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Christie School: The Evolution of a Social Institution

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*Oregon State College, Portland. School
of Social Work*

CHRISTIE SCHOOL:

THE EVOLUTION OF A SOCIAL INSTITUTION

by

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of Portland State College

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ABSTRACT

The first of a series of studies of social agencies in Oregon, aimed at collecting and presenting data through the use of a sociological model, this project represents a beginning effort to assess the social welfare resources of the State.

Christie School, a small nucleated institution, was examined in terms of its evolution from an orphanage to a treatment-oriented care facility. Particular attention was given to the impact of historical events and analysis of these in terms of the institution's life cycle. Impetus was given to the study by the crisis of impending closure of the school and events leading to continuance were recounted.

The model of institutional development created by Joyce O. Hertzler was selected after examination of a number of other models. Data were collected from a number of original sources and placed in the general categories of the model. The model was found to be generally static and lacking in specificity for the examination of a small nucleated institution.

A number of conclusions were drawn from the collection and analysis of the historical data. Among these were the tendency for religion to remain institutionally constant while other institutional factors seemed to vary in light of historical developments. The ability of Christie School to function fairly autonomously within a generally hierarchical structure of the Catholic Church was noted.

The force of individual personalities on the shaping of the institution was acknowledged and the communication process was examined in light of the school's struggle for existence.

The impact of secularization was noted as well as the influences of various social movements on the institution throughout its history.

Much original material was collected, recorded and preserved by the project.

FRONTISPIECE

• MAY 65

CHRISTIE SCHOOL

FOREWORD

"If you can save one child
think of what you have done.
Think of the contribution it
makes to the welfare of society."

Archbishop Edward D. Howard, D.D.

March 5, 1965

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TABLE OF CONTENTS

CHAPTER	PAGE
I. INTRODUCTION	1
II. THEORY OF SOCIAL INSTITUTIONS	17
Introduction	17
Social Institutions	18
Definition of Social Institutions	18
Underlying Concept	19
The Nucleated Institution	22
The Attitudes Centering Around the Central Concept of the Social Institution	29
The Complex of Folkways, Mores, Customs, Traditions and Codes of the Social Institution	31
The Form of Social Relationships and Standardized Habits that are to be Found Within the Institution	34
The Structure of the Social Institution	36
The Associations of the Social Institution	37
The Physical Extensions of the Institution	38
III. COMPOSITION OF CHRISTIE SCHOOL	42
Introduction	42
Charter of Christie School: A Summarization	44
Bylaws of Christie School	46

CHAPTER	PAGE
Change in Name	49
Physical Description of Christie School . . .	50
Admission Requirements	50
Summary and Conclusions	55
IV. PURPOSE	57
Summary	60
V. THE CHANGING INSTITUTION: INSTITUTIONAL FACTORS	62
Introduction	62
Political	63
Religious	71
Economic	73
Services from Professional Persons and	
Business Men	74
State Aid	75
Services and Gifts from Informal Groups and	
Private Citizens	76
Fees Charged for Services	79
Membership in Community Fund-Raising	
Organizations	80
Educational	81
Locations at Which Instruction Was Offered .	82
Who Offered the Instruction	86
Academic Program Through the Years at	
Christie	87
Summary	90

CHAPTER	PAGE
Recreational	90
Summary	94
VI. THE CHANGING INSTITUTION: PERSONAL FACTORS .	98
Internal Factors	99
External Factors	114
Therapeutic Factors	116
Summary	119
VII. EVOLUTION	122
Founding of the Order	122
Early Days in Oregon	128
A Lasting Home	137
Developing Functions	139
Diverging Aims	150
VIII. CONCLUSIONS	186
APPENDIX A--CHRONOLOGY	194
APPENDIX B--LETTER FROM SISTER GENEVIEVE MARY TO BERTHA ROTH RE HISTORICAL DEVELOPMENT OF CHRISTIE	204
APPENDIX C--LETTER FROM REV. MORTON E. PARK TO THE MOST REVEREND EDWARD D. HOWARD, D.D., RE THE OFFICIAL RELATIONSHIPS BETWEEN CHRISTIE SCHOOL AND THE ARCHDIOCESE OF PORTLAND, OREGON	206

	PAGE
APPENDIX D--THE DECISION TO CLOSE CHRISTIE	
SCHOOL	209
APPENDIX E--A CHARTER	215
APPENDIX F--ARTICLES OF INCORPORATION	218
APPENDIX G--BYLAWS	221
APPENDIX H--CHRISTIE SCHOOL PERSONNEL	
PRACTICES	227
APPENDIX J--ADMISSIONS GUIDE	233
APPENDIX K--TWENTY MARKS OF A GOOD INSTITUTION	241
APPENDIX L--SYNOPTICAL TABLES	243
APPENDIX M--CATHOLIC CHARITIES, INC., JOINT	
ADVISORY BOARD MEETING, NOVEMBER 14, 1952. .	245
APPENDIX N--DUSENBERY REPORT	255
APPENDIX P--RESEARCH DESIGN	256
APPENDIX Q--CHRISTIE SCHOOL CHART OF STAFF	
ORGANIZATION	257
BIBLIOGRAPHY	258

CHAPTER I

INTRODUCTION

Envisioned as the first of a series of studies of social work agencies in Oregon, this particular project undertook to trace the background, historical development, community relationships and possible future extension of Christie School. At the time this study was initiated Christie was functioning as a home for emotionally disturbed girls.

The School in 1964 was facing the crisis of pressures to go out of existence. It appeared at the time that an unusual opportunity existed to study the life cycle of an institution which was more than a hundred years old and which was threatened with possible closure. If it closed there would be lost forever the personal knowledge and documents vital to any future study.

In the beginning of the study the group decided on the following broad hypothesis in order to give scope and direction to the study.

