

**BIBLIOGRAPHY OF
COLLEGE, SOCIAL,
UNIVERSITY AND
CHURCH SETTLEMENTS**

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Bibliography of College, Social, University and Church Settlements by Caroline Williamson
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BIBLIOGRAPHY OF COLLEGE, SOCIAL
UNIVERSITY AND CHURCH SETTLEMENTS.
COMPILED BY CAROLINE WILLIAMSON
MONTGOMERY, CHICAGO, ILLINOIS, FOR
THE COLLEGE SETTLEMENTS ASSOCIATION.

FIFTH EDITION, REVISED AND ENLARGED



PRINTED IN THE YEAR NINETEEN HUNDRED
AND FIVE AT CHICAGO, ILLINOIS.

EDITOR'S NOTE

The material for this (the fifth) edition of a Bibliography of Settlements has been derived from answers to a list of twenty-four questions sent to the head residents in all known settlements, from printed reports, from material gathered in the Crerar, Newberry, sociological library of the University of Chicago and Public library of Chicago, and from the files of Hull House and The Commons. That it is well nigh an impossibility to furnish an accurate or complete bibliography will be easily understood. The material is in pamphlets and circulars which do not find a place in public collections, and in periodicals which are too numerous and too incompletely catalogued to be trustworthy. It has not been possible to authenticate every reference obtained. Articles of the local daily press have been omitted as too inaccessible to be of value, except in the case of a few new settlements about which nothing else has been written. As many articles have appeared which do not represent a settlement correctly from the point of view of the residents, each settlement has been asked to indicate the articles which have its sanction. This does not mean that other references under each settlement are not approved by it.

It is needless to say that churches, missions as well as training schools of various kinds, have absorbed settlement methods so completely that it is difficult to make distinctions. It is to be hoped that some that have been anxious to call themselves settlements will be willing to adhere to old terms. In spite of the looseness in the use of name and idea, which is perhaps more or less inevitable, so much of what is good has permeated the life and activities of many institutions that it is evident that the indirect influence of settlements is a factor not to be ignored. There are settlements with no residents that have more truly the settlement spirit than many another with a number of resident workers. There are settlements with a definite propaganda which touch the life about them more closely than others that claim to hold themselves open to every desire of the neighborhood, regardless of creed, race or sex. Moreover, to judge fairly one must know work at first hand, and that of course is an impossibility in any such compilation. Even then, any decision must often depend upon personal feeling or predilection. Therefore this bibliography does not attempt to settle the vexed question of what constitutes a "settlement." It aims only to give clearly the necessary information that each reader may judge for himself. At the risk of being too statistical and mechanical and of placing too much emphasis on things done the editor has adhered to certain divisions, but only with the end of showing distinctions in ideals.

It is interesting to note the adaptation of settlement methods to rural communities and in New England towns, whose new great foreign populations make a social problem akin to that of the South, and to watch the appearance of the settlement ideal in Austria or the Sandwich and Philip-

pine Islands. It is certainly worthy of comment that in the old city of Prague a man arose with the idea of social sharing at almost the same time that Edward Denison went to live in East London.

There seems to be a growing tendency on the part of those longest interested in settlements to deplore institutionalism and to go back to the original underlying spirit. Some new settlements have even started out with a reaction against clubs and are trying to do all work with the children in connection with the home. Hence the opinions of Mr. Urwick and Mr. Booth as given in the history of the settlement movement may be of peculiar interest.

Aside from general information, the aim of this bibliography has been to be of special service to those new to settlement work or ideas. With this in view, there have been added writings which have grown out of the experience of residence, but which are not perhaps strictly about settlement work. These may be found under Hull House, South End House, Lincoln House, the University Settlement (New York), Greenwich House, the Nurses Settlement, The Commons, etc. Also, in response to many requests a history of the settlement movement, its aims and its possible trend has been compiled from the writing of experts. The list of books suitable for a resident's library has been arranged from lists sent in by settlement workers.

The editor wishes to thank all who have aided her in the compilation of this Bibliography of Settlements, especially Mr. Paul U. Kellogg of Charities, who has placed at her disposal much valuable information.

Corrections and additions will be gratefully received.

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[Copies of this bibliography may be obtained by sending ten (10) cents each to the editor or to the secretary of the C. S. A.]

THE SETTLEMENT MOVEMENT

“THE idea of the sharing of the life of the poor by university men owes its origin to no one person. It has been a gradual development, which has taken up elements from the teaching and influence of nearly all the great spiritual leaders at the universities during the last thirty years. As early as 1860 Frederic Maurice was establishing the Working Men's College and securing the services of young Cambridge graduates as they came up to London for conducting classes in their spare time. . . . In 1867 the University Extension Movement had its begin-

ORIGIN

ning from Cambridge. . . . But it was at Oxford that the feeling of humanity urged men to go and make their homes in the city of social exiles at the East End of London, living there the life they had learned to live under the influence of the university. . . . It was to the late Rev. John Richard Green, vicar of St. Philip's, Stepney, and historian of the English people, that Edward Denison went in 1867 and sought an opportunity to live and work among his parishioners. Denison was a young Oxford man of wealth and social position, and at first Green could hardly believe that he was in earnest. But he took a lodging near by and used to visit the people of the neighborhood, and often addressed them publicly on the subject of religion. Unfortunately his health failed him and he came to an early death. So also when Arnold Toynbee resolved to spend the summer vacation of 1875 in Whitechapel, he went to the Rev. Samuel A. Barnett, vicar of St. Jude's. These last two names are the most closely identified of all with the original Universities Settlement.”

