

Twentieth-Century Literary Criticism

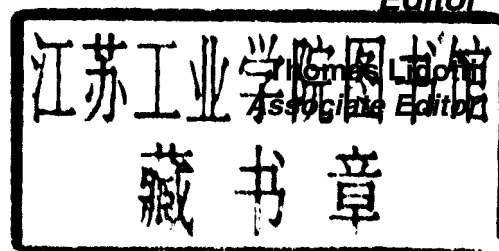
TCLC 76

Volume 76

Twentieth-Century Literary Criticism

**Excerpts from Criticism of the
Works of Novelists, Poets, Playwrights,
Short Story Writers, and Other Creative Writers
Who Lived between 1900 and 1960,
from the First Published Critical
Appraisals to Current Evaluations**

Jennifer Gariepy
Editor



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Preface

Since its inception more than fifteen years ago, *Twentieth-Century Literary Criticism* has been purchased and used by nearly 10,000 school, public, and college or university libraries. *TCLC* has covered more than 500 authors, representing 58 nationalities, and over 25,000 titles. No other reference source has surveyed the critical response to twentieth-century authors and literature as thoroughly as *TCLC*. In the words of one reviewer, "there is nothing comparable available." *TCLC* "is a gold mine of information—dates, pseudonyms, biographical information, and criticism from books and periodicals—which many libraries would have difficulty assembling on their own."

Scope of the Series

TCLC is designed to serve as an introduction to authors who died between 1900 and 1960 and to the most significant interpretations of these author's works. The great poets, novelists, short story writers, playwrights, and philosophers of this period are frequently studied in high school and college literature courses. In organizing and excerpting the vast amount of critical material written on these authors, *TCLC* helps students develop valuable insight into literary history, promotes a better understanding of the texts, and sparks ideas for papers and assignments. Each entry in *TCLC* presents a comprehensive survey of an author's career or an individual work of literature and provides the user with a multiplicity of interpretations and assessments. Such variety allows students to pursue their own interests; furthermore, it fosters an awareness that literature is dynamic and responsive to many different opinions.

Every fourth volume of *TCLC* is devoted to literary topics. These topic entries widen the focus of the series from individual authors to such broader subjects as literary movements, prominent themes in twentieth-century literature, literary reaction to political and historical events, significant eras in literary history, prominent literary anniversaries, and the literatures of cultures that are often overlooked by English-speaking readers.

TCLC is designed as a companion series to Gale's *Contemporary Literary Criticism*, which reprints commentary on authors now living or who have died since 1960. Because of the different periods under consideration, there is no duplication of material between *CLC* and *TCLC*. For additional information about *CLC* and Gale's other criticism titles, users should consult the Guide to Gale Literary Criticism Series preceding the title page in this volume.

Coverage

Each volume of *TCLC* is carefully compiled to present:

- criticism of authors, or literary topics, representing a variety of genres and nationalities
- both major and lesser-known writers and literary works of the period
- 6-12 authors or 3-6 topics per volume
- individual entries that survey critical response to each author's work or each topic in literary history, including early criticism to reflect initial reactions; later criticism to represent any rise or decline in reputation; and current retrospective analyses.

Organization of This Book

An author entry consists of the following elements: author heading, biographical and critical introduction, list of principal works, excerpts of criticism (each preceded by an annotation and a bibliographic citation), and a bibliography of further reading.

- The **Author Heading** consists of the name under which the author most commonly wrote, followed by birth and death dates. If an author wrote consistently under a pseudonym, the pseudonym will be listed in the author heading and the real name given in parentheses on the first line of the biographical and critical introduction. Also located at

the beginning of the introduction to the author entry are any name variations under which an author wrote, including transliterated forms for authors whose languages use nonroman alphabets.

- The **Biographical and Critical Introduction** outlines the author's life and career, as well as the critical issues surrounding his or her work. References to past volumes of *TCLC* are provided at the beginning of the introduction. Additional sources of information in other biographical and critical reference series published by Gale, including *Short Story Criticism*, *Children's Literature Review*, *Contemporary Authors*, *Dictionary of Literary Biography*, and *Something about the Author*, are listed in a box at the end of the entry.
- Some *TCLC* entries include **Portraits** of the author. Entries also may contain reproductions of materials pertinent to an author's career, including manuscript pages, title pages, dust jackets, letters, and drawings, as well as photographs of important people, places, and events in an author's life.
- The **List of Principal Works** is chronological by date of first book publication and identifies the genre of each work. In the case of foreign authors with both foreign-language publications and English translations, the title and date of the first English-language edition are given in brackets. Unless otherwise indicated, dramas are dated by first performance, not first publication.
- Critical excerpts are prefaced by **Annotations** providing the reader with information about both the critic and the criticism that follows. Included are the critic's reputation, individual approach to literary criticism, and particular expertise in an author's works. Also noted are the relative importance of a work of criticism, the scope of the excerpt, and the growth of critical controversy or changes in critical trends regarding an author. In some cases, these annotations cross-reference excerpts by critics who discuss each other's commentary.
- A complete **Bibliographic Citation** designed to facilitate location of the original essay or book precedes each piece of criticism.
- Criticism is arranged chronologically in each author entry to provide a perspective on changes in critical evaluation over the years. All titles of works by the author featured in the entry are printed in boldface type to enable the user to easily locate discussion of particular works. Also for purposes of easier identification, the critic's name and the publication date of the essay are given at the beginning of each piece of criticism. Unsigned criticism is preceded by the title of the journal in which it appeared. Some of the excerpts in *TCLC* also contain translated material. Unless otherwise noted, translations in brackets are by the editors; translations in parentheses or continuous with the text are by the critic. Publication information (such as footnotes or page and line references to specific editions of works) have been deleted at the editor's discretion to provide smoother reading of the text.
- An annotated list of **Further Reading** appearing at the end of each author entry suggests secondary sources on the author. In some cases it includes essays for which the editors could not obtain reprint rights.

