

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

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Bibliography of College, Social and University Settlements by John Palmer Gavit

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**JOHN PALMER GAVIT**

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Arnold Toynbee.

**BIBLIOGRAPHY**  
OF  
**College, Social**  
AND  
**University Settlements,**

COMPILED BY  
**JOHN PALMER GAVIT, Editor of The Commons,**  
**Chicago, Illinois,**

FOR  
**The College Settlements Association.**

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**THIRD EDITION, Revised and Enlarged.**



CAMBRIDGE:  
CO-OPERATIVE PRESS.  
1897.

## THE HOUSE BY THE SIDE OF THE ROAD.

[ "He was a friend to man and he lived in a house by the side of the road."—Homer. ]\*

There are hermit souls that live withdrawn  
In the place of their self-content;  
There are souls, like stars, that dwell apart,  
In a fellowless firmament;  
There are pioneer souls that blaze their paths  
Where highways never ran—  
But let me live by the side of the road  
And be a friend to man.

Let me live in a house by the side of the road,  
Where the race of men go by—  
The men who are good and the men who are bad,  
As good and as bad as I.  
I would not sit in the scorner's seat,  
Or hurl the cynic's ban—  
Let me live in a house by the side of the road  
And be a friend to man.

I see from my house by the side of the road  
By the side of the highway of life,  
The men who press with the ardor of hope,  
The men who are faint with the strife.  
But I turn not away from their smiles nor their tears—  
Both parts of an infinite plan—  
Let me live in my house by the side of the road  
And be a friend to man.

I know there are brook-gladdened meadows ahead  
And mountains of wearisome height;  
That the road passes on through the long afternoon  
And stretches away to the night.  
But still I rejoice when the travelers rejoice,  
And weep with the strangers that moan,  
Nor live in my house by the side of the road  
Like a man who dwells alone.

Let me live in my house by the side of the road  
Where the race of men go by—  
They are good, they are bad, they are weak, they are strong,  
Wise, foolish—so am I.  
Then why should I sit in the scorner's seat  
Or hurl the cynic's ban?  
Let me live in my house by the side of the road  
And be a friend to man.

*Sam Walter Foss in The Independent.*

\*This motto, and the poem which follows, constitute the literary inspiration of the "Roadside Settlement," concerning which see article on page 22.—ED.

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1911

#### EDITOR'S NOTE.

Although this Bibliography is intended first of all as a revision and enlargement of the former editions of the "Bibliography of College, Social and University Settlements," it is intended further as a complete volume to serve as a handbook and directory of the Social settlements of the world. A brief description of each settlement, sufficient to indicate the character of its work, is followed by references to those sources of information from which the best and fullest information can be obtained, but no attempt is made to give a *complete* list of the articles referring to any settlement. As a rule, articles in daily newspapers are not enumerated, owing to the difficulty of securing the back issues. The references are usually to such literature as is available for the average interested student of the subject, and more exhaustive references to transient material are to be found in the former editions of the Bibliography, compiled in 1893 and 1895 by M. Katharine Jones. The present work is suited rather to supplement former editions for more extended study of settlement questions.

It has seemed advisable to waive the courtesy and the historic sequence which would place the English Settlements at the beginning of such a volume and to arrange the settlements alphabetically according to states and cities with the American ones first, in view of the fact that the bibliography will have its principal circulation and use in this country.

The College Settlements Association wishes to extend its warm thanks to the many settlements that have generously co-operated in the publication of the bibliography by contributing toward the expense of the printing, and feels that their active interest in the work will decidedly extend its circulation and increase its usefulness.



## COLLEGE SETTLEMENTS ASSOCIATION.

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### OFFICERS, 1897-'8.

*President:* CAROLINE WILLIAMSON MONTGOMERY, (MRS. FRANK H. MONTGOMERY.)

