

The University Settlement

By James B. Reynolds, Secretary
to Mayor Seth Low

IN THE struggle for good city government all philanthropic agencies have come to be classified as helpful or harmful thereto. The careful scrutiny of their value did not begin with the friends of good government; the spoilsmen and the "grafters" were the first to test their political availability. Every pastor or priest who would accept a contribution from "the organization" to relieve the poor in his parish, every charitable society which would accept immunity from the law as a favor was long ago rated by the politicians as "approachable." The recipients of such gifts, subsidies or favors could not with decency attack the donors, and if they did not yield to the natural impulse to announce their indebtedness to "our public-spirited fellow citizen" they would at least acknowledge the donor's kindness to the poor. The donor's gifts were not mere charity, but a good political investment redeemable in votes on election day.

Under the present pressure of quickened interest in municipal improvement political reformers have begun to scrutinize social and moral agencies to determine their relation to the public good. It is coming to be recognized that modern scientific charity is at odds with the politicians' methods of charity. Intelligent philanthropy declares with the reformer that the politician's subsidy takes away manliness and independence which are at the foundation of true democracy. The politician whose avowed object is to make a man "vote for his job," or as his charitable friend dictates, in effect admits the contention.

Among the recent agencies in the philanthropic field is the University of Social Settlement. The first Settlement of this character was established in London in 1885; the second, in New York in 1887; the third, in Chicago a little later. A Settlement is a small community of educated

persons who make their home in the poor quarter of a city to engage in effort for the intellectual, moral, social and economic betterment of the people of that quarter. The Settlement does not take the place of other philanthropic agencies. It is not a church, a mission, or a school, nor is it a society to give charity. The settlement worker's best gift, if he is the right man, is himself; he gives his time and best efforts to obtain a better knowledge of the forces for good and evil in his community and to strengthen the forces for evil. His education should qualify him to take intelligent and dispassionate views and to distinguish between cause and effect, and if he is the right man his understanding and education are supplemented by a large heart and broad sympathies; otherwise, he is a statistician or a student, not properly a settlement worker. No one can help his fellow man in any grade of society who merely regards him as a specimen for analysis or tabulation. The most useful settlement worker is also a leader and as such is welcomed, for people in all grades of society want leadership. The general desire for leadership must not be overlooked by reformers who are contending for personal responsibility and independence. Give the people leaders, but give them leaders who will encourage independence, not repress it. If the qualities I have named are found in the workers the Settlement is an agency of immense value to good government for the following reasons:

First—The Settlement is the agency for obtaining exact information so greatly needed in political and social reform. The political reformer wishes to favor just remedies for the betterment of the poor, free from the pauperizing tendency or demagoguery of the politician, but he has not the politician's knowledge of conditions and is in danger of either refusing good remedies in the fear that he may play the demagogue or favor unwise measures, or

measures which are distasteful. The Settlement may be the reformer's best and most useful adviser to help him in forming discriminating judgments as to what is wisest and best for the welfare of the community.

Second—The Settlement may aid in bringing the reformers of all classes together. The politicians through their political machinery have representatives in all sections of a city who are in touch with their leaders. There are reformers in all circles of society, among laborers, capitalists, professional and business men, but they are separated and each group imagines that it alone represents the cause of honest government; consequently each feels itself to be weak and is less aggressive for that reason. The Settlement whose workers are in touch with the honest leaders of their community, and with local labor leaders, performs an inestimable service in bringing together the representatives of the various classes having a common purpose. This meeting for political reform involves no act of condescension on the part of any class; it is a meeting on the basis of equality for mutual good, each having something to give and something to get, and each being aware that the goal of common endeavor can be reached only by overlooking differences and recognizing common aims and purposes.

Third—The Settlement furnishes a social center for the forces of good government. So effectively have the politicians done their work, and so wide-spread is their influence, that the strong political leader directs and controls a large proportion of the social agencies in his community. His young men have formed or control at his instigation most of the social clubs of the community. No excursion is complete without the leader's presence or his contribution of solid cash. He aids in finding "outside talent," and knows where to get supplies. He represents a large part of the

general social enterprise of his ward and brings together other enterprising and often not too scrupulous spirits who find enjoyment in the exercise of power and in the manipulation of social forces.

In such communities there is greatly needed a social force with equal enterprise and initiative but making for righteousness and asserting moral standards. In cities where the party of municipal reform has entrenched itself strongly enough to possess a permanent organization the new agencies for social betterment have become a part of the assets of reform politics, but this is true of but very few of our American cities, and then only to a limited extent. In most cities the reform party is a spontaneous movement lacking persistence and must depend for its strength upon forces more permanent than itself. Among such, the Settlement should be reckoned as the most important, the most extensive in its social reach, and the most potential for the establishment and continuance of the forces of civic righteousness. The Settlement is not partisan in the ordinary sense, but if intelligently managed it is partisan for decency and good government. No thoroughly informed Settlement worker can witness the depressing influences of corrupt politics upon the life of the poor, without realizing his obligation to fight them. Churches, missions, educational institutions and charitable societies are all awakening to find the labors of their workers limited and often wholly robbed of their proper harvest by the pauperizing and debauching activities of ignorant and corrupt politicians. All such moral and philanthropic agencies taking a broad and courageous view of their responsibilities must therefore join with those who regard these conditions with the same abhorrence and maintain along lines of moral and social effort the struggle for good government in our cities.

