyes may catch a glory slowly gaining in the shade,  
 Till the peoples all are one, and all their voices blend in  
 choric  
 Hallelujah to the Maker—"It is finished, man is made!"  
 —Tennyson.

## Social Work of the Churches.

### SOCIAL STUDIES IN SUNDAY-SCHOOL.

How Mr. Yergin Combines Modern Studies with the  
 Regular Lessons.

Rev. V. M. Yergin, of Clyde, N. Y., has sent us, says the New York *Examiner*, a copy of Outlines of Sociological studies in connection with the current Sunday-school Lessons. He adopted this plan in order to reach men and women who could not get into the Sunday-school to study the regular lesson, and has chosen subjects which are daily discussed in the store, the office, the factory and on the streets. By following the Sunday-school lessons they are kept in touch with the regular work of the church, and are held more closely to the Bible as their authoritative text-book. The interest manifested thus far has exceeded his expectation, and he has had to change the time for meeting from Sunday to Thursday evening after the prayer meeting, so that the Sunday-school teachers may join the class. Last Thursday, Dr. Hartman, one of the Staff Surgeons of Syracuse Hospital, spoke on "The Modern Hospital," as a sociological institution. This week the distinguished Jewish Rabbi, Dr. Guttmann, of Syracuse, will speak on "The Sanitary Laws of the Hebrews under the Mosaic Legislation." In connection with the lesson for February 21, Judge Cowles told why Judge Lynch has so many executions. The topics for February and March were: Christian Socialism; Spiritual and Civil Authority, or Church and State; Mob Law or Legal Procedure, Which? Miracle versus Magic; Rescue Work by Personal Effort (College and Social Settlements); Social Reformation by Individual Regeneration; Relation of Modern Athletics to Social Ethics.

### AN ENGLISH INNOVATION.

Baptist Church in Nottingham Opens Its Floor to  
 Free Social Discussions.

An English correspondent sends an account of an innovation by the Baptist church at Woodborough-road, Nottingham, which has met with

marked success. It has started a weekly conference "for the discussion of public questions in a Christian light," and every Friday night the school-room is well filled with a crowd of earnest men and women; "Anglican and Nonconformist, Conservative and Radical, Individualist and Socialist" he says "sit side by side, and are at perfect liberty to air their opinions and their views." Among the topics have been "Old Age Pensions," "The Unemployed," "The Coming Woman," "China and the Opium Trade," "Slavery under the British Flag in Africa," "Armenia," and "Education." All of these addresses are followed by interesting discussions, and there have been besides debates on such subjects as "The House of Lords or the Referendum," "Work and Wages," "Are the Socialists Right?" and "The Vaccination Laws." Once a month an evening is devoted to "Current Topics," when a prominent Town Councillor or public man gives an informal chat on the subjects of the hour.

"In the four months that the conference has existed it has completely justified its institution," the writer adds. "Men have been attracted to it who have not been inside a place of worship for years, and who are amazed to find the church interesting itself in social and political life. Gradually their interest in matters of religion is being awakened or revived, and they are to be seen sometimes worshipping among the congregation of a Sunday."

### A MUNICIPAL OWNERSHIP STRAW.

The report of the Water Department of Chicago shows that the tax-payers are profiting almost as largely as those of New York from their ownership of the water-works. In brief, the report reads as follows:

Receipts.....	\$3,226,000
Operating expenses.....	285,000
Net earnings.....	\$2,941,000

The investment in Chicago water-works, according to the New York *Sun*, is \$28,000,000. When interest on bonds to this amount is deducted from the net earnings, the remaining profits are over \$1,500,000, or \$5 a year for every family in the city. The public also receives free the vast quantities of water used in its parks, streets and public buildings, to say nothing of the incidental advantage of cheaper fire insurance than would be possible were the water supply in any way inadequate.

"The destiny of nations lies far more in the hands of women—the mothers—than in the possessors of power."

"Go, make thy garden as fair as thou canst,  
 Thou workest never alone;  
 Perchance he whose plot is next to thine  
 Will see it, and mend his own."

# CHICAGO COMMONS.

A MONTHLY RECORD OF SOCIAL SETTLEMENT LIFE AND WORK.

Vol. I. CHICAGO, MARCH, 1897. No. 12.

CHICAGO COMMONS is a Social Settlement monthly, published for the Settlement of the same name, and devoted to the record of the Settlement Movement in all countries and of the social progress of the ideal of Brotherhood among men. To this end its features include news of the settlements, sketches of life in the crowded city centers, outlines of social teachings in institutions of learning, progress and ethical import and aspects of the Labor Movement, the social work of the churches, notes on literature in the social field, comments on current life from the settlement point of view, etc.

## SUBSCRIPTION PRICE

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**Changes of Address**—Please notify the publishers promptly of any change of address, or of failure to receive the paper within a reasonable interval after it is due.

**To Other Settlements**—We mean to regard as "preferred" names upon our mailing list, all settlements, and to send CHICAGO COMMONS as a matter of course to all such. In return, we ask for all reports, and, so far as possible, all printed or circular matter, however trivial, issued by settlements in the course of their regular work.

