



1988

Jane Addams: Pioneer to Adult Education

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JANE ADDAMS:
PIONEER TO ADULT EDUCATION

by
Michael T. Colky

A Dissertation Submitted to the Faculty of the Graduate
School of Loyola University of Chicago in Partial
Fulfillment of the Requirements for the
Degree of Doctor of Philosophy

May

1988

ACKNOWLEDGEMENTS

In the process of completing my dissertation, there are numerous people that I would like to thank. First, thanks to the librarians and archivists at the University of Illinois-Chicago, Special Collections who house the Jane Addams Memorial Collection. Their cooperation, aid and toleration of the countless hours of time I spent there researching and asking for additional materials is appreciated.

Secondly, I would like to thank my colleagues, staff, friends and family for their patience, support, encouragement and love which has always been extended to me. A very special thank you to Joanne Corcoran whose love, patience and typing experience produced this document.

Thirdly, I appreciate the insight, aid and help that I received from my committee which consisted of Dr. Joan K. Smith, Dr. Glenn Smith, Dr. Gerald L. Gutek and Father Michael Perko. Words cannot adequately describe the friendship, encouragement, support and guidance that I received from my director Joan Smith. Without her, none of this would have been possible. Finally, I would like to specially thank my wife, Deborah, who supported, encouraged and loved me throughout these times.

VITA

The author, Michael Colky, is the son of Joan and Harold Colky. He was born March 13, 1956, in Chicago, Illinois.

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Presently, he has published two articles: "Jane Addams' Hull-House: Early Contributions to Adult Education" in the Journal of the Midwest History of Education Society (Volume 15, 1987) and "Jane Addams' and the Rise of the Settlement Movement" to appear in Vitae Scholasticae.

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CHAPTER I

OVERVIEW

Education is life -- not a mere preparation for an unknown kind of future living. Consequently all static concepts of education which relegate the learning process to the period of youth are abandoned. The whole of life is learning, therefore education can have no endings. This new venture is called adult education -- not because it is confined to adults but because adulthood, maturity, defines its limits. The concept is inclusive.¹

Adult education and lifelong learning are mutually inclusive terms, indicating that learning occurs throughout one's lifetime. This learning process has no age restrictions and learning can occur in an array of formats. These situations may include learning from life itself (life experiences), a flexible and non-traditional educational setting to a more traditional educational setting. Each format focuses on the learner, capitalizing on his/her needs and motivation to acquire the knowledge which will result in a learning experience. This experience, in turn, provides for self-improvement, growth and development.

Adult education was officially established in the United States as a field of professional study in 1926 with the founding of the American Association for Adult Educa-

tion.² However, adult education activities in America have been available since colonial times, beginning with the Junto, founded in 1727 by Benjamin Franklin. This was a discussion group which deliberated on timely issues of the day. This formal adult education activity of group discussion emphasized the learner and self-development. These characteristics are still essential elements of the adult education movement today.

Adult education activities were visible in two areas after the Revolutionary War. First, America was developing a new way of life with a new system of government and several educational formats were being used throughout the nation to help promote the principles of democracy. These included books, speeches, newspapers, and tabloids such as Thomas Paine's Common Sense. The natural sciences, the second area, were also gaining the attention of Americans. It was sparked by Benjamin Franklin's experimentation with electricity and given a boost with the founding of the American Academy of Arts and Science in Boston by John Adams and others in 1780. The purpose of the academy was to promote interest and knowledge in natural history, mathematics, medicine, astronomy, geography, agriculture, commerce, the arts and any other useful discipline of learning. Around 1830, Professor Benjamin Silliman also helped to popularize the natural sciences by giving lec-

tures to lay audiences throughout the country. Silliman was a well-known professor of chemistry and mineralogy at Yale University and later on in his life he became a frequent lecturer at the Lowell Institute (founded in 1836).³

Adult education activities were not limited to the United States, in England, between 1800 and 1825, mechanics' institutes were being developed to teach workers the scientific principles behind their vocational practices. These institutes had three fundamental purposes: (1) to promote a knowledge of general science, (2) to diffuse rational information and finally, (3) to enhance the worker by providing worthwhile "intellectual pleasures" and "refined amusements."⁴

This institute format spread to several countries including the United States. Its arrival corresponded to the rise of industrialism and the American worker who needed to be educated on the technical skills and principles behind each mechanical process. However, the American institutes differed somewhat from the English institutes in that the American version utilized libraries, the lecture method and vocational training programs which, in some cases, were already being offered locally.⁵

Several other programs capitalized on adult education ideas, the New York Mercantile Library Association founded

in 1820 was the first library to have materials on mechanical arts for any interested adult. In 1836, the Lowell Institute in Massachusetts offered a series of lectures featuring prominent speakers. The most significant activity to the growth of adult education was the lyceum movement founded by Josiah Holbrook. This movement offered programs chosen by the community in such a way as to ensure that each participant's educational needs were being fulfilled while increasing their knowledge on the subject matter. This agenda contributed to each participant's self-improvement and development -- characteristics that are still significant to the adult education movement today. The lyceum movement also provided for prominent speakers to visit various communities while disseminating knowledge on their particular subject(s) of expertise. This characteristic is still prevalent in the adult education movement today.

Urbanization, immigration and the American ideal fostered the growth of voluntary associations, subscriptions to libraries, discussion clubs and institutes. Each activity and/or program was designed to provide useful information aiding in the participants' self-improvement, while benefiting the community.⁶

Religious institutions offered spiritual adult programs to meet the needs of their constituents. Included

in this category were the YMCA (founded in 1851) and the YWCA (founded in 1855). Yet, it was John Heyl Vincent (a minister of the Methodist church) and Lewis Miller (a prominent businessman) who, in 1874, founded the association that would make several significant contributions to the adult education movement. Originally known as the Chautauqua Literary and Scientific Circle, the idea was to train Sunday school teachers of all Protestant denominations in an attractive setting for the summer. In actuality, it turned out to be an organized four-year plan of study which offered a diploma upon successful completion of the material. The program of study was also offered through correspondence courses, therefore reaching thousands of people located throughout the country. Its design and delivery system greatly influenced the adult education movement. The Chautauqua movement introduced correspondence courses, a university extension program and a book club as an influential plan of study greatly affecting the adult education movement. It also shifted the notion of learning from the lecture method to learning occurring from various mediums such as book clubs and correspondence study modes. By using these formats larger numbers of people from different geographical locations could participate in adult education programs.⁷

While Chautauqua was doing well in the United States,

across the Atlantic in England, universities were further developing off-campus programs to meet the needs of the working adult population. Subsequently, the settlement concept of working with adults gained momentum with the development of Toynbee Hall in 1884. Toynbee Hall incorporated resident living with adult education activities aimed at improving its members and the community-at-large. Classes, seminars and clubs were initiated to meet the various needs of its residents who lived in London's east end. Toynbee Hall's success initiated the development of the settlement movement which included the works of Jane Addams at Hull-House. Probably the most prominent settlement in America, Addams's programs at Hull-House capitalized on adult education concepts and activities to meet the varied and diverse needs of its residence and its community.

This dissertation will explore several significant programs and/or movements which contributed to the development of the adult education movement. The first chapter will explore some of the early adult education activities or programs including the Junto, the lyceum movement, the Chautauqua Literary and Scientific Circle and the settlement movement. However, the main emphasis of this paper will be on Jane Addams and her contribution to the adult education movement. Thus, chapter two will provide a

synopsis on Jane Addams's life and examine her educational philosophy. Chapter three will describe the various educational activities and programs which were implemented at Hull-House, while the final chapter will demonstrate Jane Addams influence and impact on the adult education movement. It will show the impact of Addams's philosophy and programs on the adult education movement.

NOTES

CHAPTER I

1. Eduard C. Lindeman, The Meaning of Adult Education (New York: New Republic, Inc., 1926), 4-5.
2. Gordon G. Dorckenwald and Sharon B. Merriam, Adult Education -- Foundations of Practice (New York: Harper and Row, 1982) 15.
3. Malcolm S. Knowles, The Adult Education Movement in the United States (New York: Holt, Rinehart and Winston, Inc., 1962), 14-15.
4. David N. Portman, The Universities and the Public (Chicago: Nelson-Hall, 1978), 18-19.
5. Ibid., 19.
6. Knowles, 16-22. See also Portman, 21-24.
7. Joseph E. Gould, The Chautauqua Movement (New York: State University of New York Press, 1972), 3-13. See also Portman, 38-45.

CHAPTER II

EARLY PROTOTYPES

The foundations of the adult education movement can be traced to the development of several significant adult education programs or movements. These activities included the Junto, the lyceum movement, the Chautauqua Literary and Scientific Circle and the settlement movement. To further understand their importance to adult education, each program will be examined in further detail.

THE JUNTO

The Junto was founded in 1727 in Philadelphia by Benjamin Franklin in collaboration with ten of his male friends: Joseph Breintnal, Thomas Godfrey, Nicolas Scull, William Parsons, William Maugridge, Hugh Meredith, Stephen Potts, George Webb, Robert Grace and William Coleman.¹ Regarded as the first organized adult education activity in the United States, it provided Franklin and his friends with a place to meet periodically to discuss timely issues and matters of the day. This educational forum (similar to a debate club) allowed its participants to engage in a dialogue of ideas and opinions regarding politics, science, philosophy and morals. Franklin, in his autobiography,

described its inception as follows:

I had formed most of my ingenious acquaintances into a club of mutual improvement which we called the Junto; we met on Friday evenings. The rules that I drew up required that every member in his turn should produce one or more queries on any point of morals, politics, or natural philosophy to be discussed by the company, and once in three months produce and read an essay of his own writing on any subject he pleased. Our debates were to be under the direction of a president and to be conducted in the sincere spirit of inquiry after truth, without fondness for dispute or desire of victory; and to prevent warmth all expressions of positiveness in opinions or direct contradiction were after some time made contraband and prohibited under small pecuniary penalties.²

Each question/topic prompted the members to think through each issue so they would understand the subject matter, and thereby enhance the weekly discussions. This adult education characteristic stimulated open and lively discussion prompting learning to occur from each participant since there was no formally assigned instructor. Franklin believed that a library needed to be established so the members could research each topic and cite different sources for their opinions. Franklin wrote:

I proposed that we should all of us bring our books to that room, where they would not only be ready to consult in our conferences, but become a common benefit, each of us being at liberty to borrow such as he wish'd to read at home. This was accordingly done, and for some time contented us.³

Eventually, Franklin believed that there would be a greater benefit from combining more books, so he proposed and planned a subscription library which in 1731 became the Philadelphia Public Library.

Some of the questions/topics discussed at the Junto are listed below:

1. Have you met with any thing in the author you last read, remarkable, or suitable to be communicated to the Junto? particularly in history, morality, poetry, physic, travels, mechanic arts, or other parts of knowledge?
2. Hath any citizen in your knowledge failed in his business lately, and what have you heard of the cause?
3. Have you lately heard of any citizen's thriving well, and by what means?
4. Do you know of any fellow citizen, who has lately done a worthy action, deserving praise and imitation? or who has committed an error proper for us to be warned against and avoid?
5. What unhappy effects of intemperance have you lately observed or heard? of imprudence? of passion? or of any other vice or folly?
6. What happy effects of temperance? of prudence? of moderation? or of any other virtue?
7. Have you or any of your acquaintance been lately sick or wounded? If so, what remedies were used, and what were their effects?
8. Do you think of any thing at present, in which the Junto may be serviceable to mankind? to their country, to their friends, or to themselves?
9. Have you lately observed any defect in the laws of your country, (of) which it would be proper to move the legislature for an amendment? Or do you know of any beneficial law that is wanting?
10. Have you lately observed any encroachment on the just liberties of the people?
11. Hath any body attacked your reputation lately? and what can the Junto do towards securing it?
12. Have you any weighty affair in hand, in which you think the advice of the Junto may be of service?
13. Is there any difficulty in matters of opinion, of

justice, and injustice, which you would gladly have discussed at this time?

