THE DEVELOPMENT
OF THE
COMMUNITY HOUSES
IN
RICHMOND, VIRGINIA.

BY

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PREFACE

The purpose of this thesis is to portray the developments and history of the community houses in Richmond, in existence at the present time, which are conducted for people of the white race.

An effort has been made to avoid personal interpretation on the one hand, yet to make the thesis as human as possible, by using readable material from the numerous records, and from the "side lights" obtained through personal interviews.

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CHAPTER I.

INTRODUCTION.

The word depression stands out in one's mind as an indicator of the year 1931. But we find that what is known as the depression traces much further back and has a number of known reasons, as well as some which have not been anticipated. Mr. Edwin F. Gay says in an article, "The Great Depression", that people are beginning to realize that the World War and the World Depression are as fundamental cause and ultimate effect. In October, 1929, the United States experienced the Wall Street crash(1) and by the end of the year about half of the countries for which there is statistical evidence available were suffering a decline in property. After the middle of 1931 the deepening depression had become world wide.

Mr. Justice Brandeis says:

"The people of the United States are now confronted with an emergency more serious than war. Misery is widespread in a time, not of scarcity, but of over-abundance. The long continued depression has brought unprecedented unemployment, a catastrophic fall in commodity prices and a volume of economic losses which threatens our financial institutions."(2)

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Because of the untold amount of suffering resulting from the depression we find many people who consider it unwise to assist in the maintenance of character building agencies when people are starving, and the money could be spent to secure food and to meet their immediate needs. To meet this argument, Mr. Howard Braucher is quoted as saying:

"In times of unemployment recreational centers are just as important as banking centers. Recreation is a form of relief, just as essential as food or other relief. In so far as doing happy things together keeps our courage up, recreation is the more necessary for all of us in times of depression, for depression is in part a desire of the spirit which requires a spiritual remedy". (1)

While Mr. Cyrus F. Stimson of the National Recreation Association, says: "It is not so much the economic effects of the depression which are to be feared as the harvest of the spiritual depression with its far-reaching consequences. America is facing many problems; none is more serious than that of the conservation of human values." (2)


Mr. Joseph Lee, President of the National Recreation Association, made the following statement: "We couldn't fight the war without recreation, and we can't win out during the present situation without resorting to it. It has won it's place as one of the essentials in war and peace." (1) While Mr. John H. Finley, First Vice President of the National Recreation Association said; "America can feed, clothe and shelter it's unemployed until work has been found for them, and it has the resources to do so without taking from the child those things which are rightfully his and which he must have if he is to be the type of citizen who tomorrow will provide the quality of leadership for America essential to it's sound progress and position of world leadership."(2)

Since the question of whether character building agencies should receive the financial support of the public or not has become somewhat of an issue, it was thought an opportune time to determine, in so far as it can be measured, what has been accomplished by the character building agencies in Richmond, Virginia.

As a representative group of the character building agencies we have selected the community houses, because in their program of activity one finds every enterprise,

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or something corresponding to it, which is conducted in the other character building agencies. For this study we have selected the community houses which are operated for white people, namely: the William Byrd Community House, the Council Neighborhood House, and the House of Happiness.

There have been several community houses conducted by churches in Richmond, such as the one under the auspices of the Broad Street Methodist Church, and the Methodist Institute for Christian Work which developed out of a mission, and is now the Goodwill Industries, but as they are not in existence today the writer has not included them in this thesis. Neither has the Lewis Ginter Community Building been considered, because it is in the suburbs of Richmond and meets a different need in that it serves more in the capacity of a club house. There is also the Colored Community Center which was organized as a direct result of the suggestions made by the survey completed in 1929 under the direction of the Council of Social Agencies. It had the advantage of profiting by the successes and failures of the similar organizations in Richmond, but it is not considered in this thesis because it is restricted, as has already been stated, to the community houses operated for the people of the white race.
This study has been made possible by the cooperation of the directors of the various community houses who gave the writer access to their files. After reading the minutes of executive and staff meetings, monthly and annual reports, year books, scrap books, newspaper clippings and histories of the organizations, the writer has endeavored to picture the development of the respective organizations, colored by the information received through personal interviews.
CHAPTER II.

THE BEGINNING OF SETTLEMENTS IN ENGLAND AND AMERICA.

Although the names of the three institutions studied in this thesis imply that they are community houses, one finds that two at least are very much in the nature of settlement houses. In fact, the William Byrd Community House is a member of the National Association of Settlements and the Council Neighborhood House was originally a settlement, but to meet the changing conditions of the community its program became that of a community house. There is a question as to how the House of Happiness is classified, but the present director is of the opinion that the work which they attempt to do is more of the nature of settlement work.

In many respects the work of a social or community center and that of a settlement house is similar, because both are trying to meet the recreational needs of the individual and to assist him in developing his personality. A social center is a place where people gather to enjoy their leisure time. The workers are trained to provide wholesome and entertaining programs, and they work more intensely with the individual and his relationship to the group, rather than the individual as such. "The settlement 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." (1)

"The first purpose of the settlement was to give to the people of the neighborhood some of the advantages denied them." (2) It was in a position to do this, because a settlement may be considered a family composed of a group of people who have had educational and social advantages, and who have selected to live in a neglected neighborhood in order to better understand the conditions of the working people, and through this understanding, with the cooperation of the people, attempt to solve the outstanding problems in the neighborhood. (3) "The settlement does not come into the neighborhood with any preconceived social theory but with the determination to get its facts and then develop a method of attack. (4) The aim is to build better settlement life through the development of character in the individual and an improvement in the environment in which the individual life is lived." (5)

Mr. Robert A. Woods says in his book, The Neighborhood In Nation Building, that "Science and sympathy are to unite if we are to have any working knowledge of the poor."

2. " " " " " "
4. Simkhovitch, Mary Kingsbury - A Settlement Catechism.
The idea of the settlement is one of the Anglo-Saxon race, and it began in England early in the nineteenth century, as the attention of the English people had been directed to the massing of the working people by such writers as Harriet Martineau. (1) It had its origin in the work of some of the foremost moral leaders of the nation, who emphasized the duty of the educated to share the interests of the working class. The modern humanitarian movement was made possible by increased material prosperity, even as it was made necessary by the evil in the new industrial order. Such men as Robert Owen, Thomas Chalmers and Frederick D. Maurice carried on experimental work in the improvement of social conditions.

The first extension work undertaken by universities was begun in 1867 by James Stuart who started giving lectures in manufacturing towns. Edward Denison, who was an Oxford man, and is considered one of the first social pioneers was influenced by the teachings of Ruskin, and as a result offered his services to the London Charity Society, where he soon saw that relief was not enough, and where he formed the opinion that the rich should come into closer contact with the misery of the poor. In 1867 after two years of a prolonged period of industrial depression, he decided to make his residence in the district

of the poorer class of people, with which he was acquainted, as a member of the staff of the London Charity Society. After doing so, he soon realized that the people could be best helped by assisting them to help themselves, and his motto was: "Lend them your brains, but give them no money". Edward Denison, Thomas Green, John Ruskin and others discussed the advantages of establishing a colony and living among the poorer class of people as Denison had done. His health failed, however, and the university settlement was not founded until 1864 instead of in 1866 as had been planned.

Samuel A. Barnett, a clergyman, in 1867, undertook to do work similar to that of Thomas H. Green, who established his residence among the poor and worked with them. He enlisted a number of young men from the university to help him; the idea grew and in 1875, Arnold Toynbee, a prominent Oxford man, gave a series of university extension lectures, as well as participating in other ways.

In 1883 a group of young men at St. John's College, Cambridge, asked assistance in outlining and starting an educational institution for working people which would be non-sectarian. Barnett in a letter pointed out to them that English local government is based on the assumption of a responsible privileged class, and suggests that a complement of educated people be provided artificially
in those regions where the movement of modern civilisation had drawn off the resourceful citizenship of the district. He advised that a house be hired where men could live for longer or shorter periods and study the life and problems of an industrial neighborhood, in order to gain that close personal acquaintance with individuals which must precede any wise public action for meeting working-class needs."

This letter expanded into a paper and read at St. John's College, Oxford, is the charter of the settlements. Its keynote is in the following quotation: "Many have been the schemes of reform I have known, but out of eleven years' experience, I would say that none touches the root of evil which does not bring helper and helped into friendly relations. Vain will be higher education, music, art, or even the Gospel, unless they come clothed in the life of brother-man—'it took the Life to make God known'. Vain, too, will be sanitary legislations and model dwellings, unless the outcasts are by friendly hands brought in one by one to habits of cleanliness and order, to thoughts of righteousness and peace. What will save East London?" asked one of our University visitors of his master. 'The destruction of West London', was the answer, and, in so far as he meant the abolition of the influences which divide rich and poor, the answer was right. Not until the habits of the rich are changed, and they are again content to breathe the same air.
and walk the same streets as the poor, will East London be saved? Meantime a settlement of University men will do a little to remove the inequalities of life as the settlers share their best with the poor and learn through feeling how they live. (1)

The response to this challenge was immediate, and representatives from both Oxford and Cambridge united their efforts in the University Settlement Association and financed a new undertaking in July, 1894, naming it Toynbee Hall in memory of Arnold Toynbee. Canon Samuel A. Barnett was named the first warden, as the settlement was his suggestion, and he was familiar with the district.

Other settlements rapidly sprang up and aside from the direct service to all human needs within a neglected community the settlement presented the hope that more friendly relations between the separate classes might be accomplished.

"The fact that groups representing the best product of the university had established themselves in neglected backgrounds of London to be neighbors and fellow citizens, there to develop skill in study and service; to reinforce the agencies of sanitation, of charity, and of education; to give fine and varied form to the pursuit of recreation; to enter into direct and sympathetic interchange with the spokesman of industrial unrest and to take the chances of the local

political reformer; to seek to elicit for better things the collective and corporate initiative of the people; made an invincible appeal to the combined spirit of culture and of moral adventure which was coming to be quite as eager in American life as in the maturer civilization of the mother country." (1)

In America there were numerous individuals making appeals for specific causes, but there were no outstanding reformers as had been seen in England. The emphasis on the "perfectibility of human nature" led to the founding of several ideal villages of which possibly Brook Farm is the best known. Out of the reconstruction period grew one of the most humane of America's undertakings, that of educating the negro. The rise of industrialism in the cities resulted in low standards of living, unemployment, vice and a growing distinction between the rich and the poor.

Edward Everett Hale took specific measures in the distribution of relief in Boston, and in 1853 Charles Loring Bruce organized the Children's Aid Society, but up until 1885 the social leaders did not realize that there was a social problem existing, so gradual had been its progress. As the problems were similar to those in England, it was thought advisable to try the idea of the settlement here, and it is significant that the impulse had its beginnings in women's colleges.

The first American Settlement was established by Dr. Stanton Coit, a graduate of Amherst College, together

with Charles E. Stover, in New York City, in 1886. Dr. Coit was inspired by the work at Toynbee Hall where he was in residence. Out of this experiment grew the Neighborhood Guild in 1887, and in 1891 the name was changed to the University Settlement and a report was issued. The following is an extract from the constitution:

"The work of the Society calls for men who will reside in the Neighborhood House and give to the people of the neighborhood a large part of their time and services; it calls also for men and women who can give it but a small portion of their time, but who are willing to assist by taking charge of the kindergarten class, clubs for boys and girls, meetings and entertainments for men and women; it calls for subscriptions and donations from all who believe that good results can be accomplished by bringing men and women of education into closer relation with the laboring classes." (1)

In 1889, Hull House was established by Jane Addams and Ellen Gates Starr, and located on Halsted and Harrison streets in Chicago. Miss Addams' original idea was to study medicine and practice it among the poor, but while traveling she came in contact with Toynbee Hall and conceived the idea of a settlement in Chicago among the poor people upon whom she had showered her sympathy as a child. Miss Addams said: "I gradually became convinced that it would be a good thing to rent a house in a part of the city where many primitive and actual needs are found, in which young women who had been given over exclusively to

study, might restore a balance of activity along traditional lines and learn of life from life itself, where they might try out some of the things that had been sought and put truth to the ultimate test of the conduct it dictates or inspires." (1) "The three trends which led to the founding of Hull House were: First, the desire to interpret democracy in social terms; second, the impulse to aid in the solution of race problems, and third, the Christian movement toward humanitarianism." (2) The object as stated in the charter was: "To provide a center for a higher civic and social life; to institute and maintain educational and philanthropic enterprises and to investigate and improve the conditions in the industrial district of Chicago".

In 1893, quite an original and independent settlement was established in New York, on Henry street, by Lillian D. Wall, a graduate nurse. She determined to devote her skill to the working class of people, and Henry street became the headquarters for district nursing. The third settlement house to be established in New York was the East Side House in Yorkville District in April, 1890, and in the same year Professor William J. Tucker established Andover House in Boston which later became known as the South End House.

The years between 1886 and 1891 constituted the introductory stage of work in American settlements, and fifty-seven houses were opened during the second half of the first

2. Ibid - P 18.
decade. (1) Among the influential men of the period who took an active part in social legislation were: Mr. Jacob A. Riss, a writer and lecturer; Mr. Richard Watson Gilder, who fought against the unwholesome living conditions of the time, and Mr. Theodore Roosevelt, who as New York city police commissioner, exerted his influence to uphold the work of the two men mentioned.

The functions of the settlement in America have undergone somewhat of a change to meet the needs of the changing social conditions. The second group grew up in the midst of a serious panic, and were in a sense called into existence by it. The question arose as to whether settlement work should be limited to college graduates or not, as it was originally extension work from the universities in England. The leaders wanted to keep their high standard, but they also wanted to use their talented volunteers; Hull House solved difficulty by substituting the word social settlement for university settlement, and this term soon became widely used.