5548 Woodlawn Ave., Chicago, Ill.

*Vice-President:* VIDA D. SCUDDER,

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67 Mt. Vernon St., Boston, Mass.

*Fifth Member of Standing Committee:* JEAN FINE SPAHR, (MRS. CHARLES B. SPAHR.)

Upper Montclair, N. J.

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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 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 maintainance 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 count 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 meets twice a year, apportions the funds, transacts the business and controls the general policy of the Association. Any established university or college of which twenty or more members (alumnae and former students included) furnish a subscription of not less than \$100, has two delegates (electors) in the Electoral

Board. There are two additional electors to represent the non-collegiate subscribers, and associate electors, not to exceed ten in number, chosen by the Board. The head worker and a member from the Executive Committee of each settlement are also members of the Board. The Electoral Board appoints three members for the Executive Committee of each settlement and these elect the other members subject to the approval of the Standing Committee of the Board. The Executive Committees likewise appoint the Headworkers and are directly responsible to the Electoral Board for the management of their Settlements as the Board is responsible to the Association for the general policy and management of *all* the settlements. The principle of the Association is not entirely to support its settlements but rather to guarantee to them the salaries of those in charge and leave the rent and incidental expenses to be borne by the contributors in the community itself. The housekeeping expenses are met by the board paid by the residents. The Colleges represented in the Association are Wellesley, Smith, Vassar, Bryn Mawr, Radcliffe, Wells, Packer Collegiate Institute, Cornell, Swarthmore, Elmira, Woman's College of Baltimore, and Barnard. The settlements belonging to the Association are now only three in number, but it is hoped that a growing membership will soon enable the Association to start new ones or to lend a helping hand to struggling Settlements unable entirely to support themselves. The Association controls the New York College Settlement, the Philadelphia College Settlement and the Boston College Settlement (Denison House). These are known as *College* Settlements because they are chiefly controlled and supported by college women but generous support is received from other friends, full membership in the Association is open to any one paying an annual subscription of \$5.00 through the Treasurer, and residence is in no way restricted to college women.

SUSAN G. WALKER.

## SOCIAL SETTLEMENTS.

### AN INTRODUCTORY CHAPTER.

It becomes increasingly difficult, as time passes and the Social Settlement becomes more widely distributed and more generally known, either to recite its history, to define its terms, or to collate its literature, and to-day, one seeking to complete a directory or a bibliography of the settlements of the world finds the task almost impossible. For the history of the settlement movement is more and more evidently interwoven with that of the great movement toward social democracy and fraternity, which for the past half-century has been steadily moving men of various kinds and classes toward one another. Its terms become less easy of definition as its methods extend to every variety of effort and adapt themselves to the manifold ways of life, which characterize different lands and circumstances. Its literature is now almost co-extensive with the current literature of the times, and is scattered far and wide in a thousand forms and places. The Settlement *Cult* with names and creeds and shibboleths of its own is easily restricted to a few peculiar forms of social endeavor, a few persons and institutions, a small literature. But the Settlement *Movement* we must regard as the outgrowth of the awakening social spirit of our day, a movement so natural that we cannot fix its beginning, so general that we cannot grasp its extent. The circumstance and the time determine what form this movement shall take and what workers it shall draw into its ranks.

It is hardly possible to say with whom the modern "settlement idea" of educated people taking up their abode among the poorer or working classes originated, because it has always been the way of certain ministers, priests, missionaries and others, to make their homes among those with whom they labored, and it would be very far from the truth to imply that they were any less devoted, any less self-sacrificing, than those now living in the same way in the social settlements of the great cities among scenes of ugliness and dirt, with the heterogeneous neighbors whom poverty and modern industrialism draw, and force, into the congested districts. In what, then, does the modern settlement movement differ from those which have gone before? What has it that they had not? What does it that they could not do? The answer is subtle and not generally understood, for the settlement involves far more than a mere change of method. It involves a radical change of spirit, of point of view, of fundamental principle.