

## 1: Jane Addams - HISTORY

*Get this from a library! years at Hull-House. [Mary Lynn McCree Bryan; Allen Freeman Davis:] -- Documents the history of Hull House and how it confronted poverty, poor housing, disease, discouragement, and other ills in the industrial city.*

Mission[ edit ] Addams followed the example of Toynbee Hall , which was founded in in the East End of London as a center for social reform. She described Toynbee Hall as "a community of university men" who, while living there, held their recreational clubs and social gatherings at the settlement house among the poor people and in the same style they would in their own circle. Organizations led by women, bonded by sisterhood, were formed for social reform, including settlement houses in working class and poor neighborhoods, like Hull House. To develop "new roles for women, the first generation of New Women wove the traditional ways of their mothers into the heart of their brave new world. The social activists, often single, were led by educated New Women. The "residents" volunteers at Hull were given this title held classes in literature, history, art, domestic activities such as sewing , and many other subjects. Hull House also held concerts that were free to everyone, offered free lectures on current issues, and operated clubs for both children and adults. These involved "close cooperation with the neighborhood people, scientific study of the causes of poverty and dependence, communication of these facts to the public, and persistent pressure for [legislative and social] reform These studies enabled the Hull House residents to confront the establishment, eventually partnering with them in the design and implementation of programs intended to enhance and improve the opportunities for success by the largely immigrant population. Others, like Hull-House [co-founded by Addams], were secular. There was no discrimination of race, language, creed, or tradition for those who entered the doors of the Hull House. Every person was treated with respect. The Bethlehem-Howard Neighborhood Center records substantiate that, "Germans and Jews resided south of that inner core south of twelfth street â€The Greek delta formed by Harrison, Halsted and Blue Island Streets served as a buffer to the Irish residing to the south and the Canadianâ€"French to the northwest. From the river on the east end, on out to the western ends of what came to be known as " Little Italy ", from Roosevelt Road on the south to the Harrison Street delta on the north, became the port-of-call for Italians who continued to immigrate to Chicago from the shores of southern Italy until a quota system was implemented in for most southern Europeans. The exodus of most ethnic groups began shortly after the turn of the twentieth century. Greektown and Maxwell Street, however, remained. Italian Americans were the only immigrant group that endured as a vibrant on-going community. That community came to be known as " Little Italy ". A review of the ethnic composition of those who registered for and utilized the services provided by the Hull House complex, during its 74 years as a tenant of the near-west side, suggests an ethnic bias. He later became a top photographer with Life. It circulated the world as a "poster child" of sorts for the Hull House social experiment. In doing so, the Sun-Times article listed the names of each of the young boys. This would include ethnic food, dancing, music, and maybe a short lecture on a topic of interest. Some of the themed evenings were Italian, Greek, German, Polish, etc. Ellen Gates Starr described one Italian evening as having the room packed full with people. One of the ladies who attended "recited a patriotic poem with great spirit" and everyone was moved by it. They acted as midwives, saved babies from neglect, prepared the dead for burial, nursed the sick, and sheltered domestic violence victims. For example, one Italian bride had lost her wedding ring and in turn was beaten by her husband for a week. She sought shelter at the settlement and it was granted to her. Also, a baby born with a cleft palate was unwanted by his mother so he was kept at the Hull House for six weeks after an operation. In another case, a woman was about to give birth to an illegitimate baby, so none of the Irish matrons would touch it. Addams and Starr stepped in and delivered this helpless little one. Finally, a female Italian immigrant was so thrilled about fresh roses at one of the Hull House receptions that she insisted they had come from Italy. She had never seen anything as beautiful in America despite the fact that she lived within ten blocks of a florist shop. Her limited view of America came from the untidy street she lived on and the long struggle to adapt to American ways. Some claim that the work of the Hull House marked the beginning of what we know today as "Social Welfare". Families dressed in party attire and came to join

the celebration that day. Within three weeks, Dow had 24 registered kindergartners and 70 on a waiting list.

### 2: SocioSite: Famous Sociologists - Jane Addams

*One Hundred Years at Hull-House (A Midland Book) [Mary L Bryan, Allen Freeman Davis] on www.enganchecubano.com \*FREE\* shipping on qualifying offers.*

The philosophy of the place was to house and serve the poor, but its founder Jane Addams and residents like Frances Perkins lived there, too, without class distinction. Many of the beneficiaries were immigrants and were therefore educated by the American-born residents, but the American born residents, and certainly Jane Addams, were open to learning from the immigrants, too. It was an egalitarian approach, and Addams wrote eloquently about the problems of class privilege, particularly for young women. They were educated on noble and democratic values and spared from much menial labor, but without it, they were losing touch not just with life for the less privileged but with essential parts of themselves. And if they went on, as Frances Perkins did, to become managers of social services, they had already become accustomed to seeing the problems and their solutions from the bottom up and not the top down. You will also be tremendously impressed by Jane Addams for what she accomplished. She was both supremely kind yet completely down-to-earth. In the course of the book, she visits Leo Tolstoy at his collective farm in Russia. The one flaw in this book is the stiff prose style. Jane Addams was no Jane Austen. This particular edition was especially bad because there were no tabs, so new paragraphs kind of snuck up on me. Call me a nitpicker, but that bogged me down. This country, if not the world at large, needs more Hull Houses. In it Addams provides a strange and insightful look at what it was like to grow up the daughter of a well-off miller in rural Cedarville, Illinois in the 19th century. She describes in detail things like a nightmare she had as a young girl where everyone in the world was dead except her, and the world depended upon her solitary work as a blacksmith to start it up again. She discusses how her later educational tours of Europe furthered her charitable and democratic sensibilities along with her hope for a non-religious "cathedral of humanity" to unite all mankind, and yet she also realizes that this excessive education was only part of what Tolstoy called "the snare of preparation," that chilling sense that infinite training only impedes real life and action. Addams saw that she and the other over-educated and underemployed women of her generation needed real vigorous action, especially in public life, to feel like worthwhile members of society. So, she starts the Hull Street Settlement House. Unfortunately, the other half of the book tends to ramble. He is less than personable. But most of these stories have a predictable pattern; they are finished in two pages and then move on to an almost completely unrelated one. Some, like her attempts to pass a law forbidding pharmacies from selling cocaine to minors, are interesting, others, less so. I highly recommend reading the first half, and the second you can take or leave. All in all this was not too upsetting, because I definitely intend to read this book again in the future, probably more than once. The clearest thing that I can say is that Jane Addams is the first historical figure I have ever encountered who I really consider to be a role model. There are plenty of historical figures who I admire, respect, or even look up to, but what makes JA different for me is that I see in her the best possible version of my own type of character. When I read her writing, on nearly every subject, I find myself both agreeing and feeling like she is expanding my understanding, sort of like talking to a good friend. I would strongly encourage anyone to read this book. She lived in the late nineteenth and early twentieth centuries, and founded a "settlement" called Hull-House in the immigrant slums of Chicago. Hull-House was a center for all sorts of social, intellectual, and artistic programs, really an innovator in many things that have today the government has taken on. I like JA for her pragmatism. She spends a fair amount of time in the book talking about Tolstoy, who took a much more extreme position on poverty and walked the walk, but ends up finding herself parting ways with him. I also like her for her commitment to applied work. As the SEP article shows, she was an accomplished philosopher in her own right, as creative a thinker as her friend John Dewey for example. In my opinion she walked the perfect line between intellectual and practitioner.