New York.

The American Mother

THE SECRETARY HAY we are indebted for the benevolent assimilation of the word "American." It is now in diplomatic parlance the private property of Uncle Sam. Our representatives to foreign lands have recently written over the doors these words, "The American Embassy" or "Consulate." The appropriation of this word characterizing the citizenship of the United States of America is justifiable and we trust prophetic of that day when the city of Washington shall be the cerebrum and cerebellum of the United States of North and South America. This is the inevitable corollary of the Monroe doctrine.

The philanthropic and commercial forces of the western continent will insist that liberty does not grant freedom for self-destruction as persistently exhibited in the caricatures of self-government in Central and South America. Philanthropy seeks peace and commercialism demands stable government.

"The government at Washington insures the autonomy of its neighbors and will make heavy investments to guarantee its word. It will just as surely demand its dividends expressed in peace, prosperity, integrity and uninterrupted commerce. All hail the new word 'American.'"

"By the American Mother then we mean that expression of womanhood that has intelligent and intuitive sympathy with democratic ideals and under the stimulative influence of these ideals has given to the world, we verily believe, the highest type of motherhood.

"The American mother is typical only as the American citizen differs from other cosmopolitans. We cannot claim any distinguishing quality of mother-love indigenous to American soil. Its expression is the same the world over. When God created a mother He embodied a thought unique in all nature, a new, distinct creation—a force as indestructible and beneficent as His own infinite wisdom. In woman He tempered beauty, incarnated the refining graces of humanity and dedicated every impulse of her being to the achievement of love's masterpiece—Motherhood.

"There is in all this cold and hollow world no fount of deep, strong, deathless love, like that within a mother's heart. Adoration of motherhood is congenital and compelling. Unhappy and degenerate is the man for whom his own mother has not made all other mothers venerable.

"A composite picture of American mothers—the New England, the southern, the western type—would not be the American mother any more than a composite photograph of the sculptured goddesses of Grecian mythology would disclose a Niobe. The average mother of America is too composite. We must seek the ideal and from the physician's standpoint. The limits of this paper forbid many excursions of thought into the broad domains of our subject and but a brief discussion of one or two points. We seek amid varied environments, most hopefully, for that expression of womanhood which gives to the home life of this nation the surest promise of perpetuity. One who could describe

adequately such an embodiment of virtues could secure no greater fame. (Such heights of eloquence, such pictures of rhetoric, are beyond our powers.) The American mothers of the past shine out in the deeds of their children whom the nation honors in its halls of fame.

"The American mothers are too often forgotten in the deeds of their illustrious sons. Could we mistake the family traits exhibited in these words of one of the colonial mothers. Good family government assures good civil government. We must learn to obey before we know how to govern. Obedience and truthfulness are cardinal virtues to be cultivated. To a mother, renowned for her wisdom and beauty, is Washington indebted for such character-building precepts as just quoted. It was the special endowments of his mother that gave to Patrick Henry his wonderful gifts of oratory which he used so effectively in the cause of American independence. From his gifted Huguenot mother came those rare traits of genius exhibited by Alexander Hamilton. The mother of Emerson was a paragon of domestic virtues and womanly graces. It was the mother of William Lloyd Garrison that inspired those jeremiads that smote the hearts and consciences of this nation in ante-abolition days.

"Let me describe one mother typical of thousands in the early days of the past century.

"Taking her part in the labor of the household at a time when it was expected that the woman portion would not only care for the house, prepare the food, and make the clothes for all the family, but also weave and spin the materials as well, she yet managed to acquire an education of which graduates of our modern schools and colleges might well be proud. She studied while she spun flax, tying her books to the distaff. She not only became well read in literature and history, and acquainted with the progress of science, then just beginning to attract the attention of scholars, but learned to write and speak the French language fluently. She gave enough attention to music to be able to accompany her voice on the guitar, and was sufficiently skilled in the use of pencil and brush to paint some very creditable portraits upon ivory, several of which are still in the family. She was an adept in the mysteries of the needle, in fine embroidery with every variety of lace and cobweb stitch, and was gifted with great skill and celerity in all manner of handicraft, so that in after years neither dressmaker, talker or milliner ever drew on the family treasury.

