Wednesday, Dec. 9, 1892

Sikes, George, University Record, A Dec. 9th 1892

UNIVERSITY SETTLEMENT

The University of Chicago settlement is located at 4201 South Avenue in the heart of the stock yards district. It is in the 29th ward, but reaches the larger territory includes between 26th and 50th streets. The settlement was opened in January, 1894, under the auspices of the settlement board of the University of Chicago. This board, or philanthropic committee, as it formally was known, was first engaged since the first year of the university in investigating districts suitable for settlement work. In fact, the plan for a university settlement anticipates the opening of the university itself, having formed a part of the original purpose of the institution.

After careful search the committee reported in favor of the stock yards as the best location and a modest beginning was made at 4055 South Avenue in a short distance from the present home of the settlement.

The district thus chosen is an interesting one, economically as well as sociologically considered. It is primarily an industrial community, owing its existence to the one great industry which supports its citizens. In that sense it is somewhat analogous to the town of Pullman and to the "factory towns" of the east and of England. "The yards," including the packing houses, furnish practically all the employment to be found in the neighborhood—the shops and other similar occupations being of course included. Over the territory of 3 square miles one and a half miles in circumference there are some 50,000 persons thus looked to one highly specialized industry for daily bread—borders their fortunes on its fortunes and in the fluctuations of the yard. This employment is extremely irregular. A slight reduction in the shipment of cattle an extra force of men is put out at once to dispose of the animals. This means that the company need not bear the expense of their maintenance longer than is necessary. When the pressure of work is light, the extra men are laid off. The hope of this occasional employment attracts a much larger number of men to the neighborhood than had been steady work in the yards. In short, the stock yards farms, by reason of the extreme irregularity of the employment, practically force the men to live from hand to mouth, and this is one of the chief causes of the lack of organization of labor in the stock yards district. It is difficult to form successful unions where they cannot command a monopoly of skill. There are too many untrained workmen always ready to do the work. Another reason is doubtless to be found in this opposition to work at labor organization, which have met from employers in the locality. It is said that the whole district is dominated by the belief that to such an extent that it is impossible to get even a petition against the smoke nuisance signed in the neighborhood.

The nationalities included in the district are chiefly Irish, German, Poles, Bohemians, Jews, Finns, Russians and a sprinkling of the old race of Lithuanians. They are also to be found, all forming, in the words of the head settlement worker, "a conglomerate that must in some way be Americanized and harmonized."

The number of dependents in the stock yards district is also large and scattered in some other parts of the city. The population is made up of self-respecting workers, who support themselves when there is work to be had. The greatest drawback of the community is lack of initiative in working for reforms and improvements that might easily be secured by organized effort. Better civic government in other social intercourse, more neighborhood—no, not charity—are the pressing needs of the community.

The settlement has outgrown its first meager quarters in the stock yards and now occupies four flats as dwellings and class-rooms, besides a hall two or three rooms away, where larger meetings are held. There are about four men and five women in residence, the head worker being Mr. J. W. H. W. Mr. Carle, who has been with the university and the Northwestern university settlement. While in residence at Hull house, he organized the Women's club of the neighborhood, which is still in a flourishing condition. The head resident and his wife are in the best of health. Mr. Carle, a medical student, and Mr. Walker, a university professor, are among the members. The settlement furnishings are home-like, and give an effect of cheer and welcome as soon as one enters. The comparatively small "plaudit" has aided much in preventing the appearances of "institutionalism," which all settlement aim to avoid.

