

**ESTABLISHING PROFESSIONAL SOCIAL WORK
IN VANCOUVER AND AT THE
UNIVERSITY OF BRITISH COLUMBIA**

By Beverley Scott
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"The best way to solve any problem is to remove its cause."

Martin Luther King Jr.
in *Stride toward freedom*, 1964.

"But we're not quite in agreement yet, eh? about the causes."

A British Columbia voter's keen observation.

Author's response:
"Education helps."

Cover:

On the left, Hut M22 an early home of Social Work at U.B.C.
On the right the Jack Bell building, the current home of Social Work

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C. Wesley Topping, first administrator of the Social Service program at U.B.C.
U.B.C. Archives photo AAB-1168

Overview

The University of British Columbia's Social Service course is overdue when it began in 1929, if it is seen from the viewpoint of the community workers. However, if a broader perspective is taken, U.B.C.'s Social Service course comes very early to B.C. It began as the third university Social Work program established in Canada after Toronto's (1917) and McGill's (1918).

To have a university Social Service program by 1929 is remarkable, considering that the City of Vancouver is young, having only come into existence in 1886. Although the city has grown enormously, the social and economic issues of today are surprisingly similar to those of yesterday. Vancouver as a community continues to respond to each opportunity and to each crisis.

As early as the depression of the 1890s, the demand for assistance is so great that, although society believes that families need to be independent with regard to financial assistance, the Vancouver Friendly Aid Society forms.

Another early issue is the need for improved child welfare services. In 1901 the Children's Protection Act of British Columbia permits the Children's Aid Society to become the legal guardians of orphaned or neglected children.

Other persistent social problems stem from a globalized labour market entwining with racism and sexism. Prejudice is fuelled by high cyclical unemployment. Poverty, illness, and disability are ever present. And attitudes towards the spiritually and materially impoverished vary just as they do now.

But there are good times too. Particularly between 1900 and 1910 the City experiences a golden age with a huge real estate and general boom together with an enormous growth in population. However, by the time that U.B.C. opens in 1915 there is already another depression and World War One has begun.

Economic hardship is severe just before, during and after the First World War. But war and the unemployment following it, bring about changes in attitudes. People who were willing to risk their lives for the State find themselves impoverished after the War and begin to see society as more interdependent. Business and labour clash and the broad social unrest includes a demand for basic social security and improved social services. The tensions lessen in the 1920s as the economy slowly recovers and then rapidly prospers. Near the end of the 1920s the economy is booming, and it is a time of change and optimism.

The first professional social worker, Laura Holland, comes to Vancouver in 1927 to head the Children's Aid Society. Social Work is growing as a profession, and U.B.C. is receptive to a course in Social Service. The course begins in 1929.

The issues of the past remain central today. For example, when there are large government deficits and major economic downturns, and social services are most needed, there is not the tax money to pay for them. To what extent can the private sector provide services to people without funds? What level of government funded social services aid the economy in the long-term, through the stabilization of the community's purchasing power? Education can aid in providing answers, but of course a community cannot flourish if only the bottom line counts. Education is not value free. The School of Social Work and Family Studies at the University of British Columbia educates "for human values".

VANCOUVER'S SOCIAL WORK HISTORY

Following is a bare bones history. There are many, many groups which have contributed to Vancouver's social welfare that are not mentioned in this review of events, which pertain to the rise of the profession of Social Work.

The Framework of Confederation

Even before the City of Vancouver is established, its future social services are being shaped through the creation of the Dominion of Canada. The British North America (BNA) Act of 1867 transforms colonial governments into the provinces of New Brunswick, Nova Scotia, Ontario and Quebec and at the same time it creates a strong central government. This division of legislative authority is an issue which underlies how social services are provided to Canadians.

In 1867 the majority of the population of approximately 36,000 people in British Columbia are Native peoples. Native peoples are not one group and there is quite a variety of lifestyles and traditions. Nevertheless, some generalizations are possible. They are organized by extended families and the Chief is the person who is the most direct descendant from the highest ranking ancestor. The Chief's responsibilities include making sure that no one is in want, with the group's needs being more important than the individual's rights.

In 1867 the United Colony of British Columbia has just been formed. The 1866 legislation has united the Mainland colony of British Columbia with Vancouver Island, and most members of the Legislative Assembly are appointed by the British government. Native peoples do not vote for the few elected members. To vote one needs to be a property holder, male, White, and a British subject.

In 1867 what the non Natives want in terms of government is quite mixed. Some want to remain a British colony; some want to join Confederation. Another group views annexation to the United States as the future, partially because in 1867 the United States purchases Alaska from Russia, leaving B.C. sandwiched between parts of America.

The leaders in the debate who wish British Columbia to remain a colony tend to be more closely connected with Britain and are more likely to be living in Victoria. They argue that if B.C. becomes a province, it will never have the voting power of central Canada and thus its interests will not be well served. But the colony is in debt, and the gold rush

of 1858 is over. The Dominion of Canada is willing not only to take on the debt, but also to give a per capita grant based on a generous estimate of the population and to build a transcontinental railway. Therefore, on July 20, 1871, British Columbia joins Confederation and becomes a Province.

Provincial Status

Provincial status means that the B.C. Legislative Assembly automatically becomes fully elected, and in a few years time White British male subjects can vote without owning property. But by 1874 the vote has been denied to Native peoples, Chinese, women, judges, magistrates and the police. By 1895 the Japanese have been disenfranchised. (Elections B.C. website)

The British North America Act gives the Provinces little authority to raise taxes and yet they become responsible for the "establishment, maintenance, and management of hospitals, asylums, charities, and eleemosynary institutions in and for the Province, other than marine hospitals." (Sec. 92) As well, the Provinces officially become responsible for municipal institutions and the Provinces continue to see health and welfare as private concerns and minor municipal responsibilities. The federal government becomes responsible for immigration, some prisons, and "Indians, and lands reserved for the Indians" (Sec. 91)

The British North America Act strongly reflects the viewpoint of Ontario which, in 1792, specifically rejected the English poor law in order to allow the new country to make legislation according to the needs in the new land. But it is the beliefs and attitudes of a people that determine its policies and Canadians tend to have opinions similar to those underlying the British laws. Key assumptions of "poor relief" include:

- financing and providing for the poor at the local government level
- repressing begging
- requiring recipients to work on government regulated projects as a condition of assistance
- keeping financial assistance below the minimum that a worker is likely to earn; this idea is sometimes referred to as the "less eligibility" principle
- apprenticing children in financial need, and accepting child labour
- distinguishing between the "worthy" and "unworthy" poor. (Strong, chapter 9)

The worthy poor are those who are not expected to work, for example: mothers with many children, the ill, the injured, and the infirm elderly.

Industrialization is underway and with it often comes a lack of concern for worker safety, low wages and generally poor working conditions. Although trade unions become legal

in 1872, the federal legislation is very weak and employers are not required to negotiate with the union.

In 1871 what is soon to become Vancouver is a little village, called Granville, that has formed around the Hastings Mill, a sawmill which began operations in 1865. There is no population count for the area, but it must have been a small community since the provincial requirement for a school, which was 15 students, was met in 1872 by including a four year old. (Gosbee, p.13) The population of the whole Province is roughly 36,000. The population includes roughly 1,500 Asian people, many of whom who came looking for gold in the 1850s. There are about 8,500 people of British and European origin, and approximately 26,000 Native people. (Barman, p.379)

In 1871 Granville is too small to have much in the way of formal social services. But in 1872 the B.C. Government takes over a hospital facility in Victoria to provide a provincial institution for the mentally ill. And in 1878 its inmates are moved to a new asylum in New Westminster.

It is in 1871 that a Provincial municipal act is passed, but since Granville is not a municipality yet, the provision for municipalities to provide relief to the poor isn't relevant. The community is helped though in 1880 when the Provincial treasury sets up a Destitute, Poor and Sick Fund. Administration of the Fund is not governed by legislation. It is the local M.L.A. who can request money from the Fund. (Watson, p.4)

Vancouver 1880 to 1900 and the Founding of the Friendly Aid Society

In the 1880s the European population surpasses the Native B.C. population, in part, because the 1862 smallpox epidemic killed approximately one third of the Native people. It is a devastating time for Native peoples. There are many Christian missions in the Province and the policy of removing of Native children from their families for their Christian and secular education and "civilization" is in effect. (B.C. Treaty Negotiations Office's History website.) Also:

"The development of industrial resource extraction in the form of commercial fishing, mining and the forest industry fundamentally altered relations between non-aboriginal newcomers and First Nations. No longer valued as trading partners, First Nations were slotted into the developing resource economy as a subordinate part of a growing industrial labour force segregated by race, ethnicity and gender." (Menzies, n.p.)

The newcomers are pouring into Vancouver. The building and completion of the railway make for a huge population increase. In 1884 it is estimated that the area around Burrard Inlet has about 900 people. The first scheduled train from the East arrives in May of 1887, and by then the population has already more than doubled. It continues to grow by thousands a year and by 1891 the census gives the population as 13,709.

Approximately 1,000 of the residents are Chinese. Between 1880 and 1885 the Canadian Pacific Railway (C.P.R.) employs thousands of Chinese workers on the building of its Western section. In 1886 a regular steamship service between Vancouver and Hong Kong begins. (Gosbee, p.22) Initially, most of the Chinese are males who come as contract labourers with the goal of earning money and returning home. Society is not welcoming to them and most do not try to integrate into the community. The cultures are very distinct. Two of the numerous large divisions are language and religion. There is a backlash. In 1885 the federal government passes the Act to Restrict and Regulate Chinese Immigration which sets in place a 'head tax', that is, a fee for Chinese immigrants which is not imposed on other groups of immigrants, and over the years the tax is increased.

In May of 1886, when Vancouver holds its first election racial and employment issues are closely linked. There are numerous issues regarding who can and who does vote. Feelings run high for and against mayoral candidate Richard Alexander, the manager of the Hastings Mill. Shortly before the election there is a strike at the Mill and Alexander says that he can run the Mill more cheaply by using Native and Chinese labour. Even

though the Act which incorporated the City in the month previous to the election says; "No Chinaman or Indian shall be entitled to vote" (Sec. 8), Alexander marches his Chinese workers en masse to the polling station where they are attacked and turned back by angry white labourers. (Morley, p.91) The vote is close; 499 votes are cast. Malcolm MacLean, the anyone-but-Alexander candidate, wins.

At this time women cannot vote provincially or federally, but the Vancouver Incorporation Act (Sec. 5), gives a "feme sole" the right to vote.

In 1886 the C.P.R starts a hospital in a tent which the City soon takes over. But it is not large enough since there are 25 cases of typhoid fever that year. In October of 1886 the coroner meets a dying man on the street suffering through the last stages of typhoid. There is no room for him in the hospital and his hotel has evicted him. (Morley, p.111). Citizens are naturally concerned and they want more money for the hospital. Out of these beginnings the Vancouver Hospital develops. (Vancouver General Hospital fonds, City of Vancouver Archives)

The next year sees no lessening of racial tensions. The City is not protecting all its residents and the Province in 1887 reacts:

"Whereas a riot and serious disturbance of the peace have lately occurred at the City of Vancouver, including assaults upon peaceable Chinese, the wilful destruction by fire of their property, and attempts to set on fire houses occupied by Chinese; and whereas such outrages have intimidated Chinese from going to or dwelling in the City of Vancouver, and from following therein their lawful occupations; and whereas the municipal authorities are unwilling, or unable, to suppress or prevent such outrages, and it is expedient that provision be made by the Province for the preservation of the peace within the limits of the City of Vancouver... it shall be lawful for the Lieutenant-Governor in Council... to appoint any number of constables..." (Act, preamble, sec. 1)

Yip Sang becomes the Chinese superintendent and labour contractor for the Canadian Pacific Railway and he recruits thousands of Chinese labourers in Guangdong. (Canadian Heritage website) Chinese workers receive about half the wage of others working for the C.P.R. Since 1878 Chinese people have been banned from working on construction projects paid for by the B.C. government and from provincial employment generally.

In 1889 the Chinese Benevolent Association is formed to unify and defend the community, to assist the sick and the poor, and to fight for social justice. One of the founders of the Association is Yip Sang, often called the Father of Chinatown.

The City has been developing rapidly, but the 1891 census still shows Victoria's

population as larger than Vancouver's. There is competition and ill feeling about Victoria being the capital, and the centre of decision-making for the Province. There is an attempt to establish a university, but it not successful and it falters in a controversy with Vancouver Island over where to locate it.

Even though Vancouver rebounds from the fire of 1886 very quickly and keeps on growing, by the early 1890s the boom is over and the economy experiences a major downturn. Hardship hits and it hits hard.

The railway is completed. The United States is in a financial crisis and there are not the markets for British Columbia's lumber or fish. Wages drop. Poverty abounds. People need assistance.