14. Do you see any thing amiss in the present customs or proceedings of the Junto, which might be amended?⁴

The Junto was founded on Franklin's philosophy of self-education and learning which emphasized the learner and not the instructor. This learning process aided each member's development, growth and improvement. For example, Franklin charted his growth and development in thirteen basic virtues which he considered essential to his personal and professional success; the latter included both business and civic pursuits. This prompted Franklin to describe the Junto as "the best school of philosophy, morality, and politics that then existed in the Province."⁵

Franklin's Junto lasted for approximately forty years and in its time encouraged the development of other clubs which followed the same format as the Junto. It contributed significantly to the adult education movement by having a policy whereby subject matter and learning was the responsibility of each participant. This format of self-education allowed the learner to be knowledgeable in a variety of subjects. Through the stimulation of lively group discussions much personal growth took place. The Junto's impact was long-lasting and it initiated much community improvement. It also gave rise to the American Philosophical Society, the Franklin Institute, the Univer-

sity of Pennsylvania, the Philadelphia Public Library (America's first public library), and the first Philadelphia Mutual Fire Insurance Company.⁶

LYCEUM MOVEMENT

After the Revolutionary War, as the nation began to adjust to a new way of life and government, a new form of adult education, called the lyceum movement, was initiated. This activity varied in subject matter and format and included an interest in the natural sciences. Professor Benjamin Silliman, who had helped popularize the sciences, also greatly influenced Josiah Holbrook while he was a student at Yale University. Holbrook, like Silliman, had an avid interest in the sciences and felt that the sciences needed to be promoted to the general population. Fulfilling this need, Holbrook went on the lecture circuit to various villages throughout New England. These experiences convinced him that there was a need for each community to develop study groups for discussing and debating topical issues of life as well as history, art and science. In October 1826, Holbrook's article appeared in the American Journal of Education which described his idea for a national educational society. He wrote,

It seems to me that, if association for mutual instruction in the sciences and other branches of useful knowledge, could once be started in our villages, and upon a general plan, they would increase with great rapidity, and do more for the general diffusion of

knowledge, and for raising the moral and intellectual taste of our countrymen, than any other expedient which can possibly be devised.⁷

This was the beginning of the lyceum movement, and in November 1826, the first association was founded in Millbury, Massachusetts. It became known as the "Millbury Lyceum No. 1, Branch of the American Lyceum." The Millbury plan was to bring together the members of the community for "mutual instruction in the sciences and in useful knowledge generally."⁸ The town would establish its own agenda of programs, securing knowledgeable individuals to lecture on the chosen topic of the week. In that way, the programs would meet the educational needs of the community. For example,

. . . one town lyceum in Massachusetts in the 1830s dealt with these topics: popular institutions, raising an orchard, the geography and history of Asia, chemistry, astronomy, the attraction of literature, education, legal rights of women, self-improvement, politics, the application of science to common life, the natural history of man, Hebrew philosophy, botany, natural philosophy, thought and life, books, the life of Dr. Franklin, conversation, the condition of modern Egypt, ethics, the influence of natural scenery, and the national character.⁹

By the end of the year other towns in Massachusetts had established lyceums and by 1831 there were over eight hundred throughout the country. While each community had its own agenda of topics, there were common characteristics shared by all. These characteristics included: a constitution with articles which specified the purpose of the

lyceum, a dues structure, voting privileges, appointment of officers and other necessary provisions for operating the association. The structure allowed for each local lyceum to be part of the national movement with the first national conference being held on 4 May 1831 in New York City. The first meeting was well attended, but soon they were so poorly represented that no more occurred after 1839. Nevertheless, the lyceum movement continued to spread throughout local communities even though the formal national association had been disbanded.¹⁰

In a pamphlet Holbrook distributed in 1829, he outlined the eleven objectives of the movement. They were:

1. To improve conversation by introducing worthwhile topics into the daily intercourse of families, neighbors, and friends.

2. To elevate the amusements of the community by making the weekly exercises of the Lyceum both instructive and enjoyable.

3. To help young people to save money by keeping them away from dancing masters, military exercises, etc., which cost more than the yearly Lyceum fee of \$2.00.

4. To call into use neglected libraries and to give occasion for the establishment of new ones.

5. To provide a seminary for teachers.

6. To encourage and assist existing academies.

7. To increase the advantages and raise the character of existing district schools.

8. To compile data for town histories.

9. To make town maps.

10. To make agricultural and geological surveys.

11. To begin a state collection of minerals.¹¹

In addition, Holbrook used the lyceum format to help promote the common school movement. In order to meet these objectives the lyceum movement advocated the opening of libraries, museums and the procuring of necessary resources to enhance each program (i.e., illustrations, rock samples, etc.) and fulfill each objective. The movement offered lectures in areas ranging from philosophy, science, and literature to humor and politics; due to its format it attracted many prominent lecturers such as Ralph Waldo Emerson, Henry David Thoreau, Henry Ward Beecher, Wendell Phillips, William Lloyd Garrison, Charles Sumner, Robert G. Ingersoll, Oliver Wendell Holmes, Frederick Douglass, Susan B. Anthony, Lucy Stone, Elizabeth Cady Stanton, Julia Ward Howe, Josh Billings, "Mark Twain," and James Whitcomb Riley.¹²

As the Civil War approached, the nation was torn by problems that seemed irreconcilable. Paralleling the division within the country was the increase in tension and conflict between the sciences and religion. These unfavorable circumstances helped to contribute to the demise of the lyceum movement, but not before it had made a significant contribution to the adult education movement. Its significance lay in several of its features. First it provided an opportunity for people within each community to

learn from one another as well as from several prominent people of the time. Also it increased the self-improvement and intellectual enlightenment of its members. Through its structure it helped mobilize public opinion in favor of a tax-supported public school system and helped initiate the opening of libraries and museums in many communities across the country.

CHAUTAQUA LITERARY AND SCIENTIFIC CIRCLE

Another major impact on the adult education movement occurred in 1874 with the founding of the Chautauqua Institution on Lake Chautauqua in New York. The original concept of its founders, Dr. John Heyl Vincent (secretary of the Methodist Sunday School) and Lewis Miller (a prosperous Akron manufacturer), was to train Sunday school teachers of all Protestant denominations in an attractive setting (Lake Chautauqua). On 4 August 1874, the first assembly opened and, as planned, continued for the next two weeks. The summer program was open to all those who were affiliated with the Methodist Episcopal Church and consisted of instructional classes, a recreational program, concerts and other social activities including a display of fireworks. In 1875 President Grant was persuaded to address the second assembly; this brought much notoriety to Chautauqua as enrollment continued to increase. The

program expanded in the numbers it attracted but also in the variety of courses it offered. This included the addition of Hebrew and Greek in 1875, English literature in 1876 and French and German in 1878.

On 10 August 1878, Dr. Vincent announced the formation of the Chautauqua Literary and Scientific Circle (C.L.S.C.). This program was organized as a four-year plan of guided readings in English, American, European and classical history and literature to be done at home in conjunction with local study groups in each community. After successful completion of the program a diploma was awarded. In 1880 the Chautauquan, a monthly magazine, was added supplementing the readings to be done at home in each subject area. Dr. Vincent had no intention of offering the C.L.S.C. on a national level; however, by 1879 there were over 8000 people registered and by 1888 enrollment climbed to 100,000.¹³

The C.L.S.C. attracted many students from diverse backgrounds and from a variety of geographical locations. The editor of the Chautauquan once wrote:

Thousands of members are college graduates and many have been sent into college by the stimulus of the work. There are hundreds of cultured homes represented in the membership. Lawyers, doctors, teachers, ministers and business men join the circle. But the great aim of the C.L.S.C. is to reach the poor, the uneducated, the neglected, the sick, and the old, and wonderfully well has it carried out its design. In many factory towns of New England and the Middle States are to be found circles of hard-working factory hands who steal time to read the prescribed course

after ten hours of hard labor. On the plains of the west, in the mountains, far away from railroads and post-offices, readers are scattered. There are members in the Massachusetts Reformatory, the and penitentiaries at Canon City, Colorado, and Seattle, Washington Territory. . . . Many invalids throughout the country are making their shut-in hours bright . . . and among the aged [C.L.S.C.] work has been most successful. On Recognition Day last, were three deaf and dumb persons and one colored man, signs of the wide adaptability and endless opportunity which the course affords.¹⁴

The first correspondence course at Chautauqua was offered by William Rainey Harper in 1879. (He eventually directed the entire Chautauqua correspondence program while he was there.) Harper, a Hebrew professor at Yale University, became the president of the University of Chicago in 1892. At the University of Chicago, he initiated a correspondence study program under the university extension division of the college. This was only one of many ideas he initiated at the University of Chicago in establishing the university as one of the most prominent in the country.

Chautauqua, which is still in existence today, introduced several new significant adult education programs to the country including correspondence courses, a summer school, university extension and a book club. While the C.L.S.C. was doing well in the United States, across the Atlantic in England the settlement concept of working with adults was being initiated with the founding of Toynbee Hall.

TOYNBEE HALL

The settlement movement began in London during the nineteenth century. Samuel A. Barnett (also referred to as Canon Barnett), a clergyman and professor at Oxford, as well as a close friend of Arnold Toynbee,¹⁵ thought that students should be residents among the poor to help overcome class distinctions. In 1883 Barnett read two papers to his students at Oxford: "Our Great Towns and Social Reform" and "Settlements of University Men in Great Towns."¹⁶ Barnett's objective was to give the poor a better idea of life by having university students live with them. Together they would participate in classes, clubs and other activities. Barnett wrote, "The men might hire a house, where they could come for short or long periods and, living in an industrial quarter, learn to sympathize with the poor."¹⁷ This then was the foundation of the first university settlement, Toynbee Hall, in July 1884. It was named after Arnold Toynbee at the suggestion of Canon Barnett's mother.

Barnett believed that industrialism had created a gap between the rich and poor. In a report to the University Settlement Association (the official university committee overseeing Toynbee Hall) Barnett wrote that:

As a means whereby the thought, energy and public spirit of the University may be brought into the direct presence of the social and economic problems of our times, the value of the [Toynbee Hall] experiment

cannot be overrated. The main difficulty of poor city neighborhoods, where the toilers who create our national prosperity are massed apart, is that they have few friends and helpers who can study and relieve their difficulties, few points of contact with the best thoughts and aspirations of their age, few educated public-spirited residents, such as elsewhere in England uphold the tone of Local Life and enforce the efficiency of Local Self-Government. In the relays of men arriving year by year from the Universities in London to study their professions or to pursue their independent interests, there are many free from the ties of later life, who might fitly choose themselves to live amongst the poor, to give up to them a portion of their lives, and endeavor to fill the social void.

It is an enterprise, which if patiently maintained, and effectually developed, cannot but beget experience which will react most practically upon the thought of the educated classes upon whom, in a democratic country, falls so deep a responsibility for local and central good government. . . . The Council lays down its work with the hope that . . . each member of the Association will do his utmost to kindle an interest in the condition of the people, amongst men as they come up to the Universities. The solution of the Social Question lies in the thought of the young men of England.¹⁸

Patterned after an Oxbridge college, Toynbee Hall was a residence which also housed a library, lecture hall and meeting rooms that served as a place of education, culture, and social reform. The residents worked toward promoting clean streets and establishing playgrounds and parks while partaking in university extension classes, lectures and art exhibits. After the first three months in operation, Canon Barnett wrote:

A review of our three months' life together in Toynbee Hall leaves me conscious that too much has come to our hands to do. . . . It may be well to group the occupations of the residents as Teachers, Citizens, Hosts. . . . Yet it is impossible to group all that has been done under these heads. To our visitors entertainment may have seemed to be the object to which the residents

have attached the most importance. It is not so. The best work has been done more secretly, when two to three have met week by week and have learned the truth from one another.¹⁹

Toynbee Hall proved to be very successful and became the model for all future settlements including those in America.

SETTLEMENT MOVEMENT IN AMERICA

As urbanization and industrialism permeated America, it too was confronted with the same problems that faced England. In 1886, Stanton Coit, a graduate of Amherst with a Ph.D. from the University of Berlin went to live at Toynbee Hall for three months. Upon his return to America in 1886, he moved to the lower east side of New York and invited a workingmen's club to meet in his apartment. His idea was to establish a settlement house comprised of neighborhood guilds that would consist of people in the community. They would help each other within the neighborhood as well as participate in lectures, concerts, classes, and club meetings. In order to fulfill this objective, Coit purchased a small building at 147 Forsythe Street in 1886. Known as the Neighborhood Guild, it became the first settlement house in America. By 1891 the organization had changed its name to the University Settlement with the adaption of a constitution stating that:

The work of the Society calls for men who will reside in the Neighborhood House and give to the people of

the neighborhood a large part of their time and services; it calls also for men and women who can give it but a small portion of their time, but who are willing to assist by taking charge of the kindergarten class, clubs for boys and girls, meetings and entertainments for men and women; it calls for subscriptions and donations from all who believe that good results can be accomplished by bringing men and women of education into closer relation with the laboring classes.²⁰

These objectives were imperative for the Neighborhood Guild as well as for the settlement movement, if the movement were to be successful in addressing the needs of the community. As Jane Addams would later write,

The Settlement, then, is an experimental effort to aid in the solution of the social and industrial problems which are engendered by the modern condition of life in a great city. It insists that these problems are not confined to any one portion of a city. It is an attempt to relieve, at the same time, the over-accumulation at one end of society and the destitution at the other; but it assumes that this over-accumulation and destitution is most sorely felt in the things that pertain to social and educational advantage.²¹

The movement flourished in America as a means of tackling society's ills. In 1891 there were six settlement houses in the United States; by 1897, there were seventy-four and by 1910, there were over four hundred. One of these was Chicago's Hull House.

ADDAMS ON THE SETTLEMENT MOVEMENT

In 1889 Jane Addams and her friend Ellen Gates Starr moved into a congested, poverty-ridden neighborhood known as the nineteenth ward, located on the near west side of

Chicago. Calling her residence Hull-House, Addams went on to establish one of the best known settlement houses in the world. Like the other settlement houses, it was modeled after Toynbee Hall where Addams, like Stanton Coit, had visited prior to establishing her settlement house.

