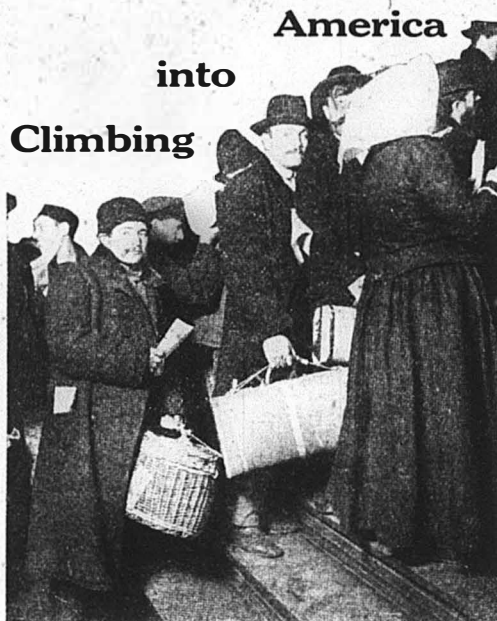


# The Bulletin



LEWIS W. HINE IN THE SURVEY

MARCH 1910.

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# The Bulletin

Vol. III.

ROCHESTER, N. Y., MARCH, 1910.

No. 8.

## IMMIGRANT PROTECTION

The immigrant is worth just what he costs. That is the rule, some may not respond, some may more than repay, but if we fail in our duty to him, it is probable that he will fail in his duty to us.

He comes to our land with either ignorance of our institutions, or dreams of what they should be. In either case the most difficult work of his first years is social adjustment. If he finds that our laws are not perfect, that the spirit of democracy is often lost in the passion of political partisanship, he must learn that the alteration of these things depends upon him with us, and not upon some person over whom he has no influence. And so all through the long list of things which the new comer has to learn, the obligation is upon us all. To protect him we must impart knowledge, we must anticipate his ignorance, and guard him from his errors, not so much from the motives of *noblesse oblige*, good as they may be, but from the motives of democracy, which are brotherhood and co-operation.

They have come and are yet coming to Rochester in their hundreds. Some have lamented their arrival, some are afraid of their presence, some, but too few, have tried to help them, some, and too many, have tried to exploit them. Those who grieve at the presence of the immigrant in our city, never speak of immigrant protection, but of native protection. Those who try to help the immigrants, have little money and little time to give to his protection. Those who exploit him do not want him protected.

There is need in this city—and the need is growing—for an immigration protection work with objects that might be tabulated as follows:

1. To foster all proper means of assimilation and mutual trust.
2. To develop in them a reverence for our laws.
3. To encourage all legislation which will make our laws worthy of reverence.
4. To connect them with the means of education and the exercise of self-government.
5. To help in them the love of true liberty and pure democracy.
6. To protect them from all forms of exploitation.
7. To stimulate all efforts to obtain better living and industrial conditions.
8. To promote all legitimate loyalty to the best traditions of their past.
9. To urge immigrant legislation regarding steamship steerage conditions, etc.

There should also be a worker in this city and every other large city, able to speak most of the European languages, who could help express some such list of objects for a committee. He should know when immigrants are arriving, and be able to prevent unhealthy congestion. He

should put them in connection with our various institutions, as for example, the children with the schools, and the men with honest labor contractors. His office should be at their service for all help and information. When they leave the city, he should be able to forward particulars to the office of a similar worker at their destination. Such a paternalism, of course, would only be necessary, as long as they were dependent upon such a help. After they had obtained some knowledge of our language, and acquaintance with our institutions, they would not require such protection. In Boston and New York, a National Civic League for Immigrants is at work, trying to do much the same kind of work as we have outlined. They are desirous of extending the work in other cities also. A committee of business men and others in touch with these problems might be formed in this city, indeed its necessity and nature is such, that it would be more in keeping with democracy, if the financing of such a committee was met by the city. With literally tens of thousands of our citizens foreign born, it is no less than a duty of the city to the citizen. For as we said at the beginning, the immigrant is worth just what he costs. If we are faithful in our duty to him, he will in all probability be faithful in his duty to us.