Cumulative Indexes

- Each volume of *TCLC* contains a cumulative **Author Index** listing all authors who have appeared in Gale's Literary Criticism Series, along with cross references to such biographical series as *Contemporary Authors* and *Dictionary of Literary Biography*. For readers' convenience, a complete list of Gale titles included appears on the first page of the author index. Useful for locating authors within the various series, this index is particularly valuable for those authors who are identified by a certain period but who, because of their death dates, are placed in another, or for those authors whose careers span two periods. For example, F. Scott Fitzgerald is found in *TCLC*, yet a writer often associated with him, Ernest Hemingway, is found in *CLC*.

- Each *TCLC* volume includes a cumulative **Nationality Index** which lists all authors who have appeared in *TCLC* volumes, arranged alphabetically under their respective nationalities, as well as Topics volume entries devoted to particular national literatures.
- Each new volume in Gale's Literary Criticism Series includes a cumulative **Topic Index**, which lists all literary topics treated in *NCLC*, *TCLC*, *LC 1400-1800*, and the *CLC* year-book.
- Each new volume of *TCLC*, with the exception of the Topics volumes, includes a **Title Index** listing the titles of all literary works discussed in the volume. In response to numerous suggestions from librarians, Gale has also produced a **Special Paperbound Edition** of the *TCLC* title index. This annual cumulation lists all titles discussed in the series since its inception and is issued with the first volume of *TCLC* published each year. Additional copies of the index are available on request. Librarians and patrons will welcome this separate index; it saves shelf space, is easy to use, and is recyclable upon receipt of the following year's cumulation. Titles discussed in the Topics volume entries are not included *TCLC* cumulative index.

Citing Twentieth-Century Literary Criticism

When writing papers, students who quote directly from any volume in Gale's literary Criticism Series may use the following general forms to footnote reprinted criticism. The first example pertains to materials drawn from periodicals, the second to material reprinted from books.

¹William H. Slavick, "Going to School to DuBose Heyward," *The Harlem Renaissance Re-examined*, (AMS Press, 1987); excerpted and reprinted in *Twentieth-Century Literary Criticism*, Vol. 59, ed. Jennifer Gariepy (Detroit: Gale Research, 1995), pp. 94-105.

²George Orwell, "Reflections on Gandhi," *Partisan Review*, 6 (Winter 1949), pp. 85-92; excerpted and reprinted in *Twentieth-Century Literary Criticism*, Vol. 59, ed. Jennifer Gariepy (Detroit: Gale Research, 1995), pp. 40-3.

Suggestions Are Welcome

In response to suggestions, several features have been added to *TCLC* since the series began, including annotations to excerpted criticism, a cumulative index to authors in all Gale literary criticism series, entries devoted to criticism on a single work by a major author, more extensive illustrations, and a title index listing all literary works discussed in the series since its inception.

Readers who wish to suggest authors or topics to appear in future volumes, or who have other suggestions, are cordially invited to write the editors.

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Jane Addams

1860-1935

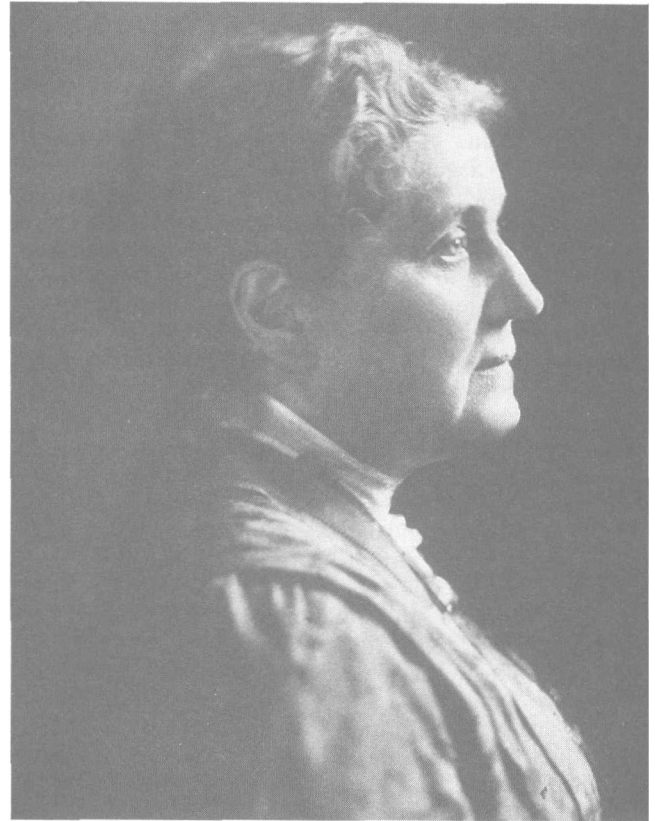
American social worker, essayist and autobiographer.

INTRODUCTION

Jane Addams is known primarily as a social reformer, a reputation built during the many years she devoted to serving the poor through Hull House in Chicago. But that was only one level of her achievements. She created the foundations for the profession of social work, contributed significantly to the discipline of sociology, developed the idea of parks and playgrounds as places vital for reducing urban tension, and established a model of progressive-minded activism which helped form the basis of the welfare state that emerged under the administration of President Franklin D. Roosevelt in the 1930s. In the process she became one of America's best-known and best-loved women, and her fame spread with the publication of her books—including the autobiographical *Twenty Years at Hull-House* (1910)—and hundreds of articles. Addams challenged her compatriots' understanding of urban life, wealth and poverty, democracy, and peace, and was instrumental in founding numerous organizations such as the American Civil Liberties Union (ACLU) and the National Association for the Advancement of Colored People (NAACP). A popularizer rather than an innovator in the realm of ideas, she transformed the pragmatism of William James and John Dewey, along with the mystic agrarian socialism of Leo Tolstoy, into a workable program of social action that transformed the American landscape.