"Such was the mother of Henry Ward Beecher of whom he spoke so often and never more eloquently than when he said: 'My communion with nature arose from the mother in me. Because my mother was an inspired woman, who saw God in nature as really as in the book, and she bestowed that temperament upon me, and I came gradually to feel that, aside from God as revealed in the past, there was a God with an everlasting present around about me.' What an inspiring ideal of moth-

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hood. The unselfish devotion, the self-sacrificing love and unswerving patriotism of America's mothers has made the pages of our history resplendent. The American mothers of today are just as illustrious but they are embarrassed and menaced by fraudulent and dangerous imitations.

"We must pass by consideration of many forces that menace motherhood. We cannot discuss heredity and the laws of selection, although motherhood and our race find here most serious and fundamental problems. We cannot give time to educational questions, although they are fraught with most fateful considerations. Over-education, misdirected education, forced along unnatural lines; education with the mother left out entirely—her place usurped by the hired nurse, governess, kindergarten teacher, at a time when the mother's heart should be the child's school-room; education in all the arts, sciences, languages, accomplishments, pastimes and follies, without the slightest knowledge of how to properly manage a home and boreft of the physical reproductive powers to give to honest love its crown of bliss vouchsafed to wife and mother.

"We must pass by the discussion of society and its fraudulent and brazen usurpation by endowed idleness and venerated viciousness. We can only utter a protest against this misrepresentation of the real American refinements as found in polite and modest circles of society. The noisy and ostentatious counterfeits give, by their sensual revelries and aimless displays, a reputation to America most scandalous and undeserved. It is not here that we look for the American mother. The subject of divorce should be given the time it deserves in an enumeration of the dangers that threaten our homes, but it can only be mentioned as a growing and unblushing evil of modern times. This list is incomplete, but we must now pay our respects to a matter of portentous import in which our profession is especially involved. These dangers and others that might be mentioned unite in one common and insidious influence that threatens motherhood today most alarmingly. We refer to the practice of abortion and allied evils.

"The physician is the evangelist of motherhood. To him is entrusted the gospel of maternity. Woe be unto him if he falters, compromises, or proves recreant to his high calling. Before him kneel the queens of the earth to learn wisdom. From his lips, from his heart flow forth influences that as surely cherish or blast the lives of thousands as did ever the decrees of earth's most puissant despots. The mute annals of the unborn is the world's greatest tragedy. Before these records we stand appalled and words fail to characterize the deep, dark infamy of this unceasing carnage of helpless innocents.

"The physician cannot shirk his duty. It is time to speak out plainly against a crime so common as to have become the sport of unblushing gossips and a most serious menace to our national life. There is a spirit abroad that seeks to hold up to ridicule the old-fashioned families. Hence, sily

and craven-hearted parents are resorting to methods of thwarting nature that are essentially criminal and suicidal to the physical and moral life of woman. What are the records? The average size of the family in the United States has decreased steadily during the past fifty years, notwithstanding the acquisition of large families by emigration. In 1850 it was 5.6; in 1880, 5; in 1900, 4.7. There are in round numbers 16,000,000 families in this country. If the average size now was as large as in 1850, our population in the United States, exclusive of its islands and Alaska, would be 89,600,000 in place of 73,000,000. In other words the new-style family has robbed this nation of a natural and stalwart increment of 16,000,000 of people in fifty years. This parental malfiance if continued fifty years longer will result in conditions inexpressible in numbers. But the loss in population alone is appalling, for figuring on a moderate increase in our total population and adopting the same ratio of loss in the size of the average family as has been evident in the past fifty years, we are confronted with the fact that in 1950 there will be a loss of upward of 100,000,000 of people because of this departure from the wholesome standards of our fathers. This is indeed "race suicide." Such figures cool our patriotic ardor and still our clamorous assertions of our being the greatest on earth. For it is evident that our decay has begun and that if these conditions continue and this evil remains unchecked, we will be the easy prey of a foreign invasion; we will be displaced by a race of immigrants of more virile blood than the degenerate sons and daughters of the sturdy founders and valorous defenders of this nation.

"To mention all the causes of this default in the American family would indeed be a task. There are false and extravagant standards of the cost of maintenance of a home that are deterring thousands of our young men from marriage and robbing them of the safeguards and blessings of matrimony. There are, too, 'bachelor quarters' and 'maiden retreats,' in which it has never been discovered that 'a woman has two smiles that an angel might envy, the smile that accepts a lover before words are uttered, and the smile that lights on the first born baby.' There are also too many men saying: 'O woman, lovely woman; nature made thee to temper man; we had been brutes without you. Angels are painted fair to look like you; there's in you all that we believe of heaven; amazing brightness, purity and truth, eternal joy and everlasting love, but I prefer my club.'

"The social evil and its twin, intemperance, by their moral and physical ravages, annually blast the lives of a great army of our youth and cheat our country of 1,000,000 homes.

"But the physician has ample evidence of still more fertile causes of this sapping of our national blood. What are the records? We dare not tell. We fear to publish to the world the secrets of our com-

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