

# Settlement Bulletin

ISSUED NINE TIMES A YEAR IN THE INTEREST OF THE SOCIAL SETTLEMENT

Vol. 1. No. 2.

ROCHESTER, N. Y., MARCH 15, 1906.

ONE CENT.



A KINDERGARTEN CLASS.

## THE SETTLEMENT IDEA.

Several years ago, in the course of a lecture given in Rochester, a most brilliant and profound student of social conditions, Charlotte Perkins Gilman, talked at length in eloquent and convincing illustration of the idea that we are social beings, dependent on one another for the satisfaction of most of our physical and mental wants; that in order that we may develop rationally and symmetrically it is necessary that we should be associated with others. Our minds are developed only by association with other minds, and mental and spiritual vigor, like the physical, requires exercise of the mind and spirit. It has been many times demonstrated that the various mental diseases find their greatest proportion of victims among those who live wholly, or to a great extent, apart from the mass of their fellows,—farmers wives being particularly referred to as examples of isolated beings. Most of our social and literary organizations are established in recognition of this idea, for even the casual observer sees that there is mental and spiritual stagnation among those who live solitary and self-centered lives—though he may not give thought to the cause.

With the growth of cities and the tendency toward centralization has come the modern Social Settlement. A Settlement house or center is established in a community for the purpose of working to promote the general welfare of that community. Is there not good reason to believe that the growth of settlement spirit must influence the lives, not only of those to whom the Settlement comes as a form of dispensary, but of those also who come to give time and service for others? The professional settlement worker will probably develop many methods and theories out of his experience, but those of us who feel that the Settlement house bears the same relation to the city, state and nation as the twig bears to the tree, realize that we must approach settlement work, so called, in like manner as we approach the society which we daily encounter.

The development of Settlement work has, naturally, been attended by criticism of method. The criticism most often heard refers to the maudlin sentimentality of people who rush headlong in quest of those to whom they may give things, or for whom they may do things. The idea of absolute altruism which these enthu-

siasts represent no longer meets with the general approval which was formerly accorded to it, for we have learned that we injure and pauperize people by doing for them those things which we might help them to do for themselves. The best of the world's workers—and the best Settlement workers—seem to be those who realize that they will derive personal benefit, here and now, from their efforts to benefit others. They go into the Settlement, as they go into the world, to learn to live rightly, and the benefit which accrues to them and to those among whom they work is merely incidental, but must follow as a matter of course.

There are few of us so gifted or talented that we may not learn from the meaneast and most humble of our associates, and we should carry the Settlement idea into our lives, seeking not monumental achievements and results to display, but the pleasure of mutual development and the joy of living in harmony with our fellows—be they rich or poor, high or low—and we will inevitably find the fruits of our efforts in the little things by the wayside.

## Settlement Bulletin

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of the Social Settlement of  
ROCHESTER, NEW YORK

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### Editorial.

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One gratifying result attained thus far by the BULLETIN, indeed, to a certain degree the very result that was hoped for, is the interest shown in several cases by recipients of the paper. Having received it and read a few articles concerning the Settlement and its various activities they were induced to send liberal contributions towards defraying necessary expenses and toward helping along the work. The BULLETIN wishes to express its heartiest thanks to these liberal and considerate friends.

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Nine hundred copies of the first issue of the BULLETIN were mailed to subscribers, actual and prospective. Enclosed in each was a blank with places for four names and an addressed envelope. The responses have not been very satisfactory, a very small proportion of the blanks sent out having returned. Several of those which were returned contained but one subscriber's name with which one dollar was enclosed. Now it was the BULLETIN's purpose not to solicit money but to secure an increased subscription list. Four names accompanied by one dollar would prove far more acceptable than one; for it is only by increasing the number of readers that the BULLETIN can hope to accomplish its end. If there are any who care to secure new subscribers, or who can furnish the names of those who might wish the BULLETIN, their efforts would be very much appreciated.

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### PHILANTHROPY AT 5%.

Philanthropy at five per cent. is a much used, little understood term. It means an enterprise for the purpose of improving the living conditions of the poor, managed on business principles, and proving a good investment.

