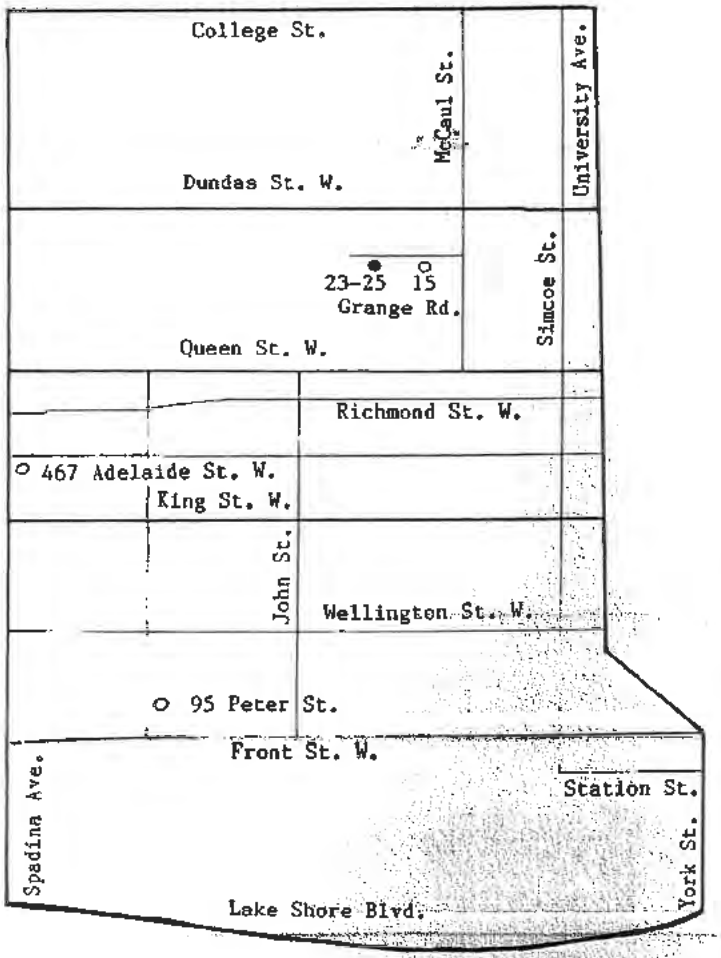

University Settlement
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UNIVERSITY SETTLEMENT 75th ANNIVERSARY

The Story of University Settlement

1910 - 1984

The Toronto Association of Neighbourhood Services

The Story of University Settlement

1910 - 1984

Written by
Patricia J. O'Connor

A Settlement House if first of all a home - a resident group of socially minded people who are eager to learn about the problems neighbours face and join with them in seeking the solution.*

Today, neighbourhood-serving agencies are commonly known as Neighbourhood Houses or Community Centres and staff no longer live in. The Settlement Houses seek to develop harmonious relationships among different cultural, economic, religious and social groups, and seek to foster personal growth and self-confidence. They offer an approach to a neighbourhood - helping neighbours to find solutions to problems in terms which are meaningful to them. Neighbourhood Houses use both direct service and social action to achieve these goals.

*From United Neighbourhood Houses of New York, 1918

This book is part of the series Good Neighbours: A History of the Toronto Settlement House Movement 1910-1985, produced by the Toronto Association of Neighbourhood Services. Titles include:

The Story of University Settlement 1910-1984*
The Story of Central Neighbourhood House 1911-1986
The Story of St. Christopher House 1912-1985**
The Story of Dixon Hall 1929-1984
The Story of WoodGreen Community House 1937-1985*
The Story of St. Stephen's Community House 1962-1984 * **
The Story of the Toronto Settlement House Movement 1910-1985

* available in Chinese
**available in Portuguese

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Presidents of the Board of Directors

1910–1920 Sir Robert Falconer
1920–1925 Professor E.F. Burton
1925–1927 Professor J.A. Dale
1927–1932 Hugh D. Skully
1932–1935 Professor Vincent Bladen
1935–1938 Duncan Gillies
1938–1939 Dr. A.E. Grauer
1939–1953 Dr. Hardolph Wasteneys
1953–1970 Professor Gilbert de B. Robinson
1970–1971 Judith Arrowood
1971–1974 Frank Butler
1974–1975 Terence Lee
1975–1976 Douglas Hum
1976–1979 Donald Fraser
1979–1981 Donald Nethery
1981– Jeffrey Patterson

Executive Directors

1910–1911 James M. Shaver
1911–1913 Milton B. Hunt
1913–1915 Dr. Norman J. Ware
1915–1916 Sara Libby Carson
1916–1917 Ethel Dodds
1917–1918 Hannnah Matheson
1919–1921 Marjorie W. Gregg
1921–1924 Florence Campbell
1924–1928 Myrtle Pascoe
1928–1933 Olive Ziegler
1933–1934 Edith Cook (Acting Head)
1934–1946 Frances Crowther
1947–1949 Mary C. Donaldson
1949–1955 Kathleen Gorrie
1955–1966 Harry Morrow
1967–1973 Ian Thomson
1973–1974 William Stern
1974–1975 A. Dharmalingham (Acting Head)
1975–1977 Philip Gandon
1977–1978 Stuart Summerhayes
1978– A. Dharmalingham

Highlights

1910 Committee formed to establish a Settlement house in Central Toronto
1910 Staff and students move into University Settlement at 467 Adelaide Street West
1911 First Board of Directors appointed, chaired by President Falconer of U of T
1913 University Settlement moved to 95 Peter Street
1914 Department of Social Services initiated at University of Toronto
1915 Sara Libby Carson hired to supervise the Settlement
1918 First meeting of the Toronto Federation of Settlements held at University Settlement
1919 University Settlement one of the founding members of the Federation for Community Service
1921 University Settlement acquired campsite at Jackson°s Point
1921 Music School opened
1926 Spadina Lodge at 23-25 Grange Road purchased by the Settlement
1929 Nursery School opened
1935 First annual Grange Festival held
1936 Downtown Children's Theatre formed
1938 Birth Control Clinic opened at the Settlement
1939 Settlement purchased Camp Boulderwood on Gull Lake near Gravenhurst
1942 House at 15 Grange Road donated by the Boulton family for Settlement use
1942 Credit Union established by group of young Settlement members
1944 Incorporation of University Settlement
1945 Controversy over Sunday teen dances
1947 New group work practices introduced into Settlement program

1952 Reunion of Old Boys and Girls held at the Settlement
1953 Hardolph Wasteneys resigned from the Board of Directors after 29 years
1956 Agreement reached with City to build new centre
1958 Old Settlement demolished, cornerstone for new building laid
1959 University Settlement Recreation Centre opened at 23 Grange Road
1960 Settlement operated the Home Service Association for one year
1961 Detached Street Worker Program began
1962 Children's painting class completed a mural for the Annette Street Public Library
1967 Camp moved from Gull Lake to Echo Lake
1968 Community development program initiated
1969 Chinese Information and Interpreter Service began
1970 First Toronto Chinese Community Conference held at University Settlement
1971 Infant Day Care Centre opened
1971 Chinese Youth Conference held at Camp Boulderwood
1971 Music Therapy Program initiated by the Settlement Music School
1972 Metro Chinese Golden Age Association initiated
1973 Recommendation passed that fifty per cent of Board members be neighbourhood residents
1975 Infant and Preschool Day Care Programs amalgamated
1977 Camp Boulderwood sold
1979 Settlement staffs new Youth Drop-in at Cecil Street Community Centre
1979 Neighbourhood Improvement Program funding used to renovate lobby and lounge

1980	Task Force on Organizational Review established
1981	Community Needs Profile completed in co-operation with other settlements
1981	Board inaugurates annual Community Leadership Awards
1982	Over 300 attended Settlement's first Health Fair
1982	Big Pal Program initiated
1983	Settlement began publishing The Grange Quarterly
1983	Day Care Feasibility Study completed
1984	Parents & Tots and Grandparents & Tots programs initiated
1984	Satellite seniors programming established
1984	Long Range Planning Committee formed

Historical materials on University Settlement are held at the University of Toronto Archives and the City of Toronto Archives.

Contents

Foreword

Seventy-five years ago, University Settlement opened its doors to the community living in the downtown area of Toronto bounded by College Street, Spadina Avenue, Queen Street and University Avenue, a community that now numbers approximately 10,000 people.

Founded before World War I by a group of University of Toronto faculty members and student volunteers, University Settlement was the first community-based social service agency in the city. Its purpose was to provide social assistance to recent immigrants from central and eastern Europe who had settled in Toronto. The Settlement's presence and its work influenced the establishment of Central Neighbourhood House and St. Christopher's House.

In many respects, University Settlement served in the early days as the model for the agencies which followed. In the pages that follow, the account of its history provides fascinating reading. Despite skepticism that the founding members of its Board were overly conservative, and opposed to social activism, University Settlement inaugurated important programs that were far ahead of the times. One example was the resolute establishment of a birth control clinic in Toronto in the 1930's when even the City's hospitals were reluctant to risk public criticism by undertaking this vital service. Programs for children (a music school, a children's theatrical group and teen dances) were inaugurated with pioneering foresight. In the 1970's the inclusion of local residents on the Board of Directors and its various committees

soon brought to light many issues vital to the community and stimulated local citizen participation in matters of importance to the people of the area.

The history of University Settlement demonstrates the creative response of a community agency to the needs of local residents. For more than seventy-five years, immigrants needing assistance adjusting to a new city, children and youth looking for social and recreational programs, parents needing day care, and older adults seeking meaningful activities - all have found their place at University Settlement.

April 1986

Donald Fraser
Past President of
University Settlement

THE FIRST TEN YEARS

Central Toronto: The Early 1900s

To understand the development of University Settlement, it is helpful to have a glimpse of Toronto in the early 1900s. It was clearly an Anglo-Saxon city. Out of a population of almost 350,000 in 1910, approximately 100,000 had been born in the British Isles, and ninety per cent of the total population was of British ancestry.1 Loyalty and closeness to the United Kingdom were strongly felt, perpetuated by the steady flow of British immigrants. So strong were these sentiments that when King Edward VII died in May 1910, all social events in the city were cancelled for a week, flags were flown at half mast, and civic buildings were draped in purple and black.2 Toronto was also a religious city. Eighty-four per cent of the 1911 population belonged to the four major denominations - Church of England, Presbyterian, Methodist, and Roman Catholic. The Lord's Day was strictly observed, intemperance scorned, and moral behaviour upheld.