Hypothesis. The models of institutional development and large group functioning are efficient and adequate to describe and predict the life cycles of Christie School. Sub-hypotheses will deal with particulars of the theories.

After an initial period of organizing the group and defining the purpose, scope and limits of the study it was decided it would be advisable to use a sociological model in the project. There were a number of reasons for this decision. The group felt a method of classifying the extensive historical data that were available would be needed. The sociological model would provide the framework and the structure for both classifying and analyzing the historical data. It was thought a sociological model would provide a more sophisticated way to accomplish this. There was some feeling that this project was not strictly an historical study, but rather a combination of a study in social work, sociology, and history. The project group should become involved in the study, understanding, and application of a sociological model. It was decided that by studying and testing a sociological model the group could then come up with a critical analysis of the given model and suggest some refinements to the theory of the model.

After agreeing to utilize a sociological model the group went through a phase of extensive search for, study of, and evaluation of various sociological models. In this process the group discussed the models of the following writers: Joyce O. Hertzler (1), Stuart Carter Dodd (2), Gordon Hearn (3), Charles Horton Cooley (4), F. Stuart Chapin (5), and R. E. L. Faris (6).

After considerable study and analysis the group decided to use the model developed by Joyce O. Hertzler. This model is explained in detail in Hertzler's book, Social Institutions. There were a number of factors that led the project group to make this decision. It was thought the categories developed by Hertzler were more adaptable to classifying data that were a combination of historical and sociological material. In this project the group was involved in finding, analyzing, and classifying both sociological and historical material. A factor was that this model appeared to be more concrete, and to have more definite boundaries than the other models.

The group recognized that there were some disadvantages in using the model developed by Hertzler. In his model Hertzler has separated out time instead of making it a dependent variable. This meant the model was static, and it might be difficult to examine adequately and show the movement and development of the institution. There was also a recognition of the fact that there might be a problem of overlapping and duplication of material.

The group considered using the model developed by Stuart Carter Dodd, but this was rejected because of the feeling that his model was too general, too broad, and would not be adaptable for using the historical data that was involved. The model developed by Gordon Hearn was considered, but this was rejected because it did not allow for

the full development and analysis of the historical data.

The advantage of the model developed by Dodd was that it was useful as a vehicle for showing the evolutionary development and movement of Christie School over a long period of time. The model and theory of Hearn was valuable in examining and understanding the universal properties of groups.

Before making a final decision on which model to use, the group considered using a combination of the three models of Dodd, Hertzler, and Hearn. In this combination, Hertzler's model would be used in a horizontal sense in that it would provide a straight-line method of categorizing information. It would be horizontal in terms of the movement of time. Under each one of Hertzler's main categories the group would use Dodd's theory to show the development and history in that particular category in terms of movement of time. This would be examining the information in a vertical sense. The group would use the model developed by Hearn to analyze the information given under the categories of Hertzler's model as it related to the universal properties of groups.

The combination was rejected on the grounds that it would not be possible to adequately fit Dodd's model into the categories given in Hertzler's model. It was thought that this method was too cumbersome, too complicated, and that the group did not have enough time to develop and use this system.

In this study the group considered social movements in the context set forth by C. Wendell King. He defines social movements as "a group venture extending beyond a local community or a single event and involving a systematic effort to inaugurate changes in thought, behavior and social relationships." (7) King notes that a social movement is characterized by three distinguishing features especially evident in the mature stage of any movement.

These features are as follows:

1. Their purpose is change, whether of relationships, norms, beliefs or all of these.
2. Movements employ organization as a means of achieving their goals.
3. Movements may be identified by their geographical scope. They differ from a factory strike or a local "citizens" reform movement in extending beyond a single community. (7)

The type of movement aimed at only a modification of the social order is described by King as a reform type. (7)

Throughout this work the life cycle of the institution was understood in the Hertzler interpretation as follows:

1. The period of incipient organization. In this initial period, some need, usually demonstrated in a crisis, becomes strongly felt, and tentative efforts are made to meet it.
2. Period of efficiency. The institution in its organizational form is now in its early maturity.

3. Period of formalism. This is the period when the human purposes implicit in the institution begin to be obscured.
4. Period of disorganization. ^H Now the arthritic organization is showing this and other diseases affecting its malfunctioning. (2)

The Institution Under Study

The object of study, it was early seen, presented a changing nature over the years not easily categorized either chronologically or by some other system of organization.

The forerunner of Christie School was first established in Oregon October 21, 1859, by twelve Sisters of a community of nuns known as the Society of the Sisters of The Holy Names of Jesus and Mary. At this time the school was known as Saint Mary's Academy, and was located in Portland. In 1908 the Reverend Alexander Christie was responsible for having the present Christie School built at its current location known as Marylhurst, Oregon, ten miles south of the Portland city limits.

Christie School was given a Charter and Articles of Incorporation by the State of Oregon in 1908. On March 1, 1941, an agreement was entered into between Catholic Charities, Incorporated, of the Archdiocese of Portland in Oregon and the Society of the Holy Names, by which Catholic Charities was given full and complete management and superintendence of Christie Home.

In 1948 there was a change in the policy of Catholic

Charities, Incorporated. This decision by Catholic Charities meant that it would no longer hold the sole license for child caring facilities. In essence this dissolved its controlling contractual associations with other Catholic agencies. This paved the way for Christie to develop as an independent agency. In 1953 a charter was issued to Christie by the Most Reverend Archbishop Edward D. Howard, D.D., establishing the school as an independent agency.

Christie School was by 1960 a social agency offering group care for girls in grades five to eight whose emotional problems were such that they could not remain in their own homes or go to foster homes, but who would benefit from group care. A year-round program was maintained, with the help of professional staff, including teachers, social workers, group-mothers, a psychologist, and consulting psychiatrists. The focus was on the needs of the whole child, her physical and mental health, her educational and spiritual development and her relationship to family and community. Girls of any religion and race were accepted. Regular counseling with parents was part of the program. Christie School maintained a limited foster care program for girls needing the continued support of the Christie staff. In May, 1963, it was announced by the Society of the Holy Names Order that a decision had been

made to close Christie School. The lack of operating and building funds plus the shortage of Sisters for teaching purposes were the main reasons given for this decision.

