CHAPTER XVIII

SOCIALIZED EDUCATION

IN A PAPER written years ago I deplored at some length the fact that educational matters are more democratic in their political than in their social aspect, and I quote the following extract from it as throwing some light upon the earlier educational undertakings at Hull-House:—

> Teaching in a Settlement requires distinct methods, for it is true of people who have been allowed to remain undeveloped and whose facilities are inert and sterile, that they cannot take their learning heavily. It has to be diffused in a social atmosphere, information must be held in solution, in a medium of fellowship and good will.
>
> Intellectual life requires for its expansion and manifestation the influences and assimilation of the interests and affections of others. Mazzini, that greatest of all democrats, who broke his heart over the condition of the South European peasantry, said: "Education is not merely a necessity of true life by which the individual renews his vital force in the vital force of humanity; it is a Holy Communion with generations dead and living, by which he fecundates all his faculties. When he is withheld from this Communion for generations, as the Italian peasant has been, we say, 'He is like a beast of the field; he must be controlled by force.'" Even to this it is sometimes added that it is absurd to educate him, immoral to disturb his content. We stupidly use the effect as an argument for a continuance of the cause. It is needless to say that a Settlement is a protest against a restricted view of education.

In line with this declaration, Hull-House in the very beginning opened what we called College Extension Classes with a faculty finally numbering thirty-five college men and women, many of whom held their pupils for consecutive years. As these classes antedated in Chicago the University Extension and Normal Extension classes and supplied a demand for stimulating instruction, the attendance strained to their utmost capacity the spacious rooms in the old house. The relation of students and faculty to each other and to the residents was that of guest and hostess, and at the close of each term the residents gave a reception to students and faculty which was one of the chief social events of the season. Upon this comfortable social basis some very good work was done.

In connection with these classes a Hull-House summer school was instituted at Rockford College, which was most generously placed at our disposal by the trustees. For ten years one hundred women gathered there for six weeks, in addition there were always men on the faculty, and a small group of young men among the students who were lodged in the gymnasium building. The outdoor classes in bird study and botany, the serious reading of literary masterpieces, the boat excursions on the Rock River, the cooperative spirit of doing

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the housework together, the satirical commencements in parti-colored caps and gowns, lent themselves toward a reproduction of the comradeship which college life fosters.

As each member of the faculty, as well as the students, paid three dollars a week, and as we had little outlay beyond the actual cost of food, we easily defrayed our expenses. The undertaking was so simple and gratifying in results that it might well be reproduced in many college buildings which are set in the midst of beautiful surroundings, unused during the two months of the year when hundreds of people, able to pay only a moderate price for lodgings in the country, can find nothing comfortable and no mental food more satisfying than piazza gossip.

Every Thursday evening during the first years, a public lecture came to be an expected event in the neighborhood, and Hull-House became one of the early University Extension centers, first in connection with an independent society and later with the University of Chicago. One of the Hull-House trustees was so impressed with the value of this orderly and continuous presentation of economic subjects that he endowed three courses in a downtown center, in which the lectures were free to anyone who chose to come. He was much pleased that these lectures were largely attended by workingmen who ordinarily prefer that an economic subject shall be presented by a partisan, and who are supremely indifferent to examinations and credits. They also dislike the balancing of pro and con which scholarly instruction implies, and prefer to be “inebriated on raw truth” rather than to sip a carefully prepared draught of knowledge.

Nevertheless Bowen Hall, which seats seven hundred and fifty people, is often none too large to hold the audiences of men who come to Hull-House every Sunday evening during the winter to attend the illustrated lectures provided by the faculty of the University of Chicago and others who kindly give their services. These courses differ enormously in their popularity: one on European capitals and their social significance was followed with the most vivid attention and sense of participation indicated by groans and hisses when the audience was reminded of an unforgettable feud between Austria and her Slavic subjects, or when they wildly applauded a Polish hero endeared through his tragic failure.

In spite of the success of these Sunday evening courses, it has never been an easy undertaking to find acceptable lectures. A course of lectures on astronomy illustrated by stereopticon slides will attract a large audience the first week, who hope to hear of the wonders of the heavens and the relation of our earth thereto, but instead are treated to spectrum analyses of star dust, or the latest theory concerning the milky way. The habit of research and the desire to say the latest word upon any subject often overcomes the sympathetic understanding of his audience which the lecturer might otherwise develop, and he insensibly drops into the dull terminology of the classroom. There are, of course, notable exceptions; we had twelve gloriously popular talks on organic evolution, but the lecturer was not yet a professor—merely a university instructor—and his mind was still eager over the marvel of it all. Fortunately there is an increasing number of lecturers whose matter is so real, so definite, and so valuable, that in an attempt to give it an exact equivalence in words, they utilize the most direct forms of expression.