Here, as in most other settlements, no definite religious worship is attempted. The kindergarten, under the direction of Mrs. Mary B. Andrews, is the only effort in this direction, and has been a pronounced success from the start. Two choruses (the Orbises for adults and the children's chorus) are conducted by Miss Marie Hofferer, with excellent results. The day nurseries under the auspices of the women's association of south side women. It has been in operation since the early days of the settlement. The same associations support the dancing and home-schooling classes. There is also a dispensary, a Marion Clinic (private enterprise of the settlement) and a university extension center, where lectures are given by university professors. Two or three lawyer friends of the settlement have hours in which they give free consultation to those who need it. Occasional art exhibits and weekly Sunday concerts of the best music are helpful in developing and gratifying a taste in these directions. The cooking classes have outgrown the limits of the settlement kitchen, and recently were moved to larger quarters. Clubs of various sorts have been organized. Of these, the Woman's club, conducted by Miss McDowell, is one of the most notable. It is an attempt to organize the married women of the community in such a manner as to put into Printed operation the ideas developed in the settlement. The social distinctions are as well marked in this as in other neighborhoods, and the problem has been to separate the idea of neighborhood from its accompanying of "over the back fence," and the necessity, which might imply lowering of standard, and to instill into its true conception of sympathy. The surprising sharing of material and spiritual good. The Woman's club has so far through a series of "cannibal collections" of articles for the sick—bedding, hot-water bottles, etc.—contributed by the members. The chief benefit is doubtless the breaking down of rigid lines separating neighbor, the interpretation of one to the other, and the union of all around a common interest larger than their own immediate affairs.

One object of every settlement is to compel the municipal authorities to provide the privileges to which the neighborhood is entitled and to agitate for further improvements. The university settlement repeatedly has called attention to the fact that the dumping grounds for the 22nd and 23rd ward garbage is within the district that the death rate of the 22nd ward is three and one-half times that of the 22nd, and to dump the same wages and health law is inadmissible by law. The settlement has also initiated a branch of the public library in the parks and public baths, though as yet without result.

The official relation of the settlement to the university is through the settlement board and the Women's University Settlement league. The former is consulted by the settlement on questions of financial and other policy. It is nominally a board of control, though seldom exercising any restraining power upon the settlement. It also acts as a forum for communication between the settlement and the university, as a whole when matters of general interest are to be presented. Its present chairman is Rev. Shaffer Matthews. The Women's University Settlement league is composed of the women connected with the faculty. The students are kept in touch with the settlement through addresses delivered by the head resident and others, through the exercises of Settlement day, on which the children's day of the university, and through their own assistance at the settlement.

The cost of maintaining the settlement is about $5,000 a year. This is raised largely through the university and its friends, but contributions are also received from other sources, notably the South Congregational and Methodist churches, and the South Side Creche association. The former has given $1,000 to the settlement, and its object, the more sympathetic attitude of its inhabitants on many social questions, is reduced by the settlement as one of its most valuable achievements.

CUMBERLAND is a constitutional disease and requires a constitutional remedy like Hood's Bar-Saparilla, which purifies the blood. —Lev.
MORAL TRAINING IN THE PUBLIC SCHOOLS

The latest parlor of the Onza Club was crowded to its limit on Monday afternoon to listen to the program presented by the Department of Civics and Sociology. It was an open meeting. There were thirty guests. After the regular business was concluded Mrs. Mina Pierson rendered two very pretty songs, "Snowflakes" by Collins, and "Four-Leaf Clover" by Browall, both of which were well received.

Prof. Soares of the Chicago University was next introduced and spoke to the subject, "Moral Training in the Public Schools." He said interest along this line was becoming widespread, especially in Britain, Germany and France, as well as in our own America.

The National Educational Association at their last meeting made emphatic deliveries concerning this phase of the school work, claiming that the purifying of our national life was a very necessary work, hence the need for    

Theorer, a state in the schools. Prof. Soares said there was a painful lack of reverence in our young people, and if reverence is a powerful influence, one might ask for some improvement. A man serves on a jury where he has an opportunity to contribute to the safety of the Constitution. Prof. Soares thought it wise to encourage civic pride in what government means — the dangers and opportunities of our government. Teach that every time a man serves on a jury he has an opportunity to contribute to the safety of the Constitution.

Since the Philippines war our country has become so closely connected commercially, with the islands that we found a real need of knowledge of the Spanish language. Prof. Soares said they can help, by keeping papers on the streets, regarding property interests, looking up vacant lots that can be used as playgrounds, not infringing on the rights of others, keeping lawns. It must be "our" town and general good.

Morals are largely an indirect product. Environment has a good deal to do with the boys’ or girls’ morals, and just here Prof. Soares said we ought to have a more exalted conception of the teacher’s work. She ought to be the best, most honored woman in the community, for her personality is being indelibly stamped upon the child.