The Province gradually delegates some of its authority through specific acts of legislation, and this legislation forms the basis for the City's evolving social services. The City Council has the authority to pass bylaws, "for establishing and aiding charitable institutions within the City". (Vancouver Incorporation Act, Sec.142, Ss.34) "for providing for the health of the City, and against the spreading of contagious or infectious diseases" (Ss.94) "for prescribing the duties of the health officers and scavengers..." (Ss.95)

The responsibility for alleviating poverty rests with the City, which is in accordance with the philosophy of the English poor laws. However the Province becomes willing to assist. In 1891 the Municipal Act reads:

"It shall be the duty of every city municipality... to make suitable provision for its poor and destitute, and it shall be lawful for the Lieutenant-Governor in Council... to pay... an amount not exceeding twenty-five per cent of the moneys expended for such purposes by any such municipality." (Sec.253)

Vancouver is not alone in its economic woes and it is not isolated from potential solutions, either. In 1889 a trades and labour council of crafts people forms. The 1890s sees the rise of the social gospel movement, that is, the attempt to apply the teachings of Christ to social and economic issues. However, there are a variety of opinions on how to do this; the ideas range all the way from suppressing evil to overthrowing the capitalist system. (Guest, p. 33)

With people stressed alcohol is a major social problem and the Women's Christian Temperance Union is active. In 1892 the Women's Christian Temperance Union rents a house at Homer and Dunsmuir and starts a small home for children. By 1894 it is full and

it is decided to turn the Alexandra Hospital for Women and Children and Training School for Nurses, at 1726 West 7th Ave., into the needed larger home. One of the major donors behind this plan is David Oppenheimer, the second mayor of Vancouver. (Davis, p.239 and p.305) The mayor is Jewish and the home is non-sectarian. The home is for orphaned children, and for other children to live temporarily when the family is in crisis. Usually the crisis is health or financial. (Purvey, pp.12-16 and Helm, p.29)

To be unemployed means hardship, since Vancouver, like all of Canada, is viewed as a land of opportunity with little aid needed. The family is viewed as the main source of assistance. Many are also generous to those outside their own family, but their charity is "a personal service to a known person for a known need". (Morley, p.69) Serious work injuries are commonplace and there are numerous boom and bust cycles. Nevertheless, hardship is underestimated, and personal responsibility is overestimated. Relatively few are educated in the social sciences, which are not yet flourishing in universities, and few are aware of the facts on poverty. Assistance is 'charity', and there is no right to welfare benefits or to health care. Part of the reason there is relatively little assistance is that many do not want to accept help since their definition of self respect includes being independent. What assistance there is, is typically in goods rather than cash.

But the impoverishment of the elderly is a concern and in 1893 the Provincial Home Act is passed. However, since the responsibility of the aged is considered to reside with municipalities, admission is denied to Vancouverites and many others;

"Any adult, other than an Indian or an Asiatic, who:

(a)Has been a bona fide resident of the Province for a period of at least seven years immediately preceding the time of application for admission and is domiciled elsewhere than in a municipality; and,

(b)Is destitute or possessed of means insufficient to obtain the necessaries of life; and,

(c)Is unable to maintain himself by his own exertions, by reason of chronic illness, debility, or other continuing physical inability; and,

(d)Is not legally entitled to be maintained by any other person... may apply to the Provincial Secretary for an order for admission to the Home" (Sec. 7) "Provided always,

that in no case shall any habitual drunkard, lunatic, idiot or any person having a contagious, infectious or loathsome disease, be admitted." (Sec.8)

On the municipal level the severe depression leads in 1895 to the founding of the Vancouver Friendly Aid Society which evolves into the Associated Charities of Vancouver in 1909. Its membership is a mix of private and city leaders: three City Council representatives, three members of the Executive Committee of the Local Council of Women, four members from each of the Churches, two of whom if possible to be women, five members from the Salvation Army and two members from the Trades and Labour Council. Its Constitution states that:

"Its object shall be to minimize the evils of private charity and of begging from door to door; to discriminate between worthy and unworthy mendicants; to relieve all who may be found to be in real distress, especially women and children; and to distribute in a systematic manner the charities of the city."

The idea of discriminating between the worthy and unworthy, is central to Friendly Aid Societies, Associated Charities, and Charity Organization Societies. Homes are visited to make individual knowledge-based assessments in order to determine how to correct the problems. The visitors try to befriend the applicants, hence the "friendly" aid but sometimes their assessments are too moralistic to be "friendly". Nevertheless the visitors learn just how complex the problems are and become aware of the need for training. (Drover, p.79)

Vancouver is also suffering from a lack of health care. Lady Aberdeen, wife of the Governor-General, visits Vancouver in 1896 and hears of women and children suffering and dying because of a lack of medical assistance. She hears the same story throughout Canada and particularly in isolated areas. Later in the year at the National Council of Women's meeting in Halifax, where further accounts of tragedy are recounted, a resolution is passed asking Lady Aberdeen to found a visiting order of nurses in Canada. And in 1897 Sir Wilfrid Laurier establishes the Victorian Order of Nurses (VON) and Lady Aberdeen becomes the first president. In 1898 a Vancouver Branch is established. Home care has arrived since the nurses visit the home to assist pregnant women, new mothers, sick mothers, ailing children and invalid husbands. The nurses' assistance includes training members of families to carry on during the time of need of a family member. (VON website) And in 1899 the Vancouver Hospital establishes a School of Nursing.

As soon as Sir Wilfrid Laurier came to power in 1896, he began a major immigration campaign to settle the West. One result is that by 1897 there are many single women

migrating to Vancouver, but there are few places for them to live and they usually receive lower wages than men. Women are considered as part of families, and it is assumed that they live with families and thus the need for equal pay is not recognized. There are also problems of loneliness and of unscrupulous employers. But as the problems become visible, the community responds and a branch of the Young Women's Christian Association is founded in Vancouver. It is the result of a merger of the Women's Improvement League of St. Andrew's Presbyterian Church and the Anglican Girls' Friendly Society. The Y. provides board and lodging and it operates an employment bureau. It also takes part in the Immigration Department's Travellers' Aid program. (Y.W.C.A., p.4)

In 1898 the Vancouver Incorporation Act is amended to more closely reflect the authority and responsibilities given the City through the Municipal Act of 1891. The Council is given authority in the form of bylaws:

"For granting aid to charitable institutions and for the relief of the poor; and for erecting, leasing, or establishing and maintaining a poor-house, or house for the aged or infirm, either within or without the City limits, for disabled or decrepit persons". (Sec. 89c)

1900 to 1913: Prosperity and Growth

The turn of the century does usher in a new era of growth both for Vancouver and for the profession of Social Work. The Klondike gold rush means that in 1897 and 1898 Vancouver is lifted out of its economic slump, thanks to the miners who are passing through, and obtaining supplies. And the Canadian Pacific Railway is in the shipping business too, and has a Vancouver to Skagway route. Vancouver rather than Victoria becomes the main port of entry and Vancouver edges out Victoria in terms of population. And mining success in coal, gold, silver, lead and copper mean a booming shipping export business for the City. Vancouver goes on to experience a great growth in population. Land prices soar. Fortunes are made. As well, the Federal government is encouraging immigration to build a population base in the West as a market for Eastern goods. Many who come are from the British Isles.

The promotional chant of the time is:
In nineteen-ten
Vancouver then
Will have one hundred thousand men.
Move her! Move Her!
Who? ---Vancouver! (Morley, p.149)

And the hype turns into fact. In 1901 the census gives Vancouver's population as 26,133 and in 1911 it gives Vancouver's population as 95,235.

Meanwhile, the United States is developing in ways based on British traditions. In 1898 the first Social Work school in the U.S. begins at Columbia University, as a program run by New York's Charity Organization Society. And as early as 1901, the very forward-looking General Secretary of the Charity Organization Society of the City of New York writes:

"Investigation. In modern organized charity this has come to mean something more than it had meant for those who had proclaimed the necessity of discriminating between the deserving and the undeserving. Investigation is not solely or even primarily for the purpose of thwarting the expectations of impostors. It is not even merely a device for preventing the waste of charity upon unworthy objects, in order that it may be used for those who are really in need. It is analogous to the diagnosis of the physician, who does not attempt to treat a serious malady from a glance at its superficial indications, but who carefully inquires into hidden and early manifestations of the disease, and seeks to know as much as possible of the complicating influences with which he must reckon in

effecting a cure. Investigation, therefore, while it should never be inconsiderate, or blundering, or heartless, must be painstaking, conscientious, and honest. It will exclude irrelevant gossip, but will embrace a close scrutiny of the actual facts, its aim being not to enable the investigating agent to affix a label of worthy or unworthy, but to determine what help can be given, from what source it should come, and how these agencies may be brought into definite and hearty co-operation." (Devine, p.46)

Mary Richmond holds a similar view, and she is influential in establishing Social Work as a profession in the United States. As a Christian informed by Social Gospel movement, her interests and talents result in her becoming a leader in the Charity Organization Societies in Baltimore and Philadelphia and then Director of the Charity Organization Department of the Russell Sage Foundation in New York. She espouses the role of the caseworker whom she believes can be trained to have a scientific understanding of social dynamics and human behaviour. And there is receptivity to new approaches to social problems, since rapid industrialization and urbanization make for a deteriorating situation.

In 1900 Simon Patten, a U.S. educator, coins the term, 'social workers' when referring to friendly visitors and to the live-in workers of settlement houses. He and Mary Richmond debate whether the major role of social workers is advocacy or the provision of individualized social services. (Barker's webpage)

Although there are no professional social workers in Vancouver, there are many persons concerned about the welfare of children who are lobbying the Government for child welfare measures. In May of 1901 the Provincial government passes an Act for the Protection and Reformation of Neglected and Dependent Children, which is cited as the Children's Protection Act of British Columbia. The title of the Act reveals its emphasis. The concept of "protection" is key. The focus is on protecting children rather than on assisting families. Under the Act any incorporated children's aid society can now have legal guardianship of children. In July of 1901 the Children's Aid Society of Vancouver applies for incorporation. The application is approved and children from all parts of the Province can be committed to Vancouver's Children's Aid Society. As regards funding, and the future of the children the Act states:

"The Judge may... make an order for the payment, by the municipality to which the child belongs, of a reasonable sum, not being less than one dollar weekly, for the expense of supporting the child by the society, or in any temporary home, or in any foster home where such children are not cared for without compensation... until the child reaches the age of twelve years in the case of a girl and fourteen years in the case of a boy. The

placing of children with the lowest bidder is hereby prohibited." (Sec.29, Ss.1)

The legislation has been lobbied for by the Women's Christian Temperance Union and other concerned citizens for years.

"The Government was asked to so frame the laws that the children of drunken, dissolute and immoral parents should, by the protection and aid of the law, have such help and assistance as would enable them to grow up to live a good and useful life, and not by force of their surroundings become untruthful, unclean and immoral, thereby adding to the pauper and criminal classes of the community."(Angus, p.5)

In the first year of the Children's Aid Society, twenty-nine children are made wards. The number is larger than anticipated and the society finds itself in need of a residence for children.

Children can be sent to prison, but while awaiting trial they must be kept separately from the adult prisoners. They can be kept in a variety of places, including a detention home, with a police officer, or a children's aid society (Sec. 30). And according to the Youthful Offenders Act of 1902, a child between the ages of seven and fourteen who violates a provincial statute or municipal by-law does not automatically go to prison. A magistrate may "instead of committing him to prison, remand or commit him into the custody of any fit person named in the commitment who is willing to receive him (due regard being had, where practicable, to the religious persuasion of the child)". (Sec. 4)

The interconnectedness of child welfare and financial and health issues is apparent. By 1902 the Friendly Aid Society is meeting weekly in the Council chamber of the City hall. The Society's Minute Book has entries such as:

"January 3rd 1902:

Mrs. Church reported that a child of Mrs.[name] was ill with typhoid fever. Mother in hospital. Child needed attention. It was decided that Mrs.Church would look into the case and report to Cttee.

Mr. Clinton reported a case of destitution, five children without sufficient clothing to cover them. Spent \$5.00 to make them decent to be taken to the Orphanage where they are at present.

Mov'd and sec. that Mr. Clinton's action be endorsed by Cttee and the money paid.

Mov'd and sec. that \$2.00 be given Sister Frances towards making up a sum sufficient for a baby's keeping for a month. Mother in hospital.

Adj't McGill rep'td he had looked for a suitable room for a depot for clothing but had not succeeded in finding one. It was decided that the only safe way to distribute clothing was

by order from the Ex. Cttee or district visitor to the person in charge of said depot.

A discussion followed on giving clothes and other things indiscriminately. It was thought the better way is to have cases reported at the Friday's Meetings, the orders could be then given at once.

