I wish to express my thanks and obligation to Miss Anna F. Davies, Head-teacher of the Philadelphia Settlement and to the other residents of the Settlement also to John P. Gavit, Editor of the "Commons" and Miss Vida D. Leudler, President of the College Settlements Association for the help and information which they have so kindly given me in writing the following thesis.

R.H.S.
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Arnold Tongue.
Perhaps there is nothing which makes a man feel that he is a man in the fullest sense, nothing which makes him feel his importance and responsibility, nothing which exalts him more in his prosperity and helps him to rise in his adversity, than his feeling of individuality. When he recognizes the fact that I am a part of this world, that I have a right here which no power can take from me and that I have a duty to perform, then he feels new life springing up in himself and with renewed zeal fights the fight of life.

However much he exalts himself with this idea of his own individuality, he soon realizes that
he is not an independent creature. The young man finds out in early life that family ties are binding upon him and remember with sorrow and regret the times when he broke away from family claims and followed out his own self-willed schemes.

Few, however, recognize the broader claim, the universal as the race claim. In order to reach the fullest development of the individual the race claim must be heeded as much as that of the family; for just as a man finds out that he cannot get along without an agreement between personal and family claims and that his own line is enlarged and made hap-

pier, as he recognizes them, so
he finds out that not only his own life, but also the family life is
enlarged and made happier by
the recognition of the race claim.

"None of us live for himself."
Cut a man off from every
living thing, from man kind and
from his associates, and he ceases
to exist. In order to exist he must
have something to love, to cherish
and to work for and he must
yet love, encourage and
recognition from his fellowmen.

For the good of every individual,
there must be a consistent univer-
sal development of the whole
race because as a man works
for the good of the whole
race he promotes the welfare
of the individual.
All this shows the unity and the solidarity of the human race. Man is not independent but interdependent. There is a relation between every human being and this relation is in every sense a reciprocal relation. Consequently we cannot cut off one part of the race and say it is no part of us, but we must look upon every man, no matter how degraded his condition, whether rich or poor, educated or uneducated, as a part of the human race and realize the fact that he as much as we is a factor in the effecting of the ideal.

In society there have grown up, whether for better or for worse, what we call classes into which men naturally fall.
In America the class feeling is not so prevalent as it is in England and in some other countries, but nevertheless there is a very strong class feeling here. The rich do not generally associate with the very poor; nor do the lawyer's sons and daughter's associate with those of the bricklayer. There seems to be a line drawn between them.

Say what you will about the good or evil which result from this class feeling, yet we cannot get away from the fact that classes do exist. These classes, just as I have tried to show, are the case with the idealists, are interdependent. The rich need the poor just as much as the poor need the rich.

The rich are very apt to look
upon the poor in a patronizing way and feel at the same time that the poor have no claim upon them. They think too that they are doing a great sacrifice in ministering to the needs of the poor, and that too with no hope of material return. This is not the right feeling. The rich and the educated are dependent upon those less fortunate in life, and have a duty to perform towards them.

John P. Daniel, editor of the "Commoner" in Chicago, in a letter concerning the lower classes writes as follows:

"I have learned that the poor help me quite as much as I help them; that they are as well qualified to teach me about life, as
I do teach them; that I am in a measure responsible for their condition and that their sin and their suffering are in a very true sense my sin and sorrow and suffering. I am clothed by people who are naked in the cold; I am shod by men who never wear good shoes; the people who mine my coal mine in their own homes; those who produce my food cannot afford to eat the like; the printers who print my books never have time to read them; the masons who build my schoolhouses want to walk in early boyhood and lead no schooling. Just how to pay this debt I know not but the determination to do what I can...
to share the life of the mass of my fellow men, its comforts and decons-
forts, its pleasures, privileges and deprivations, keeps me in settlement
residence, and gives me no peace, while I reserve for myself anything that
they have given me."

It is this feeling of inter-
dependency and this feeling of the
unity of the human race, recognized
within the past few years as it
never has been before, that ac-
counts for the present interest
in social and industrial matters.
People have begun to recognize the
good in every man and to seek
for that good rather than for
the evil. They are tired of extending
their sympathies where they expect
a return and where there is
little need but extend them rather without any hope of return, to those who really need their sympathy, help and encouragement.