The professor went on to show how every subject in the school curriculum has a direct moral value, and the curriculum as a whole produces not mathematicians, not historians, not grammarians, but character. Arithmetic has the highest moral value. The whole universe depends on it. The sun comes up on an exact calculation, the stars are in their precise place, etc. In teaching arithmetic there is always a chance to drive home this moral truth: If a sum is 99 per cent right, it is still wrong. Right is right, and wrong is wrong, no matter how nearly right we try to think it is. Grammar is a priceless heritage. This beautiful language of ours has come down to us from our forebears and it is ours to pass on, unmarred by blights, to the next generation.

History should not be taught as a succession of events, but as the mighty moral movements of the times.

(Continued on page 8.)
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MORAL TRAINING IN THE PUBLIC SCHOOL

The personal interest issue is brought out.

Every child is a philosopher—he asks the "why" and the "wherefore" of everything. Would it not then be well to make a formal study of the life of the school? Why are there schools? What are they for, why this universal education? Make every boy feel his personal right in the school, teach the common brotherhood of all.

The schools are really a republic, and they foster the same vices in the grade smaller way which we know to be our national vices—cheating, lying, class prejudice (the little snob of six or seventh), race prejudice (the white boy looking down upon his colored brother), brutality (the strong against the weak), the destruction of property and disregard of authority. All these vices could be met and successfully treated in a study of the life of the school.

In the first place, there is the common purpose; next, everybody is equal; thirdly, what is for the good of one is for the good of all. Teach chivalry, generosity, honesty and the conserving of interests for the general good. Society depends on everybody doing his best. There must be authority—arbitrary, but in the sense that every business has to have its head.

MRS. Geo. C. Sikes, acting chairman of the Numberical Educational Commission at the General Federation of Woman's Clubs, led the discussion which followed. Mrs. Sikes is a brilliant speaker and a leader along the line of advanced educational methods. She thinks the moral training in the schools can be made definite, and cited a practical experiment which was being conducted in one of the Toledo schools. They have a regular form of Civic Government in this school. Each room is a ward, and from the fifth to the eighth grade is the voting population. The officers, however, are selected from the seventh and eighth grades. The elections occur semi-annually and are conducted by the pupils. They hold their meetings and have nominating and election meetings.

The sanitary inspector reports any case of uncleanliness of person or room to the chief and that one person with the dirty hands or face is made to feel that he is casting a reflection on the whole.

Children grasp a thought or a situation much more readily than one might suppose, and it has proved true in the Toledo school that the form of self-government has solved many problems of discipline and sanitary conditions.

Mrs. Sikes thought that conventional lessons in ethics might be introduced with good results.

The subject Monday afternoon was a vital one and Prof. Sareea and Mr. Sikes were listened to throughout with unabated interest.

Prof. J. H. Smith spoke a few words as the representative from the Austin High School. He heartily endorsed all that had been said by the former speakers.

Miss Gladys Smith favored us with two piano numbers, both of which displayed Miss Gladys' ability as a musician and a coming artist.

Mrs. Heritage followed with a poem by Oliver Wendell Holmes. It was a tribute to Samuel F. Smith, author of "America." Mrs. Heritage gave it in most excellent style, and after the poem it was thought most fitting to close by singing "America."

The afternoon was of the very best the club has held this year. There will be a department meeting at the home of Mrs. W. O. Olive on Monday, Oct. 26th, at 2 p. m.

Foundations:
1. Chateauibrand, Mrs. Mark Henry.
2. Mme. de Stael, Mrs. Adair.

There will be an open discussion.
This copy contains the complete text of the original document, which has been discarded because of its poor physical condition.
is already becoming a "power in the land," is to be seen from the fact that two of its members—Samuel Frazier, its president, and Ole E. Aahl—were elected members of the school board of directors, at the meeting held at the Central school house in that city Saturday evening. This shows that the members of that progressive labor order are wise, awake and intelligent men, believing in the education of the youth of the country, and their intense interest in the school question is most commendable. If only all labor orders, were as alive to their interests as is the T. & L. P. U.—both in Fargo and in Moorhead—much more good would be accomplished by them.