The settlement deals with all ages, both sexes, self-supporting people and those who are poverty stricken. The settlement workers have a big objective, but, "Whereas they had formerly to help people discover that in spite of great external differences they were really very much alike under-

neath, now they have to show them that in spite of appalling external resemblances they are really individuals underneath" (1)

As a rule, the people who come to a settlement may be classified as those who seek recreation and education; while there are some who come because of problems of health, finance or conduct. One of the best ways of meeting the need of the people is through club work, because people are gregarious, but it must be recognized by the leader that there are ages when boys cannot tolerate being associated with girls, and there are other times when they are most desirous of this contact. "In club work one can lead but not preach." One of the big steps in settlement work is the summer camp, because it is too hot for indoor work, the children are out of school, and they need a change where they can enjoy the fresh air and the closer contact with the workers. The age groups who attend the settlements are usually the very young children, the juniors, the intermediates, the seniors, and a very few older people. (2) The activities of a settlement may be classified as follows: clubs, classes, gymnasium work, dances, dramatics, concerts, illustrated lectures, debating societies, game rooms, health, musical, art and case work. The program of the settlement might be classified into regular and extension work; the distinguishing feature being those activities which

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were practical enough to be standardized would be considered regular, and any original work along untried lines would be extension work. Recreation is one of the fundamental needs of all human beings, and the power of the drama as a means of developing personality and as an educational force along intellectual and spiritual lines is now being recognized. (1)

It has been the purpose of the settlement in both England and America to relinquish their hold on an activity or project just as rapidly as another agency would take it up. Miss Jane Addams says: "A settlement must always hold its activities in the hollow of its hand, ready and glad to throw them away. It must daily live to die, and that settlement may indeed be proud which is able to say 'This neighborhood no longer needs that kind of help, because its own civic and moral energy is aroused.'" (2)

A social settlement may receive its funds from the state or municipality, from industry, or from individual philanthropy. In order to avoid divisions which have split the church, the settlements have remained non-sectarian, although they hold that right living is the greatest force in the world, and they accordingly put their emphasis on living rather than on teaching morals. (3)

2. " " " " " " " pp 77
3. " " " " " " pp 134 - 7
"Balance id the greatest essential of the settlement and it must be maintained if success is expected in anything at all which it undertakes". (1) It is not the settlement proper, but the workers who play the most important part, and it is not so much the organization of the settlement which determines whether it is a success or not, but it is the method of conducting the activities and of dealing with the people which is if the most importance. All settlements do not have the same activities or the same objectives, but the following are some features which all settlements have in common: They serve as a common meeting place where friends and strangers, native born and foreign may come and feel at home. They are experimental stations where pioneer social movements may be conducted, and they serve as social centers, and centers of cooperation where information regarding a variety of subjects might be obtained. (2)

In this chapter the work of the settlement from its beginning in England up to the present time has been discussed. Statistics show that between 1929 and 1930 there was an increase of forty-five percent in the number of individuals who attended recreational centers in a hundred cities studied. (3) That would point out that people living

2. " " " " " " " Pp 180.
under the present stress and strain realize the importance of recreation and are taking advantage of it.

With this background, we will now proceed to study the history of the settlement or community house in Richmond, and see how they compare with the general development of the settlement movement.

It was before the day of prohibition and the settlement of the vice area. It was before the day when the importance of health was recognized and preventive medicine advocated. It was before the day of wide spread recreational advantages and organized charities. There were probably few other public agencies than the city missions which distributed baskets full of food to all who came to the city Board of Health with as small the health offices the Children's Aid Society; the Little district of the Poor and Helping Committee, the Associated Charities, the Gulf Auxiliary Catholic Institution of the Poor, and the Young Women's Christian Association. (1)

Richmond was just developing into a tobacco factory
CHAPTER III.

GENERAL CONDITIONS IN RICHMOND PRIOR TO THE FIRST SETTLEMENT.

Organizations of any kind are usually a direct result of some felt need. A paper written by Miss Lucy Mason, who is now the Executive Secretary of the Young Women's Christian Association, and one written by Miss Nannie Minor, who recently resigned as the Director of the State Department of Public Health Nursing, shows the situation and the need prior to the organization of any of the settlements or community houses existing today.

It was before the day of prohibition and the abolition of the vice area; it was before the day when the importance of health was recognized and preventive medicine advocated; it was before the day of widespread recreational advantages and organized charities. There were probably few other public agencies then: the City Mission which distributed baskets full of food to all who came; the City Board of Health with no full-time health officer; the Children's Aid Society; The Little Sisters of the Poor; the Hebrew Benevolent Association; Lee Camp Auxiliary; Methodist Institute; the Ice Mission, and the Young Men's and Young Woman's Christian Association. (1)

Richmond was fast developing into a tobacco factory

1. Interview With Miss Nannie Minor, Director of State Department of Public Health Nursing.
center and the people came from the surrounding country to seek employment often at "starvation wages". Living conditions became more and more congested and the health conditions among the poor were quite deplorable. There were no recreational centers or places offering wholesome social life.

There were no playgrounds, no gymnasiums, no swimming pools, no community house, no organized recreation, no scout troops, but there was more and more of a need for such organizations to fill a place in the lives of the boys and girls, men and women, who continued to work in the factories at a task which grew more monotonous each day. There was a Young Men's Christian Association, but it was in a poorly equipped building at Sixth and Main streets. The Young Women's Christian Association was merely a boarding house for the girls who came in from the country to work.

This condition was quite different from what it had been six or eight years before. Then there were small open spaces near at hand, the country was quickly reached, and the streets were fairly safe for play as there was little traffic. There were large back yards in which the children could play, and Miss Lucy Mason says as she writes, "Memory Pictures come before me: Children playing Fox-in-the-warren under the arc light at second and Franklin
streets on a summer evening; two little girls with snow
sleds 'hooking on' to the back of grocery wagons; crowds
of girls and boys coasting down snow slides on the streets
in the center of Richmond; a team of white goats pulling
the Langhorn children up the middle of the street; chil-
dren playing circus in a big back yard; the ancient game
of 'backing out' being played by a little group, a game
which often took the leader to a precarious position on
the topmost point of some house under construction".

But that was eight years ago, and even then, although
natural play is ideal, there were no constructive elements
in the play life to combat the destructive forces at work.
Gangs were being organized, which delighted in destroying
property, tormenting foreigners and being cruel to animals.
Industry was crowding out the vacant spaces, and there was
less opportunity for wholesome play. These dangers were
recognized by socially minded people who put forth an ef-
fort to meet the changing situation.

The Young Men's Christian Association endeavored to
do this by moving into larger quarters, equipping a gym-
nasium, and conducting a number of classes. It's work
was quite effective and a need was realized for similar
organizations.

In 1910, as a result of their realization of the
destitute circumstances of the majority of the poorer class
of people, a group of graduate nurses organized what was known as the nurses settlement, having been directly inspired by the work of Miss Lillian D. Wald in New York. Out of this settlement grew the William Byrd Community House which we have today. Thus it was that a need was felt in Richmond, because of the economic change, for recreational centers, and consequently we see the development of organizations to meet the need of the era.

When nurses, under the influence of their superinten-
dents, Miss Ethel Nims Brackett, became interested in the project which they planned to undertake that they devoted their evenings, while still in the hospital, to visiting in the homes of the poor who were sick, teaching them the rudiments of home nursing and combating disease in families. Upon graduation, they took up their residence at 120 W. 7th street, in the district which they considered most desirable.
CHAPTER IV.

THE WILLIAM BYRD COMMUNITY HOUSE.

The William Byrd Community House had its origin in the Nurses Settlement, which was organized in 1900 by a group of seven nurses, who composed the fourth graduating class of the Old Dominion Hospital. While still in training, they realized the necessity of the sick getting the proper attention after they left the hospital, which in the case of the poorer patients was almost impossible, not only because of their financial condition but because of ignorance. When these nurses realized the tremendous need for home supervision of the sick, they accepted it as a challenge, and decided to undertake work similar to that of Henry Street Settlement in New York, where Miss Lillian D. Wald took up her residence in a poor section of the city and opened a nursing center, where she shared freely with the people her superior training and advantages.

These nurses, under the influence of their superintendent, Miss Sadie Heath Cabaniss, became so interested in the project which they planned to undertake that they devoted their evenings, while still in the hospital, to visiting in the houses of the poor who were sick; teaching them the rudiments of home nursing and conducting classes in hygiene. Upon graduation they took up their residence at 108 E. 7th street, in the district which they considered most desirable
for their work. Although they had no money, when they rented the house, they did have faith. Their only furniture was a roll of carpet, but soon friends rallied to the cause, and the settlement was comfortably furnished. As it was difficult to raise the five dollars necessary for rent, the four of them shared a room together and rented the other available space. Three of them lived elsewhere, but each nurse paid some rent, whether she lived in the building or not, but only paid for her board when she was present. They kept no servant for two reasons; first, because they could not afford one, and second, because they wished to demonstrate to the community at large that people could live decently, do their own work and accomplish other things too. The salary of one worker was paid by the others, in order that some one could be "on call" at the settlement house all the time.

After eighteen months of struggle, misunderstanding and little sympathy, the nurses had established a foothold, and on February fourteenth, 1901, they succeeded in securing a charter. A portion of it reads as follows:

"That the purpose of the said nurses settlement shall be to provide a home for trained workers; to provide free classes for instruction in home nursing for the sick, to establish and maintain an organization which will supply the sick poor without charge, at their homes or elsewhere, the services of trained and skilled nurses and physicians, and for such other purposes as are incident to those specially enumerated." (1)

At last, the need for workers, in the field which the

nurses had undertaken, became so great that they decided to devote their entire time to it and obtain their funds in some other way than by their own labor.

In the fall of 1901 Miss Cabaniss resigned as Superintendent of the Old Dominion Hospital and went to live with the group of nurses in the settlement as their head-worker. She was thoroughly prepared for the new work, because she had received her nurses training at Johns Hopkins Hospital where she came in contact with the Nightingale method of nursing, a new adventure at that time. Upon her graduation she was asked to take charge of the Old Dominion Hospital in Richmond, Virginia, now known as Memorial Hospital, which was then under the care of the Roman Catholic Sisters. At the end of six months the board decided to reorganize the hospital with Miss Cabaniss' assistance, and she was named as superintendent. Acting in this capacity she established a school for training nurses, using the standards of the Nightingale method, and in 1899 the first class composed of nine nurses was graduated from the Old Dominion Hospital. Five classes graduated while she was superintendent, but it was the fourth class which decided on the pioneer work, and which Miss Cabaniss resigned her position to join. She was for eight years the head of the Nurses Settlement and of the Instructive Visiting Nurses Association which grew out of it. In 1909 she was forced to resign because of her health, and Miss Nannie
Minor took her place. As work in the country was advised, she became the first rural health nurse in Virginia, living in the neighborhood of Oakland in a home endowed for a district nurse by Thomas Nelson Page and his wife in memorial to his mother. Miss Cabaniss next did Public Health Nursing in North Carolina, and later organized the work of the Instructive Visiting Nurses Association in Florida. In 1917 she took an active part in war work in the ship yards at Port Wentworth, as long as her health permitted. She returned to Virginia where she died in July, 1921.

The following is an extract from the News Leader at the time of her death:

"First superintendent in the present sense of the word in a Richmond hospital; prime mover in the establishment of the Nurses Settlement and thereby of the Instructive Visiting Nurses Association; in the fore of those who produced professional recognition for trained nurses of Virginia; leader in organization of State Association of Graduate Nurses; early in field as Rural Health Nurse; indomitable idealist, social prophet; - who can fail to place this woman among the great pioneers of the commonwealth?"

After Miss Cabaniss left them the nurses felt confident that they would have less difficulty in securing funds if they could convince the educated wealthy people of the city of the conditions under which some of the residents of Richmond were living. At last an opportunity was afforded Miss Nannie Minor, one of the founders of the Settlement, to read a paper before the Woman's Club describing
the work of the Nurses Settlement. She tells in detail of
the preparation of the paper which was to determine to a
large extent the fate of their organization. She had no
experience as a public speaker and decided to practice in
the old kitchen which was large and had been rented out to
the colored servants in the neighborhood. Hearing their
"merry making," she hit upon a huge plan; hired a little
colored boy to hold a lamp for her, and entering the kitchen
with its "ready made audience," mounted a soap box and read
her paper, encouraged by her audience's "amens" and hearty
hand claps. She repeated this experiment many times until
she felt reasonably capable of meeting the situation, but
"when the time came all she could hear emanating from her-
self were heels rattling like castanets on the floor." (1)

As a result of this paper read before the Woman's
Club of Richmond, Virginia, Mrs. E. B. Valentine called to-
gether a group of women at her home at 105 South 3rd street,
and the Instructive Visiting Nurses Association of the Nur-
ses Settlement was organized in February, 1902. A board
was formed from the Woman's Club, and Mrs. B. B. Valentine
was elected the first president. The main interest of the
Woman's Club was to support these nurses who services were
to be directed to the care of the poor who were sick. The

1. "Personal interview with Miss Nannie Minor - Director
State Department of Public Health Nursing."
three nurses selected to carry on the work of the new organization were three of the founders of the Nurses Settlement, namely: Miss Sadie Heath Gahaniss who received her training at Johns Hopkins Hospital in Baltimore, Miss Harvie who is now Mrs. Carter Wormelely, and who was trained at St. Luke's Hospital in Richmond, and Miss Nannie Minor who was trained at the Old Dominion Hospital in Richmond.

As the nurses went about their duties, administering to the sick, they saw a more dangerous symptom - that of idleness and ignorance. To meet this need social work was undertaken and clubs and classes were organized and conducted to afford recreational and educational facilities in the evenings.