Since the 1890s, the social gospel movement had become evident in Toronto. The major denominations, especially the Presbyterians and Methodists, urged "the Christian churches to broaden the scope of their responsibilities from exclusively saving souls to responding to human needs through social service."3 The small but influential group of Protestants active in the social gospel movement "aroused a passion for social issues and made social action a religious rite."4 In 1907 the Moral and Social Reform Council of Canada was formed, headed jointly by J.G. Shearer, a Presbyterian, and T.A. Moore, a Methodist. By 1910 and for many years afterwards, Shearer was considered "the

mouthpiece of the social conscience of Canadian Christianity."5 Settlements in Canada were initiated by supporters of the social gospel movement. Their hope was that settlements would prove effective in tackling the urban problems created by rapid industrialization and immigration.

While the settlement houses opened with the intention of providing new solutions to the social problems of the day, the more traditional religious organizations continued their work. By 1912, there were at least 244 churches and missions doing charitable work in Toronto, as well as sixty-three charitable institutions and organizations.6 Members of Toronto's establishment were particularly involved in many of these charities. It was only through this medium of philanthropy that most had any communication with labourers and factory workers, most of whom worked long hours, for low wages, in dangerous workplaces, and lived in crowded and deteriorating houses.

The children of Toronto's working poor did benefit from a public school system that was well developed in the city in the early 1900s. Since 1871, free schools supported by local taxation were required by law, and publicly supported high schools were available. It had been mandatory since 1891 for children between the ages of eight and fourteen to attend school. However, most working class children left school as soon as they were legally of age to do so; for a few, the University of Toronto and the Toronto Normal School provided further academic opportunities.

The economic depression of the 1880s and 1890s was followed by a period of prosperity for Toronto's trade, finance and manufacturing sectors. Job opportunities increased in public works projects, in the needle trades, and in

manufacturing. The fledgling trade union movement gained significant ground during this time, supported by immigrants who had been influenced by the strong labour movements of the United Kingdom and Europe.

United Church Archives

Although most of the immigrants to Toronto continued to be Anglo-Saxon, fewer were settling in the city centre, and many of the British already in the neighbourhood were moving north of College Street. The old, formerly single family houses of Central Toronto became the crowded homes of thousands of immigrants from Russia, Austro-Hungary and Italy. Between 1901 and 1911, Toronto's population increased from 208,040 to 376,538 7; in central Toronto the population doubled between 1891 and 1911.8 Dr. Charles Hastings 9, the Medical Officer of Health, released a report in 1911 which outlined "in a reliable form facts concerning

living conditions in the more congested districts of the City". 10 Almost five thousand houses had been inspected, revealing appalling conditions - serious overcrowding, lack of sanitation facilities, flooded basements, and exorbitant rents. Single men were living in crowded lodging houses, with up to six men in each small room. Much of the property was being held for future speculation by landlords who were making few improvements or repairs. The downtown area soon had the appearance of a European ghetto.

The non-Anglo-Saxon immigrants settling in Toronto faced misunderstanding, scepticism and prejudice from a dominant culture that fought strongly against cosmopolitanism. Their foreignness was often seen as the cause of the dismal conditions under which they were forced to live in the crowded areas of downtown Toronto, and in spite of statistics to the contrary, they were blamed for such things as rising crime rates. It was generally believed that the only solution was the complete Canadianization of foreigners:

> The problem is simply this: take all the different nationalities, German French, Italian, Russian and all the other that are sending their surplus into Canada; mix them with the Anglo-Saxon stock and produce a uniform race wherein the Anglo-Saxon peculiarities shall prevail.11

The task of Canadianizing the foreigner fell to educators, civil servants, social workers, religious leaders, and public health officials, most of whom worked with one goal in mind: to remake the immigrant into their own image. 12

It was in this climate of industrial expansion, urban crowding, immigration, and Christian social conscience that the Toronto settlement movement developed.

The Founding Of University Settlement

> It is like a hand stretched out to give and to receive; to give because any member of a University has something vital to offer; to receive, because no member of a university can be educated unless his sympathy and thoughts are stimulated by contact with the lives and thoughts of all sorts and condition of men.13

The university community was in the forefront of the move toward a better understanding of the emerging social problems facing Toronto in the early 1900s. Under the direction of the President, R.A. Falconer, two groups on campus became particularly interested in addressing these problems. Religious evangelicals, associated with the YMCA, were anxious to "do good works", and a group of faculty members were interested in providing their students with an opportunity to be involved in social welfare work. Some of these faculty members were familiar with the settlement house movement in Britain, where university students lived in the poor neighbourhood of industrial cities, studying social problems and working with local reformers to create better living conditions for the local residents. Falconer knew about the settlements in Edinburgh, and a visit to Toynbee Hall in 1909 heightened his interest in settlement work.

As early as 1908, President Falconer was urged to establish a settlement in Toronto. The University YMCA had decided to "lay plans for the establishment of a university settlement in the not-far-distant future".14 The following summer, a group of students from Victoria College spent their holidays studying slum conditions in the city centre. After

their report was presented to the Annual Meeting of the YMCA in May 1910, a committee of the YMCA was formed to lay plans for the development of a settlement house. Shortly afterwards, the directors of the YMCA decided that it would not be a YMCA settlement, but rather, like Toynbee Hall in London, a non-sectarian settlement. J.J.Kelso, a leading social reformer who for some time had been encouraging the University of Toronto to develop a course of studies in philanthropy, was active on this committee.15 In his mind, social settlements and university training for social work went hand in hand. Falconer, a board member of the YMCA, recruited faculty and students to become involved in the project.

By the end of June 1910, an independent Committee on the Settlement was established, composed of faculty and friends of the University. The Committee drew up a Constitution, which provided for the appointment of a Board ofDirectors representing the different disciplines of the University, and the business community. Provisions were made for the establishment of a Students Work Committee. In January 1911 the first Board of Directors was appointed, chaired by President Falconer.

In the summer of 1910, J.M. Shaver, a graduate of Victoria College and a Methodist minister, was appointed resident secretary of University Settlement, with an annual salary of $1,000. With two undergraduate students, he moved into the newly acquired building at 467 Adelaide Street West, located in the center of a large manufacturing district, across from St. Andrew's playground.

> The community is one of large families of labouring people, very few of whom own their homes, while the majority pay high rents. Seventy

> per cent of them are foreigners.16

A pamphlet published in 1911 listed the aims of this new Settlement:

1) to bring University life to bear on the problems of the city;
2) to afford students the opportunity and privilege of enjoying and having a part in social welfare work;
3) to establish in the community a permanent socializing agency for bringing about civic betterment.17

Much was accomplished that first year. Ninety boys were organized into athletic clubs. Six doctors, assisted by medical students, treated 238 patients in the free dispensary operated by the Settlement. Student volunteers provided English classes for eighty-two adults. Plans were underway for drama and music programs, and for sewing and needlework classes for girls and women. Dr. Norman Ware, Director of the Settlement from 1913-15 told the Toronto Star in 1914:

> This is our idea: to have this settlement a social centre for the neighbourhood, where they will feel that they can come in at any time for social amusement, to study, or for advice. One woman realized this to the extent of telephoning us that her house was on fire and she wanted someone to come over and get the baby out!18

Clubs, with names like The Jolly Chums, The Merry Maidens, The Young Varsities, The Royal Young Canadians, and The White Shield Club, met regularly for dancing, drama, cooking, sewing, sports, or social-political discussions. Meeting followed a set pattern: "Opened the meeting with the salute to the flag and the club song, the minutes of the last meeting were read, the roll was called and the dues (four cents) were

collected". 19 Formalities were followed by fun: "The meeting adjourned for Musical Chairs, Boston and Sailor's Tag".20

But the Settlement offered more than clubs. English classes were available, and a lunchroom for those who worked in the neighbourhood was opened. The Social Democratic Society and the Junior Suffrage Society held their meetings at the Settlement. Staff had begun to act as advocates for local residents, helping an injured worker obtain compensation, or a destitute family secure milk and coal. The Medical Health Department of Toronto established a Well-Baby Clinic at the Settlement, part of a progressive infant and child hygiene program which made Toronto a pioneer in this field. There was also a milk depot where mothers could call daily for baby formula prepared by the Hospital for Sick Children. In the summer of 1917, the Settlement set up a large tent in a nearby park; mothers could bring their babies and small children for some fresh air, a rare commodity in the crowded and unsanitary conditions that prevailed in the neighbourhood.

The Settlement had also become the meeting place for a group of workers from various social agencies in western downtown Toronto. They met regularly for case conferences and to discuss common social problems. This group developed into the West District Social Conference, one of the founding groups of the Neighbourhood Workers Association. University Settlement had begun the practice of working closely with other community agencies, a tradition which was to continue.

Increasing activity necessitated a move to larger quarters. In 1913, a building was rented at 95 Peter Street, at Adelaide, "in the midst of one of the most densely populated

areas of Toronto".21 Two family mansions were merged into one house with twenty-two rooms and the newly-formed Ladies Committee, composed of the wives of Board members, supervised its decoration.

President Falconer took a leading role in fundraising. In the first year of the Settlement's operation he launched what was to become an annual campaign, seeking donations from local businessmen and YMCA members, and from faculty, students, graduates and friends of the University. That year, $3500 was raised to pay the resident secretary's salary, the resident workers'room and board, maintenance costs, and rent and furnishings for the house. At a series of lunches held at university colleges, students donated $1100 in 1911, and $1200 in 1913. These were significant contributions to the Settlement budget, which in 1914 totalled only $7,000. University Settlement depended upon this type of fundraising until, in 1919, it became one of the founding members of the Federation for Community Service of Toronto. The Settlement then received funds from the Federation for current expenses. There was some concern that membership in the Federation would lead to the Settlement being viewed as a charitable institution, a definition rejected by the club members (who all paid club dues), the staff, volunteers and Board members. This sentiment was expressed by the Head Worker: "We want to emphasize that we are a friendly group, a recreational, social and educational centre, not a charitable institution."22 In a letter to the Editor, Dr. Ware, the Director, had written: "Giving charity instead of work is an old and horrid practice. It has always done more harm than good, and it always will."23

The annual fundraising campaigns had

strengthened the Settlement's links with the University, and the inauguration in 1914 of the Department of Social Services at the University of Toronto (the first such school in Canada) further reinforced the relationship. Meetings to plan the curriculum were held at the Settlement, and the Settlement Director, Dr. Ware, became a member of the teaching staff. Each year, two students lived at the house, and others completed field placements working in Settlement programs. Some graduates were later hired as staff and Head Workers. There were other links between the Settlement and the University. Most of the Board of Directors were faculty members or graduates of the University, and each year dozens of students worked as volunteers in the clubs, clinics, and English classes. Faculty wives continued their work in the Ladies Auxiliary.