Biographical Information

Addams was born in Cedarville, Illinois, on the eve of the Civil War. Her father, John Addams, who would become her most significant role model, was an entrepreneur and politician who had served in the Illinois legislature with another of Addams's later heroes, Abraham Lincoln. Addams seldom spoke of her mother, who died when she was three, or of her stepmother, who her father married soon afterward. She was a sickly child, and like many young women of her day, was discouraged from pursuing too high a degree of education. Giving up a dream to attend Smith College, she went instead to Rockford Seminary, and soon after her graduation, a series of unhappy events threw her young life into turmoil. Her beloved father died, and after six months at a medical college in Philadelphia, she withdrew in 1882 for reasons of illness, and never went back. A year of convalescence followed, and then two tours of Europe, but her travels did not make her happy. Later she would write of being caught in "the snare of preparation" which she said impeded young women from wealthy backgrounds, keeping



them locked in a state of continual preparation for life rather than permitting them to commence an actual career. Partly as a result of experiences in Europe, however, she discovered her life's mission, and with her friend and lifelong companion Ellen Gates Starr founded Hull House in a run-down Chicago mansion on September 18, 1889. At Hull House (which Addams referred to in her writing as "Hull-House"), she established numerous innovative programs to provide not just food and shelter, but a sense of purpose and belonging, both to the people served by the house and to the upper-class women and men who ran it. During the next two decades, Addams's work on behalf of the poor and immigrants of the nearby slums made her a figure of national and ultimately international prominence, and she published numerous articles and books. She was also instrumental in the founding and development of dozens of organizations, and through Hull House, helped create a model for a vital community center which could transform a troubled urban environment. In the years leading up to World War I, her outspoken pacifism began to strike a raw nerve in a nation mobilizing for the defeat of Germany, and she became

almost as much a figure of scorn as she had been of admiration. But her reputation ultimately rose to its former level, a resurrection which culminated in her receiving the Nobel Peace Prize in 1931. During her career, Addams spent time with a number of notable writers and philosophers, including James, Dewey, Tolstoy, W. E. B. Du Bois, and many others. In politics she campaigned for Theodore Roosevelt in his unsuccessful bid to regain the White House under the Progressive Party banner in 1912; and later she put her support behind a man with whom she had worked in the area of famine relief following the First World War, President Herbert Hoover. Addams never married, and had few interests outside her social concerns. She was an astute manager and promoter who devoted all her efforts—and the proceeds from her publications and prizes—to Hull House and its activities.

Major Works

As with many writers, it is virtually impossible to separate Addams' published work from the conditions that surrounded their creation. This is not only because Addams's life was defined by action rather than thought, but also because most of her writings were in response to specific situations that she encountered first as the director of Hull House, and later as a campaigner for world peace. Furthermore, with a few notable exceptions, most of her books were actually composed of essays, speeches, and articles she had presented earlier, again in response to specific conditions. Such was certainly the case with her first book, *Democracy and Social Ethics* (1902), in which she identified a spirit of alienation pervading modern life, and as an antidote offered active involvement in the project of establishing a more humane public order. Likewise *The Spirit of Youth and the City Streets* (1909) came from a series of essays, and it, like *A New Conscience and an Ancient Evil* (1912) explored the problems of the slums and the unhealthy lifestyles they bred. Her examination of prostitution in the latter work scandalized readers, but it was the pacifism expressed in volumes such as *Newer Ideals of Peace* (1909) and *Peace and Bread in Time of War* (1922) which would earn her the disapprobation of conservative leaders and institutions from the Daughters of the American Revolution to the Ku Klux Klan. The condemnation of Addams for her vocal opposition to the First World War perhaps marked the low point of her career; *Twenty Years at Hull-House* (1910), on the other hand, came at the high point. Ostensibly an autobiography, it was in fact the story of how Addams came to find her mission as a crusader for social justice, and then pursued that mission without wavering. Critically acclaimed at the time and thereafter, it is usually considered the best of her works, whereas the sequel, *The Second Twenty Years at Hull-House* (1930)—which sums up activity in the two decades that followed the writing of its predecessor—is often viewed as one of her least well-written. Her later works included a collection of essays called *The Excellent Becomes the Permanent* (1932), which helped to sum up an extraordinarily distinguished career.

PRINCIPAL WORKS

- Democracy and Social Ethics* (essays) 1902
Newer Ideals of Peace (essays) 1907
The Spirit of Youth and the City Streets (essays) 1909
Twenty Years at Hull-House (autobiography) 1910
A New Conscience and an Ancient Evil (nonfiction) 1912
Peace and Bread in Time of War (nonfiction) 1922
The Second Twenty Years at Hull-House; September 1909 to September 1929, with a Record of a Growing World Conscience (autobiography) 1930
The Excellent Becomes the Permanent (essays) 1932

CRITICISM

C. C. Arbuthnot (essay date 1903)

SOURCE: *The Journal of Political Economy*, Vol. XI, December, 1902-September, 1903, pp. 169-171.

[In the following essay, Arbuthnot reviews *Democracy and Social Ethics* with a focus on its economic and political insights.]