January 10th 1902:

Mrs. McCaulay reported on Mrs.[name]'s case and says she is not in actual need. Madame Martin reports a woman in a very destitute condition having had her things seized for rent. Has four children - baby a year old. She was assisted by Father Whelan. Mrs. Burns reported a woman who would be glad to get work... \$1.00 per day.

January 17th 1902:

The Pres. reported the receipt of a cheque from Mr Blair for \$10.00
Mrs. Easley reported the [name] children being in a very neglected condition. There are about eight or nine in the family - two girls 10 & 12 years old said to be running wild and very poorly clothed. It was decided to report them to the truant officer. Mrs [name] (coloured). District visitor to enquire. Treasurer requested to telephone to Mr Alexander, Hastings Mill and Mr. Robertson (of Robertson & Hackett) re board & trestles for clothing depot. Moved and sec. that the am't for \$3.75 - be paid Salvation Army for cleaning out room. Decided to open clothing depot Tuesday's, Thursday's and Saturday's from 3 to 5p.m.

January 24th 1902:

The Pres. reported having bro't up the matter of the [name] Family to the Children's Protection Act. That society is trying to get legal possession of the two younger children, the girls not being acceptable to the Orphanage.

January 31st 1902:

Adj't. McGill reported that the woman whose case he was to look into did not want money, but would like clothing for the children. Sister Frances reported that Mrs. [name] does not want money - would like to get work and would be glad to have some meat given her. Mrs. McCaulay suggested that a list of all the women wanting work be sent to Miss Fos sec'y at Y.W.C.A. Dr. McLaren reported for Mrs Burns. Mrs.[name] needs provisions. Mov'd & sec., that \$2.00 worth be given her. Dr. McLaren also reported upon [name]'s case as being a very sad one. Her sister & brother-in-law with a family of seven or eight children being in very poor circumstances. Agreed to try individually to get some

for their relief.

February 7th 1902:

It was decided to send Mrs. [name] a load of wood and Mrs. [name] to get \$2.00 worth of provisions if necessary."

(Friendly Aid Society, Minute Book at Vancouver City Archives)

In 1903 the Children's Aid Society acquires a cottage on Pender Street, so now there is both the Alexandra home and the C.A.S. home. But the cottage is too small, and in 1904 another home is acquired on Davie Street. It becomes overcrowded too.

1905 brings the Children's Aid Society of the Archdiocese of Vancouver. Although section 39 of the 1901 Act for the Protection of Children requires that Protestant and Roman Catholic children are to be directed whenever possible to organizations and families of their own faith, Catholics want their own organization. The Roman Catholic Church has a comprehensive outlook on life and views assistance with family life as part of the Church's role rather than as an aspect of community life that can be conducted well by another agency. Since 1900 there is, as well, a Catholic home run by the Sisters of Providence. The Providence Orphanage is in New Westminster where children from all parts of the Province are welcome. And once established, many, but not all, wards of the Catholic Children's Aid Society live at the orphanage and are educated there. The Society goes on to play a particularly important role in accepting babies, since other agencies either do not or do not on a large enough scale to meet the need.

"Destitute parents could not afford to keep their children. Yet in the early 1900s, only a few political radicals suggested that the poor might not be entirely responsible for their situation and that there were serious flaws in the social order itself. The task for those who concerned themselves with the welfare of children was to shield young persons from the corrupting influences of the day." (Clague, p.7)

In 1905 the Provincial Industrial School and Boys' Home opens. This home, which trains juvenile delinquents, is on the outskirts of Vancouver in Point Grey. The prime focus for the boys is not education but work to produce their own food. (Clague, p.6)

In 1906 Vancouver College, which had been affiliated with McGill University, is subsumed by the University and becomes McGill University College of British Columbia. It offers the first two years of arts and sciences. In 1907 crown land is set aside for a university and in 1908 UBC is incorporated. The next seven years is a time for planning the University. (U.B.C. Archives, History webpage)



Sharp and Thompson proposed plan for Point Grey campus 1914
U.B.C. Archives photo AAA-3096.

In 1906 the Friendly Aid Society changes its name to the Vancouver Friendly Help Society. It asks the City for a grant. On December third, 1906 a committee reports to Alderman Halse who chairs the City's Finance Committee:

"We recommend that a grant of \$1500.00 per annum be made to the Society, the Society in return to take the entire responsibility of all those cases of relief hitherto cared for by the City, but not to include the care of the old people now in the Old Police Station, or the old City Hospital, or such old persons as may become chargeable to the City hereafter. Nor shall the Society be called upon to care for the casuals now provided for by the S.A. [Salvation Army] Shelter....

We recommend...that

- (1) Such money shall be used only for the relief of our bona-fides citizens as such, and that an account shall be kept showing in detail how much money is expended
- (2) That the Chairman of the Board of Health for the time being, one other member of the City Council, and the Medical Health Officer, shall be ex-officio members of the executive of the said Vancouver Friendly Help Society.
- (3) That there shall be no discrimination in favor of or against any person on religious grounds.
- (4) That the Society shall make itself acquainted with the circumstances of the case before granting relief."

The records do give more facts per case than in 1902. For example, a typical case in 1908 was handwritten and shown as:

"Entered February 8th 1908
 January 19th 1908
 [Name][Address]
 Family: Wife, one child 14 months
 Age: 29
 In Vancouver, B.C: 3 weeks
 From: London, England
 Nationality: English
 Trade: Commercial Traveller
 Living in a furnished room at \$15.00 per month.
 No food, plenty of clothing
 Husband gets occasional work clearing lots.
 Respectable people not used to hard work.

A deserving case.
 19/1/8 Visited by Miss Franklin and given food\$3.
 24/1/8 Fuel, coal.....\$1
 7/2/8 Money\$3

[And in different hand writing there is the entry:]

19/2/8 Husband now working

Case closed." (Friendly Aid Society Minute Book at the Vancouver City Archives)

In BC in 1907 there is another recession, although it is short lived and not nearly as severe as the depression in the 1890s. But, nevertheless, there is the threat of riots in the air. The City sets up a labour bureau, provides some work relief, a dormitory and meal tickets. (Irving, p.157)

Fear of unemployment results in the same year, with Hindus, defined racially, being denied the right to vote. As well, they cannot run for public office, or become accountants, lawyers, or pharmacists. There are approximately 5,000 East Indians, mostly Sikhs, in British Columbia in 1907. (Canada CIC website)

The Trades and Labour Council initiates the Asiatic Exclusion League, but then the League breaks ranks with the Council. The League holds a rally and parade in September of 1907 after hearing reports that the Grand Trunk Pacific Railway would be importing thousands of Japanese labourers, and already over 2,300 Japanese had arrived in B.C. in July alone. The press fanned the flames with fears of aggressive invading Japanese, and unassimilable Japanese. Those in the huge parade sing 'Rule Britannia' and shout anti-

Asian remarks. The parade turns into a riot that results in property in Chinatown and the Japanese district being destroyed. The riot ends when the Japanese fight back. There are many repercussions. The Japanese and Chinese receive financial compensation for damages sustained. The Federal government and Japan agree to limit immigration to 400 Japanese a year and then the next year, to stop Japanese coming via other routes especially via Hawaii, and to halt the immigration of East Indians. The Immigration Act is amended such that all immigrants must travel to Canada by continuous passage. The government passes legislation with full awareness that no shipping company provides direct service from India to Canada. (Canada CIC website, and Barman, p.146)

But there is much routine development as well. The Children's Aid Society moves into a larger facility on Wall Street and this home becomes a major and well known institution in Vancouver, often referred to as the Wall Street Children's Home. And the Salvation Army opens a thirty bed maternity home that evolves into the B.C. Women's Hospital and Health Centre.

Also in 1907, both the Strathcona Institute and the Seamen's Institute open. The Strathcona Institute is a branch of the British and Foreign Sailors' Society although many loggers also use its services. One service is the provision of beds, and they are provided free of charge to those who are convalescents and those who are more generally in need. This Institute also provides recreation, and it encourages habits of "temperance and thrift." (Young, p.610) Seamen and fishermen are also assisted in Vancouver by the British Columbia Coast Mission.

And around this time, some of the members of the Order of Royal Templars of Temperance meet to start to address their concerns about the child welfare. Since alcohol is generally seen as the main cause of child abuse and neglect, it is not surprising that the Templars are the ones to discuss the situation. Their meeting turns out to be the initial one that leads to the establishment of the Vancouver Juvenile Protection Association. The Association works towards the establishment of a juvenile court and a girls' industrial school. And in the words of the Association itself, it also conducts: "vigorous agitation to eradicate objectionable exhibitions in the leading theatres and elsewhere and insisting upon the adequate censorship of moving pictures before being publicly exhibited." (Child Welfare Association, p.2)

The Association also successfully lobbies the City Council for a pure milk supply. And after the Doukhobors purchase a large tract of land in British Columbia in 1908, the Association is one of many who are concerned about the education of the children. They urge the Provincial government to set up public schools in the Doukhobor and Mennonite

communities and to force the children to attend. (Canada CIC website and Child Welfare Association, p.7)

And federally, in 1908, the Government Annuities Act becomes law. However, the legislation is of limited value, since few have the resources to put aside for their retirement and the measure does nothing for people in immediate need. Although the Government refuses pleas for old age pensions for all, and instead passes legislation to foster savings, it is still the start of the Federal government's social security measures for the elderly. (Guest, pp. 35-37)

In 1909 the Vancouver Friendly Help Society changes its name to Associated Charities of Vancouver. In 1910 Associated Charities begins a day nursery or creche for the children of working women. It also acts as an employment agency. The Creche is well utilized, and by 1912 it becomes part of the City's Health Department. December 1912 sees 762 children at the Creche. More space is provided with the erection of a new building. In 1916 the Creche is transferred to the City's new Employment and Relief Department. Women's wages are low; the gross earnings of mothers using the Creche is no more than the cost of running it. (Matters, p.56) The Creche building becomes an infants' hospital and part of Vancouver General. Taking care of "foundlings" had become part of the Creche and these children stayed in the building when it becomes the infants' hospital. (Holland, p.61)

In 1908 the Federal government passed the Juvenile Delinquents Act, which permits the Provinces to establish juvenile courts and detention homes for children. And in 1910 B.C. makes use of this legislation and passes an Act to enable the Lieutenant-Governor in Council to establish or designate juvenile courts and detention homes in any part of the Province (Juvenile Courts Act, 1910, Sec. 2). Vancouver establishes a court on May 28, 1910. And by 1911 there clearly is a Detention Home since it is reported that:

"Altogether 97 children have been detained in the home. The officers have made 991 visits to the homes for the purpose of receiving reports on the conduct of those who are out on probation, and 52 families are being visited every week by the officers, whilst 34 children report weekly to Mr. Collier [the chief probation officer] at the Detention Home." (Young, p. 610)

In 1911 the Children's Protection Act of 1901 is incorporated into the Infants Act. Related legislation is passed to establish an Industrial Home for Girls. It permits girls in a provincial prison to be transferred to the Home and makes provision for those who are to become residents to be moved to jail if necessary. (Sec.10-11) A girl may be committed to the Home if she is convicted of "any offence punishable by imprisonment or otherwise

lawfully sentenced:

Upon complaint and due proof made to the Judge by a parent or guardian of any girl that by reason of incorrigible or vicious conduct such girl is beyond the control of such parent or guardian, and upon satisfying himself that a due regard for the material and moral welfare of such girl manifestly requires that she should be committed ... for an undefined period of not less than two years." (Sec.6)

The legislation also enables the girl over the age of 12 to be bound to a "respectable and trustworthy person" "as an apprentice to the trade or calling of such person or for the purpose of domestic service". The girl's consent is not necessary. (Sec.17)

Other services for females in Vancouver include the Home of the Good Shepherd, whose clientele include recovering and former prostitutes, as well as orphans and invalids, the Central Mission Rescue and Protective Society for prostitutes, Mount Pleasant Lodge for unwed mothers and prostitutes, and the Home for Fallen Women and Girls for unwed mothers. (Matters, 1979, p.7)

And woman are becoming more politically active. Some are worried about the way the regular school system is being run:

"Strange new ideas were stirring - all through 1911 the politicians and newspapers smiled at female protests against the way school business was being handled, but in the civic elections of January, 1912, the *New-Advertiser* reluctantly admitted 'The ladies turned out in force,' and Mary Henrietta (Mrs. P.) McNaughton became the first of her sex to hold public office in the city; she headed the poll for the board with 5169 votes, against 3964 for her nearest male opponent." (Morley, p.157)

1910 is the last of the years of prosperity. Then the economy starts to decline. Fortunately there is still money enough to open a new provincial mental hospital. Riverview, in Coquitlam, in 1913. Riverview is needed because the provincial asylum, which has been operating in New Westminster since 1878, is overcrowded. The old facility latter becomes Woodlands. Riverview is built on land that was part of the Colony Farm. For a while Riverview was known as Essondale, after Provincial Secretary Henry Esson Young.