### 3: Formats and Editions of years at Hull-House [www.enganchecubano.com]

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The daughter of a well-to-do Illinois businessman, Jane often went with her father on his trips to the mills that he owned. She loved playing in the great heaps of grain in the storerooms. Such a trip usually ended with a stop at the local candy store. One day in , her father had business in the town of Freeport. The mill was adjacent next to the poorest section of town. As their horse and carriage turned into the street, Jane saw rows of run-down houses crowded one beside the other. Children dressed in ragged, dirty clothing played in the streets. Jane had never seen such a place before. Her family lived in a large house in the country. She always had clean clothes to wear and plenty of open space to play in. Her mother died when Jane was two; later, a bout with tuberculosis left the girl with a deformed spine. Growing up motherless and physically disabled made her sympathetic to other disadvantaged people. In , Jane Addams entered the Rockford Seminary, as her three sisters had done before her. By that time, it was a generally accepted idea that women could benefit by going to college. Before, many people believed that college was too strenuous for women. Rockford had been a "finishing school," where women studied religion and how to become graceful and efficient homemakers. But the curriculum changed while Addams was there. She and her classmates studied regular college subjects, including mathematics, philosophy, Latin and Greek. Addams graduated in , full of ambition but with nowhere to go. Neither of these choices interested Addams. Her family was not very helpful, either. If she did not marry, they expected her to settle down and help care for relatives. But Addams wanted to put to work what she had learned in school. For the next eight years, she drifted, trying to decide on a career. Her crooked spine caused her such pain that she was bedridden for six months. Surgeons finally repaired her spine, but she was frail for the rest of her life. When her father died, the inheritance left her with enough money to live on. Addams traveled to Europe. During one of these trips, she decided what she wanted to do with her life. It offered recreation and educational programs to the poor. Addams left England determined to set up a similar "settlement house" community center in the United States. Many European immigrants who had come to the U. They spoke little, if any, English and lived in crowded, dirty tenements. Most worked in nearby factories, earning barely enough money to feed their families. One of the first things they did was set up a day-care center for small children. Mothers who worked all day had no way to care for their children. So they would tie their young children to a table leg and leave them in the tenement while they went off to work. Older children worked or roamed the streets. The day-care center provided children a safe environment and at least one meal a day. It later opened a coffee shop where adults met and socialized. These two women alone could not do all this work. Others came to Hull House, offering their help. Many, like Jane Addams, were women from middle-class families. Like her, they wanted to experience the "real world," but had no existing outlet to do so. Hull House offered them a way to serve the community. Garbage and sewage littered the streets. Youths even as young as 14 toiled in the factories. Even younger children worked at home, helping their parents sew clothing that would later be sold in stores. These tenement workplaces were called sweatshops because of their overcrowded and unsanitary conditions. Campaigns Against the Sweatshops Addams launched a campaign against the sweatshops and for better working conditions. Not everyone appreciated her efforts, though. Her determination paid off: In , Illinois passed a workshop and factories bill, which banned the exploitation of minors in the workplace. Jane Addams also pushed for the creation of a juvenile-court system. Because they were cold and hungry, immigrant children sometimes broke the law. They stole coal from trucks to heat their homes, and fruits and vegetables from produce stands. If they were arrested and found guilty, these youths could be sent to jail with hardened adult criminals. It was the first juvenile court in the U. The juvenile court heard cases involving young offenders. If found guilty, they were placed in the care of probation officers or sent to a clean detention center. The first probation officers were the Hull House staff members. Wins the Nobel Peace Prize Jane Addams supported other causes, including trade unions and winning suffrage the vote

for women. Not all of her efforts won public support. Many called her an enemy of the people because of her antiwar stance. She won the Nobel Peace Prize in for her work with the peace organization. When she died in , Hull House filled an entire city block. It had inspired the creation of hundreds of similar houses across the U. Many Hull House residents went on to pursue other important social reforms. But Addams always insisted that Hull House served her own needs as much as others.