The nurses also became alarmed at the prevalence of tuberculosis, and in 1903, by cooperating with the deaconesses of St. Andrews Episcopal church, succeeded in opening a dispensary on Oregon Hill in the home of an old lady, who was suffering from the disease. The clinic was conducted by Dr. Garnett Nelson, Dr. Thomas Parker and Dr. McGuire Newton. A little later the board of health was organized and took over the work of the dispensary, establishing others for both white and colored patients. Such emphasis had been put on the work that in 1910 Pine Camp was built just outside of Richmond for those suffering from tuberculosis.
At this time social work was a comparatively new thing in Richmond and the people did not thoroughly understand its implications. Prior to the combination of the City Mission and the Citizen’s Relief Association in 1906 to form the Associated Charities, food was collected and given out to all who came, without any investigation of the situation. However, progress was being made along social lines and in June, 1908 a nutrition camp was organized in Clarke county. It was called Camp Harrison as the idea originated with Dr. Gwynne P. Harrison. On October 21, 1908, the Richmond Kindergarten Association was organized and the work made possible by the missionary spirit of Miss Lucy Witt, now Mrs. John Ingram, and Miss Nelly McCluer. Two years later this was established in the Nurses Settlement on Oregon Hill in rooms which had been loaned by Miss Grace Arents in the St. Andrews Mission. In 1909, Richmond had her first nurse in the public schools. She was on leave of absence for a period of ten months from the Instructive Visiting Nurses Association. The experiment was considered successful and the work was taken over in 1911 by the Board of Education.

In 1909 Miss Cabaniss resigned as director of the Nurses Settlement because of ill health and Miss Nannie Minor took her place.
On October 12, 1909, the Instructive Visiting Nurses Association held its first meeting in their new home at 201 east Cary street, having moved from 108 north 7th street on August the sixth. The constitution and by-laws were revised and in 1910 the Girls Auxiliary was organized. It was composed of young debutantes, who became interested in the work through their mothers who were members of the Woman's Club, and the debutantes undertook and accomplished a number of worth while things.

There were no women probation officers in Richmond, and upon the suggestion of Judge Crutchfield, in 1912, Miss Sara Roller, one of the nurses at the Nurses Settlement, decided to give the work at the Juvenile Court a trial. The Girls Auxiliary paid her salary for three months, at the end of which time she had become invaluable to the court and was made a member of the regular staff. Miss Roller would come home from work, burdened with the thoughts of the living conditions of the girls with whom she came in contact in her work. The nurses at the settlement discussed the situation and decided something had to be done. Since 1902 when the Instructive Visiting Nurses Association if the Nurses Settlement was organized, a definite program of clubs and classes had been carried on in the workers' spare time. They had long dreamed of a settlement house, and now the time seemed ripe, although they
were far from being financially secure. Miss Sara Roller and Mrs. M. V. Schneider, the social worker of the Nurses Settlement, conceived the idea of opening up a boarding home for girls, who received an inadequate salary, and of providing them with the niceties of life at a nominal cost. They planned also to include in their new home, those clubs and classes which had been conducted at the Settlement in order that they might expand their program. Then it was that a new venture of faith was started.

The old Reservoir district adjoining Oregon hill was selected as an ideal place for a settlement. A house was rented at 21 south Beech street, and on October 4, 1913, the settlement was opened. As the opening had previously announced in the newspapers, a big reception was held which lasted from ten o'clock until late that night. As the interested public came, the nurses and social workers escorted them through the building and explained the work which they hoped to accomplish. Friends were invited to bring new or cast off furniture, and a regular "pounding" was in progress.

A trained worker, Miss Ella Ball, was employed to supervise the various activities and to do the visiting in the homes. Miss Ball and her staff were known as the Social Workers of the Nurses Settlement. Miss Ball tells how the children in the neighborhood became interested in what was often called the Beech Street Settlement because of its
location on that street. On the opening day four little girls manifested interest and curiosity in the work. It was explained to them, and they formed a nucleus from which were soon formed clubs and classes for girls of all ages. A tactful volunteer taught illiterate people in the neighborhood to read and write. Classes in folk dancing, stenography, gymnastics were offered. There was a sewing class in which work was confined to mending and making new garments. Camp fire groups were organized and classes for the smaller children. (1)

The boys were slower in coming and did not seem interested. One rainy night, two boys were standing beneath the window at the Beech Street Settlement. The older boy was smoking and he offered the younger one, who was about six, a light for the cigarette stump which he had just picked up. They were expecting a reproof, but instead, were invited to join a club. The boys became interested and soon returned with others, ranging in age from five to fifteen. The two boys proudly exhibited these as "the gang", and said they worked all through the neighborhood. The boys told the director where they "hung out" and asked that he come there and whistle for them should he need them. Out of this group three boys' clubs were organized. (2)

1. Paper written by Miss Ella Ball. First Trained Worker at Settlement House on Beech street.

2. Paper written by Miss Ella Ball. Worker at Settlement House on Beech street.
It was with the girls in the boarding home, however, that the workers were most concerned. There were six or eight girls in the beginning, who had been carefully selected according to moral standards, but the majority had known no family life and had no cultural background. Miss Sara Roller acted in the capacity of housekeeper; with the assistance of the social worker, Miss Ball, she soon had the house ably maintained. The directors attempted to be "big sisters" to the girls, and taught them how to act when out in public; how to set the table correctly, how to entertain their friends, and how to do many other things while and interesting things.

Miss Nannie Minor tells interesting life sketches of the girls. One was a young mountaineer of about fourteen, whose husband, an old man, was badly diseased, and had recently died. She came to Richmond to work in the factories and was fortunate in securing room and board at the Settlement House. One time, when she was out of work, she was allowed to stay on, although she was unable to pay her room and board. She went to the director and asked if she might help the cook to help defray expenses. This request was granted, and she proved herself so capable that she was soon given the responsibility of doing the marketing and managing the house.

Another story illustrates the general spirit of helpfulness among the girls. The head worker discovered that
the character of one of the girls was rather questionable. The matter was discussed before the group as a whole one evening when the girl was not present. The question was raised as to whether they should allow the girl to remain, and possibly demoralize the group by bringing shame and reproach upon them, or whether she should be asked to leave. The girls were socially minded, and felt that there was some basic reason for the girl's asocial conduct, so they decided to see if they could interest her in the more wholesome things of life. The first thing they did, after individually showing a more personal interest, was to pool their funds and buy her material for a party dress, which they all assisted in making. The girls then gave a party for her and saw that she met some nice boys. The response was marvelous and a decided change for the better was seen in the girl's attitude. She was just an example of a girl starved for a good time and pretty things, starting off in the wrong way to satisfy those natural desires.

By the end of 1913 the activities of the Settlement House had grown to the extent of boasting of seventeen clubs and classes. In the fall the Girls Auxiliary had put in a circulating library which reached a large number of people.

In February, 1913, it was considered advisable for the work of the nurses and social workers to be undertaken as two separate units in order that they might function to the
best advantage under the name and charter of the Nurses Settlement. This change was not made, however, until March 11, 1914, when there were three separate branches of the Nurses Settlement, namely: the Instructive Visiting Nurses Association; the Social Workers and the Girls Auxiliary. The biggest change was that each organization should be responsible for raising its own funds. The board of the Nurses Settlement is composed of representatives from each of the three groups, and meets several times a year to discuss the entire work of the settlement. (1)

Miss Ella Ball resigned in June, 1914, to do some work for the State Department of Public Welfare. Miss Sara Roller carried on the work until the services of Mrs. Mary W. Schneider were secured in October. She installed a filing system, whereby the record of attendance and a brief history of each child could be kept. The work increased from seventeen clubs and classes in 1913 to thirty. Six of these activities were conducted outside of the Settlement, and altogether, there were two hundred and five members.

A newspaper clipping gives an interesting review of the work. It is a plea for a phonograph, stating that the eight girls, all of whom were under nineteen, at the settlement house loved to dance and needed a musical instrument. It described the good meals, big, airy bedrooms, and clubs and

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classes which they enjoyed. Some of the girls studied history, others "first aid", and still others were interested in classes which would better fit them for business. (1) One of the clubs was called the "Lucy Mason" club, after the General Secretary of the Young Women's Christian Association, who had interested friends in the group, making a special rate possible for the use of their gymnasium.

A colored nurse, Blanche Bullock, had been added to the staff of the Instructive Visiting Nurses Association, and she conducted two classes in domestic training for colored workers, giving forty women practical instruction.

In 1914, Miss Sara Roller was appointed by Governor Stuart to the Board of Directors of the Virginia Home and Industrial school for girls in Chesterfield county. She was recommended by Judge Crutchfield and was the first woman ever appointed to serve on any state board except the Examining Board for Graduate Nurses.

The activities of the house were continually increasing, and the need became greater for larger quarters. The boarding house opened with six girls and was now serving as many as twenty. They paid two dollars and a half a week for room and board or two dollars a week for lodging. It was a new undertaking because, although the Young Women's Christian had realized the need of a boarding home for girls, their prices had been more than was possible for many of the girls to pay.

However, they reduced their rates, and other organizations began to provide homes for girls at a reasonable rate, so the Social Workers of the Nurses Settlement felt that phase of their work was no longer necessary, and discontinued it after a period of two years. They devoted their extra time and space to the establishment of more clubs and classes, when they moved into their new quarters. Home visiting was part of their program, and the social workers attempted to bring health and happiness to the people with whom they came in contact, through the cooperation of the visiting nurses. Their objective was now somewhat different, and they put forth an effort to establish a community center in that section of the city.

The board of managers of the Settlement House at 21 south Beech street in 1915 were:

Mrs. Kathleen Graham Anderson, President,
Mrs. W. Russell Bowie, Vice President,
Mrs. William M. Habliston, Treasurer,
Mrs. Mary Whitehead Schneider, Social Worker.

In 1916, there were thirty four clubs and twenty nine different leaders, the majority of whom were volunteers. The total membership was four hundred and sixty two, of which one hundred and eighty nine were boys. By cooperating with the city department of playgrounds they had been enabled to conduct a recreational hall at 1020
Miss Louise Lewis became director when Mrs. Schneider resigned to become the nurse at Whitlock's tobacco factory. The year 1917 showed a decrease in the number of classes of six, but there were thirty one leaders which made it possible to do more effective work. One of the outstanding interests in the community was that of the Saturday Night Social club, which reached about fifty boys and girls over sixteen.

The policies of the house had been gradually changing and now the objective was: To awaken a community spirit among the people living in the neighborhood of the settlement house, and to show them what a group of citizens could accomplish for their own good by studying their problems and by making a determined effort to solve them in the best way possible.

The World War was beginning to attract the attention of the members of the settlement house, and classes in sewing, knitting and quilting were emphasized. There were twenty women enrolled in clubs which considered the care of children and the best methods of housekeeping. Trained nurses held Red Cross classes in which boys were taught bandaging and first aid. The other activities of the house were continued and there was a total enrollment of four hundred and eighty three, in 1918. About the middle of May indoor classes and clubs were discontinued and the time was spent in the planting
and care of the gardens. The entire "House" seemed to be in a state of excitement and bubbling over with enthusiasm and energy.

In March, 1916, the recreational hall at 1020 west Clay street was equipped as a gymnasium, through the gift of Miss Mamie Baughman. When the lease expired, the attendance of the boys was diminished, because the boys were not content to be confined in the small club rooms of the settlement house. As a result, their leisure time was spent in the wrong way and several of the boys were called before Judge Ricks at the Juvenile Court. The director of the Settlement House felt somewhat responsible for this calamity, and so a reading room was opened and games of special interest to boys were provided. The need for larger quarters was so outstanding that on September 16, 1918, the social workers of the Nurses Settlement were able to move their equipment into 1104 west Cary street. The directors were Misses Louise Lewis and Lucy Witt. The social workers had been handicapped by small quarters, inadequate equipment and an overworked staff. Their first great relief came with a memorial gift from Mr. and Mrs. T. A. Cary in memory of their son George, who was killed in the World War and who had been very much interested in work with boys. This gift was a store on the corner of Morris and Cary streets which had been equipped as a gymnasium. Because of the gift and the settlement's
location on Cary street the name was changed to the Cary Street Settlement.

The main objective of the settlement was to be used by the community for its greatest good; to assist the girls in becoming home-makers and the boys in becoming good citizens and fathers, and to be a friend in whatever capacity they were needed.

The Social Workers had only been in their new home a short time when it was closed because of an influenza epidemic, but it was reopened on November 6, 1918. The house at 1104 west Cary street had two flats, and so, the lower floor was used for the girls and women's activities, and the upper floor was used by the resident workers. The Memorial building at 1114 west Cary street was used by the boys for club and class as well as gymnastic work. There were forty clubs and classes with a monthly attendance of eight hundred children. Fifty eight leaders conducted the activities which were as follows: sewing, dressmaking, knitting, crocheting, smocking, quilting, weaving, handicraft, boy scouts, girl scouts, dancing, folk dancing, dramatics, gardening, paper work, story hour, Bible stories, games, canning, Good Housekeeping club; classes in hygiene, first aid, home nursing, bandage rolling, carpentry, and citizenship.

In 1919, for the first time the board managed to keep the settlement open during the summer months. The
house at 1104 west Cary street was bought and the gymnasium with its new equipment was opened with an attendance of 1,250. There was a total of 2,250 individuals who had participated in the activities of the "House"; while the resident workers had made a total of 3,239 visits during the year. There were now ninety seven leaders, many of whom were volunteers, and they assisted in the work of the Settlement House and its eighty one clubs and classes. The additional activities, in 1919, were: classes in home nursing, home economics, millinery, music, girl reserves, occupational therapy and Senior dramatics.

In September, 1920, Mrs. Gracia D. Libby, who had experience at Henry Street Settlement in New York, was secured as the fourth director of the settlement conducted by the Social Workers. The first two months of her residence were spent in getting acclimated with the immediate running conditions of the plant; the household situation, and the regime of the office including the handling of the registration of members.

The purpose of the settlement had undergone a slight change by 1921. It stood for wholesome recreation as a means of developing character, for the promotion of health conditions, for teaching loyalty to the chosen church of each individual, and for the awakening of community consciousness. Although their goal for that year was not realized, they had made a start for a better program of music, health
and gymnastics.

The work of the Instructive Visiting Nurses Association of the Nurses Settlement had continued to keep pace with and to influence that of the Social Workers. In the fall of 1921, their head worker, Miss Nannie Minor, resigned to become the Superintendent of Public Health Nursing in the State Department of Public Welfare. Miss Juanita Woods, who had been a resident at Henry Street Settlement in New York and had had a variety of experiences in public health work, was secured to fill the vacancy. Miss Nannie Minor has played such an influential part in the field of Social Work in Richmond, and had such a direct influence on the work of the Settlement, that the following tribute was made:

Tribute to Miss Nannie Minor:

Her's were the eyes that saw the need in crowded city streets.