1913 to 1918: Poverty and War

In late 1913 a recession causes logging, mining and construction camps to close and thousands of unemployed men come into Vancouver:

"Their influx touched off a deep-seated debate over the role of government charity for able-bodied men. Although the men had spent most of their time in camps in the Interior, they considered Vancouver to be their home base and clearly thought themselves entitled to municipal aid. City politicians and ratepayers felt otherwise and originally tried to restrict municipal involvement to work relief for married men normally resident in the City. Such a policy had been instituted for the first time during the 1907-08 winter and had been briefly revived in January 1912, after a demonstration by 600 unemployed men.

The 1912 program was expanded to include distribution of food for those not eligible for work, but at the same time police were instructed to break up any further gatherings and arrest the ringleaders, making it clear that City Council's general attitude toward such help had not changed. Associated Charities suggested establishing a rock pile for men receiving aid, but the situation eased and that policy was not adopted." (Matters, 1979, pp.4-5)

On April 6th 1914 General Secretary of the Associated Charities, G. Godson Godson, reports to his Executive Committee:

"A Committee was appointed of four aldermen and three of the Associated Charities Committee to run the affairs of the Associated Charities & Relief Department of the City...

The object in view at the commencement of this amalgamation was to arrange sufficient funds for the relief work of the City. This object gentlemen has been attained and now the Relief Department of the City are doing the work which is undoubtedly their duty.

The Associated Charities however has still its function to perform and at the commencement of this year, the Council discussed the wisdom of amalgamating the Associated Charities with the Relief Department. After due consideration, it was decided that it would be better for the Associated Charities to remain intact as formerly as the object of such an Association is more on the lines of recording cases and acting as a sort of central clearing house for other societies and dealing with such cases as cannot be placed.

The funds of the Associated Charities at the commencement of this year, you will note, amounted to \$1,392.33. A portion of this fund you will see is a special account for the Christmas fund. This was supplied by the 'World' and 'New-Advertiser' and was placed in a separate account....

Now that the Relief side of the work is assured of attention, it is time to take up the other branch, namely the proper work of the Associated Charities and endeavour to bring this absolutely into line by getting in touch with other societies and by looking after those cases which while not going under the heading of City Relief, yet even more urgently need relief, than the former.

I would suggest to you gentlemen, that this year it would be a good thing to enlarge our committee and get some of the representative ladies on the city on to it....I would suggest that we form a ladies committee. I would suggest that they be asked to form a sub-committee for visiting certain cases and providing clothes." (Vancouver City Archives)

Reorganization is needed because the recession deepens into a severe economic depression in Vancouver. However, the Committee is overly optimistic in its belief that it has just arranged for "sufficient funds for the relief work of the City."

The institutions to aid homeless men provide a much needed service:

- Salvation Army's Metropole Hostel (94 beds)
- Vancouver City Rescue Mission (300 beds)
- Central City Mission (250 beds)
- Strathcona Institute for Sailors and Loggers (40 beds)
- Seamen's Institute (30 beds)
- Canadian Camp Brotherhood
- St. Luke's Home

Those who can afford to pay do so with the remaining funds coming from donations, churches, and City and Provincial grants. (Matters, 1979, p.4) By January 1914 the City has hired 1,000 married and 580 single men who are regular Vancouver residents, under its relief program. By October of 1914, Vancouver's population is roughly 100,000 and about 15,000 are thought to be unemployed in Vancouver. (Matters, 1979, p.5) In November of 1914, the City opens a camp in Burnaby to enable single men to work at land clearing in return for their board. Ottawa issues an Order-in-Council that forbids artisans and labourers from moving to B.C. Ottawa offers only loans as assistance. The Provincial government, under Premier McBride, sends no money to Vancouver. The City

wants provincial action, and it cuts off relief to non-resident single men on April 5, 1915. On April 7 there is a slightly violent demonstration and that same day the B.C. government sends the City a cheque. The Province does not take over welfare until 1974, but the City does take full financial responsibility, since Associated Charities does not carry on as a separate identity, nor does it continue to work jointly with the City. Through a resolution of April 29, 1915, the Relief Department is set up directly under City Council and entirely supported by City funds. (Archives, Social Service Dept. Administrative History)

Toronto has also been experiencing problems similar to Vancouver and it moves toward more direct government involvement, although it stops short of taking over basic social services. In 1912 Toronto Associated Charities is superseded by the Social Service Commission appointed by the City Council.

Its membership is five businessmen, and the Commission hires Toronto's first professional social workers, three district supervisors. The Commission works with private charities, many of which receive municipal grants. The emphasis is on making charity "efficient" through coordinating and rationalizing services. There are the dual goals of cost cutting and improving services. (Pitsula, p.39)

There is an increasing demand for trained social workers, and in 1914 the University of Toronto opens the first university program in Social Work in Canada.

And at the Federal level poverty and the mood of the country leads to immigration being tightened. The law already allows for deporting those who might become public charges or infirm and:

"By 1914, the prohibited classes widened to include the feeble-minded, insane, idiots, imbeciles, persons afflicted with tuberculosis or any other loathsome disease (unless the disease was treatable on board ship or at dockside medical facilities). It also banned the mute, blind, or otherwise physically defective, unless self supporting. Persons convicted of 'any crime involving moral turpitude, prostitutes, pimps, professional vagrants or beggars could not enter.' Immigrants to whom charitable monies for the purpose of enabling them to qualify for Canada's immigration requirements were likely unfit, as were alcoholics, psychopaths, and public charges." (University of Calgary's Applied History website.)

And also in 1914, a wealthy Sikh merchant decides to challenge the "continuous journey" regulation of 1908 by bringing 376 East Indians to Vancouver on the steamer, the Komagata Maru. Considering the economic times and the many who fear of a "brown invasion" of immigrants working for very, very low wages, it is a poor year to challenge

the law. The B.C. Court of Appeal upholds the existing Orders-in-Council and after two months in the harbour and with the occupants facing impending starvation because provisions to the ship have been blocked, the steamer is led back into international waters with Vancouverites cheering from the docks. Of the passengers, only the 22 returning Canadian residents are allowed to stay, even though all of the immigrants have British passports. A few years later, "British Hindus residing in Canada" are allowed to bring their wives and children into Canada, but it is not until 1947 that the "continuous journey" regulation is removed. (Canada. CIC website)

In general, social problems abound and large numbers of Canadians are concerned. The Social Service Council of Canada provides some leadership. Until 1913 the Council was called the Moral and Social Reform Council of Canada. The new name reflects a growing emphasis on psychological and environmental roots for the poverty and delinquency found in Canada, rather than viewing the problems as simply the moral shortcomings of individuals. The shift in emphasis leads to a greater awareness of the need for both prevention and intervention. The Council includes representatives of the Anglican, Methodist, Presbyterian and Baptist Churches, as well as the Trades and Labour Congress of Canada. Dr. Shearer leaves his social services post in the Presbyterian Church to be the administrative head of the Council and he handpicks Charlotte Whitton as his assistant. One of her many duties is to be assistant editor of the new journal, *Social Welfare*.

The Council sponsors a Social Service Congress in 1914, and all three levels of government send delegates. Among the many topics discussed are child welfare, immigration, white slave traffic, temperance and labour issues.

By 1914 manufacturing in Canada has been increasing and people are moving to cities and off farms. There are as many industrial workers as agricultural workers. One labour related development is that the Provinces begin to enact workers' compensation legislation with B.C. being the third Province to do so in 1916.

The Congress:

"was part of the great 'outpouring of concern' by Canadians in reaction to the social disorganization, the squalor, the poverty, and the oppression of labour that accompanied Canada's move into the industrial age. The delegates left the Congress more confident than ever that it was possible to reconstruct Canadian society on Christian principles. The social gospel movement was in its ascendancy. But, five months away, the horror of the First World War was waiting to shatter its dreams and aspirations."(Guest,p.35)

In British Columbia one positive development is the start of construction of

the U.B.C. campus on Point Grey, with the beginning of the Science Building in 1914. However, it is left uncompleted thanks to the outbreak of the War. In 1915 U.B.C. opens but not on Point Grey. It opens in temporary quarters, nicknamed "the Fairview Shacks", near the Vancouver Hospital. There is very little money, 379 students and 3 faculties: Arts and Science, Applied Science and Agriculture.

British Columbia has a higher than average rate of enlistment, and by the end of the First World War, 78 U.B.C. students are dead.



C.O.T.C. in front of Arts building at Fairview
U.B.C. Archives photo AAA-3130

The Vote for Women and Post War Welfare

By 1916 there is a vocal and diverse suffrage movement. The B.C. Woman's Suffrage League is organized by the militant unionist, Helena Gutteridge, to help working women fight for the vote. She is a tailor and the only woman on the Vancouver Trades and Labour Council. She remains active in Vancouver on social justice issues, and she becomes the first woman elected to Vancouver City Council.

In the spring of 1916, Premier William Bowser, instead of extending the vote to women, announces that there needs to be a referendum. But women cannot vote in the referendum, since they are not part of the electorate. On September 14, 1916, the referendum is held. The women win. In Vancouver 63% vote in favour.

In the spring of 1917, royal assent is given to legislation that allows women to vote in B.C. (Howard, chapter 5)

Women are as a rule more supportive of prohibition than men, and in the same year that women obtain the vote, the Province brings prohibition into effect, where it remains until the veterans return, and with others successfully demand repeal.

In 1918, B.C. passes the Minimum Wage Act, which is legislation that pertains only to women, since it is believed that they are being more exploited than men. Fair-minded employers support the legislation, since it protects them from the competition of employers who want to keep their production costs lower through lower wages. The wages are to be set by a Board:

"which shall consist of three members, one of whom shall be the Deputy Minister of Labour, who shall be Chairman of the Board, and the other members shall be appointed by and hold office during the pleasure of the Lieutenant-Governor in Council. One member of the Board shall be a woman." (Sec. 3) The Act does not apply to 'domestic servants or their employers'. (Sec. 15)

In July of 1917, Helen Gregory MacGill, who is a lawyer advocate, and also a suffrage movement leader, is appointed judge of the Juvenile Court in Vancouver. She is the Province's first female judge. Prior to her appointment, she has been active in promoting changes to improve the welfare of women and children. Later, she is a Special Lecturer in the Social Work program at U.B.C.



Helen Gregory MacGill
U.B.C. Archives photo AAB-0110

Federally, women cannot vote until 1918. Prime Minister Borden knows that many oppose his war policies. So, with the War-time Elections Act of September 1917, the franchise is given only to those women who have close relatives serving in the Canadian or British armed forces. Borden is reelected. Then the Women's Franchise bill is passed and receives royal assent on May 24, 1918. (Howard, chapter 5)

The flu has been brought by troops from Europe. In October of 1918, the Vancouver Hospital is closed to all except flu victims and the City's Health department takes over the adjacent U.B.C. buildings. A ban is placed on public gatherings.

"The magnitude of the flu epidemic and the response to it was probably a major factor in altering people's views of the proper role of government.... Unlike tuberculosis, the flu had moved quickly and obviously, clearly endangering the entire community... The ease with which funds were found to cope with the epidemic was also instructive. There had been no budget problems when the relief department needed money to purchase food and linen, nor had there been difficulty when the City and Province agreed to share costs for the new hospital."(Matters, 1973, pp.37-38)

During the War, fund-raising is very much targeted toward the dependents of overseas soldiers. Fund-raising through the Canadian Patriotic Fund becomes coercive, and impoverished civilians are expected to gladly make sacrifices. The Canadian Patriotic

Fund payments are fairly arbitrary and discretionary with the Vancouver branch having at least three paid investigators visiting recipients monthly or even more frequently, to make sure that no recipient is leading an immoral life. (Matters, 1973, p.73) The Vancouver City Council allows fewer tag days than usual to raise money for orphanages and other charities. (Matters, 1973 p.74) After the War the veterans are not treated as heroes and they face high employment along with many others. Wage rates are kept very low, yet fortunes have been made during the war. Unionism is on the rise.

1919 sees the Winnipeg General Strike and a sympathy strike in Vancouver. Governments, afraid of the union movement and mindful of the 1917 Russian Revolution, support the employers. A few strikers are killed. Strike leaders are jailed and immigrants are deported. The strike fails, but it sows the seeds for a new political consciousness. J.S. Woodsworth is one of jailed leaders. He is later elected to Parliament and becomes the first leader of the Co-operative Commonwealth Federation, the forerunner of the New Democratic Party.

Federally, the Royal Commission on Industrial Relations in 1919 does make numerous recommendations to support labour, but there is little change. Unions continue to be more active, and British Columbia experiences more strikes. And on the world stage, the International Labour Organization comes into being in 1919 and its goal is to reduce poverty and other social ills through the improvement of working and living standards.