### 4: Jane Addams of Hull House | [www.enganchecubano.com](http://www.enganchecubano.com)

*Twenty Years at Hull-House (The Greatest Masterpieces of American Literature) [Jane Addams] on [www.enganchecubano.com](http://www.enganchecubano.com) \*FREE\* shipping on qualifying offers. pp, illustrated with photographs of Hull-House and the immigrant experience, red/gilt embossed leather.*

Although I was but four and a half years old when Lincoln died, I distinctly remember the day when I found on our two white gateposts American flags companioned with black. I tumbled down on the harsh gravel walk in my eager rush into the house to inquire what they were "there for. The great war touched children in many ways: We could reach it only by dint of putting the family Bible on a chair and piling the dictionary on top of it; using the Bible to stand on was always accompanied by a little thrill of superstitious awe, although we carefully put the dictionary above that our profane feet might touch it alone. Having brought the roster within reach of our eager fingers," fortunately it was glazed," we would pick out the names of those who "had fallen on the field" from those who "had come back from the war," and from among the latter those whose children were our schoolmates. The introduction to the picture of the one-armed man seemed to us a very solemn ceremony, and long after the guest was tired of listening, we would tell each other all about the local hero, who at the head of his troops had suffered wounds unto death. It was after the battle of Fort Donelson that Tommy was wounded and had been taken to the hospital at Springfield; his father went down to him and saw him getting worse each week, until it was clear that he was going to die; but there was so much red tape about the department, and affairs were so confused, that his discharge could not be procured. She would tell us of the long quiet days that followed his return, with the windows open so that the dying eyes might look over the orchard slope to the meadow beyond where the younger brothers were mowing the early hay. She remembered the still darker days that followed, when the bright drummer boy was in Andersonville prison, and little by little she learned to be reconciled that Tommy was safe in the peaceful home graveyard. However much we were given to talk of war heroes, we always fell silent as we approached an isolated farmhouse in which two old people lived alone. Five of their sons had enlisted in the Civil War, and only the youngest had returned alive in the spring of In the autumn of the same year, when he was hunting for wild ducks in a swamp on the rough little farm itself, he was accidentally shot and killed, and the old people were left alone to struggle with the half-cleared land as best they might. When we were driven past this forlorn little farm our childish voices always dropped into speculative whisperings as to how the accident could have happened to this remaining son out of all the men in the world, to him who had escaped so many chances of death! It was well perhaps that life thus early gave me a hint of one of her most obstinate and insoluble riddles, for I have sorely needed the sense of universality thus imparted to that mysterious injustice, the burden of which we are all forced to bear and with which I have become only too familiar. My childish admiration for Lincoln is closely associated with a visit made to the war eagle, Old Abe, who, as we children well knew, lived in the state capital of Wisconsin, only sixty-five miles north of our house, really no farther than an eagle could easily fly! He had been carried by the Eighth Wisconsin Regiment through the entire war, and now dwelt an honored pensioner in the state building itself. Many times, standing in the north end of our orchard, which was only twelve miles from that mysterious line which divided Illinois from Wisconsin, we anxiously scanned the deep sky, hoping to see Old Abe fly southward right over our apple trees, for it was clearly possible that he might at any moment escape from his keeper, who, although he had been a soldier and a sentinel, would have to sleep sometimes. We were driven northward hour after hour, past harvest fields in which the stubble glistened from bronze to gold and the heavy-headed grain rested luxuriously in rounded shocks, until we reached that beautiful region of hills and lakes which surrounds the capital city of Wisconsin. But although Old Abe, sitting sedately upon his high perch, was sufficiently like an uplifted ensign to remind us of a Roman eagle, and although his veteran keeper, clad in an old army coat, was ready to answer all our questions and to tell us of the thirty-six battles and skirmishes which Old Abe had passed unscathed, the crowning moment of the impressive journey came to me later, illustrating once more that children are as quick to catch the meaning of a symbol as they are unaccountably slow to understand the real world about them. I dimly caught a hint of

what men have tried to say in their world-old effort to imprison a space in so divine a line that it shall hold only yearning devotion and high-hearted hopes. Only the great dome of St. But through all my vivid sensations there persisted the image of the eagle in the corridor below and Lincoln himself as an epitome of all that was great and good. I dimly caught the notion of the martyred President as the standard bearer to the conscience of his countrymen, as the eagle had been the ensign of courage to the soldiers of the Wisconsin regiment. Thirty-five years later, as I stood on the hill campus of the University of Wisconsin with a commanding view of the capitol building a mile directly across the city, I saw again the dome which had so uplifted my childish spirit. Thousands of children in the sixties and seventies, in the simplicity which is given to the understanding of a child, caught a notion of imperishable heroism when they were told that brave men had lost their lives that the slaves might be free. At any moment the conversation of our elders might turn upon these heroic events; there were red-letter days, when a certain general came to see my father, and again when Governor Oglesby, whom all Illinois children called "Uncle Dick," spent a Sunday under the pine trees in our front yard. We felt on those days a connection with the great world so much more heroic than the village world which surrounded us through all the other days. My father was a member of the state senate for the sixteen years between and , and even as a little child I was dimly conscious of the grave march of public affairs in his comings and goings at the state capital. Louis, that there might not be enough men for a quorum, and so no vote could be taken on the momentous question until the Union men could rally their forces. My father always spoke of the martyred President as Mr. Lincoln, and I never heard the great name without a thrill. I remember the dayâ€”it must have been one of comparative leisure, perhaps a Sundayâ€”when at my request my father took out of his desk a thin packet marked "Mr. For one or all of these reasons I always tend to associate Lincoln with the tenderest thoughts of my father. I recall a time of great perplexity in the summer of , when Chicago was filled with federal troops sent there by the President of the United States, and their presence was resented by the governor of the state, that I walked the wearisome way from Hull-House to Lincoln Parkâ€”for no cars were running regularly at that moment of sympathetic strikesâ€”in order to look at and gain magnanimous counsel, if I might, from the marvelous St. Gaudens statue which had been but recently been placed at the entrance of the park. I feel now the hot chagrin with which I recalled this statement during those early efforts of Illinois in which Hull- House joined, to secure the passage of the first factory legislation. I was told by the representatives of an informal association of manufacturers that if the residents of Hull-House would drop this nonsense about a sweatshop bill, of which they knew nothing, certain business men would agree to give fifty thousand dollars within two years to be used for any of the philanthropic activities of the Settlement. As the fact broke upon me that I was being offered a bribe, the shame was enormously increased by the memory of this statement. What had befallen the daughter of my father that such a thing could happen to her? The good friend who had invited me to lunch at the Union League Club to meet two of his friends who wanted to talk over the sweat shop bill here kindly intervened, and we all hastened to cover the awkward situation by that scurrying away from ugly morality which seems to be an obligation of social intercourse. These men also knew, as Lincoln himself did, that if this tremendous experiment was to come to fruition, it must be brought about by the people themselves; that there was no other capital fund upon which to draw. I remember an incident occurring when I was about fifteen years old, in which the conviction was driven into my mind that the people themselves were the great resource of the country. My father had made a little address of reminiscence at a meeting of "the old settlers of Stephenson County," which was held every summer in the grove beside the mill, relating his experiences in inducing the farmers of the county to subscribe for stock in the Northwestern Railroad, which was the first to penetrate the county and make a connection with the Great Lakes at Chicago. Many of the Pennsylvania German farmers doubted the value of "the whole new-fangled business," and had no use for any railroad, much less for one in which they were asked to risk their hard-earned savings. Its sonorous sentences and exaltation of the man who "can" suddenly ceased to be convincing. I had already written down in my commonplace book a resolution to give at least twenty-five copies of this book each year to noble young people of my acquaintance. Whenever I held up Lincoln for their admiration as the greatest American, I invariably pointed out his marvelous power to retain and utilize past experiences; that he never forgot how the plain people in Sangamon County thought and felt