**Advertisements**—First-class advertisements desired at reasonable rates, which will be furnished upon application.

## ALL COMMUNICATIONS

Relating to this publication should be addressed to the Managing Editor, JOHN F. GAVIT, Chicago Commons, 140 North Union Street, Chicago, Ill.

Entered as Second Class Matter May 18, 1896, at the Post-Office at Chicago, Ill.

WARM sympathy must be extended to Robert Treat Paine, of Boston, whose recent participation in the Tenement House Conference and in the Charity discussions were not needed to make him well known and beloved in Chicago, in the bereavement caused by the death of his wife. A resolution adopted by the Board of Managers of Trinity Parish House, Boston, pays warm tribute to her character and helpfulness.

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OF INTEREST to every publication of the second class using the United States mails, is the contention in which the Springfield, Mass., *Republican* is taking the lead, that the annual deficit of the Post-Office Department is due, not to excessive privileges afforded to publishers and others, but to gross frauds on the part of railroads, through overcharges for the transportation of mail matter. As the mails are now carried, the rate for each four years is determined by weighing the mail for only one month of the forty-eight, and it is as-

serted by the *Republican* to have been the custom, of some at least of the roads, for years, deliberately to pad the weight of the cars in the month when the weighing is done, and thus for the succeeding four years to cheat the government. We have seen no denial of these charges, which, if true, account for millions of loss to the government since this system of weighing went into effect. The *Republican* is insisting upon Postmaster-General Vilas' recommendation that the government build and own its mail-cars, paying for hauling by the mile.

## "FORGIVE US OUR DEBTS."

The beautiful poem, "Life's Cost," which we reprint on another page from an old number of Macmillan's Magazine, is a rarely searching expression of a truth that must be more and more enforced in the days to come—the vast debt of every human life to every other human life and to all life. One of the most precious significances of the Lord's Prayer is lost sight of in the feeling that "Forgive us our debts" must have reference only to the individual's personal debt to God, and to the individual's need of forgiveness for sin and neglect. Yet, think of our unpaid and unpayable debts to fellow-men! Think of the life spent out in dark mines and caves, in mills and factories, in unrewarded toil and want, suffering and deprivation, before any comfort, or supply of food, or clothing, or learning, or beauty, or knowledge can come to one of us.

Francois Coppée has a wonderful sketch,\* "At Table," in which he voices the reverie of the young man at a choice dinner party, who sees behind every luxurious detail of the elegant dinner the life-cost of it. In the gilded bread he reads the story of the laborious life of the farmer who raised the wheat, of the miller whose limbs were twisted by rheumatism contracted from the damps of the river beside which stood his mill. The magnificent pearl at the throat of the belle of the evening brought to his mind the picture of the pearl diver of the East Indies battling with the shark for life, and often staining the water with his blood. That these elegant women might sit, half-nude, in that tropic warmth, the coal miners of the provinces had toiled in the subterranean caverns, with never a glimpse of daylight. And at the end of the story, the young man asks himself, "Do they think of it as often as they should? Do they think of it?"

Not enough do we think of the lives woven into our lives, whether directly or indirectly.

\* Ten Tales by Francois Coppée. Translated by Walter Learned; introduction by Brander Matthews. New York, Harper & Brothers, 1891.



We forget that, as an actual everyday fact, no man liveth or dieth to himself. It is well-nigh impossible to buy a garment in an American city that has not been made at the expense of human comfort, and under iniquitous conditions of industry. The shoes on our feet, the coats on our backs, the food that we eat, are all, as it were, saturated with the poured-out life of nature and of man, and it is with hearts full of gratitude toward those who have spent their lives for us, and who very seldom have been adequately rewarded for their toil, that we should have always on our hearts, if not upon our lips, the prayer, "Forgive us our debts."

\*\*

THE summer work in the settlements now begins to demand attention. There is no part of the year in the crowded cities that involves more of danger for the people in whose behalf the settlements are at work than the very hot months. Every person who lived in a city settlement through that blistering fortnight last August will understand our question whether on the whole the sufferings of the poor in the hottest weather are not fully as great as, if not greater than, in the coldest. In behalf of our friends and neighbors about us, we of CHICAGO COMMONS earnestly plead for hearty co-operation in the summer work outlined in another column and feel safe in speaking for every other settlement to the same effect. This is no more our business, dear readers, than it is yours. What are you going to do about it?

\*\*

MOVEMENT to which comparatively little public attention has been attracted, but which is, nevertheless, of the first importance to the systematic study of the social condition of this country, is that looking toward the establishment of a permanent Census Bureau, in place of the intermittent decennial census experiment. The existence of a permanent corps of social observers, freed more or less wholly from the evils of political appointment and the spoils system, would go far toward establishing public confidence in the work of gathering public statistics, and would insure the practical freedom of the work from partisan or factional bias.

