We are so delighted that you braved the snow storm to be here. But what a testament to the love for the cabbage patch. So tonight I'm very honored to be here. I'm Julius Scoskie, Vice President of the Filson Historical Society. And we are indeed so proud to partner with the cabbage patch to bring you this program this evening. We would also like to thank our sponsors tonight, John and Mary Wolford. Are they here? Thank you and Stephen and Caretta Wilford, who unfortunately are home battling the flu and could not be here. So we are so sorry that they couldn't be here, but perhaps they can watch the video later. So it is now indeed my pleasure to introduce Reverend Tracy Holliday, the executive director of the cabbage patch settlement house, Tracy.

Thank you, Julie. Storm, ravers Glad you're here. We are delighted to be here with our neighbors, the Filson club. I think most of you realize we're only about two blocks. But as the crow flies that way. And and by the way, they are the repository of the cabbage patch archives, something that Bill and Linda know very well. So we brought this pop up over here we have several of those they advertised, if you will, some of the values that we try to instill in young people, but I thought this one was particularly appropriate because it says perseverance. I believe perseverance is a quality which strongly was represented and Louise Marshall, who founded and led our organization for almost 70 years. Perseverance is also very clearly present. And Bill and Linda Raman Ellison, and that's because they spent six years they may talk about this, meticulously researching, and interviewing hundreds of sources, and the process of writing this book about Louise Marshall. And perseverance has also been evident many of our staff, volunteers and supporters of the patch for these past 108 years. So tonight, Linda and Bill will be discussing their latest book, The two lives and one passion of Louise Marshall, founder of the cabbage patch settlement house. Both are retired journalist with a strong interest in history. After retiring from long careers at the Carter general journal and the Louisville times. They pursued their interest in history. And Linda talk about 15 years at Baylor men and some other...
Louisville area colleges. Together they wrote. They like to do things together apparently, like Jacobs Well, a very human history of Highland Presbyterian Church, another longtime supporter of the cabbage patch, which won the N gal set Correct. Award for Best First Book by Presbyterian writers. Their biography of the cabbage patch is founder has been honored locally recently with the 2018 Sam Thomas award from the Louisville Historical Society. And Bill and Linder were featured this very morning anybody hear them on W FPL? Yes. Advertising this event tonight and talking about the book, you can go to the website and hear that WF PL. So please join me in welcoming Linda Raymond Ellison and Bill Ellison.

Bill Ellison  03:54
Thank you for joining us today, despite the weather. This event brings our history project full circle back to the Filson where we started our research. Our book was prompted by one of those little mysteries that can drive historians crazy, almost 15 years ago when we were reaching researching the contextual history of Highland Presbyterian Church. We came across accounts of the life long savings work that Louise Marshall did, especially during the summer during the Great Depression. We wanted to know more about her. But other than an article and the Louisville encyclopedia we couldn't find very much. Historians seem to have ignored her. Although some work had been done on the cabbage patch settlement itself. That seemed odd. We decided dig a little deeper into Louise Marshall. But we didn't know if we could find enough information for a full biography of her. And we didn't know if we liked Louise Marshall enough to spend a lot of time with her. Then we lucked out. Just as we began our work, the cabbage patch settlement decided to transfer 100 years worth of their records here to the Filson Historical Society. That was 40 cubic feet of records. Jenny Cole, now manager of collections access became our hero. She started going through those boxes and flagging what we needed as we as she processed them for the Filson this collection, she and the rest of the collection staff are terrific. And we are very grateful Ginni. Perhaps we should note here, that while the cabbage patch has been generous in providing us with information, no one at the cabbage patch settlement has had a hand in shaping this book. The folks there didn't even see it before it was finished. The content and conclusions are ours alone. We are grateful for their help their blind faith in our project and the information in all those boxes. To that information, we added our own research and interviews with the Marshall family, who were generous with their memories and their pictures. And we talked to those that the cabbage patch who remembered Miss Marshall, Linda and I never even met Miss Marshall before starting this project. Sometimes people ask how we operate together on a project like this? Well, I do most of the research and write that those very engaging footnotes. Linda does the interviews and everything else. So here she is.