when he himself had moved to town; that this habit was the foundation for his marvelous capacity for growth; that during those distracting years in Washington it enabled him to make clear beyond denial to the American people themselves, the goal towards which they were moving. I was sometimes bold enough to add that proficiency in the art of recognition and comprehension did not come without effort, and that certainly its attainment was necessary for any successful career in our conglomerate America. I was naturally much interested in the beginnings of the movement whose slogan was "Back to the People," and which could doubtless claim the Settlement as one of its manifestations. Nevertheless the processes by which so simple a conclusion as residence among the poor in East London was reached, seemed to me very involved and roundabout. However inevitable these processes might be for class-conscious Englishmen, they could not but seem artificial to a western American who had been born in a rural community where the early pioneer life had made social distinctions impossible. Always on the alert lest American Settlements should become mere echoes and imitations of the English movement, I found myself assenting to what was shown me only with that part of my consciousness which had been formed by reading of English social movements, while at the same time the rustic American looked on in detached comment. No humor penetrated my high mood even as I somewhat uneasily recalled certain spring thaws when I had been mired in roads provided by the American citizen. It was therefore almost with a dual consciousness that I was ushered, during the last afternoon of my Oxford stay, into the drawingroom of the Master of Balliol. I remember that I wanted very much to ask the author himself how far it was reasonable to expect the same quality of virtue and a similar standard of conduct from these divers people. Caird could tell me whether there was any religious content in this Faith to each other; this fidelity Of fellow wanderers in a desert place. But when tea was over and my opportunity came for a talk with my host, I suddenly remembered, to the exclusion of all other associations, only Mr. The memory of Lincoln, the mention of his name, came like a refreshing breeze from off the prairie, blowing aside all the scholarly implications in which I had become so reluctantly involved, and as the philosopher spoke of the great American "who was content merely to dig the channels through which the moral life of his countrymen might flow," I was gradually able to make a natural connection between this intellectual penetration at Oxford and the moral perception which is always necessary for the discovery of new methods by which to minister to human needs. In the unceasing ebb and flow of justice and oppression we must all dig channels as best we may, that at the propitious moment somewhat of the swelling tide may be conducted to the barren places of life. Traces of this Oxford visit are curiously reflected in a paper I wrote soon after my return at the request of the American Academy of Political and Social Science. It begins as follows: It is not, after all, so long ago that Americans who settled were those who had adventured into a new country, where they were pioneers in the midst of difficult surroundings. The word still implies migrating from one condition of life to another totally unlike it, and against this implication the resident of an American settlement takes alarm. We do not like to acknowledge that Americans are divided into two nations, as her prime minister once admitted of England. Our democracy is still our most precious possession, and we do well to resent any inroads upon it, even though they may be made in the name of philanthropy. Is it not Abraham Lincoln who has cleared the title to our democracy? He made plain, once for all, that democratic government, associated as it is with all the mistakes and shortcomings of the common people, still remains the most valuable contribution America has made to the moral life of the world. I was much impressed by the recent return of my sister from a year in Europe, yet I was greatly disappointed at the moment of starting to humdrum Rockford. After the first weeks of homesickness were over, however, I became very much absorbed in the little world which the boarding school in any form always offers to its students. In addition there had been thrown about the founders of the early western school the glamour of frontier privations, and the first students, conscious of the heroic self-sacrifice made in their behalf, felt that each minute of the time thus dearly bought must be conscientiously used. There was, moreover, always present in the school a larger or smaller group of girls who consciously accepted this heritage and persistently endeavored to fulfill its obligation. At any rate here it is for the entertainment of the reader if not for his edification: We solemnly consumed small white powders at intervals during an entire long holiday, but no mental reorientation took place, and the suspense and excitement did not even permit us to grow sleepy. The Greek oration I gave at our Junior Exhibition was written with infinite