\*\*

THE death of Professor Henry Drummond is one of those inscrutable events involving, so far as the superficial view is able to discover, nothing but loss to humanity and to the cause of the Kingdom. No other man has done more to conciliate the differing minds, to translate the realities of the spiritual realm into the vernacular of ordinary life, and to make the essence of religion reasonable. Into the social sphere he was about to

carry the splendid vision of creation as the fruit and method of Love (as displayed in the marvelous "Ascent of Man"), but he is dead, the work unfinished. For science and for religion Henry Drummond has done a service of interpretation which can hardly be overestimated, and which will not just now be adequately acknowledged. He was one of the prophets of the Christian faith in this momentous epoch.

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WITH this issue CHICAGO COMMONS closes its first volume, and prepares to enter upon its second with great gratitude to those whose encouragement and co-operation have in so large measure aided the successful carrying on of the publication throughout its first year. The time has now come for us to ask a renewal of support upon the part of those who subscribed at the beginning. All subscriptions whose term of expiration is indicated on the mailing label in the figures "4-97" are now expired, and renewal is due from this date. We earnestly ask continued support in order that we may go forward with our work of social report and propaganda.

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THE proposition looking to the establishment of a central Bureau of Settlements to be conducted by CHICAGO COMMONS meets with favor from the start, and we are already in receipt of a considerable quantity of literature and information from various settlements. To make this work a success will require the cordial co-operation of all settlements. We particularly desire as complete a file as possible from the earliest days of the work. In a word, we would like to have from each settlement sufficiently complete data, kept up to date from time to time, to afford information sufficient for the writing of the history of each individual settlement. An advertisement in another column further explains our wish.

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WITH considerable pleasure, and in no sense as a part of our advertising contract with the *Chicago Record*, we call attention to the advertisement of that paper on the second page of the cover of CHICAGO COMMONS. While no paper of which we know can be called ideal or said to have escaped entirely the temptations and tendencies of modern journalism, we know of no cleaner, fairer or more high-minded daily newspaper in the United States than the *Chicago Record* at the present time.

The only way to regenerate the world is to do the duty which lies nearest us, and not to hunt after grand, far-fetched ones for ourselves. If each drop of rain chose where it should fall, God's showers would not fall as they do now.—*Charles Kingsley*.

## The Commons and its Work.

### CHICAGO COMMONS.

140 North Union Street, at Milwaukee Avenue.

(Reached by all Milwaukee avenue cable and electric cars, or by Grand avenue or Halsted street electric cars, stopping at corner of Austin avenue and Halsted street, one block west of Union street.)

**CHICAGO COMMONS** is a Social Settlement located on North Union street, two doors from the southwest corner of Milwaukee avenue and the crossing of Union street upon Milwaukee and Austin avenues.

**Object.**—As explained in the second clause of the Articles of Incorporation of the Chicago Commons Association, filed with the Secretary of the State of Illinois:

"2. The object for which it is formed is to provide a center for a higher civic and social life to initiate and maintain religious, educational and philanthropic enterprises and to investigate and improve conditions in the industrial districts of Chicago."

Or, as the explanatory circular of the settlement has explained it:

"As exemplified at Chicago Commons, the Social Settlement consists primarily of a group of people who choose to make their home in that part of the great city where they seem to be most needed, rather than where the neighborhood offers the most privilege or social prestige."

**Support.**—The work is supported in addition to what the residents are able to pay for rent of rooms, by the free-will gifts of those who believe in what the work stands for. The gift of any person is welcomed, and the contributions are both occasional and regular, the latter being paid in installments, monthly, quarterly and annually, at the convenience of the giver.

**Visitors**, singly or in groups, are welcome at any time, but the residents make especial effort to be at home on *Tuesday* after noon and evening.

**Information** concerning the work of Chicago Commons is gladly furnished to all who inquire. A four-page leaflet, bearing a picture of our residence, and other literature describing the work will be mailed to any one upon application. *Please enclose postage.*

**Residence.**—All inquiries with reference to terms and conditions of residence, permanent or temporary, should be addressed to **GRAHAM TAYLOR**, Resident Warden.

### GIRLS' PROGRESSIVE CLUB.

**Good Record of the Year's Work.**—Reception to the **Tabernacle Church Girls' Club.**

One of the pleasantest occasions in the recent history of the Commons was the reception tendered by the Girls' Progressive club of the settlement to the Girls' club of the Tabernacle church. It was a very large gathering, and every feature was greatly enjoyed. Music, recitations and refreshments enlivened the social intercourse.

The progress of the Girls' Progressive club has been one of the most satisfactory features of the growth of the settlement. It was in May, 1895, that the club organized with but three members; the membership now numbers about seventy. The club has from the beginning been self-supporting and self-governing, pays rent to the settlement for the use of its room, and has supported four



A NEW PICTURE OF CHICAGO COMMONS.

[From the Triennial Year-Book of Chicago Theological Seminary.]



children by scholarships of \$10.00 per year each, in the kindergarten, has assisted in the remodeling of the settlement reading room, and in addition to the original furnishing of its own room has given sums of various amounts for several purposes allied to the settlement work. A new feature of the organization of the club is the division of the members into groups or circles for the study of hygiene, home nursing, English literature and art. Several interesting talks have we heard with much enjoyment.