It was from this new feeling of interdependence and of duty and obligation to those less fortunate in life that led to the starting of the so-called social settlements. It was prompted by the writings of such men as Kingsley and Ruskin. Yet it is almost impossible to say just where social settlements began because for years, ministers and other philanthropic persons had lived among the lower classes and had tried to help their condition by a personal life among them. Such men as Kingsley and Ruskin gave a
new inspiration to social work and spread new ideas. In consequence the real social social settlements sprang up. "The philanthropic pity for misery, the charitable desire to minister out of plenty to want, is often, perhaps usually, the impulse that turns the individual toward the 'Slum' but the conviction which grows to the lasting inspiration of the settlement movement is the sense of the needy's interest."

The social settlement movement began in England with a young Oxford man, Edward Denison, who in 1861 volunteered his services to the Vicar of St. Philips in Stepney to live and work among the poor of that parish. He advanced during the two years
in which he was engaged in the work and which were the last two years of his life, measures which afterward became the foundation of the settlement movement.

The real founder perhaps was Arnold Toynbee of Oxford, who, feeling this responsibility to his fellows like Edward Denison, offered his services in 1875 to Viscount Samuel A. Barnett of St. Jude's in Whitechapel. Like Edward Denison too he died after a short service but his influence still lived. He had gotten the confidence of the working men and had become their leader and guide. So after his death, in bowing remembrance of his life of service the first social settle-
ment-building was erected at Whitechapel in 1878 and called "Toynbee Hall".

From this beginning the movement spread rapidly over England and in three years settlements were established in the United States, the first being the College Settlement on Bivington St., New York City, and Hull House in Chicago. The movement has spread to Scotland and even to India and Japan.

Let us now look more particularly at the College Settlement, 617 Rooman St., Philadelphia, its work and methods, the condition of the people with whom it has to deal and how it meets the needs of these people.

The College Settlement is a
Social Settlement but it differs from the Social Settlement in that its residents are for the greater part college men and women. In the United States there are three real College Settlements; one at 95 Rivington St. New York City, opened in October 1887, the Densmore House 93 Tyler St. Boston, and the Philadelphia College Settlement, 617 Rodman St.
Dunison House – Boston.

Philadelphia College Settlement.
These three settlements are united under the "College Settlements Association" which aims "to bring all college women within the scope of a common purpose and a common work." It is to Smith College that the most credit is due for starting the College Settlement in America.

"The Association is represented by an Electoral Board which meets twice a year, appraises the funds, transacts the business, and carries the general policy of the Association. Any established university or college of which twenty or more members, (alumni and former students included) furnish a subscription of not less than $100, has two delegates (electors) in the Electoral Board. There are two additional electors
to represent the non-collegiate subscribers, and associate electors, not to exceed ten in number, chosen by the Board. The head workers and a member from the Executive Committee of each settlement are also members of the Board. The Electoral Board appoints three members for the Executive Committee of each settlement and these select the other members subject to the approval of the Standing Committee of the Board. The Executive Committees likewise appoint the head workers and are directly responsible to the Electoral Board for the management of their settlements as the Board is responsible to the Association for the general policy and management of all the settlements. The principles of
the Association is not entirely to support its settlements but rather to guarantee to them the salaries of those in charge and leave the rent and incidental expenses to be borne by the contributors in the community itself. The housekeeping expenses are met by the board paid by the residents. The Colleges represented in the Association are Wellesley, Smith, Vassar, Bryn Mawr, Radcliffe, Wells, Packer Collegiate Institute, Cornell, Swarthmore, Elmhurst, Woman's College of Baltimore, and Barnard. The settlements now belonging to the Association are only three in number, but it is hoped that a growing membership will soon enable the Association to start new ones at hand.
a helping to struggling settlements unable entirely to support themselves. The Association controls the New York College Settlement, the Philadelphia College Settlement, and the Boston College Settlement. They are known as College Settlements because they are chiefly controlled and supported by college women but generous support is received from other friends. Full membership in the Association is open to any one paying an annual subscription of $5.00 through the Treasurer and residence is in no way restricted to college women.

It is impossible to give a

hard and fast definition of a College Settlement, for a settlement is a living thing and changes
from day to day. No two are alike. Each has different problems to solve. Yet beneath them all are practically the same principles. A college settlement is made up of men and women who live a sharing neighborhood life among the people, not going among them in a patronizing way but living as one of them. Again it is not a one-sided affair but wherever mutual aid and encouragement are given. A settlement is a mission in the sense that it tries to help those who are struggling along and to show them the better side of life. A mission is generally supported by people out of side who come now and then from a sense of compelling duty. Again a mission generally deals with the very lowest, the outcast and the
criminal. The settlement on the other hand is made up of men and women who live right among the people and who work hand in hand with them. Although the settlement has an interest in the very lowest classes yet its main interest is in those who are poor and struggling, in fact the worthy poor and the lower working classes.