pains and taken to the Greek professor in Beloit College that there might be no mistakes, even after the Rockford College teacher and the most scholarly clergyman in town had both passed upon it. Of course we read a great deal of Ruskin and Browning, and liked the most abstruse parts the best; but like the famous gentleman who talked prose without knowing it, we never dreamed of connecting them with our philosophy. We fell upon each other in a sort of rough-and-tumble examination, in which no quarter was given or received; but the suspicion was finally removed that anyone had skipped. We took for a class motto the early Saxon word for lady, translated into breadgiver, and we took for our class color the poppy, because poppies grow among the wheat, as if Nature knew that wherever there was hunger that needed food there would be pain that needed relief. We must have found the sentiment in a book somewhere, but we used it so much it finally seemed like an idea of our own, although of course none of us had ever seen a European field, the only page upon which Nature has written this particular message. Certainly the most sympathetic and comprehending visitors we have ever had at Hull-House have been returned missionaries; among them two elderly ladies, who had lived for years in India and who had been homesick and bewildered since their return, declared that the fortnight at Hull-House had been the happiest and most familiar they had had in America. Of course in such an atmosphere a girl like myself, of serious not to say priggish tendency, did not escape a concerted pressure to push her into the "missionary field. We were the subject of prayer at the daily chapel exercise and the weekly prayer meeting, attendance upon which was obligatory. I found these occasional interviews on the part of one of the more serious young teachers, of whom I was extremely fond, hard to endure, as was a long series of conversations in my senior year conducted by one of the most enthusiastic members of the faculty, in which the desirability of Turkey as a field for missionary labor was enticingly put before me. I suppose I held myself aloof from all these influences, partly owing to the fact that my father was not a communicant of any church, and I tremendously admired his scrupulous morality and sense of honor in all matters of personal and public conduct, and also because the little group to which I have referred was much given to a sort of rationalism, doubtless founded upon an early reading of Emerson. In this connection, when Bronson Alcott came to lecture at the school, we all vied with each other for a chance to do him a personal service because he had been a friend of Emerson, and we were inexpressibly scornful of our younger fellow-students who cared for him merely on the basis of his grandfatherly relation to "Little Women. But I think in my case there were other factors as well that contributed to my unresponsiveness to the evangelical appeal. The only moments in which I seem to have approximated in my own experience to a faint realization of the "beauty of holiness," as I conceived it, was each Sunday morning between the hours of nine and ten, when I went into the exquisitely neat room of the teacher of Greek and read with her from a Greek testament. We did this every Sunday morning for two years. It was as if the disputations of Paul had not yet been, for we always read from the Gospels. Each student made her own fire and kept her own room in order. I certainly bore away with me a lifelong enthusiasm for reading the Gospels in bulk, a whole one at a time, and an insurmountable distaste for having them cut up into chapter and verse, or for hearing the incidents in that wonderful Life thus referred to as if it were merely a record. My copy of the Greek testament had been presented to me by the brother of our Greek teacher, Professor Blaisdell of Beloit College, a true scholar in "Christian Ethics," as his department was called. I recall that one day in the summer after I left college—"one of the black days which followed the death of my father"—this kindly scholar came to see me in order to bring such comfort as he might and to inquire how far I had found solace in the little book he had given me so long before. When I suddenly recall the village in which I was born, its steeples and roofs look as they did that day from the hilltop where we talked together, the familiar details smoothed out and merging, as it were, into that wide conception of the universe, which for the moment swallowed up my personal grief or at least assuaged it with a realization that it was but a drop in that "torrent of sorrow and anguish and terror which flows under all the footsteps of man. When Professor Blaisdell returned to his college, he left in my hands a small copy of "The Crito. Throughout our school years, we were always keenly conscious of the growing development of Rockford Seminary into a college. Two of us, therefore, took a course in mathematics, advanced beyond anything previously given in the school, from one of those early young women working for a Ph. In the old-fashioned spirit of that cause I might cite the career of this companion as an illustration of the efficacy of higher mathematics for women, for

she possesses singular ability to convince even the densest legislators of their legal right to define their own electorate, even when they quote against her the dustiest of state constitutions or city charters. I was told among other things that I had an intolerable habit of dropping my voice at the end of a sentence in the most feminine, apologetic and even deprecatory manner which would probably lose Woman the first place. Woman certainly did lose the first place and stood fifth, exactly in the dreary middle, but the ignominious position may not have been solely due to bad mannerisms, for a prior place was easily accorded to William Jennings Bryan, who not only thrilled his auditors with an almost prophetic anticipation of the cross of gold, but with a moral earnestness which we had mistakenly assumed would be the unique possession of the feminine orator.

### 5: Twenty Years at Hull-House.

*twenty years at hull-house with autobiographical notes by jane addams. hull-house, chicago. author of "democracy and social ethics," "newer ideals of peace," "the spirit of youth and the city streets," etc.*

Her rhetorical skills as both speaker and writer made her internationally recognized as a supporter of civil rights, woman suffrage, and labour reform. She later served as a vice president of the national Anti-Imperialist League. Addams is recognized as the founder of the social work profession in the USA. Addams reflects on the factors that hinder the ability of all members of society to determine their own well-being. Observing relationships between charitable workers and their clients, between factory owners and their employers, Addams shows how conceiving of democracy as a social obligation can lead to mutually beneficial lines of conduct. The cure for social evils is to be found in democracy, and the cure for democracy is more democracy. The evils in our social ethics will be remedied only as it becomes more democratic. Addams presents the problems that America faces in the interaction between industrialism, militarism and patriotism. She discusses the dynamics of ethnicity and race, especially in an urban context. Addams also provides sober, realistic solutions to these difficulties. Her main thesis is that peace can be secured only as men abstain from the gains of oppression and respond to the cause of the poor. Addams reveals the precious stuff of which young hearts are made. The idea of Hull House was born. She believed that Hull House would become an instrument for social, educational, humanitarian and civic reform, and part of the broader movement for social justice in America. Her quarter of a century of work in Hull House put Addams in a position to speak more authoritatively on the subject of the conditions, lives, temptations of the underworld than anyone else in America. Addams gives her interpretation of two dynamic functions of memory. Memory furnishes mutual experiences as a basis both for social attraction and for social betterment. She takes memories that her modern contemporaries labelled as primitive, unscientific folklore, from women whose experiences were deemed irrelevant to modern life, and shows how these women contribute to knowledge. As pacifist internationalist she was poles apart from the pacifist isolationist of World War II. September to September New York: In this autobiographical work, only four of the twelve chapters deal with matters directly related to Hull-House itself, the rest, with national and especially international issues. It provides the essential story of the continued development of Hull-House and the way in which its programs grew and connected with progressive political and social-reform activity in America and elsewhere. This spirit was nourished by constant and sympathetic intercourse with humble people. And this identification with the common lot, which is the essential idea of democracy, becomes the source and expression of social ethics. Her words of consolation, spoken for the immediate benefit of grieving friends and relatives, often soar into the heavens. But on reflection, Addams rather excuses these flights of fancy as just that "comforting words at a time of great sorrow." As one of the four members of the inner circle at Hull-House, Julia Lathrop played an instrumental role in the field of social reform for more than fifty years. The memoir reveals a great deal about the influence of Hull-House on the social and political history of the early twentieth century. Articles [ ] The subjective value of a social settlement In: She believed argues that settlements are based on the idea of reciprocal need. Jean Bethke Elshtain ed. Addams explains in great detail what the objective positive effects of the Hull House project are. Although Hull House has strong philanthropic tendencies and several charitable departments she regrets that her project is regarded as philanthropy. It was not published at the time because of its personal nature. Addams unsuccessfully tried to mediate the Pullman Strike in June of