1919 also brings unexpected good news at U.B.C. It is the first university in the British Empire to create a department of Nursing that is combined with hospital training. Thus the five year, Bachelor of Applied Science, Nursing course is established at U.B.C. before a school of Medicine and before Social Work and Home Economics. Thanks to the First World War, Florence Nightingale, and the Spanish flu epidemic, the respect and need for nurses is recognized. However, what wins the day, is that the costs of the new Department are borne by the Vancouver Hospital and not U.B.C. Both the Hospital and the new field of public health need well educated nurses. (Stewart, pp.31-42)



Nursing class at Fairview campus
U.B.C. Archives Photo AAA-8384

After the War, child welfare issues come to the fore. There are many impoverished women with small children, since the number of women on their own with children has been greatly increased by the War.

Although the problem is not as great in the United States, since it entered the War much later, the War still has an effect and it is a factor in establishing the Child Welfare League of America. Locally, the Vancouver Juvenile Protection Association changes its name and becomes the Child Welfare Association of British Columbia. The Association holds its first convention in Vancouver in December of 1918. Both the Association and the Children's Aid Society have been urging the British Columbia Government to establish the position of Superintendent of Neglected Children and the lobbying is finally successful. The position is established in 1919.

In the United States women receive the right to vote through an amendment to the U.S. Constitution in 1920. In British Columbia women have had direct power a bit longer, since they have had the vote since 1917. And it is probably not coincidental that in 1917 the Infants Act is amended to permit mothers in addition to fathers to be the legal guardians of their own children. Mothers are given this right in B.C. even though Canadian women are not declared persons under the law until 1929. In 1920 too, the Adoption Act is passed.

Also in 1920, the Mother's Pensions Act becomes a landmark social assistance program.

The Act provides a monthly subsidy to mothers in need. 'Mother' includes any indigent person who is the mother of a child or children under the age of sixteen years, and who is:

- "(a.) A widow; or
- (b.) A married woman whose husband is an inmate of a penal institution or public hospital for the insane; or
- (c.) A woman whose husband is unable to support his family by reason of sickness or accident arising while his wife was residing in the Province; or
- (d.) A deserted wife; or
- (e.) Any other person whose case, in the opinion of the Superintendent, is a proper one for assistance under the provisions of this Act:
'Superintendent' means the Superintendent of Neglected Children appointed under the 'Infants Act.' "(Sec. 2)

To be eligible the mother has to be a British subject (Sec. 4), and a 'fit and proper person' to have custody and 'that it is in the best interests of her child or children that the applicant should have the custody of them.' (Sec. 5)

It is called a "pension" to avoid the stigma of welfare, and to further reduce stigmatization, its administration is transferred from the Superintendent of Neglected Children to the Workers' Compensation Board after the first six months of operation. Widowhood is unusually high because of the War and because of the Spanish flu epidemic. Since funding is from the Provincial government, it naturally reduces the City's funding problems for relief. And the pressure on the City for more spaces in orphanages is lessened, but it is still a problem. The orphanages have not been able to accommodate all requests, particularly since the poverty of the prewar period. Unions are supportive of the pensions since they are afraid that women and children in the workforce are keeping wages low. The many returned veterans also know that their search for employment will be assisted a bit if more women are not forced into the workforce.

The concept upon which the Pensions are based has a positive broad outlook regarding

the rearing of children:

"The necessity for home preservation is imperative, not only for the welfare of the child, but in the interest of the State. Payments made by the State towards securing home life for the child, are made for the value received in the form of services rendered by the Mother in rearing children for the State. The Mother becomes the State's agent for the purpose of rearing and educating the children and she receives assistance on their behalf for that purpose." (B.C. Commission, p.2)

Another development intended to support children is the passage of the Children of Unmarried Parents' Act. However, the legislation is not well administered, and it is decried by many when it is amended in the 1926/27 legislative session such that a married woman who has a child out of wedlock is compelled to testify regarding the paternity of the child.

Overall though, the British Columbia legislation regarding child welfare is well regarded in Canada, and the Province is considered a leader in the legal arena.

Settlement Houses

Settlement houses are another strand in the development of Social Work. London's Toynbee Hall is the original settlement house, which has inspired hundreds of other settlements world-wide including Hull House, founded by Jane Addams in Chicago in 1889. And Toynbee Hall and Hull House also inspire the Vancouver Community House, which opens in 1918.

Toynbee Hall was opened in 1884 by the Church of England curate, Samuel Barnett and his wife, Henrietta. The settlement house came into being because Britain's industrial revolution had greatly increased urban problems, such as miserable housing, poor health, and crime, and new methods of assistance were needed. The Barnetts wanted to break down social class barriers and they wanted the future leaders of the country to understand what the disadvantaged were experiencing. And at Oxford University, where the concept of public service was fostered, the Barnetts found students who were willing to live in the poorest part of London at Toynbee Hall to both learn and teach. Part of the vision is that the community bonds which the industrial revolution has torn apart can be consciously reestablished. Another part of the vision is to provide cultural activities for the area to reduce the dehumanizing effect of the working life. Some of those at Toynbee Hall provide legal advice and support the emerging trade unions. The Hall is named after an influential Oxford historian who died young and who served the poor. The Hall has been through many phases, but it is still in service. At present, the hope is that it will again become a residence for future leaders in any number of fields, and that it will continue to be a place where new social solutions are pioneered. (Toynbee Hall's website.)

And similar ideas formed the basis for Hull House. Its website explains: "Economic conditions required parents to work long hours, leaving small children unsupervised and forcing older children to scrounge for themselves. Schooling was inadequate, and teachers unaccustomed to the ethnic diversity were scornful of children who could not speak English.

Recreational facilities were non-existent so that juvenile delinquency, prostitution, and petty street crime became major threats to the safety of everyone living in the tenements...

The activities of Hull House included citizenship and literacy classes, adult education, sports and hobby clubs, theatre and dance programs, cooking, sewing, and homemaking classes, public baths, day nurseries, health clinics and visiting nurses, immunization programs, art appreciation, lending libraries, political discussion groups, lectures on

educational and workplace reforms, loaned meeting spaces for labor meetings, mutual aid societies, and social clubs. Most importantly, Hull House created a forum for public debate on policy and legislative issues in municipal, state, and national arenas."

In Canada the leadership of the settlement movement is well aware of both Toynbee Hall and Hull House. The Vancouver settlement is the final settlement of the seven Canadian houses run by the Presbyterian Church. The settlement house concept is well supported. William Lyon Mackenzie King, as the federal Minister of Labour, sits on the Presbyterian church board that administers the settlement houses. He has experience in settlement work having served at Jane Addams' Hull House in Chicago. The Prime Ministers of the era, Sir Robert Borden and Sir Wilfrid Laurier, are also supporters. And Charlotte Whitton and J.S. Woodsworth are residents for a time. (Jennison, p.54)

Dr. Shearer of the Canadian Presbyterian Church believes that the houses are for the residents to get to know and to support the people directly who are suffering from the poverty and poor working conditions of industrial society "through 'settling' in working class and slum districts and so bringing a new concept of human relations, of life and of God." (Jennison, p.52) The Vancouver house includes a kindergarten, a mothers' club, boys and girls clubs, and adult Bible classes. It is used as a relief centre for the district when the Spanish flu epidemic hits Vancouver in 1918. It is not affiliated with the fledgling U.B.C., unlike the University Settlement House in Toronto, which opened in 1910.

There is a University of British Columbia connection because when U.B.C.'s social service program begins, one of the early students is Robert Stobie, a social worker from the First Presbyterian Church, which is the church associated with the settlement house. The church remains an extremely active church serving in the downtown Eastside, in an area known to have many serious social issues. In 1925 the church is renamed First United Church as a result of the famous church union, which merged 70% of the Presbyterian churches with the Methodist and Congregationalist churches to form the United Church of Canada.

The concept of Social Work is also inherent in Dr. Shearer's vision: "carrying on this work, the Church will be raising up a body of trained and specialized workers... who will be able to speak... with the assured confidence and wisdom that expert special knowledge can give." (Jennings, p.83) The Presbyterian St. Christopher House in Toronto gives 12 months of inservice training including supervised field work and some receive training there before going on to other settlement houses. (Morrow, p.20)

The Early 1920s

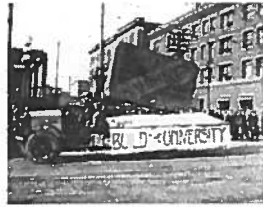
During the 1920s, the social gospel movement fosters secular social work, and secular welfare provisions increase. The Canadian Council on Child Welfare is founded in 1920. The Council's establishment is the result of the work of many, including the Council of Women, the Victorian Order of Nurses, the social services department of the Presbyterian Church, headed by Dr. J. Shearer, and the social service department of the Methodist Church, headed by Dr. T. Moore.

At the Social Service Congress in 1914, there had been interest in setting up a federal agency similar to the Children's Bureau established in the United States and headed by a former Hull House social worker. Although the Canadian movement was interrupted by the War, it is also heightened by the War since the need has become greater and War helps Canadians to think in more national terms.

However, because the protection of children is seen as largely a provincial matter, the federal government supports the formation of the Council as a non-government organization supported with some government grants.

One of the strongest proponents for the Council is Charlotte Whitton, who becomes its executive head, and remains at the helm until 1941. Under Whitton and her successors, the Council, which eventually broadens into the Canadian Council on Social Development, is the most important voluntary social service organization in Canada. Whitton comes from the Social Service Council of Canada, which she left in 1922 as it was just starting to wane. Whitton is a Christian and a strident fighter for professional social workers. She is like many others in not wanting social services to be too directly under the church's control. She wants British Columbia to have university trained social workers.

By 1922 many want to see U.B.C. growing and established at Point Grey. U.B.C. students, who include a large number of returned vets, who are well aware of the sacrifices they have made for their society, collect 77,000 signatures to literally get things moving to the Point Grey campus. And on October 23 1922 students walk, in what has come to be called "the Great Trek", from Fairview to Point Grey. Financially, the economy is starting to turn around, and U.B.C. opens at Point Grey in 1925.



'Sardine' float in Great Trek saying, 'Build the University'
U.B.C. Archives photo AAA-3085



Chemistry building sit-in. 1922
U.B.C. Archives photos AAB-1325

Education lessens the threat of unemployment, although the fear of unemployment remains strong, with 3000 unemployed men at camp at Hastings Park in 1922. (Morley, p.205) And the fear of unemployment by the dominant society includes losing employment opportunities to the Asian workers. The result is that on July 1, 1923, the Federal government replaces the head tax on Chinese immigrants through the Chinese Immigration Act, which has the effect of stopping immigration from China.

And on December 17, 1924, the B.C. Legislative Assembly unanimously passes a resolution asking Ottawa to denounce all trade treaties that might provide a means for allowing Asian immigration. (Rayner, p.41) By 1927 the Assembly estimates the Oriental population to be "at least 46,500, or, in other words, one in every twelve persons." (B.C. Legislative Assembly, p.4) There is fear of unemployment among the white population as a result of Oriental competition. But the clamour is not for wage equality. The attitude, of the politicians regarding Orientals typically being paid a much lower wage, is primarily a concern over Asian people being employed instead of White people:

"The standard of living of the average Oriental is far below that of the white man, thus enabling him to live comfortably on a much lower wage than our white man" (B.C. Legislative Assembly, p.3)

The Children's Aid Society and the Child Welfare Survey

The 1925 Annual Report of the Children's Aid Society reveals that changes are in the air and there are serious tensions in the Society. The idea of putting the emphasis on finding foster homes rather than on institutionalizing children is emerging. For the first time there is mention of the need for social workers:

"When you realize that the future of every little child is dependent upon the action taken... you will readily understand how important it is to have qualified social workers, who from past experience are in a position to make a careful study of each child and each prospective foster parent, thus ensuring the right child going to the right home." (Angus, p.23)

However, the changes come only after a great deal of turmoil. The Society examines itself through internal inquiries. There is a serious chronic shortage of provincial funding and the Wall Street Children's Home is overcrowded and recognized as a fire trap. The new superintendent of the society, Dr. Rev. Hanna, is very controversial and the result is an investigation by the B.C. Legislative Assembly's Public Accounts Committee. Hanna is accused of manipulating the records sent to the Government to personally benefit from the funding. For example, the front page of the Province on February 10, 1927 in the article, "Children's Aid Scandal Shocks B.C. Legislators" tells of how Hanna was given full fare to pay for sending a child to Williams Lake, but that he only paid half fare for the boy's ticket. Hanna claimed that he spent the other half of the money on clothing for the child, but that isn't obvious from the child's appearance. He did not respond to the Government's requests for information.