Addams believed that the settlement movement was based upon a conviction and genuine emotion to achieve universal brotherhood. She felt that there were three basic motives behind the development of the settlement movement; these were democracy, shared opportunities for everyone and humanitarianism. In her essay, The Subjective Necessity for Social Settlements, she explained;

I have divided the motives which constitute the subjective pressure toward Social Settlements into three great lines: the first contains the desire to make the entire social organism democratic, to extend democracy beyond its political expression; the second is the impulse to share the race life, and to bring as much as possible of social energy and the accumulation of civilization to those portions of the race which have little; the third springs from a certain renaissance of christianity, a movement toward early humanitarian aspects.²²

Addams felt that these motives needed to be addressed if the settlement movement were to be successful. Social and industrial problems created by the conditions of city life brought about the need for the settlement house. She wrote;

The social organism has broken down through large districts of our great cities. Many of the people living there are very poor, the majority of them without leisure or energy for anything but the gain of subsistence. They move often from one wretched lodging

to another. They live for the moment side by side, many of them without knowledge of each other, without fellowship, without local tradition or public spirit, without social organization of any kind. Practically nothing is done to remedy this.²³

Addams's remedy was the settlement movement which addressed the problems (created by urbanization), in other words, the purpose of each settlement house was to help unify society by promoting universal brotherhood and combating apathy. This was to be accomplished through the development of various educational clubs, activities and programs at each settlement house. Every program and activity of the settlement house was open to everyone regardless of race, religion, sex or language. Addams wrote,

To shut one's self away from that [Blacks] half of the race life is to shut one's self away from the most vital part of it; it is to live out but half the humanity which we have been born heir to and to use but half our faculties.²⁴

The settlement movement was intended to promote the unification and solidarity of the human race, to teach people to learn to live with each other and to be concerned about each other without concern for their color, sex or native language. This is what she meant by "the renaissance of Christianity." It was not a religious conviction but a humanitarian effort to advance social solidarity and universal brotherhood.

Addams believed that those who took an interest in

the development of the settlement movement were those who saw "great social mal-adjustments" and wanted to change them. They were people who usually had the advantage of college, travel and/or economic study. However, they needed to see, understand and realize the problems before they could take action. Addams and others in the settlement movement recognized that Mr. Barnett and Toynbee Hall had provided the model that addressed societal problems created by industrialism and urbanization. About Barnett she said,

[He] who urged the first Settlement,--Toynbee Hall, in East London,--recognized this need of outlet for the young men of Oxford and Cambridge, and hoped that the Settlement would supply the communication. It is easy to see why the Settlement movement originated in England, where the years of education are more constrained and definite than they are here, where class distinctions are more rigid. The necessity of it was greater there, but we are fast feeling the pressure of the need and meeting the necessity for Settlements in America. Our young people feel nervously the need of putting theory into action, and respond quickly to the Settlement form of activity.²⁵

The settlement movement grew quickly, interpreting democracy in social terms and promoting humanitarianism and universal brotherhood through the various educational activities and programs within the settlement community. Addams believed that democracy, settlements and education were interrelated, therefore interdependent. She further believed that education existed in many formats, with the greatest learning occurring from life itself. Her settle-

ment programs and activities reflected this philosophy, of stimulating self-development and promoting social democracy. Her definition of the meaning of a settlement is found throughout her writings. In her autobiography, she wrote: "The educational activities of a Settlement, as well as its philanthropic, civic and social undertakings, are but different manifestations of the attempt to socialize democracy, as is the very existence of the Settlement itself."²⁶ In the Annals of the American Academy of Political and Social Science, she continued, "This, then, will be my definition of the settlement: that it is an attempt to express the meaning of life in terms of life itself in forms of activity."²⁷ Finally, in the Journal of Adult Education, she described the mission of the settlement:

This, I think is what the settlements are trying to do. They are trying to increase the public that shall be the medium for social developments that are of great moment to us all. They are trying to draw into participation in our culture large numbers of persons who would otherwise have to remain outside and who, being outside, would not only remain undeveloped themselves, but would largely cripple our national life and in the end would cripple our general development. . . . I am sure that anything we can do to widen the circle of enlightenment and self development is quite as rewarding to those who do it as to those for whom it is done.²⁸

Her philosophy was put into practice with the implementation of several different educational activities and programs initiated by Hull-House. The programs promoted

self-development and social interaction and included: various clubs (drama, music, art); college extension courses (in an array of subjects); an art gallery; public forums; the Labor Museum; a reading room and branch of the Chicago Public Library; free Sunday afternoon concerts; the Jane Club (a cooperative boarding club and residence for young working women); a coffee shop; a day nursery; a kindergarten; a public dispensary; and a playground. Other activities included investigations into political and social wrongdoings in Chicago.

These programs fulfilled the philosophy of adult education by stimulating learning, growth and development which benefited the individual, the community, and the society. For example, educational opportunities for immigrants provided them with the ability to learn English or obtain occupational training and civic instruction as well as providing a place to meet. In turn, the immigrants at Hull-House taught others about their culture and traditions, thereby establishing a reciprocal educational learning experience among various populations at the residence.

Addams's Hull-House was a significant contributor to the adult education movement, offering a comprehensive neighborhood adult education program which met the various needs of the community. Jane Addams has been studied and

analyzed in many contexts, but mostly as a social worker. However, in the following chapters, Addams and Hull-House will be examined in light of the influence and contributions she made to the adult education movement.

NOTES

CHAPTER II

1. Benjamin Franklin, The Autobiography of Benjamin Franklin (New York: Walter J. Black, Inc., 1941), 92-93.
2. Ibid., 91-92.
3. Carol Van Doren, ed., Benjamin Franklin's Autobiographical Writings (New York: Viking Press, 1945), 622.
4. John Hardin Best, ed., Benjamin Franklin on Education (New York: Teachers College, Columbia University, 1962), 54-55.
5. Franklin, The Autobiography of Benjamin Franklin, 93.
6. Malcolm S. Knowles, The Adult Education Movement in the United States (New York: Holt, Rinehart and Winston, Inc., 1962), 10.
7. Willis D. Moreland and Erwin H. Goldenstein, Pioneers in Adult Education (Chicago: Nelson-Hall Publishers, 1985), 37.
8. Ibid., 38.
9. Ibid., 47.
10. Knowles, 16-17. See also Moreland and Goldenstein, 38, 40.
11. Moreland and Goldstein, 41.
12. Knowles, 18. See also Moreland and Goldenstein, 49.
13. Knowles, 36-38. See also Joseph E. Gould, The Chautauqua Movement (New York: State University of New York Press, 1972), 3-13.
14. Portman, 42-43.

15. Arnold Toynbee was a student at Oxford who eventually became a fellow and lecturer in economics at the college. He was concerned with social improvement and felt that there must be a way for people in society to share the benefits of culture and education with each other. He moved into a slum area of a London parish to practice his beliefs, however, in 1883, at the age of thirty-two, he died.
16. Allen F. Davis, Spearheads For Reform: The Social Settlements and the Progressive Movement 1890-1914 (New York: Oxford University Press, 1967) 6.
17. Arthur C. Holden, The Settlement Idea: A Vision of Social Justice (New York: Mac Millan Co., 1922) 12.
18. Ibid., 13-14.
19. Ibid., 14.
20. Ibid., 15.
21. Jane Addams, Subjective Necessity for Social Settlements as cited in Philanthropy and Social Progress (New York: Books for Libraries Press, 1893) 22.
22. Ibid., 2.
23. Ibid., 4.
24. Ibid., 11.
25. Ibid., 16-17.
26. Jane Addams, Twenty Years at Hull-House (New York: MacMillan Co., 1945) 453.
27. Jane Addams, Annals of the American Academy of Political and Social Science as cited in Ellen Condliffe Lagemann, ed., Jane Addams on Education (New York: Teachers College, Columbia University, 1985) 78.
28. Jane Addams, Journal of Adult Education as cited in Lagemann, 211.

CHAPTER III

JANE ADDAMS AND HER EDUCATIONAL VIEWS

BIOGRAPHICAL SKETCH

On 6 September 1860, in Cedarville, Illinois, Jane Addams was born. She was the daughter of John and Sarah Addams. Sarah died when Jane was two-and-a-half years old and as a consequence, Jane became strongly influenced by her father, whom she adored. John Addams was a prosperous banker and an Illinois State Senator for sixteen years. It was during a buggy ride with her father, when she was seven years old, that Jane Addams had her first experience with poverty. In her autobiography, Twenty Years at Hull-House, she wrote:

On that day I had my first sight of the poverty which implies squalor, and felt the curious distinction between the ruddy poverty of the country and that which even a small city presents in its shabbiest streets. I remember launching at my father the pertinent inquiry why people lived in such horrid little houses so close together, and that after receiving his explanation I declared with much firmness when I grew up I should, of course, have a large house, but it would not be built among the other houses, but right in the midst of horrid little houses like these.¹

That same year, in 1867, Jane began attending the Cedarville Public School. The following year her father married the widow, Anna Hostetter Haldeman, a neighbor and

friend not only to him but to Jane. In 1877 she graduated from public school and enrolled at the Rockford Female Seminary in Illinois. Her father was a trustee at the seminary and insisted that she attend the school. Unhappy about attending Rockford Female Seminary, she wrote:

I was very ambitious to go to Smith College, although I well knew that my father's theory in regard to the education of his daughters implied a school as near at home as possible, to be followed by travel abroad in lieu of the wider advantages which an eastern college is supposed to afford. 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 [Female Seminary].²

At the seminary, she became Editor-in-Chief of the Rockford Seminary Magazine (1880-1881), graduated valedictorian of her class, met Ellen Gates Starr and became one of the first students to earn a Bachelor of Arts degree (after taking additional courses) from the college in 1882.

In August of 1881, her father died, causing her much anguish. In the fall of that year, she entered Woman's Medical College in Philadelphia. Unfortunately, she had to leave the college to eventually undergo a spinal operation because of spinal difficulty which she had experienced since childhood.

Following the operation and recovery, Jane set sail for Europe (August, 1883) with her stepmother and some friends. The trip to Europe lasted for two years, but the human suffering that she witnessed in major cities such as

London lasted in her memory forever:

One of the most poignant of these experiences, which occurred during the first few months after our landing upon the other side of the Atlantic, was on a Saturday night, when I received an ineradicable impression of the wretchedness of East London, and also saw for the first time the overcrowded quarters of a great city at midnight. A small party of tourists were taken to the East End by a city missionary to witness the Saturday night sale of decaying vegetables and fruit, which, owing to the Sunday laws in London, could not be sold until Monday, and, as they were beyond safe keeping, were disposed of at auction as late as possible on Saturday night. On Mile End Road, from the top of an omnibus which paused at the end of a dingy street lighted by only occasional flares of gas, we saw two huge masses of ill-clad people clamoring around two hucksters' carts. They were bidding their farthings and ha'pennies for a vegetable held up by the auctioneer, which he at last scornfully flung, with a gibe for its cheapness, to the successful bidder. In the momentary pause only one man detached himself from the groups. He had bidden in a cabbage, and when it struck his hand, he instantly sat down on the curb, tore it with his teeth, and hastily devoured it, unwashed and uncooked as it was.³

After returning home from Europe, Jane felt that she had no mission or purpose in life. In 1887 Rockford College offered her a trustees position and, not knowing what else to do, she accepted. Once again she set sail for Europe with her friends, Ellen Gates Starr and Sarah Anderson, a gymnastics instructor at Rockford. It was during this trip, after experiencing a bullfight in Spain, that she realized her purpose in life was to be amongst the poor. A month later she parted company with Ellen Gates Starr and traveled to Toynbee Hall and the People's Palace to learn about the settlement. She wrote:

A month later we parted in Paris, Miss Starr to go back to Italy, and I to journey on to London to secure as many suggestions as possible from those wonderful places of which we had heard, Toynbee Hall and the People's Palace. So that it finally came about that in June, 1988, five years after my first visit to East London, I found myself at Toynbee Hall equipped not only with a letter of introduction from Canon Fremantle, but with high expectations and a certain belief that whatever perplexities and discouragement concerning the life of the poor were in store for me, I should at least know something at first hand and have the solace of daily activity. I had confidence that although life itself might contain many difficulties, the period of mere passive receptivity had come to an end, and I had at last finished with the everlasting "preparation for life," however ill-prepared I might be.⁴

Being ill-prepared was not the case for Jane Addams. She and Ellen Gates Starr moved into the near west side of Chicago, into a congested, poverty-ridden neighborhood known as the nineteenth ward to open Hull-House in September 1889. Halsted Street, where Hull-House stands, was filled with Italians, Germans, Polish and Russian Jews, Bohemians, Greeks and other immigrants. The street was dirty, the lighting and paving were poor and the sanitary conditions were nonexistent. The neighborhood was lined with dilapidated frame houses. The sweat shop was the prevalent form of employment (for children and women) and there were too many saloons, one to every twenty-eight voters.

Addams was frequently asked why she founded Hull-House on Halsted Street in the nineteenth ward. Writing some twenty years later on this subject, Addams recalled,

In time it came to seem natural to all of us that the settlement should be there. 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.⁵

I am sure that anything we can do to widen the circle of enlightenment and self development is quite as rewarding to those who do it as to those for whom it is done.⁶

It was here that she served as head resident until her death from cancer in 1935. During this time period she developed many long lasting friendships. She also implemented numerous adult education programs and established a reputation as a reformer involved in many critical issues of the day, including immigration, education, unfair labor practices, and child welfare rights.