Linda Raymond  07:25
The good news is that we did find the answer to our initial question. There isn't much information on the ways Marshall because she didn't want there to be. She wanted people to focus on the settlement, not on her. We know that because of an oral history interview right here at the Filson. Some years back Lynn Gant now Lynn Gant March, did an oral history interview with Miss Marshall. When she sat down with Miss Marshall, Lynn got right down to business. Tell me about your family. My dear. I can't conceive of anyone being interested in that. Everybody is settlin. My dear. We are going to stop this right now. We are very grateful that Lynn did not stop. But from the story we learned two things. Number one, that this was not
going to be an easy biography to write and to. If we meet Louise Marshall on the other side of Jordan, we are in big trouble. And I just hope that she remembers this book was Bill's idea. You may have already heard the basic story of Louise Marshall and her Cabbage Patch settlement in the winter of 1904. Oh 516 year old Louise Marshall, the daughter of a well to do Louisville family began teaching a Presbyterian Mission Sunday School of little boys from the cabbage patch neighborhood just south of downtown Louisville. She fell in love with those children. And for the next 70 years. She dedicated her life to serving the people of the patch in 1910 when she was just 22 years old. She established the cabbage patch settlement, a now legendary institution that still serves at risk young people. They use the buildings and the principles that Miss Marshall established. It is a remarkable story of love, courage, faith, determination, mystery, and some other things that we'll get to in a minute. In 1971, the University of Louisville gave Louise Marshall an honorary degree, the only degree she ever got and estimated that she had touched 100,000 lives. We believe that estimate is conservative. Miss Marshall didn't just touch lives. She changed them and the settlements she began exchanging them still. That's an important point. Because most of the 400 or so settlement houses that existed when Louise Marshall founded her settlement, have gone out of business, evolved into community centers, moved to the suburbs with their white clientele, or evolved into something else. The cabbage patch is still there, because Louise Marshall defied convention and insisted on doing things her way. Whatever the cost. Despite her impact on 1000s of people, it's important to note that Louise Marshall did nearly all of her work in just one square mile of Louisville. That square mile border the upscale houses of Louisville's business leaders on Ormesby second and third streets in St. James court. The Marshall family's comfortable house was on the northern boundary on Ormesby. Just around the corner from where we are now at the Filson. The cabbage patch neighborhood was the area at bottom left shaded gray, a tangle of small homes, sheds and gardens, along railroad tracks and emerging industries. The immigrants who lived there in the 1900s were mostly Irish, Germans and black families who had left our post Civil War South Bend in the cabbage patch work for the Inn rain road for minimal wages. Their families grew vegetables like cabbages, giving the area its name. They had large families and very little money. The cabbage patch was not troubled by public planning or sanitation. Streets were haphazard. A public health inspection meant a policeman dropped a rock and you're privy and listened for the splash. Five year olds poked through the dump looking for bottles to sell to groceries ran tabs until payday and sent food home well laced with bugs. And yes, this is the same cabbage patch that Ellis Hagen rice, wrote about in her international best selling novel Mrs. Wigs and the cabbage patch. The first Cabbage Patch settlement house that Louise Marshall built with help from her father was right in the middle of the cabbage patch neighborhood on Ninth Street. It is now long gone. Today's Cabbage Patch neighborhood or Cabbage Patch settlement is nestled up against St. James court on Sixth Street, just south of Central Park and just a half mile from the Marshall home. It was It is a neighborhood of contrast. Louise Marshall was a woman of contrast to perhaps this is the time for us to admit that after six years of work, we still don't know if we like Luis Marshall. But the story we found surprised us. It is a story of a woman whose privileged upbringing included darkness, violence, and difficulties that taught her uncommon empathy for those who suffered. We found a Victorian woman whose background provided no preparation for running a settlement house that would provide the only safety net for 1000s of people, during hard times like the depression. We found a southern woman of real flirt, who men adored yet that woman defied convention to commit her life to her work instead of to marriage. We discovered at least two men who dreamed of marrying her, including one she met as a Red Cross volunteer in Paris. At the end of World War One. Louise Marshall said no. Then that woman went on to resist both progressive reformers belief and legislative change and her own Presbyterian Church's growing commitment to civic engagement. We discovered a determined, courageous can Tension, controlling penny pinching character, a woman who inspired a confusing range of