These lower working classes do not have the comforts of home nor the refinement. They lack too the pleasant little things that make home life attractive. It is a humdrum life and at times are rather very frequently a hard struggle to keep soul and body together. Some are content with their low conditions and are unconscious to the enjoyments of life.
and home. In these the sense of the individual is not developed. Others care for refinement and for pleasant homes if they only had the means to make them and knew how.

Miss Vida D. Seudder, President of the "College Settlements Association" writes in regard to the aims of the College Settlement as follows:

"The aims of the College Settlement as I interpret them are two fold: first, to give to the unprivileged some insight into, and some enjoyment of, that life through books and art and intelligent social intercourse which is at present possible only to people of so-called education and wealth. Second, to educate the privileged to a true perception of the needs of their less fortunate neigh-
bars and a right appreciation of their merits. In other words settlements aim to lay the foundations for confidence between man and man by re-awakening the sense of brotherhood." It brings the low and depressed sections of society into contact with the healing and higher influences. It softens the lives of the people and they begin to see the joy in life. It gives life and vitality to the community. The evidence will impart a softer touch to what social forces already act there and they will bring dreams from the higher sources of civilization to refresh and arouse the people so that they shall no more go back to the narrowness and gloom and perhaps the brutality of their old existence."
Right here is an important point. The settlement does not look upon the people as base-minded, void of feeling, affection and humanity — but takes entirely the opposite view. The residents recognize the people as brother men, having feeling, affection and humanity as well as themselves. They recognize the good in everyone. This fact that they look upon them as brothers is the secret of the development of the whole movement.

They realize too that for art, music, and education to be effective, they must not come in a cold way from a distance but they must come through the medium of brother men — like these people themselves.
There must be personal, loving
and intimately touch to the whole work.

Again the settlement does not
take the responsibility itself but puts
it upon the people themselves. It simply
stimulates, guides, and points out the way.
It strives to show them the possibilities
within themselves and of home life. It
fosters to make them discontented
with their present way of living, realizing
that there can be no improvement while
the people are contented with their
lives conditions. It does not, however,
when it has made them discontented
with their present way of living,
leave them alone but they try
to furnish them just those things
which they must need. To get a
new way of living is not sim-
ply to destroy the old but rather
to supply a new one to take its place of a higher and better char-
acter. Self-help is a prominent feature of the work.

As to the motives for entering College Settlement work I will again quote Miss Remulder.

"The motives for entering the work vary with the individual. Some come to us in the scientific attitude of investigation, desiring to know; others are moved by a desire to do good, to make the children more child-
like, to instruct the youths and maidens in English, History of Art, Politics, to show the mothers how to cook wholesome food and bring up healthy babies; others, again, come because they must, because their own lives..."
and between Fifth and Eighth. This district includes Addison Street, Lombard, Rushman, [formerly St. Mary] and State, with numerous courts and alleys.

Divide this section at Rushman Street and we have two classes of people, different in nationality and entirely different in religion, customs, way of living, and mental and physical abilities. On the North of Rushman Street is the honest and happy negro and with Smith the under awed and money making Jew.

The leading thoroughfare of the negro settlement is Lombard Street, while if we enter it at Tenth gives promise of being a respectable street with its shade trees and tidy buildings. But
it doesn't keep its promise for soon
a burley negro, staggering along
the sidewalk, with a quail-hunter's
flask in his hip-packet, gives
you a foretaste of what is to come.
The houses lose their tidy appear-
ance and become dirty and ill-
kept. The lace curtains and
the beautiful ornaments placed
in the window to attract the
admiration of the passer-by
soon disappear. The women
congregate before their doors lean-
ing idly against the door posts
and holding conversation with
their next-door neighbors. The
children roll about in the
gutter and in the street simply
dwelling in the dirt. The
men lounge around the en-
ner, smoking and gazing me another
and footing with the dark Ethiopians
passing by.

But we must not get
the impression that all is dirty
and unpleasant in this section.
Just notice the negro belle, dressed
out in a monstrous gaudy hat,
giving down the street to
the envy and admiration
of thelookers.

