

ward finds his prototype in the ill-tempered Cadi of the Arabian Nights, we can form some idea of the neighbourhood to which Hull House opened its doors.

From the first Hull House stood for social intercourse and social democracy. It had no cut and dried programme. Its inmates increased in time to twenty women and reinforced by some men who came into residence in a cottage on an adjacent street started with the modest belief that it was well that in that shifting, swarming population one home should be found with a permanent footing, hospitable and easily accessible, where men and women could be found with leisure enough to assist in every way possible their weaker brothers and sisters. "Leisure enough" is, we believe, the key to half the position. "The destruction of the poor is their poverty" in so many ways! The man who is fighting for a crust of bread has neither time nor inclination to rebel if his children are untaught, his streets filthy or the police negligent; and yet there is no mistake greater than to suppose that in any civilized city in the world there is any considerable area peopled only by the very poor and stupidly criminal classes. All about Hull House were men and women conscious of their rights, conscious they were being cheated by both city and State at every turn, chafing against their own helplessness and with no champion but the anarchist speaker at the corner saloon. When these men and women found in the residents friends who could say "Yes, it is disgraceful our streets should be kept in this condition, and the children closed out of the schools; let us agitate till these abuses are removed;" and when they saw the forces of co-operation and combination—sacred prerogative in the past of aldermen and ward-heeler!—exercised in their behalf, and by themselves, we can well believe that the bond that grew up between House and neighbourhood was a very strong one.

Want of space forbids us to give more than the merest outline of the work done in the Settlement, but any one interested in the subject will find ample information in a book entitled "Hull House Maps and Papers," published by T. Y. Crowell & Co., New York. The stream of personal influence flows out from the House in many directions and touches hundreds through natural social relations. There is a Kindergarten and Day Nursery for the little ones; Clubs and Gymnastic classes for the boys and girls; College Extension Courses, Art Exhibitions, Receptions, Dances and Concerts for the men and women, while through the efforts of the residents, Public Swimming Baths, a Play Ground for the children, a Labor Bureau and Co-operative Lunch Room have all been established. Hull House stands in the midst of the sweat-shop district of Chicago, and as a powerful neighbour it has done what it could against the evil. The initiative toward the introduction of a Factory Inspection Law was taken by a resident and a Committee of Investigation sent from Springfield to inspect sweat-shops was piloted by the same resident upon their tour. In the Hull House book are included maps and papers which show the serious and valuable sociological work the residents are doing. The maps are modeled upon Mr. Charles Booth's famous map of East London, and were prepared in 1893, when one of the residents acted as a special expert in a Slum Investigation ordered by Congress. The race-map is variegated like a crazy-quilt, as over eighteen nationalities are herded into this third of a mile; the wage-map is more uniform in colour, as most of the families in the district appear to live on an income ranging from ten down to five dollars a week. That the maps should be absolutely accurate is impossible, but how much more correct they are compiled by people who live in the neighbourhood than they would be were they the work of mere paid investigators, any of us can realize who have ever attempted to learn the truth about one poor family with whom we were not personally acquainted! And the spirit in which the work has been done is worthy of all imitation. "Insistent probing," says the Report, "into the lives of the poor would come with bad grace even from government officials were the statistics obtained so inconsiderable as to afford no working basis for further improvement. . . . The painful nature of minute investigation, and the personal impertinence of many of the questions asked would be unendurable, were it not for the conviction that the public conscience, when roused, must demand better surroundings for the most-inert and long-suffering citizens of the common wealth. Merely to state symptoms, and go no further, would be idle; but to state

symptoms in order to ascertain the nature of the disease, and apply, it may be, its cure, is not only scientific, but in the highest sense humanitarian."

With the Labour Movement too, Hull House is in "good and regular" standing. In one case a strike was successfully arbitrated. And the settlement has done much to break down the course of exclusiveness and self-centered effort often so noticeable in old and strong Unions; and to foster in working men and women a sense of obligation to employees in shops where wages are low and the surroundings unfavourable!

But time would fail to tell of one half the ways in which the House acts as big brother to the 19th ward, but no one can study, even in the most cursory manner, what has been achieved without being struck by the humanity and sanity that guides the whole movement.

When Arnold Toynbee died, Social Reform seemed deprived of its best friend. What his life might have done for the problem we cannot tell, but his death was instrumental in instituting in personal living with the poor—the experiment he believed best calculated to help those powerless to help themselves. "Except a corn of wheat fall into the ground and die it abideth alone; but if it die, it bringeth forth much fruit."

And now, some may ask, "What is the gain in this new departure?" The residents in any settlement would be the last to claim that they have, as yet, solved any problem. Every effort is still experimental, the present is pioneer work; but "when the social conscience has once been formulated it is not so hard for others to follow." Professor Peabody says: "The Problem of Charity now demands two elements, each perfectly distinct, and each absolutely essential. One element is the *method* of charity, the other is its *motive*. The method must be the method of business. It must not conflict with economic principles, it must conform to them and re-inforce them. The motive on the other hand must be that of ethics—the same sense of brotherhood, which once satisfied itself with alms giving, precisely as active in its influence but disciplined in its use." Settlement life calls into play both these factors in Scientific Charity. Each resident is confronted with the question of *method*, for no one can take an interest in trying to cure *one* case of poverty without finding that nothing in politics or industry is foreign to the subject; and the motive of Brotherhood is never lacking when the neighbourhood is welded into a harmonious whole through social intercourse and common interests.

But it cannot too often be repeated that the present conditions are only provisional. A settlement, at the best, is an artificial household; it cannot serve as a model for other homes. When Mr. Buchanan, in London, and Professor Graham Taylor, in Chicago, moved, with their families, from pleasant surroundings into poor districts, and began to show the people about them what a home might be, they illustrated the condition that most enthusiastic workers long for—the day when the conscience of each man will be so touched, that he will prefer to live with the poorest rather than with the richest of his brethren,—the day when this living will be universal and need no name! E. G.

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At the House of Commons.

THE past week has dragged along wearily enough in the House of Parliament, but excitement and speculation run rife over the remedial bill. First the great question was when will it be brought down? Now each is asking the other, what did Sir Donald Smith accomplish in Manitoba? Is Mr. Greenway coming down? And what is the meaning of Father Lacombe's letter? As to this last there are divers views in the matter. One is that Father Lacombe is a simple-minded priest who does not understand politics, or the maze of tangled and buried wires, each with its own special power, by which politicians are moved and influenced. He is reported to have said to a gentleman in town: "I am going to write and ask Mr. Laurier to help us." His listener laughingly asked, "Do you think he will do it?" "Why not?" he returned simply. "Ha! Ha!" chuckled the man at what he considered a rare joke, and then added "You do not understand politics, Father Lacombe?" "Thank God, no!" replied the devout and one-ideaed man. Now he is believed to have said that he did not mean