emotions, love, hate all, often all at once. People simply did not know how to respond to a woman who could both love the most unlovable of people and who could shun the close friends who resisted her will. We heard again the love story of a 16 year old Sunday school teacher who embraced an entire neighborhood and spent her life and much of her fortune serving it. And we discovered that the Louise Marshall, many people thought they knew well had two lives that most people didn't fully understand. She was from a wealthy family with distinguished roots. Some of them are gathered here in a picture taken at her grandfather beaches, Indian Hill plantation. Louise is on the back row on the right with her Aunt Annie beach. On the Marshall side, Louise took pride in the fact that she was the great great granddaughter of us Chief Justice John Marshall. So Louise Marshall moved in the privilege world of Louisville society, and enjoy the pleasures that wealth allowed the fun of being a flighty debutante with adoring suitors and travel to Europe's wonders. She grew up in a comfortable home in a well honed killed neighborhood where she did not want for anything that money could buy. In her other life, Louise Marshall immersed herself in the cabbage patch with its smells, and its suffering in a way that her wealthy peers simply couldn't understand. Why would they? Miss Marshall had a perfectly comfortable bedroom in a fine house. But during the Depression, she lived at the cabbage patch settlement. There she undressed at night under a single bear light bulb and wrapped herself in a blanket to sleep on a cot. In the morning, she would put on a black dress to teach grown men how to earn a living by scrubbing floors. That was something she had certainly never had to do in her other life. The house at 422 ormesby housed 11 people, including four servants. Besides Louise, her family included her older sister Elizabeth, her little sister, Sally Ewing. Her father showed her with her little brother burl, her mother, and her older brother Richard, who isn't in this picture, for a good reason. That door at 422 ormesby had suffering that almost no one knew about because Victorians didn't discuss those kinds of secrets. Some people blame her father for the trouble at home. Bro Marshall senior was a lone wolf flyer, ready to go for the juggler a good thing and a lawyer of that day. But even at home, he was considered the meanest man in town. His expectations for his five children were crashing. He was Richard, and humorless, and Presbyterian. Fairy Presbyterian. In a day when Presbyterians had a reputation for fearing God, the devil and most human pleasures, sins like dancing, card playing and reading the newspaper on Sunday. Louise Marcia was once asked to describe her father. Let me tell you what kind of man he was. She said, if you were on the 10th floor of some building downtown, and if you ask him for a jigger of whiskey, and you said that sugar of whiskey on your desk and said, Mr. Marshall, you can either drink that chigger a jump out the window, you wouldn't be able to catch him to keep him from jumping out. Rural Marshall was tight fist to he didn't believe in spending money. Nevermind that the family had for live in servants and others who came in during the day. The Big House wasn't his fault. It was a gift from his father in law Richard Veatch. Marshall never forgave ah for that house, which he thought was too big and too expensive to heat, Louise Marshall got some of her tight fist qualities from her father. It was said that she spent every dollar 10 times before she spent it once. If the patches children went fishing, worms were cut into four pieces for four hooks. Employees who wanted a new pencil had to turn in an old pencil stub. But Louise Marshall also learned from the suffering at the Marshall House, and we think that's where she got her uncommon empathy for others who suffered from violence, alcoholism, illness, and problems at school. She had seen or experienced such troubles at home. Her father's heavy hand fell first on her older brother Richard, the brother many people didn't know she had Burro Marcia was determined that Richard would study at the University of Virginia to become a lawyer like him. But what Richard studied most at the university were unpressed materson, publishers, drinking, gambling, and women. Pearl Marshall yanked him back home where the conflict between Richard and his father continued for years until a final cataclysmic conflicts. Richard left home for good and was rarely spoken of outside the family. Bruce young Louise's younger brother, burl, Jr. suffered terribly from polio. He lived with a limp all his life. But
somehow, in ways we still don’t understand that trauma seems to have set the scene for a long time, conflict between Louise Marshall and her little brother. For many years, they hardly spoke to each other. Treble laid its heavy hand on the ways to borough Marshal expected academic excellence from his children. But Louise had an eye problem, and she simply couldn’t read or excel in the subjects that required reading. specialists were brought in, and she did the outdoor walking the doctors recommended. But the problem wasn’t solved for years. It was a terrible blow to her father, Louise said later. By the time she got to Louisville Girls High School, Louise wore glasses, but she hated the school with its crowds of girls. She told the interviewer that high school went very badly. She didn’t want interviews, to mention it at all. She never mentioned that something happened during those teenage years, a traumatic attack that injured her both physically and emotionally. Maybe the tech involved someone she knew. Maybe not. We could not confirm any of the theories that we heard. But she was so traumatized that her family sent her to an institution, perhaps in Massachusetts, where she learned techniques that would later let her help others who were suffering. The waves Marshall, who valued education and helped countless