Among the matters of particularly economic interest in Miss Addams's [*Democracy and Social Ethics*] is the discussion of the domestic service problem, in the chapter on "Household Adjustment." The family has given up to the factory most of the manufacture which contributes to the welfare of its members, but it retains the preparation of food and ministration to personal comfort, as essential to family life. This domestic industry is out of line with economic development, and is "ill-adjusted and belated." As a result the household employee is more or less isolated in the social world with whose growing democratic ideas the factory system is in harmony. She is discriminated against by the young men of her acquaintance, and has to work long hours and every day, with proportionate remuneration a little doubtful, when the prospect of promotion in the factory is taken into account. The manufacture of more household necessities in factories, and the elimination of personal service for healthy adults, would open a way to an adjustment which promises relief.

"Political Reform" is the caption of the last chapter, and the question turns largely on the ethical ideas of the people in the district around Hull House. The alderman who represents the ward is noisomely corrupt, as the reform element count corruptness, but his constituents "admire him as a great man and a hero because his individual acts are, on the whole, kindly and generous." The very poor, whose kindnesses to each other, in the nature of the case, take the form of supplying immediate wants, estimate a man by his willing-

ness to furnish the necessities of life. Considerations of abstract justice or social policy are secondary and are treated as such. They do not much concern people who have to struggle in order to provide for actual needs. The ethical precept to fit such conditions seems to be: do the substantial thing and do it immediately. The alderman is a good man because in his relations with the people of the ward he closely acts in obedience to this injunction. He bails his constituents when they are arrested; "fixes up" matters with the justice or the state's attorney; pays the rent when one is hard pressed; sees that a respectable funeral is provided in case of need; and gets jobs for those who are out of work. He is a good friend and neighbor. There is no doubt about it, and he is voted for because he is such a man. If he pays for votes that is another of his good acts.

When the vote commands a price it becomes a part of the assets of the owner. A citizen in the ward complained "that his vote had sold for only two dollars this year," in much the same way that a farmer might regret that the price of wheat had fallen. Efforts are made to get the best prices for this intangible property. The ranks of reform clubs are swelled by voters who join in order to bull the market and sell out to the opposition at an advance. This is merely making the most of a commercial opportunity.

These people have a strong sense of moral obligation and a wrongdoer is liable to punishment as direct and palpable as their kindness. "A certain lodginghouse keeper sold the votes of his entire house to a political party and 'was well paid for it too.'" He then turned around and sold them to the rival party. This was outrageous. The scoundrel was held under a street hydrant in November, and died of pneumonia contracted in consequence. The alderman, under these circumstances, is the model of aspiring politicians. His methods of getting on are imitated, and politics becomes "a matter of favors and positions," to be had by necessary manipulation, which is of the same moral quality as the operations of ordinary business.

If the voter can be persuaded "that his individual needs are common needs, that is, public needs, and that they can only be legitimately supplied for him when they are supplied for all," Miss Addams thinks, the structure of civic virtue can be built up. The provision by the city of kindergartens for the children; playgrounds and readingrooms for the youth; gymnasiums and swimming-tanks for men; and the enactment and enforcement of a civil service law that would relieve the city employee from dependence on the alderman for the tenure of his job; such methods are suggested as means for promoting civic consciousness. When people's minds are constantly occupied with the difficulties of satisfying substantial wants, they cannot be reached by appeals for political righteousness and pure politics. They do not think in these terms.

The Nation (essay date 1910)

SOURCE: A review of *Twenty Years at Hull-House*, in *The Nation*, Vol. 91, No. 2374, December 29, 1910, pp. 634-35.

[In the following review, the critic considers *Twenty Years at Hull-House* primarily from the standpoint of the biographical information it offers on Addams.]

"Which is better," asks Professor Cooley in his *Social Organization*, "fellowship or distinction? There is much to be said on both sides, but the finer spirits of our day lean toward the former, and find it more human and exhilarating to spread abroad the good things the world already has than to prosecute a lonesome search for new ones. I notice among the choicest people I know—those who seem to me most representative of the inner trend of democracy—a certain generous contempt for distinction and a passion to cast their lives heartily on the general current." This penetrating observation is suggested by Miss Jane Addams's new book on her life at Hull-House. About a third of the material has previously appeared in the magazines; but unlike the author's previous books setting forth conclusions based on her experience, this traces the experiences themselves with the invaluable sidelight emanating from her own early history.

Miss Addams was born in the village of Cedarville, Illinois, in 1860, the daughter of a Hicksite Quaker who, from 1854 to 1870, was a member of the State Senate, and sufficiently conversant with politics to enjoy the intimate confidence of Lincoln. Her mother died when the future founder of Hull-House was a baby. Despite her physical infirmity—a curvature of the spine—her childhood was a joyous one. The family was well-to-do, if not prosperous; there was an ample air of public interest and public spirit stirring in the household circle; and more than the ordinary heritage of culture. She records that even as a child, her "mind was busy, however, with the old question eternally suggested by the inequalities of the human lot". Like her older sisters before her, Miss Addams went to the seminary, now college, at Rockford, Illinois, one of the earliest schools in the West for the higher education of women, and dubbed, because of affinity of spirit, "The Mount Holyoke of the West." All the fine enthusiasms of those early days of collegiate education for women found in Miss Addams hospitable lodgment, though she records with a bit of waggishness how once upon occasion, in an intercollegiate oratorical contest, she was pitted against no less a competitor than William Jennings Bryan. Her father's death occurred soon after she left college. Diverted from the professional study of medicine by a long illness, she spent some years in study, and in travel and residence abroad, until Hull-House in Chicago was opened in 1889. She speaks with an amusing impatience of "the snare of preparation," and with true feminine relief at the thought that "I had at last finished with the everlasting preparation for life," however ill-prepared I might be".