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It sometimes seems as if the men of substantial scholarship were content to leave to the charlatan the teaching of those things which deeply concern the welfare of mankind, and that the mass of men get their intellectual food from the outcasts of scholarship, who provide millions of books, pictures, and shows, not to instruct and guide, but for the sake of their own financial profit. A Settlement soon discovers that simple people are interested in large and vital subjects, and the Hull-House residents themselves at one time, with only partial success, undertook to give a series of lectures on the history of the world, beginning with the nebular hypothesis and reaching Chicago itself in the twenty-fifth lecture! Absurd as the hasty review appears, there is no doubt that the beginner in knowledge is always eager for the general statement, as those wise old teachers of the people well knew, when they put the history of creation on the stage and the monks themselves became the actors. I recall that in planning my first European journey I had soberly hoped in two years to trace the entire pattern of human excellence as we passed from one country to another, in the shrines popular affection had consecrated to the saints, in the frequented statues erected to heroes, and in the "worn blasonry of funeral brasses"—an illustration that when we are young we all long for those mountaintops upon which we may soberly stand and dream of our own ephemeral and uncertain attempts at righteousness. I have had many other illustrations of this; a statement was recently made to me by a member of the Hull-House Boys' club, who had been unjustly arrested as an accomplice to a young thief and held in the police station for three days, that during his detention he "had remembered the way Jean Valjean behaved when he was everlastingly pursued by that policeman who was only trying to do right"; "I kept seeing the pictures in that illustrated lecture you gave about him, and I thought it would be queer if I couldn't behave well for three days when he had kept it up for years."

The power of dramatic action may unfortunately be illustrated in other ways. During the weeks when all the daily papers were full of the details of a notorious murder trial in New York and all the hideous events which preceded the crime, one evening I saw in the street a knot of working girls leaning over a newspaper, admiring the clothes, the beauty, and "sorrowful expression" of the unhappy heroine. In the midst of the trial a woman whom I had known for years came to talk to me about her daughter, shamefacedly confessing that the girl was trying to dress and look like the notorious girl in New York, and that she had even said to her mother in a moment of defiance, "Some day I shall be taken into court and then I shall dress just as Evelyn did and face my accusers as she did in innocence and beauty."

If one makes calls on a Sunday afternoon in the homes of the immigrant colonies near Hull-House, one finds the family absorbed in the Sunday edition of a sensational daily newspaper, even those who cannot read, quite easily following the comic adventures portrayed in the colored pictures of the supplement or tracing the clew of a murderer carefully depicted by a black line drawn through a plan of the houses and streets.

Sometimes lessons in the great loyalties and group affections come through life itself and yet in such a manner that one cannot but deplore it. During the teamsters' strike in Chicago several years ago when class bitterness rose to a dramatic climax, I remember going to visit a neighborhood boy who had been severely injured when he had taken the place of a union

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driver upon a coal wagon. As I approached the house in which he lived, a large group of boys and girls, some of them very little children, surrounded me to convey the exciting information that "Jack T. was a 'scab,'" and that I couldn't go in there. I explained to the excited children that his mother, who was a friend of mine, was in trouble, quite irrespective of the way her boy had been hurt. The crowd around me outside of the house of the "scab" constantly grew larger and I, finally abandoning my attempt at explanation, walked in only to have the mother say: "Please don't come here. You will only get hurt, too." Of course I did not get hurt, but the episode left upon my mind one of the most painful impressions I have ever received in connection with the children of the neighborhood. In addition to all else are the lessons of loyalty and comradeship to come to them as the mere reversals of class antagonism? And yet it was but a trifling incident out of the general spirit of bitterness and strife which filled the city.