## HOW A ROCHESTER IMMIGRANT WOULD TEACH REVERENCE FOR THE LAW.

Reverence for the laws of this free republic, Lincoln well-called "the political religion of the nation." To convert men to this religion is fully as important as to give them the franchise. Indeed, the gift of freedom only has significance so far as it produces a reverence for the duties of freedom.

The common complaint to-day, as yesterday, is not that we have bad laws, but good laws made ineffective or unenforced. In four or five ways it might be shown how this irreverence comes about. Many immigrants are led to despise the law because they have not learned the American spirit which treats the law as a friend and not a foe. They confuse the object of our reverence with the symbol of bygone oppression. Then irreverence is frequently caused by the un-American spirit of those who administer justice. The judge, the lawyer, the policeman often degenerate into arbitrary tyrants, instead of symbolising the majesty of the law. Many are the reasons for irreverence, but our chief concern here is with means for producing a noble democratic reverence for the laws which the people have made. The great means to this end is to give a serious significance to the political life of the people. We do not treat our political institutions with sufficient seriousness. Fourth of July smoke and noise does not produce patriotism. Cartoons of political leaders of any party will not foster reverence for the life they represent, in the minds of

our young people. A policeman in a democracy should not hold his position by his muscular but by his moral power. The force should have *men* in it, not half-men. A *man* has a heart and soul as strong and as healthy as his muscle. A policeman needs to be as fully trained as a minister. If he does not want the prefix, *Reverend*, before his name, he should at least deserve it. Does he not stand for reverence for law? He should be one of the ministers of Lincoln's "political religion."

But we must do more. For our young men—let us hope, one day for our young women also—and for our new immigrant citizens, the suffrage should have a more serious significance. We stir our youth in school and college with the spirit of patriotism, we herald to the wide world the glories of this immense would-be democracy, yet when the immigrant and young American comes to cast his first vote, he must register at some little barber's or tobacconist's store, and with the harmonies of scissors and comb and the incense of pipes and cigars he is ushered into his political life. The reverence and the dignity worthy of this great nation are blasphemed. If the stranger has come from a land where a certain amount of constitutional government is found, he will remember that in the country he has surrendered for America, this first and most important public political act is performed within the dignified walls of municipal buildings, or at least in the school houses, and if he is wise he will try to tell us what should be here, as well as rebuke us that we have not done this before. Here is one thing that Rochester can do for itself. Let the entrance of our American youth and our immigrant citizens be attended with some pomp and ceremony. Let the eye and ear be impressed and the heart stirred. Every year let us go to the Convention Hall and hold the New Voters' Festival. Let all of our youth, then twenty-one years of age, and all immigrants who in that year have taken out their final papers, gather in the hall. As citizens of "no mean city," let them start on their civic life with wholesome counsel from leading citizens of all political and religious persuasions. Let the "Commemoration Exercises," include addresses on such subjects as "Welcome to new Voters," "Good Government," "Civic Patriotism," etc., etc. Let our national songs be sung, and all the orchestras be in attendance. And let every one do it freely. These festivals have been held in Boston in Faneuil Hall, in Cooper Union, New York, and it will be no difficult matter at this stage of our growth to form such an institution in Rochester; let it be the closing feature of our newly created Rochester Day.

If we can make by such methods the political life of this country sufficiently serious, we shall strike a sharp blow at the roots of corruption. Young men in whom have been planted, by the carefulness of the community in which they were reared, the ideals of good government and civic loyalty will do much to make this nation the land of the really free, for our freedom will be founded upon reverence for law and law worthy of reverence.

—A ROCHESTER IMMIGRANT.