In 1914-15, support of the Settlement decreased as Board members, volunteers and financial supporters became increasingly involved in Canada's war effort. In addition, Dr. Ware resigned in March 1915. The lack of a firm financial base during these early years may have contributed to the rapid staff turnover.24 Rather than rehiring immediately, Falconer invited Sara Libby Carson to give a portion of her time to the organization and supervision of University Settlement. Carson, the founder of Toronto's first settlement, Evangelia, was the organizer and general supervisor of Presbyterian Church settlements in Canada. She accepted the invitation, and directed University Settlement from the fall of 1915 until 1917.

Before her arrival, the emphasis of activities at the Settlement had been on education and training. Under Carson's direction, programs were expanded to include more recreational and social activities, such

as the children's gym and drama classes organized at Ogden School in co-operation with the Toronto Playgrounds Association. English classes were made into more social occasions, and a circulating library was set up in the Settlement. The YMCA reported in September 1916 that "the Settlement had its most successful year's work in 1915-16".25 And a former staff member noted that in the spring of 1916 "the old house was full of people and happiness".26 Carson had evidently been successful at "infusing new vitality and purpose into the work of the Settlement".27

Toronto Playground Association program at Roden School, c. 1915

In 1918, the first meeting of the Toronto Federation of Settlements, made up of University Settlement, Central Neighbourhood House, St. Christopher House and Memorial Institute, was held at University Settlement. Also that year, Toronto was struck by the deadly flu epidemic that was killing thousands of people around the world. University Settlement, Central Neighbourhood House and St. Christopher House set up a depot to receive

donations of food and nursing supplies, and to organize volunteer nursing in the homes of the ill.

> The concern shown by all the University Settlement workers and volunteers for their sick neighbours, whether Settlement members or not, made a deep impression on the local community and forged even stronger links with the Settlement.28

THE 1920s

The House Expands

University Settlement continued to develop and expand during the 1920s. After ten years as Chairman, President Falconer (by now Sir Robert Falconer) resigned from the Board of Directors in 1920. The five full-time paid staff became increasingly involved in social action, participating in such activities as a Mothers' Allowance investigation being conducted by the Ontario Department of Labour, and a protest against the conduct of the House of Industry.29 They also refused to register with the Social Service Exchange the names of families who had come to the Settlement for relief.30

More people were using the Settlement. In 1923, the total attendance was 32,115; two years later, it climbed to almost 45,000, with a registered membership of 1,070.31 About three-quarters of the members were Jews, mainly from Poland and Russia. In February 1925, 93 Peter Street was annexed to help accommodate the growing demand for space, but this too proved insufficient, and the decision was made to seek larger quarters further north. Spadina Lodge, a residence for "business girls", became

available in 1926, because the passage of new minimum wage laws meant women could afford to secure private rooms and no longer needed the housing provided by the Lodge.32 In 1926, with assistance from the Federation for Community Service, University Settlement purchased the building, located at 23-25 Grange Road, for $15,500. An extensive campaign to pay for renovations and furnishings was launched.

University Settlement, 23-25 Grange Road, in the 1940s

For the first time, University Settlement owned its own building. Two years later, an auditorium was added, a welcome addition as the monthly attendance had reached 5,000 and activities were expanding. The Toronto Public Library appointed a full-time librarian, and the Department of Psychology of the University co-operated with the Settlement to teach a parent education class. There were by this time three medical clinics - Well-Baby, Pre-School and Toxoid. In 1926 there were 175 volunteers, including students and former participants:

> Lads once a problem themselves now help to solve the problems presented by others. The police of the district speak in glowing terms of the absence of the old time gangs and other community menaces.33

The Settlement developed new programs to meet the needs of its ever-increasing membership; programs such as the Music School, summer camp, Spring Festivals and Christmas concerts.

The Music School

A music school opened at the Settlement in 1921, with only two pupils. In 1927, teachers from the Conservatory of Music taught over two thousand free lessons, and the Settlement was equipped with six studios with pianos. By 1929, there were over one hundred music students, and a Settlement orchestra. A music committee was formed in 1931 to oversee fundraising, advertising for teachers, and the hiring of the Music Director. The Music School and the Committee were to become central and lasting components of the Settlement program.

Summer Camp

> Each mother's face looks ten years younger after she has been to camp a few days.34

In the early years, children from University Settlement attended camps operated by St. Christopher House and Central Neighbourhood House. One former participant remembers the camp of 1919: "The camp was in a farmer's field (near Richmond Hill). We slept in Army tents".35 In 1921, the Settlement acquired a camp at Jackson's Point on Lake Simcoe, and that year 232 mothers and children attended. Expenses were covered by the Daily Star Fresh Air Fund, fees, and donations. Campers "played baseball, ran races, swam in Lake Simcoe, had a motor boat ride, and visited Chief Big Canoe in the Georgian Islands".36 The camp then moved to Copper Beach at Newcastle, where campers enjoyed "a roomy old house with five acres of ground and two portable sleeping shacks".37 After five years at Newcastle, the Settlement rented Camp Boulderwood on Gull Lake near Gravenhurst; this site was purchased by the Settlement in 1939, but was later expropriated by the Provincial Government. The camp then moved to nearby Echo Lake in 1967. Summer day camp had been initiated by 1927; children aged two to ten spent summer mornings at the Settlement participating in games, crafts and stories.

Other Programs

The Spring Festival, with music, drama, and neighbourhood parades, had become a regular event at the Settlement. In 1935 it became the Grange Festival. That year, thousands of spectators gathered in Grange Park to watch two thousand young people present national dances.

The Spring Festival

> The Ukranians started the day, ribbons flying, feet flying. There were Chinese songs and rich old Chinese costumes were worn. The Danes danced, then the English, more Ukranian and then Canadian square dances. With fiddling, plucking and percussion the tunes went on, the dancers increasing in spirit, the onlookers humming, and beating time.38

Christmas was celebrated by special club events, and by a major celebration with the community. In 1922 there was a Christmas concert "for which practically every club is preparing something, a cantata, a carol, or a little play".39 For Christmas 1925, a block of

Peter Street was roped off, as neighbours gathered to light and decorate a huge tree and sing carols, the words of which were projected onto a large outdoor screen.40 All these programs were enthusiastically attended and by the end of the 1920s University Settlement was indeed a busy neighbourhood centre.

THE DEPRESSION YEARS

The Settlement Response

> Things were kind of tough in those depression days. My parents couldn't afford me, so the Settlement did.41

The boom in industry, manufacturing and trade, so evident in Ontario in the 1920s, came to an abrupt end with the crash of the stock market in October 1929. Though Canada had been plagued by earlier depressions, none was so devastating as this one of the 1930s. The effects were extreme and widespread. Unskilled workers were the hardest hit, both by lay-offs and by wage cuts that left many below the level of subsistence. The situation for young people seeking their first jobs was virtually hopeless. In 1932, eighty thousand Torontonians, about twelve per cent of the population, drew relief;42 by 1932, the number was close to 120,000.43

During the first year of the depression, unemployment relief was left to the municipalities, social agencies, and charitable organizations. Provincial and federal levels of government refused to give any substantial help until after the 1930 federal election, when the new Conservative goverment passed the Unemployment Relief Act. Ontario followed suit the following year with legislation providing for provincial funding of relief programs.44

Both the city and the Province initiated public works programs which offered construction jobs to unemployed men.

Soup kitchens were set up all over the city, and many buildings, including the St. Lawrence Hall, were used as hostels for the unemployed. 450 men found shelter in unused brick kilns on the Don Flats; others built shacks in the trestles of bridges over the Don Valley, and even tree houses in the ravines.45 As more and more bread-winners lost their jobs, evictions for non-payment of rent were common, and many households had water or electric service cut off because of unpaid bills. Food parcels for families were supplied by City funds through the House of Industry until 1933, when the Department of Welfare initiated the use of food vouchers.

The problems of the depression years presented major policy issues not only to governments but also to voluntary agencies.

> Contending with the immediacy and intensity of every day common-place happenings in the lives of the unemployed remained the dominant approach of the social services."46

This was generally the approach taken by University Settlement. In keeping with "the basically conservative, paternal outlook...held by the Settlement founders",47 the settlement left larger, controversial policy issues to other organizations, and focussed its efforts on helping its neighbours cope with the tensions, stresses and poverty created by the depression.

For the Settlement, it was a time of innovation, growth and vitality. Response to the depression was immediate and concrete. The Settlement library was kept open every night, and the billiard room every afternoon for use

by the unemployed. The Music Committee organized free Sunday evening concerts. The Saturday Night Open House, held at University Settlement, was jointly run by St. Christopher House, Central Neighbourhood House and the Church of All Nations. It had an average attendance of 250 men and women who participated in activities such as cards, checkers, square dancing and lectures given by University faculty. Much of the responsibility for these evenings was taken by the unemployed, who no doubt appreciated this opportunity to regain some sense of self-respect and usefulness. During the war, the Open House moved to St. Christopher House, to make room for the Saturday night dances for servicemen held at the Settlement. The Nursery School was expanded and the summer playschool was continued to give wives of unemployed men the chance to earn some money whenever jobs became available for them in homes or factories. In 1936, the Settlement added gym activities (at University of Toronto Schools) and discussion groups (with volunteers from Upper Canada College), to the Senior Boys Program as a way of dealing with the rise in juvenile delinquency in the neighbourhood. Boys without jobs had inceasingly been roaming the district committing petty crimes.