The date decided upon for the opening of the James River Valley fair is Sept. 24, and it will last till Sept. 27—three days. It is proposed to make this fair the greatest and most successful ever held in the state. The co-operation of farmers, stock raisers and citizens generally is asked for, and exhibits are solicited—no matter how small they may be. Liberal premiums are offered. Amusements of all kinds will be provided, including some good races. A half fare rate has been secured on all railroads.

To those who believe in the intrinsic value of money the following statement, from 12 Wallace, 519 U. S. Supreme Court—authority that cannot be disputed—might be a revelation. If this authority does not say that congress can make money out of anything it deems advisable, then what does it mean? "Whatever power there is over the currency is vested in congress. If the power to declare what is money is not in congress, it is annihilated. We repeat, money is not a substance, but an expression of legal authority, a printed legal decree."

The U. E. M. Press, published at Tacoma, Wash., is a wonderfully original paper—teeming with bright and sparkling thought. It espouses the law of the Universal Brotherhood of Man, and if only the world was conducted on those lines how like the paradise of old it would be.

A traveling man is authority for the following: He found a certain storekeeper who was always busy—although he did not advertise at all. He

peculiar in combination, proportion and preparation of ingredients, Hood's Sarsaparilla possesses great curative value. You should try it.

<ground>Mr. Denison's work was the same in essence as that of all future residents in such districts, and to him belongs the honor of the initiative, as far as it can be traced to its original. In 1875 Arnold Tovey, another Oxford man, spent his summer vacation in the East End. The enthusiasm and success of his labor was regarded as the face of increasing ill-health, so moved his friends that after his death Toynbee Hall, the Tovey Memorial, was established, 1885. Closey connected with Arnold's name is that of the Rev. Samuel Barnett, a clergyman in the Whitechapel district, a founder of Toynbee Hall. From the efforts and example of these the number of settlements in London has rapidly increased, and there are also several in the large cities of Scotland. The impulse in this country was far behind that in England. In 1879, Stanton Coit, a native of Ohio, spent some time at Toynbee Hall. He became convinced of the worth of its principles, and in 1887 his Neighborhood Guild was opened in a crowded tenement region in New York. The Guild exists today under the name of the University Settlement Society. In September, 1889, the first college settlement for women was opened in New York as a result of the efforts of four Smith graduates. In the same month Hull House was established in Chicago, with two residents, Miss Addams and Miss Starr, neither of them college women. To Hull House was applied the name "settlement," as distinct from the settlements proper, which are conducted largely by college graduates and reported mainly by the College Settlements Association. Hull House is reported partly by Miss Addams' private means, and largely from wealthy philanthropists of Chicago and other cities. The three that have been mentioned are perhaps the most prominent in this country. Chicago has two or three other settlements of the kind, one of them under the auspices of the University of Chicago. In Cambridge, Philadelphia, Jersey City and Pittsburgh are also represented, and the Home Culture work originated by Mr. George W. Catlett. Hull House is no means be overlooked. In all there are about twenty settlements of one sort or another in the United States—a marvelous growth between 1887 and 1895.

What then are the moral and intellectual convictions which sustain those men and women in their work? What are the aims which they propose to themselves, and how far are those aims carried out to the benefit of society? The basal idea of the settlement is a belief in the power of friendship to bless human life. We must love our brother passing well in order to be willing to live with him; but it is just this sense of the necessity of actual life among the poor which is so keen or so widely diffused as now: the weight of the world's misery is beginning to rest upon the whole world. Settlements have felt the deep need of the unfortunate; out of the passion of sympathy which is latent in every human heart; and out

Coming Events.

Devil's Lake Chautauqua from June 28 to July 22.

T. L. P. U. meets every Thursday evening at 10. O. F. meets Tuesday evening at 6. P. hall.

Can't Royals meet the second Thursday of each month.

Federated Trades council meets last Thursday in each month.

The A. R. U. meets every second and fourth Friday in each month.

The Rebekahs meet the first and third Thursdays of each month.

Locomotive Engineers hold their meeting on the first and third Sunday in each month.

Ridgley Encampment, I. O. O. F., meets the second and fourth Fridays of each month.

Northern Light Lodge No. 1, I. O. O. F., holds regular meeting every Tuesday evening.

The regular meeting of the A. O. U. W. will be held the first and third Monday in each month.