Addams established herself as a leader in the settlement movement and further enhanced her reputation by speaking on many issues such as immigration, education, urbanization, child welfare, the poor and unfair labor conditions, suffrage, peace, disarmament and other vital concerns of the day. In July 1892 she spoke on Hull-House and the settlement movement at the Plymouth School of Ethics Conference in Plymouth, Massachusetts. Later that year, her speeches from the conference appeared as articles ("Hull-House, Chicago: An Effort toward Social Democracy" and "A New Impulse to an Old Gospel") in the Forum. This was the beginning of several lectures, and speeches that

would be published.

She was also an author in her own right. Some of her published works included: Democracy and Social Ethics (1902), Newer Ideals of Peace (1907), The Spirit of Youth and the City Streets (1909), Twenty Years at Hull-House (1910), "Towards the Peace that Shall Last" in Survey (1915), Peace and Bread in Time of War (1922), The Second Twenty Years at Hull-House (1930) and The Excellent Becomes the Permanent (1932). Overall, she wrote twelve books and had hundreds of articles published in a variety of journals and magazines.⁷

Addams's commitment and support went beyond Hull-House with her involvement in several other boards and organizations. The following is only a partial list of her many accomplishments. She was:

- (1) appointed garbage inspector for the nineteenth ward by Mayor Swift in June, 1895;
- (2) on the arbitration committees for the Civic Federation of Chicago (June, 1894) regarding the Pullman Strike; and as a mediator regarding the garment workers strike (1910);
- (3) a member of the National Labor Committee and the Chicago School Board (1905-1909);
- (4) the first woman president of the National Conference of Charities and Corrections (1908-1910);
- (5) the first woman elected to the Chicago Association of Commerce (April, 1910);
- (6) the vice-president of the National American Woman Suffrage Association (1911-1914);

(7) involved in helping organize and became elected Chairman of the Womans Peace Party (1915);

(8) a presider at the International Congress of Women Conference in the Netherlands and became elected president of the International Committee of Women for Permanent Peace; and finally,

(9) involved in the development of the Cook County Illinois Juvenile Court, the passage of the Illinois Child Labor Law, the establishment of the Juvenile Protective Association.

In addition she was an active suffragette, a member of the Progressive Party who seconded Theodore Roosevelt's presidential nomination, and an Adult Education Council member.⁸ Her extraordinary involvement in and commitment to these courses throughout her lifetime made her the recipient of fourteen honorary University degrees including: her first honorary degree, an LL.D., from the University of Wisconsin (Madison) in 1904; an honorary M.A. by Yale University in 1910 (first honorary degree awarded to a woman by Yale University); an honorary LL.D. from Smith College in 1910; an honorary L.H.D. from Northwestern University in 1929 and an honorary LL.D. from the University of Chicago in 1930. She was the first woman to deliver the convocation address at the University of Chicago (December, 1904); she was named America's foremost living woman by the Ladies Home Journal in 1908; and she was the recipient of the Nobel Peace Prize in 1931 (a shared award with Nicholas Murray Butler).⁹

Her activities and achievements also brought her much

criticism. In fact from the first founding days of Hull-House, the settlement had critics. For example, Addams recalled an evening at the home of Mrs. Wilmarth in which Thomas Davidson (a renowned scholar) said that Hull-House was "one of the unnatural attempts to understand life through cooperative living."¹⁰

Addams believed that Hull-House was

"to make social intercourse express the growing sense of the economic unity of society and to add the social function to democracy." But Hull-House was soberly opened on the theory that the dependence of classes on each other is reciprocal; and that as the social relation is essentially a reciprocal relation, it gives a form of expression that has peculiar value.¹¹

Addams and her counterparts also thought that democracy was not just a form of government but an association which provided its members with the freedom to participate, experiment, develop and grow individually and collectively. Fifteen years later, after witnessing her success, Professor Davidson would acknowledge the positive effect Hull-House had on its residents, the community and society.

Her participation in labor and suffrage issues also drew fire from many circles. The treatment of women and children in sweatshops became an active crusade for Hull-House residents. They campaigned to get legislation which would prohibit unfair working conditions and in 1893 they were successful with the passage of the Illinois Factory and Child Law. Unfortunately, the law was declared uncon-

stitutional by the Illinois Supreme Court two years later. Addams and the Hull-House residents were considered radicals and opponents to manufacturing and the free-enterprise system. This belief was further perpetuated because labor and unions supported and worked with Addams and the Hull-House residents. Together, they campaigned for employee rights and for fair working conditions. Several labor leaders spoke at Hull-House and a variety of union activities were presented at the settlement house.

Addams and the residents believed that employees had rights and reasonable demands that were being ignored. Her support for the working class came from her strong belief in human dignity. This is demonstrated in her paper entitled the "The Modern King Lear" in which she analyzed and commented upon the Pullman Strike. She wrote:

After the Pullman's strike I made an attempt to analyze in a paper which I called "The Modern King Lear," the inevitable revolt of human nature against the plans Mr. Pullman had made for his employees, the miscarriage of which appeared to him such black ingratitude. It seemed to me unendurable not to make some effort to gather together the social implications of the failure of this benevolent employer and its relation to the demand for a more democratic administration of industry.¹²

Injustice as seen by Addams and the Hull-House residents was a catalyst for several campaigns and undertaking. For example, when sanitary conditions were lacking in the nineteenth ward, the residents campaigned to alleviate the situation. During a two month period, the

nineteenth ward community filed 1037 violations with the Chicago Health Department. Eventually, Addams was appointed garbage inspector and, as expected, sanitary conditions improved and the death rate decreased in the nineteenth ward. Her biggest opposition to any of her community outreach endeavors came from the nineteenth ward alderman, Johnny Powers. He saw her efforts as a threat to his corrupt political practices. Their conflict lasted until his death in 1927.

Addams believed that community improvements were necessary; she viewed the settlement acting,

between the various institutions of the city and the people for whose benefit these institutions were erected. The hospitals, the county agencies, and State asylums are often but vague rumors to the people who need them most. Another function of the Settlement to its neighborhood resembles that of the big brother whose mere presence on the playground protects the little one from bullies.¹³

Yet, the bitterest of criticism against Hull-House was that it was a "hotbed of anarchy" and radicalism for it provided a forum to anarchists and radicals. Addams believed that all issues were open for question and discussion, allowing each individual to intelligently consider each point in question and to make up their own minds on each issue. Therefore, when such charges were made against Addams and Hull-House, the residents protested. The following is an example of a protest letter issued by the Hull-House residents after Captain Watkins had accused the

Hull-House residents of being Communists:

In a recent speech before an organization of women, Captain Ferre Watkins, commander of the Illinois department of the American Legion, attacked Hull House as a rallying point of radical and communistic movements and charged that the settlement leaders are trying to sell out their own country to some internationalist scheme for purely selfish reasons. He also denounced Miss Jane Addams, the head of Hull House and as an opponent of every form of legitimate national defense and one of the leaders who are "selling out their country."

We, residents of Hull House, are not "leaders" in any movement, but plain workers, but we feel that the recent assaults upon Miss Addams and Hull House are too vicious to be totally ignored. Miss Addams needs no defense at our hands, for no sane person will credit the utterly silly and puerile charges leveled at her by Captain Watkins. But we enter emphatic protest against the statement that Hull House is a rallying point for every radical or communist movement. Hull House believes in free speech and free discussion, but it is not in any way committed to communism or any other form of radicalism. The residents of Hull House carry on no propaganda whatever; they teach classes; they direct clubs; they do what they can for the neighborhood in the way of aid, advice, and instruction; they produce plays and supervise other recreational activities.

Those who say Hull House is a center of radical or revolutionary activity are either ignorant or irresponsible. In either case, their statements should be resented by all the intelligent friends and supporters of Hull House.¹⁴

The loudest criticism about Jane Addams came in regard to her views on pacifism and her opposition to the United States entering World War I. In spite of this and all the other criticism, Addams and Hull-House stood the test of time. Her accomplishments, philosophy and convictions benefited many and established Addams's and Hull-House's place in history.

PHILOSOPHY OF EDUCATION

Addams believed that education should develop each person while allowing the person to learn through experience and life which, in turn, would benefit the community. Although Addams never referred to her educational views and programs as "adult education" activities, they contained the characteristics, philosophy and flavor of the adult education concept. She referred to her educational ideas and programs as socialized education. In Twenty Years at Hull-House she discussed how learning occurs. Instead of limiting educational growth to the conventional classroom approach she thought that people learned from many educational opportunities and activities (including life) which promoted social relationships, interaction and community, all necessary criteria for a democracy. She believed that the cultivation of the mind was necessary for each individual to grow, develop, and to raise their consciousness in order to put their thoughts and beliefs into action. This philosophy was evident in all the various programs, activities, investigations and campaigns which were initiated at Hull-House.

Addams's philosophy was greatly influenced by Tolstoy whom she had met while visiting Russia in 1896. She wrote,

Tolstoy had made the one supreme personal effort, one might almost say the one frantic personal effort, to put himself into right relations with the humblest

people, with the men who tilled his soil, blacked his boots and cleaned his stables. Doubtless the heaviest burden of our contemporaries is a consciousness of a divergence between our democratic theory on the one hand, that working people have a right to the intellectual resources of society, and the actual fact on the other hand, that thousands of them are so overburdened with toil that there is no leisure nor energy left for the cultivation of the mind.¹⁵

Addams, like Tolstoy, was able to translate theory into action.

The head resident of Hull-House also believed in an unrestricted view of education. She believed in lifelong learning; learning or acquiring knowledge and/or wisdom from life and its various experiences throughout one's lifetime. For her life consisted of processes which resulted in individuals taking action. In good pragmatic fashion she thought it was important to question and think before taking action. As a result she used these daily happenings or current events to provide Hull-House with excellent forums on a variety of topics, attracting a divergent population. Addams stated that "the Settlement recognizes the need of cooperation, both with the radical and the conservative, and from the very nature of the case the Settlement cannot limit its friends to any one political party or economic school."¹⁶ These programs made people aware of different perspectives, issues and ideologies while allowing each participant to discuss, question and debate each topic. This learning process taught people

to respect other's beliefs while allowing for a free exchange of thought, question and debate which was enlightening for all.

This belief and her other educational views were incorporated into the various courses and educational activities that were sponsored by Hull-House. The programs included: The Working People's Social Science Club, the Labor Museum, the Music School, the drama and choral clubs and classes, the Shakespeare Club, the Plato Club, various courses for immigrants (including English and Americanization courses and skills), as well as various courses in cooking, dressmaking, the arts and other subjects. Addams also believed in the formal education process, but only as one aspect of the learning process. In Democracy and Social Ethics, she wrote:

We are impatient with the schools which lay all stress on reading and writing, suspecting them to rest upon the assumption that the ordinary experience of life is worth little, and that all knowledge and interest must be brought to the children through the medium of books. Such an assumption fails to give the child any clew to the life about him, or any power to usefully or intelligently connect himself with it.¹⁷

She felt that the educational activities of a settlement must be varied and diverse along with its other undertakings (i.e., investigations) to help people understand society in order to promote democracy. Addams believed that learning frees the individual, thus enabling him/her to be a productive member of the community and society.

This philosophy was also applied to the industrial world and the workplace. She felt that industrial workers needed to understand the history of industrialized society and of their work situation in order for them to have a sense of purpose and utility in their position. This would allow workers to be stimulated in their jobs because they would understand their positions and their relevance to the company and society. She continued,

If a working man is to have a conception of his value at all, he must see industry in its unity and entirety; he must have a conception that will include not only himself and his immediate family and community, but the industrial organization as a whole. . . . Feeding a machine with a material of which he has no knowledge, producing a product totally unrelated to the rest of his life, without in the least knowing what becomes of it, or its connection with the community, if, of course, unquestionably deadening to his intellectual and moral life. To make the moral connection, it would be necessary to give him a social consciousness of the value of his work, and at least a sense of participation and a certain joy in its ultimate use; to make the intellectual connection it would be essential to create in him some historic conception of the development of industry and the relation of his individual work to it.¹⁸

Although Hull-House was located in a poverty-ridden neighborhood, one of its main educational objectives was to avoid letting these conditions deter anyone from pursuing his/her educational aims and objectives, regardless of age or background. Addams said:

In spite of these flourishing clubs for children early established at Hull-House, and the fact that our first organized undertaking was a kindergarten, we were very insistent that the Settlement should not be primarily for the children, and that it was absurd to suppose that grown people would not respond to oppor-

tunities for education and social life.¹⁹ . . . Added to this is a profound conviction that the common stock of intellectual enjoyment should not be difficult of access because of the economic position of him who would approach it, that those "best results of civilization" upon which depend the finer and freer aspects of living must be incorporated into our common life and have free mobility through all elements of society if we would have our democracy endure.²⁰

Hull-House's charter was incorporated in 1895 and stated:

To provide a center for higher civic and social life; to initiate and maintain educational and philanthropic enterprises, and to investigate and improve the condition in the industrial districts of Chicago.²¹

Hull-House fulfilled its mission by cultivating the knowledge of the community through activities that were based on democratic and progressive objectives rooted in pragmatism. These principles stressed experiential based learning, vocational education and knowledge that could be appreciated for its practical and personal value. In addition, it advocated reform to ameliorate societal ills by aiding in the establishment of: the Immigrants Protective League, the Juvenile Protection Association, the Illinois Child Labor Committee, the juvenile courts, and the Child Labor Law. In the Charities Review article on Hull-House, Alice Miller summarized its mission best by writing:

Hull-House is meant to be the centre for all the work needed around it, not committed to one line of work, but open to all that leads the way to a higher life for the people. Whether this plan is too broad to be incisive can only be settled by experiment. The educational, the social, the charitable, or the industrial side may finally prove to be the natural line of development.²²

The various educational activities of Hull-House will be analyzed in the following chapters.