In July, 1964, a new decision was made to have Christie School remain open as a home and school for fifth to eighth grade girls. Operation was extended for a trial period of three to five years. The following reasons were given for this decision:

1. The great need for facilities to care for children with emotional problems.
2. The amount of public concern shown over the loss of Christie School.
3. Pledges of new funds.
4. A revising of the program to cut the population and allow for the increased use of lay help.

The last two reasons would allow the Holy Names Society to meet urgent staff needs elsewhere by reducing the number of Sisters needed at Christie School.

Value of Study

The community and Christie School might benefit by having recorded in a systematic fashion certain historical and contemporary material about this agency. By having a comprehensive study of the evolution of Christie School available for study the community might be able to gain a deeper appreciation and understanding of the agency.

Additional dimensions would be added to the history of

Oregon. Finally, there might result some refinement of theory as additional considerations were incorporated to take cognizance of particular developments in particular agencies.

Limits of the Study

The project would not attempt to evaluate or assess the programs offered at Christie School. It would not cover the characteristic behavior or attitudes of the staff with respect to their educational work, the usefulness of the school as a training laboratory or details of recent operations. A comparative study with residential treatment agencies would not be undertaken. When an essential part of the history and development of the school so dictated these matters might be mentioned, or sources would be cited which have covered these areas.

Methods of Organizing the Project Group

From March, 1964, until approximately May 5, 1964, the group was involved in defining the purpose, scope, and limits of the study and in organizing into a task-orientated structure committees having functions and purposes. By May 5, the group elected a coordinator, and various committees had been formed and staffed. The following committees were formed:

Organizational Control

Bibliography Control

Interviewing

Questionnaires

Writing

Letters

Meeting Reports

Research Design

Sociological Model

Social Movements

Review of Research Design

The time period from May 5, 1964, into June was spent mainly in preparing a research design for the project and in reviewing the literature involved. During the summer months the project group went further into the literature.

The literature was divided into the following categories for this research during the summer.

Residential Treatment Centers

Catholic Philosophy

1. School
2. Holy Names Order
3. Charity
4. General

History of Christie

History of Social Welfare in Oregon

Theory of Sociological Models

1. Hertzler
2. Dodd
3. Others

The period from September to November 3, 1964, was spent in reorganizing the project group. During this time

the format for bibliographic material was organized and submitted in writing to the project director. After extensive consideration and review, a sociological model was selected. The group then reformulated the research design. This was submitted to the project director on November 3, 1964. A copy of this research design can be found in the Appendix, page 256.

The period from November 3, 1964, to March 19, 1965, was spent mainly in collecting and analyzing pertinent data and in writing the first draft of the project. The first draft was submitted to the project director on March 19, 1965.

In accord with the Hertzler model, analysis took the following form:

Definition of Social Institutions

Purpose

Composition

Internal and External Factors

Institution under Change

Evolution of the Institution

The two chapters titled "Introduction" and "Conclusions" were written by the project group as a unit.

This model led to considerable duplication of historical instances, overlap of categories and in some cases necessitated interpretation in order to fit the data

to the model, however imperfectly. Considerable readjustment of the classification tools were considered advisable.

1. The Introduction was expanded and extended.
2. The chapter designated by Hertzler as Definition of Social Institution was expanded and modified to include the theory of social institutions.
3. The chapter on Composition was modified to serve the purpose of the study.
4. The chapter on Internal and External Factors and the chapter on Institution Under Change were combined and renamed, The Changing Institution, Institutional Factors and Personal Factors.

Difficulties Encountered

While this subject will be covered in more detail in the final chapter, major difficulties mentioned at this point might be kept in mind throughout the report.

1. In doing a study on the evolution of Christie School the group found that it had to explore both primary and secondary sources in order to obtain the necessary historical and social data. There had never been a book, report, or study which dealt exclusively with the historical evolution of Christie School. Very little had been written about Christie School in any aspect of its functioning or history. The group was forced to locate and examine in detail extensive original documents of the institution and to interview the participants involved in the institution's development. This left limited time for analysis and reporting.
2. The group decided to use the sociological model of Joyce O. Hertzler; this model proved to have a number of flaws for this purpose. There was considerable overlap and duplication in the

type of information which could logically be placed in each of the categories of Hertzler's model. The model was not consistent and it seemed to break down when applied to specific historical data. The model was not useful in showing the evolutionary and historical development of Christie School over a period of time.

3. Some duplication of material was unavoidable, due in part to the necessity of group assignments. Duplication also resulted from the considerable degree of interrelatedness of structure, function and purposes of the on-going institution in relation to the fixed categories of the model.

The information in the report has been divided into three categories: (1) theory, (2) history, and (3) conclusions.

In addition to the introductory material of this chapter there follows a detailed chapter dealing with the theory of social institutions, and the model of social institutions formulated by Joyce O. Hertzler.

This model was the framework and the structure used by the project group both to classify and analyze the available historical data. This model enabled the group to systematize and evaluate the historical data.

Since one of the aims of the project was to examine the applicability of an analytic model to a social agency as a contribution to the refinement of social work theory, this chapter is more than a methodological statement.

Following discussion of the model and its use, a chapter on the formal composition of Christie School will

lay a comparative basis for subsequent temporal analyses.

The final chapter will attempt to integrate the findings as a whole and to assess contributions of the project to succeeding studies in the series.