Her's was the heart in which pity for suffering called to service.

Her's was the intellect devising plans from which grew the Instructive Visiting Nurses Association.

Her's was the faith that carried it from humble beginnings to civic usefulness.

Her's were the energies that enabled it to meet the calls that clamorously came.

Her's was the personality that betokened the Visiting Nurses to Richmond public.

Her's was the persuasive power to muster friends and to disarm cities.

Her's was the ripening experiences that made her the teacher of public health nurses and the counsellor of welfare workers.
Here's was the courage that met new problems with idealism.

Here's — above all here's was love that vaunted not itself, sought not its own, hoped all things, endured all things — love that never failed.” (1)

A change was made in the program of the Social Workers and the Instructive Visiting Nurses Association of the Nurses Settlement as a result of a survey which was made of the social agencies in Richmond in January, 1923, by Mr. Francis H. McLean, upon the request of the Council of Social Agencies. He recommended that the two above named organizations be divided into separate units, because the work of both had grown so rapidly, that it was difficult for one board to handle the business of each adequately. He also recommended that more space be devoted to resident workers in the settlement houses, and that more of an effort be made, to interest the men in the community in their program of activities. At the time the survey was made, there was not a men’s club in either of the four settlement houses, for at that time the Methodist Institute for Christian Work was functioning, as well as the Council Neighborhood House and the House of Happiness. Mr. McLean also pointed out that the Cary Street Settlement was too ambitious, as it had as many as seven clubs and classes in which there were less than ten individuals enrolled. (2)

1. Year Book 1922. Instructive Visiting Nurses Association of the Nurses Settlement.
In 1923, the two sister organizations separated and the Nurses Settlement became extinct. The Instructive Visiting Nurses Association retained the old charter and remained at 223 south Cherry street. The Social Workers obtained a new charter and changed their name to the William Byrd Community House after the founder of Richmond. They remained at 1104-06 west Cary street which building they had partially bought. Mrs. John L. Ingram was elected the president of the Social Workers, and the other officers were: Mrs. John B. Cary, First Vice-President; Mrs. Emanuel Wellerstein, Second Vice-President; Miss Ruby Dart, Treasurer; Mrs. M. I. Binswanger, Assistant Treasurer; Mrs. McLean Whittet, Recording Secretary; and Miss Martha E. Carris, Head Worker. It also became a member of the Richmond Community Fund.

The work proceeded gradually with little change, and in September, 1926, Miss Helen Downtain was secured as director of the William Byrd Community House. She is a graduate of the Richmond Division of the College of William and Mary, and has had experience as a social case worker, besides doing postgraduate work at Smith College. The first four months of her period in residence from September through December were spent in observation. There were no records, other than a few monthly reports, and Miss Downtain installed a system of records whereby
life history material could be kept on each individual in attendance at the "House". The work was reorganized and the activities of the boys were placed under the directorship of one man who was directly responsible to the head worker. An attempt was made to switch the emphasis from classes in cooking and sewing to more cultural activities such as dramatics, story telling, piano lessons and chorus singing. It has been the policy of settlement houses through the years to relinquish activities whenever other social agencies take them over. Since the school conducts classes in cooking and sewing, the William Byrd Community House felt that it was no longer necessary to give them an important place in their program.

Some of the significant features of the work were: the increase in the number of volunteer workers; the individual instruction of two women who could neither read nor write; the addition of boys and young men from a neighborhood which in recent years had not drawn attendance; more adequate publicity through the news papers and through the extension of activities with other organizations; the attitude of peace and harmony in the club groups and the improvement in conduct and discipline; and the attempt to broaden the vision of each member of the staff of the complete field. An effort was made to
accomplish this through regular staff meetings for instruc-
tion and informal discussion. The need for the board, the
staff, and the volunteer workers to have a better under-
standing of what they were trying to accomplish was felt
in 1927, and an effort put forth to realize this need.
The following questions were asked the group at a board
meeting: Does the community want us? Do we know the needs
of the community, and do we meet the community needs? The
group came to the general conclusion that the community
was not unified and did not possess "group consciousness"
which necessitated individual work, and that there were
two types of individuals in the community; those who were
interested in the work of the Community House, and those
who were indifferent to it. They decided that a special
effort should be made to determine why there were some
people in the neighborhood who were not interested in the
activities of the "House". The staff and the board felt
they were meeting the needs of the children quite success-
fully, but not those of the girls in the period of late
adolescence, or of the adults. The members of the board
and staff decided that a program could be arranged, which
would interest the young factory girl, and included classes
in home economics, dancing and dramatics.

The average monthly attendance in the activities
of the community house in 1926 was 4,716, an increase for the year of 1,341. The boys' attitude showed a marked change and there was a greater spirit of loyalty and cooperation. The following example shows a little seven year old boy's idea of property rights: He ran into the director's office at a very busy time, and said: "Miss Downtain, here's a dime. I broke your window."

The House Council expressed the desire to have more social functions rather than speakers at every meeting, and this desire was granted. In 1927 the board, together with the staff, reached the general conclusion that the Community House had reached its capacity so far as numbers were concerned, and it would be more worthwhile to plan an intensive rather than an expensive program.

Upon Miss Downtain's return from the Recreational Congress in Atlantic City, she reported that their mother's clubs and athletics compared favorably with similar work in the North. She suggested the following two goals: "That the William Byrd Community House establish the precedent in Richmond of having the school board place one of their own staff, especially trained for the work, in charge of the kindergarten and nursery school, housed in the William Byrd Community House, with a five day per week program. And, second, to establish a music department along the lines of informal social music schools, at first placing
the emphasis on piano and later on chorus work. (1)

In the meantime the Kiwanis Club presented the Instructive Visiting Nurses Association with a new building, which left them with some available space. Several organizations wanted to rent their building at 223 south Cherry street, but as the William Byrd Community House needed larger quarters they were given the preference, and moved into the house in September, 1929. In the spring of 1930 Mr. Arthur Guild, Executive Secretary of the Richmond Community Fund, suggested that the William Byrd Community House extend their work into public buildings. They adopted this policy and used the available funds for securing better trained workers. It was decided to use the volunteers for club work and place the responsibility of visiting and personal service work on the trained workers. The work of the Instructive Visiting Nurses Association expanded so rapidly that they were forced to ask for the use of their building, and in June, 1931, the William Byrd Community House returned to its former location at 1104-06 west Cary street. In September, 1931, they moved to the original location at 21 south Beech street where they are located at the present time.

The William Byrd Community House is governed by a board of twenty-one members, who are responsible to the

1. Annual Report to the Board of the William Byrd Community House - 1929.
Richmond Community Fund. They were on functioning committees such as the following: house and real estate, finance, athletics, dramatics and folk dancing, handicraft and kindergarten work, sewing and cooking, girl and boy scout troops, clubs, women’s league, publicity, transportation and music. The members of the governing board for the year 1931 are: Messrs. James M. Ball, Jr., Pelham Blackford, M. I. Binswanger, Assistant Treasurer, H. A. Bullock, Robert Gamble Cabell, E. Don Cameron, Miss Camy Cary, H. D. Cogbill, Peyton Fleming, Third Vice-President, E. G. Higginbotham, Second Vice-President, Basil B. Jones, William W. Martin, Recording Secretary, William MacGregor Morris, Nimmo Old, Jr., A. K. Packer, President, Earnest W. Pierce, First Vice-President, S. P. Ryland, Philip Strause, Henry S. Wallerstein, Jr., Treasurer, Thomas F. Wheeldon, Corresponding Secretary, and John T. Wingo.

There is also a men’s advisory committee. The staff consists of those workers who devote their entire time to the organization, and four individuals who work only part of the time. Out of the twenty-six volunteers there are seven men, which is rather unusual.

The aim of the William Byrd Community House is to consider each child as an individual, to be honored as such, and as having potentialities to be watched for and either stimulated or changed. In either case he is to be guided and helped so that the achievement of his personality might
be the product of his group relationship.

The membership of the community house consists of individuals from the following streets: Ashland, Beverly, Claiborne, Beech, Blair, China, Chaffin, Dance, Taylor, Lady, Albemarle, Winder, Floyd Avenue, West Main and Cary, South Cherry, Harrison, Randolph, Pine, Plum, Spruce, Laurel, Linden, Morris and Lombardy, North Morris and Wallace. The following is a weekly schedule of the program of activities:

Weekly Schedule for William Byrd Community House, 1931 - 32

<table>
<thead>
<tr>
<th>Monday</th>
<th>Afternoon</th>
<th>Evening</th>
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<tbody>
<tr>
<td></td>
<td>1:00 Piano</td>
<td>7:30 Senior Basketball</td>
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<td></td>
<td>3:30 Sewing</td>
<td>7:30 Junior &quot; &quot;</td>
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<tr>
<td></td>
<td>3:30 Cooking</td>
<td>7:30 Midget &quot; &quot;</td>
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<td></td>
<td>3:30 Playground</td>
<td>7:30 Gym</td>
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<td></td>
<td>7:30 Football in season</td>
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<tr>
<td>Tuesday</td>
<td>9:00 Nursery School</td>
<td>7:30 Woodwork</td>
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<td></td>
<td>2:45 Grace Arents</td>
<td>7:30 House League</td>
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<td></td>
<td>3:30 Girl Scouts</td>
<td>8:00 Women's League</td>
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<td></td>
<td>3:30 Playground</td>
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<tr>
<td>Wednesday</td>
<td>3:30 Brys' Woodwork</td>
<td>6:00 Midget Basketball Game</td>
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<tr>
<td></td>
<td>3:30 Dental Clinic</td>
<td>7:00 Junior &quot; &quot;</td>
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<tr>
<td></td>
<td>3:30 Drawing</td>
<td>7:30 Nightingales</td>
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<td></td>
<td>3:30 Playground</td>
<td>7:30 Commercial Art</td>
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<tr>
<td></td>
<td></td>
<td>7:30 Red Eagles</td>
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<tr>
<td></td>
<td></td>
<td>7:30 Gym</td>
</tr>
<tr>
<td></td>
<td></td>
<td>7:30 Football in season</td>
</tr>
</tbody>
</table>
Thursday:
1:00  Nursery School
1:00  Piano
3:30  Playground
3:30  Junior Basketball
4:00  Folk Dancing
5:00  Staff

Afternoon

Evening
7:30  Trojans
Masquers Club
Junior Basketball
Midget "
Pinoeers
Gym.
Men's Recreation Room

Friday:
2:45  Grace Arentz
3:30  Playground

7:30  Boy Scouts
Jolly Club
Men's Recreation Room
Indian Council
Gym.

Saturday:
9:00 - 12:00  Playground
9:00 - 12:00  Piano
10:00 - 11:00  Folk Dancing
1:00 - 2:00  Midget Basketball
3:30 - 5:30  Senior "
Junior Football in season

The William Byrd Community House felt that it had something to offer the increasing number of unemployed men in its vicinity, and so in the fall of 1931 the men's recreational club was organized. The men were slow to participate at first, but now take quite an active interest in the games such as cards, checkers and ping-pong. They also enjoy reading and the use of the gymnasium. The attendance of each age group in all of the activities of the Community House in 1931 showed an increase of 5,274 over 1930. In name this organization is a Community House,
but in reality it carries on the program of a settlement house. Up until two years ago, the "House" had resident workers. This was done away with, however, because of crowded quarters.

It is a member of the National Federation of Settlements and is one of seven such organizations in the South. It attempts to live up to national standards. The rapid increase in the attendance of the William Byrd Community House might suggest larger quarters, but the plans of the board are to continue a more intensive program by concentrating on trained workers and doing extension work in public buildings. Other objectives for the future are: personal service work; the education of the staff and the volunteers in the most recent methods in their line of work; and to unite the neighborhood in spirit and a desire for the worth while things in life.

The William Byrd Community House, since its beginning in the Nurses Settlement, has endeavored to meet not only the health, but the recreational and educational needs of the people in the community, as well. And its program plans for the continuation of this work.
CHAPTER V.

THE COUNCIL NEIGHBORHOOD HOUSE.

The work of the present William Byrd Community House was still in its embryonic state when the Jewish people of Richmond realized that they had a responsibility to the under-privileged of their own race. In 1905, the Richmond Section of the National Council of Jewish Women were organized with the following purpose: "To further united efforts in behalf of Judaism by supplying means of study; to bring about closer relations among the Jewish women by an organized union; to furnish a medium for interchange of thought and a means of communication and of prosecuting work of common interest, and to further united efforts in the work of social betterment through Religion, Philanthropy and Education." (1)

The Jewish women, from some of the wealthiest and most cultured homes in Richmond, were enthusiastic to carry out the program of their National organization. In looking about for some worth while activity in which to expend their energies, they were faced with the dire need of the Jews in less fortunate circumstances, especially of the Russian Jew, many of whom were born across the seas

1. The Year Book - Richmond Section - Council of Jewish Women - 1922 - 25.
and were unable to speak the English language.

These poorer Jews lived in the section of Church Hill, which had been at one time the most exclusive residential section of Richmond, but which had deteriorated to such an extent that the living conditions were almost unbearable. Filth existed on every hand; the market with its decaying vegetables, and the shops with their array of merchandise all presented a picture of chaos. People huddled together in crowded quarters with improper sanitary conditions was far from conducive to good health. It was in the day of the open saloon and much poverty and wretchedness existed. Seventeenth street was the very heart of the "red light district", the enterprisers branching off into the surrounding district. The majority of the people were of foreign birth, and many of them were unable to speak the English language. The children, who attended the American schools, soon mastered the language, and had the advantage over their parents, often making it very disagreeable at home. At this time a community house was being conducted by the Methodist people near Eighteenth and Broad, and it was known as the Methodist Institution for Christian Work. Other churches in the neighborhood were carrying on an active program, and the Jewish women saw the danger of the Jewish children being reared in a faith other than their own.
The president of the Richmond Section of the National Council of Jewish Women, Mrs. S. Galeski, called a meeting in November, 1911, to discuss and formulate plans for a Jewish community center in the eastern part of the city. The enterprise was launched in two basement rooms of a house on Nineteenth street between Broad and Marshall, near the present site of the Belle Bryan Day Nursery which is located at 201 North Nineteenth street. It was difficult to raise the necessary funds; therefore all of the activities were conducted by volunteer workers.