But the Children's Aid Society backs Hanna and on February 22, 1927 the Government committee reports:

"Your committee noted the strong testimony of the directors given in favor of Mr. Hanna as a specialist in child management and their opinion that his duties in supervising the welfare of the children may have been too strenuous to permit him paying adequate attention to correspondence and reports." (B.C. Select Standing Committee on Public Accounts' First Report)

And since it has already been determined that a Child Welfare Survey for the whole Province is to be made, the Committee recommends that the Government rate of \$3.00 per week for each child in the home be raised to \$4.00, and that further action should wait

so that it can be based upon the survey results. The Survey has come about because a committee of the Rotary Club in trying to determine how to best spend its funds, found:

"The child caring institutions of Vancouver crowded to capacity, with almost daily demands being made for more admissions. Practically no work was being done with the child's own family group to remove the necessity of taking him into care.... When, however, this special Committee began to explore the ramifications of the problem, in collaboration with some of the child caring agencies, the members came to the conclusion that the undertaking was too vast and complicated for successful handling by laymen. They reported back, that in their estimation experienced technical advice was required." (Child Welfare Survey, p.8)

Accordingly, Charlotte Whitton, as the Executive Secretary of the Canadian Council on Child Welfare, is approached and she agrees to co-ordinate a survey. The Survey findings are compatible with her outlook:

"The community is well supplied with certain drugs, but painfully lacking in social physicians to diagnose needs and carry out treatments. In various special fields such as juvenile delinquency, health, etc., fairly adequate provision is made, but these are the specialists of social practice. The general practitioner - the family case worker - is as fundamental a necessity in social work as in medicine." (p.14)

The provincial Child Welfare Survey makes 21 recommendations in its 1927 report. Its summary begins:

"The outstanding need of the community in the opinion of the Survey, is the development of constructive field work rather than the erection of new buildings.

1. The Survey recommends, therefore, that each of the three Children's Aid Societies [Children's Aid Society of Vancouver, Children's Aid Society of Victoria, and the Roman Catholic Children Aid Society] secure one or more trained social workers and build up a service for the welfare and protection of children in their own homes on the one hand, and for placing out children in families on the other." (Survey, p.37)

In May of 1927, before the Survey report has come out Hanna resigns and Laura Holland is appointed as the Superintendent of the Children's Aid Society. (Province, May 17, p.1 and May 31st, p.21) The Survey notes:

"The task of the new superintendent will be one of the most difficult in the whole field of Canadian social service. The work of the Society must be completely re-oriented, involving among many other things the creation of a child protection field service; the

organization of social investigation and supervision in connection with free home placement; the establishment of a boarding home system; and the development of baby care.... The administrative officer must also plan for the installation of a case record system, for the rearrangement and re-habilitation of buildings, for the introduction of adequate medical and psychiatric service and night supervision... The Society is in a key position to assist in the building up of local standards of child care and protection, especially in such matters as that of adoption, and the protection of the child born out of wedlock..." (Angus, p.76)

Vancouver's First Professional Social Workers

Laura Holland, born in Nova Scotia, is both a social worker and a nurse. She is an extraordinary leader and has already been awarded the Royal Red Cross for her courage and compassion as a nurse in

France in World War I. She has a warm outgoing personality and her outlook is: "There but for the grace of God go I." It is after the War that she trains in Social Work at Simmons College in Boston. Upon graduation she becomes a member of the social work staff at the Montreal General Hospital where she had trained as a nurse. Then she organizes outpost hospitals for the Red Cross Society of Ontario. Her next position is as the Director of the Division of Social Work in Toronto's Department of Public Health. Charlotte Whitton seeks her out in Toronto and asks her to serve in British Columbia. And Toronto mourns its loss:

"We only hope that the West realizes what they are taking from us." (Vancouver appointment, p.36).

When Laura Holland evaluates the shelter of the Children's Aid Society, that is, the Wall Street Home, in 1927, she finds 177 children:

Health. There was no systematic record of illness or treatment except as marked on their school card by the City Public Health Nurse. Practically every child had scabies; 26 had ringworm; and a number had impetigo. The doctor.. was most dissatisfied with the service - that when he was called with no nurse on the staff his orders were often either not understood or not carried out.

Discipline. There was no evidence or reason to believe that there was any physical cruelty... but there was a tolerance and lack of control that has resulted in an increasing rate of delinquency acts both within and without the institution which included bad sex habits, destruction of property, and theft. There were frequent complaints from neighbors of broken fences and gates; gardens being raided etc.

Clothing. Made mainly by the auxiliary. It was generally ill-fitting and unattractive... The child was given an outfit of his own - but each week was given a different outfit. This seemed to result in a lack of respect or responsibility for their clothing beyond that of the average child and frequently clothing was ruthlessly destroyed or sold to Hindus who

lived near-by.

School. The children attended the school in their grounds... (Later the Board were astonished at the improved reports the children received after they were transferred to the regular public schools.)

Religion. Weekly services of a non-descript type were held at the institution and only a very limited number attended a community church.

Recreation. Little or no planned constructive recreation."(Laura Holland manuscript, pp.5-7)

Laura Holland immediately hires two social workers to assist her: one is Katherine Whitman. Katherine Whitman develops an interest in Social Work after reading books on Jane Addams and her settlement work. She receives her training at the University of Toronto, graduating from the Social Service Course in 1921. She is working at the Neighborhood Workers' Association of Toronto Ontario where she has been already promoted to a district secretaryship when Laura Holland recruits her. Whitman is appointed in October of 1927. She is to organize social investigation and supervision of free home placements and she is to establish a boarding home system. Of her early days at the Children's Aid Society she says:

"But the first thing to do really was not to look for foster homes, not right away, but to look up lost wards. There were, I don't know how many children legally under care of the Children's Aid Society, well you know, five or six hundred anyway,...and a good many had been placed in private homes and were still under sixteen years of age which was the legal age and the Society was legally responsible for those children. They had not been legally adopted. They'd been placed in a form of indenture which was meant really to be used for children placed in working homes where they'd be earning their board for their services. It was to protect them anyway, to give them certain rights in that situation, but it had been used for very young children too. In some cases at least the foster parents thought they were adopting the child and they thought it was theirs legally from then on, so they moved without letting the Society know, and that sort of thing, and there was no supervision once they were placed." (Whitman, p.8-9)

Zella Collins is the other professional social worker that Laura Holland hires on 1927. She was born in Manitoba in 1883, and after teaching in Manitoba for six years, she goes in 1921 to the Hull settlement house in Chicago during the period that Jane

Addams is there. She takes some Social Work courses at the University of Chicago and then comes to the University of Toronto, where she receives her diploma in Social Work in 1923. During the four years prior to her coming to Vancouver, Zella Collins works at the Toronto Big Sisters Association, becomes President of the University of Toronto's Social Service Alumni and becomes Vice-President of the Toronto Child Welfare Council.

In Vancouver her dedication to her work continues. She does much of the family case work and provides a preventive service which reduces the number of children who need to be in care. At the 1928 annual meeting of the Society, Laura Holland reports that a worker with special experience in case work was hired in September of 1927 to create a child protection service, and that "during the last three months of the year, 65 families, involving 154 children have been reported to us for action. Of this number only 14 children have been admitted to the Institution, two of whom have since been returned to their parents."

Zella Collins even contributes a bit from her own funds for projects she supports, and she certainly gives of her time. In addition to her responsibilities at the Children's Aid Society, Zella Collins manages to also assist U.B.C. by becoming field work supervisor for the Social Service course and by taking on the secretarial work for the program. She replaces Edna Pearce of the Y in performing this function. For the first few years it is voluntary work. It results in her spending evenings and Saturday afternoons at the Children's Aid Society, using its typewriter to send out application forms, and providing information to summer lecturers. (Bliss, p.30 and p.40) In 1942 when a full time person was appointed to field work instruction, Dr Topping, as director of the Social Work courses, says in a letter of thanks to her:

"I am convinced that you have built field work practice on a broad and sound basis. The Form of Report, which you worked out with the Supervisors, is now so satisfactory that the Supervisors are urging that they be allowed to fill it out at Christmas time as well as in the Spring."

In 1955 U.B.C. awards her an honorary Doctor of Laws. Marjorie Smith heads Social Work at U.B.C. at that time and in her summary of Miss Collins' career she says:

"Miss Collins never asked for status or position or money. She asked only for an opportunity to serve. She gave of herself to the children, to students, to young professional workers. She is, without question the symbol of all those unnamed social workers of the past of the present and of the future who go their way offering help to those in need and demanding nothing but an opportunity to serve."



Zella Collins
U.B.C. Archives photo AAB-3271

Together, these three social workers at the Children's Aid Society, Laura Holland, Zella Collins and Katherine Whitman, do so much and do it so well that they are sometimes referred to as "The Three Wise Women from The East". At present the phrase is used as a mark of respect, but at the time it was sometimes tinged with resentment because local workers were no longer in charge. And the phrase now is used a bit more generally, and it has been applied to different grouping of the early social workers. Laura Holland and Zella Collins are typically two of the "wise women" but the third woman is sometimes given as Mary McPhedran of the Family Welfare Bureau.

One of the reasons that Laura Holland is so successful at the Children's Aid Society is that she works closely with many community groups:
"By constantly speaking before service clubs and every kind of interested group, Miss Holland and several members of her Board gradually won acceptance for what seemed then, to many people, untried and dangerous policies. A vocal section of public opinion was antagonistic to *professional* social work, to 'foreigners' from the East coming in to reorganize a local charity, to a foster home scheme as opposed to institutional care. The president of the Child Welfare Association, for instance, was reported in the press on January 31 1928:

'He defined his attitude towards the findings of the Child Welfare Survey, feeling that better results were obtained when children were not taken from their own districts, but

also that an institution was the better place, as he did not believe that any guarantee could be provided that children in foster homes would receive proper care and attention.'" (Angus, p. 31)

But Laura Holland has the knowledge and the experience to proceed and she advocates for U.B.C. to train social workers, and once a program is established, she becomes an honorary lecturer and she teaches at U.B.C. for ten years. She is active in both her professions, and she lectures about social work in Nursing programs at U.B.C. and her talks include the importance of positive emotional, family and community factors necessary to support a healthy individual.

After Laura Holland transforms the Children's Aid Society in only four years, she gives the reins of the Society to Zella Collins, and Laura goes on to do much for the whole Province. Laura Holland in 1931 starts as the Deputy Superintendent of Neglected Children and then becomes the Superintendent, succeeding George Davidson. Within a few years she also takes on the role of Supervisor of the Field Service, which entails the administration of the social workers in the various health and welfare services. In 1934 Laura Holland is made a Commander of the Order of the British Empire:

"For work in organizing and developing outpost welfare services and child protection work in Eastern and Western Canada". (LH, Canadian Welfare, 1950)
When Dr. Weir, a U.B.C. professor of Education, is elected to the Legislature, during the Depression, on a promise of bringing a health insurance plan to B.C., he is given the cabinet posts of Minister of Education and Provincial Secretary. As Provincial Secretary, he combines the departments of health and welfare and Laura Holland works with him to select personnel for provincial health and social service positions. And at the national level, Laura Holland is active in the Canadian Welfare Council. In 1945 U.B.C.'s Department of Social Work announces that there will be a Laura Holland scholarship and that it is to be the highest award. In 1950 she receives an honorary Doctor of Laws from the University.

**An Economic Boom, the Family Welfare Bureau
and Mary McPhedran**

By the late 1920s, there is prosperity once again in the United States and Canada. In B.C. there is a mining and oil boom. The positive effect of the earlier opening of the Panama Canal is evident. Progress on one poverty issue occurs when Ottawa passes the Old Age Pension Act in 1927. B.C. is the first Province to take advantage of the 50-50 federal-provincial cost sharing agreement, which provides a means-tested pension of \$20.00 per month to those over 70. (Irving, p.162)

"In the early years of the scheme, staff selection was largely a matter of political patronage. It follows, of course, that few standards were set as to education or training for work in the pension field. High turnover of staff, low pay, and lack of job security characterized the early years of the program's administration. As the program developed, however, the need for some standards in staff selection and in personnel practices became obvious. Provinces such as British Columbia led the way by hiring professional social workers as field workers."(Guest, p.70)

1927 is important for another reason too. It is in 1927 that Charlotte Whitton asks Mrs. J.B. Rose to form a committee to implement the recommendation of the Child Welfare Survey to set up a family service agency. Mrs. Rose finds several of her committee members among those of the recently disbanded Women's Auxiliary to the Vancouver General Hospital. Miss Laura Holland and Dr. Strong also join the committee. When a donor gives \$5,000, Dr. Strong becomes more willing to donate his time. He interviews other service providers and finds that the City Relief Department, the Salvation Army and the United Church Social Service Department all agree that the need is urgent. On October 12, 1927, a constitution is adopted and Dr Strong becomes the President of the Board of the Society. The next task is to find an administrative head.