Swedish Lutheran Young People's society meet every Saturday evening at Swedish Lutheran church.

Louise Hamilton, the popular actress, will play a week's engagement at the opera house, commencing Monday, July 29.

Discount Sales.

For the next thirty days I am making a discount of 20 per cent on all millinery goods. I have unquestionably the largest stock of straw goods this side of the Twin Cities.

Mrs. Jacobsen,
Stanford-Keeney Block.

Go to Fout & Porterfield's for pure drugs of all kinds.
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The Commonwealth is devoted to the best interests of the people of North Dakota, and they are to be advanced and upheld the principles set forth in the people's party platform adopted at Omaha. Its columns will be open for the discussion of all subjects of interest and benefit to the public, when coming from a reliable source. The great need of the people is a fully supported and always with its warmest support.

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O'Neil Block, Broadway Fargo, N. D.

salt, 200; and a Waterbury watch, and when he wasn't scratching himself he was winding his watch.

WILLIAM H. CRAWFORD, who was (Continued from page 5)

of the United States treasury in 1887, in one of his reports says: "All intelligent writers on currency agree that when it is decreas¬ ing in amount, poverty and misery must prevail."

Thus The Commonwealth prints in full the paper read by Miss Wallin, before the Unitarian society, Friday evening on "Social Settlements." It is a literary gem, worthy of the careful perusal of the student of the economic systems.

The Reynolds Enterprise—whose enterprising editor and his charming wife we had the pleasure of meeting at the Editorial association—is growing brighter and newer with each issue, and we are glad to see it prosper.

THE WORLD'S FAIR. Tests showed no baking powder so pure or so great in leavening power as the Royal.

OTHER PEOPLE'S OPINIONS:

Plaindealer: Attorney Hildreth is doing a thing or two. He is an able attorney and his work in the Kent case shows it.

Maj. Edwards: Mr. and Mrs. Huth were popular attendants of the editor.

CREDITABLE Social Settlements; A New Philanthropy—An Interesting and Instructive Paper

As Delivered by Miss Wallin, the Author, at the Unitarian Church Last Friday Evening.

Fargo people will feel an interest in the lecture printed below from the fact that the author was for some years a student in our city schools and that she is in a sense representative of the new spirit of enterprise in one of the great colleges of the country into which that spirit has, up to the last two years, been least expected to penetrate. Leaving the Fargo High School, Miss Wallin attended the High School of Elgin, III., till June, 1888; she entered Smith College the following September, attending its classes for one year. The Junior and Senior years of her college course she spent at the University of Minnesota, being graduated therefrom in 1892. For two years following Miss Wallin passed the University of Chicago, from which institution she has received the academic, and not the honorary, degree. During her stay at the University of Minnesota, she received recognition for her scholarly attainments in history and economics. A year ago she was instructor in history in Smith College, a position which she now fills.

Social Settlements: A New Philanthropy

We are accustomed to hear much of new things and systems of things in our age: the new education, the new theology, new economics, and the more even our old world is newer than it has ever been, for thought and action are carried on by young people to a degree never known before. So I shall be following the spirit of the age if I speak for a little while upon what may be called the New Philanthropy, one phase of which is the College or Social settlement.

How did such settlements originate? What are their sustaining motives, what is their present value to society, and what do they portend?

A settlement consists of a number of men or women who have taken up residence in a poor district, with the object of bettering the lives they see around them, and the conditions which produce those lives. In 1890, Denison, an Oxford student, went to the East End of London for the purpose of getting to know the degradation, and began work for the inhabitants, on the

That Tired Feelin

Means danger. It is a serious condition and will lead to disastrous results if it is not brought to a stop at once. It is a sure sign that the blood is impoverished and impure. The best remedy is

HOOD'S Sarsaparilla

Which makes rich, healthy blood and thus gives strength and elasticity to the muscles, vigor to the brain and health and vitality to every part of the body. Hood's Sarsaparilla positively makes the Weak Stronger.

"I have used various kinds of medicine the last year but have given up everything by Hood's Sarsaparilla. I am delighted with the results. It has completely routed that tired feeling, and given me a good appetite." Miss Ida Ackman, Matville, West Virginia.