Mrs. Harry S. Binswanger was elected chairman of the board and it was through her efforts that the building at 219 North Nineteenth street was rented. This was a six room house which rented for twenty-five dollars a month. It was a large house, but it was not altogether practical, because the hall took up so much floor space. There was no inside toilet, no electric lights, no running water, no furnace, nor any of the modern conveniences which are considered essential. The rooms were heated by small wood stoves and the house was lighted by gas. There was no private office, and all of the furniture was donated. To meet the need of an auditorium a movable stage was constructed and used in the room which is now the present library. Usually when a special program was in progress, the stove would get so hot that it was impossible for anyone to stay in the room. A Hungarian
couple lived in the building, and the woman was employed as house keeper.

A charter was secured and the Neighborhood House became incorporated in 1912. The purposes and ambitions of this little group of women who undertook it were: to educate the people; to establish the Jewish faith; to Americanize the foreign born and their children to such an extent that they would feel at home in the new country and would be able to care for themselves; to provide wholesome and adequate recreation and thus keep the children off of the streets; to encourage and make possible clean minds and bodies; and to develop the social side of life.

The first club was started on October 13, 1912, with fifteen boys who organized and formed the Jewish Young Boys Athletic Association. On October the twentieth a girls club was organized, and on the twenty-seventh, two clubs or classes were organized for girls from seven to twelve and for boys from eight to twelve years. A sewing class was started under the supervision of Mrs. S. C. Mayer who instructed the girls and women in plain sewing, mending and fancy work. Before the year closed the activities consisted of a sewing class, a story hour, kindergarten, dancing, music and a library. The house was furnished by contributions from interested individuals and organizations. The donations in 1912 were: books for the library from Beth Ahaba Sunday
School; furniture consisting of a piano, a refrigerator, a graphophone and records; flowers for special meetings and programs; a telephone; material for the Kindergarten class; money and toys. In those days a contribution of a dollar seemed a huge sum to the individual giving it, but very small to the worker who was confronted with ever increasing needs. Two dollars entitled an individual to membership, and twenty-five dollars a year was equal to a fortune, coming from one individual. The next year's donations included kitchen utensils, men's clothing, children's clothes, lumber for manual training and toys.

After three years of struggle and strenuous work, the Neighborhood House Association gained some notice, and on May 25th, 1914, the executive board composed of the following women was elected: Mrs. Pauline Thalheimer, chairman; Mrs. H. S. Binswanger, Treasurer; Mrs. Raphael Levy, Secretary; Mrs. S. C. Mayer and Mrs. H. J. Myers, Jr. These women are given the credit for putting the Neighborhood House on a firm foundation.

Up to this time all of the work had been conducted by volunteers, but in 1915, Miss Irma Binswanger, who had recently been in training in the North, became the director. She had been interested in a Girl Scout Troop which she had conducted at the Neighborhood House in Richmond, and upon the persuasion of friends, undertook the whole responsibility of the work. Prior
to this time social work was much misunderstood, and the little group of women were not at all certain as to the best or right methods to use. The workers had, while visiting in the homes in many instances, given relief and unwelcome advice. A general prejudice had been built up against the "charity house", and the people failed to cooperate with the workers because they resented their presence. It took some time to break down this prejudice, but with foresight and careful planning the difficulty was recognized and a constructive program inaugurated.

The most attractive activity was that of table games, and as many as one hundred individuals, both old and young, men and women, came during the process of a day to participate in such games as checkers, parchesi and others. The people of the community also enjoyed the dances which were given, and through them and the games, social ethics and fair play were taught. As a result the "House" took on an orderly aspect which had been entirely lacking before.

The program of activities in session during 1915-16 was as follows:

Sunday afternoon and evening:

Lee Pleasure Club
Dancing Classes
Camp Fires
General Games, Music Practice, Visits, "Social".
Monday afternoon and evening:

Sewing School conducted by Mrs. S. C. Mayer, the director and eleven associates,
Manual Training Class
Play Hour
Scout Club.

Tuesday afternoon and evening:

Cooking Class
Dramatic Art Class
Dancing
Young Juniors' Club
Games.

Wednesday afternoon and evening:

Library and Games
Piano Instruction
Story Hour
Robert E. Lee Club
Story Telling and Play
Dancing
A Scout Club.

Thursday afternoon and evening:

Embroidery Class
Drawing Class
Elocution Class
Piano Lessons
Games, Music Practice, Bank Deposits, etc.
Mothers' Clubs
Virginia Club
Books Repaired.

Friday afternoon:

Library patronized by three hundred and fifty children as well as many adults. (1)
Piano Instruction
Embroidery Class
Games, bank deposits, etc., visiting, positions secured
Folk Dancing.

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1. Annual Report of United Jewish Women to the Council of Jewish Women
The chairman's annual report for 1915-16 showed that three hundred and fifty people had used the library. That was an increase of one hundred and fifty over the last year and three hundred over the year before. The Neighborhood House was unusually fortunate in having a number of talented volunteers, who directed the young life in art, literature and drama; In many cases, children who showed marked ability were provided with scholarships and special gifts and enabled to secure a college education. A Mothers' Club was organized, and the mothers were instructed in the proper care of infants, and American standards of housekeeping. The sewing school, which had been an independent organization making its own expenses, changed its program and was included in the budget of the house.

The following is a page from the annual report of the Neighborhood House for the session 1915-16:
"The Neighborhood House has cooperated with the following organizations:

Juvenile Court
Hebrew Benevolent Society
City Board of Health
Travelers Aid Society

Public Schools
Associated Charities
Nurses' Settlement
Ice Mission

We are indebted to the following:

Memorial Hospital
Retreat for the Sick
Smithdeal Business College
Richmond Art School
Professor Bolling

We are grateful to the following firms:

For giving employment:

Miller and Rhoads
Richmond Art Store
Binswanger and Company

Weisbergs
Jacobs and Levy
Abrams' Cake Company

Penny Savings Bank
Miss Irma Binswanger in charge."
Many changes were seen in both the physical condition of the house and in the people who participated. In 1917 it was recognized as a model settlement in Richmond, and it was probably the only Jewish settlement in the state. From its unpretentious beginning in a dilapidated house, with inadequate equipment, an indefinite number of members, and little cooperation, it had recently taken a forward step. The "House" proudly boasted a service flag containing seven stars, which showed that the boys of the neighborhood were doing their "bit" in the World War. The children participated in all of the war time activities and patriotism was emphasized in their clubs and classes. The most important phase of the war work was not the industry of the sewing classes, not the patriotism of the children, but the open house which welcomed the soldiers, especially of the Jewish faith, and, "there was no more popular gathering place in the hospitable city of Richmond." The boys were made to feel that they were welcome, and an effort was made to assist them in forgetting the serious side of life for a brief time.

In 1919 the library had increased to include two thousand volumes, and when the work was undertaken eight years before, there were no library facilities in the East End and only the State Library in Richmond.
It meant a great deal to the people in the community to have a warm, properly lighted room in which they could spend their evenings reading fiction and using the source books.

After the world war, it was realized that if progress was to be made in the usefulness of the Neighborhood House, more space was essential. Mrs. Melvin Stern, chairman of the Sewing School, suggested that a supper be given in the parlor of the Neighborhood House, to which the board of directors and their wives should be invited, and the matter of the new building put before them. This was done and the board appointed a committee to investigate and carry through the project of purchasing a new building. As there was a great deal of sentiment connected with the building in which they were located, as it was over a hundred years old and quite a landmark in the neighborhood, it was decided to build an addition to it. Mr. Harry S. Binswanger, Mr. Isaac Thalhimer and Mr. Morton G. Thalhimer were on the building committee, and they employed Carneal and Johnston as architects. Another committee composed of Messrs. Leon Wallerstein, chairman, L. Z. Morris, Ralph Levy and Morton G. Thalhimer was formed to raise the necessary funds. In a short time they had succeeded in securing $25,000.00 including two memorial gifts. Mr. Isaac Thal-
himer donated $5,000.00 as a memorial to his wife, Amelia, and Mr. Harry S. Binswanger contributed the same amount.

However, they were disappointed in not having the building completed as planned, because it seemed impossible to raise the necessary money. They continued to use the old part of the house and the gymnasium which had been built on a vacant lot in the rear. The people in the neighborhood were so interested in the activities of the house and attended so regularly and in such numbers that it was absolutely necessary to make some change. The board decided it would be possible to extend their work into the public buildings in the vicinity. The Richmond Board of Education allowed them the use of Jefferson School for two nights a week; the Methodist Institute was available on Monday nights; the Nineteenth street Synagogue gave the use of its basement; Mrs. Blacher and Mrs. Myers, both members of the Mothers' Club, allowed clubs to be conducted in their homes once a week, and the use of a large building on Twenty-third street was secured for the boys' work. In this way it was possible to meet the large demand and keep the people interested until the addition was completed. The people in the community held bazaars and raised money in every conceivable way for their new building. The directors ever kept their purpose for: education, religion, Americanization, recreation, physical and social development,
before them, and on March 15, 1921, the building was purchased. The name was changed to the Council Neighborhood House to denote that it was the property of, and sponsored by, the Council of Jewish Women.

The annual report of the chairman contains these words:

"We have our new building and with God's help it will be dedicated to the upbuilding of character and our Faith. We will, therefore, strive to arm the boy and girl with every fitting weapon with which to carry on their life work, against any outside powers that might possibly retard their march toward an honorable future. While we are considered the model settlement of Richmond, yet we have always set the highest possible standards for our work, and it is only by the closest watchfulness and the application of the highest principles, that we can expect to go forward. It will be the duty of every one of us to spread the word that the Council Neighborhood House is the responsibility of all of our people in the city of Richmond, no matter where they live or what they do." (1)

In 1922 the Council Neighborhood House was incorporated, and the committee holding the charter was composed of the following individuals: President, Isaac Thalhimer; Vice President, Leon Wallerstein; Secretary,

Raphael Levy; Treasurer, Harry S. Binswanger; Directors, 
Messrs. Isaac Thalhimer, Leon Wallerstein, Raphael Levy, 
Harry S. Binswanger, Arthur L. Strause, L. Z. Morris, 
E. N. Calisch, W. H. Schwartzschild, Charles Strause, 
Morton C. Thalhimer, Irving L. May, Mrs. Pauline Thal- 
himer and Mrs. Sylvan Livingstone.

During 1921-22 a sewing school was conducted; 
piano lessons were given; athletics were offered; classes 
in elocution, dramatic work, dancing of all types, and 
wood work were offered. There a Boys' and a Mothers' 
Club, a story hour, table games, orchestra practice, and 
the library for one to enjoy. The Council Neighborhood 
House was also able in many cases to secure jobs, provide 
medical attention, and to cooperate with the schools and 
churches, as well as the Juvenile Court.

Miss Bee Helen Bing was the director at the time 
the addition to the building was secured. The staff was 
composed of an assistant director, a librarian, two work-
ers for the boys' classes and about fifty-two volunteers. 
The membership of the executive board increased from five 
to ten members, and the by-laws required that each member 
assume a chairmanship, which strengthened their interest 
in the work. The following is a quotation from their Year 
Book as to what the house does:

"The influence of the Neighborhood House 
radiates to all parts of the large Jewish 
population, penetrating into scores of
Jewish homes, crystallizing forlorn hopes into glistening beautiful things, equipping many with the courage to improve their condition in life." (1)

Here is another quotation which illustrates their faith and optimism.

"After ten years of struggle, overcoming almost insurmountable obstacles, the Neighborhood House stands as a demonstration of faith and courage, an illustration of the old law: 'Thou shalt love thy neighbor as thyself'. The Neighborhood House has brought together in friendship and love the rich and the poor, the Orthodox and the Reform elements, the Christian and the Jew." (2)

The Council Neighborhood House became a member of the Community Fund in 1923, and since that time has progressed rapidly, as they were enabled to obtain more efficient trained workers, and as the uncertainty of obtaining the necessary funds to carry on the work was eliminated. Miss M. C. Meyers was secured as director, making seven trained workers on the staff, several of whom lived in the building. There were over twenty volunteers as well as a number of student workers from the Richmond Division of the College of William and Mary. The objective of the "House" was to develop the individual, to

assist in the adjustment of the individual in the group, and the adjustment of the individual in the group to the community. The staff put forth every effort to meet the needs of the people in the community, and consequently, the house is used for weddings, bridge parties, dances and other outstanding celebrations. The people in the neighborhood feel like the house really belongs to them, because they raise money through dances, boxing matches and dramatics.

Possibly more progress has been made in athletics than in any other field of endeavor. They have been victors for three times in the Inter-City Basketball meet. To protect the health of the individual, an examination is required before they are allowed to participate in strenuous exercise. The Senior medical students at the Medical College of Virginia Dispensary examine the boys, and the girls are examined by the State Bureau of Health. In 1927 the first football team was organized, and there were two hundred and eighty-one enrolled in athletics and gymnastics with a yearly attendance of 8,579. There were 388 individuals enrolled in the activities of the house, making an average yearly attendance of 6,285.

Miss Meyers accepted a position elsewhere and Miss Nora McAlister became the director on September 1, 1928. Since the World War, a gradual change has been taking change in the community. It was evident that the
settlement was not meeting the needs of the people for there was a general decrease in attendance. The volunteer workers also seemed to lose interest as there were only seven during the year. The board thought it advisable to have a survey made to determine the possible cause of the lack of interest. Mrs. Lenore Stone Meffley was asked to conduct the survey, and when sickness in the home of the director made it necessary for her to give up the work, Mrs. Meffley was prevailed upon to fill the vacancy, and she did so from June to September, 1930. Since Mrs. Meffley was a social worker, she was more interested in work with the individual rather than the group. Consequently more emphasis was placed on visiting in the homes, and it was suggested that the families be registered at the Social Service Exchange, and that more of an effort be made to get at the root of the problems of each individual.