Therefore the residents of Hull-House place increasing emphasis upon the great inspirations and solaces of literature and are unwilling that it should ever languish as a subject for class instruction or for reading parties. The Shakespeare club has lived a continuous existence at Hull-House for sixteen years during which time its members have heard the leading interpreters of Shakespeare, both among scholars and players. I recall that one of its earliest members said that her mind was peopled with Shakespeare characters during her long hours of sewing in a shop, that she couldn't remember what she thought about before she joined the club, and concluded that she hadn't thought about anything at all. To feed the mind of the worker, to lift it above the monotony of his task, and to connect it with the larger world, outside of his immediate surroundings, has always been the object of art, perhaps never more nobly fulfilled than by the great English bard. Miss Starr has held classes in Dante and Browning for many years, and the great lines are conned with never failing enthusiasm. I recall Miss Lathrop's Plato club and an audience who listened to a series of lectures by Dr. John Dewey on "Social Psychology" as genuine intellectual groups consisting largely of people from the immediate neighborhood, who were willing to make "that effort from which we all shrink, the effort of thought." But while we prize these classes as we do the help we are able to give to the exceptional young man or woman who reaches the college and university and leaves the neighborhood of his childhood behind him, the residents of Hull-House feel increasingly that the educational efforts of a Settlement should not be directed primarily to reproduce the college type of culture, but to work out a method and an ideal adapted to the immediate situation. They feel that they should promote a culture which will not set its possessor aside in a class with others like himself, but which will, on the contrary, connect him with all sorts of people by his ability to understand them as well as by his power to supplement their present surroundings with the historic background. Among the hundreds of immigrants who have for years attended classes at Hull-House designed primarily to teach the English language, dozens of them have struggled to express in the newly acquired tongue some of these hopes and longings which had so much to do with their emigration.

A series of plays was thus written by a young Bohemian; essays by a Russian youth,

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outpouring sorrows rivaling Werther himself and yet containing the precious stuff of youth's perennial revolt against accepted wrong; stories of Russian oppression and petty injustices throughout which the desire for free America became a crystallized hope; an attempt to portray the Jewish day of Atonement, in such wise that even individualistic Americans may catch a glimpse of that deeper national life which has survived all transplanting and expresses itself in forms so ancient that they appear grotesque to the ignorant spectator. I remember a pathetic effort on the part of a young Russian Jewess to describe the vivid inner life of an old Talmud scholar, probably her uncle or father, as of one persistently occupied with the grave and important things of the spirit, although when brought into sharp contact with busy and overworked people, he inevitably appeared self-absorbed and slothful. Certainly no one who had read her paper could again see such an old man in his praying shawl bent over his crabbed book, without a sense of understanding.

On the other hand, one of the most pitiful periods in the drama of the much-praised young American who attempts to rise in life, is the time when his educational requirements seem to have locked him up and made him rigid. He fancies himself shut off from his uneducated family and misunderstood by his friends. He is bowed down by his mental accumulations and often gets no farther than to carry them through life as a great burden, and not once does he obtain a glimpse of the delights of knowledge.

The teacher in a Settlement is constantly put upon his mettle to discover methods of instruction which shall make knowledge quickly available to his pupils, and I should like here to pay my tribute of admiration to the dean of our educational department, Miss Landsberg, and to the many men and women who every winter come regularly to Hull-House, putting untiring energy into the endless task of teaching the newly arrived immigrant the first use of a language of which he has such desperate need. Even a meager knowledge of English may mean an opportunity to work in a factory versus nonemployment, or it may mean a question of life or death when a sharp command must be understood in order to avoid the danger of a descending crane.

In response to a demand for an education which should be immediately available, classes have been established and grown apace in cooking, dressmaking, and millinery. A girl who attends them will often say that she "expects to marry a workingman next spring," and because she has worked in a factory so long she knows "little about a house." Sometimes classes are composed of young matrons of like factory experiences. I recall one of them whose husband had become so desperate after two years of her unskilled cooking that he had threatened to desert her and go where he could get "decent food," as she confided to me in a tearful interview, when she followed my advice to take the Hull-House courses in cooking, and at the end of six months reported a united and happy home.

Two distinct trends are found in response to these classes; the first is for domestic training, and the other is for trade teaching which shall enable the poor little milliner and dressmaker apprentices to shorten the years of errand running which is supposed to teach them their trade.

The beginning of trade instruction has been already evolved in connection with the Hull-

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House Boys' club. The ample Boys' club building presented to Hull-House three years ago by one of our trustees has afforded well-equipped shops for work in wood, iron, and brass; for smithing in copper and tin; for commercial photography, for printing, for telegraphy, and electrical construction. These shops have been filled with boys who are eager for that which seems to give them a clew to the industrial life all about them. These classes meet twice a week and are taught by intelligent workingmen who apparently give the boys what they want better than do the strictly professional teachers. While these classes in no sense provide a trade training, they often enable a boy to discover his aptitude and help him in the selection of what he "wants to be" by reducing the trades to embryonic forms. The factories are so complicated that the boy brought in contact with them, unless he has some preliminary preparation, is apt to become confused. In pedagogical terms, he loses his "power of orderly reaction" and is often so discouraged or so overstimulated in his very first years of factory life that his future usefulness is seriously impaired.