NOTES

CHAPTER III

1. Jane Addams, Twenty Years at Hull-House (New York: MacMillan Co., 1945), 3-4.
2. Ibid., 43.
3. Ibid., 66-67.
4. Ibid., 87-88.
5. Ibid., 109.
6. Jane Addams, Journal of Adult Education, as cited in Ellen Condliffe Lagemann, ed., Jane Addams on Education (New York: Teachers College, Columbia University, 1985), 211.
7. Much of this material is from several sources. See, The Jane Addams Papers, Special Collections, University of Illinois at Chicago Library, Mary Lynn McCree Bryan, ed., (Ann Arbor: University Microfilms International, University of Michigan, 1985), 1-9; Jane Addams, Twenty Years at Hull-House (New York: MacMillan Co., 1945); Jane Addams, Forty Years at Hull-House (New York: MacMillan Co., 1935).
8. Ibid., 1-9.
9. Ibid., 1-9.
10. Addams, Twenty Years at Hull-House, 90.
11. Ibid., 91.
12. Ibid., 217-218.
13. Ibid., 167.
14. Swarthmore College Peace Collection, The Jane Addams Papers, Special Collections, University of Illinois at Chicago Library, Reel 50, Frame 456.

15. Addams, Twenty Years at Hull-House, 269-270.
16. Ibid., 452.
17. Jane Addams, Democracy and Social Ethics (Massachusetts: Belknap Press of Harvard, 1964), 180-181.
18. Ibid., 213-214.
19. Addams, Twenty Years at Hull-House, 106-107.
20. Ibid., 452-453.
21. Hull-House Association, "Articles of Incorporation," 30 March 1895.
22. Alice Miller, "Hull-House Settlement -- Expression of the Toynbee Idea," Charities Review, February, 1892, 173.

CHAPTER IV

ADULT EDUCATION PROGRAMS

Under the direction of Jane Addams, Hull-House implemented an array of programs that set the trend for adult education offerings in the future. To staff these activities, Hull-House eventually housed forty-five self-supporting residents and had over two hundred volunteers to help run the clubs, classes and various programs. These volunteers had experience in devising the most practical and expedient method of disseminating their knowledge and expertise on the subject. They made the lessons interesting and appealing to the broad range of students, from children to grandparents, who attended Hull-House. By 1909 Hull-House was attracting over nine thousand people a week to its various educational, civic and social programs. One of the most popular learning institutions for occupational information was the Labor Museum. Most of the other programs followed a course or club format. This chapter will describe in detail the programs pertaining to these three formats in order to shed light on their contributions to adult education.

COURSES

Since Hull-House was located in a neighborhood which had a large number of immigrants, teaching courses in English and American government were essential to the Americanization process. The idea was to help immigrants assimilate to American ways and democratic principles while helping them become American citizens. Each class attracted many immigrants which necessitated the collection of a large number of special textbooks, pictures and learning materials to aid in their learning process. Also, many lectures were tailored to the particular interests of specific immigrant groups. For example, "Russia in Revolution" attracted a large number of Russian immigrants while the "Olympian Games" attracted many Greeks. These programs and courses provided immigrants with new knowledge, social interaction and a sense of community.

Founded in 1893 the Hull-House Music School helped create a sense of history, culture and community for many different immigrant groups. It was originally designed to give thorough musical instruction to a few who were interested in music, singing and learning to play an instrument. Out of this, music appreciation classes and choruses were developed. Some of the courses and the chorus practices provided an opportunity for different immigrant children to sing, thereby reviving rote folk songs that had been

transmitted from one generation to the next. Hull-House was able to record these folk songs in musical notation ensuring that different songs and their ethnic traditions and cultures would be preserved and transmitted to others. The music school sponsored different concerts where the children would sing the revived folk songs. This would bring enjoyment and excitement to the adult audiences. Many in the audience would begin to recollect when they first learned the song and then smile, knowing that their culture continued to survive and be transmitted. All of these musical activities provided immigrants with the opportunity to learn to interact socially in a cooperative setting while enriching and developing their lives. In return, their families, the community and society benefited.

Like Toynbee Hall, Hull-House offered a variety of college extension courses and in fact was the first institution in Chicago to offer them. In 1892, the courses became affiliated with the University of Chicago's extension program thereby becoming Chicago's first university extension program. The courses were flexible in structure and taught by prominent residents and teachers who had graduated from a variety of universities (Michigan, Yale, Harvard, Chicago, Smith). Each instructor possessed the necessary skills to share his/her knowledge and expertise

with others while meeting the class weekly. The classes were usually taught in the evening by the lecture and textbook method. A syllabus was distributed to each student. An 1892 flier, announcing Professor Nathaniel Butler Jr.'s course in English Literature, listed the features of the university extension program. These characteristics were:

Lectures.

The lectures are delivered by university professors, and are intended to give to those who are unable to be in residence at the university, an opportunity to receive university instruction and to do university work.

Weekly Papers.

Students are requested to write a weekly paper upon some question suggested by the previous lecture. While this exercise is considered of the utmost importance, it is entirely voluntary, and papers are as long or as short as the writer chooses.

The Class.

Each lecture is followed by a class exercise, during which the lecturer explains such points as have not been clearly understood, and comments on the weekly papers which he has received.

The Examination.

At the end of each course of lectures, those students who have written weekly papers are allowed to take an examination, for the passing of which the University awards certificates.

The Syllabus.

The lecturer draws up for each course a printed syllabus of topics treated, books used, and references made. Syllabi are on sale at the door before and after each lecture. Price, complete for each course, ten cents.¹

Professor Butler's course information and description read:

Thursday evenings are reserved for a course of six lectures by Professor Nathaniel Butler, Jr., A.M., beginning on November 10.

Subject: Preliminary Course in English Literature. (1.) Historical Survey of the English Language. (2) Aims and Methods in the Study of Literature. (3) Historical Survey of Early English Literature. (4) The Inductive Study of Modern English Literature. (5) A Method of Shakespeare Interpretation. (6) Robert Browning.

This course is from the Lecture-Study Department of the University Extension Division of the Chicago University. It is of especial value because of its connection with university work credit being given by the Chicago University for satisfactory study-work in connection with the lectures, tested by a final examination. Students are therefore urged to plan their other work with the idea of taking this course, if it is possible. The study-work is not required, but will add greatly to the value of the lecture.²

The cost of the course was one dollar or twenty cents per lecture. After the course ended, Professor Butler filed a report as required by the University of Chicago Extension Examiner, Charles Zoublin. His report stated:

The Hull House Centre has proved, to the lecturer giving the course, most satisfactory. A somewhat unique feature was a "class" composed of the entire lecture audience. More than fifteen per cent of the audience furnished written papers upon the first and second lectures, about ten per cent, upon the third; the average for the entire course was over eleven per cent, as shown above. The number taking examinations was over six per cent -- a most gratifying result.

The audience was composed of, perhaps, the very best material for University Extension Lecture-study work -- Young men and women, most of who possessed a high degree of general intelligence, but whose studies had not proceeded to college work. Employed during the day, and desiring to use the evening to advantage, they brought to this work the best qualifications for its satisfactory performance. Altogether, this Centre in the opinion of the lecturer, presents features constituting it one of exceptional promise. An earnest, student constituency should be easily gathered and held.³

Professor Butler made it clear that these courses were planned for working adults, providing them with the needed opportunity to continue their education. The report also indicated that these students were motivated and could produce quality work. In addition, it was clear that this program was needed by the community. Hull-House recognized this need by providing the working adult with an educational opportunity. The courses were planned with the adults' working schedules in mind, and were offered by quality instructors. The program allowed each student the choice of taking the course(s) for credit or for personal and professional enrichment. These characteristics are still prevalent in extension programs and the adult education movement today.

In the same term, a variety of other courses were offered. A course schedule for the term starting in September 1891 follows:

COLLEGE EXTENSION CLASSES.

Arithmetic,	Mr. A. M. Underwood. (A.B., Williams College.)
Drawing,	Miss Matilda Vanderpoel.
History of Art, (Dutch and German)	Miss Ellen Gates Starr.
English Composition,	Miss Ada Wolfolk. (B.S., Wellesley College.)
Algebra, (Advanced)	Mr. R. M. Bissell. (A.B., Yale University.)

Geometry,	Mr. A. M. Underwood
Modern History,	Miss Mary Ware Howe. (B.S., Wellesley College.)
Political Economy,	Miss Alice M. Miller. (A.B., Smith College.)
Latin, (First Class)	Mr. Edward Burchahl. (B.S., Beloit College.)
Latin, (Caesar)	Mr. Louis M. Greeley. (A.B., Harvard University.)
Latin, (Ovid)	Miss Alice M. Miller.
Lowell,	Mr. Allen B. Pond. (A.B., University of Michigan.)
American Constitutional Law,	Mr. Louis M. Greeley.
Drawing,	Miss Belle Barnum.
Singing,	Miss Eleanor Smith. Fraulein Hannig.
Shakspeare, (King Lear)	Miss Ellen Gates Starr,
American History,	Mr. Peter Carey. (A.B., University of Michigan.)
Singing,	Miss Eleanor Smith.
Biology, (with microscope)	T. Melville Handle, M.D., (B.A., University of Toronto.)
Domestic Hygiene, (with microscope)	Bayard Holmes, M.D.
French,	Mrs. Mary H. Wilmarth.
German,	Fraulein Neuschaefer.
Algebra, (Elementary)	Miss Isabel Stone. (A.B., Wellesley College.)

Chemistry, (with Laboratory Practice)	Miss Harriet Stone (A.B., Wellesley College.)
French Literature,	Mrs. Mary H. Wilmarth.
Electricity, (with Experiments)	Mr. L. K. Comstock. (Ph.D., University of Michigan.)
Hawthorne, (The Marble Faun)	Miss Jane Addams. (A.B., Rockford Seminary.)
Painting, (Oil)	Miss Gwynne Price.
Modeling,	Mr. Lorado Taft, assisted by Mr. Charles Mulligan.
Italian, (First Class)	Sig. Enrico Altieri.
Italian, (Second Class)	Sig. Enrico Altieri.

Thursday Lectures and Concerts are free.

Fee for Classes, Fifty cents for each course.

Syllabuses for the following Courses can be obtained from the Librarian of the Public Reading Room in the Butler Gallery, 337 S. Halsted Street: American Constitutional Law; Modern History; Lowell; King Lear; Electricity; and Domestic Hygiene. Others will be furnished to classes as the work requires.⁴

This schedule illustrates the diversity of subject matter being offered at Hull-House to meet the educational needs of the community. The syllabus, its content and its format, was the responsibility of each instructor (see Appendix A for course descriptions and syllabi) revealing the diverse teaching style of each faculty member. This diversity was encouraged so that instructors could capitalize on their strength while enjoying academic freedom in designing and teaching their courses. For these reasons,

Hull-House attracted many prominent guest speakers and instructors. Among them was John Dewey who taught Social Psychology at Hull-House in 1894. (See Appendix A for Dewey's course description.) Addams wrote,

As these classes antedated in Chicago, the University Extension and Normal Extension classes and supplied demand for stimulating instruction, the attendance strained to their utmost capacity the spacious rooms in the old house.⁵

The professors discovered that not only was learning enhanced, but a relationship was established between the students and faculty which made courses exciting and interesting.

In addition to the regular curriculum, Hull-House sponsored a summer school program at Rockford College. The college was donated by the Rockford Board of Trustees for their use during the summer months. Each student paid three dollars per week to cover her room, board and school costs. The program allowed approximately one hundred women to gather for either two weeks or a month to study, learn, grow and experience each other's company. On a 1894 announcement, the summer school program description read as follows:

SUMMER SCHOOL
AT
ROCKFORD COLLEGE
ROCKFORD, ILL
IN CONNECTION WITH THE

COLLEGE EXTENSION CLASSES
OF
HULL-HOUSE,
335 SOUTH HALSTED STREET, CHICAGO.
JULY 10 - AUGUST 10, 1894

For two years a summer school has been held at Rockford College, which is beautifully situated on the banks of the Rock River at Rockford, Ill.