The survey pointed out that the lack of interest in the activities of the house was probably due to the changed conditions in the community which demanded a community center rather than a settlement house. At one time it had served in the capacity of interpreting the government of the nation, of the state, and of the city to the people. The majority of the foreign born were dead, and the stricter immigration laws decreased the foreign population. Many of the Jews had become Americanized, received an education, and accumulated some
wealth. As they became more prosperous they moved into better sections of the city, and in 1930 there were about three negroes to every white person in a radius of about five blocks of the Neighborhood House. (1)

The abolition of the "red light district", the prohibition amendment, and the general effects of the World War all did their bit to improve the community. The people no longer needed to be directed for they were in a position to manage for themselves. They wanted a place where they could congregate for a good time, and when this need was realized, the Council Neighborhood House again accommodated a large number of people.

Miss Ella Thomas, who had directed the girls' athletics in the house, became the director of the Council Neighborhood House in September, 1930. As she had worked with the people, she thoroughly understood them, and with her regime a change of program was inaugurated. Although other than Jewish children had attended the activities of the house before, it had not been open to them as a whole. The new director felt that since there were so many children in the community who were not Jews, and since the Council Neighborhood House received some support from the Community Fund, that it should be open to all who wished to come. This change was made and in 1930-31 there were 32,691 individuals who attended the

activities of the house, and there were two hundred and sixty seven members. There is a Junior and a Senior House Council which handles arising problems. A representative from each club is elected to the office of House Council, which gives every group a fine representation. The only qualification is that the individual's conduct be commendable, and that he had previously served a year as a volunteer worker. The Junior House Council is also composed of representatives from each club, and it is advised by a member of the Senior council. The staff is larger and better trained than it has ever been before, and the volunteers are again interested.

At the present time the Council Neighborhood House is sponsored by the Council of Jewish Women. It receives financial assistance through them, through personal contributions, through an endowment fund, and the Richmond Community Fund.

The Governing Board for 1931-32 is composed of the following ladies: Mesdames Raphael Levy, chairman; H. S. Binswanger; Joe Baer; J. C. Cohn; Leroy Cohen Jr.; Richard Gunst; Horace Hallstern; Bert Kaufman; Arthur Levy; Harry Lyons; S. C. Mayer; Maurice Hutzler; William S. Schwartschild; Seymour Sycle; Raymond L. Straus; Pauline Thalhimor; Leon Wallerstein and Robert Wallerstein. The director is Miss Ella Thomas, and each member
of the board serves on one of the following committees: Americanization, neighborhood, home, publicity, library or entertainment.

The Program and schedule for activities for 1931-32 is as follows:

Monday - 3 - 5:30 P. M.
- Embroidery
- Library
- Game Room
- Gym
- Boy's Woodwork

7 - 9:30 P. M.
- Girl's Gymnasium periods
- Boy's Gymnasium periods
- Household Art
- Senior Dramatics
- Library
- Game Room
- Boy's Woodwork

Tuesday - 3 - 5:30 P.M.
- Girl Scouts
- Boy's Gymnasium period
- Library
- Game Room
- Handicraft

7 - 9:30 P. M.
- Girl's Swimming
- Tap Dancing
- Dramatics
- Girl's Club
- Boy's Gym
- Library
- Game Room

Wednesday 3 - 5:30 P.M.
- Girl Scouts
- Boy's Gym
- Library
- Girl Handicraft
- Play Period

7 - 9:30 P. M.
- Junior Dramatics
- Girl's Gym
- Library
- Game Room
- Boy's Club
- Boy's Gym
- Girl's Club
- Boy Scouts
Thursday — 3 — 5:30 P. M.  
Dancing  
Girl Scouts  
Game Room  
Boy’s Handicraft  
Girl’s Gym  
Library

7 — 9:30 P. M.  
Boy’s Gym  
Wrestling  
Midget Dramatics  
Library  
Girl’s Club  
Checker Tournament  
Applied Art

Friday — 3 — 5:30 P. M.  
Story Telling  
Library  
Game Room  
Boy’s Gym

Saturday Night 7 — 9:30 P.M.  
Gym  
Free Play for Boys and Girls

Sunday  
Club Meetings  
Dances  
Dramatics  
Basket Ball Practice

The afternoon activities are for children fourteen and under, and there are about twelve clubs and classes for this group. The night activities are for boys and girls twelve and over and there are about twenty activities for that age group.

The Council Neighborhood House has endeavored to attract the unemployed men and assist them in occupying their leisure time. The men who are unemployed, and their families, are admitted to all of the activities of the house free of charge. As often as possible they are given some small task to do in order that they
might feel more entitled to a membership card. Some of the activities in which they are especially interested are: wrestling, boxing, checker tournaments, chess and volleyball.

Since the World War the settlement has definitely developed into a community center, because the people felt capable of meeting their own needs and merely desired a place where they could spend their leisure time in an enjoyable manner. For the past few years, since the economic condition of the country has been so precarious, the Council Neighborhood House is again serving somewhat in the capacity of a settlement.

It is the ambition of those who are interested in the Council Neighborhood House that it will truly be a neighborhood house by providing ways and means of taking care of the leisure time of the citizens in the east end. The objective is to develop good citizens spiritually, physically, socially and mentally, and to that end they expend their energies.
CHAPTER VI.

THE HOUSE OF HAPPINESS.

The Nurses Settlement had been in existence for about fourteen years, but the Council Neighborhood House was hardly established, when the Baptist people of Richmond undertook to conduct a recreational center, with the firm belief that much could be done to develop Christian character through the right use of leisure time.

On January 27th, 1914, the twenty-fifth anniversary of the Woman’s Missionary Union of the Southern Baptist Convention was held. Out of it grew the inspiration and faith to undertake the work which had been dreamed of. As a result a definite piece of organized personal service work was undertaken, in the form of a recreational center, and was sponsored by the Baptist Woman’s Missionary Circle of Richmond and vicinity.

There was some discussion as to the best situation for this new enterprise, but finally a decision was made in favor of Church Hill rather than Fulton. A letter was written to Miss Nannie West, a Richmond girl, who was in the Baptist Training School in Louisville, Kentucky, asking her to assume the responsibility of establishing and maintaining a settlement house in
Richmond. Miss West accepted the responsibility, and in September, 1914, the frame dwelling at 2100 Venable street was rented. The director spent the first few months in making a survey of the neighborhood and getting acquainted with the people. The formal opening of the settlement house was held on Friday, October 16, 1914, and many people in the neighborhood came out of curiosity and interest. The program had been announced in the newspapers, and there was an informal opening at noon; a dedicatory service at three-thirty o'clock, and a special service scheduled for eight o'clock, and between three and four hundred people came during the day.

One old lady who came and brought her lunch said: "I am glad you are going to have this place; it will be so nice to have somewhere to come, and I want to help all I can." She did use her influence in interesting her five grand-children and a number of friends in the activities of the House. She later said: "This is all of the happiness I have in the world; I look forward from one week to another to coming to this place." (1)

The Settlement was definitely considered by the Baptist women as a piece of "Home Mission" work and their purpose was to assist in the building of Christian character and in serving the foreign element of the community. The name was suggested by a book

written by Langley Bosher, entitled the "House of Happiness", and so the settlement was known by that name.

Miss Caroline G. Holladay was the President of the Executive Board of the Baptist Women's Missionary Circle of Richmond and vicinity, and it was largely through her efforts that the house was furnished and ready for use. The first executive board was composed of the following: Miss Caroline G. Holladay, President; Miss Nannie West, Director; Mesdames J. T. Tucker, J. R. Johnson, William Ellyson, E. Carlton Jackson and J. T. Lewis, Vice Presidents; Mrs. J. B. Perdue, Secretary; Mrs. J. W. Cammack, Acting Treasurer; Mrs. W. B. Duke, Chairman of Committees, Y. W. A. and G. A. Council; Mrs. H. S. Corey, Home; Mrs. Julian P. Thomas, Correspondence; Mrs. E. I. Parrish, Volunteer Workers; Mrs. W. C. James, Reports; Mrs. C. W. Saunders, Library; Miss Alta Foster, Publicity; Mrs. William Harris, Premises; Mrs. J. G. Herring, Club Costumes; Mrs. J. Garland Pollard, Inter-settlement Flower Content; and Mrs. C. B. Mountcastle, Playground.

The following is the object of the Baptist Women's Missionary Circle expressed in Article two of their Constitution:

"The object shall be to bring Missionary Societies into closer sympathy and cooperation; to secure information in regard to the different phases of Christian work at home and abroad; and to promote and extend the
same by cooperating with existing agencies in Baptist General Association of Virginia, and the Southern Baptist Convention; to maintain as the organized Personal or Social Service of the Circle, Settlement work called the House of Happiness, and any activity growing out of this or deemed advisable by the circle."

The director and the few volunteers tried to consider the needs of the community in planning their program of activities. A playground was opened for the children, with equipment consisting of swings, sliding boards, volley balls, sand piles, croquet sets, and seesaws; and the play was supervised. There were two camp fire groups, whose law was: "Seek beauty. Hold on to health. Give service. Glorify work. Preserve knowledge. Be happy. Be trustworthy." There was a weekly story hour, and on Sunday afternoon Bible classes were held.

The library contained more than five hundred books which has been censored, and the majority of which had been contributed. The Tuesday night sewing class was organized and many fancy articles were made. The girls were later taught to make their own clothes, to adapt patterns and operate sewing machines. Another practical and interesting class was that of cooking where such phases of the work were discussed as economical buying, the preparation of
inexpensive foods, and the necessity of the proper food. Each recipe was carefully explained to the girls, and they copied it in their note books. A very important portion of the work was that of table etiquette, which the teacher believed was "caught rather than taught," and consequently they received practice in setting the table and in serving. A club for the younger children called the Bluebirds was organized which was similar to kindergarten work. Music lessons were offered twice a week at a charge of five cents a lesson with practice periods free. A class in English was offered to the foreigners in the neighborhood and every effort put forth to assist them in the new country. Although the clubs and classes were suspended during the summers, the playground work and friendly visiting was continued.

As the people became better acquainted with the purpose of the house, they began to unburden their hearts to the workers, and to ask for solutions for their family troubles. In a history written by Miss Nannie West in celebration of the tenth anniversary of the House of Happiness, we have their pictures of real life.

"One day a woman went to the House of Happiness and said something to this effect: "Someone told me that you all were here to help people." Then she quickly caught her breath and said: "I don't mean with money. Course, I ain't got much money. I work in the factory, but I want your advice. I want you to tell me what to do." Then she proceeded to unburden her aching heart to a sympathetic friend."
Another story was cited of a young girl who lived in a boarding house. The landlady was convinced that the girl was keeping bad company, and so she asked the workers at the House of Happiness to visit her, which they did. As a result, the girl became interested in the work and later said:

"I want to thank you for what this club has meant to me. If it hadn't been for you I wouldn't be no more than a rock in the streets."

To meet such need as this, a Big Sister Committee was later organized.

In the summer of 1915 an important development was made in the program of the House of Happiness; when the first camp was conducted. It was made possible largely through the courtesy of Mr. and Mrs. Clyde Saunders, who gave the use of their cottages on a farm near Elmont, Virginia, about twelve miles from Richmond. The camp was named "Alkulana", an Indian word meaning "Bright Eyes", since it literally contributed to the brightening of many eyes, as tired factory workers were relieved of the dull monotony of their work for a time, and as many under-nourished children were given the proper food, fresh air, and sunshine. Two years later the camp was moved to Millboro Springs, Virginia, where a camp site was provided by Mr. J. G. Davidson. This camp was situated in the heart of the Alleghany Mountains and was called "Wallawahtoola." There were about twenty
girls enrolled the first year and sixty the next. They were usually taken in groups of twenty-five, for a period of two weeks. The camp is largely supported by the Sunday School classes of the Baptist churches in Richmond, but a small amount for board is charged each girl and they raise money in various ways. One girl, before leaving "Wallawatoola", said: "I've had a good time at the camp, but the best part is I've learned so much; I've learned to darn stockings, work buttonholes and to swim. I can take long walks without getting tired and I can sleep out under the stars without being afraid." Another girl said the camp had drawn her closer to God. (1)

The average monthly attendance of the House of Happiness for the year 1914-15 was six hundred and ninety-one, and for 1915-16 was 1,169, which indicates that the House was attracting individuals as well as the summer camp. In 1916 the attendance had increased to such an extent that it was necessary to organize more activities. The following were organized: Boy and Girl Scouts, Daniel club for boys and the House Makers' Club. It was decided that with the English classes for foreigners as a nucleus, religious services could be held, and by cooperation with the State Mission Board,

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arrangements were made for the state missionary to preach to them in their native tongue. The services were conducted at the Venable Street Church, as there was more available space, but the Settlement continued to cooperate, and many of the women and children attended regularly. The Home Makers Club, which later became the Woman's League, was started by Mrs. S. E. Witt, a volunteer worker. Mrs. Louise Ellyson Westbrook was also very influential in the work of the settlement; she is now serving as a missionary in China. There was also a class in millinery, and these activities were conducted by one paid worker and about forty-five or fifty volunteer workers. It was felt that these workers needed to be better trained, and so, four evenings during the month of January were devoted to classes in: "The Art of Story-Telling", Games, Hand Work for Children, and Practical Club Methods.

The work soon outgrew its quarters and the settlement was moved to 715 Mosty Street which was still in the same vicinity. This building also became too small, and activities were conducted there for nine months only. A new building was necessary, and an effort was made to raise the funds. A campaign was put on among the Baptist people of Richmond, and the people in the community contributed as they could.
The following resolutions were adopted by the Executive Committee of the Baptist Council, September 29, 1916.

"Resolved: (1) That we have received with interest the communication relative to the House of Happiness.

(2) That we would welcome a closer relation between the Baptist Woman's Missionary Circle of Richmond and Vicinity and the Baptist Council.