### THE DRINKING FOUNTAIN PLAN.

Assurance now that the Need will be Supplied by the Gift from the Evanston Woman's Club.

The need of a drinking fountain at the Commons to supply the want which the great trough in front of the saloon next door was but poorly fulfilling, has been quite as evident in the warmer days of the early spring as it was last summer when we first proposed to meet it, and when so many of our friends sent money to help in the work. The Evanston Woman's Club has voted to present a fountain to the Commons in the near future, and we look forward to the day of its establishment. The setting up of the fountain will be done by the settlement, and for this purpose the gifts of our friends will be used. The city supplies water for public fountains, so that a small addition to the sum already in hand will assure the improvement.

### COMMONS NOTES.

—We are now ready to have our sand-pile replenished. It was one of the most useful and helpful adjuncts to the kindergarten work last year, but heavy rains and winter's snows and winds and thaws have washed much of it away. Two or three loads would equip us in this regard for the summer.

—The reception of the Commons Woman's club to the Nineteenth Century club of Oak Park was a great success. Acquaintances were made and friendships renewed, and a fine social gathering was enjoyed. Not a few of the husbands of both clubs applauded modestly from the background.

—The kitchen garden in the yard which gave so much pleasure and was of so much educational value to the little children last year is to be worked again as soon as the weather permits. We shall need three or four loads of good, rich black soil, with which to fertilize the stiff clayey ground upon which the garden must be made.

—The kindergarten grows apace. Eighty or more in daily attendance is a usual thing. For this large company the present supply of kindergarten chairs is quite inadequate, and we are looking for some good friend to give us an additional supply. No gift to the settlement could be more effective or more directly profitable in evident good.

## Labor Studies.

[CONDUCTED BY PROFESSOR GRAHAM TAYLOR.]

### ETHICS AND COMPETITION

#### VALIDITY OF THE APPEAL FROM LAW TO MORALS.

Characteristic Scene Exemplifying the Extremes of Individualism and Socialism. Brutalism Gone Mad, vs. the Socialists' Vision of Brotherhood.

To any intelligent consideration of the ethical effects of the competitive system, a preliminary survey of the question at issue is necessary. For, on the one hand, it has been long and widely denied that, from a scientific point of view, there can be any valid or vital relation between so fundamental a principle of economics and the dicta of ethics or of religion. And, on the other hand, it has been very tardily admitted by those occupying the religious point of view, that the postulates of political economy can be brought to the bar of ethical and religious judgments, because they have been so universally conceded to lie within the domain of "natural law," as to exempt the standard of man's economic life, alone, from the jurisdiction of his conscience and his faith. To submit this dispute to the reader's judgment, and to bring the chief elements of the problem into plainest view, the description of a concrete discussion of the issues involved may best serve our purpose.

#### THE BATTLE IN THE CONCRETE.

It was one of those rare but most significant gatherings of workingmen, where, with the least exercise of authority consistent with order, and with a freedom of speech greater than is dreamed of almost anywhere else, the economics and ethics of industry are being intelligently, earnestly and practically discussed. The battle was on between socialism and individualism. An eminent socialist leader, from the workingmen's own ranks, had presented his argument, when a stranger to the men (not a "workingman") arose and thus took up the gauntlet that had been thrown down before all comers:

"I am tired of hearing this 'brotherhood' talk among workingmen, and this appeal to the stronger to help the weaker. By Force all things that exist are evolved, maintained, perpetuated. In nature, only the fit survive. Everywhere and always the debilitated perish. Everywhere and always the mightiest have won. Black, furious and tragic are the bloody annals of Man's evolution. In business and in industry competition must be to the death. The strongest beast gets the biggest bone-

Might is master—it ought to be—for progress depends upon its triumph. With the *normal* man, it is a pleasure to struggle, a pastime to fight, and nothing is sweeter to him than to confiscate his confiscator and surpass his surpasser; to smite his enemy, hip and thigh, and to spoil him of that of which he has despoiled others. The normal man prefers to eat others, rather than to be eaten. Only with the abnormal man is it otherwise. He is of the mob. He sheepishly obeys public opinion. He is one of a 'flock.' Might is right, absolutely, unreservedly. The chief intent of false religions and false moralisms is to arrest competition halfway, in order to safeguard degenerates in possessing that which they could neither seize nor defend, if competition were unlimited.

"The Golden Rule," he continued, "never has been, is not, and never will be practicable. It is a lying dream. Grim and harsh all this may appear to nervous souls, but it is true to nature."

It is not within the province of our present purpose to describe the effect upon our own or other minds of this inhuman declaration of what the speaker was pleased to call the "Philosophy of Power." But it does subserve the object for which this incident has been cited to note the fact that for the first time in the writer's long observation, this particular group of radically disagreeing men was instantly by the shock to common human instinct, welded into unanimity, expressing itself first in startled silence, then in awestruck murmurs of disavowal, finally in the common consent of indignant protest.