# The Bulletin

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## Editorial

Those who come to our shores from the land beyond the sea can neither speak our language nor read our books, but they readily understand and interpret our actions. To these eager souls who look to America as the land of opportunity and who come to us so ready to adopt our manner of life, not what we say but what we do must be their guide. Our own respect for the laws of the country, as well as our loyalty to its institutions, will speak more emphatically than volumes of literature or numerous free lectures. We are far from realizing how much we teach and are taught by that which never enters into language at all.

In studying the problems of immigration as in any other question of life it is first necessary to hearken to the advice of Socrates: "Know Thyself!" We have studied hard the conditions of all classes of foreigners, have learned their needs and tastes, their virtues and weaknesses and the better we know them the higher they rise in our estimation. But do we know ourselves—who we are, what we are and why we are? Do we know our needs and tastes so that we can make definite legislation that will satisfy all Americans? Do we realize our weaknesses (we surely overestimate our virtues) well enough to recognize the cure necessary?

Foreigners who come over here as steerage immigrants are simple peasants, undeveloped but with great possibilities if rightly moulded from the beginning. You can't blame a man to whom a dollar is a big sum for selling his vote, especially if the one who offers the bribe is supposed to be lettered in the law by virtue of citizenship for several years. We must know that whatever we do, whatever we say, whatever we are becomes the standard for the immigrant who comes in contact with us. Have we respect for law? Can we expect a child to be upright in evil environment?

Do we know our own strength? Could we do the hard work that the Italians and Slavs do so willingly for us? Would we render the services to society that the Russians and Poles are doing for us? What would we do without them? We ourselves have lost the strength that made it possible for our forefathers to open up this country, but if we still have their purpose and endurance we can by absorbing the new strength and vitality that the old world is still sending us become a people of wonderful attainments.

There are things these foreigners bring us beside mere physical strength which we should reach out for gladly. We want their sociability and genius for joviality. "We take our holidays sadly and laugh with mental reservations." We want their national festivals and dances and games. We have already accepted Saint Patrick's day but we insist on sub-

stituting the two-step for the "Highland-fling." Why should we crush out the individuality of the various peoples who become part of us? Why should we reduce the nation to a dead level of uniformity, demanding all to learn our ways and forget the very traditions of their native lands? Why should we not learn from them and respect the customs and institutions that are brought to us from foreign lands? We've learned that maaroni is as good as beans, then why shouldn't we at least try Italian dances and games? We force the Russian Jew to celebrate Thanksgiving (by not allowing him to work) but do we know anything about his beautiful "Feast of the Passover" which occurs at the Easter Season?

In costume, too, we set the style and pace. Yet anyone looking at a peasant on a cold day with a warm "fascinator" or scarf closely tied around her head, ears, neck and all, cannot but compare her good taste and judgment favorably with the American lady, or shop girl wildly clutching in the wind her movable roof of a hat with its mass of unsightly wings, ribbons and hat-pin knobs!

As a nation we haven't the love or innate appreciation of music that seems to be in most Italians and Slavs; yet it isn't long before the harmonica is displaced by the phonograph with rag-time records and the sewing-machine (perhaps a Singer) finally drowns out all other tones.

By our contempt for the "greenhorn" we make the children ashamed of their parents, and the parents, especially the mothers, unwilling to appear in any except a business way outside of their homes. And while we listen with delight to the pretty accent of a Frenchman or Russian Count we smile with superiority at the "brogue" of a poor Pole.

We may rightfully be proud of what we are doing to help the foreigner become a respectable citizen; but the danger lies in being too pleased with ourselves and not ready to learn more; to know ourselves better and therefore better able to introduce ourselves to the strangers within our gates.