(3) That we request the women to cooperate heartily in the campaign for raising $50,000.00 in order that sufficient funds may be secured for a building for the House of Happiness in addition to providing for other needs of the Baptist Cause in Richmond." (1)

In the meantime, property was found at Twenty-third and Venable Streets which seemed suitable for a permanent location. The Baptist Woman's Missionary Circle was not incorporated and consequently could not buy the property, but they appealed to the Baptist Council, which was incorporated, and the two houses at 2240 - 2242 Venable Street were bought and

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occupied by December, 1917, the title being in the name of the Baptist Council.

In November, 1918, an addition was made to the staff, and Miss Eva Gravatt, who had recently been graduated from Louisville Training School in Louisville, Kentucky, was employed as associate director. The program continued to expand and in the summer of 1921 the first Daily Vacation Bible School was conducted, with an average daily attendance of forty children. The work grew so rapidly that a larger building seemed necessary, as well as more assistance in directing the activities of the House. In September, a former member of the board and a volunteer worker, Miss Myrtle Hazelgrove, was secured as Secretary.

A campaign was launched in January, 1921, to raise money for the new building, and as a result, enough money was secured to begin work. The members of the House of Happiness gave a pageant entitled "The Ministering of the Gift", which graphically presented the work of the settlement in all of its different phases. A pamphlet advertising the work of the House of Happiness estimated the immediate need for the new building as $30,000.00.

A survey was made of the Social Agencies in Richmond, Virginia, by Mr. Francis H. McLean of the American Association for Organizing Family Social Work,
and the results published in January, 1923. A number of suggestions were made as a result of the investigation, and the following apply to the House of Happiness. It was recommended that more attention be given to men’s work, and it was pointed out that there was a danger of the House of Happiness becoming too much of an "individual achievement" as it so often attempted to manage cases belonging in another field.

Acting upon these recommendations, more of an effort was made to interest the men, but as a whole, the efforts were unsuccessful until the program was put on for the unemployed.

The following is an extract from a letter to the director received from Mr. Francis McLean:

"Let me take this occasion to congratulate you and the House of Happiness on the remarkable compactness of your sphere of influence as indicated by the plotting of your house membership. There is no question of location involved in your case or of intensive developmental location."

On March 22, 1923, ground was broken for the new building and special exercises were held.

The following is a list of the activities of the House of Happiness, and the average number who attend them each week.
STATISTICAL REPORT of the HOUSE OF HAPPINESS,
for the Quarter ending April 1, 1923.

<table>
<thead>
<tr>
<th>Clubs</th>
<th>Average Weekly Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bible Classes</td>
<td>54</td>
</tr>
<tr>
<td>Home Makers Club</td>
<td>41</td>
</tr>
<tr>
<td>La-lo-li Club (Business Girls)</td>
<td>7</td>
</tr>
<tr>
<td>Girl Scouts Troop 29</td>
<td>15</td>
</tr>
<tr>
<td>Girl Scouts Troop 35</td>
<td>17</td>
</tr>
<tr>
<td>Tuesday Afternoon Sewing Class</td>
<td>9</td>
</tr>
<tr>
<td>Friday Afternoon Cooking Class</td>
<td>9</td>
</tr>
<tr>
<td>Bluebirds &quot;Chirrup&quot;</td>
<td>11</td>
</tr>
<tr>
<td>Bluebirds Happy</td>
<td>15</td>
</tr>
<tr>
<td>Blossom Shop</td>
<td>13</td>
</tr>
<tr>
<td>Sunshine Club</td>
<td>15</td>
</tr>
<tr>
<td>Junior Police Squad</td>
<td>19</td>
</tr>
<tr>
<td>Woodwork Class</td>
<td>8</td>
</tr>
<tr>
<td>Daniel Club</td>
<td>7</td>
</tr>
<tr>
<td>Younger Boys Club</td>
<td>10</td>
</tr>
</tbody>
</table>

Number of boys attending clubs, ............. 50
Number of girls attending clubs, ............ 98
### Clubs and Classes

<table>
<thead>
<tr>
<th>Activity</th>
<th>Weekly Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Piano lessons (1 month only)</td>
<td>35</td>
</tr>
<tr>
<td>Nursery</td>
<td>69</td>
</tr>
<tr>
<td>Total attendance at sales</td>
<td>20</td>
</tr>
<tr>
<td>&quot; in library and playground</td>
<td>383</td>
</tr>
<tr>
<td>&quot; all activities</td>
<td>1974</td>
</tr>
<tr>
<td>Number meetings held during quarter</td>
<td>61</td>
</tr>
<tr>
<td>Books loaned</td>
<td>43</td>
</tr>
<tr>
<td>Bibles sold or distributed</td>
<td>3</td>
</tr>
<tr>
<td>Visits</td>
<td>103</td>
</tr>
<tr>
<td>Family problems</td>
<td>6</td>
</tr>
<tr>
<td>Conversion for quarter</td>
<td>2</td>
</tr>
<tr>
<td>Restoration &quot; &quot;</td>
<td>1</td>
</tr>
<tr>
<td>Talks on work &quot; &quot;</td>
<td>4</td>
</tr>
</tbody>
</table>

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Nannie West, Director  
Eva Gravatt, Assistant Director.
The first house paper, "The Quarterly Review" was published in April, 1923 just in time to announce the breaking of the ground for the new building. It contained a message from the chairman of the building committee stating that $7,000.00 more than had been promised was needed. In October, 1923, the Settlement moved into its new quarters and the formal opening was held February 1, 1924. Many of the departments were incomplete, such as the gymnasium, showers, lockers, boy's club room, older girl's department and resident flat, but they were improvements over the former location which had been in a private dwelling. The new building at 2230 Venable street was designed by Herbert L. Cain and was similar in appearance to the first building occupied at 2100 Venable. The house was active and offered: good associates; clean, healthful recreation; Christian ideals; training in good citizenship; wholesome occupation; in reality it was an asset to the community.

In nineteen hundred and twenty four the increase in attendance was marked; it has always been on a gradual incline, but since the new building was opened and provisions, although inadequate, made for gymnasium work, the boys became much more interested. So many came that it was hard to provide for them.
but by 1925 a more systematic plan had been devised. A room devoted entirely to games was possible for the first time, and clubs and classes were added, an outstanding one being the Junior Police Squad sponsored by a policeman in the vicinity who was much interested in youth. The underlying principles of the club are: "service to God and others, good citizenship, good morals, good times, athletics and clean sports."

The work of the House of Happiness continued slowly but steadily; results were beginning to manifest themselves in the improvement of the general appearance and conduct of the neighborhood and its personnel. Fewer children were brought up in Juvenile Court and more appeared at the House of Happiness to be entertained and to entertain. After the attendance had reached its "peak" in 1924,1 it began to decrease, but in 1928 the average yearly attendance was 37,870 an increase of 6,624 over that of 1924.

The House of Happiness had not become a member of the Richmond Community Fund, because the Baptist Women's Missionary Circle and the Baptist Council who sponsored the "House" felt that the people would feel more directly responsible for the work were it not a member. However, it is a member of the Council of Social Agencies in Richmond. The work of the House of Happiness

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1. Director, Miss Eva Gravatt, stated that after careful study they were able to give no reason for the increase in attendance.
is administered by the Executive Board of the Women’s Missionary Circle, through an Administrative Board, composed of the following committees: House and Repairs; playground; Yard; Library; Purchasing; Entertainment; Publicity; Transportation; Big Sister; Volunteer Workers and Foreigners. The President of every Women’s Missionary Society in the Baptist Women’s Missionary Circle is a member of the Executive Board and is expected to attend each of its meetings or to send an alternate. The final responsibility of support rests upon each individual member of the churches represented by the Circle. (1) At the present time the staff is composed of three full time workers including the director, and two club leaders; there are also two part time workers who conduct the boy’s athletics and the playground. There are around fifty volunteer workers including the students who majored in recreation at the Richmond Division of the College of William and Mary, and who were doing their field work in that agency.

Seventeen years ago, the House of Happiness began its program, with approximately eight clubs and classes, and it now has around twenty-two activities, graded and suited to the needs of the group. They are as follows: For the girls: La-lo-li; Our Pals; Tuesday Night Gymnasium; Glad Girls; Dramatics; Senior Bluebirds;

Junior Bluebirds; Busy Bees. For the boys: Woodpeckers; Tatapoches; Climbers and Orchestra. The other activities are open to all who are interested, and they are: Piano lessons; a library composed of over a thousand volumes; a Playground; a Gymnasium; a Daily Vacation Bible School and a Camp in summer. The Sunshine Club is composed of both boys and girls, and there is the Women's League which sponsors a Bible Study class, besides the regular Bible classes. The general trend of the work has been the same through the years. Since 1924, when the Settlement moved into its present location, there has been the addition of the Dramatic Club; the Orchestra; the Gymnasium work and the division of the age groups in the various clubs. The directors have not yet succeeded in reaching their goal of having the men in the community vitally interested, although they do participate in some of their activities. More men have attended since the community houses have put on a special effort to attract them, than formerly. They have been offered the use of the gymnasium and several clubs and classes; instead of paying the fee or receiving the entertainment entirely free, they have been allowed to do some small task about the "House" in return for their membership cards. The House of Happiness is not a relief giving agency, but during the
last year it has assisted in cases of emergency by giving old clothes or possibly, a meal, until more definite arrangements could be made. The workers have attempted to visit in the homes, throughout the years; in many cases they have been able to give advice or divert the individual to the proper source for the solution of their difficulties. For a number of months, the workers have also gone to the Juvenile Court once each week, and supervised recreational periods for them. The work was undertaken upon the request of the Council of Social Agencies. The general average attendance in the activities of the "House" for the year 1931 was 33,140, which was an increase of 5,743 over 1929, but a decrease of 4,550 over 1928 when the attendance had reached its "peak".

As the present director, Miss Eva Gravatt, who has been connected with the House of Happiness since 1918, four years after it was organized, looks back over the work, she sees changes and possibilities for the future. However, the purpose of the Settlement has not changed; it was to develop Christian character through wholesome recreation. Many additions have been made in the activities of the "House", and especially has the interest in athletics and gymnastics been developed. The most important changes are seen in the
individuals who participate in the activities of the settlement. With the improved environment the conduct of the personnel has improved, and Judge Hoge Risks said that "The House of Happiness contributed very definitely toward the reducing of delinquency among children." (1) Many of the boys and girls made a successful adjustment in life, and their return as volunteer workers is quite gratifying. The director feels that the work cannot be measured, but that an earnest effort had been made to live up to their principles and ideals.

The following table shows the average yearly attendance of the House of Happiness from 1915, one year after it was opened, through 1931.

<table>
<thead>
<tr>
<th>Year</th>
<th>Average Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>1915</td>
<td>9,144</td>
</tr>
<tr>
<td>1916</td>
<td>14,452</td>
</tr>
<tr>
<td>1917</td>
<td>17,404</td>
</tr>
<tr>
<td>1918</td>
<td>15,000</td>
</tr>
<tr>
<td>1919</td>
<td>21,457</td>
</tr>
<tr>
<td>1920</td>
<td>21,965</td>
</tr>
<tr>
<td>1921</td>
<td>26,012</td>
</tr>
<tr>
<td>1922</td>
<td>23,613</td>
</tr>
<tr>
<td>1923</td>
<td>24,339</td>
</tr>
<tr>
<td>1924</td>
<td>31,043</td>
</tr>
<tr>
<td>1925</td>
<td>25,161</td>
</tr>
<tr>
<td>1926</td>
<td>28,755</td>
</tr>
<tr>
<td>1927</td>
<td>29,202</td>
</tr>
<tr>
<td>1928</td>
<td>37,670</td>
</tr>
<tr>
<td>1929</td>
<td>32,751</td>
</tr>
<tr>
<td>1930</td>
<td>27,397</td>
</tr>
<tr>
<td>1931</td>
<td>33,140</td>
</tr>
</tbody>
</table>

An outstanding need at the present time which will soon be met is a Girl Scout troop. An objective for the future is money enough to complete the building. This will make it possible for resident workers to occupy the second floor. Those interested in the settlement, for it is considered as such, hope to build and equip a gymnasium, for the one used at present was originally intended for a swimming pool and is too small. With these improvements, the House of Happiness will probably have an increased attendance, and continue to endeavor to instill young life with Christian principles.

Inspired by the work of Miss Mabel N.

Head on Henry Street in New York, and they had as their counselor, Miss Sadie Beth Tabaczek, who later resigned her position as supervisor for the Hebrew Hospital to become their first worker. To nurses who put forth every effort to impress upon the minds of the public the necessity of better health conditions. At last Miss Edna Minor, one of the founders of the nurses' Settlement, was given an opportunity to read a paper before the Twelfth Club, which resulted in the organization of the Instructive Visiting Nurses Association, in February, 1905, with E. A. Vaile as its first president. The nurses as they went about caring for the sick, saw the need for vocational
CHAPTER VII.

SUMMARY.

The three community houses, namely: The William Byrd Community House, the Council Neighborhood House, and the House of Happiness, discussed in this thesis, were all organized within the period of 1900 and 1914. The activities of the William Byrd Community House began in the Nurses Settlement. It was organized in 1900 by a group of seven graduate nurses of the Old Dominion Hospital in Richmond, Virginia. They were inspired by the work undertaken by Miss Lillian D. Wald on Henry Street in New York, and they had as their counsellor, Miss Sadie Heath Cabaniss, who later resigned her position as supervisor in the Old Dominion Hospital to become their Head Worker. The nurses put forth every effort to impress upon the minds of the public the necessity of better health conditions. At last Miss Nannie Minor, one of the founders of the Nurses Settlement, was given an opportunity to read a paper before the Women's Club, which resulted in the organization of the Instructive Visiting Nurses Association, in February, 1902, with B. B. Valentine as its first president. The nurses as they went about caring for the sick, saw the need for recreational
advantages so, in their spare time, they conducted clubs and classes in an effort to help the people in the community to get the most out of life. As the years went on this work was increased and in 1908 the Richmond Kindergarten Association was organized with Miss Lucy Witt, who is now Mrs. John Ingram, and Miss Nelly McCluer as directors. In 1910 this work was established in the Nurses Settlement in the Grace Arentz Mission House.