During this time, some University Settlement Board members were active on committees of private citizens developing self-help initiatives for the unemployed. Single men from hostels were given the opportunity to practice their trades in a Community Workshop. The Community Garden Plot provided five thousand families with land, seeds and tools so that they could grow their own vegetables. Unemployed men and women learned, taught and practiced crafts of all kinds in the East Toronto Occupational Centre, selling the

products to support their efforts. Through the participation of Settlement Board members in all these projects,

> the Settlement was not only kept well abreast of problems of the unemployed and their families during the depression, but the various committees...had the benefit of the Settlement's past and present experience of working with groups of poor people. 48

New Canadian Program

> During the years 1930-33 the distress of the people was very great. The languages of the Slavs, Hungarians, Finns, Latvians, Esthonians, had no root words the same as ours, as had the Yiddish. The requirements of the authorities, the constant moving they had to do, their attempts to find work, mostly abortive, made them downhearted, and in many cases we were their only help through this time. Clothing for their children, contacts with employers and agencies, attempts to find work for them, all this and much more the Settlement tried to provide; but most valuable perhaps was the sense of friendship they found here.49

The approach of the Settlement to immigrants had changed significantly between 1910 and 1931. No longer were the newcomers encouraged to renounce their native cultures for what was believed to be the superior British-Canadian way of life. By 1931, many of the staff responsible for outreach to immigrants were themselves Europeans. While they continued to

help immigrants locate themselves in Toronto, staff members also encouraged the immigrants to practice their native arts and crafts in groups at the Settlement, and to teach their children to take pride in their cultural heritage. The Jewish Mothers Club and the International Club, based on this new philosophy, were developed at the Settlement.

Birth Control Clinic

> We feel that a settlement is a logical place for a (birth control) clinic because from the broad social point of view all our work is preventative rather then remedial and of course the whole birth control programme is to forestall future suffering and inadequacy... Women who are timid... would probably readily attend a clinic in a building and atmosphere to which they are already quite accustomed and where they feel completely at home.50

Of all the programs initiated by University Settlement, the Birth Control Clinic was perhaps the most controversial. The family planning movement was just beginning to make progress in the 1930s, through the efforts of such advocates as A.R. Kaufman of Kitchener. In 1935, for the first time in their histories, the Montreal and Toronto university Schools of Medicine gave sixth year students lectures on birth control. The proposal to open a family planning clinic at University Settlement was first raised at the Board of Directors meetings in 1934. It was vetoed at that time for three reasons: the legal ramifications were unclear; hospitals, not social service agencies, were seen as logical places for such clinics; and

women could not use the existing private clinic, opened by Kaufman on Dundonald Street. The issue continued to be debated until finally, in 1938, when the private clinic was closing, the Board approved the establishment of a family planning service "for our own people only". The motion was passed against the advice of the President of the University, who was concerned about public opinion and political repercussions, and the chairperson of the Board, who promptly resigned over the issue.

A committee responsible to the Board of Directors was established to supervise the clinic, which opened in October 1938 with an annual budget of only fifty dollars. A.R. Kaufman provided the contraceptives at no cost, and loaned equipment to the Settlement for use in the clinic. It was open once a week for two hours, staffed by a woman gynecologist and a nurse. A woman wishing to use the service had to fill out an application, have it signed both by her husband and the leader of the Settlement club to which she belonged, and approved by the Head Resident. A marriage certificate had to be shown. Perhaps because of these restrictions, business was slow; by Febuary 1940, the clinic had served only forty-five women. Later that year, the decision was made to extend the service to all neighbourhood women, whether or not they were members of the Settlement. In spite of the small numbers served, the clinic was a significant undertaking, and an indication of the progressive thought and strength of conviction of some members of the Settlement staff and Board. On April 19, 1940, Head Resident Frances Crowther again wrote to Kaufman:

> I think there is a great importance in running a clinic in Toronto at all,especially as a demonstration that such clinics can be sponsored by a semi-public agency without raising too much public antagonism. As you know, Toronto is excessively conservative and it takes a long time to convince them that there is nothing inherently vicious or dangerous in Birth Control. We hope eventually by patient perseverence to pursuade the hospitals, who should be doing this work, that nothing appalling will happen if they open Birth Control clinics.

The hospitals eventually were persuaded. In 1946, the Board of Directors of the Settlement decided to close the clinic "since the service in the hospitals appears to be sufficiently satisfactory". By its courageous efforts, the Settlement had played an important role in the development of family planning services in Toronto.

The Downtown Children's Theatre

> The ultimate purpose of the Theatre is, with the co-operation of already existing children's theatre groups, to provide every child in Greater Toronto with an opportunity of enjoying plays of educational and culture value. The immediate purpose is to provide this opportunity to the children who most need constructive and educational programmes, the children of the industrialized areas of Greater Toronto.51

Although there had been a Little Theatre group at University Settlement since 1928, it was a

small program. There was growing concern about the lack of opportunities for children to see plays. Anxious to get them off the streets on Saturday afternoons, mothers often sent their children to the only kind of theatre they could afford - movies, which were usually inappropriate for young audiences and often seen over and over again. In fall of 1936, the Downtown Children's Theatre was initiated. The Junior League paid the Director's salary, and the Settlement paid for two other staff. It was a highly successful endeavour. Plays, performed first at Hart House Theatre, and later at the Margaret Eaton Hall, drew audiences of 300 to 700 at each performance of the six plays staged that first year. Addmission was five cents. Press reviews were positive. Critic Mary Lowrey, of Saturday Night, Wrote that:

> Altogether 'Pinocchio' goes to prove how much can be accomplished in the field of children's theatre, by a volunteer group whose chief resources are talent, imagination and good sense.

By the end of the first year, the Downtown Children's Theatre, while still affiliated with University Settlement, was managed by its own committee, with members from schools, the Children's Art Centre, the Toronto Public Library, the St. George School for Child Study and the Settlement. It operated until 1942, when irregular attendance apparently led to its closure. With fathers away at war, and mothers working, many children were busy assuming increased responsibility at home.

In The House

In 1937-38 the Settlement had 1500 members representing thirty-two nationalities. By this

time, only twenty-five per cent were Jewish. The full-time staff of seven, a part-time staff of four, and 140 volunteers offered twenty-four clubs and twenty-four English classes. Much of the social work previously done by the Settlement was now carried out by the expanded Family Welfare Department of the City. The effects of these changes were noted in the Head Worker's report to the Board in 1937:

> It may seem a pity that the early intimacy of Settlement life has been somewhat lost, but a settlement must adapt its activities to changing needs in the community, and with the enlargement of other social agencies, our work is developing along educational and recreational lines, since these seem the greatest community needs at this time. 52

Two House Councils and a volunteer Council were established to foster improved communication between staff, volunteers and club members. In 1939, a representive of each Council was given a seat on the Board of Directors, and Board representatives were delegated to sit on councils, which met monthly to report on club activities, straighten out difficulties, and make plans for the house. The Councils were a clear reflection of the philosophy of the Head Resident, Frances Crowther, who wrote in 1938:

> A Settlement ... attempts not only to provide good recreational interests for these people, but to train them from earliest childhood in a sense of responsibilty for the larger community... they are trained in democratic procedure so that the techniques of group actionare familiar and the individual learns to contribute his or her own opinion on

subjects under discussion.53
Undeterred by the economic crisis and pessimism of the 1930s, University Settlement flourished, a tribute to the creativity and commitment of the staff and Board.

THE WAR YEARS
1939-1945

> During a period when this country has agreed to a more centralized control, which lays a heavy hand on us all, the importance of group work agencies with their freedom from restraint, their democratic approach to man and group relations, their stress on the importance of the individual, becomes significant.54

From 1939-45, "the grey misery of the depression was replaced by the raw anxiety of the war years".55 Neighbourhood men left to fight overseas, and women went to work in the munitions factories. Club members at the Settlement worried about husbands and sons in the service and relatives living in bombed areas of Britain. Jewish members heard grim reports about their families in Poland. Many of the staff and Board members enlisted or were recruited for war work; between 1939 and 1945, thirteen full-time and part-time positions at the Settlement were held by no fewer than forty-one different individuals. 56

Programs were adapted to war time needs. Thirty-five young women from the Settlement financed and ran Saturday evening dances for Air Force men stationed in Toronto. Women's clubs knit and sewed garments for servicemen, and the Settlement sent relief parcels to the children of the University Settlement in Bethnal Green, London, an area heavily hit by

bombing raids. When Boulton House, at 15 Grange Road, was donated to the Settlement for community use it was converted into a Wartime Day Nursery for the children of working mothers. This was in addition to the regular morning Nursery School, which had been operating for fifteen years at the Settlement. A room in Boulton House was also leased to the Board of Education, which provided a noontime meal and day care to school-age children. Throughout the war years, hundreds of children participated in sports, crafts, art, music and library programs and went swimming at Harrison Baths. Large dances were added to the teen club activities, and in 1942 a group of young people formed a credit union, which still exists.

University Settlement Library

Though in a number of cases their homelands were at war, members of the International Club continued their activities, proof, as indicated by the Head Worker, that "racial antipathies are not innate but cultivated".57 The Settlement hired a Japanese-Canadian social worker to set up clubs and work with those Japanese-Canadians who had been forced to leave British Columbia. (By 1946, there remained only one Japanese club - a boys basketball team; the other Japanese had all joined existing Settlement programs.) Study groups were established, including one in which young married women discussed "the basic differences between Communism, Facism and Democracy".58 In an effort to train young people for leadership in the trade union movement, Round Table discussions on Trade Unionism were held. Concerned about the lack of recreation for industrial workers the Settlement organized Sunday evening entertainment in Grange Park in the summer of 1943. At times there were as many as three thousand people in the audience. Towards the end of the war, a veterans group was started at the Settlement.

The war years were also marked by increased social activism on the part of the Settlement staff and Board. The Head Resident led a deputation of sixty neighbourhood mothers to City Hall to protest a proposed cut in playground funding. She also met with a member of the Provincial Legislature to discuss the inadequacy of Mothers Allowance payments. The Board protested to the Superintendent of the Hospital
for Sick Children that his staff's attitude toward poor patients was punitive; this resulted in action to improve services in the Out-Patient Department. A resolution was also sent by the Board to the Canadian Prime Minister, urging that action be taken to

reassure and assist Japanese-Canadians.