The houses in the alley
which branches off from the main
street are much of the same char-
acter. Let us enter one on Perth
Street, occupied by a flashily eyed
negress half overcome with drink.
She leads the way up three
flights by a narrow, winding
foul smelling stair case, so dark that the officer has to light his lamp to make our way and so steep that we are in danger of falling to the bottom every minute. At last we reach a little attic-room hardly big enough to turn around in which answers the purpose of kitchen, sleeping room, dining room and living room. There is my niche window and a small me at that. The walls are black with soot and cobwebs. Unwashed, kitchen utensils are scattered all over the room. There is a little coal stove on one side and a miserable bed of rags on the other. You ask if any one can live in a room like that, but that is only
At another place we find the man of the family out of work and loafing before the fire, his wife sitting and a child sitting on the floor in the corner. Hard to get work was the man's complaint. All his trouble he said he owed to Cleveland who was the cause of his losing his job in account of the union tariff. Things were brightening up a little under McKinley, a large portrait of whom was hanging on the wall to show his appreciation of our honored president.

At a house on Addison street I knocked and went in. Here I found a negro in a red shirt, laid up with a signed bone and sur-
rumbled by a swarm of children.
The first thing that attracted my
attention was a monstrous side-
board, very elaborate for its
surroundings. On it was a pitcher
ornamented with the Cuban and the
American flags. As I talked with
him I found that he had fallen
from a wagon last July and
had been injured in the breast,
and had been able to do nothing
since. In the conversation I
asked what especially he stood in
need of. At this he called his
wife who was as sharp as a
thief and bright enough on this sub-
ject. She said, with no hesitation
that she needed money. She needed
eight dollars a month for her house
rent and five dollars a week for
her children. The family was supported as nearly as I could find out—by charity or by the city. She perhaps got a little work from outside.

These few cases may give a slight idea of their way of living. Just a word in general may make it more clear.

These houses are for the most part wretched to our eyes. They are black holes where little and misery abound. The people live like swine. There is no privacy or self-respect. Neglect and slovenliness are everywhere evident.

Their food is of the very meanest quality, taken as they can get it. One old Negro told me that the only reason why she did not steal was because
she was afraid of being put in prison.

The work that they do is generally very limited, consisting mainly of a little work in the docks, common laboring and odd jobs. Among the women there is often no visible means of support for prostitution abounds everywhere. These lives are more like lives of beasts than lives of men and women.

The causes of the Negro's low condition in this quarter are three: First, the housing which can best tend toward hard living and misery. Second, a lack of forethought. They live only for the time being, taking no thought for the morrow, and what is worst of all, having no ability to
to foresee the consequences which
certainly must result from any
evil which they may do. The
lack of desire to better their
condition. They are contented with their
low condition and have no desire
for a higher and better life.

So much for the Negro. Let
us now look at the Jew first as he
appears in his own street, that East-
cheap of the town, South Street.

Perhaps there is no street in
Philadelphia which presents to
more individuality, such peculiar
types of men and women, such
wonder and such bargains as South.
Here we find the Jew under his
own "nine and figtree."

The street is lined on both
sides by three story houses, the first
story of which is given up entirely to that trade of trades of the Jews, the shop, which always extends out upon the sidewalk, so that the customer may be not more than half way. As we walk along we notice the old fabricate of the "sacred nation," with his black beard like eyes, his long flowing beard, the corners of which are not marred, and "the prominent feature of his face was like an eagle's beak." He wears a high hat and a long coat and his whole demeanour speaks Shakespeare's words: "I will buy with you, all with you, talk with you, walk with you and so following, but I will not eat with you, drink with you or pray with you. We notice together woman some
gaily dressed with earrings and flashy clothes but the majority poor and neglected looking. All, however, like their sisters of every tribe and nation are interested in the bargain counters in the sidewalks where a young and energetic Jew is calling out in dusty tones.

"Here's your chance. Locke-three cents a pair. Right here—Ribbon three cents a yard."

Here we find a people whose forebears were great variety of trades, the shopkeeper, the tailor, the coalmaker, the tailor, and the butcher, the purity of whose stock is announced by a large sign in the window with flaming red letters: "No embalmed beef sold here."