It has been possible to successfully combine the pleasures of a vacation with a slight routine of morning study and afternoon reading. Tennis, picnics and rowing upon the river occupy the summer evenings. Stress is laid upon outdoor work in the study of botany, etc., but the college laboratories and collections are open to the students. The average attendance for the two years was seventy-five; it will be possible this summer to receive more. Students are received for two weeks or a month. Preference is given to the members of the Hull-House College Extension Classes, but the school is open to others. Application should be made to Miss Jane Addams, Hull-House, 335 Halsted Street, Chicago.⁶

The 1892 summer program included: courses in biology, botany and contemporary Russia; lectures on Venetian art, physiology and hygiene; reading parties on various authors and their works; singing and song recitals; gymnastics; and various recreational activities (see Appendix B for a complete course schedule). Addams described the summer program in the following way:

The outdoor classes in bird study and botany, the serious reading of literary masterpieces, the boat excursions on the Rock River, the cooperative spirit of doing the housework together, the satirical commencements in parti-colored caps and gowns, lent themselves toward a reproduction of the comradeship which college life fosters.⁷

Due to the World's Fair being held in Chicago, the summer program of 1893 was not held in Rockford because it was felt that students would benefit from experiencing the Columbian Exposition. Consequently, classes and activities, including excursions to the World's Fair, were scheduled at Hull-House.

The Rockford College summer program, as well as the university extension courses, provided for social interaction and an exchange of knowledge and information, while providing each student with personal enrichment and growth. These programs successfully fulfilled and reflected experiential learning aspects of Addams's philosophy.

The course format was used at the settlement house for weekly instructors throughout the year. Every Thursday, a public lecture or concert was presented at Hull-House. Originally, the lectures were done independently, eventually becoming associated with the University of Chicago, which provided for the weekly lecturer. Some of the lectures and/or concerts that were offered between October 1891 and March 1892 are listed (see Table 1).

Table 1. Program Offerings at Hull-House: 1891-1892

<u>Lecture Title</u>	<u>Instructor/Institution</u>
Socrates	Mr. Chas. F. Bradley Prof. of Biblical Exegesis Northwestern University

Psychology and History	Mr. John Dewey Prof. of Psychology University of Michigan
Lillies and Ferns, their Life Histories	Mr. C. B. Atwell Prof. of Biology Northwestern University
The Language of the Face (with Illustrations)	Mr. Lorado Taft
Stockholm and Christiana	James Taft Hartfield, Ph.D Prof. of German and Comparative Philology Northwestern University
The Influence of French Women in Politics	Mrs. Charles S. Henrotin

<u>Concert Title</u>	<u>Instructor/Institution</u>
Schubert	Miss Eleanor Smith
Beethoven (students are recommended to Sir George Grave's works)	Miss Eleanor Smith
A Study of Musical Taste (with Piano Illustrations)	Mr. Frederic W. Root

Source: The Jane Addams Papers, Reel 50, Frames 864, 867, 876.

The lectures were usually well-received and well-attended but varied according to the interest of the topic. They were organized and designed by various Hull-House clubs to provide for the dissemination of new knowledge from different perspectives. Each lecture was to provoke thought and allow for a question and answer period and much discussion. Through this activity, a variety of diverse

people generated different viewpoints which aided the participants' learning, growth and development. For example, a lecture that received a great response was George Vincent's (1906) lecture on "The New Social Philosophy."

CLUBS

The second format usually developed out of a group interest. One of the groups which sponsored different adult education activities was the Working People's Social Science Club.⁸ The club was organized in the Spring of 1890, by Alfred Hicks, and its objective was to have a different subject presented to the group -- once a week, every week. Alfred Hicks, in his original invitation letter to various members of the community, wrote:

It is proposed to start a club for the discussion of topics particularly interesting to workmen.

There seems to be a great need for a place where such questions can be debated more fully, than is possible in the Trade Unions, where all the time is taken up by routine business.

It is expected that a full and calm discussion of the various labor questions, will enable all who attend, to gain a better and clear idea of the problems that are demanding a solution and the various remedies that are proposed.

Miss Addams has kindly offered the use of the large room at her house. 335 Halsted St. for the use of such a club.

A preliminary meeting will be held . . . on Wed. April 9th at 8:30 p.m. At which you are cordially invited.⁹

His club met originally on every Wednesday at 8:00 p.m. to hear a different speaker and then participate in an open but lively debate. The club allowed for its members to learn, respect and understand different opinions, thereby teaching them to be tolerant and patient while giving others the right to express their viewpoints. This taught community, social interaction, democracy and other essential values to the participants. Some of the programs and speakers that were sponsored by the club are listed (see Table 2).

Table 2. Selected Social Science Club Offerings: 1890-1893

<u>Program</u>	<u>Speaker</u>
The ABC of Money	Mr. F. H. Tuthill
Child Labor	Mrs. Florence Kelley
Our Jury System	Sigmund Ziesler
Arbitration, Voluntary and Compulsory	Hon. C. D. Dixon Framer of Illinois Arbitration Acts
Should Immigration be Restricted	Mr. Edward W. Bemis Asst. Prof. Social Science, University of Chicago
Labor's Struggle for Justice	Mr. J. W. Rogers
The Scab	Mr. Henry D. Lloyd
Economic Schools Contrasted	Mr. Wm. Trinkhaus
Socialism Today	Mrs. Florence Kelley

Source: The Jane Addams Papers, Reel 2, Frame 1342 and Reel 51, Frames 656-659.

At times, the club deviated from its original format. One such instance occurred from 2 October to 13 November 1894 when the club sponsored a series of six biographical sketches on different social reformers. The six programs were: Socrates -- Prof. Charles F. Bradley, Northwestern University; Epictetus -- Dr. John Dewey, University of Chicago; Marcus Aurelius -- Prof. J. H. Tufts, University of Chicago; Ethics of St. Francis -- Miss Eliza Allen Starr; Savonarola -- Rev. F. W. Gunsaulus, D.D.; and finally, Sir Thomas More -- Mr. Charles Zeublin, University of Chicago.¹⁰

According to Addams the "enthusiasm of this club seldom lagged."¹¹ Alice Miller, in her February 1892 article in the Charities Review, wrote:

On Wednesday evenings the drawing room is given to the Working People's Social Science Club, which meets for the discussion of economic and social questions, with an introductory paper, usually by some one outside of the club. All the Chicago "schools" are represented here -- socialism, anarchy, single tax, trades-unionism, Christian socialism, and orthodox economy, though the representatives of this last, it must be confessed, usually come from afar, in a missionary spirit. From these free and friendly discussions, it is certain that much enlightenment has come.¹²

As mentioned earlier, many people within the Chicagoland community perceived Hull-House to be radical, socialist and anarchistic. One of the reasons was the existence of the Working People's Social Science Club. Philosophically, Addams believed that offering different

viewpoints and discussion was necessary and vital for learning, growth and development to occur. She felt that a settlement house sought expression through social, civic and educational activity. Therefore, as far as she was concerned, the community would have to learn the difference between social unrest and inquiry into new knowledge and differing perspectives and viewpoints. Other clubs at Hull-House were more civic and social rather than educational. Regardless of their focus, their philosophy was to provide for self-improvement, self-development and social interaction between its members and the community for the benefit of all involved.

The Woman's Club fulfilled all three activities when it was organized in February 1891 with twelve members. By 1907 it had 450 members. The club was housed in a building that provided a library and sewing room. By 1906 the club library had over 1900 volumes and a magazine department which had current weekly and monthly subscriptions. The library was organized and managed by a special subcommittee. It sponsored a full program of: lectures on current issues facilitated by well-known speakers; discussion groups; music recitals; and concert performances by their own choir. The club also operated as a civic force in the city contributing financially to other charitable and social organizations and volunteering for different civil

organizations and investigations.

A counterpart to the above was the Men's Club, opened to those who were twenty-one years of age and older. The club had its own facilities that were furnished with billiard tables, a meeting room, a reading room and a small library. Its objective was to provide to its members recreational, social and educational activities. The club also sponsored plays which included productions that were written by some of its members. They held several dances and had their own baseball team that played different organizations and park district baseball teams.

Hull-House had other clubs which offered a variety of activities and contributions to the daily agenda of programs sponsored at the settlement house. For example it sponsored its own drama club known as the Hull-House players. Here Addams believed that drama was an agent for Americanization skills and therefore an effective means of teaching English, history and literature to its members. The drama club united young and old through their theater and production management courses. It became a powerful agent for recreation, education and self-expression.

The Shakespeare Club was another club developed from interest in a Shakespeare class which was taught by Ellen Gates Starr. Its format consisted of informal readings and discussions of various plays. As time passed, the club was

able to secure more lectures from prominent English faculty members at the University of Chicago and from special guest actors and actresses who were appearing in town.

Both of these drama groups provided for social interaction between the young and old and different ethnic groups. They provided the participants with valuable learning experiences while taking part in cultural activities that were fun and interesting to them.

LABOR MUSEUM

Another venture that was designed to broaden the community's awareness about different ethnic groups was the Labor Museum.¹³ According to Addams, "Hull-House ought to be able to devise some educational enterprise which should build a bridge between European and American experiences in such ways as to give them both meaning and a sense of relation."¹⁴ This educational enterprise preserved some of the immigrants' past while bridging the gap between other generations. It exemplified the adult education movement because it capitalized on lifelong learning, occupational and practical experiences as being the educational foundations of the program. The museum reduced inter-generational conflict while exposing different traditions, cultures and the evolutionary process of various occupations to a diverse group of people.

Jane Addams wrote in her proposal regarding the development of the Labor Museum that:

There is a distinct need for educational methods adapted to the situation, in which the majority of working people are placed. The present methods are either copied from those employed in teaching children and totally ignore a vast amount of experience which life has brought. . . . The residents of a settlement should be able to utilize many facts and forces lying quite outside the range of books and should be able to seize affections and memories which are not available in schools for children or immature youth.

Giving the older people a chance to use their skill that it may have a meaning and dignity, will, it is believed, tend to several distinct results:

(a) Industrial processes themselves will be made more picturesque and be given a content and charm which is now laid upon the more barren life of business or solely upon recreation.

(b) The young people who are forced to remain in the shops and factories, for with the most strenuous efforts, not all of them can become sales and shipping clerks, will have some idea of the material which they are handling, and it is hoped in time a consciousness of the social value of the work which they are performing.

(c) The older people who are now at such a disadvantage because they lack certain superficial qualities which are too highly prized, will more easily attain the position in the community to which their previous life and training entitles them.¹⁵

The Labor Museum accomplished this by having the older generation demonstrate/teach the younger generation to develop an appreciation and understanding of their parents' past and culture while encouraging interaction between generations. In turn, the younger generation aided the older generation in learning English and Americanization skills.

Addams also believed that the Labor Museum fit into

her educational philosophy regarding industrial society and the workplace. She saw it as a vehicle for demonstrating history and culture to others, especially young people, by helping them understand the development of each job and the use of the equipment necessary to complete the tasks. The museum also demonstrated the evolution of the machinery from simple tools to more complex pieces of equipment. Addams wrote:

Educators have failed to adjust themselves to the fact that cities have become great centers of production and manufacture, and manual labor has been left without historic interpretation or imaginative uplift. It has almost inevitably become dull and uninteresting.

There is no doubt that the life of the average laborer tends to be flat and monotonous, with nothing in his work to feed his mind or hold his interest. Little is done either in the schools or elsewhere to make him really intelligent in regard to the processes involved in his work or in regard to the material which he daily handles.

Workmen are brought in contact with existing machinery quite as abruptly as if the present set of industrial implements had been newly created. They use the machinery day by day without any notion that each generation works with the gifts of the last and transmits this increased gift to the next. Few of the men who perform the mechanical work in the great factories have any apprehension of the fact that the inventions upon which the factory depends, the instruments which they use have been slowly worked out and yet this is even more true of the instruments of labor, which have been constantly held in human hands. If the people who use machinery do not get a consciousness of historic continuity and human interest through that machinery, these same people will probably never get it at all, it is indeed their only chance.

To put all historic significance upon city walls and triumphal arches, is to teach history from the political and governmental side, which too often presents solely the records of wars and restrictive legislation, emphasizing that which destroys life and

property rather than the processes of labor, which really create and conserve civilization.¹⁶

John Dewey concurred when he noted about the Labor Museum:

If I understand aright, one of the chief motives in the development of the new labor museum at Hull-House has been to show the younger generation something of the skill and art and historic meaning in the industrial habits of the older generations -- modes of spinning, weaving, metal working, etc., discarded in this country because there was no place for them in our industrial system.¹⁷

Originally, the museum was housed in one room where Syrian, Greek, Italian and Russian women would spin as their ancestors had done in their countries. As the Labor Museum became quite successful, it expanded its facilities and number of new programs and courses. The Labor Museum bridged the gap between immigrants' past life in Europe with their present American experiences, as well as between different generations, aiding in the growth and development of each group. It created a positive social interaction while providing for an exchange of knowledge, information and culture. This educational enterprise successfully fulfilled Addams's goals and expectations while adhering to her philosophy on adult education. Addams wrote in a 13 March 1902 article in Unity that:

Two sound educational principles we may perhaps claim for the labor museum even in this early state of experiment -- first, that it concentrates and dramatizes the inherited resources of a man's occupation, and, secondly, that it conceives of education as "a continuing reconstruction of experience." More than that the best "education" cannot do for any of us.¹⁸

The Labor Museum also housed a club. Known as the Electrical Club, it met every night except Sunday and consisted of men who had jobs in electrical occupations. The program offered laboratory practices, lectures on electricity, machine shop practices, mechanical drawings, and machine testings. These activities combined theory with practical hands-on experience and enabled the men to learn and practice new concepts while enhancing their skills and knowledge.