By 1944, University Settlement owned three pieces of property - 23-25 Grange Road, 15 Grange Road, and Camp Boulderwood near Gravenhurst. With this added responsibility, incorporation proceedings were initiated, and on May 16, 1944, University Settlement became a legal corporation. The acquisition of these properties was a "measure of the support the Settlement could command from committed, affluent friends, and the esteem in which the work was held by the old philanthropic class".59

Frances Crowther, a graduate of Queen's University with a degree in Political Economy and English Literature, had been Head Resident at University Settlement since 1934. Due to poor health, she resigned in 1946.

> During the twelve years that she had been Head Resident she had shown a particular genius for working co-operatively with the Board members, with the Staff, with club members and with the Settlement community. She oversaw the implementation of many new programs and services as the neighbourhood changed and as political, economic and social changes occurred in the 30's and 40's. She was a very strong leader in an exceptionally critical time.60

THE POST WAR YEARS 1946-1958

Growth and Change

> The tremendous enthusiasm for community centres during and after the war, and expansion of public recreation programs led many individuals and communities in

England, United States and Canada to question the place of the settlement in the present day community service picture... The years of post-war prosperity have been hard and unrewarding ones for all settlements and most certainly for University Settlement.61

Settlement Board and staff faced many problems within the climate of change that prevailed in the early post-war years. The turnover of staff during the war had weakened the link between the Settlement and the neighbourhood, which had also become more transient. The prosperity of the times meant that many families were moving out of the area; they were replaced by refugees from European camps, and by encroaching commercial and industrial interests. Fewer adults were using the centre. After seventeen years, the Jewish Mothers Club disbanded in 1946 because so many of its members had moved. But the two oldest clubs, the White Shield and the Edith Cavell, continued, though almost all the members now lived outside the area. English classes were now available at the Board of Education, but those who disliked the formal approach of the Board of Education classes could attend the few classes still offered by the Settlement. Surveys among neighbours indicated that "radio at home, the give-away studio programs, the night clubs, the ethnic group activities and commercial sports appear to have a greater attraction" than Settlement programs.62 The Settlement's facilities were inadequate and deteriorating. Also, there was confusion regarding the purpose, organization and financing of the residence, which in 1949 housed six staff and volunteers.

City of Toronto Archives

Eager children sign up for programs in the 1940s.

There was also controversy about the program. Mary Donaldson, who replaced Frances Crowther as Head Resident in 1947, had just returned to University Settlement after completing studies in group work theory at the University of Pittsburgh. Using current group work practices, she introduced significant changes in the programs at University Settlement. Prior to 1947, programs were based on a "limited entry, authoritative leadership plan...children were under a discipline of the school classroom type",63 and only those who engaged in a program were allowed on the premises. Under the new approach introduced by Donaldson, the emphasis was on developing self-discipline, and initially the children were "less well-behaved, more noisy and more destructive".64 As all members were permitted to use the building every day, there was

increased wear and tear, and some vandalism. Unfortunately, these programs were introduced without sufficient training of the staff and volunteers, and without the full understanding and support of the Board, resulting in misunderstandings and confusion. A Board committee was established to study these concerns, and evidently some changes were made. By 1950, vandalism had decreased drastically and the children were responding positively to appeals for co-operation. House limits had been clearly established, and were being enforced firmly and consistently. The permissive approach of the 1940s had been, at least partially, abandoned.

The Teen Program

Staff, Board and community members were also divided over the issue of Sunday dances at the Settlement. Teen club members, most of whom did not attend Sunday evening church services and had little space to entertain in their homes, wanted to hold Sunday dances at the Settlement. The Head Resident and staff supported their request but some Board members, fearing community reaction, did not, and the issue was debated hotly for several months in 1945 and 1946. Local clergy were adamantly opposed, arguing that the dances, with"their strong appeal to a large number of teenagers", would "offer unfair competition to the churches in the community".65 Finally, in February 1947, a majority of the Board of Directors agreed to a compromise: "dancing for club members only should be allowed in the Settlement on Sunday at the end of the evening".66 Twelve years later at least one local clergyman was still upset about the decision. The pastor of the Church of St.

George the Martyr wrote to the Board complaining about the dancing:

> It encourages young people to run about to dances, to drive around in cars, to mix dancing with excessive caressing, and generally ignore the pattern of responsible living.

The teens were, infact, quite responsible and active in the Settlement during this period. There were three main groups. Club Cosmo was an inter-racial group with ninety-two members in 1947. Club Savoy was a club for "Negroes", and Club 23 was the continuation of the servicemen's group that had attended dances at the Settlement during the war. Each club belonged to the Teen Council, which in turn elected a representative to the Settlement Board of Directors. The teens were well respected, as indicated in this report to the 1949 Annual Meeting:

> It is interesting that to all the Senior (teen) activities come representatives of all the gang groups in the city; the Tips gang attends in a body. They have proved themselves orderly and co-operative in every way, and have assumed responsibility for instructing newcomers in what is and what is not done at the Settlement.

The Music School

The Music School was also very busy during this period. A music program was developed for the Settlement nursery school, and in 1953 a creative dance program was initiated by the Music School. Ear training classes were added in 1958. The number of children receiving individual instruction increased from 130 in

1946 to 190 in 1953. Music appreciation classes were established in Ogden and Hester How Schools, and later in Forest Hill School to "help give the children of minority groups a sense of pride in their own culture and the feeling that the traditions of their parents may have real value".67 As well, ear training classes were added in 1958.

City of Toronto Archives

Camp Boulderwood

The camp continued to be well used. Since 1942, volunteers from the University of Toronto and Upper Canada College had attended annual work camps to upgrade the facilities at Camp Boulderwood. Physical work was combined with lectures and discussions with university professors. In the 1950s, teen club members replaced outside volunteers at the annual work camps. Then in 1952-53, all groups at the Settlement contributed to a campaign to build a new recreation and dining hall, and two years later a hospital was added. Fulltime

Settlement staff attended camp with the children; this was seen as an effective way of establishing a bond with the children that would last throughout the year. Each summer, students of the Music School attended special sessions at Camp Boulderwood. Regular camp activties were combined with music classes and practice.

Association of Old Boys and Girls

> It was generally agreed that this was the best evening that any of us had experienced since coming to the Settlement. 68

In October 1952, over one hundred former club members came to the Settlement for a reunion, which had been organized by the Program Director William Stern. An Association of Old Boys and Girls was formed by 1954; its members became regular contributors to the Settlement, especially the camp. The Association was active until the late 1960s, and efforts are being made to re-establish it.

Social Action

The commitment to social change was evident in the Head Resident's Report to the 1946 Annual meeting:

> We recognize as an agency tht we must be closely in touch with the social, civic and educational movements with a view to co-operating, that the social ills which we meet in our neighbourhood are symptomatic of national ills and that we must put effort not only into trying to meet individual and local situations, but must attempt in every way possible to improve conditions generally.

Acting on these beliefs, staff were involved with several committees of the Welfare Council of Toronto, and with such organizations as the Citizen's Housing Association, the Civil Libertarian Association, and the Co-operative Committe on Japanese Canadians.

Dr. Wasteneys Resigns

In 1953, Dr. Hardolph Wasteneys resigned as Chairman of the Board of Directors; he had been a member for twenty-nine years and Chairman for fifteen. His contribution was recorded in the Minutes of the February 21, 1965 Board Meeting, following his death:

> Like Arnold Toynbee, Canon Barnett, Jane Addams and E.J. Urwick pioneers of whom he frequently spoke, he saw social work not as a charity offered to the under-privileged but as a campaign for a better life for the whole community. The University Settlement was to be one cell of this new life...

The New University Settlement is Developed

By the fall of 1949, the crowed, dilapitated condition of the Settlement was seriously affecting the morale of the staff and club members. A committee was established to advise on repairs and renovations, and within two years, many improvements had been made. The Department of Public Welfare was asked to move its Day Care from Boulton House, which was then used for all children's programs. The Women's Auxiliary assumed responsibility for planning the redecoration of the House, and Settlement staff and members provided the labour. Renewed efforts to attract new members to the Settlement began to pay off. In the first four years of the 1950s, membership doubled and attendance tripled, causing such crowding that in 1954 the Settlement began limiting membership more strictly to the neighbourhood, and children were required to enrol in specific programs, rather than simpy drop in on activities.

1955-59 was a period of dramatic change at the Settlement. Kathleen Gorrie retied as Head Resident in early 1955. She was replaced by Harry Morrow, and for the first time in forty years the staff of the Settlement was headed by a man. In fact, this time there were many male applicants from Canada, Britain and the United States; evidently the top position at University Settlement was increasingly becoming professionally desirable.69 In 1955 there was a Board decision to remodel Boulton House and to add a gymnasium; these plans were halted when it was determined that the building was obsolete and not worth repairing. Meanwhile Alderman Allan Grossman, a Settlement "Old Boy," invited the City Parks Commissioner to visit the Settlement, where they discussed the possibility of constructing a recreation centre next to Grange Park. The Board immediately formed a committee to work with the city on developing this concept.

In 1956, the City of Toronto provided a grant of $665,000 for the construction of a community centre building on the site of University Settlement, and an agreement was reached between the Settlement and the City outlining the terms of the co-operative arrangement. The Settlement gave up ownership of the property, but maintained control over the management and operation of the centre, including all staffing and program decisions The City assumed responsibility for maintenance and janitorial services. This agreement represents "the first time in North America that a municipal government was provided facilities of this kind and handed them over to a private social agency to operate."70 The intention of the plan was "to consolidate in one centre the public recreation types of program plus the club group and specialized

types of programs characteristic of the modern settlement."71

An Open House was held at the Settlement in October 1957 so that past and present members could have one last look at the old buildings before they were demolished. The next month, Settlement activities were moved to temporary quarters in a house at 4 Grange Road and in a third floor warehouse at 53 McCaul. Staff and volunteers continued to offer a full range of programs, and there was little drop in membership. In October 1958, the cornerstone of the new University Settlement Recreation Centre was laid.