The stranger is within our gates, even the gates of Rochester. Like many other cities of the land we are facing a problem and an opportunity given in no other country. An enormous, heterogeneous, but peaceful invasion is being made on our city by sons and daughters from afar. No city in the old world ever had a social responsibility of greater magnitude. There are certain things we believe about the new immigration, and certain attitudes that we believe to be right towards those who seek our land, that in this issue we have tried to present a few aspects which we hope will bear fruit in renewed effort by all the people of Rochester to guard, guide and love the stranger, that with us, he may love our city and serve it faithfully.

The immigrant, no matter from whence he comes, is not only our problem, but our hope, our opportunity and future glory. We have often had this gospel sounded in our ears, but Dr. Edward A. Steiner in his last book on this most fascinating subject, *The Immigrant Tide, Its Ebb and Flow*, tells us that the immigrant is also the hope and the future glory of his old country. He says, "So far as my observation goes, I feel certain that immigration has been of inestimable economic and

ethical value to Italy, Austria-Hungary and Russia. It has withdrawn inefficient labor and has returned it capable of more and better work; it has lifted the status of the peasantry to a degree it could not have achieved even by a revolution; it has stimulated the neglected masses, lifted them to a higher standard of living and implanted new and vital ideas."

Those who study the problems and opportunities of immigration are continually asking questions. Some of these questions are already being answered, but many are yet questions. As we have no love for dogmatism on any subject, and have no desire to set up as authorities on this subject, we prefer to pass on some of these questions, they may suggest lines of thought other than those contained in this number. Here are some. Ought there to be an "open door" in China and a closed door in America? Are there any peoples to whom we can afford to say, "We are afraid of you?" Are we really afraid of those who know how to work hard and live the simple life, or are we only selfish about the flooding of the labor market? Does our arrival first justify any prejudice we may have for those who arrive last? We talk of restricting immigration, ought there not to be some restriction of the exaggerated advertisements and inducements of steamship companies? Ought we to call the peasants from the cottages of Europe, while we have so many tenements for them here? Why cannot our State departments cause every city in Europe to know when there is a great lack of employment in this country? Why may not the steamship companies co-operate in the work of distributing their human freight? Why should the stream of immigrants be blocked and congested in three or four important ports in this land? May not our immigrants be brought here as men, be treated in the spirit of democracy, not as peasants, herded like cattle, for the eyes of the favored ones who look down on them from the upper deck? Could not every American do unto the immigrant as he would wish the immigrant to do to him, if their places were reversed?

## CITIZENSHIP THROUGH LANGUAGE

Many of life's best lessons are taught without teaching. Unconsciously we may be led to the soul of one subject while consciously dealing with the form of another. Thus in our Rochester Evening Schools, bearing this important principle in mind, we have been able to interest the foreigners who attend the sessions, in civic and national questions while outwardly giving a lesson in the English language. For the help of the teacher there are four or five splendid text-books which happily present the simple lessons, one such book is "Town and City"; while it teaches the men and women to spell "street" and pronounce "alcohol," it also tells in simple words the story of the "White Wings" of New York, and the other brigades of citizens whose service provides for us clean pavements and sweet smelling streets. Another lesson tells the expense of alcohol to the city and its connection with the city's crime. Yet another teaches English with simple descriptions of the hospitals, dispensaries and ambulances. Thus contagion is understood as well as spelled,

and tuberculosis is fought amid the difficulties of nouns and verbs.

Naturally the scholars are earnestly interested in their lessons. The teacher is not a lecturer pouring forth volumes of unknown words to stupefied listeners. But the subjects—playgrounds, public baths or fire-escape laws—are made the bases of conversational and written exercises. From the text-books which simply describe these familiar features of city life, the learner is gradually introduced to the proper knowledge of English by means of lessons on the laws, city and state officials, and on the great American question, "How the People Rule." The men are eager for civic instruction or as one man expressed it, "Teach us so we don't do wrong things and not know it."