In addition to these programs, Hull-House ran free Sunday afternoon concerts, a reading room and branch of the Chicago Public Library, the Jane Club (a cooperative boarding club and residence for young working women), a coffee shop, a day nursery, a kindergarten, a public dispensary, a playground and an art gallery. Ellen Gates Starr always believed that the arts should be recognized at Hull-House. Therefore, an art gallery was immediately established (1889) to bring meaning and purpose in the arts to the neighborhood. Also, studios were built and courses were implemented under a resident's supervision. Classes were offered in drawing, modeling, painting and lithography, attracting a variety of students. Addams wrote, "They find their classes filled not only by young people possessing facility and sometimes talent, but also by older people to whom the studio affords the one opportunity to

escape from dreariness."¹⁹ The studying of the arts made the community aware of its history and importance as well as the aesthetic beauty it provided society. Each of these programs and activities exemplified Addams's educational philosophy, which was founded on benefiting the individual and the community. Rose M. Gyle, a resident of Hull-House, stated the purpose of Hull-House when she wrote:

To identify itself with its neighborhood in such a way as to be in touch with all its needs; so that help and advice will be available to those who are confused, or ignorant or in perplexity; or to those who are eager and ambitious for learning and attaining to better conditions of living, of social state, or of knowledge and education. To stimulate, by quiet, personal influence, those who come to the settlement, to a view of a wider horizon of life; to a broader conception of living. To stimulate all to an appreciation of beauty in art, music, literature, i.e., those things that make life fuller and richer. And to give to those who come under the influence of the settlement, some idea of helping others on to better attainment of living and of life.

The personal relation of settlement workers to neighborhood pupil is of the most value. For instance, an adult immigrant cannot receive in the crowded classes of the public night school the individual, friendly attention that his settlement teacher gives to him. Nor can he establish in a public classroom, the same personal relation with his teacher, nor add to it the interest of the other workers in the settlement which his attendance at settlement classes may awaken in him and in his affairs.

To its neighborhood, which need not be strictly limited, a settlement should be a refuge and aid in time of trouble, a place of comfort, of friendly relation, a place of cheer, of delight, and of inspiration, and of awakening to all that makes life worth living.²⁰

Obviously, Addams's educational concepts and the programs implemented at Hull-House made significant con-

tributions to many people. Yet, this philosophy and these educational activities also influenced and contributed to the development of the adult education movement.

NOTES

CHAPTER IV

1. The Jane Addams Papers, Special Collections, University of Illinois at Chicago Library, Mary Lynn McCree Bryan, ed., (Ann Arbor: University Microfilms International, University of Michigan, 1985), Reel 50, Frame 89).
2. Ibid., Reel 50, Frame 895.
3. Ibid., Reel 50, Frame 901.
4. Ibid., Reel 50, Frames 862-863.
5. Jane Addams, Twenty Years at Hull-House (New York: MacMillan Co., 1945), 428.
6. The Jane Addams Papers, Reel 50, Frame 945.
7. Addams, Twenty Years at Hull-House, 429.
8. Social Science was not a formal discipline at this time, but only served as the name to describe this group.
9. The Jane Addams Papers, Reel 51, Frame 653.
10. Ibid., Reel 51, Frame 660.
11. Addams, Twenty Years at Hull-House, 179.
12. Alice Miller, "Hull-House Settlement - Expression of the Toynbee Idea," Charities Review, February, 1892, 170.
13. "The word 'museum' is purposely used in preference to the word school, both because the word school is distasteful to grown up people from its association with childish tasks and because the word museum still retains some of the fascinations of the 'show'." As cited by Jane Addams in the Labor Museum proposal. The Jane Addams Papers, Reel 51, Frame 382.
14. Addams, Twenty Years at Hull-House, 235-236.

15. The Jane Addams Papers, Reel 51, Frames 380-382.
16. Ibid., Reel 51, Frame 384.
17. John Dewey, "The School As Social Center" as cited in Davis and McCree, ed., Eighty Years at Hull House (Chicago: Quadrangle Books, 1969), 97.
18. Jane Addams, Unity, March, 1902, 23. As found in The Jane Addams Papers, special collections, University of Illinois at Chicago.
19. Addams, Twenty Years at Hull-House, 373-374.
20. Rose M. Gyles, "Purpose of A Settlement House," as found in The Jane Addams Papers, special collections, University of Illinois at Chicago, Reel 50, Frame 588.

CHAPTER V

A LEGACY FOR ADULT EDUCATION

PRAGMATISM IN ADDAMS'S EDUCATIONAL VIEWS

Addams's philosophy and the Hull-House educational activities adhered to the ontological, epistemological and axiological tenets of pragmatism which encompass progressive educational principles. For most purposes, pragmatism can be regarded as being synonymous with functionalism and experimentalism whose principal philosophical themes contain the following: (1) people are free and responsible for their own interaction with reality, while reality is the sum total of what we experience; (2) change is the only constant as there is no assurance that anything will endure or be permanent; (3) knowledge is derived through experiences, leading to growth, which leads to more growth through the reconstruction of experiences; (4) values are relative; (5) democracy is important as a way of life; and finally, (6) critical intelligence is of prime importance in all human conduct. In a pragmatic system, education is seen as a continuous process of reconstruction of experiences leading to the individual's growth and development. This learning process is self-motivated as problems are solved by reflecting on actual experiences and perceiving

their solutions and consequences. In turn, the individual chooses the best solution to the problem. The teacher in this process acts as a counselor or facilitator, giving guidance which aids in the individual's growth and development.

Progressivism, while rooted in pragmatism, is a humanitarian effort to bring about the American ideal through cooperation and social solidarity, creating a sense of community with the goal of obtaining democratic principles. Individuals develop their abilities to think critically about real life situations, thus aiding in problem solving by thinking of various solutions and alternatives to each experiential situation. Studying and weighing each choice will lead to the best decision or correct conclusion to each problem. This learning process focuses on the individual, encouraging self-improvement and growth, thereby having a positive effect on society and its development.

Epistemologically Hull-House provided for a pragmatic approach to the learning of knowledge through a variety of educational opportunities and in a variety of ways and means, including from life itself. Learning in life was emphasized because it taught people how to face and deal with everyday situations, providing practical solutions to relevant problems. It was hoped that this learning pro-

cess, in turn, made each individual a better person and a better citizen.

Each program provided for social interaction, an important aspect of democracy, by bringing a variety of people together to learn from each other cooperatively, while promoting a sense of community. It also allowed people to learn to tolerate different viewpoints while learning about life from another perspective. This humanitarian effort placed the good of many before the interests of a few. It allowed the group (when necessary) to take social action to try to alleviate wrongdoings while preserving and transmitting important democratic principles, values and customs. These programs helped people to learn by cultivating their minds with various thoughts, achieving the goal of personal development, growth and social interaction. Hull-House was a learning community and the motivation for attending the activities offered came from the individual. This pragmatic principle was essential if the program was to be successful in trying to create a positive learning environment which focused on meeting the needs of the individual. Since the person wanted to be in attendance, he/she would be a more active participant and learner, contributing positively to the activity.

Addams's philosophy focused on developing the mind

and enhancing the individual's abilities to think and reason, thereby enabling people to make wise decisions in their daily lives. This was accomplished through a variety of formats, including: the Labor Museum, Social Science Club, Music School, Drama Club, and Americanization and citizenship classes. Each program aided each person's ability to think, grow and contribute to the community. For example, the Labor Museum, a unique educational concept, revealed that a nontraditional activity could provide for much learning and growth while bridging inter-generational conflict. The museum made people aware of several different traditions and cultures, the development and history of industrial resources and occupations, and created a learning environment between young and old and of people of diverse backgrounds. This nontraditional program was based on knowledge being transmitted from each individual's practical and vocational experiences instead of a formal learning process.

In pragmatism the traditional subjects are used to help develop solutions to problems thereby maximizing the dimensions of human growth and development. Therefore, Hull-House, as well as the adult education movement, capitalized on these activities. The college extension program was a traditional educational program whose foundations could be traced back to the beginning days of both

Cambridge and Oxford. These courses were implemented at Hull-House because they met the needs of their respective populations. While they usually followed a formal educational format, the students and delivery systems were of a nontraditional nature. Classes were convenient and accessible to the working adult providing them with the opportunity to attend college at an off-campus location.

A MODEL FOR ADULT EDUCATION AND THE CHICAGO FORUM COUNCIL

This pragmatic philosophy and the comprehensive programs and activities at Hull-House provided the adult education movement with an excellent model. Thus, when the Chicago Forum Council was established in 1924 and incorporated in 1925 its roots were firmly planted in a progressive framework. In the first brochure describing the Chicago Forum Council its purpose was stated as follows:

The Chicago Forum Council, representing major racial, religious and economic groups in Chicago, was incorporated in 1925 to promote understanding and good will in the community, by bringing people of different groups into friendly association for discussion of problems of common welfare.

The forum movement is absolutely non-partisan and non-sectarian. It stimulates constructive social thinking and conducts no propoganda. It believes in freedom of speech and provides for the expression of diverse lines of social thought.¹

Addams's belief in democracy and her emphasis on thinking actively and critically to reconstruct and

interpret each experience was reflected by the council as illustrated in the following:

The goal of the twentieth century in American education must be a mastery of the fourth "R" -- "reason." We have learned that literacy alone does not make democracy effective. The citizenship must not only be literate, but must be able to think, and to make wise decisions on current problems. This is the job of twentieth century education. The success of democracy is being weighed in the balance, not only in Italy, Spain and Chicago, but throughout the modern world. Increasing numbers believe that the ideal of government by the majority can be vindicated ultimately only when at least a majority have learned to think.

The American public schools were developed as a new educational method in the nineteenth century to accomplish universal literacy. There remains to be developed, apparently, a new technique in education for helping men and women to learn to think -- critically and creatively. Many of us who have been watching the Forum idea at work in various parts of the United States believe that this is the technique that has great possibilities for universal adult education.

Dorothy Canfield, in "Why Stop Learning" says that we are not educated when we finish school, we are only trained to a certain extent. No one is usefully educated, she insists, until he is self-educated, which comes only when one has thought about his relationship to significant problems, and has sharpened his capacity for judgment by an exchange of ideas with others. . .

A person may have acquired what seemed to be enough education to make him a successful worker and a fair citizen when he finished school, but the rapid course of progress in current times soon leaves him with a Van Winkle outlook on life unless he determines to keep abreast of things intellectually.

The Forum educational method seems to meet these modern conditions in a thoroughly effective way. The Forum enables one to "keep on learning." The Forum technique is first of all interesting. It makes education inviting. It encourages self-expression and the weighing of ideas. It lends itself admirably to the broad understanding of current problems and fulfillment of vital educational needs.

Thousands of people -- from all walks in life -- manual workers, clerks and business executives; high

school and university students; teachers and professors; laymen and clergymen -- Protestant, Catholic and Jewish; whites, blacks and orientals, the prosperous and the struggling; the young and the mature; as many men as women -- are already devoted to the forum idea and are getting from it a mental and spiritual challenge to be worked out in the citizenship.²

Other pragmatic concepts regarding the role of education were shared by both Addams and the forum council as demonstrated by the following:

It is newly realized that children and youth cannot acquire adequate understanding of the problems of life. Research is showing that adults, up to middle age at least, have greater capacity for learning than was heretofore suspected, a greater capacity per time spent and effort made than in the so-called precocious years of youth.

Fundamental education deals with facts and builds conclusions by the process of clear thinking. There can be no question as to the vital educational consequences, both to the individual and to the community, when the forum brings large numbers of people face to face with the great stirring problems of our time and into direct contact with the minds and personalities of leaders of social thought and action.

If education is for real life, and if each individual life is a determinant of and is determined by the life of the community, then all intensive and constructive thinking about human relations, public problems, and social ideals, is real education . . .

This is education with a purpose, with results, and with lively satisfaction!³

The forum council, like Hull-House, sponsored many more activities and programs than just forums. It offered an array of educational programs and formats (courses, seminars, workshops) in which the subject matter varied according to the needs of the community. Lifelong learning, learning from life and learning from practical experiences were important educational tools in the

process. The council, like Hull-House, believed in and promoted community by bringing different people together to interact, discuss and share their thoughts and comments on issues of the day. Therefore, the Chicago Forum Council and the adult education movement attracted Jane Addams's support and involvement. The council asked Addams to be a member and to sit on its first advisory committee. She accepted and had remarked, "The Chicago Forum has been the most successful effort we have had in Chicago, for adult education."⁴

Between 1925 and 1928 the forum got involved in several more activities and services which were to support and aid in the development and implementation of adult education programs and activities throughout the midwestern region. The council:

- 1) assisted directly in the managing of the Austin, Uptown, Westtown, Joliet, Milwaukee and other forums, and other organizations -- in conferences on ways and means, financing, programs, publicity, etc., acting as a clearing house.
- 2) operated a cooperative speakers' bureau that each year serves over one hundred organizations -- forums, civic organizations, schools and colleges, women's clubs, churches, etc. The Bureau makes series of engagements for out-of-town speakers, thus making them available to single organizations at much lower cost than if each organization were responsible alone for the speakers coming to Chicago.
- 3) originated "Educational Events in Chicago" as a co-operative monthly publication of the adult education organizations and institutions of the city, and edit, publish, and distribute it.
- 4) cooperated with public school community centers in organizing neighborhood institutes, community forums, and other adult education programs.⁵

In 1926 the Chicago Forum Council along with similar organizations throughout the nation aided in the founding of a new national organization, the American Association for Adult Education. This association supported and aided in the development of professionals in the field. It also advocated the philosophy and concepts of adult education throughout the country.