The social settlement has become so familiar an institution that an estimate of its nature and functions is less necessary than an insight into the convictions and character of the best known of its early founders in this country—and this, for the reason that Miss Addams's work has had so strong a formative influence upon settlements everywhere in the United States. The fundamental motive which seems to have actuated her proceeded from her conviction of the utter futility of a detached attainment of moral excellence. This root idea she expresses at times negatively in terms of revolt, or at least of reaction, against a premature overdose or individualistic cultivation, "a moral revulsion against this feverish search after culture". Positively, the same dominant impulse she describes almost passionately as a belief in the supreme moral worth of democracy in social relationships. During the eight years that fell wasted in "the snare of preparation" she "was absolutely at sea so far as any moral purpose was concerned, clinging only to the desire to live in a really living world and refusing to be content with a shadowy intellectual or aesthetic reflection of it". At times, a note almost bitter against the intellectual surfeiting of college training is sounded—"lumbering our minds with literature that only served to cloud the really vital situation spread before our eyes". Or again, when she avers that the "first generation of college women had taken their learning too quickly, had departed too suddenly from the active emotional life led by their grandmothers" . . . "had lost that simple almost automatic response to the human appeal".

Her positive attachment to democracy, in the sense of "universal fellowship" in the life-adventure of the race, will appear most clearly if treated conjointly with Miss Addams's second ruling trait, a curious detachment coupled with skepticism about any system, religion, or panacea which falls short of her dominating idea of "universal fellowship." She herself ascribes her rejection of the evangelical assault upon her at college as due to her father's insistence upon "moral integrity" in the forum of conscience as the supreme law of the soul. But some years after, when all outside pressure was withdrawn, she voluntarily was baptized and became a communicant. The recital of the episode is exquisite—as "mere literature" finer than St. Augustine's conversion, in our opinion—but, while explicit as to the absence of disturbance of soul or strong compunction, she adds this revelatory comment:

There was also growing within me an almost passionate devotion to the ideals of democracy, and when in all history had these ideals been so thrillingly expressed as when the faith of the fisherman and slave had been boldly opposed to the accepted moral belief that the well-being of a privileged few might justly be built upon the ignorance and sacrifice of the many?

After this one does not wonder that the single-taxer who sought to convert her to his cult by sudden prayer for her in her presence went away sorrowful; or that she failed to

convert herself to Socialism, though she conscientiously made the effort.

It is interesting to notice how this underlying conviction and motive determine her attitude—and incidentally the attitude of settlement workers so largely—upon public issues. Of factory legislation in behalf of the weak, children and women, they approve. With trades-unionism so far as "it is a general social movement concerning all members of society and not merely a class struggle", they are in sympathy. For a discriminating State regimentation they stand, for "if certain industrial conditions are forcing workers below the standard of decency, it becomes possible to deduce the right of State regulation" on the ground that "the very existence of the State depends upon the character of its citizens".

There is a fortunate sanity of temper and attitude flowing from the ground idea of "universal fellowship" in social relations which, while misrepresented and at times maligned, has kept the settlements close on the track of their quest of social betterment. Even when outbreaks of individual anarchists have driven the proud logicians into panic and grotesque absurdity, the settlement workers, and Miss Addams in particular, have emerged with signal credit. Even their hero-worship has been in a way transfigured by their guiding motive. Miss Addams confesses that, instead of Carlyle's "Heroes and Hero-Worship" which she had once purposed to give to young boys of promise, she actually presented Schurz's "Abraham Lincoln." Moreover, in retrospect as to "the actual attainment of these early hopes," she remarks, "so far as they have been realized at all, [they] seem to have come from men of affairs rather than from those given to speculation".

The various experiments of Hull House, its failures and triumphs, its inner life as well as its outer activities, are all set forth engagingly in this volume, with a surprising modesty as regards general scientific conclusions such as the professional sociologist would expect. Miss Addams has generally a direct way of putting things, and an enjoyment of humorous by-products. Occasionally, however, there is a note of wistful pathos—"the sense of universality thus imparted to that mysterious injustice, the burden of which we are all forced to bear and with which I have become only too familiar".

Miss Addams's narration of her visit to Tolstoy, and her appraisal of Tolstoyism, will be of particular interest at this juncture. The prophet in his peasant's garb glanced disapprovingly at her large sleeves which were then in vogue, and, "pulling out one sleeve to an interminable breadth, said quite simply that 'there was enough stuff on one arm to make a frock for a little girl'." He would have said something similar about an historic alabaster box of ointment. Miss Addams is fortunate in her illustrator. There are an arresting power and a suggestive charm about some of the plates that entitle the artist to distinction.

Thomas C. Hall (essay date 1911)

SOURCE: A review of *Twenty Years at Hull-House*, in *Political Science Quarterly*, Vol. 26, 1911, pp. 317-19.

[In the following review of *Twenty Years at Hull-House*, Hall concentrates on the role models who instilled in Addams a spirit of selflessness.]

[*Twenty Years at Hull-House*] is invaluable as a human document. It is a beautiful memorial to a father and a wonderful revelation of a life given to a great purpose. In its style it is transparent and simple, but it is filled with subtle suggestion. It is not a book that should be lightly skimmed. Throughout there is a constant searching for the fuller meaning of human life; and underneath all the tentative inquiry and sometimes apparent groping there is a strong faith and a definite and clear conviction that have given unity to the whole life so vividly described.