#### THE SOCIALIST'S RETORT.

The socialist arose to say his final word and close the discussion.

"There is in nature," said he, "as Drummond teaches us, a struggle for the life of others, as surely as for the life of self. This mother instinct prevails in every realm of life. The hyena type of animal shows it least." And, pointing his finger at the stranger, he exclaimed, "That man's evolution seems to have been arrested at the hyena stage!"

"This is not the power impelling human progress! Have the best things of the world been prompted by selfishness and achieved by competition? Are the highest things that man possesses in art, literature and music, through discovery and invention, either the product or the possession of this brute force? No, no, no! The struggle for the life of others, not selfishness, the co-operation of brothers, not the competition of beasts, have given the world its best things. Our common possessions only have proven fittest to survive."

And with tears in his tone he concluded, "It was to get out of all of us the beast which we see in that man yonder that He who gave us the

Golden Rule, died on the cross, and it makes a fellow's heart full to think of it!"

#### THE REAL ISSUE AT STAKE.

This tragic, workaday putting of the extremes of the problem did but raise to a sensational interrogation-point the fundamental issues really at stake in the calmest and most scientific discussion of economic competition. For did not this "stranger" only attempt to carry out, in nature and industry, this competitive theory to its extreme, logical conclusion? Is there not involved the question of fact whether "the economic man" as depicted either by science or by this screed, is the "normal" and actual man? Do not both force upon us the query whether unrestricted competition is the law of nature or can be the law of progress? What was it that made this whole group of radical hearers, who were familiar with the extremes to which heated discussion may be carried, stop short of and stand back from the abyss into which the logic of this man pitilessly led him and in the very depths of which, with a heartlessness nothing less than demoniacal, he coldly and calmly made his final stand? Was it not the recoil of life from mere logic? Was it not the reason's challenge to the assertion that unrestricted competition is, or could be, a fact? Did not the human in us all utter a common protest against such blasphemy of the "normal man? Had any of us ever known any such man as he described—or even such as political economy itself has persistently postulated? Was it not the rebellion of the will against such a concept of "natural law" and of the abjectly helpless human subserviency to it? Did not the conscience gather its resentments to repudiate the preposterous idea of the right of mere might? Was not the innate religious sense of human relationship awed by this abrogation of Brotherhood in the name of Progress? Must not anyone with a memory or any knowledge of history ask himself whether counter-acting forces, ameliorating concessions and illogical mental reservations have not always been operative to restrict "free competition"? And is it unscientific to inquire whether these forces are not ethical and religious which are seen and felt and known to be not only the very constituent elements of natural relationship but also to be the saving clauses which make civilization possible under the so-called "competitive system"?

#### THE OTHER EXTREME.

No one can deny from the ethical and religious point of view, that the socialist voiced in part at least the common sense, the common faith and the common fellowship of men. But on the other hand, did he not go too far in the entire elimination of the competitive principle from human life?



If we grant, as perhaps we must, that the best and highest things are not the product of the struggle for self, must we not also admit that the average man needs the necessity of that struggle to spur him to make the most of himself? Can we with Arnold Toynbee, "recognize competition to be a thing neither good nor bad," and "look upon it as resembling a great physical force which cannot be destroyed but may be controlled and modified"? In any event, whether we seek to restrict its operation short of the extreme destructiveness to common interests to which the individualist carried it, or strive to protect the individual from being again merged in the mass under some socialistic extreme, or search for the middle ground on which may be conserved the interest of both the individual and society, we are bound to acknowledge the re-entrance of ethics and religion into the economic domain of human relationship.

This concrete test of the competitive system brings our study of its ethical effects upon labor out of theory into the sphere of fact and personal life—where it belongs, for there the brunt of the moral struggle is being borne. If, by simply raising the question of the validity of the ethical and religious aspects of competition, we have secured from our readers recognition of the right to discuss them, the purpose of this paper will have been fulfilled and the way opened for the study of the ethics of competition in our next issue.

## From Sociological Class Rooms.

### YALE STUDENTS IN NEW YORK.

#### Prof. Blackman Takes His Class for a Journey of First-Hand Exploration.

One often sees comments on the lack of interest in sociological studies in our theological seminaries. Yet some of our best seminaries are devoting much attention to it, and some have endowed chairs of Christian Ethics. Professor William F. Blackman occupies such a chair in Yale Divinity School. The lectures for the past few months have been devoted largely to practical charities, and for illustration of these lectures the students have made special investigations in New Haven and other places. But Professor Blackman conceived the idea of bringing the students into personal, practical touch with the methods of one of our great cities. Under the direction of Professor Blackman, and with the aid of Dr. Tallman, of the Charities Association of New York, on Thursday and Friday of last week the class visited New York for a tour of inspection.

The programme for this unique trip was carefully planned beforehand, and, under the guidance of Dr. Tallman and the Rev. Mr. Devins, with the co-operation of the various city officials, was successful and helpful beyond all expectations, and every opportunity was given the young men to see the best men and methods New York affords. The

itinerary must be given very briefly, but it is very interesting. The class arrived in New York Thursday morning, and proceeded at once to the Charities Building, where Dr. Tallman explained the plans for the two days. First, the men inspected the Galilee Mission of Calvary Church. Then Superintendent Leet escorted them to Blackwell's Island.