One of Chicago's most significant experiments in the direction of correlating the schools with actual industry was for several years carried on in a public school building situated near Hull-House, in which the bricklayers' apprentices were taught eight hours a day in special classes during the non-bricklaying season. This early public school venture anticipated the very successful arrangement later carried on in Cincinnati, in Pittsburgh and in Chicago itself, whereby a group of boys at work in a factory alternate month by month with another group who are in school and are thus intelligently conducted into the complicated processes of modern industry. But for a certain type of boy who has been demoralized by the constant change and excitement of street life, even these apprenticeship classes are too strenuous, and he has to be lured into the path of knowledge by all sorts of appeals.

It sometimes happens that boys are held in the Hull-House classes for weeks by their desire for the excitement of placing burglar alarms under the door mats. But to enable the possessor of even a little knowledge to thus play with it, is to decoy his feet at least through the first steps of the long, hard road of learning, although even in this, the teacher must proceed warily. A typical street boy who was utterly absorbed in a wood-carving class, abruptly left never to return when he was told to use some simple calculations in the laying out of the points. He evidently scented the approach of his old enemy, arithmetic, and fled the field. On the other hand, we have come across many cases in which boys have vainly tried to secure such opportunities for themselves. During the trial of a boy of ten recently arrested for truancy, it developed that he had spent many hours watching the electrical construction in a downtown building, and many others in the public library "reading about electricity." Another boy who was taken from school early, when his father lost both of his legs in a factory accident, tried in vain to find a place for himself "with machinery." He was declared too small for any such position, and for four years worked as an errand boy, during which time he steadily turned in his unopened pay envelope for the use of the household. At the end of the fourth year the boy disappeared, to the great distress of his invalid father and his poor mother whose day washings became the sole support of the family. He had beaten his way to Kansas City, hoping "they wouldn't be so particular there about a fellow's size." He came

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back at the end of six weeks because he felt sorry for his mother who, aroused at last to a realization of his unbending purpose, applied for help to the Juvenile Protective Association. They found a position for the boy in a machine shop and an opportunity for evening classes.

Out of the fifteen hundred members of the Hull-House Boy's club, hundreds seem to respond only to the opportunities for recreation, and many of the older ones apparently care only for the bowling and the billiards. And yet tournaments and match games under supervision and regulated hours are a great advance over the sensual and exhausting pleasures to be found so easily outside the club. These organized sports readily connect themselves with the Hull-House gymnasium and with all those enthusiasms which are so mysteriously aroused by athletics.

Our gymnasium has been filled with large and enthusiastic classes for eighteen years in spite of the popularity of dancing and other possible substitutes, while the Saturday evening athletic contests have become a feature of the neighborhood. The Settlement strives for that type of gymnastics which is at least partly a matter of character, for that training which presupposes abstinence and the curbing of impulse, as well as for those athletic contests in which the mind of the contestant must be vigilant to keep the body closely to the rules of the game. As one sees in rhythmic motion the slim bodies of a class of lads, "that scrupulous and uncontaminate purity of form which recommended itself even to the Greeks as befitting messengers from the gods, if such messengers should come," one offers up in awkward prosaic form the very essence of that old prayer, "Grant them with feet so light to pass through life." But while the glory stored up for Olympian winners was at the most a handful of parsley, an ode, fame for family and city, on the other hand, when the men and boys from the Hull-House gymnasium bring back their cups and medals, one's mind is filled with something like foreboding in the reflection that too much success may lead the winners into the professionalism which is so associated with betting and so close to pugilism. Candor, however, compels me to state that a long acquaintance with the acrobatic folk who have to do with the circus, a large number of whom practice in our gymnasium every winter, has raised our estimate of that profession.

Young people who work long hours at sedentary occupations, factories and offices, need perhaps more than anything else the freedom and ease to be acquired from a symmetrical muscular development and are quick to respond to that fellowship which athletics apparently affords more easily than anything else. The Greek immigrants form large classes and are eager to reproduce the remnants of old methods of wrestling, and other bits of classic lore which they still possess, and when one of the Greeks won a medal in a wrestling match which represented the championship of the entire city, it was quite impossible that he should present it to the Hull-House trophy chest without a classic phrase which he recited most gravely and charmingly.