The first chapter shows us an almost super-sensitive child, brought up under simple conditions, which yet were most advantageous for intellectual and spiritual development. The picture of the father, who evidently dominated the girl's early life, is attractive in the extreme; and subsequent chapters reveal many of his traits as those of the subject of the biography. Upon the spiritual development of both father and daughter the influence of Lincoln seems to have been in some respects controlling; so that when boarding-school was reached the social sympathies born of the home life and the political sympathies developed during the great national struggle asserted themselves, only with a clearer intelligence and with a more defined program for the lifework. For although Hull House was established only after a good deal of wandering in Europe and some intellectual hesitation on the part of its founder, it is easy to see that with Miss Addams the plan of a home shared with a larger humanity was always the underlying thought.

The subsequent chapters, dealing with the first days of Hull House and some of its early undertakings, are a most effective apologetic for the whole social settlement movement. If the movement has not broken down the wall of partition between class and class, it at least has opened windows, and sometimes doors, through which one class may have access to the hopes and ambitions of the other.

Miss Addams frankly acknowledges both her lack of a political program and her realization of the comfort and sustaining strength which a cut-and-dried and dogmatic political program may afford to the social worker. But it is easy to see that in mind and temperament alike Miss Addams is incapable of dogmatism, either broad or narrow. In action she is decided and prompt, and willing courageously to face the issue and take a prophet's risk of being wrong. But when it is a matter of far-reaching answers to perplexing problems, she is intellectually too sincere to be satisfied with clear-cut but untested formulas. Her sympathy with Tolstoi in no way prevented her

from realizing the weak points in his position. Her admiration for particular socialists and her willingness to cooperate largely with them has in no wise determined her judgment of socialism; and her analysis of its fundamental philosophy has left her unsatisfied and unable to include herself in the party. Even her intense activity in the social settlement movement does not prevent her seeing clearly its tentative character; and she looks forward to a possible future society so organized that the ideals of the social settlement can be more largely realized.

Nothing is more striking than the insistent modesty with which these memoirs are written. The reader might almost imagine that some one else was responsible for all the good things accomplished by Hull House and that Miss Addams had made all the mistakes; whereas anyone who has had personal contact with the activities of that settlement knows that in a hundred exigencies Miss Addams's sanity, gentleness and indwelling grace have been its salvation.

The book is one that should be read both by partisans and by non-partisans in the present movement for social betterment; and happily it is so written that it will be widely read. And in years to come it will be studied page by page by those who may be puzzled to comprehend the manifold confusions of our American life at this turning-point of the road. For the reviewer feels assured that, when the orgy of individualism that followed the occupation of free land and the exploitations of the natural resources of the continent by a restless immigrant population under the unorganized conditions of competitive struggle shall be over, and when we shall have entered upon a more ordered social state, men will eagerly seek just such a human document as this to explain a social situation which may well seem inexplicably unintelligent and needlessly tragic. We must surely all be grateful to Miss Addams that she has given to us, while the memories are still vivid and the situation not yet too idealized, this most illuminating account of the activities of Hull House, in which one sees reflected so much of the restless longing of our generation for a new world of social sympathy and human understanding.

The Sociological Review (essay date 1911)

SOURCE: A review of *Twenty Years at Hull-House*, in *The Sociological Review*, Vol. IV, 1911, pp. 153-54.

[The following essay appraises *Twenty Years at Hull-House* as not just a personal account of one life, but of a time and place.]

[*Twenty Years at Hull-House* is] a book which is assured of a place among the noblest life records of the time. . . . It is not formally autobiographic in method, but Miss Addams has the rare faculty of stating or implying the essential personal facts, in the fewest possible words, during the process of describing the experiences which led her to follow a certain course of public action, or

showing the relation in which Hull House has stood to the political and economic forces of the past two decades. It is a wonderful and deeply moving record, the power and inspiration of which no reviewer can hope to reproduce.

We get, in the opening pages, an exquisite reminiscence of the Addams home at Cedarville, Illinois; a glimpse of the American worship of Lincoln; an account of the boarding-school ideals and the varied European influences which led, by ways not difficult to follow, to the founding of the settlement among the slums of Chicago. Halstead Street, in which Hull House stands, has a length of thirty-two miles.

Polk Street crosses it midway between the stockyards to the south and the shipbuilding yards on the north bank of the Chicago River. For six miles between these two industries the street is lined with shops and saloons. Polk Street running west becomes more prosperous; running a mile east to State Street it grows steadily worse, and crosses a network of vice on the corners of Clark Street and Fifth Avenue. . . . Between Halstead Street and the river live about 10,000 Italians, Neapolitans, Sicilians, and Calabrians, with an occasional Lombard or Venetian. To the south on Twelfth Street are many Germans, and side-streets are given over almost entirely to Polish and Russian Jews. Still further south, these Jewish colonies merge into a huge Bohemian colony, so vast that Chicago ranks as the third Bohemian city in the world.

Settlement life, still in its infancy in England, was in 1889 unknown in the United States and Miss Addams and her colleagues began work in an atmosphere of critical bewilderment, so far as observers were concerned, and with, on their own part, theories of happily sufficient fluidity to reinforce their abundant enthusiasms. The story of the first days is brilliantly told, and it is followed by a rapid and vivid description of the years of discussion and experiment—the invention and adjustment of social machinery, the gradual conquest of the neighbourhood, the many experiments undertaken, not merely in providing means of culture and recreation, but in co-operative enterprise, and later in general civic reconstruction. The narrative of schemes begun and developed, or attempted and abandoned, is interwoven with passages of personal reminiscence and confession, with stories of tragedy and heroism, drawn from a marvellously full store. At intervals, too, we learn of visits to Europe and contact with kindred workers on this side.

