

It is without a doubt that Jane Addam's upbringing had a religious foundation that helped shape her as an influential and eminent American. In the brief biography of Addams from *A Passion for Learning*, the reader is exposed to many facets of her life that were assisted by the "pillar" of her self-study of Christian morality. Addam's father being one of the greatest influencers in her life, passed onto her the Hicksite Quaker beliefs of commitment to charity towards others, religious toleration, personal integrity, and democracy in church and state. The Bolender Initiatives, LLC (Sociology) website was able to give me a bit more information regarding Addam's fathers influence and information on Quakers, but was limited in highlighting my focused pillar. Using the *Hull House Museum* online and the *Urban Experience in Chicago* link, I was able to understand that through personal and societal struggles, Addam's believed that even if you can't understand God, you can still understand his works and words. Doing the right thing was the Christian personal and moral duty that Addams understood, which became very evident through the multitude of resources available at these sites.

At *Urban Experience in Chicago* website I was able to read a great deal of letters, articles, audio samples, and poems that enhanced my understanding of Addam's religious and moral duty to create places like the Hull House. In the enlightening poem, "remains: Jane Addam's Town" it discusses how "the city and house [were] built on her faith" (Stanza 1, line 3-4) and that it is her faith that kept her persistent in her efforts despite resistance from various government and religious groups. What helped me even further understand her religious and moral duty was the article *Social Settlement as Contested Space*, because it clarified how Addams was able to create a house that was non-secular, yet still able to use Christian beliefs to help others better themselves. Also, the personal accounts from letters about spreading holiday cheer and delivering turkeys, as in the letter to Mary Rozet Smith, gave me a more personal insight to the environment Addams was able to create for the residents. This includes her ability to demand more out the participants than just doing "some good."

Hull House's non-secular label was by no means a restriction on different cultures, the residents and visitors from different backgrounds were encouraged to use such places as the Labor Museum to "restore immigrants pride and confidence in their traditional arts and crafts and to teach their children cultural history and heritage," (*Women Building Chicago*). Information like this affirmed Addam's belief that all should be treated as equals and fairly, a very Christian belief. Also, in an 1889 article by Mary H. Porter, Addams and Ellen Starr are described as, "full of desire to bring some of the better, more ennobling influences to lives which surroundings and conditions have rendered narrow and circumscribed..." (*A Home on Halstead Street*). Porter also expresses that the "founders (Hull House) go in the spirit and strength of the Divine Master." These accounts further support the pillar of having Christian morality and instilling "do-good" attitudes and actions.

One can read many current articles and books about the good that Jane Addam's did for others, but it truly was the historical pieces from that time period that contributed to my understanding. There was less interpretation to be made through the years if the artifact was from that era and they gave me a more real perspective on Addam's moral and religious duty to help humanity. It truly seems that Addams devoted "her life, her fortune, and her sacred honor to this far reaching endeavor," (*Hull House and Its Founder*) because it was her responsibility and duty as a person of faith.