In 1929 the forum council changed its name to the Adult Education Council of Chicago. It continued to assist in managing and conducting various forums; discussion groups and round table conferences; operating the speakers bureau; and publicizing and editing the newsletter, Educational Events in Chicago. That same year, the newly named Adult Education Council of Chicago expanded its programs, activities and services. They provided consulting services for organizing forums throughout the Central United States. They also expanded and sponsored additional educational programs such as long courses of twelve lectures, short courses of three to six lectures, and discussion groups ranging in subject matter from citizenship activities, current events, national affairs, psychology and philosophy, economic problems, race relations, and industrial relations, to personal and family finance. Finally, they developed the information bureau which made people aware of the adult education opportu-

nities available in the Chicagoland area.⁶

ADDAMS'S IMPACT

Addams's legacy to adult education was a pragmatic one. When she implemented her philosophy at Hull-House, she was providing the adult education movement with an excellent paradigm; a model based on the belief that education was life and not a preparation for it. Therefore, knowledge was derived through educational activities which were useful, purposeful and meaningful to each person. The goal of each educational program was to develop the individual to think critically to deal with his/her changing world. This allowed each person to determine the best solution for each situation, creating a learning environment and community which enhanced the individual's development and quality of life while having a positive effect on society and democracy.

Both Hull-House and the adult education movement provided educational opportunities to all: young and old, black and white, male and female, Jewish and non-Jewish. Each program was characterized by self-directed and motivated learning, whether it was from life, from practical experience, from vocational education or from a formal classroom setting.

For example, both the Adult Education Council forums

and the Hull-House Social Science Club activities were very similar. The idea of each activity was to bring people together, to listen to a prominent speaker, and think and discuss timely issues of the day. This increased the members' conscious awareness, while teaching them to respect and understand differing viewpoints. In turn, this promoted social solidarity -- a necessary democratic goal for individuals and society. Even the objectives of the Certificate of Incorporation of the Adult Education Council of Chicago followed the Hull-House charter closely. The certificate objectives were:

1. To develop in the minds of all people the attitude that education is a life-long process and a life-long opportunity.
2. To increase cooperation among educational agencies in raising the general level of intelligence and culture.
3. To develop intelligent public opinion by promoting the discussion of social and civic questions by the forum method.
4. To promote through education better relations among various racial, religious and social groups.⁷

Each learning process brought people together cooperatively to learn, discuss, and share their thoughts, comments and opinions on a variety of subjects. This illustrated that learning and expanding horizons was an on-going experience (lifelong learning). This helped people to learn to respect, but yet question different thoughts, in turn, challenging the mind. It did not matter

if the program was of a traditional or nontraditional nature, the result was the same, creating a learning environment which affected human growth and our democracy.

While Jane Addams has been studied and analyzed in many contexts, she has been ignored as a force in the adult education movement. Yet, her work at Hull-House contained the features that became synonymous with adult education principles and practices. One characteristic, shared by both Hull-House and the adult education movement, is that learning is a lifelong endeavor, available to all. Furthermore, learning can occur in a variety of formats and settings, but self-motivation is a positive and necessary force in order to produce successful educational programs. The exchange of knowledge and information in these educational programs (such as those offered at Hull-House) provokes reactions, thoughts and opinions. This, in turn, promotes social interaction and contributes to the individual's growth and development, resulting in a better society and promoting democracy. All of these concepts must exist in an environment that enhances the quality of life, increasing the "circle of enlightenment," ultimately having a positive effect on society and its development.

The Chicago Forum Council, the first professional adult education organization in Chicago, recognized Jane Addams's contributions and asked her to serve on its first

advisory board committee. It implemented adult education programs that were based on pragmatic beliefs which were similar to those held by Addams. The idea of Hull-House still flourishes in the adult education movement today.

NOTES

CHAPTER V

1. Chicago Forum Council pamphlet (1925-1928), "Our Purpose," Adult Education Council of Greater Chicago, Special Collections, University of Illinois at Chicago Library.
2. Fifth Year, Chicago Forum Council pamphlet (1929-1930), 1-2, Adult Education Council of Greater Chicago, Special Collections, University of Illinois at Chicago Library.
3. Chicago Forum Council pamphlet (1925-1928), "This is Real Education."
4. The Jane Addams Papers, Special Collections, University of Illinois at Chicago Library, Mary Lynn McCree Bryan, ed., (Ann Arbor: University Microfilms International, University of Michigan, 1985), Reel 28, Frame 798.
5. Chicago Forum Council pamphlet (1925-1928), "What Else Does the Forum Council Do Besides Conducting the Meeting of the Chicago Forum?" Adult Education Council, Special Collections, University of Illinois at Chicago Library.
6. Fifth Year, Chicago Forum Council pamphlet (1929-1930), 6-7.
7. Chicago Forum Council, "Articles of Incorporation," Chicago: 26 August 1929.

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- University of Illinois at Chicago Library, Special Collections. Chicago, Illinois.
- Adult Education Council of Greater Chicago Collection
Jane Addams Memorial Collection

APPENDIX A

HULL-HOUSE
COLLEGE EXTENSION

SYLLABUS FOR COURSE IN ELECTRICITY

1. AIM AND SCOPE OF COURSE--

It is the aim of this course to present, in an attractive and non-mathematical way, a sketch of the fundamental principles of applied electricity.

2. CURRENT, POTENTIAL, CONDUCTORS, INSULATORS

What is Current Electricity? How dependent on Potential? Conductors as a means of propagating Current, and Insulators as a means of confining Current within bounds in order to utilize it.

3. PRACTICAL UNITS, FUNDAMENTAL UNITS --

The Ampere, Ohm, Volt, Farad, etc., whence derived -- What do they mean? Resume of C.G.S. System.

4. OHM'S LAW -- $C = \frac{E}{R}$

The Current varies directly as the electromotive force, and inversely as the resistance. This is the fundamental law underlying all applications of current.

5. PRIMARY BATTERIES

I. Single Fluid.

- (a) Smee.
- (b) Leclance.
- (c) Bichromate.

II. Double Fluid.

- (a) Bunsen.
- (b) Clark (Latimer).
- (c) Silver Chloride.

6. MEASUREMENT OF CURRENT STRENGTH --

- (a) Tangent Galvanometers.
- (b) Ampere Meters.

7. MEASUREMENT OF RESISTANCE

Measurement of E.M.F. with descriptions of Wheatstone's Bridge, Voltmeters, Ohmmeters, etc. These instruments will be exhibited at Lecture.

8. DYNAMO ELECTRIC MACHINES

- (a) Short Sketch of their Evolution.
- (b) Alternate Current.
- (c) Direct Current.

9. ARMATURES --

- (a) Open Coil.
- (b) Closed Coil.

10. MOTORS --

- (a) Alternate Current.
- (b) Direct Current.

11. TRANSFORMERS

Are Lamps.
Incandescent Lamps.

12. INSTALLATIONS

Source: The Jane Addams Papers, Reel 50, Frame 870.

HULL-HOUSE

COLLEGE EXTENSION

SYLLABUS OF THE TRAGEDY OF KING LEAR

ELLEN GATES STARR

The tragedy of King Lear is a drama of retribution. "Whatsoever a man soweth, that shall he also reap."

1. What is tragedy in the dramatic sense?

2. What is the nature of the wrong-doing in this play and what determines the nature of the result of the wrong-doer?

There are interwoven in the tragedy of King Lear two separate stories of like character, and illustrating the same text. The result of Lear's long indulged arbitrariness and irascibility, and of Gloster's act of unchastity, in each case returns upon the offender and destroys him. Lear perishes and Gloster perishes, each in consequence of this own act, the former through his sinfully indulged vanity and arbitrariness, the latter through the plots of his unlawful son.

Lear disclaims his guilt; he fails to recognize it until he sees it mirrored in its consequences. Gloster acknowledges his, but shirks the responsibilities of it and disowns the results, attributing his misfortunes to the sun, moon and stars.

By the same law of consequences Goneril, Regan, Cornwall and Edmund must also perish.

Kent survives the tragedy because he obeys the universal law, and the law of his own being.

"When you act on the principle of revenge, you not only violate a religious principle, but you destroy your own freedom; you are no longer a self-determined being; you are controlled by another person's act, and that an act which you have yourself condemned." -- Snider.

Try to account for Shakespeare's not permitting Cordelia to survive.

Compare Shakespeare's theory of punishment with Dante's in the *Inferno*. For easily interpreted examples read Canto V., in which the carnal sinners, having been controlled in life by gusts of passion, are here tossed about ceaselessly by furious winds, and drifted hither and thither without their volition. Also, Canto XIII., in which are the suicides. Having done violence to their own existence, they are allowed to cancel it and never again exist in the state of being which they have destroyed, but are condemned to the lower vegetable form of life, and appear here as gnarled trees.

Observe Shakespeare's landscape background. It is always vitally connected with the action of the drama. Though vividly pictorial, it never exists for its own sake, but, like every great landscape, is the setting for the hurtful soul. In the third act the fearful tempest is manifestly the outward expression of Lear's internal state.

In the two cantos of Dante instanced above, the connection between the landscape background and the persons of the drama is so intimate as to blend and become indistinguishable.

Compare Greek myths, wood nymphs, river gods, etc.

Rolfe's edition of *King Lear* is recommended. For historical sources of the play and criticisms of commentators, see Introduction and Notes.

The Fool is omitted from the syllabus as being too subtle to "anatomize."

A close study of this most beautiful character is urged.

Source: The Jane Addams Papers, Reel 50, Frame 871.

LECTURES IN SOCIAL PSYCHOLOGY

- A. The Social Organism in General -- 1. The nature of an organism. 2. Its primary functions; (a) nutritive; (b) directive (nervous); (c) self-assertive (motor). 3. Social Psychology concerned with (d) in itself and in its relations.
- B. Nervous System of Social Organism -- 1. Apparatus for registering environment or conditions of action. 2. For co-ordinating these reports. 3. The whole process experimental, involving competitive stimulation and arrest.
- C. Social Intelligence -- 1. Spencer's denial of a social sensorium or brain examined. 2. Organization of communication is social brain. 3. Its importance and forms at various historic epochs.
- D. Social Will -- 1. The relations of will as physical (marked by power) and ideal (having ends). 2. The structure of will-habits. Institutions are social habits. 3. The organization of will -- sovereignty, law, rights, obligations. Relation of State and Government.
- E. Structure and Function -- 1. Static and dynamic -- the psychology of conservatism and radicalism. 2. Past and future -- psychology of legal and moral. 3. The problem of sovereignty and law -- organic union of two factors.
- F. Realized Will or Social Habits -- 1. Psychology of individualism and socialism. 2. Psychology of rights and obligations in relation to will. 3. Psychology of various classifications of rights.
- G. The Particular Habits -- 1. Family. 2. Industrial life -- psychology of property, contract, voluntary associations, vocations versus issues, etc. 3. Free life -- science, art, religion, as institutions.
-

Source: The Jane Addams Papers, Reel 50, Frame 963.

APPENDIX B

SUMMER SCHOOL SCHEDULE, 1892

<u>Days</u>	<u>Subject/Instructor</u>
Mondays, Wednesdays, Fridays	BIOLOGY -- Outdoor Study Miss Waldo
Tuesdays, Thursdays, Saturdays	BOTANY -- Outdoor Study Miss Trowbridge
Daily	SINGING Miss Eleanor Smith
Daily	GYMNASTICS* Miss Giles
Tuesdays, Thursdays	SKETCHING Miss Belle Emerson
Tuesdays, Thursdays	NEEDLEWORK -- German Method Fraulein Hannig
Tuesdays, Thursdays	ENGLISH AND LETTER WRITING Miss Goodlander
Mondays, Wednesdays, Fridays	READING PARTY -- Greek Plays Miss Alice Berry
	READING PARTY - George Eliot Miss Jane Addams
	READING PARTY -- Modern Novelists Miss Anna Lathrop
	READING PARTY -- Ruskin and William Morris Miss Ellen Gates Starr
Saturdays	LECTURES -- Psychology and Hygiene Dr. Elizabeth Thelberg
Thursdays	CONCERT Rockford Mendelssohn Club
	SONG RECITAL Miss Eleanor Smith

Thursdays

CONTEMPORARY RUSSIA
Miss Catherine Coman

SONG RECITAL
Miss Eleanor Smith

*Lessons in LAWN TENNIS will be given three times a week.
Two row boats on the Rock River are at the disposal of the
Students.

Source: The Jane Addams Papers, Reel 50, Frames 885-888.

APPROVAL SHEET

The dissertation submitted by Michael T. Colky has been read and approved by the following committee:

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The final copies have been examined by the director of the dissertation and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the dissertation is now given final approval by the Committee with reference to content and form.

The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

18 April 1988
Date

Joan K. Smith
Director's Signature