Miss Addams has some interesting comments to make on the changes in the intellectual and emotional aspects of England, at intervals of a few years before and during the South African War; and she tells of a visit to Tolstoy, which had a disconcerting effect upon her spiritual outlook. Beaten by the old prophet's questions as to her mode of life in the city, and caught by the idea of "bread labour," she resolved to pay toll, on her return to Chi-

cago, by spending two hours every morning in the little bakery of Hull House—with this result:—

It may be that I had thus to pacify my aroused conscience before I could settle down to hear Wagner's "Ring" at Bayreuth; it may be that I had fallen a victim to the phrase "bread labour"; but at any rate I held fast to the belief that I should do this, throughout the entire journey homeward, on land and sea, until I actually arrived in Chicago, when suddenly the whole scheme seemed to me as utterly preposterous, as it undoubtedly was. The half-dozen people invariably waiting to see me after breakfast, the piles of letters to be opened and answered, the demand of actual and pressing human wants,—were these all to be pushed aside and asked to wait while I saved my soul by two hours' work at baking bread?

It would need many pages of quotation to give any adequate impression of a book which breathes on every page the spirit of the dedicated life. No one who would know the best of the religion of service, which is the highest ethical product of our age, can afford to miss the reading.

John Dewey (essay date 1945)

SOURCE: An introduction to *Peace and Bread in Time of War*, by Jane Addams, King's Crown Press, 1945, pp. i-xx.

[In the following essay, Dewey comments on the timely reissue of *Peace and Bread at the end of World War II*.]

The present republication of *Peace and Bread* is peculiarly timely. Some of the external reasons for this timeliness are evident without need of prolonged analysis. The book is a record, searching and vivid, of human aspects of the First World War. It gives a picture of the development of American sentiment from 1914 to 1922, the year of its publication. It is a forceful reminder of things that would be unforgettable, did we not live on the surface of the current of the day's events. The book takes us through the period when the war seemed remote and unreal, and the American public reacted with incredulity and exasperation; through the phase of gradual hardening into sullen acceptance of war as a fact; to the time when, after a delay of two and a half years, we responded to the declaration of war with enthusiastic participation in which the earlier all but universal pacifism was treated as cowardly retreat or as actively treasonable; and then through the post-war years of disillusionment and reaction.

These facts the older ones among us have largely forgotten and the younger ones never knew. The picture the book gives would be of great present value if it merely gave the instruction and communicated the warning provided by the traits common to the First World War and to the present war which now afflicts the world on an even greater scale. But the instruction and the warning

are increased rather than diminished, when we include in the reckoning certain matters which make the American attitude and response during the present war very different from that of thirty years ago, and that of the eight or ten years immediately following. A brief statement of some of these differences will, I think, disclose the nature of the increased timeliness.

Conditions at home as well as abroad produced a reaction to the outbreak of the European war in 1939 very different from that which greeted the events of 1914. Even only eight years after that date Miss Addams could write, "It is impossible now to reproduce that basic sense of desolation, of suicide, of anachronism, which the first news of war brought to thousands of men and women who had come to consider war as a throwback in the scientific sense." And she could also write, "It is very difficult after five years of war to recall the attitude of most normal people during those first years"—years when the reaction against war "was almost instantaneous throughout the country." What was difficult then is practically impossible now. Instead, we have an accentuation of that later development when, as Miss Addams wrote, "We have perforce become accustomed to a world of widespread war with its inevitable consequences of divisions and animosities."

It is characteristic of the change that, while some thirty years ago the idea of a war to end wars could be taken seriously, we now indulge only in the modest hope of being able to establish a peace that will last a generation or two. Even more significant is the change in the attitude of those who opposed our taking part in the two wars. In the case of the first war, it was the sense of the stupidity and immorality of war *as war* that animated the opposition. In the case of the present war, vocal opposition came most conspicuously from the nationalistic isolationism that wanted to keep *us* out of the devastation of war, while those who favored participation were those who, for the most part, took the ground of moral obligation.

There is, I believe, nothing paradoxical in saying that such differences as these, great as they are, increase, instead of lessen, the instruction and the warning, the timeliness, of the book written almost a quarter of a century ago. The warning is against adoption and use of methods which are so traditional that we are only too likely to adopt them:—methods which are called "terms of peace," but which in fact are but terms of a precarious interim between wars. The instruction concerns the need for adoption of methods which break with political tradition and which courageously adventure in lines that are new in diplomacy and in the political relations of governments, and which are consonant with the vast social changes going on everywhere else.

The term "pacifist" has unfortunately assumed a more restricted meaning during recent years. It used to apply to all persons who hoped and worked for a world free from the curse of war. It has now come to stand almost exclusively for those who are opposed to war under any and all

conditions. On the other hand, the significance of the phrase "Peace Movement" has deepened. It used to stand for something which upon the whole was negative, for an attitude that made it easy to identify pacifism with passivism. A large measure of credit for producing this latter change must go to Jane Addams. In her book *The Newer Ideals of Peace*, published some years before the outbreak of World War One, she set forth aims and methods that are so intimately connected with *Peace and Bread* that the two books form a whole. The aims and methods set forth in both are of a kind that more than justify her in referring to them as "vital and dynamic."

Their nature may be gathered from the vigor with which she repudiated accusations that were freely and ungenerously brought against her and her fellow-workers. Speaking of the state of affairs before the war, she writes, "The world was bent on change, for it knew that the real denial and surrender of life is not physical death but acquiescence in hampered conditions and unsolved problems. . . . We pacifists, so far from passively wishing nothing to be done, contended on the contrary that this world crisis should be utilized for the creation of an international government able to make the necessary political and economic changes which were due; . . . it was unspeakably stupid that the nations should fail to create an international government through which each one, without danger to itself, might recognize and even encourage the impulses toward growth in other nations." And again she writes, "We were constantly accused of wishing to isolate the United States and to keep our country out of world politics. We were of course urging a policy exactly the reverse, that this country should lead the nations of the world into a wider life of coördinated political activity."