### 6: The Jane Addams Papers Project

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In the coming decades and for the remainder of her life, Addams was an influential leader for Chicago social reform. Beyond her leadership, though, Addams was a friend to thousands of poor immigrants in the Chicago slums. Hull-House was a non-political, non-religious haven for those that had no other advocate in a busy city. The story is remarkable. *Twenty Years of Hull-House* is written not in chronological order except for the first few chapters covering her childhood but rather in topical order. In places, the text did become dry when it discussed people, philosophies, and economic issues I was unfamiliar with. But reading a more difficult book was well worth the effort for me. In a sense, it opened my eyes to the plight of the poor. While the issues have changed in the past years, I believe that the underlying isolation that comes with poverty or immigration is still pertinent today. I liked reading this book both for the historical value and for the interesting perspective of hands-on social work. When she was but a child, he encouraged her to think about others: I was much chagrined by his remark that it was a very pretty cloak "in fact so much prettier than any cloak the other little girls in the Sunday School had, that he would advise me to wear my old cloak, which would keep me quite as warm, with the added advantage of not making the other little girls feel badly. Jane Addams determined to set up a settlement house in Chicago after seeing a similar type of house in London in the s. It seems she could intuitively see the disparities among the people, and she sympathized with those that were ignored. Hull-House opened its doors September 18, She ran Hull House until her death in , at age seventy-four. She was awarded the Nobel Peace Prize in Challenges Jane Addams found it difficult to lead a settlement house in a politically charged city, in a politically radical age. Politicians, it seems, were especially crooked even then, hoping to get Hull-House to stop fighting for certain issues if enough money were placed on the table. From this account, it seems Jane Addams certainly did her best to keep Hull-House non-political, but rather practical. She fought for the social reforms that the people needed. In addition to political pressure, Jane Addams faced religious pressure. Those people providing financial backing for the settlement worried about the apparent non-religiosity of the organization, and in fact hesitated to support it because of that. Why not provide a community center for religious worship, they asked Addams. Making a Difference The ignorance of the leaders of Hull-House was quickly turned in to campaign for social reform. Even an attempt to give children a treat turned in to an eye-opening experience: Children standing in a line at Hull House, via Wikipedia Beyond social reform, the major aspect that stood out to me was the education that Hull-House encouraged. So many of the things they taught the people made me wonder at the social situation of the immigrants in the pre-Hull House days. They had to learn about basic sanitation and only feed their newborn babies sanitary milk page Jane Addams took the responsibility to be garbage inspector, and Hull-House purchased property to make a proper playground page To think that such basic sanitation issues brought death to a community of people was heart-breaking. It seems to me that modern-day poor immigrants and their Americanized children may similarly find conflict. Literacy and Art I was excited to see the influence of books and art on the immigrants. To have people regard reading as a reasonable occupation changed the whole aspect of life to me and I began to have confidence in what I could do. In his otherwise bleak life, it must have been wonderful to see something beautiful and familiar. Those two experiences reflect to need for the encouragement of literacy and art among the poor. What Do We Do? Addams said that statement as a matter of fact, and I certainly can see that today. Maybe the poor today need to learn how to take care of themselves, as the poor immigrants Jane Addams helped were. I feel nothing I could do would even remotely match the work of a Settlement. But maybe I can do something to show that I care about the issues. Howells has said that we are all so besotted with our novel reading that we have lost the power of seeing certain aspects of life with any sense of reality because we are continually looking for the possible romance. Have you read about Jane Addams? What do you think was her greatest legacy? Other Reviews and Sites of Interest:

### 7: Twenty Years at Hull-House by Jane Addams – Rebecca Reads

*Years of the Hull House Devil Baby Chicago Examiner, 10/31/ On Halloween, , exactly a century ago, the Chicago Examiner broke the story that the west side of Chicago was alive with rumors that a "devil baby" had been brought to Hull House, the settlement house Jane Addams operated on the West Side.*