It was in connection with a large association of Greek lads that Hull-House finally lifted its long restriction against military drill. If athletic contests are the residuum of warfare first waged against the conqueror without and then against the tyrants within the State, the modern Greek youth is still in the first stage so far as his inherited attitude against the Turk is

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concerned. Each lad believes that at any moment he may be called home to fight this long-time enemy of Greece. With such a genuine motive at hand, it seemed mere affectation to deny the use of our Boys' club building and gymnasium for organized drill, although happily it forms but a small part of the activities of the Greek Educational Association.

Having thus confessed to military drill countenanced if not encouraged at Hull-House, it is perhaps only fair to relate an early experience of mine with the "Columbian Guards," and organization of the World's Fair summer. Although the Hull-House squad was organized as the others were with the motto of a clean city, it was very anxious for military drill. This request not only shocked my nonresistant principles, but seemed to afford an opportunity to find a substitute for the military tactics which were used in the boys' brigades everywhere, even in those connected with churches. As the cleaning of the filthy streets and alleys was the ostensible purpose of the Columbian guards, I suggested to the boys that we work out a drill with sewer spades, which with their long narrow blades and shortened handles were not so unlike bayoneted guns in size, weight, and general appearance, but that much of the usual military drill could be readapted. While I myself was present at the gymnasium to explain that it was nobler to drill in imitation of removing disease-breeding filth than to drill in simulation of warfare; while I distractedly readapted tales of chivalry to this modern rescuing of the endangered and distressed, the new drill went forward in some sort of fashion, but so surely as I withdrew, the drillmaster would complain that our troops would first grow self-conscious, then demoralized, and finally flatly refuse to go on. Throughout the years since the failure of this Quixotic experiment, I occasionally find one of these sewer spades in a Hull-House storeroom, too truncated to be used for its original purpose and too prosaic to serve the purpose for which it was bought. I can only look at it in the forlorn hope that it may foreshadow that piping time when the weapons of warfare shall be turned into the implements of civic salvation.

Before closing this chapter on Socialized Education, it is only fair to speak of the education accruing to the Hull-House residents themselves during their years of living in what at least purports to be a center for social and educational activity.

While a certain number of the residents are primarily interested in charitable administration and the amelioration which can be suggested only by those who know actual conditions, there are other residents identified with the House from its earlier years to whom the groups of immigrants make the historic appeal, and who use, not only their linguistic ability, but all the resource they can command of travel and reading to qualify themselves for intelligent living in the immigrant quarter of the city. I remember one resident lately returned from a visit in Sicily, who was able to interpret to a bewildered judge the ancient privilege of a jilted lover to scratch the cheek of his faithless sweetheart with the edge of a coin. Although the custom in America had degenerated into a knife slashing after the manner of foreign customs here, and although the Sicilian deserved punishment, the incident was yet lifted out of the slough of mere brutal assault, and the interpretation won the gratitude of many Sicilians.

There is no doubt that residents in a Settlement too often move toward their ends "with

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hurried and ignoble gait," putting forth thorns in their eagerness to bear grapes. It is always easy for those in pursuit of ends which they consider of overwhelming importance to become themselves thin and impoverished in spirit and temper, to gradually develop a dark mistaken eagerness alternating with fatigue, which supersedes "the great and gracious ways" so much more congruous with worthy aims.

Partly because of this universal tendency, partly because a Settlement shares the perplexities of its times and is never too dogmatic concerning the final truth, the residents would be glad to make the daily life at the Settlement "conform to every shape and mode of excellence."

It may not be true

> "That the good are always the merry
> Save by an evil chance,"

but a Settlement would make clear that one need not be heartless and flippant in order to be merry, nor solemn in order to be wise. Therefore quite as Hull-House tries to redeem billiard tables from the association of gambling, and dancing from the temptations of the public dance halls, so it would associate with a life of upright purpose those more engaging qualities which in the experience of the neighborhood are too often connected with dubious aims.