The new building opened in April 1959. For the first time, the Settlement could offer exceptional facilities, including a well-lit art studio, a photography lab, woodworking shops, classrooms, lounges and a large gymnasium and swimming pool. A dozen charitable foundations and clubs, and hundreds of individuals helped to buy furnishings and equipment for the new building. University staff and students alone contributed $10,000 for this purpose, and the Edith Cavel Club, one of the Settlement's oldest clubs, donated furniture. The tradition of live-in staff and students at University Settlement ended with the demolition of the old house, as city by-laws prohibited a residence in the new building. By 1959, staff were no longer even neighbours: not one lived within walking distance of the Settlement!72

UNIVERSITY SETTLEMENT RECREATION CENTRE 1959-1984

New Building, New Programs

> We are hopeful that the new centre will continue to be the neighbourhood social agency for this section of the city, but offering even greater service, and to a wider age group.73

Harry Morrow's hopes quickly became a reality. By the end of 1959, the monthly attendance at the Settlement was double that in the old building, and an impressive range of programs was being offered to community residents. Most were run by the Settlement, but the building also accommodated activities organized by outside groups. The Public Health Department ran a health clinic in the 1960s, and later offered pre-natal classes at the Settlement. Schools and other settlement houses used the pool and gym, and Judo, Kung Fu, running and diving clubs rented the facilities. The Neighbourhood Workers Association provided a half-time counsellor beginning in 1958; this was continued by the Family Service Association in the 1960s. Probation officers also used the Settlement to meet with their clients, and other organizations booked the gym for staff fitness programs, and club rooms for meetings. In 1960 the Social Planning Council asked University Settlement to assume responsibility for operating the Home Service Association on Bathurst Street. This voluntary organization, which served the Black population, was in need of administrative assistance on an interim basis. It was clear that the community saw the Settlement as a useful resource.

Throughout the 1960s the number of Settlement members remained fairly constant, but due to the transient nature of the

neighbourhood, the actual membership was constantly changing. So was the the staff. There was a shortage of social work graduates, particularly those with group work training. This resulted in frequent staff changes at the Settlement as workers were in demand for positions in other agencies, many of which offered higher salaries.

In the mid-1970s, University Settlement adopted the principle that fifty per cent of the Board members should either live or work in the neighbourhood, a principle that has generally been followed ever since. The Board is currently made up of twenty-four elected members plus the two local aldermen. One-third of the Board is rotated annually. The board reflects the ethnic composition of the neighbourhood, which is approximately fifty per cent Chinese. Board members, staff and community residents make up the eleven committees of the Board, which are responsible for policy review and implementation. A long Range Planning Committee was added in 1984.

Formal ties with the University have weakened because of the Settlement's increased emphasis on a community Board. Social work and physical education students continue, however, to complete field placements at the Settlement, and University faculty have assisted in research projects and committee work. The Women's Auxiliary, active at University Settlement almost since its founding, has a representative on the Board of Directors, hosts an annual fundraising tea, provides materials for crafts programs, and assists at the Settlement's special events.

By 1984 there were thirty-five full-time staff and twenty-four part-time staff, twenty of whom were Music School teachers. A part-time Volunteer Co-ordinator was hired in 1983 to work with the hundreds of volunteers active

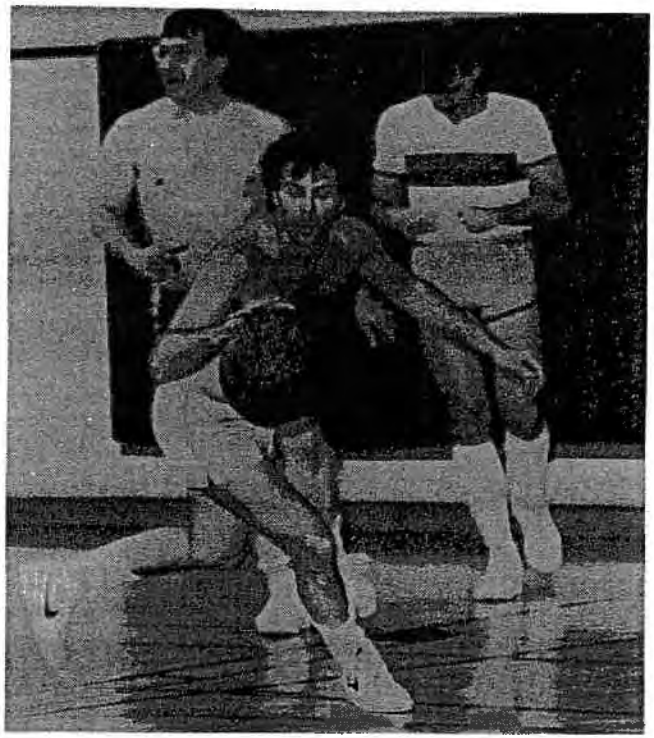
in all aspects of Settlement life: the Legal Aid and Income Tax Clinics, the Big Pal program, the Day Care, the children's and seniors programs, community surveys, neighbourhood organizing, the Board and Committees, and special events. Approximately half of the 1983 total revenue of $880,000 came from government grants and subsidies, a quarter from the United Way, a fifth from fees and memberships, and the balance from fundraising and other sources.

Fitness and Recreation

The good facilities and equipment, and a keen, competent staff drew many participants of all ages into the physical education programs offered in the new building which were financed by City grants and fees charged to participants. Throughout the 1960s and 1970s the athletic programming expanded to include water polo, judo, tennis, weightlifting, fitness and folk dancing. Many Settlement members competed in local, national and internatinal swim competitions. In the 1980s, fitness classes have become very popular, both with local residents and downtown office workers. By the end of 1984 there were fifteen such classes being offered, including a group for beginners and a class held in a nearby seniors apartment building.

Children's programs operate out of four locations. For many years the Settlement Recreation Department has worked co-operatively with Orde and Ogden Public Schools to run an after-school program for 6 to 12-year-old children, with full day activities during school holidays. Other children attended programs at the Settlement, or the drop-in at Cecil Street Community Centre. Children's activities have included gymnastics, club

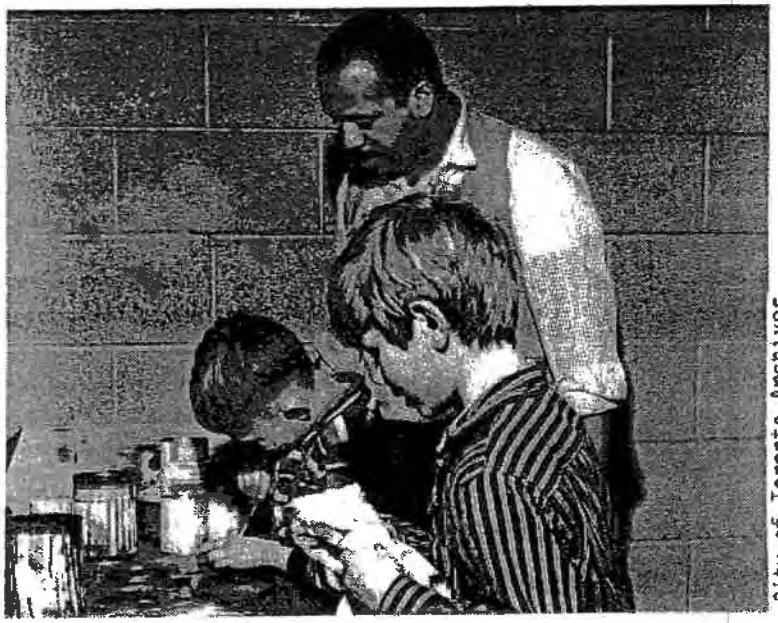
groups, cooking, arts and crafts, and outings. A Big Pal program, which matches children and adult volunteers on a one-to-one basis, was initiated by the department in 1982. In 1984, a Parents and Tots program, with drop-in playschool and kindergym activities, was started. It proved so popular that it soon extended from one, to two mornings a week. Weekend family programs and family swims provided additional opportunities for families to play together at the Settlement.



Members of the English-speaking Sunshine Seniors Group met at the Settlement for bingo and other games, and planned regular outings. The Chinese Seniors Group activities, included arts and crafts, swimming, yoga, Tai Chi, trips and a walking club. In 1984, a satellite

seniors group for both English-speaking and Chinese-speaking older adults was initiated in a Metro Senior Citizens building located near the Settlement. There, seniors enjoyed arts and crafts, and fitness activities. There was an educational componenet in all the seniors groups, with frequent discussion of health concerns and community issues.

The Art Centre



City of Toronto Archives

The new building included an art centre, which offered general and specialized programs for children and adults, including a separate class for gifted children. Centre participants could learn painting, sculpture, copper enamelling, silk-screening, metal-crafting and wood engraving from staff who were themselves artists. Also, artists frequently volunteered to teach their skills to club members. In 1962, the children's painting class completed a mural for the Children's Room of the Annette

Street Public Library. By the 1970s there was no longer a separate art department; art activities were incorporated into the regular club activities.

The Music School

Frederick Skitch, who directed the Music School from 1949-80, wrote in the 1960 Annual Report:

> The Music School functions in the belief that all the arts, music included, are an essential part of life and living - that they reflect the quality of our living, and a participation in them strengthens the discipline by which we live and increases the enjoyment and meaning of our life.

Sherris Aikenhead has taught at the University Settlement Music School for over thirty years.

The School flourished in the new building. Afforable instruction, instrument loans, and good practice facilities made it easy for children to attend. Each year since 1960, there have been nearly three hundred students, children, adults, and seniors, receiving instruction at the Settlement Music School. Free concerts by distinguished Toronto artists and Music School faculty members were offered to the community, and Music School students had an opportunity during monthly recitals to share their accomplishments with friends and family. The orchestra was revitalized and a chamber music group was started. In 1965 the school initiated "Summer Music in the Settlement"; children spent three weeks enjoying activities at the Settlement. A music therapy program, believed to be the first in Canada, was introduced in 1971; music was used to help children with special problems. Ear training classes were made available free to Music School students, and subsidies were arranged for those students unable to pay for individual instruction. In 1984, the Music School began offering individual piano lessons to students at Ogden School. The Music School also developed, over the years, music activities for the children attending the Settlement nursery and day care programs. The Music School Committeee continued to play a key role in fundraising and programming.