young people go to college, apparently never graduated from high school. Instead, when she was 19, she entered a period of her life so happy that she recorded it in her diary. Boys had discovered Louise, and the diary reveals her as the guiltiest, most boy crazy teenager you have ever known. She loved pretty silk dresses, and hats with flowers. Pink was her favorite. She was a debutante and young men swarmed to the Marshall parlor for fun with Louise and her sisters, Elizabeth and Sally Ewing. At least one of the young men seem to have hoped for marriage. But Louise was destined for another future. In 1910 When she was 22 years old, Louise went to her father and asked him for help replacing the old tavern that served the mission Sunday school. She wanted a building for a real settlement house. Mean burl Marshall had a soft spot for his vulnerable middle daughter. He said yes and drew up articles of incorporation intended to last the cabbage patch for 100 years. You can see the incorporation papers and Louise's diary at the Filson today in the special collection display case over there. 1910 was also the year that Jane Addams published her autobiography 20 years at the whole house, in the hopes that it would be of value to others doing work like that. At Adams famous settlement house in Chicago, Adams had already helped inspire more than 400 Other settlement houses across the Northeast and Midwest, including three other settlements in Louisville. Some people want to compare Jane Addams and Louise Marshall. Comparing the two helps explain why Miss Marshall settlement houses survived and still thrives when hundreds of others evolved into something else or close their doors. Certainly Jane Addams and Louise Marshall had some things in common. Both were the privilege Daughters of Victorian Presbyterian households. Both identified neighborhoods with crushing need and establish settlement houses to serve them. But Louise Marshalls faith supported and sustained her while Jane Addams faith faltered. Jane Addams was an area dite college graduate who read philosophy and the classics. Louise Marcia was a high school dropout who read news, the Bible theology, Bible studies and books on Christian living. Most important Jane Addams promoted the great causes of the progressive movement and worked to elevate the masses by advocating legislation to eliminate root causes of poverty and suffering. Louise Marshall rejected those causes. She believed in love, not legislation, and she worked to change individual people, one at a time. She succeeded to I can’t tell you the number of people we talked to who said, I don't know where I'd be if it weren’t for the cabbage patch. Maybe, uh, ya know, maybe in jail, maybe dead. She saved me. That wasn't the only difference between this Marshall settlement house, and hundreds of others based on the whole house model. Jane Addams believed in recruiting other college graduates to live at the hot hole house to model citizenship and healthy living for the poor immigrants living in the neighborhood. Those settlement houses gave Ford educated young women something interesting and socially acceptable to do until they got married. The cabbage patch had similar programs for families, but it was different. From the very first Louise Marshall understood the importance of having
people who knew the neighborhood provide leadership. She employed young people from the cabbage patch to work in the settlement. She trained them paid for their education if necessary, and waited until they returned to help with work at the New Cabbage Patch building on Sixth Street. Five young men in particular had a powerful impact. Lloyd pappy Redman, Joe Burks, Jim Cooksey, Roosevelt chin and Charles ditch. They spoke the cabbage patches language in a way that was important. For example, Miss Marshall recruited Redman I World War Two veteran and University of Louisville football player to replace a series of unfortunate seminary students who couldn't control the patches unruly boys. On Rodman's first day at work those tough boys were all waiting for me him on the settlements front steps. Who you a 14 year old Italian kid ask. I'm the new boys worker will run your ass off next week. Redmond grabbed the kid by his jacket and pulled him up to him. Buster you ain't running my ass off. Now that's not the way Jane Addams debutantes talk. But Redmond sway worked. The Italian kid stayed to play football for the patch and remained close to Redmond his whole life. He'd have died For the patch, Redmond said later, the boys called Redmond pappy, because he was so old 23 They loved him and respected him and played winning sports that established the principle of patch pride. Anything you do? You do it very, very well. Miss Marshall expected her young people to do good work. Always. She had standards. She had rules too, and you followed them or you got kicked down to the patch until you'd had time to understand the error of your ways. Some young people serve their punishment time tediously painting and repainting the chain link fence in front of the patch. Every patcher has stories about Miss Marshalls expectations, and what happened when they failed to live up to them. Miss Marshall and her staff held them accountable. behavior had consequences. Good Behavior meant you got to go on wonderful camping trips to places like Yellowstone or Virginia. Bad Behavior got you bounce from the patches pleasures and forced you to spend time painting the fence. The result was self respect, something that was very important in this martial settlement. For what does it profit a man if he gained an order of food or clothing or shelter if he lose his own soul? Miss Marshall wrote during the