Women in Social Service

To quote outstanding women in Social Service is a large and time consuming assignment and for my money it would take a whole year program on the subject. This is a field that is a "natural" for women. In this line, at least women do not place precedent to men.

If Social Economics is community housekeeping - Social Service is its "salvage and repair" department. (So much for women's work!) Social Service may be haphazard, spontaneous, unorganized - or it may be associated, deliberate and organized. - It may be carried.
by the government or by a voluntary society.

Compromise? Yes!

We might stay local and contemporary and pick a Ruben, Melvind, Swain or Petterson, or name some volunteers who live and interpret the real concept of social service—namely, helping others to live healthier, or safer or fuller lives.

We might even pick Mildy Retchess the founder of the U.S. 0 !!!

However, if you will allow me I would like to diverge a bit from the assignment of American women and bring three founders of important American barriers.
Social Service—

Jane Addams - Founder of Hull House
Evangeline Broth - General Salvation Army
Mathur d'Youville - Superior

Jane Addams

In 1860, Jane Addams was born in Cedarville, Illinois, in a large brick house, large to accommodate the increasing family of John and Sarah Adams. Her parents of English stock but four generations of American ancestry had traveled from Pennsylvania to continue John's trade as miller.

He prospered and took his place as the leader of the community in business, banking, and politics. An ardent Republican, many United State Senators...
He could have been Governor or
went to Washington.
John Jane was two years old her
father died and five years later her
mother married William Haldeman
a talented writer with two sons. She
was a very peaceful character and
seemed mother to Jane but she brought
up John with an inimical influence.
This was the mentally brutal companionship
of her younger sister George. Emma
and George still remaining together

Thrust to her father, George was
the greatest influence of her girlhood.
She was definitely a different child
than her mother, who himself ugly, which
she was too. She considered her
son, she followed him adoringly.
And in private but on occasional
she carefully refrained from being
see it with him in public, because she could not bear the thought that
"strange people should know my innermost
affairs owned such a homely thing.
Her development and her precocity continued
to the age of a mystical child.
In her autobiography she says-
"When I was six years old I dreamed
night after night that everyone in the world
was dead, except myself, and that upon me
rested the responsibility of making a wagon-
wheel. . . . I always stood in the same spot
in the deserted blacksmith shop, dawdling,
pondering how to begin, and never once
did I know how, although I fully
realized that the affairs of the world could
not be decided until at least one wheel
should be made, and something started.
The next morning would often find me standing in the doorway of the village blacksmith shop, anxiously watching the blacksmith at work. I would store my mind with such details of the process as I could observe — their sigh heavily and walk away, hearing my responsibility as best I could. And of course, thinking to no one.

Note the phrase "of course thinking to no one." Any ordinary child would have jabbered to anyone if any ordinary child would have thought about making a wagon wheel in the first place!

She was only six, too, when upon her first glimpse of poverty in the back streets, she insisted that when she grew up she would have a big house like
the one she liked less, but not among
other big houses "but right in the midst
of horrid little houses like these.
Yes she was a "different child". Just

One of her early recollections was of demanding
of her father "want he was". She knew he was
a good Christian, but alternately attended
the Methodist, Russian Lutheran, Evangelical
and Presbyterian churches in the village.
She used to laugh, where she assigned himself
to write "his eyes twinkled as he soberly
replied 'I am a Quaker'. But that isn't
enough to say, I say it. "Very well"
the added 'To people who insist on
Let me mention, during that time, I entered some a religious group and found another point of view but my subject could not continue any further.

At that time, she became a member of the Presbyterian Church. She says: "I was conscious of no change from my childhood acceptance of the teachings of the Gospel demanding, where we were taught years outward.

As a fellow, some kind of spirit which claims right of way over all differences."

Later in the early years at death, she transferred her
Two influences. The first was the respect for individual conscience as
eventuated by the latter. John Adams
would never interfere with the
religious convictions of others — his articles
of belief were integrity and self-respect.
When he was a member of the Delaware
Legislature, Abraham Lincoln wrote to
him saying how he meant to vote
on a certain measure — "you will of course
follow your conscience, only it is a matter
of considerable importance to me to
know how that conscience is tinged".
John Adams always knew how the
conscience pointed: "Doctrine concerned
Haldeman:

The story of Haldeman's life is one of conflict and struggle. He wanted to pursue his studies in the United States, but George Haldeman was the very best thing that could have happened to him. It was not only that her young stepbrother's keenness of mind combined with her father's wise counsel, reflecting to make her aware of intellectual ability. It was after George's coming that she learned to be solitary-minded, the interest she got from time in books and nature and sciences tended to bring her away from external intercourse.

Yet energetically she entered Rockford College. Rockford was a small college dominated by the personality of its principal, Miss Anne P. S. S. who was moved by the ambition of making missionaries for the religious field.
Jane was popular and a leader through her four years of college.