One text-book is immensely fascinating and effectual in its influence. It teaches the language in stories of Rochester. The parks, the beautiful Genesee, the short trips to such beauty spots as Palmer's Glen are all illustrated, and by the immigrant scholar, greatly appreciated. One class after enjoying such a lesson conducted a party in reality as they had previously been conducted in fancy. They boarded the car at North street and went to South Park, crowning the experiment with a trip on the very river they had before sailed in the midst of the English lesson.

So they grow acquainted with us as they become acquainted with our language. "Live, led, living" being taught with the American ideals of living. This is part of the wonderful civic instruction which comes through our evening schools.

## THEY

Why don't they keep the streets a little cleaner?

You ask with deep annoyance not undue.

Why don't they keep the parks a little greener?

(Did you ever stop to think that *they* means *you*?)

How long will they permit this graft and stealing?

Why don't they see the courts are clean and true?

Why will they wink at crooked public dealing?

(Did you ever stop to think that *they* means *you*?)

—Life.

## ANOTHER YEAR OF IMMIGRATION

Daniel J. Keefe, the commissioner-general of immigration in his annual report for the fiscal year 1909, gives the following interesting statistics:

Immigration, which during 1909 fell off from the two previous years, the commissioner says, is reassuming normal proportions. The months of January to June, 1909, however, showed increases over the same months of 1908, which is attributed by the commissioner principally to the fact that those interested in steerage passenger-carrying have traded upon and magnified beyond all reasonable limits the improvement in industrial conditions to encourage emigration.

As to occupations 174,800 unskilled laborers of the immigrant class entered and 118,936 of the emigrant class departed. Of the 751,786 immigrant aliens who entered the United States during the year 88,393 were under 14 and 38,517 were 45 or over; of those over 13 years of age, 191,049 could neither read nor write, an increase in the ratio of illiteracy to 29 per cent as against 26 per cent in 1908. For various reasons 10,411 aliens were deported.

Reference is made again to the interesting and important economic problem arising from the fact that a very large proportion of immigration is coming from southern and eastern Europe, those countries furnishing about 67 per cent of the immigrants. The continuance of this preponderance is declared to be a question concerning every patriotic citizen, for it is stated there can be little homogeneity between people of that section and the real American.

A distribution of more than 5000 persons was effected during the 15 months ended June, 1909, through the operations of the division of information, of whom 2565 were sent to agricultural communities. The division is directing its efforts toward a practical solution of the problem of the scarcity of farm help. Particular care has been taken to direct no men to work where they might be used to replace labor already employed. The field of activity comprised 40 states and one territory.

There were issued during the year 37,337 certificates of naturalization, an excess of 11,820 over the preceding year. The four states in which the principal work of naturalization was transacted were New York, Pennsylvania, Illinois and Massachusetts.

He also suggests some alterations in the laws relating to immigration.

Some of the principal suggestions are: So defining the term "alien" as to leave no doubt that it includes all persons not citizens; extending the contract labor provisions to forbid and penalize the inducement of immigration by false as well as genuine promises of employment, penalizing an attempt to import foreign laborers, and permitting the importation of alien skilled laborers if labor of like kind unemployed cannot be found here only if the consent of the secretary of commerce and labor is obtained in advance; increasing the fine against steamship companies for taking on board dangerously diseased aliens from \$100 to \$200. Mr. Keefe believes the time is ripe for the adoption of even stricter measures and suggests that a proposal worthy of careful thought is that all male aliens between 16 and 50 be required to pass a physical examination equal to that observed for army recruits.

## THE FOREIGN BORN CHILD AND THE PUBLIC SCHOOL

It is indeed a far reach from away off in Southern Europe to the grey skies and snowy winters of our Rochester. There are seas to cross and hardships to endure—strange faces to see and an unknown language to hear when the boys and girls come to make their home in this land of the free.

Everything is different. Here one must wear warm clothing, and sleep inside a house, and buy food from shops. Money must be earned and children have to go to

school. It is exciting the day Giovanni and Giuseppe and Lucia are taken to the great public school near their home. A troop of friendly neighbors escort them along the streets, and into the big building where who knows what awaits them?