The drift to cities with the attendant overcrowding, so conducive to disease, immorality and crime, always has been and always will be a social problem. To the uninformed, statistics on this point are positively astonishing. In Boston, for instance, 37 per cent. of the population are living three or more families in a house, in Brooklyn 53 per cent., in

New York 82 per cent. The character of the homes is also to be considered. Several causes tend to make the conditions worse. The houses are abused and allowed to run down. Constant changes due to shiftless tenants result in unpaid rents; and the subsequent vacancies frequently occurring leave the houses unoccupied. The owners, therefore, have few inducements to improve the property. Ten or twenty per cent. must generally be obtained on the ordinary tenement house.

One of the greatest, perhaps the leading exponent of the modern tenement run on business principles was George Peabody. This well-known philanthropist was born at Danvers, Mass., of poor parentage, on February 18th, 1795. At eleven, he was apprenticed to a Danvers grocer. Then he joined his brother in a dry-goods venture in Newburyport. Later, he went in the same business with his uncle, Elisha Rogers. In 1847, he settled in London, and under the name of "George Peabody and Company," established a brokerage house. Here he built up the fortune which he latter applied to philanthropy with unusual fore-sight. He died in London, November 4th, 1869. His first donation for the housing of the London poor was given in 1859, the last, in 1869. Altogether, the fund amounted to \$2,500,000. Sites have been purchased and model tenements erected and maintained in perfect condition. The famous premises at Islington comprising four entire blocks, consist of a hundred and fifty-five tenements and house some six hundred and fifty people. The income from the renting of these homes has been applied to the building of more tenements. At the present time, over twenty-two thousand people are housed in Peabody Tenements. The death rate, according to the municipal statistics, is less in these tenements than in any other section of London, a condition of affairs which speaks for itself. The wonderful growth of the fund—it now amounts to more than four million five hundred thousand dollars—is undeniable testimony of the possibility of philanthropy at 5 per cent.

Of course objections are raised: they always are. Were the earth suddenly to be turned into an Utopia, some surely would object because they hadn't been consulted. The first objection is that the buildings are too much like institutions, that people need houses, not rooms in a barrack. This is almost as bad as refusing to give a starving man a square meal, merely because it is impossible to provide a banquet. The second objection is that those benefited are not the very poor but the privileged. This to a certain extent is true; but is this not true of the majority of philanthropic institutions? And is this a valid reason for withdrawing benefits from those to whom they are given?

Amid the vast inequalities of our social system, the under-brother will always need the help and encouragement of kind and well directed assistance. For George Peabody and those generous souls who follow him in his endeavor to lift up the less fortunate, there cannot be bestowed too much praise and honor.

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Many persons desirous of visiting the Settlement have inquired as to the hours when visitors are most welcome. Mrs. Stewart and the directors wish to inform all those interested in Settlement work that a hearty welcome is awaiting them any week day between the hours of 10 and 12 A. M., and 2:30 and 5:30 P. M.

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**THE SUNSHINE ASSEMBLY ROOM.**

Have you felt the charm of this spot? If not, it behooves you to step inside the magic circle. You will find yourself, in a warm, sunny, attractive place. You will love the world better than you did yesterday, and you will feel sure that the morrow is going to bring plenty of the bright and the good. You will make up your mind anew that the soil of this old earth is holding up a great host of excellent people, whom you should proceed to get acquainted with as soon as possible. In fact, you'll be warmed and brightened and relieved and encouraged by the welcoming sunshine of this charming place. The room bears the name found at the head of this article, and it is fitly named. Why don't you come and see what it looks like? You will be sure to come again, on the principle on which you took fudge the second time it was passed around—because you liked it so well the first time.

The Sunshine Club had the honor and the pleasure of suggesting this name for the new assembly room. The trustees accepted it, and so that is what we call it. Let us all turn in now and make the spot live up to its beautiful, cheery name. Let us fill it with the glory of the heart. Let us bathe it in the brightness of good nature. Let its walls reflect naught but smiles and echo back only words of sweetness and courage and good cheer. Then it shall become, if indeed it be not already, one of the fairest places of earth, to be thought of as "Home, sweet home."