Youth Work

> Felstiner spent long hours a week hanging out in restaurants and pool halls, walking the streets and alley ways near the Settlement, and visiting the boys' homes. The offer of the use of his car, a cigaret, or just a sympathetic ear soon earned him acceptance, and his uncritical accepting attitude towards the boys gained him their confidence and friendship.74

In 1961, University Settlement initiated "an exploratory and experimental project in detached street work", the first such project in Canada. The goal of the project was to study the population of youths, present in most cities, who were isolated from adult society. For four years, Jim Felstiner, a trained social worker and lawyer, worked with a group of neighbourhood teenagers, most of whom were school drop outs with criminal records.75 It was a successful project, gaining the interest and respect of youth workers across the city, who began to use the model. Members of the press were also interested.

> Because of his role as a neighbourhood trouble-shooter, some of the boys who slept from pillar to post have found regular residential arrangements; others who were constant neighbourhood nuisances now are only occasional pests; some have gone to work; some who might have ended up inn prison have quit their lives of crime.76

The Young Adult Service Club, initiated and organized primarily by teens at the Settlement, began in 1963. Members visited the Hospital for Sick Children to read to and play with the children, and organized tours for the blind at the Settlement. In 1964, a group of sixteen club members, too old for camp, spent a weekend painting and cleaning Camp Boulderwood, an experience they clearly valued:

> Guess this is the first time anyone's ever asked me to help them. Mostly the social workers, the church people

and all the others who never leave us
alone are always trying to help us.
We're sick of that jazz.77

Group work with teenagers, so active in the 1950s and 1960s, decreased in the 1970s as many families left the neighbourhood. More recently, Chinese youth, most of them in school, have joined the Settlement, and they in turn have invited other young students, living on their own in Canada on student visas, to become involved in Settlement activities. Volleyball, swimming, table tennis and badminton have become popular, with frequent tournaments scheduled.

Since 1979 the Settlement has run a drop-in program for teens at Cecil Street Community Centre. A leadersip training program has been initiated to enable teens to become effective volunteers in the children's and seniors programs, and a more intensive job-training program has been initiated to enable teens to become effective volunteers in the children's and seniors programs and a more intensive job-training program was developed to assist them in developing job skills. Teens involved in this program have been running the snack bar at the Settlement during the summer and have assisted in office work and recreation programs.

Camp Boulderwood

In 1967, the Camp Boulderwood site on Gull Lake was expropriated by the provincial government to build a highway. Later that year a new camp, with accommodation for 330 children, was constructed on nearby Echo Lake. By 1972, however, enrolment was declining, as few Chinese parents wished to send their children away during the holidays. In 1973, the Board decided to lease the camp to the

International Institute for a multi-ethnic camp, which Settlement children were welcome to attend. The camp was sold in 1977 to the Presbyterian Church in Canada. Leasing had become burdensome and it was apparent that there wasn't sufficient interest among neighourhood families to warrant the Settlement offering this type of camp program. In the summers since the camp was sold, short camping excursions, trips around the city, and activities at the Settlement have been part of the Day Camp and Leadership programs available to children and youth.

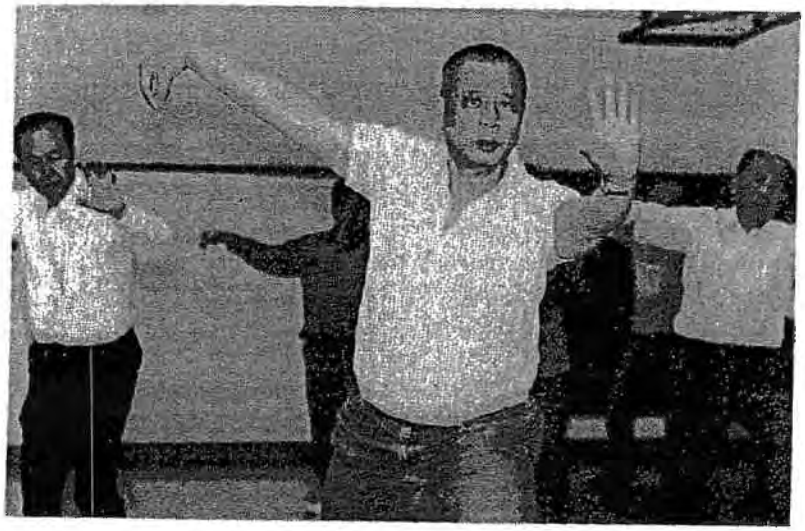
Nursery and Day Care Programs

In 1959, University Settlement Nursery School expanded to include an afternoon program, and the following year swimming and eurythmics were added. Nursery School mothers were encouraged to participate in the Settlement, and for several years they ran a clothing exchange. In 1971, and Infant Day Care for ten children aged three months to two and one-half years was added; five years later the day care's

capacity was increased to sixteen children. 1972-73 was a transition year for the Nursery School, which was gradually changed into a Day Care Centre for children aged 2 to 5 years; within two years it had an enrolment of fifteen full day and seven half day children. The over-two day care and the infant day care were united under one licence in 1976, and by 1981 there were fifty children enrolled. New playgrounds were constructed, and the program was re-organized to allow for family groupings of the two and one-half to five year-olds. A wide variety of activities were made available to the children, including art, dramatic play, language development, music and swimming. Walks in the community and trips formed part of the program. Bilingual teachers were hired to meet the needs of the growing number of Chinese children in the day care.

Although the original concept had included parents doing work shifts in the day care, this proved impractical, as many of the parents were single and working fulltime. Parents, however, participated with staff and Board members of the Day Care Committee, which was responsible for discussing program and policy issues, and helped with special events and Day Care Centre workathons. Regularly scheduled parents' meetings included discussion of child development, and a parent manual describing the philosophy and policies of the Centre was produced. In 1983, University Settlement conducted a Day Care Feasibility Study to examine the child care alternatives available to and preferred by parents in the community. One outcome of this study was the decision to increase the number of toddler spaces at the Settlement Day Care.

Programs for Immigrants



Throughout the 1960s and 1970s, more Chinese families moved into the Grange neighbourhood, necessitating the hiring of Chinese-speaking staff at the Settlement and the development of new programs. The Chinese Information and Interpreter Service, which began in 1969 on a trial basis later became an autonomous organization. Language and citizenship classes, long part of Settlement services, were expanded. By the early 1980s, they were a joint effort of the Settlement, the Toronto Board of Education, and the Ontario Ministry of Citizenship and Culture. The curriculum was designed to meet the particular needs and interests of the students, and special classes for seniors and shiftworkers were arranged.

In 1970 the Settlement organized the first Chinese Community Conference, and the following year a Chinese Community Youth Conference was held at Camp Boulderwood. Representatives from twelve local Chinese organizations met to discuss the conference theme "Chinese Youth at

the Crossroads". The following year, the Metro Toronto Golden Age Club began at University Settlement; it soon had a membership of over 350 seniors. Staff were instrumental in starting the Chinese Parents Association, which successfully lobbied for the establishment of Chinese Heritage Classes in the local school. The Settlement was also a member of the Chinese Home Support Group.

Signs, pamphlets, reports and newsletters had been bilingual since the mid-seventies, and by 1975, after several years of effective outreach, Chinese residents were well represented on the Settlement Board and staff, as well as in the general membership. Once again University Settlement had responded effectively to a changing neighbourhood and constituency.

Social Services

Social service work at University Settlement complemented the work being done in other departments. The Legal Aid Clinic, an Income Tax Service, friendly visiting, counselling, and information and referral services were a response to individual needs and served also to inform Settlement staff about local concerns.

Community Development

The community development program at University Settlement began in 1968 with the hiring of A. Dharmalingam (Dharma) to investigate community needs and to work towards developing a better partnership between the Settlement and the neighbourhood. By 1972 there were six full-time staff, five of them on Local Initiative Program grants, working in the community development department. Their goals were to support and encourage local leadership and self-improvement projects, to carry out

community research, to provide information and technical advice to community groups, and to collaborate with other groups in planning, problem-solving, and taking action on community issues.

Since the 1960s, the preservation of the area as an affordale residential community has been the key concern of the department. Public institutions and private developers had been buying up small residential properties in Grange Park since the 1920s, but land assembly and "block-busting" accelerated in the 1960s. By 1972 more than one-half of the land in Grange Park was owned by eighteen large developers. Residents, assisted by community workers from University Settlement and elswhere, formed the Grange Park Residents Association in 1970 to fight the destruction of their neighbourhood. They succeeded in stopping Ontario Hydro from building a large power-switching station on the Beverley/Baldwin/Henry/Cecil Street block, which Ontario Hydro had purchased from private owners.

In the mid-70s, the announcement that houses were to be demolished to allow the construction of a new police station for 52 Division, came without any prior community consultation. A committee organized by University Settlement to oppose this plan was successful in its efforts to have the station built on a major artery, rather than in the heart of a residential community. The station was subsequently built on a parking lot at Dundas and Simcoe Streets, and the houses previously slated for demolition were renovated for non-profit housing.

Not all efforts were so successful. Just east of University Settlement a residential and commercial complex called Village by the Grange was built. The original plans had included three 26-story towers; this was modified to the final low-rise design only after intensive lobbying and negotiation by community groups, including the Settlement. The eventual compromise agreed to had included the promise of subsidized housing for low and moderate income families. This promise was never kept, and the rental apartments in the complex have since been converted to condominiums.

Settlement staff have been involved in the initial organizing and support of several tenants groups, including the Dundas/Beverley and Hydro Block Residents Associations, Cityllome tenants, Grange Area Co-operative Homes Inc. They have also worked with the residents of 50 Stephanie Street and 11 Sullivan Street. In 1984, the Grange Housing Group was formed "to maintain and increase the supply of low and moderate income housing" in Grange Park, as well as in the area south of Queen Street. University Settlement agreed to provide staffing for this group.

The Community Development Department has assumed a watch dog role in the neighbourhood,

monitoring proposed changes in zoning, development plans, and traffic problems. For example, in 1983-84, the Department organized opposition to a proposed parking garage on Larch Street in an effort to save residential homes. Staff have worked with other groups to organize community forums on health, housing, employment, immigration, and legal issues. They have also been active in numerous inter-agency groups, such as the Toronto, Inter-Agency Project for South-East Asian Refugees.