Miss Addams repeatedly calls attention to the fact that all social movements *outside* of traditional diplomacy and "international law" were drawing the peoples of different countries together in ever closer bonds, while war, under present conditions, was affecting civilian populations as it had never done before. Both of these factors have immensely increased since she wrote. The futility of dependence upon old methods, which is referred to in the passage just quoted, has correspondingly increased. Many persons, among whom the present writer enrolls himself, who are not pacifists in the absolute sense in which Miss Addams was one, believe that she has clearly indicated the directions which all peace efforts must take if they are not to be doomed in advance to futility.

Miss Addams remarks in the present book that "Social advance depends as much upon the process through which it is secured as upon the result itself." When one considers the intimately human quality of her writings it sounds pedantic to say that this sentence conveys a philosophy, one which underlies what she has to say about war and the conditions of enduring peace. But the human quality of her position and proposals in this case *is* a philosophy that gives the key to understanding her. Her dynamic and vital contribution to the Peace Movement is

her insistence upon the necessity of international organization. Today the idea is a commonplace. The Wilsonian League of Nations at least accomplished that much. We are assured from all quarters that the War is being fought in order to achieve an organization of nations that will maintain peace. But when we ask about the *process* that is depended upon, we find the word "organization" covers very different things.

The process that looms largest in current discussions is "political" action, by which we usually mean governmental and legal action, together with coercive economic measures. Miss Addams does employ the word "political." But the context invariably shows that she uses it in a wide human sense. And while this usage of hers confers upon the word a moral, and in so far an idealistic, significance, her attitude is in fact much more *realistic* than is the attitude that puts its trust in "organization" of the traditional political type. For one can say, with as much justice as is consonant with brevity, that to trust to traditional political "organization" to create peaceful relations between nations involves reliance upon just that exaggerated nationalistic and power politics that has brought the world to its present pass.

In contrast, the process of organization upon which Miss Addams would have us depend is one which cuts *across* nationalistic lines. Moreover, instead of setting up a super-state, it also cuts *under* those lines. Its nature is indicated in a passage which follows the one already quoted, in which Miss Addams expressed the desire that the United States take the lead in guiding the world "into a wider life of coördinated political activity." What fits the United States, she holds, for assuming this leadership is precisely the fact that democratic development in this country has in fact increasingly cut under and cut across barriers of race and class. In nothing is Miss Addams' book more timely than in its sense of the positive values contributed by our immigrant populations. The pattern of American life, composed of multiple and diversified peoples, hostile in the countries from which they came but living in reasonable amity here, can and should be used to provide the pattern of international organization. One of the ironies of the present situation is that a war caused in large measure by deliberate Nazi provocation of racial and class animosity has had the effect in this country of stimulating the growth of racial fear and dislike, instead of leading to intelligent repudiation of Nazi doctrines of hate. The heart of the democratic movement, as Miss Addams saw and felt it, is "to replace coercion by the full consent of the governed, to educate and strengthen the free will of the people through the use of democratic institutions" in which "the cosmopolitan inhabitants of this great nation might at last become united in a vast common endeavor for social ends." Since the United States had demonstrated on a fairly large scale the practicability of this method, Miss Addams put her faith in extension of the democratic process to the still wider world of peoples. Its exact opposite she found in the use of "opposition to a common enemy, which is an old method of welding peoples together," a method "better

fitted to military than to social use, adapted to a government resulting from coercion rather than one founded by free men."

There are today, as I have said, many persons not pacifists in the present technical sense who believe that Miss Addams' book is timely because it points directly to the source of the failure of the hopes so ardently entertained a generation ago. Men then thought they could attain peace through an international organization of the traditional political kind, which relies more upon coercive force than upon constructive meeting of human needs. When I try to formulate what Miss Addams said informally yet clearly, I come out with a sense of the difference between two methods and attitudes. On the one hand, we can trust to an international political organization of an over-all type to create the organs it requires. On the other, we can rely upon organs that have been formed to take care of human needs (including the need for change) to develop in the course of their own use an organization which can be depended upon, because it has become ingrained in practice. If history has proved anything, it is, I believe, that only the latter kind of organization is so "vital and dynamic" as to endure, while the former kind is likely to yield a mechanical structure of forces so uncertainly "balanced" as to be sure to collapse when old stresses and strains recur in new shapes. It has become customary to give the name "realistic" to the kind of organization that is based upon opposition to an enemy and that relies upon armed force to maintain itself. In contrast, the road indicated by Miss Addams is, I submit, infinitely more "realistic."

There are chapters in *Peace and Bread*, notably the fourth and the tenth, which supply material that makes concrete and definite the difference between processes or organizations of the traditional political-legal type, with their emphasis upon force—already war *in posse*—and the human and socially humane processes to which Miss Addams appealed for help. The formation of the UNRRA, even while war is still going on, is, as far as it goes, a recognition of the "Food Challenge" for world organization. The energy with which we use and extend this kind of process as the working model for other endeavors at international organization will decide the success or failure of efforts to achieve lasting peace. This is no mere prediction, but is based on the solid experience of the past.

The importance attached by Miss Addams to need for food points to a trait which animates almost every page of *Peace and Bread*, for the association of the two words in the title is fundamental. The need for bread is a symbol of the importance attached by Miss Addams to natural impulse and primitive affection. Her faith in them was the source of her interest in "social settlements"; it was nourished by the experiences that centered in Hull House. All who knew Miss Addams also know of her insistence that sharing in the activities which issued from it was not a matter of doing good to others as beneficiaries; those who took part had more to receive than to give. Miss