Prior to Jane's ambition to receive a college degree, Rockford only had the dignity of a Female Seminary. It was through her determination that it was changed to a full pledged college.

Before she died she was to be honored by fourteen "honorary" degrees but none meant as much to her as her first G.B. from Rockford.

From the time she left Rockford in June 1881 until she went to Hull House in September of 1889, Jane Addams says that she was absolutely at sea, so far as any moral purpose was concerned, clinging only to the desire to live in a strictly living
world and refusing to be content with a shadowy intellectual or aesthetic reflection of it."

She spent a year in medicine at Johns Hopkins and studied at Mount St. Mary's. She also worked in the wards of two different hospitals.

This grief, added to an operation on the spine, (which ailment she believed her much suffering) necessitated a change of scene to help her badly-attired nerves.

In a party of five she went to Europe for a pleasant sight-seeing trip —

This trip of two years proved to be such that in the memoirs of Europe our heroine —
aided her in understanding the importance of this culture to the needs of the immigrants and others of Chicago and possibly the city's and the state's most important contributions to American spiritual and cultural life. He came here to find liberty and a job; these we had in more abundance than the older world - that he brought with him a longing for beauty, a longing individually to create beauty, indeed in many cases an individual power to produce it, which the descendants of the American pioneers did not have in any such measure. It is hardly too much to say that this disposition to live at NBC House here to make opportunities for this potentiality,
to fulfill itself, than for any other reason.

After this, she spent a year in Baltimore with her stepmother and stepbrother George, who was attending Johns Hopkins. She did not enjoy it very much. Her father and brother made annual trips to Europe, that time not only for culture but for study of the social conditions. She kept voluminous notes and even wrote in the books which were new and not yet editted.

In those years of her life, she referred to as "the years of preparation," they were also years of investment in understanding, of which Grace knew a sizable dividend.
The name remains the same, to the "Dog House Among The Sidewalkers."

The dream and love the growing in a crystallized vision. Irene silence, Alice
Sailors, and a housekeeper, Mary Kennesworth, as a native to the larger houses on Valley
Shall. She described the neighborhood as
The streets are overcrowded. The
row of houses is insignificant. Sanitary
legislation unenforced, the street lighting
bad, the paving miserable, and altogether
tacking in the alleys and smaller
streets and the stables foul beyond

The Hundreds of houses are
unconnected with the street sewer.
Many houses have no water supply,
save the faucet in the back yard,
there are no fire-escapes.
The success and growth of Hull House is historic now. It is the model for all settlement houses. The original purpose never changed. It was not to provide a higher civic and social life for anybody; it was to provide a center for the development of such a life. Jane Adams was not a reformer. It was she that insisted that people of education and privilege must partner in working in such a meeting place to make it a place in and around which a fuller life might grow.

There was no "social worker" in 1889. There was a woman leader and a man leader. They ran Hull House and even a Department of Sociology from an American University. She learned by experience the profession
of social work, and so today much of 
what she has written is "source material" 
for research by students in the Department 
of Sociology everywhere.

All her life she was a pioneer in 
the movements of social advancement and 
much above she stood but never with a star.

Just as she overcame the suspicion of 
her neighbors, she won the respect of 
the world for her honesty of purpose.

Her tolerance, her courage, her devotion 
from her inscrutability but this understanding 
was learned by the hard work of 
being a real neighbor at Hull House— 
I hesitate to mention the movements she 
was part of there are as many! But the 
ones she felt to have been in the work 
that inspired Emma
playgrounds and small parks; the establishment of the Juvenile Court, and part of the psychopathic clinic which grew into the Institute of Juvenile Research; workingmen's compensation laws. Mills Supply Regulations - Women's International League for Peace and Freedom.

And so too she was buried, at the age of 75 years, the nearly alive one as the greatest American Woman. Remembered for her rightness as an interpreter of ourselves and of social groups to each other.
Waukeline Bootle —
She is another type of crusader the
euphoria of her father — we need not go
into the details of her organization the
moment I must hurry along for
you must be all yearning by this
time, and I do not have to tell any
of you the interpretation of Social Service
that the Salvation Army gives —
Surely they carry out Jane Adams theories
of treating each human being as one
God's creatures mixed with a
'Soul —

Last Christmas Waukeline Bootle
She retired as Acting General Tovis

People used to think of the Salvation
Army in terms of a wild group singing

under a street light as a number to be
Called when old clothes pile up in the closet, they may not have to be discarded. The power and authority of the head of the Salvation Army lies in the office of general as elected commander, in the organization and appointment, and since the Salvation Army functions under military organization, the general has complete authority over 1,512 social institutions and 35,000 fully paid officers who direct Army work in 18,000 centers all over the world. When Evangeline Booth took on this tremendous responsibility, she was 68 years old. But she was no "old lady." Unless you can call a woman whose favorite pastime is riding—not behind a plow—but on a horse and who
is still able to do a perfect jackknife
dive from the tug's board-
Though she has reverently been
christened "The White Angel" by
her followers, Evangelista Booth has
always been first and foremost an A-
number-1 executive. She is the first
to admit her down-to-earth ability
to accomplish miracles by using
her head, saying: "Angels are very
beautiful in their own land but
they are too good for earth, they
fly too high. I try to keep my feet
on the ground."
Born in England the new year
her father founded the Salvation
Army. This Booth became a naturalized
American when she was sent here.
to head the organization in the United States - a job she held for 30

years. Having served as a volunteer to earthquake-torn Japan, to the front in World War II.