Throughout the history of Hull-House many inquiries have been made concerning the religion of the residents, and the reply that they are as diversified in belief and in the ardor of the inner life as any like number of people in a college or similar group, apparently does not carry conviction. I recall that after a house for men residents had been opened on Polk Street and the residential force at Hull-House numbered twenty, we made an effort to come together on Sunday evenings in a household service, hoping thus to express our moral unity in spite of the fact that we represented many creeds. But although all of us reverently knelt when the High Church resident read the evening service and bowed our heads when the evangelical resident led in prayer after his chapter, and although we sat respectfully through the twilight when a resident read her favorite passages from Plato and another from Abt Vogler, we concluded at the end of the winter that this was not religious fellowship and that we did not care for another reading club. So it was reluctantly given up, and we found that it was quite as necessary to come together on the basis of the deed and our common aim inside the household as it was in the neighborhood itself. I once had a conversation on the subject with the warden of Oxford House, who kindly invited me to the evening service held for the residents in a little chapel on the top floor of the Settlement. All the residents were High Churchmen to whom the service was an important and reverent part of the day. Upon my reply to a query of the warden that the residents of Hull-House could not come together for religious worship because there were among us Jews, Roman Catholics, English Churchmen, Dissenters, and a few agnostics, and that we had found unsatisfactory the diluted form of worship which we could carry on together, he replied that it must be most difficult to work with a group so diversified, for he depended upon the evening service to clear away any

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difficulties which the day had involved and to bring the residents to a religious consciousness of their common aim. I replied that this diversity of creed was part of the situation in American Settlements, as it was our task to live in a neighborhood of many nationalities and faiths, and that it might be possible that among such diversified people it was better that the Settlement corps should also represent varying religious beliefs.

A wise man has told us that “men are once for all so made that they prefer a rational world to believe in and to live in,” but that it is no easy matter to find a world rational as to its intellectual, aesthetic, moral, and practical aspects. Certainly it is no easy matter if the place selected is of the very sort where the four aspects are apparently furthest from perfection, but an undertaking resembling this is what the Settlement gradually becomes committed to, as its function is revealed through the reaction on its consciousness of its own experiences. Because of this fourfold undertaking, the Settlement has gathered into residence people of widely diversified tastes and interests, and in Hull-House, at least, the group has been surprisingly permanent. The majority of the present corp of forty residents support themselves by their business and professional occupations in the city, giving only their leisure time to Settlement undertakings. This in itself tends to continuity of residence and has certain advantages. Among the present staff, of whom the larger number have been in residence for more than twelve years, there are the secretary of the City club, two practicing physicians, several attorneys, newspapermen, businessmen, teachers, scientists, artists, musicians, lecturers in the School of Civics and Philanthropy, officers in The Juvenile Protective Association and in The League for the Protection of Immigrants, a visiting nurse, a sanitary inspector, and others.

We have also worked out during our years of residence a plan of living which may be called cooperative, for the families and individuals who rent the Hull-House apartments have the use of the central kitchen and dining room so far as they care for them; many of them work for hours every week in the studios and shops; the theater and drawing-rooms are available for such social organization as they care to form; the entire group of thirteen buildings is heated and lighted from a central plant. During the years, the common human experiences have gathered about the House; funeral services have been held there, marriages and christenings, and many memories hold us to each other as well as to our neighbors. Each resident, of course, carefully defrays his own expenses, and his relations to his fellow residents are not unlike those of a college professor to his colleagues. The depth and strength of his relation to the neighborhood must depend very largely upon himself and upon the genuine friendships he has been able to make. His relation to the city as a whole comes largely through his identification with those groups who are carrying forward the reforms which a Settlement neighborhood so sadly needs and with which residence has made him familiar.

Life in the Settlement discovers above all what has been called “the extraordinary pliability of human nature,” and it seems impossible to set any bounds to the moral capabilities which might unfold under ideal civic and educational conditions. But in order to obtain these conditions, the Settlement recognizes the need of cooperation, both with the

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radical and the conservative, and from the very nature of the case the Settlement cannot limit its friends to any one political party or economic school.

The Settlement casts aside none of those things which cultivated men have come to consider reasonable and goodly, but it insists that those belong as well to that great body of people who, because of toilsome and underpaid labor, are unable to procure them for themselves. Added to this is a profound conviction that the common stock of intellectual enjoyment should not be difficult of access because of the economic position of him who would approach it, that those “best results of civilization” upon which depend the finer and freer aspects of living must be incorporated into our common life and have free mobility through all elements of society if we would have our democracy endure.

The educational activities of a Settlement, as well its philanthropic, civic, and social undertakings, are but differing manifestations of the attempt to socialize democracy, as is the very existence of the Settlement itself.

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