How beautiful the warmly tinted walls with their lovely pictures look to the big brown eyes of these little Italians. And here comes a smiling face, and a gentle voice asks in unknown words but with reassuring tones who the strangers are and finds from their companions who can interpret perfectly, just where Giovanni, Giuseppe and Lucia came from, and into what class they are to go.

Lucia finds herself in a bright, sunny room where two or three dozen little boys and girls are busily at play. They greet her cordially in her own language and immediately introduce her to an attractive box of sand, some fine rubber balls, a darling dolly, and white cradle bed in which it may be rocked. They show her the pictures on the walls, she knows so bright and full of animals she knows quite well. And pretty soon the piano plays softly and Lucia is sitting in the kindergarten circle, her little brown hand in this pretty lady's white one and she listens to the songs, and watches everyone with eager interest. It is really only a few days before she is joining with the rest in singing and in playing games. She finds herself knowing what the queer sounding English words that "teacher" says mean, and so soon, that it surprises all the grown ups, she is saying English sentences as easily and as unconsciously as ever she spoke Italian in Naples far away.

Giuseppe is a big boy, almost twelve years old. He went to school in Italy and can write and read in his own language, and he knows numbers well. But he feels very lonely and out of place with all these American boys and girls, who go about chattering constantly things he can't understand. He has a wild desire to bolt and run away from the new situation. But no, here comes another woman with such a pleasant air of friendliness and taking him by the hand she leads him to a room where he finds a class of big fellows like himself, working vigorously with saws and hammers, making things from wood. It is the manual training room, and here are boys, who like himself, knew not a word of English when they entered school. They talk to him and help him with his work. They lead him up to the teacher who begins at once to teach him how to speak English. In a few months Giuseppe "finds himself" and is promoted to a real school room where he can do the lessons that boys twelve years old should do. He loves the school with the intensest devotion. He is devoted to its teachers and loyal to the principal. He finds himself singing songs of this great America and thrilling with a boy's patriotism. He learns to be true and industrious and he is happy. How he loves the music and the painting and the games and the stories. Giuseppe works hard led by a kind spirit he had never known before, and he becomes apace a real American. Giovanni does the same. And this is true of hundreds of children from other lands who come to this city and to other cities every year.

The newness and the strangeness and the loneliness of the outside life are all hard to bear, but the kindness and care and interest of the public school, its help and inspiration and good cheer, these turn the foreign strangers surely and O, so quickly, into intelligent and helpful citizens of their adopted country.

## A GLIMPSE OF SOCIAL SERVICE WORK OF HOSPITAL NURSES

Social Service work in connection with hospitals was originally thought out by Dr. Cabot and started in Boston, three or four years ago, meeting with such success that New York and other cities have taken it up and are accomplishing great good.

A need for Social Service work in Rochester was seen by Doctor Elmer J. Bissell who immediately interested the other physicians of the hospital staff and in fact all persons in any way connected with the management of the hospital, besides many friends and acquaintances, and the work was started February 15th, 1909. Miss Isabel Toohill, one of our graduate nurses, went to New York and carefully studied the work as it was being carried on in connection with different hospitals there and had charge of the work here until the latter part of September, 1909, when she left the work in charge of Miss Ida J. Anderson. The report January 1st, 1910, shows that the work is well started and all interested, hope for such an increase of work that the results will be greater in the future.

The following is an outline of what is being done in connection with Bellevue Hospital in New York city and that will, I think, in the best way possible, convey to you an idea of what the Social Service Department of our Hospital is trying to do for the people of Rochester.

### EXECUTIVE WORK.

*Nurse in charge*:—Office work, assignment of work, receiving reports, interviewing special cases, referring cases, receiving visitors.

*Secretary*:—Record work, histories, correspondence, telephones, accounts.