Wherever she has gone in the years since the war, she has been given a
royal welcome - Presidents, Kings and
emperors have received her.

Now that she is plain Mrs. Burch, she is back in the United States, the land of
her choice -

He can well be proud to claim her as a leading American human
social service.
Mother St. Youville—
My third interpreter of the true social service ideal of French
Canadians,
Marie de l'Incarnation de la Jeanne-sais
St. Youville—foundress of the
Sisters of Charity, Grey Sisters of Montreal
I would have chosen to name another
person in view of many church orders
during social service work in the
[Inaccessible text due to wear]
Successful, and as I have been so
clarity allied with many of her
disciples at St. Peter's Hospital. I
would like to take a few more
minutes of your time—
Marie Marguerite Befrous de la
Gernmenais was born in the Province
of Quebec in 1701. Fortune and
an illustrious name welcomed the
infant on the threshold of life.

Her father came to Canada from
France in 1687. He gained
distinction for his military exploits
against the Iroquois, and his
valor had won him the title of Captain.

He inherited the military virtues of
his noble Breton ancestors. His
mother's lineage claimed the
renowned patriarch, Pierre Boucheux de Bouchemill.

The sudden death of her father reduced
the family to dire poverty.

Marie Marguerite, three influential
friends and the rest of their life after
attended the Ursuline convent in
Quebec.
She grew into a charming and
talented young lady and despite
her poverty was courted by the best
young men of the colony.
She became the bride of the handsome
Francis d'Youville from Montreal.
Unfortunately, it was not destined
for marriage after eight
years of dissipation and abuse he
died leaving her to take only care for
their two sons but to pay off his debts.
With her great faith in God she
gracefully set to work, opened a little
store to meet her obligations, and

As you brought enough
Her two sons to the Seminary at Quebec, but also to distribute alms to those poorer than herself.

Imbued with a burning zeal to shelter the homeless, to comfort and humanize, she gathered a few old men and women about her and dedicated her time and ability to help them. She also sometimes offered penury as well as education.

Three other young women joined Madame D'youville in her good work, one a woman of means, and in 1738 they bought a little house. It was much too small and soon became impossible to accommodate all the poor who sought admission.
Their eyes burned, their tongues
were in flames, and their whole
way was not easy. One morning, as they
started for the nearby parish church,
their consolation as soon as
they appeared in the street, they were
attacked by a volley of stones!
This assault was only a beginning.
Malicious tongues were busy defaming
the character of the Founderess and her
companions—until succeeded in
conquering the minds of those who should
have been their protectors. Their
vindictive reports reached the ears
of the ecclesiastical authorities who
convinced them as public sinners
and commanded them Holy Communion
in the parish church. But undaunted
they persisted in their works of charity. The next hour was marked by some difficulty, developed by a pain in the condition of the knee which afflicted the doctors and she had to take to a cot. From this, not until some time, but, the neat was becoming damaged, but again relying on the wisdom of her God, money she persisted in her charity.

Then one night seven years after they visited their enterprise that little home was burned to the ground for two years. People from near and near were free to pursue meeting the rebuffs of the storm. But out their maintenance free to pursue winning came their way.
At this time remember it is leads
way back to the early 1700s.
There was a Montreal Hospital.
Bankrupt and failing to raise, it
was a refuge for old men — it was
given to an old man. He
 gladly accepted and after
 odds made a livable place of
it. Then his troubles began again.
She was another Jeanne B'are
repudiated by his enemies and
rejected by his church.
Surely I could take time to
tell you the fascinating struggle
of this valiant woman against
mental, financial and physical
odds, sustained always by
her beautiful faith in Gods
She died in 1771 but she lived to see accomplished

Practical, Christian recognition of her little band as a Religious Community - the State Recognition from the English and the French -

The establishment of a Hospital and

the first Foundling Home in America.

To-day the communities she

stretched into the far North West

and down through the United States -

sixty-seven in all,

each and all of her followers

vowing to devote their lives un

equivocally to the alleviating of suffering

in His Holy Name.
And so to construction!

These three women in their different callings have left an impression as well as organizations that are far more than social service ideology.

For three centuries the "Salvage and Repair" Department has been developing until it takes its place as one of the higher professions.

The trend of the past thirty years has been government taking more and more responsibility for social security.

The need of highly trained personnel in all agencies is recognized.

Moreover as we go our