Prior to the conclusion of this introductory chapter it would seem advisable to restate our specific hypotheses. They are as follows:

1. This research model will prove adequate for evaluating historical life cycles of small institutions.
2. The activities and functions of Christie School can be categorized according to the model used with a minimum of overlap of data and a maximum of data inclusion.
3. Elimination of one universal element of the organizational structure will necessarily affect all other universal properties as exemplified by the communications process.

Objectives of the Study

In this chapter the project group examined not only areas of study and group process, but some of the methods applied to reach the objectives. It is thought appropriate that a more precise list of the objectives be presented here. The project will:

1. Provide a report of the study of a local social agency, its structure, function, policy, services and development. Examine the factors affecting the above and their interrelationships and impact.

2. Contribute to the theory of social work by providing
 - a. an examination of current theories of institutions and institutional development
 - b. testing their applicability in a specific setting for social work purposes.
3. Study the life cycle of an institution that was about to become extinct after one hundred years of operation in Oregon.
4. Salvage and preserve historical data of Christie School in light of the realization that both people and records tend to scatter and such information might become lost.
5. Examine factors contributing to the growth and decline of the institution.

Integral with the foregoing is the development of a suitable framework for study of other institutions in Oregon.

CHAPTER NOTES

I

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CHAPTER II

THEORY OF SOCIAL INSTITUTIONS

Introduction

While there were many ways of looking at Christie School, as an agency, an association, a large group, an organization, or as part of a larger organization, an institutional approach was chosen.

Different authors in turn suggest a variety of models for the study of institutions. As previously indicated, Hertzler, Dodd and Hearn were primary sources for the project's analytic concepts, yet a number of other ideas were held tentatively in mind as possibly useful while collecting the data for the study.

In this chapter the central ideas of Hertzler are presented along with related material considered more useful in guiding the collection and classifying of the historical data. The theoretical orientation will be kept separate from the factual account of later chapters and direct reference to the Christie School will not appear at this point. Nevertheless, the historical account of the institution should be regarded in the frame of reference to follow.

Social Institutions

The theory of a social institution is highly complex and is made up of a great number and variety of component and interacting elements. These elements are often in a state of change; they are not all equally in evidence at a given point in time and space. They vary in number and nature and possess diverse degrees of definiteness and tangibility. In order to understand a given institution it is necessary to point out the institution's component parts and to examine each as to its nature and its indispensability in the operation of the institution. (1)

The difficulty in distinguishing the specific parts of an institution is compounded by the fact that institutions present different aspects at various times. The basic reason for this change is that institutions are highly composite culture complexes. Hart defines culture complex in the following manner.

We may define culture complex as consisting of a group of closely related behavior patterns, which have become built into the habits, the attitudes, the skills, the equipment, the vocabulary and the social organizations of a people. (2)

Definition of Social Institutions

Cole gives the following description of the term institution.

I find the thing for which the word stands difficult to define at all, and impossible to define in any but a largely negative manner. It is not, though it may manifest itself in or through, a group or

association, nor has it strictly speaking any members. It does, of course, being a social thing, appear in, and operate through human beings and associations, but it depends for its institutional status, not upon a particular group of persons who are its members, frame its rules, and seek to effect through it a common purpose, but upon a general acceptance and recognition by the members of the community, backed by a sustaining force of custom or tradition, with or without the sanction of law. It is easily recognizable in some of its principal instances--marriage, monarchy, peerage, caste, capitalism, and many others belonging to different ages and civilizations. (3)

The Underlying Concept

The essential element in the composition of every institution is a major idea or concept. The concept is the philosophy or doctrine that is the heart of any given institution. In the following paragraph Sumner presents what has come to be the classic statement of the basic elements of an institution.

An institution consists of a concept, (idea, notion, doctrine, interest,) and a structure. The structure is a framework, or apparatus, or perhaps only a number of functionaries, set to cooperate in prescribed ways at a certain conjuncture. The structure holds the concept and furnishes instrumentalities for bringing it into the world of facts and action in a way to serve the interests of men in society. (4)

Back of every institution lies an idea but the idea itself is not an institution unless it becomes generally accepted and becomes embodied in some external form, structure, or communal custom, either through an association or in some actual form of social behavior. An

institution embodies an idea concretely in some aspect of social conduct, but only such an idea as is considered essential to communal life. If ideas change, the institutions embodying them will either change or disappear. (1a)

Cooley emphasized the idea behind an institution from its public aspect. He says:

An institution is simply a definite and established phase of the public mind, not different in its ultimate nature from the public opinion, though often seeming, on account of its permanence and the visible customs and symbols in which it is clothed, to have a somewhat distinct and independent existence. Thus the political state and the church, with their venerable associations, their vast and ancient power, their literature, buildings, and offices, hardly appear even to a democratic people as the mere products of human invention which, of course, they are. (5)

Bernard believes that institutions are first and foremost psychic phenomena.

The institution has primarily a conceptual and abstract, rather than a perceptual and concrete existence. (6)

Hertzler makes the following point concerning the institution as a concept.

Their essence is ideas and other concepts, interests, attitudes, traditions, and other psychic uniformities that dominate our social behavior. In a very real sense, institutions are only in our heads; they are common and reciprocating attitudes; they are our notions of regulation; they are deep-seated mental habits that dominate our reactions in our social and natural environments. (1b)

Hertzler considers institutions as mainly cultural configurations.

Stuart Carter Dodd sees the institution as a combination of cultural patterns, groups, and social forces representing society or all of humanity living together. He lists eleven social institutions, and calls them the "major sub-classes of culture." The following is Dodd's list with the common names added in parentheses: domestic (family), economic (business), politic (government), theologic (religion), scholastic (education), medic (health), recreative (recreational), artistic (art), communic (communication), sociatric (welfare), and scientific (science). (7)

After reflecting on a number of books and articles concerning institutions, it was felt that Cole presents the most nearly definitive concept of an institution.