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**SELF-RELIANCE.**

Trust thyself! Have confidence in what you undertake. The boy, in school, who has no confidence in himself, but relies on the good nature of a fellow-student to perform his task, will not make his mark in the world. He already has lost that great help to all material success.—SELF RELIANCE.

If we would succeed, we must rely upon our own exertions, and our own abilities. He who gives freely to others tasks that he, himself, should perform, loses confidence, and confesses himself a coward. But the boy who determines to be successful in life, says: "This task is set for me to do; it is a difficult one, but I will master it." And he succeeds.

But in addition to the feeling of satisfaction that comes from achievement is the pleasure that comes to all self-reliant men,—that of over-coming difficulties; and that feeling will grow as the years pass and become a part of our nature and fit us for the great battle of life.

The boy who faces the world self-reliant, ready to learn and to work, is already on the road to success. He who is self-reliant enters life's struggles with courage, for he is well qualified to do battle with all temptation; for the strength given to character by self-reliance and a well-regulated mind, and a determination to follow in the paths of righteousness will make a man loved and respected by all of his fellow-men.

△  
 HEARD IN THE KINDERGARTEN.  
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 "Oatmeal!"

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Mrs. J. L. Garson—Mahogany book-case, books, magazines, clothing.  
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**SCHEDULE OF WORK.  
March—April.**

Neighborhood Work—Every day.  
Neighborhood Baths—Every day except Sunday—Women, Children.  
Neighborhood Baths—Wednesday, Thursday evenings—Boys.  
Kindergarten—Every morning except Saturday and Sunday.

**P. M. MONDAY.**  
4.00 to 5.15 Eleven Embroidery Classes.  
7.30 " 8.15 Shirtwaist and Garment Class.  
7.30 " 9.15 Foreigners' Club.  
7.30 " 9.30 Clothing Sale.

**P. M. TUESDAY.**  
4.00 to 5.15 Nine Crocheting Classes.  
4.00 " 5.15 Circulating Library.  
7.30 " 10.30 Dancing Club.

**P. M. WEDNESDAY.**  
4.00 to 5.15 Darning, Mending, Story Classes.  
4.00 " 5.15 Bead Work, Sewing.  
4.00 " 5.15 Housekeeping, Kitchen Garden.  
7.00 " 8.00 Willing Workers, Boys' Club.  
7.00 " 8.00 Circulating Library (Boys).  
8.00 " 9.30 Basketry Class.

**P. M. THURSDAY.**  
4.00 to 5.15 Twelve Sewing Classes.  
4.00 " 5.15 Penny Provident Bank.  
7.30 " 9.30 Social Settlement Guards, Boys' Club.  
7.30 " 9.30 Circulating Library (Boys).

**P. M. FRIDAY.**  
4.00 to 5.15 Sewing.  
4.00 " 5.15 Picture Class.  
4.00 " 5.15 Basketry Class.  
8.00 " 9.30 Lecture Entertainment.  
8.00 " 9.30 German Class.

**P. M. SATURDAY.**  
2.00 to 3.00 Physical Culture Class.  
2.00 " 3.00 Elocution.  
3.00 " 4.00 First Dancing Class.  
4.00 " 5.00 Second Dancing Class.  
8.00 " 10.00 Sunshine Club.  
8.00 " 10.00 Shakespeare Club.  
Free Dispensary every Thursday, 11 to 12 A. M.  
Visitors welcome every Thursday from 10 A. M. to 9.30 P. M.

**THE PENNY PROVIDENT  
BANK.**

Within the last two weeks the Penny Provident Bank has been opened to members of the Boys' Club. This bank has been in operation at the Settlement for some time with the girls as sole subscribers. It has proven such a success as to warrant the extension of its work.

The idea of the Bank is a very practical one. Boys and girls having any spare money, whether it be a penny, a dime, or a dollar, bring it to the person in charge, and receive in return a stamp marked with the amount deposited. This stamp is pasted in a book. When the book is filled the young depositor draws his money from the Penny Provident Bank, placing it instead in a regular savings bank to be used as occasion demands.

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