Depression, she didn't give things to people even with desperate needs during the Depression. She started an employment agency and train men to do housework for her rich Presbyterian friends. She would line men up in the gym with buckets of water and tell them that the man who did the best job of scrubbing the floor would get the next job. Women could earn clothing or food for their children. By washing towels or sweeping floors at the settlement. Those floors were swept many times a day. Nothing was free. self respect demanded work. Religion was important at the patch to not the denominational faith some settlements promoted, but character and service to God. Every activity from sports to crafts included a devotional before every Cabbage Patch football game, players recited a prayer. Lord, I pray this game with all my mind. And when I'm praying, keep me in Your sight that I may never say or do anything that gives offense to you. 50 years later, one of those players Ron Butler recited that prayer to us and remembered the point. It wasn't about the game. It was about the game of life. Ron Butler is black. And that suggests another remarkable thing about Miss Marshall settlement during a very, very difficult period of Louisville and southern history. When the South was struggling with racial justice, and integration. It was a difficult time for Louise Marshall to she badly wanted to do the right thing when black children gathered outside the settlements GM wanting to come in. She had long provided food and rummage sale of clothing to black families and black babies were served at the Well Baby Clinic. But those black babies didn't go into the settlements, nursery school and programs as white babies did. Their registration cards were destroyed when they reach school age, and they were turned away from their patches activities. Law, society and social pressures dictated segregation. And Louise Marcia was a southern woman living in a southern city. She knew that she was a child of her own time and experience. Both sides of her family had owned slaves and her parents treated their employees with maternal condescension. She knew that integration would jeopardize the settlements donor base and drive the patches she so loved away from the patch
its care and the security that they needed. But black big crowds of black children wanted
demanded to come in. There'd be the God office fight you ever seen rich Redmond said An idiot
would soon learn yeah head to do something. I know what needs to be done, as Marshall said,
but I don't know how to do it. Because of the way I was raised. The young man Miss Marshall
had trained to lead the settlement had a clear idea of the issues. When the US Supreme Court
issued its Brown versus Board of Education desegregate desegregation decision in 1954. The
patch acted quickly, if in a limited way. When Sherman Lewis, who had become a football
legend with three Super Bowl rings, came with a group of black 14 year olds to the patch in
search of a place to play football. They were welcomed onto the team. The coaches said Come
on out, you can play football on our team. Lewis said 50 years later, so Louis and his friends,
integrated Cabbage Patch teams, and help them win. As for other activities, the settlement
established times when only black children could play in the game room and the gym. And
black children, more than the staff could handle began filtering into this sewing and crafts
classes. Most of the activities for black children were separate but equal in a day when the
Supreme Court said separate but equal is not equal. But for Louise Marshall, it was a
courageous step that put the cabbage patch at the front of Louisville institutions in dealing with
integration. Some people even argue that the connections white and black ballplayers made at
the patch, help smooth later integration in the Louisville schools. It would take years and a
good many problems before the cabbage patch integrated completely. But it had done enough
that Miss Marshall reacted defensively. Even pugnaciously when the Presbyterian Church tried
to encourage integration in church related activities, including the cabbage patch. We have had
a wonderful Negro program we have had for three years. She wrote in a report to the church in
1959. I am sure that there is nowhere else in Kentucky, where a Sunday service could be held
with negroes and white people worshipping our Heavenly Father together with such love and
understanding. Love and understanding certainly did not describe Louise's Marshalls Louise
Marshalls relationship with the Presbyterian Church. All of her pugnacious instincts reacted to
the red flags she saw as the northern and southern branches of the church moved toward
unification, and more social activism. Miss Marshall had grown up in an age when a preachers
job was to preach the word, not change the world. She shared the view with other
conservatives, that seminary professors and students might not be Christian at all. And she
went after individuals with biting liar the Reverend Henry moblie was a Cabbage Patch board
member, chair of the Louisville Presbyterian seminary board and pastor of Highland
Presbyterian Church. He was also a chronic cut up at Miss Marshalls board meetings. Miss
Marshall usually treated moblie as she did the rest of her beloved bad boys. But when moblie
preached Old Testament justice from Highlands pulpit and defended the seminaries activism,
he crossed a line with Miss Marshall. She wrote him a withering letter. The seminaries activism,
she wrote is just another evidence that the preachers in my denomination are no longer
preaching the Gospel of love, but the gospel of force. Then the letter went on to get really ugly.