We may, then, provisionally define an 'institution' as a recognized custom or form of social tradition or idea, manifested in and through human beings either in their personal conduct and relationships or through organized groups or associations. Thus, the institution of monarchy is manifested in a king, and the social recognition accorded to him, the institution of peerage in the various peers and their status, the institution of marriage in the various married persons and their social recognition. In the second group of cases, the position appears to be rather different; for there we first encounter a form of association and then recognize that its social status is due largely to the fact that it embodies an institution. In these cases, we have to study the association directly as an association, and then to study further in its character as the embodiment of an institution.

An institution is, in fact, an idea which is manifested concretely in some aspect of social conduct, and which forms a part of the underlying assumptions of communal life. This does not make it permanent, or immune from decay or dissolution, though, it does give to it an additional strength and power of survival. It can, however, change or decay. A monarchical Society may become a Republic, if it finds that the monarchical institution has outlived its use. The Guild System was in the Middle Ages the embodiment of an institution; but the modern Companies which have descended from the Guilds have declined to the level of unimportant associations and have lost all claim to institutional status.

But, although institutions and their embodiments change, decay and die, it is characteristic of them to possess a greater degree of permanence than belongs to most associations. This relative permanence has both its good and its bad side. It helps to assure to an association or custom, which successfully embodies an idea found to be vital to the community, a greater stability than its members or its familiarity alone could assure to it, by giving it a communal sanction and status; but it also tends to cause the survival of associations and customs which have acquired an institutional character long after they have ceased to be useful. Our estimate of the advantages and disadvantages of institutions will depend mainly upon our temperament. The temperamental Conservative (in no party sense) sees in institutions the bulwark of Society: the temperamental innovator sees in them the greatest barrier to progress. (3a)

The Nucleated Institution

The institutions of the local community are definite and recognizable. They possess more tangible aspects than the general social institutions, such as art, language, law, ethics, and science. The reason is that they possess a definite locus and are specific in a given area. The general social institutions are diffused over larger areas and are

more symbolic in character. It is necessary therefore to differentiate local institutions such as local government, local political organizations, the family, the school, the church, and welfare agencies as specific or nucleated institutions, to be contrasted with art, language, law, etc., which are general or diffused-symbolic institutions.

In the specific social institutions we recognize the existence of a cultural nucleus or core complex. This nucleus is attached to a restricted locus through the agency of another type of social institution which is always part of the nucleated social institution and seldom an essential part of diffused symbolic institutions. The culture trait is property. Thus we find that tangible or real property attaches the family to a definite spot by means of a home, fixes the church to its locus by means of the religious edifice, and is exemplified in education by the schoolhouse. (8)

How did nucleated social institutions arise?

First, a social institution arises out of and as a result of repeated groupings of interacting human individuals in response to elemental needs or drives (sex, hunger, fear, etc.)

Second, common reciprocating attitudes and conventionalized behavior patterns develop out of the process of interaction (affection, loyalty, cooperation, domination, subordination, etc.).

Third, cultural objects (traits) that embody symbolic values in material substances are invented or fabricated and become the cue stimuli to behavior conditioned to them (the idol, the cross, ring, flag, etc.) and are charged with emotional and sentimental meaning.

Fourth, cultural objects (traits) that embody utilitarian values in material substances are invented or fabricated and become the means of satisfying creature wants for warmth, shelter, etc. (buildings, furniture, etc.).

Fifth, preserved in oral or written language, externally stored, and handed down from one generation to the next, there is description and specification of the patterns of interrelationships among these elemental drives, attitudes, symbolic culture traits, and utilitarian culture traits.

These five traits appear in combination and are always interdependent in a functional sense. (8a)

The significance of these elements of the institutional complex will be clearer if we apply them as criteria to analyze the institutions of the family, the state, religion, and industry. Table I offers an analysis of four human institutions in terms of the traits discussed above. The first trait, elemental needs, is not included as it is common to all institutions. The list of examples is not complete since only enough examples are given to illustrate the point. Moreover the categories overlap and one example may appear in two or more classes.

TABLE I, (8b)
SOCIAL INSTITUTIONS

Type parts of structure	Family	State	Religion	Industry
I. Attitudes and behavior patterns.	Love Affection Devotion Loyalty Parental Respect	Devotion Loyalty Respect Domina- tion Subordi- nation Fear	Reverence Awe Fear Loyalty Devotion Subordi- nation	Fair play Loyalty Cooperation Conflict Workman- ship Thrift
II. Symbolic culture traits	Marriage ring Crest Coat-of- arms Heirloom	Flag Seal Emblem National anthem Army-Navy	Cross Ikon Idol Shrine Hymn Altar	Trade- mark Patent sign Advertis- ing emblem
III. Utilitarian culture traits	Home equip- ment Personal property	Public build- ings Public works Warlike equip- ment	Church build- ings Cathedral Temple Sanctuary Altar	Stores, shops Factories Ships Railroads Machinery

SOCIAL INSTITUTIONS—(Continued)

Type parts of structure	Family	State	Religion	Industry
IV. Oral or written specifica- tions	Will Marriage license Genealogy Mores	Treaties Constitu- tion Charter Laws Ordin- ances Mores	Creed Doctrine Hymn Bible Sacred book Mores	Franchise Licenses Contracts Partnership papers Articles of incorpora- tion Mores

As noted in Table I, the real essence of the institution is the system of ideas and principles behind it. Behind the social pattern there is always a mental pattern.
(1c)

The need or needs which start the processes that eventually terminate in an institution is accomplished by a more or less conscious recognition by the group or society of the need, and some notion regarding the fulfillment of function and purpose. There is a concept or set of concepts, articulate or inarticulate, at least an implied system of ideas or principles, an underlying assumption of order along some line, at the heart of every institution. (1d)

Fundamental and basic in the ideas underlying virtually every social institution is the belief in some form of order in the social life. This order in the social life is felt and recognized by the people involved in the given

institution to be both desirable and necessary. (1e) It is one of the component parts of an institution.