DEVELOPMENT

“The first American settlement was established by Dr. Stanton Coit in New York in 1887. . . . Dr. Coit called his undertaking a Neighborhood Guild, and . . . the conception of the settlement set forth in his book, “Neighborhood Guilds,” and since worked out to a degree by him at Leighton Hall in London, is to my mind the most satisfactory that has ever been set forth. After Dr. Coit's removal to London the Neighborhood Guild was gathered up in the University Settlement. . . . Two years after the opening of the Neighborhood Guild two settlements were established so nearly at the same time that the matter of priority is an amiably mooted question, which have ever since stood as striking monuments to the public spirit, executive capacity and sound sense of the younger genera-

tion of American women—the College Settlement in New York and Hull House in Chicago. . . . Between that time and this, settlements have been established in all our great cities from the Atlantic to the Pacific. The term is used with such laxity that it is difficult to tell how many genuine enterprises of this sort there are in the country.”

“We may, perhaps, claim for the hundreds of residents living in English and American settlements a sustained and democratic effort to apply their ethical convictions to social and industrial conditions in those localities where life has become most complicated and difficult.”

AIM

“The settlement movement is only one manifestation of that wide humanitarian movement which, throughout Christendom, but pre-eminently in England, is endeavoring to embody itself, not in a sect, but in society itself. Certain it is that spiritual force is found in the settlement movement, and it is also true that this force must be evoked and must be called into play before the success of any settlement is assured. There must be the overmastering belief that all that is noblest in life is common to men as men, in order to accentuate the likeness and ignore the differences which are found among the people the settlement constantly brings into juxtaposition. It aims in a measure to lead whatever of social life its neighborhood may afford, to focus and give form to that life, to bring to bear upon it the results of cultivation and training; but it receives in exchange for the music of isolated voices the volume and strength of the chorus. The settlement, then, is an experimental effort to aid in the solution of the social and industrial problems which are engendered by the modern conditions of life in a great city. It insists that these problems are not confined to any portion of a city. It is an attempt to relieve, at the same time, the over-accumulation at one end of society and the destitution at the other; but it assumes that this over-accumulation and destitution is most sorely felt in things that pertain to social and educational advantages. The one thing to be dreaded in the settlement is that it loses its flexibility, its power of quick adaptation, its readiness to change its methods as its environment may demand. It must be open to conviction and must have a deep and abiding sense of tolerance. It must be hospitable and ready for experiment. It should demand from its residents a scientific patience in accumulation of facts and the steady holding of their sympathies as one of the best instruments for that accumulation.”

RECENT
POINTS OF
VIEW

I. “Three things seem to be contained in the neighborhood ideal: First, a spirit of genuine neighborliness; second, a very strong sense of civic duty, and the third, a sense of responsibility for the standard of life among the neighbors. At present in most settlements several difficulties are met with in attempting to realize this ideal: (1) Many of the residents do not come to settle but to spend a limited number of months in the hope of doing a little and learning much. (2) Nearly every settlement is compelled through periodical statistical reports to justify its existence in the eyes of outside subscribers. (3) From these facts of transient workers and tabulated reports there follows as a necessary evil the widespread tendency to employ machinery in order to produce effects. Although the number of so-called settlements has largely increased, we must not lose sight of the fact, disheartening as it may be, that many of them are training colleges, not set-

tlements at all, and that no real attempt has been made to realize the settlement ideal except by a few scattered individuals. So long as ninety per cent of the residents turn their back on the colony as soon as they have gained enough experience to be valuable, not very extensive results may be hoped for."

II. "Settlements are still experimental. They are far from having reached the clear waters of an assured position, but are a success if only because they have widened out the idea and given new form to the practice of neighborliness and have thus made for social solidarity. They do not perhaps necessarily represent so high a personal ideal as that of Edward Denison, who lived alone in a poor street in East London; but they are more practical than isolated effort and in spite of the drawbacks of the community life and the artificialities and partial separation from ordinary social life which are involved. They give scope for the very effective concentration of many minds on one general aim. Their stability in the future depends on the amount of personal service they can secure of the kind that is needed."

1. ROBERT A. WOODS in *English Social Movements*.
2. ROBERT A. WOODS in *The Social Settlement Movement After Sixteen Years*, in the *Congregational Handbook Series*, The Pilgrim Press, 14 Beacon Street.
3. JANE ADDAMS in *Philanthropy and Social Progress*, pp. 19-23.
4. E. J. URWICK (Toynbee Hall) in *Charity Organization Review*, London, December, 1903.
5. CHARLES BOOTE in *Life and Labor in London*. Third Series, Vol. VII.

COLLEGE SETTLEMENTS ASSOCIATION

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MISS KATHARINE COMAN, Wellesley, Mass.

Vice-President,

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MRS. HERBERT PARSONS, 112 East Thirty-fifth St., New York City.

"The idea of a College Settlement was first discussed by Smith College students in 1887, and in the following year a plan was formulated and an appeal for money was sent out. In October, 1889, the New York College Settlement was opened in Rivington Street, but it was not till May that there was any real organization among those interested in the maintenance of the settlement. The College Settlements Association was formed partly with the idea of organizing and supporting settlements, and further, as the report of the electoral board says, to bring all college women within the scope of a common purpose and a common work. . . . To extend the educating power of the settlement idea is the object of the College Settlements Association. The association would unite all college women and all who account themselves our friends in the trend of a great modern movement; would touch them with a common sympathy and inspire them with a common ideal."—*Second Annual Report, 1892.*

The association is represented by an electoral board, which apportion the funds, transacts the business and controls its general policy.

The settlements included in the association are the New York College Settlement, the Philadelphia College Settlement, and the Boston College Settlement, otherwise known as Denison House. They are called college settlements because they are chiefly controlled and supported by college women, although generous support is received from other sources, and residence is in no way restricted to college women.—*Susan G. Walker in Third Edition of Bibliography of Settlements, 1897.*