Henry moblie survived that assault, and preached the sermon at Louise Marshall's funeral.
Anyone who knew Louise Marshall, he said then would argue that she was a character. Despite
Miss Marshalls vitriol about organized religions ventures into racial justice, black children kept
coming to the cabbage patch. Those we talked to held her in awe. I realized she was the reason
We were there. So at Sherman Lewis, she opened the door to everyone. Miss Marshalls energy
and attacking her church seemed undiminished. But the fact was that by the 1960s, she was
getting old and the settlement house movement had changed. Some settlements had closed
doors for a lack of money after all professional social workers wanted to be paid. Government
safety nets created during and after the depression, made settlement work seem less
important into integration cause some settlements to move to the suburbs with their white
clientele. Once again, the cabbage patch was different. Miss Marsha would not accept money
from government or from Metro United Way. She wanted to maintain the cabbage patches
independence by relying on private donations and the cabbage patches spectacular successes.
We're inviting support from people who wanted to help or from men who couldn't resist this Marshalls flirtatious requests for donations. They love talking to me, she said after making one phone call to ask for support. The 1960s were golden years for the patch when sports teams dominated their city lakes and children went on amazingly ambitious trips to places like Yellowstone, Canada, New York and Virginia. Those trips change their outlooks on the world and on life. With all that going on, little attention was paid in July 1964. To an odd item in Miss Marshalls report to the board of directors. She was tired. She said she needed a vacation. Actually, nothing much happened in August anyway. So Jim Cooksey, Roosevelt Shan and Charles did for taking August off to she cautioned board members not to say anything to anybody. Because Marshall said she didn't want anyone breaking into the cottage where she kept her things. That's not all there was to it. However, Miss Marsha was opening the door between her two long separate lives. She was taking the young man she had groomed to lead the patch on super secret troop cruises to Europe. Suddenly, young men who had grown up in the distinctly inelegant Cabbage Patch found themselves on the Queen Elizabeth and ocean liner that transported movie stars and titans of industry. Even actress Elizabeth Taylor with luxury and elegance and Miss Marshall went first class. The group ate in elegant restaurants where gourmet meals went on forever. The men had to wear ties all the time, and they had to deal with Miss Marshalls pickiness in whole new ways. Miss Marshall liked her coffee hot. If it wasn't hot, she sent it back again and again. When the waiter finally brought the coffee close to pour boiling, it burned her lip. Ah, that's the way I like it. When they got to Europe, the group stayed in the best hotels and saw everything. If Miss Marshall was too tired to go sightseeing from dawn to dusk, she sent them in with a list and quiz them on the sites afterwards. It was Cooksey the best of times and the worst of times. That was just the first of a series of super secret trips for Miss Marshall and her staff. Maybe she was rewarding her poorly paid staff for all their hard work. Maybe she was treating the men like the sun she'd never had. Maybe she was preparing them to talk to the wealthy donors they would need to engage when they took over her work. Maybe all those theories were true. Certainly she was proud of those men and consider them family. They could go anywhere and talk to anyone she said once Miss Marshalls pans for successor did not work out. Joe Burks and Jim Cooksey both decided they wanted to get married and have families decisions that cut her so deeply that Miss Marshall shun them for years. No one else could run the cabbage patch the way she did. Louise Marshall died February 5 1981. Does that mean Miss Marshalls story's over? We don't think so. The cabbage patch settlement remains strong long after hundreds of other settlement houses, including jananam celebrate a whole house have closed their doors are changed. The cabbage patch still operates on Sixth Street right where Miss Marshall planted it. It's financed as she dictated by donations, without help from government, or metric United Way. And it still uses Louise Marshalls philosophy. You expect the best from people and help them over the hard places. You have standards and requirements that build self respect. You put your faith in God and live that faith in the patch still gets results. We interviewed patches young and old. And we were struck by how many times we heard the same story over and over again. A kid came to the patch to play ball because that's where the other kids were going. He got hooked into the program did new things that stretched confidence, discovered that the world was bigger