Thus, the essence of the institution of law is a concept of ordered relationships of human beings and things by means of rules and punishments; at the heart of the family is the concept of ordered relations of the sexes and the generations; in property is a philosophy of order regarding ownership or control of things and creatures; in all educational institutions is the idea that in the properly ordered relations of the generations, experience needs to be systematically imparted; in economic institutions is the concept of orderly satisfaction of wants by process of production, distribution, and consumption; in aesthetic institutions, there are the various concepts of ordered relationship of sound, color substance or movement in giving fulfillment to the human spirit; in religious institutions is the idea of ordered relationships with a deity or deities; in scientific institutions is a conception of orderly procedure in discovery and presentation of truth. (1f)

Another component part of an institution is the implied or expressed idea of a social purpose. A social institution cannot long exist without some form of social will. This is one of the indispensable elements found in every institution. An identifiable social purpose can be found in an institution regardless of how insignificant or specialized that institution may be. Hetherington and Muirhead discuss this point in their book, Social Purpose.

An institution is a special society . . . a meeting-point of wills . . . It is an organization, created and sustained by individual wills, and equally creating and sustaining them. Will always seeks to realize some purpose; it acts to attain some end. Hence an institution as the creation of will is an objectified purpose, the embodiment in external form of an end

which some group of individuals has proposed to itself. A family, a Church, a trade union, a University, a social club, a State,--each of these is an institution, the outcome of the mind and will of men. (9)

There are numerous and various types of institutions. Some the individual may be born into, others he may join because of social pressure, and still others he may never join.

Many distinctions can be drawn between the various types of institutions. However, Hetherington and Muirhead believe that all distinctions between social institutions are relative, and that it is more important to focus on the differences in social purpose of the institutions.

What it is important to emphasize is that these differences between institutions correspond, roughly, to the differences in the seriousness of the purposes embodied in them. It is because it matters more to the individual and to the community that he should be a member of a trade union than that he should play cricket that pressure is brought to bear on him in one case and not in the other. It is because, for individual and social life as we know it, it is essential that men should be members of civilized States that the social economy of the world makes such membership inevitable for him. (9a)

Hetherington and Muirhead have a definitive statement concerning two of the basic facets of an institution as a concept. This covers the twin ideas of the recognition of a need or needs and the fulfillment of these needs, and the belief in a social purpose.

If, then, the fundamental character of all institutions is that they are objectified purposes, what is the meaning of this act of objectification? It seems to be twofold. By this act the purpose is brought, if not to attainment, at least to the situation in which attainment is possible; and, secondly, it acquires a stability and security in the economy of men's lives. Suppose, e.g., we watch the formation of any simple institution--say of a District Sick Nursing Association. It is easy to see what is involved here. Some public-spirited person or group of persons feels that there is a deficiency in the equipment of the neighborhood. Poor people are suffering unnecessarily for want of skilled help in sickness. It occurs to him, and he mentions it to others, that it would be an easy matter to provide that help if the members of the community chose to contribute each a small sum towards the payment of a nurse. Whenever any measure of popular support is gained for the idea, the thing is done--the association is formed to collect and administer the funds, the nurse is appointed, and the organization is in working order. What then, does this amount to? First, as we suggested, the purpose for which the institution was founded is fulfilled, or at least has the conditions of its fulfillment established. And in the second place, this purpose has been given a definite and well-understood place in the life of the community. Once the organization has been established, it is more difficult to forget the need that has called it forth. It becomes part of the normal apparatus of the district, and every member expects as part of his ordinary outlay to make his appropriate contribution to it. The institution is the product of common will, and could not survive the decay of that will. If the will to maintain it languishes, or public interest fails, the institution dies. On the other hand, the institution itself serves to create the will to keep it in being, (9b)

The Attitudes Centering Around the Central Concept of the Social Institution

Still another element in the composition of an institution was the mental attitudes centering around the concept.

Hertzler discusses this element in the following lines:

These attitudes, while more or less indefinable, are the mental patterns in the form of both affective beliefs and motor sets regarding social conduct and relations in the satisfaction of needs that have been developed in the individual under the tutelage of his social heritage. They are institutional 'fixtures' in our heads and include most of our stereotypes regarding social relations and activities. They dominate the thinking and action of the individual in all of the more fixed institutional situations from the early years on. They affect the judgments, interact with the customs, lie behind and stimulate the institutionalized habits, and motivate acceptable or even required conduct. Because of them the institutional ways are the 'only' ways, and the 'right' ways. . . . One reason we adhere so tenaciously to institutions is because of these institutional attitudes. (lg)

Allport states that an institution is 'reducible to common and reciprocating attitudes as to both content and degree of generality.' (10)

Thus, according to Allport, the structure of a social institution is reduced to a form of behavior. It is obvious, of course, that social institutions are significant as they influence or express human behavior, but the social institution is also a culture complex. This unity of characteristic human behavior and associated culture complex is sufficiently definite so that we recognize such different institutions as the family, the state, religion, industry, and a host of lesser forms.

The Complex of Folkways, Mores
Customs, Traditions and Codes of
the Social Institution

Another very important part of most institutions is a loosely assembled mass of folkways and mores, customs and traditions that are changing slowly, do not possess any definite unity, but do have a certain vague conceptual unity. It is by means of these that the concept or idea underlying the institution first objectifies itself. While the institution usually develops a rational and practical content which carries it beyond custom in many of its activities, the custom element is always present, and serves to tie the institution to its past, gives it rootage, so to speak, and an emotional hold upon the members of the group. It seems to be true that a new institution does not have a firm hold upon its public until it does develop a background and foundation of folkways and mores, traditions and customs. (1h)

Institutions vary greatly in the amount of embodied custom. Religious institutions generally carry much custom with them, probably due to the somewhat greater degree of social isolation that they have. Also, any institution that has a high degree of ritual usually has a correspondingly high degree of custom. For an example, see Chapters V and VII.

