

example is his use of the film "A Trip to Bountiful" as a metaphor of the soul's abundance and resonance. While it seeks connections with the past, it needs to build relationships for its life in the future. The soul is bountiful and paradoxical, it has room for success and failure, bravery and fear. We can help the soul take a balanced place between attachment, solitude, and freedom. Moore also speaks to the need of the helper to examine how his/her own soul may impact the client. S/he must care for his/her own soul. On one occasion he discusses his own paranoia and reflects on how this might have interfered with the help he hoped to give. *Soul Mates* takes paying attention to, it is new territory, terra incognita if you will. He provides a map, but there are pitfalls, particularly for those of us who are used to more scientifically oriented texts. *Soul Mates* needs reading with the "third eye." If the eyes are the gateway to the soul, than this book provides the doorway. *Soul Mates* has rewards, not only as a guide book for helping, but as a source of enlightenment for the self in becoming a soulful person. *Soul Mates*: Read It. □

Bertha Capen Reynolds

An Uncharted Journey. First Edition by Citadel Press, N.Y. 1964. Second edition by Practitioners Press. Hebron Conn.

The essence of our profession, its spirit, is made available to us through the works of those who framed our profession, lending a vision to society of the social web that connected us with all people, joined in the struggle for social justice. The Abbots, Breckenridge, Addams, Florence Kelly, are just some of those who dreamed the good dream, and acted on their crusade. They were the first wave. They were not of my time.

For me, the spirit of the profession is embodied in the actions of Bertha Capen Reynolds.

A social work educator, practitioner, social activist, scholar, who in spite of the profession's disregard, contributed extensively to its growth, and stuck by it in spite of itself. She was of her times, a victim of her times, and ahead of her times. In *An Uncharted Journey*, we get to see why.

Boston in the early 1900's embodied the enlightened spirit of philanthropy, among the numerous private social welfare agencies it could boast 16 settlements, This atmosphere was instrumental in shaping Reynolds' world view. (Imagine what 16 settlement houses in Los Angeles might do to shape the community, pressure the city council, or influence young people in their career choices.) She attended one of the first classes for social workers in Boston, and then went on to a position with the prestigious Boston Children's Aid Society (BCAS). A growing concern with the number of war veterans

returning in 1918 with "shell shock" led to the development of a program aimed at their rehabilitation. A call went out for a first class of 60 people. Reynolds describes her inner struggle, knowing that if she took the class it would be a new journey. She resigned from BCAS and followed her spirit. We share the excitement she felt as she is made aware of "new" psychiatric theories and interventions. At graduation, after six months of training, the class was assigned to state hospitals and to the Red Cross to work with the veterans.

She remembers the send off. "Miss Jarrett had a serious talk with the class before we left Northampton. She said the future of our new discipline held two possibilities: we could think of ourselves as assistants in psychotherapy, working under the direction of psychiatrists much as psychiatric nurses or psychotherapeutic aids do; or we could develop a profession in our own right bringing into psychotherapy the social outlook and skills which would require our thinking for ourselves, (not mainly following orders) and would place us alongside the psychiatrist as another different but allied professional."

Reynolds went to work at Danvers Hospital, where she supervised Smith College social work students for a few years. This led, in 1924, to an invitation to join Smith College School for Social Work as associate director of the school, a position she held for approximately 13 years. In that position she introduced a number of educational inno-

ventions (see *Learning and Teaching in the Practice of Social Work*). She was active professionally in a number of causes related to social justice, becoming involved in supporting the labor movement. This led to her being asked to leave Smith College "...because she wanted rank-and-file workers to unionize to improve their working conditions and the lives of their clients" (Quam 1995). We learn of the efforts of social workers, to organize, of foot stamping papers presented at conferences during the 30's, papers by Mary van Kleeck, whose progressive social action influenced Social Security, and the programs of the New Deal.

She writes: "During the seven years from 1934 to the outbreak of war at the end of 1941, I was growing slowly, but fortunately as I said in the company with a vital young generation of social workers. The simple principles that the so-called rank-and-file workers of the Depression years were putting into practice were not new to social work. It was only a new thing to take them seriously. They were, first of all, that social work exists to serve people in need... Secondly it exists to help people help themselves... Thirdly, social work operates by communication, listening and sharing experiences... Fourthly, social work has to find its place among other movements for human betterment... civil rights... equality of opportunity... Finally, social workers as citizens cannot consider themselves superior to clients... It all added up to a maturing process in our

profession." She expressed her ideas in a journal, *Social Work Today*, and in a book written in 1934, *Between Client and Community*. It placed the social worker clearly in the middle in a helping role. Because of her stance, she believed she was denied a number of jobs, she notes how she was turned down by the Red Cross in 1942, at a time they were desperately seeking social workers.

A short time later, she was offered a position with the National Maritime Union, which served seamen and their families. It was a joyous and fortuitous experience for her, leading to innovative practice innovations adopted by the profession in later years. While that position ended with the end of the war, she continued to address the issues of the day, prodding her profession to remember its ties to social justice and democracy.

For some, she was considered a "trouble maker," and at times it carried a painful price. She was once barred from study at a seminar she had previously been accepted for, after an announcement of a paper she was to give was circulated, the title "McCarthyism vs Social Work." Many of her speeches and writing were directed to the profession, which she dearly loved, was dedicated to, but feared was moving away from the struggle for social justice. "The way we do our professional work contributes inescapably to the outcomes of that struggle. If we think social work is not a force in the battle of ideas, the enemies of the

people know better. Either we serve the people' needs or we evade them. Either we make democracy real or we reduce it to an abstraction which the foes of democracy do not object to at all. Either we use all that science can teach to help people build a genuinely good life for themselves or we build a professional cult that takes the place of interrelations with other advances in human knowledge." She noted that the speech..."did not add to my popularity with leaders in social work or with some of my colleagues who were personal friends."

When I read her comments about the reaction to that speech I can't help but remember some of the negative reactions Harry Specht received when he spoke of his ideas in *Fallen Angels*. The times may change, but the reactions to critics within the field are seldom accepted graciously, particularly if they are close to the mark.

Uncharted Journey is not only the story of a great social worker, a great teacher and an outstanding human being, it is a living history of an exciting period of growth in the social work profession, its tortured search for acceptance, and its movement along the road to professionalism. Along that road it both rejected and honored one of its theoretical and moral leaders. Its a story worth knowing, absorbing, and telling to others. □

Quam, Jean K, (1995)
Bertha Capen Reynolds.
Encyclopedia of Social Work. 19th
Edition, Washington D.C.

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