Twenty years at Hull-House, with Autobiographical Notes. The Macmillan Company, Halsted Street has grown so familiar during twenty years of residence, that it is difficult to recall its gradual changes,—the withdrawal of the more prosperous Irish and Germans, and the slow substitution of Russian Jews, Italians, and Greeks. A description of the street such as I gave in those early addresses still stands in my mind as sympathetic and correct. Halsted Street is thirty-two miles long, and one of the great thoroughfares of Chicago;. Hull-House once stood in the suburbs, but the city has steadily grown up around it and its site now has corners on three or four foreign colonies. Between Halsted Street and the river live about ten thousand Italians. To the south on Twelfth Street are many Germans, and side streets are given over almost entirely to Polish and Russian Jews. Still farther south, these Jewish colonies merge into a huge Bohemian colony, so vast that Chicago ranks as the third Bohemian city in the world. The policy of the public authorities of never taking an initiative, and always waiting to be urged to do their duty, is obviously fatal in a neighborhood where there is little initiative among the citizens. The idea underlying our self-government breaks down in such a ward. The streets are inexpressibly dirty, the number of schools inadequate, sanitary legislation unenforced, the street lighting bad, the paving miserable and altogether lacking in the alleys and smaller streets, and the stables foul beyond description. Hundreds of houses are unconnected with the street sewer. The houses of the ward, for the most part wooden, were originally built for one family and are now occupied by several. They are after the type of the inconvenient frame cottages found in the poorer suburbs twenty years ago. Rear tenements flourish; many houses have no water supply save the faucet in the back yard, there are no fire escapes, the garbage and ashes are placed in wooden boxes which are fastened to the street pavements. One day at luncheon she gaily recited her futile attempt to impress temperance principles upon the mind of an Italian mother, to whom she had returned a small daughter of five sent to kindergarten "in quite a horrid state of intoxication" from the wine-soaked bread upon which she had breakfasted. The mother, with the gentle courtesy of a South Italian, listened politely to her graphic portrayal of the untimely end awaiting so immature a wine bibber; but long before the lecture was finished, quite unconscious of the incongruity, she hospitably set forth her best wines, and when her baffled guest refused one after the other, she disappeared, only to quickly return with a small dark glass of whisky, saying reassuringly, "See, I have brought you the true American drink. In those early days we were often asked why we had come to live on Halsted Street when we could afford to live somewhere else. I remember one man who used to shake his head and say it was "the strangest thing he had met in his experience," but who was finally convinced that it was "not strange but natural. If it is natural to feed the hungry and care for the sick, it is certainly natural to give pleasure to the young, comfort to the aged, and to minister to the deep-seated craving for social intercourse that all men feel. Whoever does it is rewarded by something which, if not gratitude, is at least spontaneous and vital and lacks that irksome sense of obligation with which a substantial benefit is too often acknowledged. From the first it seemed understood that we were ready to perform the humblest neighborhood services. We were asked to wash the new-born babies, and to prepare the dead for burial, to nurse the sick, and to "mind the children. Perhaps these first days laid the simple human foundations which are certainly essential for continuous living among the poor: Perhaps even in those first days we made a beginning toward that object which was afterwards stated in our charter:

### 8: Jane Addams - Wikipedia

*Twenty Years at Hull House* was written by Jane Addams because several inaccurate biographies had been written and Addams wanted to "set the record straight." In the first quarter of the book Addams inundates the I am a great admirer of Jane Addams and her work creating the first settlement house in the United States, Hull-House, for Chicago.

Main entrance to Hull House. *Twenty Years at Hull House*, p. The run-down mansion had been built by Charles Hull in and needed repairs and upgrading. Addams at first paid for all of the capital expenses repairing the roof of the porch, repainting the rooms, buying furniture and most of the operating costs. However gifts from individuals supported the House beginning in its first year and Addams was able to reduce the proportion of her contributions, although the annual budget grew rapidly. At its height, [33] Hull House was visited each week by some 2, people. The Hull House was a center for research, empirical analysis, study, and debate, as well as a pragmatic center for living in and establishing good relations with the neighborhood. Residents of Hull-house conducted investigations on housing, midwifery, fatigue, tuberculosis, typhoid, garbage collection, cocaine, and truancy. In addition to making available social services and cultural events for the largely immigrant population of the neighborhood, Hull House afforded an opportunity for young social workers to acquire training. Eventually, Hull House became a building settlement complex, which included a playground and a summer camp known as Bowen Country Club. The art program at Hull House allowed Addams to challenge the system of industrialized education, which "fitted" the individual to a specific job or position. She wanted the house to provide a space, time and tools to encourage people to think independently. She saw art as the key to unlocking the diversity of the city through collective interaction, mutual self-discovery, recreation and the imagination. Art was integral to her vision of community, disrupting fixed ideas and stimulating the diversity and interaction on which a healthy society depends, based on a continual rewriting of cultural identities through variation and interculturalism. On the first floor of the new addition there was a branch of the Chicago Public Library, and the second was the Butler Art Gallery, which featured recreations of famous artwork as well as the work of local artists. Studio space within the art gallery provided both Hull House residents and the entire community with the opportunity to take art classes or to come in and hone their craft whenever they liked. As Hull House grew, and the relationship with the neighborhood deepened, that opportunity became less of a comfort to the poor and more of an outlet of expression and exchange of different cultures and diverse communities. Art and culture was becoming a bigger and more important part of the lives of immigrants within the 19th ward, and soon children caught on to the trend. These working-class children were offered instruction in all forms and levels of art. Places such as the Butler Art Gallery or the Bowen Country Club often hosted these classes, but more informal lessons would often be taught outdoors. *Twenty Years at Hull House*. The ethnic mix is recorded by the Bethlehem-Howard Neighborhood Center: Only Italians continued as an intact and thriving community through the Great Depression, World War II, and well beyond the ultimate demise of Hull House proper in Addams used it to generate system-directed change, on the principle that to keep families safe, community and societal conditions had to be improved. Ethics[ edit ] Starr and Addams developed three "ethical principles" for social settlements: In the s Julia Lathrop , Florence Kelley , and other residents of the house made it a world center of social reform activity. Starting with efforts to improve the immediate neighborhood, the Hull House group became involved in city- and statewide campaigns for better housing, improvements in public welfare, stricter child-labor laws, and protection of working women. Addams brought in prominent visitors from around the world, and had close links with leading Chicago intellectuals and philanthropists. In , she helped start the new Progressive Party and supported the presidential campaign of Theodore Roosevelt. Although she sympathized with feminists, socialists, and pacifists, Addams refused to be labeled. This refusal was pragmatic rather than ideological. *Twenty Years at Hull House*, p. In keeping with this philosophy which also fostered the play movement and the research and service fields of leisure, youth, and human services. Addams argued in *The Spirit of Youth and the City Streets* that play and recreation programs are needed because cities are destroying the spirit of youth. They were all designed to foster democratic cooperation and collective action and downplay individualism. She