In 1981 the Board of Directors inaugurated Community Leadership Awards "to be made annually to an individual or group for a distinguished contribution to the Settlement's community". Recipients of the award are honoured at the annual fundraising dinner.78

In the Report of the Executive Director to the 1959 Annual Meeting, Harry Morrow said:

> As the volume of activity increases, there is the constant fear that we might become busy with activity and just get caught up in busy work and not have time to see people as individuals.

Since its re-opening in 1959, University Settlement has indeed become a busy place. Yet the infant in day care, the music school student, the adult learning a new language, the senior doing exercises, all have the opportunity to feel special, to have a say, to belong, at "The Settlement".

UNIVERSITY SETTLEMENT 1910-1985: THE FIRST SEVENTY-FIVE YEARS

University Settlement was founded by a group of men who were altruistic, socially responsible, and socally conservative. They belonged to the stratum of society which had been brought up with a sense of social responsibility, and who felt the obligation of the privileged and the better educated to become involved with those less fortunate to help them make the most of the their opportunities.79 It seemed that the majority of faculty members on the early Settlement Board were "personally more interested in contributing to their students' social education than combatting social problems".80 The Board members did not adopt a vigorous campaign for social reforms, they believed that change and progress could best be brought about by ordered, disciplined, and traditional methods, which supported upward social mobility and indigenous leadership. "Those social forcs whose impact might mitigate against ordered, disciplined behaviour were discouraged".81 Thus, for example, during the depression no encouragement was given to the unemployed to organize to demand better social provisions, nor did the Board adopt any official position on social problems in the 1930s.82 Programs were certainly responsive and well thought out, but they were clearly more remedial than reform oriented.

Elements of paternalism and social control were evident. For example, while student volunteers were given voting seats on the Board in 1926 (to encourage their involvement at the Settlement), club members were not allowed this opportunity until 1939, and not until the 1970s was there a Board policy for strong community representation on the Board of Directors. The

community development program, initiated in the the late 1960s, has gone a long way in breaking down the remnants of this early paternalism, replacing that philosophy with one of shared power and partnership.

When the Settlement opened, there was little room for women, as staff, Board members, residents, or participants. This changed with the hiring of Sara Libby Carson in 1915. For the next forty years, the Settlement was headed by "a series of able Canadian women who were dedicated, experienced settlement workers".83 Under their leadership, the Board was challenged to take risks, with controversial programs like the Birth Control Clinic and Sunday teen dances, and to accept the growing professionalism of the staff, who in the 1950s were no longer content with outmoded working conditions and expectations.The Board was also pressed to support the social activism of staff members, who since the 1920s had, on numerous occasions, been vocal lobbyists for the collective rights of local residents.

Programming at the Settlement has had to adapt to many changing needs and priorities. There were specialized programs for European immigrants in the early years, the unemployed in the 1930s, servicemen and their families in the 1940s, and troubled youth in the 1960s. The special relationship with the City that developed with the construction of the new building necessitated a greater emphasis on physical recreation than is generally found in settlements. Since the 1960s, a commitment to community work and the threat of destruction of the residential base of the neighbourhood have led to new activities by the Settlement.

Through all these changes, the central concern of all the work of University Settlement - the development of a sense of community at the local level - has been paramount.

Notes

1 G.P. Glazebrook, The Story of Toronto, (Toronto: University of Toronto Press, 1971), p. 193.
2 Saturday Night, (May 14, 1910), p. 8.
3 H, Wasteneys, A History of the University Settlement of Toronto, 1910-1958, (Thesis, University of Toronto, 1975), p. 1.
4 R. Allen, The Social Passion: Religion and Social Reform in Canada, (Toronto: University of Toronto Press, 1973), back cover.
5 Allen, p. 16.
6 Report of the Charities Commission, (Toronto: The Campbell Co. Ltd., 1912), p. 3.
7 Bureau of the Census, Census of Canada, (1901, 1911).
8 Wasteneys, p. 36.
9 In 1984, a housing co-operative named after Dr. Charles Hastings opened on Elm Street, in the heart of the downtown Toronto he studied.
10 Medical Officer of Health, Report of the Medical Officer Dealing with the Recent Investigation of Slum Conditions in Toronto, (Toronto, 1911), p. 10.
11 Speaker at the 1913 Pre-Assembly Congress of the Presbyterian Church in Toronto, in R. Harney and H. Troper, Immigrants, A Portrait of the Urban Experience 1890-1930, (Toronto: Van Nostrand Reinhold Ltd., 1975), p. 10.
12 Harney and Troper, p. 109.
13 "University Settlement House", Pamphlet, (1928).
14 Minutes of the University of Toronto YMCA", (December 2, 1908).
15 J.J. Kelso initiated the Toronto Humane Society in 1887, and in 1888 formed the Children's Fresh Air Fund and the Santa Claus Fund. In 1891, he founded the Toronto Children's Aid Society. From 1893-1934, he was Ontario's Superintendent of Neglected and Dependent Children, and during this time he was also active in organizing children's playgrounds in Toronto, in advocating Mothers' Allowances, and in promoting better treatment of juvenile offenders. Kelso was also involved in the founding of Central Neighbourhood House in 1911.
16 The University Settlement, Pamphlet, (1910).
17 Some Facts About the University Settlement, (Pamphlet, (1911).
18 Toronto Star, (April 18, 1914).
19 University Settlement, "Merrigold Club Meeting Minutes", (October 27, 1915)
20 University Settlement, "Jolly Chums Meeting Minutes", (Nov. 26, 1915).
21 Toronto Star, (April 18, 1914).
22 University of Toronto Monthly, (November, 1921).
23 The News, (January 16, 1914).
24 Wasteneys, pp. 90-91.
25 University of Toronto YMCA, Annual Report, (1916), p. 2.
26 E. Dodds Parker, "Correspondence File", (University Settlement Collection, City of Toronto Archives, 1916).
27 Wasteneys, p. 93.
28 Wasteneys, p. 95.
29 Until the formation of the Department of Public Welfare in the 1930s, the House of Industry, established in 1837, was the primary agency administering indoor and outdoor relief to Toronto's poor.
30 The Social Service Exchange had been set up by the Social Service Commission in 1913 to avoid duplication of service. Agencies distributing relief were urged to divulge the names of those assisted.

31 The Varsity,(February 26, 1926).
32 The Star, (May 2, 1926).
33 The Varsity, (March 30, 1926).
34 The Varsity, (February 28, 1925).
35 Max Weinstock, former participant, reminiscing in a letter to University Settlement, March 4, 1985.
36 Weinstock, letter, March 4, 1985.
37 The Varsity, (February 28, 1925).
38 Newspaper clipping, untitled undated.
39 The Varsity, (December 1, 1922).
40 The Mail, (December 19, 1925).
41 Sammy Taft, speaking at the 1952 Annual Meeting of University Settlement.
42 H.M Cassidey, Unemployment and Relief in Ontario 1929-1932, (Toronto: J.M. Dent and Sons Ltd., 1932). p. 57.
43 Glazebrook, p. 209.
44 Wasteneys, p. 115
45 The East Danforth News, (September 17, 1931).
46 Wasteneys, p. 121.
47 Wasteneys, p. 122.
48 Wasteneys, p. 120.
49 University Settlement " Report on the International Club", (January 4, 1937).
50 F. Crowther, letter to A.R. Kaufman (University Settlement Collection, City of Toronto Archives, (March 15, 1937).
51 University Settlement, "Aims and Policies of the Downtown Children's Theatre " (University Settlement Collection, City of Toronto Archives, undated).
52 University Settlement "Minutes of the meeting of the Board of Directors, (January 11, 1937).
53 F. Crowther, "Settlements in Toronto" (University Settlement Collection, City of Toronto Archives, undated).
54 F. Crowther, University Settlement, Annual Report, (1943).

55 Wasteneys, pp. 143-44.
56 University Settlement, Annual Report, (1945).
57 University Settlement, Annual Report, (1941), p. 3.
58 University Settlement, "Monthly for March", (1942).
59 Wasteneys, p. 154.
60 Wasteneys, p. 168. A bust of Frances Crowther can be found today in University College, University of Toronto.
61 University Settlement, "Head Resident's Report to the Annual Meeting", (April 26, 1950).
62 "Head Resident's Report", (April 26, 1950).
63 University Settlement, "Interim Report of the Committee on Conditions at the University Settlement", (November 17, 1948).
64 "Interim Report...", (November 17, 1948).
65 Pastor of the Church of All Nations, letter to the Board of Directors of University Settlement, (University Settlement Collection, City of Toronto Archives, December 1945).
66 University Settlement, "Minutes of the Meeting of the Board of Directors", (February 13, 1947).
67 University Settlement, "Head Resident's Report to the Annual Meeting", (1947).
68 K. Gorrie, "Report to the Board of Directors", (November 12, 1952).
69 Wasteneys, p. 225.
70 Engineering Alumni News (University of Toronto, January, 1960), p. 4.
71 University Settlement, Annual Report, (March 20, 1956).
72 University Settlement, "Report of the Executive Director for the Year 1959", p. 7.
73 Harry Morrow, Executive Director, The Telegram, (June 25, 1958).

74 The Varsity, (November 20, 1963).
75 James Felstiner later became a Judge of the Ontario Juvenile and Family Court.
76 Toronto Daily Star, (February 19, 1965).
77 Toronto Daily Star, (July 2, 1964).
78 Award winners to date were:

1981: Valerie Mah - Mistress of Ceremonies at many Settlement events; instrumental in fundraising for the Mon Sheong Chinese Seniors Home and a member of its Board of Directors.

: Gilbert Robinson - President of the Settlement Board of Directors for seventeen years; Honorary Board Member; member of the Music Committee.

1982: Deep Quong - Settlement Board member for many years; dedicated volunteer in many capacities, including translating and fundraising.

1983: Hilda Spivak - longtime member and Chairperson of the Music Committee; former member of the Board of Directors.

1984: Dick Chan - Settlement Board member, and member of the Executive Committee; active in the Chinese Canadian National Council, and the Council of Chinese Canadians in Ontario; community activist.

: University Settlement Women's Auxiliary has been helpful in innumerable ways, including fundraising, organizing and working at special events, and membership on Committees and the Board of Directors.

79 Wasteneys, p. 240.
80 Wasteneys, p. 243.
81 Wasteneys, p. 251.

82 Wasteneys, p. 252.
83 Wasteneys, p. 255.

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