than she thought that her own possibilities were bigger too. We removed from time to time to hear today's young people using the same words to describe their experiences. As we heard from those who went to the patch 50 years ago. The past still emphasizes education on the walls of its education wing. It has a quote from Roosevelt chin. One of Miss Marshalls boys who serve the catch for 50 years. You don't work your way out of poverty. You educate your way out. The patches staff coaches children through grade school and high school makes college possible and provides a support system for their college students. Biographers have a responsibility we think to show why a subject is more than just a good story. And certainly Louise marshes life is a good story. Some people have told us they think it should be a miniseries. Biographers have an obligation
to assess their subjects impact and to show why that person deserves lasting recognition. Some people would argue that Louise Marshall didn't change the path of settlement house movement or prompt changes in society and thus is irrelevant to scholars and is of only passing regional interest to readers. We disagree. Over almost 70 years Louise Marshall fooled 1000s of people from certain ruin. She showed rare courage defending her settlement children from society's evil and was beaten badly more than once for her trouble. Her story of faith and love remains compelling and inspiring. The way Louise Marshall also established an institution that's still using the philosophy and techniques that Miss Marshall established. The cabbage patch takes on some of modern society's toughest issues, poverty, drugs, violence, family dysfunction, and it still makes a difference. The settlements approach deserves further study by educators and by social scientists. Louise Marshalls legacy embraces all of that. And it includes ripples of good triggered by the lives she touched and changed and by the people touched by those change lives. I'd like a story from his Marshalls very early days in the cabbage patch when she was still a Sunday school teacher. When one of her students Ben Heinz dropped out of school, she napped one of the burly young men in the parlor there to court, the Marshall girls and they went to look for Ben. She found been hanging hiding in a stable in an awful neighborhood and pulled him out and send him to school. The young man from the parlor was horrified. If I'd known what you were going to do. I'd have pulled you out by the hair of your head Eddie said, but that's not the end of the story. The boy Ben Hines did well in school. Louise Marshall paid for his tuition at Union College, and for his genuine sheep hide diploma at the end when he graduated. Then he went to work in Louisville as an accountant. Years later, when he feared losing his job because of a hearing problem. Louise Marshall wrote a letter to his employer and Ben kept his job. Ben became a churchgoer, a father, a grandfather, and when he died at a ripe old age, he left 25 survivors. The way I see it, that's 25 people whose lives were better, because a teenage girl pulled a smelly little kid out of a stable to go to school. How many lives did Louise Marshall change for the better? Multiply Ben Heinz story by all the other stories that the cabbage patch. That's how many lives I think Louise Marshall touched. And because the cabbage patch continues to change live, her legacy continues. Thank you very much.

Question 51:41
When was the board of the Catholic pastor organized and who were those early supporters? I'm sure I didn't. When was the board of the cabbage patch organized? And who are the early supporters? Well,

Linda Raymond 51:54
Mark for a Marshall insisted that the board be established when the cabbage patch was incorporated. And so that original board was all women, which is a very unusual thing for Presbyterian women in that day. Most of the people who were on the board were social Friends of the marshals were members of second Presbyterian Church with one exception. And that exception was a woman from the patch. Someone who understood and was a staff member from the very beginning. Alice Hagen, Rice was one of the board members by the way.

Question 52:42
Did she have a salary? Or did she just live on the money that she inherited?
Linda Raymond  52:48
She never took any money from the patch. She never took a salary and indeed she paid the salaries of one or two people who were there. Her family was wealthy. She lived at home when she lived at home. And yeah, she had like a good investment advisor, one of the first women financial advisors in the country. And that person made her a millionaire in her own right. She also inherited some property from her family that was sold and invested. He’s the numbers man.

Julie Scoskie  53:35
Okay, we have books up here. If you’d like to purchase them, they’re $24 for Filson members and 27 for non Filson members. And please be careful going home to this evening and join me and thinking that listens.