helped pass the first model tenement code and the first factory laws. JPA provided the first probation officers for the first Juvenile Court in the United States until this became a government function. From until the s, JPA engaged in many studies examining such subjects as racism, child labor and exploitation, drug abuse and prostitution in Chicago and their effects on child development. Through the years, their mission has now become to improve the social and emotional well-being and functioning of vulnerable children so they can reach their fullest potential at home, in school, and in their communities. She identified the political corruption and business avarice that caused the city bureaucracy to ignore health, sanitation, and building codes. Linking environmental justice and municipal reform, she eventually defeated the bosses and fostered a more equitable distribution of city services and modernized inspection practices. This book was extremely popular because it was published in the traffic time of the Forced prostitution trade. Addams believed that prostitution was a result of kidnapping only. Hull-House became more than a proving ground for the new generation of college-educated, professional women: Addams argued that women, as opposed to men, were trained in the delicate matters of human welfare and needed to build upon their traditional roles of housekeeping to be civic housekeepers. Enlarged housekeeping duties involved reform efforts regarding poisonous sewage, impure milk which often carried tuberculosis, smoke-laden air, and unsafe factory conditions. In *A New Conscience* and *An Ancient Evil* she dissected the social pathology of sex slavery, prostitution and other sexual behaviors among working class women in American industrial centers during " Although not a mother herself, Addams became the "mother to the nation," identified with motherhood in the sense of protective care of her people. She declined in order to maintain her independent role outside of academia. Furthermore, she wanted no university controls over her political activism. She gave papers to it in , , and She was the most prominent woman member during her lifetime. Nevertheless, throughout her life Addams did have significant romantic relationships with a few of these women, including Mary Rozet Smith and Ellen Starr. Her relationships offered her the time and energy to pursue her social work while being supported emotionally and romantically. In , both had visited Toynbee Hall together, and started their settlement house project, purchasing a house in Chicago. Their couplehood did not end until , when Mary died of pneumonia, after forty years together. When apart, they would write to each other at least once a day " sometimes twice. Please see the talk page for more information. June According to Christie and Gauvreau , while the Christian settlement houses sought to Christianize, Jane Addams "had come to epitomize the force of secular humanism. Others, like Hull-House [co-founded by Addams], were secular. Part of what was called the " social Christian " movement, the Barnetts held a great interest in converting others to Christianity, but they believed that Christians should be more engaged with the world, and, in the words of one of the leaders of the movement in England, W. She sought to convert others to Christianity in greater numbers. Other settlements in both Great Britain and the United States later followed a religious approach and sought conversions. Evidence of this deep familiarity with Scripture can be found throughout her later writings. At one point, she was appointed "interim lecturer" at the Ethical Society. Addams also established a close relationship with members of the established Jewish community, notably with the rabbi of Chicago Sinai Congregation, Emil G. This included meeting ten leaders in neutral countries as well as those at war to discuss mediation. This was the first significant international effort against the war. Addams, along with co-delegates Emily Balch and Alice Hamilton , documented their experiences of this venture, published as a book, *Women at The Hague* University of Illinois. In she became also a member of the Fellowship of Reconciliation USA American branch of the International Fellowship of Reconciliation founded in and was a member of the Fellowship Council until She faced increasingly harsh rebukes and criticism as a pacifist. Her speech on pacifism at Carnegie Hall received negative coverage by newspapers such as *The New York Times* , which branded her as unpatriotic. Recognition of these efforts came with the award of the Nobel Peace Prize to Addams in Addams became an anti-war activist from , as part of the anti-imperialist movement that followed the Spanish-American War. Her book *Newer Ideals of Peace* [79] reshaped the peace movement worldwide to include ideals of social justice. These conferences produced Hague Conventions of and A conference was canceled due to World War I. The void was filled by an unofficial conference convened by Women at the Hague. At the time, both the US and The Netherlands were neutral. Jane Addams chaired this pathbreaking International Congress of Women at the Hague , which

included almost twelve hundred participants from 12 warring and neutral countries. The women delegates argued that the exclusion of women from policy discourse and decisions around war, and peace resulted in flawed policy. Her leadership during the conference and her travels to the Capitals of the war-torn regions were cited in nominations for the Nobel Peace Prize. In turn her views were denounced by patriotic groups and newspapers during World War I. Oswald Garrison Villard came to her defense when she suggested that armies gave liquor to soldiers just before major ground attacks. Yet when the facts came out at the hands of Sir Philip Gibbs and others not one word of apology was ever forthcoming. Nevertheless, the DAR could and did expel Addams from membership in their organization. After , however, she was widely regarded as the greatest woman of the Progressive Era. Positive peace is more complicated. It deals with the kind of society we aspire to and can take into account concepts like justice, cooperation, the quality of relationships, freedom, order and harmony. Jane Addams philosophy of peace is a type of positive peace. Patricia Shields and Joseph Soeters have summarized her ideas of peace using the term Peaceweaving. Fibers come together to form a cloth, which is both flexible and strong. Further, weaving is an activity, which men and women have historically engaged. And it has a feminine sensibility. Addams peaceweaving is a process which builds "the fabric of peace by emphasizing relationships. Peaceweaving builds these relationships by working on practical problems, engaging people widely with sympathetic understanding while recognizing that progress is measured by the welfare of the vulnerable" [99] In the 21st century, Addams is regarded as an early American democratic socialist. While her life focused on the development of individuals, her ideas continue to influence social, political and economic reform in the United States as well as internationally. This book and film brought attention to how a resident lived an everyday life inside a settlement house and his relationship with Jane Addams, herself. She was a strong advocate of justice for immigrants, African Americans, and minority groups by becoming a chartered member of the NAACP.

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*Twenty Years At Hull House PDF. Hull House was a settlement house co-founded in by Jane Addams and Ellen Gates Starr. Located in Chicago, Hull House opened its.*

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