"In spite of freely expressed opposition to importing workers from Eastern Canada, we knew that we must do just that in order to secure a trained worker with sufficient experience and ability to undertake this difficult task... We found her in the person of Miss Mary McPhedran, then supervisor of Family Work for the Neighborhood Workers' Association [of Toronto]. We were assured and we have never had any cause to doubt that assurance, that in Miss McPhedran we had the best trained case-worker in Canada." (Strong, pp.6-7)

Mary McPhedran is a person with vision. She assists in the establishment of coordinated fundraising for Vancouver, which takes shape in 1930 as the Welfare Federation. It is a natural activity for her since the Bureau is constantly in need of funds and up until then had to mount a separate appeal for funds to Vancouverites.

The Bureau works cooperatively with international bodies too. It is a member of the Family Welfare Association of America, and in 1931 the Central Welfare Bureau is renamed the Family Service Bureau and later, the Family Welfare Bureau. The family agencies of many communities grew out of the Charity Organization Societies as they became more oriented to helping families. Since 1919 in the United States the National Alliance for Organizing Charity has been called the American Association for Organizing Family Social Work. (Barker's website.) And by the time Vancouver's Bureau joins, the name of the North American group is the Family Welfare Association of America.

However, the link between the charity society in Vancouver, that is, the Associated Charities of Vancouver, and the Family Welfare Bureau is not as clear as it is in many other American communities, since it is over a decade since the Associated Charities had been absorbed into the work of the City.

At Vancouver's Family Welfare Bureau, Miss McPhedran is a natural innovator. For example, when McPhedran finds that the families of some of the children at Gordon House and Alexandra House cannot be enticed to come for assistance, Miss McPhedran works to set up a joint program with the neighbourhood houses. The program involves the caseworker going to the neighbourhood houses and working with the group worker and each learning more about the troubled children and their families. She carries a caseload all through her years as director.

Miss McPhedran helps to establish Social Work at U.B.C. and then adds a U.B.C. teaching role, for twelve years, to her many responsibilities. She develops field work placements at the Family Welfare Bureau, and she is open to learning from her students. She works from principles and she sets a high standard. Miss McPhedran embodies her philosophical stance, which is to view each person as unique and complex and "worthy of true charity." (Cornwall, p.44) She serves as director of the Family Welfare Bureau until her retirement in 1953, at which time the Students' Association at the School unanimously request her to be their Honorary President. About her days in Vancouver she says:

"Several of us felt that we couldn't go any further unless we had a school here. We tried to point out how badly the school was needed. With some of the U.B.C. staff, we finally worked out something. It was a little hit and miss, I suppose, but at least we all tried and

then we all gave lectures. We finally got the school accredited and then the Easterners couldn't turn their noses up at us anymore." (Anderson, p.65)

Miss McPhedran influences Vancouver in another way too. Before coming to Vancouver, one of her roles in Toronto is as a part-time faculty member. Shortly before she leaves the University of Toronto's Department of Social Services, she teaches casework to Amy Leigh, and when Amy Leigh receives her diploma, she comes to Vancouver as first social work trained case worker with the City's Social Service Department. Like her teacher, Amy Leigh is an innovator. For example, she is one of a group who tries to get the City to give cheques rather than food, but that is seen as too radical and the change that is made is to give 'script' rather than either food or cheques.

The Profession of Social Work

A decade earlier Mary Richmond's text, *Social diagnosis* was published in the United States and it had a powerful impact on Social Work. It details the steps of casework, that is work with individuals and families, without detailing any specific changes in society that would be beneficial.

"In social diagnosis there is the attempt to arrive at as exact a definition as possible of the social situation and personality of a given client. Investigation, or the gathering of evidence, begins the process, the critical examination and comparison of evidence follow and last come its interpretation and the definition of the social difficulty... An added advantage in the word 'diagnosis' is that its use in medicine has given it the valuable connotation of a time limit. A diagnosis may be and often must be revised, of course, but a relatively inelastic time limit, together with the beneficent action always in view, constitute the controlling conditions of diagnosis in social work." (p.51-52)

"Evidence" is gathered from the individual, from family members, from relatives, from medical sources, from schools, from employers, from document sources, from neighbours, from social agencies etc., etc. The strengths and weaknesses of each type of source is discussed in detail in the 500 page book. Included also are long questionnaires which are to assist the social workers in clarifying their thoughts. For example, the questionnaire regarding unmarried mothers starts with the questions:

1. Did or does she live with her own parents? Is she legitimate? Adopted? Did she ever live in an institution, and if so, when, how long, and why? What is the standing of parents in the community? Are they self-supporting, self-respecting people? Is the home clean and respectable looking? Was her parents' marriage forced? Did her mother or sisters have illegitimate children? Were these children kept with their mothers, or what became of them?
2. Are (or were) parents fond of children? Even-tempered or irritable? Faithful to church? Earnest or indifferent as to moral standards? Lax or firm in control (for instance, are they conscientious in overseeing their daughters' recreations; did the mother teach her daughters housework, instruct them in sex hygiene)? Or oversevere (for instance, are they reasonable in allowing pleasures and part of earnings)?
There are 46 such questions with 46 being the shortest:
What are the unmarried mother's plans for herself and child? (p. 419)

Richmond's approach is quite different from that of many home visitors who sought to determine if the person in difficulty was morally deserving or undeserving of aid. For

Richmond the caseworker's goal is to determine the person's problems and the roots of those problems by collecting 'social evidence' and examining it. Then the caseworker enlists the client's participation in formulating and putting into practice a plan for adjusting to the social environment. (Pitsula, p.39) Richmond's book is eventually used to train social workers at U.B.C.

Over time, many ideas from psychiatry and psychology have a big impact on the profession. One of the lesser known influences from these fields is the frequent use of the office interview instead of a home visit.

"The insights drawn from psychiatry re-emphasized and spread the knowledge that the client's participation is essential to any helping process in the psycho-social area... In private agencies, greater use of office interviews was developed. The practice of having clients come to the agency was seen as the beginning of active participation in which they involved themselves in obtaining help... This active application for help, and the production of proofs of eligibility by the client, not only fitted the concept of the importance of the clients' participation but was a very practical time-saver as well." (Exner, p.165)

In 1919 the two Eastern Canadian schools of Social Work are involved in developing standards for the professional training for social workers in North America, as members of the Association of Training Schools for Professional Social Work. In 1926 the Canadian Association of Social Workers is formed with 195 charter members. It is a national organization that develops with regional branches. And it is in 1928 that the first general meeting or conference of the Association takes place. The Canadian Association is a broad one and it is only in 1948, with the post war training boom, that the more specifically educationally focused National Committee of Schools of Social Work is founded.

Three of the early social worker education leaders in Canada are Edward J. Urwick, Carl Dawson and Charlotte Whitton. Each has a philosophy which represents differing threads of the social work theoretical debates. Each of the three viewpoints will influence U.B.C.'s School of Social Work.

Edward J. Urwick, a minister's son with an Oxford education, passionately leads the University of Toronto's Department of Social Service. He is deeply convinced of the importance of basic loving values, and knows that they must show through in daily social work. In England Urwick's moral values of community fellowship and sharing had led him to be a Poor Law Guardian, a sub-warden at Toynbee Hall, a worker and board member of the Charity Organization Society, a Professor of Social Philosophy at the

University of London, as well as a promoter of Social Work education in Great Britain. He comes to Canada in 1924. He believes in sacrifice and the principle of "the social good", that is, focusing not on oneself, but on the welfare of the other. He titles his 1927 book *The Social Good*. Many of Urwick's students become influential in Canada, for example, Barbara Finlayson, who later teaches at U.B.C.'s School of Social Work, is inspired by Prof. Urwick, both as a student and when she taught at the University of Toronto.

Carl A. Dawson, leader of McGill's social work program, has quite a different outlook on life. He wants objectivity and believes that "social work knowledge should be based on concrete and definitive facts separate from practice." (Moffat, p.83) "The scientific approach to research was congruent with a social work profession based on the values of productivity and efficiency." (Moffat, p.83) Educated in the United States, Dawson's beliefs reflect the more technologically oriented American society. He wrote an introductory Sociology textbook and books on Canadian communities, such as, *Group settlement: Ethnic communities in Western Canada*, and, *Pioneering in the prairie provinces: The social side of the settlement process*.

Charlotte Whitton, born in Renfrew Ontario in 1896, embodies a Christian viewpoint as well as the British and American philosophies. She holds that science "was evidence of the divine order, and helped determine and elaborate the proper social adjustment. Social work was a calling with a rigorous technique based on two kinds of truths: the truths of the scientific and of the sacred." (Moffat, p.100) In the early days of U.B.C.'s School of Social Work, Charlotte Whitton makes annual visits. Her strong personality and her knowledge based upon her active involvement in Canadian social policy make her a memorable teacher. She is a conservative, witty feminist and she remains quotable today with remarks such as:

"Whatever women do they must do twice as well as men to be thought half as good. Luckily, this is not difficult." (Canada Month, June 1963)

Whitton espouses the importance of trained social workers who will provide services but little in the way of financial resources, since she is strongly opposed to measures that might encourage people to develop a long term financial dependency upon the state. She is a controversial figure, but there is agreement that she fights hard for professional standards for the care of children and youths who are in need, be they abused or neglected or financially needy.

The Depression

By 1930 British Columbia is already experiencing a sharp depression as part of the Great Depression that is to engulf all of North America. Large numbers of people are impoverished. Charlotte Whitton is actively promoting her views on matters relating to the Depression throughout Canada. Whitton believes that the State should give financial support to capable mothers:

"The State is neither disinterested nor unselfish in embarking on such an investment. It is disbursing public funds in the hope of definite returns, in the development of wholesome, healthy citizenship." (Summary report, p. 24) Whitton wants only "capable" mothers supported since that is in the best interests of both the children and the State. However, she has what is now considered a narrow viewpoint about the qualities of "capable" mothers, which results in her not being a strong supporter of keeping children in their original homes. But the definition of a good mother is not the only issue at this time. What is also very much concerning Charlotte Whitton, who is trained in traditional economics, is the cost of income programs.

By 1931 the depression has deepened, and the British Columbia Government is understandably concerned about the costs of the Mothers' Pension. The per capita cost of the pension in British Columbia is the highest in Canada at \$1.40 and it serves 245.9 families per 100,000 of population. The second highest cost is the Manitoba pension at 75 cents per capita and it serves 158.5 families per 100,000 of population. (Summary, report pp. 5-6) Because of the high cost and with the increased demand for services in other areas, the Province asks the Canadian Council on Child and Family Welfare to review the Act. Charlotte Whitton, who remains head of the Council, concludes that:

"There is abundant evidence in the files and records of the British Columbia System to indicate that the confusion of "pension" and "allowance" payments in the designation of the legislation has led to application, enrolment, and payments in respect to large numbers of Mothers and families in whose cases the dictate of child protection and sound social work would require cancellation of allowance, and provision for the care of the children under other guardianship and custody." (Summary report, p. 2Lt)

As well, Whitton holds that the municipalities are unloading their family welfare cases on the Provinces, and she recommends that municipalities be required to pay 50% of the costs of those receiving benefits. Professor Dennis Guest concludes, "The impact of the Council's report was a significant cutback in services to poverty stricken mothers and

their children. Mothers with only one child were refused help in most cases and had to either seek employment... or live on municipal relief." (Guest, p.59)

The basic problem is that there isn't enough employment or relief at any level during the Depression. And Whitton in her summary report does not comment upon the broader problem. She is very conservative on the issue of poverty due to unemployment.

Governments at all levels are slow to face just how serious the Depression has become. As earlier as January 1930 the economists and politicians are saying that the worst is over. Vancouver Mayor Malkin in his New Year message of 1930 does not mention:

"the tripling of the relief rolls, the unemployment raid on the relief office, the parades and arrests of the destitute on downtown streets. During January, the demonstrations and arrests were multiplied, the City relief officer was exposed as accepting a rake-off on meal tickets and the 'Communist' red herring was worked overtime to account for the disorders. Victoria refused to assist the city with its relief problem and in spite of pressing on with all authorized public works, the decline of private industry placed more and more men on the relief rolls; by the year's end there were 7000 receiving assistance and hundreds more were riding the rods into town on every freight train. The City justly complained that all the rest of Canada was dumping its unemployed into Vancouver. 'Jungles' grew up under Georgia Street Viaduct and on the False Creek flats east of Main Street; on one occasion, 1250 men were counted in the First United breadline." (Morley, p. 216)

But what to do. The social welfare needs are greatly increasing just when the community has fewer funds to support the services. Keynesian economics is not yet an option. Vancouver's social service community responds as best it can. It reorganizes, remains innovative, and it hires Howard T. Falk.

Mr. Falk is the nephew of Arnold Toynbee, the socially conscious scholar memorialized through Toynbee Hall. Mr. Falk, educated at Oxford, comes to New York in 1906 and begins boys' settlement work. He then moves to Winnipeg where he makes numerous contributions, which include playing a major role in getting the mothers' allowance legislation passed in Manitoba. It is the first such legislation in Canada. Mr. Falk then goes to Montreal, where he preceded Carl Dawson as the head of McGill's social work program. Howard T. Falk also directs Montreal's Council of Social Agencies. As well he is the very successful creator and administrator of the Montreal Financial Federation when Vancouver recruits him. He serves on the Canadian Welfare Council and he is an authority on community organization. He becomes an honorary lecturer in U.B.C.'s Social Service program. (New faces, pp. 63-64).