*Assistant nurse*:—Ward work, interviewing patients, co-operation with physicians and nurses.

*Visiting nurses*:—Follow up work in the homes.

*Volunteers*:—Outside work, home visits for investigation, accompanying to trains, artificial limb stores for fittings, homes and court.

Co-operation with other social workers regarding patients in the hospital in whom they may be especially interested.

### CLASSES OF PATIENTS.

*Homeless*:—Temporary care, employment, loans until pay-day, and referring to societies.

*Immigrants*:—Reassuring through interpreter, communicating with friends, exchanging steamship tickets, securing assistance through consuls, etc.

Accompanying to home or friends.

*Boys*:—Advice, home correspondence, employment, preventive work.

*Crippled Children*:—Referring to children's aid society, conveyance to and from school. Going to country for summer, braces, etc.

*Deserted or Unmarried*:—Legal aid, referring for maternity cases, employment with a child.

*Neurosthenics*:—Change of environment. Change of employment.

*Prisoners and Attempted Suicides*:—Friendly aid, referring to probation officer, accompanying to court.

*Alcoholics and Drug Habitues*:—Counsel, referring for special treatment and after care.

*Insane*:—Aid by investigation, before committal, referring for after-care.

### PHASES OF WORK.

Placing in convalescent homes, securing admissions, obtaining clothing, providing clothing, providing railroad fare, providing street car fare, restoring afterward to self support.

Fresh air work for children.

Placing in permanent homes, incurables, defectives, epileptics, deaf mutes, soldiers, aged.

Placing in special tuberculosis sanatoria.

Securing temporary care for children while parents are in hospitals.

Securing aid for destitute families by reference to relief societies.

Instruction in home and individual hygiene.

Aid to employment.

Securing legal aid.

Securing diet kitchen aid.

Securing surgical appliances.

Loans.

Investigation for identity of unknown.

Of course the Social Service work in Rochester is in its infancy and at present it is not possible to do all that we would like to do, because we have no organized charities, neither have we the institutions and organizations and societies and sanitoria at hand as they have in New York and other large cities to co-operate with and furnish assistance when we find it is needed.

Considerable has been accomplished here in instructing mothers and teaching the advisability and necessity of operations for removal of tonsils and adenoids, also the care of the teeth, right diet, and bringing babies and small children to the dispensary for treatment of eyes, ears, and deformities of different description.

When a patient is followed from the dispensary for investigation in the home, almost invariably other members of the family are found to need treatment of some kind, and are glad to take advice and go where they can be helped and

usually cured. As far as possible temporary relief is given to those who are hungry or cold with the aid of the Social Service Emergency and Loan Fund.

If necessary a loan closet dispenses utensils and bed linen for use in the sick room in cases of emergency and until the patient is well. If any reader of the Bulletin wishes to contribute to the fund for Social Service work send to Social Service Department.

I. J. A.

Rochester Homeopathic Hospital.

## IN 1910 SHALL GREAT THINGS BE STARTED FOR MEN

### I.

Every man shall have a house  
A home for children and for spouse.

### II.

Each child shall have a place to play,  
To make him happier each day.

### III.

Each day shall see some work well done  
And leave some time for healthy fun.

### IV.

We'll love our work in every weather  
For we know what it means to "work together."

### V.

We'll direct our plans for future need  
And guard our lives 'gainst present greed.

### VI.

We'll prove that in this stage of evolution  
There's no need of revolution.

### VII.

In commerce we will have commotion  
By sailing *our* ships upon the ocean.

### VIII.

Before the world we'll make a stand  
For peace and good-will toward every land.

### IX.

We'll demand some leisure to make us wise  
To admire the universe that around us lies.

### X.

In short, to our own selves we'll at last  
be true  
And the adage old will be ever new.

The officers of the Social Settlement for the current year are as follows:

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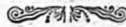
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Bring me men to match my mountains—

Bring me men!

—*Sam. Walter Foss*