Hood's and Only Hood

Hood's Pills easy to buy, easy to take, easy to effect.

of the longing to cast one's lot

and permanently where the

den of suffering presses most

It is not enough to set our bottle

virtuous example at a distance

coral miles; it is not true to say

they may be like us if they

The social economy demands

the uttermost—ourselves. It is a

reversal of the old standards,

counselled escape from all unplea-

sance, and suggests that where the

suffering are most glaring and the

of all places ought we to be

social evils," says Mr. Robert A.

of the Antelope House, "cannot be

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by preaching, or by any single

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a mission of all the elements

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extremes of the social organization.

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must be brought to them under

specially favorable circumstances

simple necessity is that the dep
classes are to be lifted by coming to them with all that tends in any way to make men's behavior actually desirable to be.

But besides the moral impulse which moves the resident of a Settlement in his attitude toward the things which have made life wholesome and sweet to them, there is an intellectual motive almost as compelling, the motive of the science which is the only true understanding conditions. Reformers have long worked at cross purposes with the best of intentions, simply because they have sought and clung to the theories of the scientific men, to an extent which was not the case in the foaming days of social agitation in the future, the first imperative duty is to know thoroughly the social system as a whole. This new knowledge can be obtained only first hand. For an investigation of this kind the science is needed: the task demands men and women of trained minds, of high courage, of quiet patience, of the true culture. They must come to their work without prejudice and without definite plans for reform; above all, they must not hurry. Every year our Universities are graduating hundreds of students for such work, and to them the settlement offers a social laboratory, where students may work at their material at hand and at their leisure. They may present their facts in a week or in a year, and in either case the result is a scientific one, for whatever time was needed has been taken. Among the subjects of special investigation at the settlement the following are suggestive: The Diet of the Poor—tabulated statement of the amount and nutritive quality of the food consumed, and the survey of the habits which lead to sanitary living among the Poor; the Decrease of the Housewife Art; Typical Industries of Work in Various Occupations; The Use the Poor Make of Their Leisure Time; Strikes and Their Remedies; the Relation of the Poor to the Churches. From time to time these statements are published, each one a true scientific monograph, for the information of the public. In the present disturbed and uncertain state of things, when people are hesitating largely, we do not know what is wise, it would seem that this work of investigation, of understanding conditions, is one of the most valuable contributions that any social agency can make.

The question of immediate results is how many any scientific interest which the residents may take in their work. The most obvious reason for the existence of a Settlement is that it forms a neighborhood in which it is placed. The means taken vary widely according to circumstances, but some of the most usual may be suggested. In the first place, the Settlement aims not so much to build up a new institution as to co-

financial crisis: to cut off this Upas-tree of human wretchedness at its root. For very soon the taint of an evil such as this will be the only way; second, the settlement opens its doors as a house of refuge, where sympathy and counsel at least are assured. Each settlement stands as a bulwark against the prevailing evil of the neighborhood, each ally itself with the forces which must need it. So happens that each settlement has a peculiar and essential work of its own, in special work with children, for example, or in connection with labor unions, or against intemperance.

But in all this work actually done by the residents, the question, "What have you accomplished?" is one which cannot be asked that can be answered. The residents purposefully abstain from an appearance of institutionality. Too much "deadly doing" they feel would defeat their most cherished object. They believe that the secret of their strength lies in the daily living out of the normal human life in the sight of those to whom the abnormal life is the only one known. Whatever superficial evidence of reform, whatever apparent effort is made must be in a sense the incident and not the essence of Settlement activity. The inner life of a Settlement, its conscious life as a community, is as much apart from its definite activities as is the essential life of an individual from what he does. But that very life, lived quietly and graciously, with the adjuncts of beauty and pleasure which are necessary to civilized life, added among their poor, is itself a demonstration of the idea for which the Settlement stands; that all should "share in the beauty and culture and delight are not the birthright of a few. In the extension of that idea lies the hope of the future. In one or two instances (notably at the University of Chicago Settlement), the Settlement has become the nucleus of which other homes gather, homes in which people pursue their ordinary occupations as they would anywhere, not making a business of philanthropy, but simply through their moral, educational, and civic influence into that neighborhood obstacles into one where the need is infinitely less. What is it that makes a bad neighborhood? Is it not the people in it? But a number of them, of culture, of strong faith in humanity, of earnest purpose to understand and cure social diseases, let them go into such a neighborhood and cast the force of their lives against those other lives; let them go there with purpose to stay, to call the neighborhood their own, to labor for it and to love it, and let us see the result of twenty-five years of social work, not in the beginning statistics must be few; and with its natural desire for "results," the public is called upon to exercise great faith in the Settlement idea, and great patience in awaiting its fruition.