A complete tour of the almshouses and hospitals was made under the leadership of Superintendent Terry. At noon he dined the class, and then the tour of the prison and the hospital was made. Returning to the city, Bellevue Hospital was inspected. During the evening detectives were detailed to conduct the class over the Bowery. The men slept in "The Majestic," one of the best-known Bowery lodging-houses. Friday's highly interesting tour was as follows: First, the class visited Mr. Reynolds at the University Settlement on Delancey street.

The men called upon Mayor Strong, and were introduced to the Mayor by Mr. Devins, who personally conducted the whole day's tour. Mayor Strong greeted them kindly. Colonel Waring explained his work and methods and expressed his hopes. Then Mr. Roosevelt was visited, and made a rousing speech, and Mr. Jacob Riis met the class in Mr. Roosevelt's office. Then the Young Men's Institute and the public baths were visited. Then, after inspecting the new Mills lodging-house on Bleecker street, the men were dined by the Industrial Christian Alliance at the Bleecker street rooms. Here speeches were made by Mr. Milsbury and Mr. W. R. George, of the George Junior Republic.

The afternoon was spent in inspecting the new Grace Church parish houses and chapel on Fourteenth street. At evening the men gathered in the assembly-room of the Charities Society's Building, and were addressed by men eminent in work for the uplifting of the city. Dr. Tallman presided. Mr. E. L. Hunt told of the Students' Club of New York; Mr. Charles Loring Brace, of the work of the Children's Aid Society; Dr. E. T. Devine spoke of the Charity Organization Societies; Mr. N. S. Rosenau, of the Hebrew Charities; Dr. Schauffler, of City Missionary Work; Mr. Homer Folks, of the State Charities Aid Association; the Rev. Mr. Devins, of the East Side Federation, and Mr. Laidlaw, of the Federation of Churches and Christian Workers.—*The Outlook.*

"Character cannot be talked into or taught into a child [or a man]; it must be lived into him."

"O fathers, live close, live close to your boys! There need be no battle between you and them if you will but help them in their own battle for the right."

All great ages have been ages of belief. I mean when there was any extraordinary power of performance, when great national movements began. when arts appeared, when heroes existed, when poems were made, the human soul was in earnest.—*Emerson.*

We are carried through many a hard thing by the very press and stimulus to our whole nature, summoned in its integrity to act or to endure. It is like the fifteen pounds to the square inch which we rest in, because we bear it on all the square inches.—*Mrs. A. D. T. Whitney.*

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To help this along, we will send six copies for one year to any **one address**, anywhere, for \$2.50. This is a **club rate** of 40 cents per copy, and will apply to any number of copies **above six**, sent to **one address**.

**2. BY SENDING US LISTS**

of church members, clubs, societies, or personal friends, in any number. We shall be glad to send sample copies to any persons upon application. Send us your church directory **to-day**.

**3. BY ADVERTISING.**

It is by cash receipts from advertising that we hope to make up the discrepancy between the low price of subscriptions and the cost of printing and delivering the paper. We will send rates upon application and allow a liberal commission upon desirable advertising secured for us.

**4. IN GENERAL**

By interesting yourself and friends in **Chicago Commons**, and the cause of social brotherhood for which it stands and which it tries to aid. For instance, why not write a couple of letters **to-day** to some good friends, telling them about it, and sending them your copy of the paper? We will send you another copy for every one you distribute in this way.

**WHEN YOU THINK,**

That in these ways, and others that may occur to you, you can assure the permanency, stability and constant development of the paper; that thus you can be of material assistance in arousing interest in the work of social reform and rejuvenation, not alone in the social settlement, but in churches, societies and among individuals widely scattered in many parts of the world;

**YOU WILL GLADLY HELP.**

For sample copies, advertising rates and all information on the subject of the paper, address

**PUBLISHER, CHICAGO COMMONS,**

**140 NORTH UNION STREET,**

**CHICAGO, ILLS.**



## Literature and Bibliography.

### IN THE MORNING'S PAPER.

"Men say to me daily, when I ask them in passing, 'anything in this morning's paper?' 'Oh, no, nothing at all.' But when I come to look at the paper with my own eyes, I am astonished at the misreport of my informants. Were there no other section in it than simply the police report, oftentimes I stand aglazed at the revelations there made of human life and the human heart—at its colossal guilt and its colossal misery. Newspapers are evanescent, and are too rapidly recurrent, and people see nothing great in what is familiar."—*De Quincy.*

### REFORM AND RADICAL PAPERS.

#### List of American Labor and Other Publications Read by Workmen.

This note from the New York *Independent* of March 11 is interesting to us, not only for its reference to CHICAGO COMMONS, but also for the good list of reform papers which it gives, and which may be of value to some of our readers:

The following are the most important economic and trade journals in the United States that circulate exclusively or largely among the wage-earners. Generally the names, as will be seen, indicate the character of the paper: CHICAGO COMMONS (devoted to settlement work), Chicago, Ill.; *City and State* (devoted to good government), Philadelphia, Pa.; *Justice* (single tax), Wilmington, Del.; *The Utica Advocate* (journal of labor), Utica, N. Y.; *Troy Advocate* (journal of labor), Troy, N. Y.; *Direct Legislation Record*, Newark, N. J.; *Coxey's Sound Money*, Massillon, O.; *Lucifer* (anarchistic tendencies), Chicago, Ill.; *The Toledo Union* (organ of the Central Labor Union), Toledo, O.; *The Coming Nation* (public ownership of land and monopolies), Ruskin, Tenn.; *Public Ownership*, New York City; *Eight-Hour Herald*, Chicago, Ill.; *National Single Taxer*, Minneapolis, Minn.; *Voice of Labor*, San Francisco, Cal.; *American Federationist* (official organ of the American Federation of Labor), Indianapolis, Ind.; *The People* (Socialist), New York City; *Twentieth Century* (radical), New York City; *Dawn* (Christian Socialist), Rosedale, Mass.; *American Fabian* (Fabian Socialist), New York City; *Commonwealth* (radical organ of sociology), New York City; *Journal of Knights of Labor*, Washington, D. C.; *Monthly Journal of the International Association of Mechanics*, Chicago, Ill.; *Saturday Critic* (trade and labor organ), Oneonta, N. Y.; *The Seaman and Conductor*, Detroit, Mich.; *Coast Seaman's Journal*, San Francisco, Cal.; *Locomotive and Firemen's Journal*, Peoria, Ill.; *The Carpenter*, Philadelphia, Pa.; *Typographical Journal*, Indianapolis, Ind.; *The Tailor*, Bloomington, Ill.; *Painter's*

*Journal*, Lafayette, Ind.; *The Retail Clerks' National Advocate*, Chicago, Ill.; *The Journal of the Metal Polishers, Buffers, Platers and Brass Workers' Union of North America*, Detroit, Mich.; *Trades' Journal*, Watertown, N. Y.; *Painters' Journal*, Baltimore, Md.; *Blue Label Bulletin of the Cigar Makers' International Union*, Brooklyn, N. Y.; *Cigar Makers' Official Journal*, Chicago, Ill.; *The Bakers' Journal*, Brooklyn, N. Y.; *The Garment Worker*, New York City; *The Granite Cutters' Journal*, Baltimore, Md.; *United Mine Workers' Journal*, Columbus, O., and *The Union Printer and American Craftsman*, New York City.

### THE LIQUOR PROBLEM.

The first volume of the series on "The Liquor Problem" to be published by the Committee of Fifty, is out, under the general title. It is by John Koren, special agent of the committee, and Dr. Frederick Howard Wines. Like the rest of the work of the Committee of Fifty this volume will involve no small surprise to the temperance workers of this country. Whatever may be thought of the specific statements on the Maine and other prohibition laws, of which this volume treats, it is certainly a fact that the expert investigation of this committee in all parts of this country and in many fields of study and observation, will go far toward modifying some of the popular ideas concerning the influence the liquor traffic, in reference to crime and poverty, and will remove a good portion of the emphasis from the personal and moral to the economic and environmental aspects of the question. Every hint thus far given by the committee is to this effect. (Houghton, Mifflin & Co., Boston.)

### MUNICIPAL BIBLIOGRAPHY.

A volume of the utmost interest and value to all interested in the subject of municipal reform is the admirable Bibliography of Municipal Affairs, published by the Committee on Municipal Administration of the New York Reform Club. It lists not only the books upon the subject of municipal administration, but also many important magazine and periodical references. The references are classified by authors as well as subjects. (52 William street, New York.)

### HAND-BOOK OF CHARITIES.

The third edition of the Hand-book of Chicago Charities is just out, the editorial conduct of the work having been in the alert and industrious hands of Mr. John Visher, secretary of the Illinois Conference of Charities and Correction, by whose direction it is prepared. It is a well-bound volume

of 260 pages, and lists the various philanthropies of the city and state which hold membership in the conference and are regarded as worthy of public confidence and support. The volume will be of the greatest usefulness to all who have contact or correspondence with charitable institutions, or who have need to refer to such information for any purpose. Chicago, Charles H. Kerr & Co., 56 Fifth avenue, 1897. Copyrighted by John Visser, 1894.

#### GOVERNMENT LABOR BULLETIN.

In addition to the usual valuable departments of the *Bulletin* of the United States Labor Department, the March issue contains a striking paper by John Koren, special agent of the Committee of Fifty, on "The Padrone System and Padrone Banks," enlightening the (to the average American) mystery of the relation of the Italian to the business sharks who bleed them. There is also an instructive article on "The Dutch Society for General Welfare," by John Howard Gore, Ph.D., of Columbia University. Labor Reports of Connecticut, New York and Ohio are reviewed, as is also the Ninth Annual Report of the New York Board of Mediation and Arbitration.