In 1915 the nurses decided to open up a boarding house where working girls could have a decent place to stay at a small cost, and where the activities of the house could be conducted. This idea was inspired by Miss Sara Roller who was doing work at the Juvenile Court, and who really saw the need of a place where the working girls could have a real home. Miss Wannie Minor who was the Head Worker of the Instructive Visiting Nurses Association of the Nurses Settlement, assisted in the organization of the new project. It was located at 21 South Beech Street and offered a home to six girls. Miss Ella Bell was employed as the first trained social worker whose duties were to supervise the activities and visit in the homes, cooperating with the Instructive Visiting Nurses Association. The first activities were folk dancing; camp fire groups; a class of Blue Birds for the younger children; a sewing class; classes in
reading and writing; stenography and gymnastics. There were a total of about seventeen clubs and classes, and in the fall the Girl's Auxiliary of the Nurses Settlement, which had been organized in 1910, put in a circulating library.

The Instructive Visiting Nurses Association and the Social Workers became two separate units of the Nurses Settlement in 1914, because the work in each department had grown so much that it was impossible for one board to handle the work adequately. In that same year the Social Workers had about two hundred and five members participating in their thirty clubs and classes. Six of these met in public buildings near the Nurses Settlement which was sometimes called the Beech Street Settlement, because of its location. At this time there were about twenty girls in the boarding house, but as the Young Women's Christian Association reduced their rates, it was thought no longer necessary to carry on this phase of the work, and it was discontinued two years after it was started.

The membership was four hundred and sixty-two in 1916 and there were thirty-four clubs and classes with twenty-nine different leaders. The program had expanded to the extent that a recreational hall was conducted at 1020 West Clay street. In 1917 the clubs and classes had been reduced to twenty-eight, but there were thirty-one leaders. Their goal was to awaken a
community spirit among the people in the neighborhood of the settlement house and to show what a group of citizens could accomplish for their own good by studying their problems and by making a determined effort to solve them in the best possible way. The World War had a very definite effect upon the program of activity, as the emphasis was placed on sewing, knitting and quilting classes, as well as better housekeeping and child training, besides scientific gardening. The enrollment in the activities of the Settlement was four hundred and eighty-three, and it was felt that a new building would soon be necessary.

On September 16, 1918, the Settlement was moved into 1104 west Cary street. As Mr. and Mrs. T. A. Cary had given as a memorial gift for their son, George, an old store equipped as a gymnasium, the Settlement was named for them. There were forty clubs and classes, with a monthly average attendance of eight hundred children with forty-eight leaders. The activities now included: sewing, dressmaking, knitting, crocheting, smocking, quilting, weaving, handicraft, boy scouts, girl scouts, dancing, folk dancing, dramatics, gardening, paper work, story hour, Bible stories, games, canning, good housekeeping club, classes in hygiene, first aid, home nursing, bandage rolling, carpentry and citizenship, besides the constant attention given the gardens. The objective had
undergone a slight change and included an attempt to assist girls to become home makers; to make good fathers and citizens of the boys and to be a friend in whatever capacity they were needed, either socially, educationally or in the realm of health.

An acute need was felt for boy workers in 1919, and two part-time workers were secured for the winter months; while only one worked during the summer. This was the first year that the settlement house had been open the entire year. The house was bought. There was a total attendance of 2,250 in the activities of the house, besides 1,250 who participated in the activities in the gymnasium. During the year there were eighty-one classes conducted and 3,229 visits made in the homes of those who enjoyed the activities at the settlement. The goal for 1920 was a better program of music, health and gymnastics, and although it wasn't reached, a step had been made in that direction. The purpose for 1921 had the same underlying principles, and stood for: wholesome recreation as a means of developing character; teaching loyalty to the chosen church of each individual, and for the awakening of community consciousness. For the year 1922 the average attendance was 15,000 with a daily average attendance of forty for the boys and thirty-seven for the girls.

In 1923 as a result of a survey made of the Social Agencies in Richmond by Mr. Francis H. McLean of the Amer-
ican Association for Organizing Family Social Work, some changes were made in their work. Upon his suggestion, the Nurses Settlement was disbanded and the Instructive Visiting Nurses Association and the Social Workers became separate organizations. The settlement was located at 1104-06 west Cary street, and the name was changed to the William Byrd Community House, after the founder of Richmond. It became a member of the Richmond Community Fund in 1923.

When Miss Helen Downain became director in 1926 the emphasis was shifted from cooking, sewing and more playing because the school had taken over these activities to some extent, to more cultural activities such as dramatics, the story hour, piano and chorus singing. In 1927 a need was felt for a better understanding between the board members, the staff and the volunteer workers. Study groups were held and other methods utilized to bring about a better understanding. In 1928 the average monthly attendance was 4,716, a gain of 1,541 over 1927.

As the Instructive Visiting Nurses Association had received a gift of a new building from the Kiwanis Club, they had some available space, and as the William Byrd Community House was moved to 223 south Cherry street in September, 1929. However, the nurses' work grew so rapidly that they needed the building for their own use, and in June, 1931, the Settlement was moved to its former location
at 21 South Beech Street, where they are located at the present time.

In 1913 there was only one paid worker and a few volunteers, and at the present time the staff consists of three paid workers who devote their entire time to the enterprise and four part-time workers. There are twenty-six volunteers of whom seven are men. In 1915, two years after the boarding house and recreation center was undertaken, there were five board members and there are now twenty-one. As the work had grown so rapidly it was necessary to plan for a larger building or make some other changes. Mr. Arthur Guild, Secretary of the Richmond Community Fund, suggested that the William Byrd Community House extend its clubs and classes into the public buildings in the vicinity. This suggestion was acted upon and the board decided to put the emphasis on securing better trained workers, and using the building available. At present there are eight in use. The program of activities for 1931-32 is: piano lessons, sewing, cooking, playground activities, senior, junior and midget basketball, gymnastics, football in season, girl scouts, wood work, house league, women's league, a dental clinic, drawing, the Nightingales, a commercial art class, the Red Eagles, folk dancing, the Trojans, a Marquere Club, the Pioneers, the men's recreation room, the Jolly Club and the Indian Council, while in 1913 there were only seventeen clubs and classes. A small fee is charged for membership, but
many more individuals participated in the activities of
the house than are members.

The present aim of the William Byrd Community
House is to consider each child as an individual, to be
honored as such, and as having potentialities to be watched
for and either stimulated or changed. Although it is a
community house in name, it attempts to serve in the ca-
pacity of a settlement house and is a member of the Na-
tional Federation of Settlements. The things which the
board hopes to accomplish in the future are: more exten-
sion work; more specific training for workers; to live
up to the standards of the National Federation of Social
Workers; to undertake personal service work; to inform
the members of the staff and the volunteer workers as to
the newest methods of work; and to unite the neighborhood
in spirit and a desire for the more worthwhile things in
life.

The Council Neighborhood House was the next
community center to be organized. In 1905 the Richmond
Section of the National Council of Jewish Women was organ-
ized. In November, 1911, Mrs. S. Galeski, president of
the Council, called a meeting in which plans were discussed
to meet the needs of the less fortunate Jews of the city.
A settlement house was decided upon and two rooms in a
basement were rented in Nineteenth street between Broad
and Marshall, and the work was conducted by volunteers.
A location at 219 north 19th street was soon secured and in 1912 the house became incorporated and a charter obtained. Its purpose was to educate and establish the children in the Jewish faith; to Americanize the foreign born and assist them in establishing new standards as well as maintaining their own high principles, and to provide wholesome recreation for the people in the vicinity.

The first club was organized with fifteen boys and before the year closed the activities consisted of athletics, sewing classes, music, a story hour, kindergarten, dancing and a library.

In 1914 the first trained worker was secured in the person of Miss Irma Bonswanger. As a general prejudice had been built up against the house, because it had in some instances offered relief and made social investigations, her task was hard. However, by friendly visiting and attractive activities at the house, the director was again able to gain the confidence of the people. The program grew until there were seventeen clubs and classes in 1915, and by 1917, it was recognized as the model settlement in Richmond. In 1919 their library contained two thousand volumes, and eight years before there had been no library in the East End and only the State Library in Richmond.

After the war the attendance had increased to such an extent that larger quarters were necessary. The building at 219 north 19th street was purchased and an
addition built. The name was at that time changed from the Neighborhood House to the Council Neighborhood House, indicating that it was sponsored by the Council of Jewish Women.

In 1923 the Council Neighborhood House became a member of the Richmond Community Fund, and as a result, they were able to employ better trained workers and spend more time studying the needs of the community. Their objective was to develop the individual, to assist in the adjustment of the individual in the group, and to assist in the adjustment of the individual in the group to the community. One of their outstanding activities has been athletics and in 1927 the first football team was organized. There were two hundred and eighty-one enrolled in athletics and gymnastics with a yearly attendance of 3,579. There were 388 enrolled in the activities of the house, with a yearly attendance of 6,285.

In 1928 the attendance dropped and a general slump was felt in the work; the board members, volunteers and regular workers did not manifest the usual interest and neither did the people in the community. It was decided to have a survey made to ascertain the reason for the slump, and this was undertaken by Mrs. Lenore Stone Neffley who also served in the capacity of a director for several months. The survey revealed that the settlement was not meeting the needs of the people as the neighborhood
had changed, and that a recreational center was needed instead. When this was realized and the House opened to all of the children in the neighborhood the attendance again began to show an increase and in 1930-31 there were 32,691 attending the activities in the House of which two hundred and sixty-seven were enrolled. There are twelve clubs and classes for children fourteen and under and twenty for boys and girls twelve and over, making a total of thirty-two as compared with the seven different activities the first year.

During the past few years when the depression has been felt so keenly, the Council Neighborhood House has again served more in the capacity of a settlement house. Its goal is to be a center where the leisure time of the citizens might be used to advantage and to their own enjoyment.

The third community house studied was the House of Happiness which was organized in 1914. The Baptist people of Richmond felt the need of a program whereby the principles of Christian living might be inculcated in the lives of the youth of their day; it was decided that this could be accomplished through a recreational center. Out of the twenty-fifth anniversary of the Woman's Missionary Union of the Southern Baptist Convention grew the inspiration and faith to undertake
this work, which was sponsored by the Baptist Woman’s Missionary Circle of Richmond and Vicinity. The location at 2100 Venable street was decided upon, and a trained worker secured. It was opened on Friday, October 16, 1914, and called the House of Happiness, the name being inspired by Langley Bosher’s book of that title.

The general purpose of the House of Happiness was to build character, especially along the principles of Christianity; to provide wholesome recreation and to be of assistance to the individuals in the neighborhood in any way possible. The first activities consisted of those on the playground, two camp fire groups, a weekly story hour, various classes, a kindergarten and music lessons. The library contained approximately five hundred volumes, which had been censored. The average monthly attendance for the year 1914-15 was six hundred and ninety-one and for 1915-16 it was 1,189. The yearly attendance was 9,144. A new development was seen in 1915 when a summer camp was opened. It was a feature that had not been developed at this time. In 1916 four new activities were added to the eleven existing ones, and the interest became so great that new quarters were necessary. The settlement was moved to 715 Hosby street where it was located for nine months, until the property at 2240-2242 Venable street was bought.

In 1918 an associate director was secured and
in 1921 another progressive step was taken in the opening of a Daily Vacation Bible school. The average daily attendance was forty children. In the same year another paid worker was added to the staff making a total of three. The number of activities had increased to twenty-one. Larger quarters were again necessary and in October, 1923, the settlement was moved to 2230 Venable street where it is at present located. In 1925 the attendance was 25,161 which was an increase of 16,017 over 1915 when the settlement had been in operation a year. The attendance reached its peak in 1928 with an average of 37,570. In 1931 the attendance was 33,140, an increase of 30,990 over a period of seventeen years. The objective had not changed and the workers hope to continue to serve the people in every way possible.

After a summary of the three character building agencies which have been considered as community houses, we find many similar phases in their program of activity, but it is also evident that the purposes for which they were originally founded are quite different.

The William Byrd Community House had its origin in the Nurses Settlement which had as an objective the caring for the poor who were sick. As the nurses went about their task they saw the need of recreation in the homes and so they undertook to conduct clubs and classes in a settlement to some extent.
in their spare time. This project developed into a boarding house for girls where they could live decently on an inadequate salary. This was abandoned as other organizations took up the work, and its program became one of providing wholesome recreation to the neighborhood, while at the same time manifesting an interest in the educational and health needs, as well. It has tried to serve in the capacity of a settlement, and its program shows a marked difference from the other two community houses, in that it keeps a record of the history of each individual who comes to the house; it conducts study groups for the staff and volunteer workers, and it conducts activities in the public buildings in the vicinity. The most outstanding difference, however, is its affiliation with the National Federation of Settlements.

The Council Neighborhood House was organized for the purpose of directing the children of the foreign born Jews in their own faith, and for the Americanization of their parents. It originally served in the capacity of a settlement house, but in its course of development its program changed to that of a community house, where people felt free to gather and enjoy their leisure time together.

During the past year, because of the general depression in the city, its duties have reverted to that of a settlement to some extent. The director is of the
opinion that the people would resent having the Council Neighborhood known as a settlement now, because the needs of the Community are so different from the time when it was recognized as such.

The House of Happiness was founded in 1914 by the Woman's Missionary Council of Richmond as a project in "home missions" where Christian principles could be taught through the use of wholesome recreation. It did not become a Community Fund Agency because it was felt that the Baptist people would respond better if they were made to feel definitely responsible for the project. There is little difference between its program and that of the other two houses, except that theirs does not include dancing, card playing, and boxing.

It attempts to administer to the people in the community through its personal contacts in the homes and its activities in the House. The workers feel that it has more of the spirit of a settlement than a recreational center.

It is impossible to tell in dollars and cents the value of character building agencies. It is also impossible to measure the value in numbers, although in 1931 approximately 155,788 people came in some definite contact with one of the three agencies, and the number has been steadily increasing. Is not the fact significant that during this most trying period of our country,
more and more young people, more and more older people are turning to the settlement houses for recreation, comfort and guidance?
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