Many still cling to the old
Jewish customs. Some will not even open a letter on the Sabbath. They burn their religious observance on Friday night, the beginning of their Sabbath. They eat their meat only when it is killed in a certain way. All of these customs are instilled into the children.

At one of the Philadelphia public schools where a Jewish lunch was served which consisted of chopped meat between two slices of bread, the Jewish children all went over into the street, deliberately scraped off the meat and ate simply the bread, fearing that the meat had not been killed according to the Jewish custom.

The children are bright and...
and quick to learn. Just ask little Abraham Mascherer, a four-year-old the question, that of seven pairs of houses cost—twenty me dollars—what will seventeen pairs cost—and the answer will not be long in coming.

They are bright too in an intellectual way. A little Jewish boy in fact an embryo Rodyard Kipling came up to a lady the other day and said that he had a piece of poetry which he had composed all by himself. At her request that he should recite it she said with the necessary gestures:

Here is mine eyes
And here is mine nose
And this is the way the shovel goes.
The same neglect and slovenliness which characterize the Negro are also true of many of the Jews. Their homes in many cases are dirty, shabby, and without the comforts of home. In these we find the home life developed and the people are happy, as refined and even as well educated as many of their so-called better neighbors.

The causes of the Jews' degraded condition are not far to seek. In the first place the majority are foreign born, having migrated to this country about 1880 from various cities of Europe on account of persecution. In many of these cities they lived in ghettos, that is, they were confined to certain limits and were not allowed to move beyond them. As a result of this with
the increase of population—they out-
grew their bounds and ignorance and
misery resulted. When they came to
this country they brought all this
misery with them and being so
used to the Ghetto system they
confined themselves here with the
necessary consequences which re-
sult from surrounding. Again
the women have to tend the shop
and that too out upon the side-
walks and in all sorts of weather.
Not only is this a great-hindrance
to their home life of the
neglect of the home and of the
children. Consequently this inability of
the women to tend to home-livelihood
can but result in ignorance and
misery.
So much for the conditions. Let us now look at the settlement itself and at its work. In connection with this work are two buildings, the Stuart Memorial Hall and a dwelling house for the residents who are eleven in number at the present time.

In the hall are two rooms on the first floor which are used for games and classes. One of these is used for the reading room. In the second floor is one large room which answers the purpose of lecture room, gymnasium. It is also used for games and the Kindergarten.

The dwelling house was originally known as "Mani Hewitt" who kept it as a lodging house. In addition to her lodging house work she collected garbage pick
and sent the bread prices and sold them over the country. It is said that housewives
liked to lodge one hundred and fifty or more men
at night.

The neighborhood had the reputation
of being the worst in Philadelphia, the
population being mainly Negroes. At the present time
money is the changes of the population, and to the
effects of the Settlement and from outside the
neighborhood is much improved. Instead
of the population being made up mainly
of Negroes as it was in former
years it is now made up
chiefly of Russian Jews with a few
Poles and Negroes. In fact, thirteen
different different nationalities are
represented.

The Settlement opened in October, 1872, with
two residents, who worked on the foundation of a
library, a sewing class and a cooking class.
which had formerly been organized in that district and managed by an association known as "The St. Mary Library Committee." The library is now given over to the city and is known as the College Settlement Branch of the Free Library of Philadelphia. It is situated at Seventh and Lombard.

Dennett Hall is the Star Kitchen which developed out of the cooking class and which is now under separate management.

The following is the program of organized work for the week.

_Daily_

(i) 9:00 - 12:00 A.M. Kindergarten, two sections

The Kindergarten was established in July 1893, in Stuart Memorial Hall by the Philadelphia Board of Education at the request of the Settlement. It is a notable fact that this...
first summer kindergarten in the city. The Settlement works in conjunction with the teachers employed by city and sees this as one of the chief means of getting at the heart of these people themselves. They realize that little can be done with the adults and that their whole hope lies in bettering the lives of the children.

(ii) 7:30 - 8:00 P.M. Stamps Savings Bank.

This is a branch of the Theodore Stais Savings Bank. The children bring their money for which they receive stamps in return. Whenever they need the money they present these stamps for which they receive cash.

(iii) 8:00 A.M. - 1:00 P.M. and 2:00 - 6:00 P.M.

The visiting nurse makes visits where ever her services may be required, averaging about forty visits a week.
Monday:

(i) 7:30 - 9:00 P.M. Jones Cadets - a study and gymnastic club including boys from twelve to sixteen years of age.