Falk heads two new structures similar in concept to the two he ran in Montreal and they are a common model. One is the Vancouver Council of Social Agencies, a planning agency which forms to improve coordination among existing agencies. Membership is controlled. The individual agencies, of which there are 38, have to meet the Council's standards on organizational structure and community social service. Only members of the Council of Social Agencies are eligible for membership in the new fundraising organization, the Vancouver Social Welfare Federation. The Federation evolves into the Community Chest now called the United Way. The framework Vancouver chooses is part of a North American movement by individual communities to coordinate agencies and fund raising. (Splane, 2003, chap.6)

There are two campaigns in 1931. Over half a million dollars is raised in total. At the time Vancouver's population is 246,593 and the money comes from 13,434 individual subscribers plus 9,600 subscribers through 304 firms.

The Council of Social Agencies is based on a concept that goes back to the Friendly Aid Society and Associated Charities era in that it tries to coordinate the services given and it also tries to prevent people obtaining assistance from as many sources as they can by not revealing that they are already receiving other assistance.

The records are an important tool for community organization as well since they give some data about what service needs are not being met. At the time of the formation of the Council of Social Agencies, there are records to build upon that had been in use at the Central Welfare Bureau. The nucleus of the system had come to the Bureau from the City's Relief Department in 1928:

"This nucleus consisted not only of the cards, but of the necessary filing table, and was what remained of an attempt to maintain a social service exchange in 1924 and 1925." (Strong, p.9) The records are the nuts and bolts of this service, which is referred to as the Social Service Exchange, or the Social Service Index. For a period the centralized information is seen as so significant that all members of the Vancouver Council of Social Agencies must contribute records to the system.

The Social Service Exchange is a service that the Child Welfare Survey recommended be established:

"Many people consider an Exchange as merely a means for preventing overlapping of relief, and for checking of fraud. That is the least of its services. Registration of a family does not mean that the agency is giving relief or any material aid, not does it mean necessarily that the agency has taken any responsibility for the family's welfare. It merely

shows that it has been asked to give service to the family...

A problem is reported... perhaps the agency already in touch cannot deal with the new need... The two workers together can discuss the whole situation... It is much better for the family than to have two workers visiting, each perhaps advising and urging the opposite to the other and wondering why the family are so stupid about following advice. The health worker may be urging that the mother have hospital treatment and that the daughter take charge of the home in her absence, unaware that the girls' worker, knowing of undesirable companionship but not of the hidden health problem, is urging the sending of the daughter to a relation for a visit and leaving the mother in charge. It is not a question of preventing overlapping of relief but of some means being necessary to co-ordinate the plans being made for the family." (Survey, pp.48-49)

But even with the Vancouver agencies being well-coordinated in their services, innovative, sharing files and integrating their fund-raising, the Depression is just too deep to prevent much suffering from poverty and its effects. And Vancouver, compared to the rest of Canada, is hard hit, particularly with many coming from the rest of Canada to live, where the climate is milder and it is possible to sleep out of doors in the winter and to survive. It is amidst this very broad social crisis that the Social Service course at the University of British Columbia emerges in 1929.

Establishing Social Work at the University of British Columbia



C. Wesley Topping, U.B.C. Archives Photo AAB-1168
Marjorie Smith, U.B.C. Archives Photo AAA-9467

The few professionally trained social workers in B.C. are leaders who work with their agencies, including the Young Women's Christian Association, to increase the public awareness of the need for professional social work. They have the Child Welfare Survey's recommendations as a supporting document. Also, the resentment against outsiders telling British Columbians how to run organizations helps to gather support for training in B.C. It is an optimistic time in B.C. society during the initial discussions in the late 1920's when the economy is booming and the stock market is at an all time high.

At the University of British Columbia Mr. Beckett, who lectures in Public Finance and Sociology, has also been acting as an advisor to the Province on matters of public finance. He and the Government are well aware of the need for trained social service administrators, after all the media publicity surrounding the poor handling of taxpayers funds and poor administration generally of the Children's Aid Society's home. Professor

Beckett contacts personal friends at Columbia University and the University of Chicago who are teaching courses in Social Work and the Social Sciences. (Bliss, p.14) He proposes a Social Service course to the Faculty of Arts and Science on September 21, 1928:

"The day has definitely gone by for social service work to be conducted according to the method of 'trial and error.' In this progressively scientific time social service methods should be founded as far as may be upon a scientific basis. Those engaged in this form of work should also have had opportunity for substantial general cultural training.

This proposal does not contemplate very much new work, but rather such a grouping of certain courses now being given as would call the attention of those interested to the fact that the university is able to provide substantial basic training of the kind necessary for competent equipment for this work. The usefulness of this university would be thereby increased. Further more it is not suggested that the course should be trifling or flimsy but, year by year should represent as much real study as other courses."

A committee forms, and Mr. Beckett becomes chair of the Committee on Social Service, Home Economics and Business Administration Courses. Sadly, Professor Beckett does not live to see the program established. He dies unexpectedly of pneumonia in February of 1929. The revised Committee's report passes the Board of Governors on September 30, 1929, less than a month before the famed Stock Market crash of 1929. There is strong support for the Course. (Topping, p.3) Approved is:

Outline of Two Year Course in Social Service

First year:

English 1 (3 units)
Economics 1 (or 2 preferably) (3 units)
Philosophy 1(a)-Psychology (2 units)
Biology 1 (3 units)
Personal Hygiene (1 unit)
Social Organization and Case Work Methods (1 unit)
Child Welfare (1 unit)
Field Work (1 unit)

Second year:

Social Psychology (3 units)
Sociology (3units)
Economics 3 (Labor, etc.) (3 units)
Social Work. General Course (2 units)
Case Work Methods (1 unit)

Child Welfare (1 unit)
Field Work (1 unit)
Public Health (1 unit)

Two months field work in addition, if possible in the summer at the end of the first year, on some phase which a graduation essay would be required....
That the normal qualification for entering upon the course be Junior Matriculation [grade 12]...(revised Committee report)

Hired to replace Professor Beckett, is Dr. Topping, a Canadian who is a criminologist and sociologist heading Sociology at the College of Puget Sound. He is appointed in time for the Social Service course to be mentioned in the supplement to the regular 1929-30 Calendar. According to Dr. Topping's class record books, there are eleven students registered for the 1929-1930 session, plus ten students who are working in agencies and taking one or more subjects. (Bliss, p.25)

The courses in 1930-31 Calendar that are open only for the Diploma students are:

1. *Introduction to Social Service*--An introductory course in which is presented a general view of the entire field of social services as illustrated by its present scope and methods. Two hours a week. Mr. Topping 2 units.
2. *Social Organization and Case Work Methods*--An introductory course in which the general principles of the social treatment of unadjusted individuals and disorganized families are elucidated. One hour a week. Miss McPhedran [Family Welfare Bureau]
3. *Child Welfare*--An introductory course in which methods of caring for dependent, neglected, and delinquent children are presented and discussed. One hour a week. Miss Holland [Children's Aid Society] (1 unit)
4. *Personal Hygiene*--An introductory course in which basic facts concerning physiological processes, infection, immunity and the more common diseases, as related to the task of the social worker, are presented. One hour a week. Dr. Hill, Miss Gray, Miss Kerr. (1 unit)
5. *Case Work Methods*--Selected case records which present complex or difficult situations are studied with a view to determining the principles of diagnosis and treatment involved. One hour a week. Miss McPhedran. (1 unit)

6. *Child Welfare Case Studies*--An intensive study of the records of a child welfare organization will be undertaken. Field work to supplement the lectures is arranged for in a child welfare agency.
One hour a week. Miss Holland. (1 unit)
7. *Group work*--The principles underlying community organization and group organization are established by a study of case records and through the working out of projects. Field work is arranged to supplement the lectures and discussions.
One hour a week. Miss Pearce [Young Women's Christian Organization](1 unit)
8. *Public health*--Such an understanding of the chief public and private health agencies will be given as will encourage intelligent co-operation on the part of the social worker with these agencies.
One hour a week. Dr. Hill, Miss Gray, Miss Kerr. (1 unit)
9. (*and 10.*) *Field Work Seminar*--The problems met by the students in connection with field work are discussed as well as certain other selected problems. The object of the seminar is to unify and integrate the whole course.
One hour a week. Mr. Topping, Miss Pearce. (1 unit each session)

The Fall of 1930 sees the first graduates. The registrar can confirm that Miss Dorothy Kennedy, Miss Frances M. Fraser, and Miss Grace Hope received Social Service Diplomas that Fall.

But by 1932 the Great Depression is hitting its hardest. In June the stock market reaches its lowest point. There is a suggestion that the University be closed. Students mount a successful publicity campaign and the University remains open. The budget is reduced from \$626,000 to \$250,000 and salaries are reduced. The new Home Economics program is cancelled in 1932 after one year of operation. Other universities are hard hit too. McGill in 1933 is so impoverished that until 1945 it can no longer direct its School and the Montreal School of Social Work forms for the interim. And as the Depression wore on, at U.B.C.:

"Serious consideration even was given to the idea of cutting out the Course in Social Service entirely. However, pressure from Social Service Agencies and Organizations in the community, together with the voluntary request by the part-time faculty that they be permitted to teach without salary, caused the Board of Governors of the University to reconsider the matter."(Bliss, p.29)

Dr. Topping does not receive a salary for administering the Social Service course. He chairs an administrative committee whose members are Laura Holland, Mary McPhedran and Edna Pearce. (Bliss, p.27) The Social Service course is an extra role Dr Topping takes on as a faculty member teaching Sociology, Criminology and occasionally Philosophy and Anthropology courses. He has degrees from Queen's University (Kingston, Ontario), Columbia University, the University of Washington, the University of Southern California, and the Union Seminary and Wesleyan Theological College. As well he is a founding member of the John Howard and he is active in the Elizabeth Fry Society. He had been Governor of the Kingston Jail from 1917 to 1919. He is one of two B.C. Government appointed Commissioners to report on the management of the Industrial School for Boys. He also has theological degrees and he is a devotee of the Arts. He even suggests a movie on Jesus to Cecil B. DeMille and submits a manuscript. He is Secretary of the B.C. Committee on Unemployment Relief. During the war years Professor Topping is a Major in U.B.C.'s Contingent of the Canadian Officers' Training Corps. (U.B.C. Archives, Topping website)

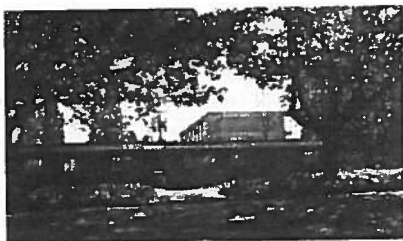
Dr. Topping has so many interests and responsibilities that he is not interested in heading a school of Social Work. And, as well, he views Social Work as a profession for women and he believes that a man should not be the head. He has enormous respect for Laura Holland, believing her to be one of the greatest women he has ever had the privilege of meeting. He wants her to head up a School, but she chooses instead to work for the Province. The faculty cannot find another candidate that they agree would be outstanding. Therefore, Topping stays on. (Topping, p.3, 6-7)

The Social Service course changes its name to Social Work in 1940. Dr. Topping heads the program until 1943 and all through the years he never requests payment. To teach courses he recruits social workers from the key agencies in Vancouver and from nationally known social policy leaders such as Harry Cassidy and George Davidson. When asked about his greatest accomplishments in Social Work he responds:

"Well, I think I was most pleased about the fact that I was able to persuade these people at the bottom of the Depression to work for nothing, just expenses you see, which meant that the continuity of the courses went on." (Topping, p.9)

Social Work at U.B.C. is securely established under Dr. Topping. The next stage of development is led by Marjorie Smith. Marjorie Smith is an American who has been a welfare administrator and a director of a family service agency before coming to Vancouver. Her background includes studying at the University of Chicago and an interest in British Social Work. In addition, Miss Smith has been on the faculty of Washington State College and she has been giving training in professional development.

She comes as a faculty member to U.B.C. in 1943 and she is instrumental in gaining the Board of Governors' decision on February 26, 1945 to establish a separate Department of Social Work within the Faculty of Arts and Science. Then after only a few years, effective August 29, 1950, the Board of Governors approves a School of Social Work and Marjorie Smith becomes the first Director. Social Work blossoms as a School, but that is another story.



(left) Hut B-8. Huts B-8 and B-9 were an early home of Social Work. Author's photo.
 (right) School of Social Work when it was located in Graham House. U.B.C. Archives photo AAB-3567

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