Customary ways of dealing with social situations and problems by the group have long been known as folkways. (11)

In regard to Folkways, Block makes the following observations:

Folkways are group habits or customs that represent optional actions of the group members. The mores, on the other hand, are more pervasive group usages; they are usually mandatory within certain groups, and when they are not observed, considerable group resentment and disturbance is likely to follow. We might classify distinction between the folkways and the mores by the following criteria.

FOLKWAYS

1. optional;
2. associated with particular groups;
3. no deep-seated resentment if disregarded.

MORES

1. non-optional (or mandatory);
2. universal (or almost so);
3. group emotion aroused if disregarded.

We must be careful in applying these criteria, however. They are general rules-of-thumb which are valuable only with reference to given groups. For example, what constitutes an optional folkway to one group, such as the custom of smoking among women, may be a breach of the mores among another. Finally, in the course of social change, folkways and mores may become so altered that previously optional practices may become mandatory and mandatory practices may come to require only casual observance. Thus, folkways and mores may become interchanged.

.....

Folkways, mores, and social institutions organize the diverse practices of society into well-defined patterns. They are mechanisms of social control, directing the social impulses of men toward defined objectives and giving meaning and purpose to social activities.

As mechanisms of social control, folkways, and institutional patterns serve two very important functions: (1) they define normalcy for the group, and (2) they direct and control the process of human interaction. (11a)

Code, a general term applied to any conventional control in a literate society, exists to prevent too rapid, irrational, or irresponsible change. It performs the stereotyping function served by the ritual of earlier times, but

more clearly because it is accomplished in intellectual manner. The code is a written or printed set of rules of procedure. "The code contains the most important content of the theory of the institution, or that part of it which the members of the institution desire to make definite and keep intact." (6a) However, not all the theory of any institution is reduced to written or codal form. Some parts of an institution are unavoidably left to custom, tradition, and convention, especially as they appear in a ritual. But as these non-written parts of the theory or regulative processes grow in volume they are likely to be reduced to written form. (6b) For an illustration of this, see Chapter IV.

Joyce O. Hertzler makes the following statements concerning institutional codes.

These institutional codes embody the modes of action which seem to the members of the institution, past and present, to serve the ends which called this particular set of necessary habits into existence. Unlike the laws of the state, they do not all need to be (nor are they) definite and precise, or in writing, nor do their infractions need to be definitely punishable, but the group disapproval is usually visited upon those who violate them. They are more or less specific expressions of that which is sanctioned or disapproved in institutional relationships . . . All scientific, religious, and educational institutions have both their written and their implied requirements that are inherently related to the underlying concept of the institutional function. (1j)

Almost every institution, in providing the proper understanding and definite statement of the order necessary in carrying on its peculiar function, resorts to some sort of rules, law, demands, and standards, and prescribes certain modes of action. In other words, each institution has a code that must be understood and followed by all of the persons connected with it. (9c)

Within every institution there is a system of rights and duties; that is, each institution defines a certain set of relations among its members, and imposing on them the obligations consonant with these relations, it also confers on them, the corresponding rights. Every right, recognized or claimed, involves a corresponding duty. This is based on the belief that in enjoying or claiming a right, the individual must rely upon a definite social institution; he must, therefore, admit as binding upon himself the obligations which are attached to his place in that institution. Every new privilege that an institution confers on its members is a more precise articulation of that order embodied in that institution and involves a more precise obligation. (9d)

The Form of Social Relationships and
Standardized Habits that are to be
Found within the Institution

In studying the more tangible and concrete elements of an institution the following can be noted:

. . . it is a fabric of fairly definite and generally sanctioned relations, by no means always direct, between individuals of a group in respect to one another. . . . In fact, in many cases the relationships have necessitated the institution, for the institution is a functioning agency that serves the people related to each other by the need that is its cause. Every institution . . . directly or indirectly implies or involves human relationship and is an attempt to standardize this unavoidable relationship and to insure success in the accomplishment of purposes growing out of the need. (1k)

In this regard Ginsberg observes the following:

Institutions are ways which society has come to recognize as meeting certain demands, and as an enabling association to continue in existence and to secure cooperation. In all institutions there is therefore a social element, but it must be remembered that they are never the result of a single mind, and do not as a rule embody clearly conceived rational purposes. They are the meeting-point of many minds, and the result of the clash between idea and idea, will and will; and therefore contain within themselves elements of selfishness, of vanity, of cruelty as well as of self-sacrifice, devotion and human kindness. The rational element in institutions must, therefore, not be exaggerated, and it is of the utmost importance that they should be constantly criticized with a view of determining what purposes they really embody, and whether their purposes are worthy of our devotion and energy. (12)

Chapter VII illustrates the ideas expressed above.

The ordered relationships that are usually found in institutions take the form of stable, common, and reciprocal ways of behaving. This form can be called standardized habits. The institutional stimuli produce more or less uniform responses or reactions in successive generations. Thus an individual, with the help of his fellows, adapts himself to his world in a more or less conventional

way through conformed responses. These habits are gradually acquired by the learning process and are not easy to change except through relearning. (1m) This is illustrated in Chapter III.