(ii) 8:00 - 9:15 P.M. Reading Room.

This satisfies a very important need in the community by providing a place where boys and girls of the public schools may come and study and receive help in their lessons.

Tuesday:

(i) 7:30 - 9:00 P.M. Italian Clubs. Girls School I and II.

(ii) 5:00 - 10:00 P.M. Clover Club. Young women. Sewing, gymnastic and social club.

(iii) 8:00 - 9:30 P.M. English Classes. Elementary classes for adults.

(iv) 7:30 - 9:30 P.M. Gymnastic Classes.
Girls. Three sections.

**Wednesday**

(i) 4:00 - 5:30 P.M. Dancing Classes.
(ii) 7:00 - 9:30 P.M. Boys' Gymnastic Classes
    Sections I and II.
(iii) 6:00 - 9:30 P.M. Holly Club: Girls. Reading
    and Gymnastic Club.
(iv) 9:00 - 9:30 P.M. Girls' Gymnastic Class.
(v) 8:00 - 9:15 P.M. Reading Room.

**Thursday**

(i) 4:00 - 5:30 P.M. Children's Dancing Classes.
(ii) 8:00 - 9:30 P.M. English Classes.

**Friday**

(i) Afternoon - Residents' Reception Day
(ii) 4:30 - 5:30 P.M. Officers' meeting of
    the League of Good Citizenship of
    the Horace Mann School. Third
    Friday of month.
(iii) 7:30 - 9:30 P.M. Neighborhood Social:
    Hostesses, the Settlement Residents and
the Kindergarten teachers of the James Fortin School. All parents especially invited.

This was primarily intended for the elderly but has developed into an occasion for the young. Here we find almost all sorts and conditions of men and women. The first part of the evening is taken up by reading a story illustrated by magic-lantern slides or by some other literary entertainment. After this is the social part of the evening. Coffee and cake are served followed perhaps by dancing. The evening is ended with the Virginia Reel.

Such an occasion not only gives the residents an opportunity of meeting the people but also gives
a pleasant evening to the people
themselves. It relieves the humdrum
of their life and brings into their
life of care and trouble the softening
and elevating principles of
life.

--- Saturday ---

(i) 10:00 - 12:00 A.M. Games in Hall.
(ii) 5:00 - 6:30 P.M. College Settlement Cadets,
    Military drill. Boys from ten to four-
    teen.
(iii) 8:00 - 9:15 P.M. Reading Room.

--- Sunday ---

(i) 2:30 - 4:00 P.M. Italian Girls' Club.
(ii) 3:00 - 4:00 P.M. Italian Boys' Club.
(iii) 4:30 - 6:00 P.M. Hugo Literary Society.

This is a class for young
men, mostly peddlers or shop-
keepers or taught gymnastics
for voice culture and instru-
ment
(iv) 7:00-8:00 P.M. The children's hour.
(v) 8:00 P.M. Public Lecture.

This is generally related to some subject of public interest, such as "The Unwritten Constitution," "The Amendments of the Constitution," and "The Greatest American Poets." A very earnest debate was held recently on "The Philadelphia Water Supply.

Not only does the settlement help the people by its personal life among them but also by seeing that the men employed by the city for public works do their duty, such as in matters of collecting garbage, cleaning streets and other matters which pertain to the good health of the community. It helps the people to gain many benefits for themselves.
by enabling the men here to vote intelligently and inures to a certain extent the welfare of the coming generation by instilling into the minds of the children the principles of good government and good citizenship.

The important problem which at the present time faces the settlement is that of a new location. By an act of the City Councils in March, 1895, the square mile while the settlement is situated was converted into a park to be called the Star Garden Park. This necessitates the tearing down of the settlement-building and the settlement seeking a new location.

The place described at present is being most deeply considered is in the neighborhood of Fifth and Christian Streets. "As an alley of the schools, as a
Stimulus to a fuller social life, as a factor in the formation of an intelligent citizenship in this teeming population of Americans of the first generation, the Settlement has a magnificent field."

As we consider the conditions with which the Settlement has to cope and the light, the softening influences and the new life which the Settlement has brought and is bringing into this city wilderness, we can but say that the Settlement is certainly a blessing and feel that those who are endeavoring to live out the Christ-life among the less fortunate brethren and sisters will in that last great day receive a rich reward for. I'm as much as ye have done it unto me I thee least of these my brethren ye have done it.
unto me