RELIGION.

The relation of the settlement to religion is a question which has led to a good deal of dispute. Does the question of the Settlement make directly and intentionally for the chief object of existence, the salvation of the human soul? If it does not properly, in the sense of saving more people, it cannot have full sanction. As a matter of fact, Settlements usually do not take an active stand on re-

(Continued on Third Page)
That Tired Feeling

Means danger. It is a serious condition and will lead to disastrous results if it is not overcome at once. It is a sure sign that the blood is impoverished and impure. The best remedy is

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Which makes rich, healthy blood, and thus gives strength and elasticity to the muscles, vigor to the brain and health and vitality to every part of the body. Hood’s Sarsaparilla positively makes the weak strong.

“Tired feeling” is a sign that the blood is not functioning efficiently. It demands a reversal of the old standards, which encouraged escape from all unpleasantness, and suggests that where sin and suffering are most glaring and hideous, there of all places ought we to be. “Social evils,” says Mr. Robert A. Woods of the Andover House, “cannot be overcome merely by theory, by legislation, by preaching, or by any single line of religious or humanitarian effort; but they can be met by persons combining in close and constant work, toward bringing the poor a mission of all the elements of a better life. The vitality of society does not penetrate sufficiently into the extremes of the social organization.

The influences which make society civilized and keep it so must be brought to them under some specially favoring circumstances. The simple necessity is that the depressed

ligious matters. They are not missions, they are not primarily religious institutions, they are not supported by religious societies. The most obvious objection to anything like direct religious work is the variety of religious belief in the constituency of the Settlement.

Catholics and Jews there are sure to be; Protestant instruction is equally offensive to both. Atheists and freethinkers abound and they would be alienated by any efforts at conversion.

The religious life of the residents, which is usually a very earnest one, is nourished in this way by the neighborhood, where an active part can be taken if desired. The residents never conceal their own preferences or change their own customs; they simply do not impose them on others.

To do so would be to lose their vantage ground, and to range themselves against the missions, whose work is of a different character.

Another reason why direct religious work is impracticable is the peculiar relation in which the Settlement stands to the community. It is an organized opportunity. It aims to give scope to all the activities of life, not merely to the religious ones; it is an attempt to realize the religion of human life—fullest, whole, and complete in its spiritual element, as a part of the whole.

Here are people, possessing within themselves actually or potentially all the complex needs, longings, hopes, sorrows and happiness of our common life, but with so few of its joys and opportunities. To some of them, religion is but a name; to others it means coal at Christmas and periodical descents from friendly visitors, who throw abroad a vast drag net to catch little wriggling human souls for their Sunday Schools; to many others it means the white sepulchre, cant and monopoly. The missions can and do reach hundreds; but thousands lie beyond them. Not every sodden wretch will snatch as eagerly as he ought at salvation, even though it is “free”, not every way be led to find the fresh breath, the glow of color that he needs, within the mission church. For these there must be another way. The spirit of human compassion may conquer incognito strongholds which would never yield to an open attack. Too much of the work of the churches has been in the form of a brieve. The Sunday school picnic and the Christmas tree were held under the nose of the small boy, but he was quick to detect the bit and the stall beyond. What these good people wanted was that he should go to church. The offered pleasures were but a means to an end. New Philanthropy provides entertainments which are more or less an end in themselves. The social and military drills, the sewing and cooking classes, are worth doing in themselves, and the children are quick to recognize it. No further end is in view than the development of character, which it is hoped may not be recognized as a purpose until it has become a fact.

RELATION OF THE SETTLEMENT TO THE CONDITIONS WHICH PRODUCE MISERY.

But after one has allowed the full measure of success to the efforts of the Settlement to relieve present suffering, another question presses itself home with ever increasing urgency: What is the relation of these efforts to the
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