#### SPRING ECONOMIC CONFERENCE.

**Functions and Limitations of City Governments to be Discussed by Experts and Students.—The Second Week of May Selected as the Time.**

The spring session of the Economic Conference under the auspices of Chicago Commons and Hull House will be held in the three or four days following Monday, May 10th. Correspondence is yet in progress with those who have been invited to participate, and it is still too soon for us to fulfil our promise and expectation and announce the programme. It may be said again, that the topic of the conference will be "Municipal Functions—Powers and Limitations of City Governments." Efforts are in progress to have upon the programme some of the leaders in municipal reform movements in the United States, some of the distinguished mayors who have done valiant service in the cause of city betterment, and other distinguished students of municipal affairs.

The sessions will be held as before at the two settlements, unless the great interest should make other arrangements necessary. Those interested in the matter can be informed by mail upon their enclosure of postage to either settlement, and programmes as soon as even partially complete will be announced in the daily papers, in CHICAGO COMMONS for April, and in the *Hull House Bulletin*.

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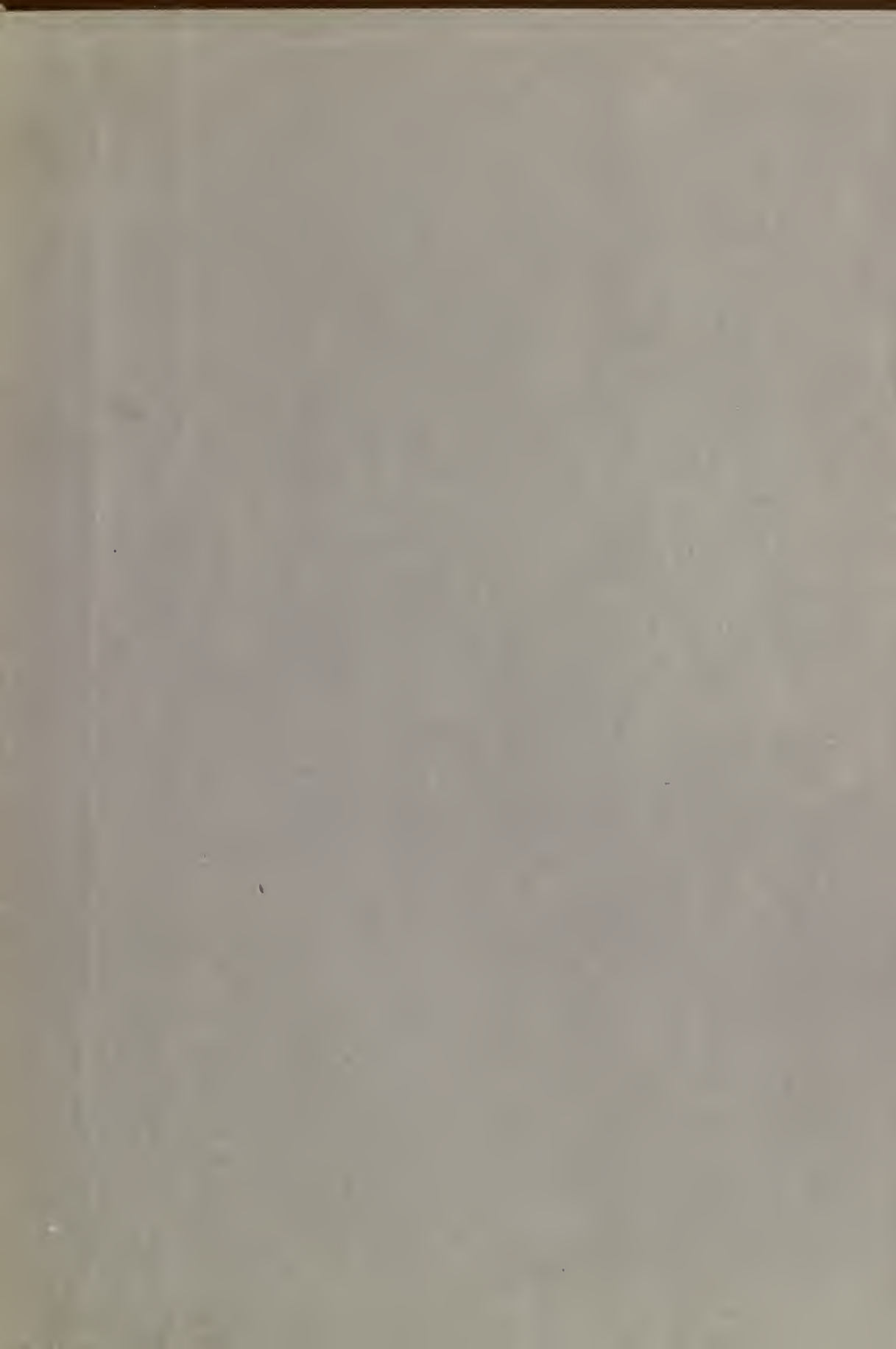




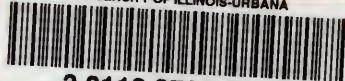








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