Ellwood states that: "Institutions are simply more highly developed and systematized, more definitely sanctioned and established social habits." (13)

L. L. Bernard in his book, An Introduction to Social Psychology, has some interesting points to make on this subject.

It would be a mistake to think of the habit aspect as the only significant phase of the composition of an institution. For, while the institutions are habits in individual reaction, the fact that they have a long history as systematized forms of thought and living, have a permanent character, reflect types of group needs, are often more or less organized and in charge of administration agents, are made to serve as means of social control, and, hence, are imposed upon the individuals and insistently enforced by the group is justification for their treatment as separate, though often intangible, social entities or products. As viewed in the individual, the institution is merely a habit reaction, but the activity of the institution in a group is a matter of process. It is an organized phase of the communities' life, involving agencies of uniformity, operation, and structure. (6c)

The Structure of the Social Institution

Hertzler states that structure constitutes "the more stable physical framework or structure of social life. These are the forms in which associated human beings arrange themselves to achieve their various purposes; they give concrete form to its organization." (14)

Chapin gives the following definition of structure.

We may say that the structure of a social institution consists in the combination of certain related type parts into a configuration possessing the properties of relative rigidity and relative persistence of form, and tending to function as a unit on a field of contemporary culture. (8c)

Dodd says,

A structural pattern is one observed at an instant of time, like a photograph. It is a cross section of a function which is a series of structure extended in time like a movie film. (7a)

In order for any structure to endure it must become stable and reasonably rigid. Institutions are structures.

Hence the first thing that is done in establishing an institution is to draw up a constitution and rules of procedure, build up a lore and tradition, select guardians and officials to keep it intact, and standardize its machinery and activity. This tends to give the institution deep rootage and causes it to become highly organized and formalized. While this organization is inevitable and essential to the efficient functioning of institutions, it also easily becomes an obstacle. For organizations tend to crystallization, and then readaptation is very difficult. The larger the institution the stronger the tendency toward formalization and institutionalism. (1n)

The Associations of the Social Institution

The great majority of institutions, in fulfilling their necessary functions, operate through associations. An association is a body or group of human beings, united and organized for some more or less clearly perceived common and specific purpose, or aggregation of purposes and ends, and having appropriate methods and agents of

functioning, especially more or less well-devised administrative machinery. (1o)

Joyce O. Hertzler makes the following statements concerning associations.

It is possible that the institution, as a functional social element, will have the nominal or actual character of an association; may, in fact, consist of a particular organization of persons who are the institution's members, and who through it are seeking to satisfy their common institutional needs. The association is thus for the institution the objective and perceptible machine, the chief structural element, through which the underlying idea is carried into action; function is resident in it and has its embodiment in it to a great extent; it is the concrete organization, the tangible agency, through which the institution is functioning at the moment. (1p)

Thus, the denominations and the organizations of laymen and clergymen are associations through which religion functions in American life. (1q)

The Physical Extensions of the Social Institution

Many institutions need to have property and physical equipment in order to function properly. These are the two elements that most people have in mind when they think of institutions. Bernard points out that we commonly tend to characterize the institution in terms of these objective and material forms of organization. However, these are not indispensable in all institutions, and certainly are not the most important part of many. Some institutions either dispense with them altogether, or only occasionally operate

through the administrative machinery and equipment of other institutions, or have a very meager equipment of their own. Examples are language, writing, the forms of marriage, property, and the esthetic and ethical institutions. (6d)

In the main Bernard states:

The social institution will be effective in proportion as it develops both a good administrative organization and an effective psychosocial apparatus for carrying its controls into effect. The more functional an institution is in the social life or collective adjustment process, the more necessary is an effective equipment with which to work. (5d)

CHAPTER NOTES

II

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CHAPTER III

COMPOSITION

Introduction

The purpose of this chapter is to give a current picture of the formal composition of Christie School. It is a look at the physical structure and organization of the school. The information is located here so the reader can gain an understanding of Christie School as it now exists and will have a framework in which to place the more detailed information concerning Christie School that he will receive in later chapters.

Christie School is somewhat unique in its relationship to its place in the Order and its position with Catholic Charities. It is a part of the Order of the Society of Holy Names of Jesus and Mary and of Catholic Charities, but yet it has separate boundaries. Christie School is an Oregon corporation, and it has its own charter and bylaws. Christie is publicly accepted and is a member of Catholic Charities, but its relationship with Catholic Charities has not always accorded with the normal expectations of this position. Christie School is the only Catholic Charities Agency which presently holds its own foster home licenses.

In March, 1941, an agreement was entered into between Catholic Charities and the Society of Holy Names. Catholic Charities was given full and complete management and superintendence of Christie Home for Girls. Catholic Charities held all licenses, certifications and permits in its own name in behalf of Christie Home.

A charter was issued to Christie by the Most Reverend Archbishop Edward Howard, D.D., of Portland, Oregon, in January, 1953, which established the following policies: Catholic Charities should be the directing and planning agency for the social welfare program for the Archdiocese. The administration of each chartered agency would have the responsibility of managing its own organization and developing its own operating policies and procedures within its articles of incorporation and bylaws and in conformity with the general external program of Catholic Charities. Each chartered institution or agency should have a board of trustees or a body of officers who would have final authority for the agency and would also maintain an active advisory board which should include lay persons residing throughout the state.

Bylaws of the Society of the Sisters of the Holy Names for the operations of Christie School were drawn up effective January 1, 1953.

The Charter of Christie School:
A Summarization

Christie School was first established as an affiliate of the Society of the Sisters of the Holy Names of Jesus and Mary in 1908. Christie has continued to operate under this affiliation and in January, 1953, Edward D. Howard, D.D., Archbishop of Portland in Oregon and President of the Board of Trustees of Catholic Charities, Incorporated, granted a charter to Christie School.

This 1953 Charter* allowed Christie to continue in performance of "their dedicated services in behalf of persons in their care." Under the charter Christie was specifically stated to have a board of trustees who "shall have final authority for the agency, and shall also maintain an active advisory board which shall include lay persons residing throughout the state."

In relation to Catholic Charities of Portland, Christie was subject to the provisions of the Articles of Incorporation and Bylaws of Catholic Charities, Incorporated. Accordingly, Christie must consult with the Priest-Director of Catholic Charities in the following matters:

*See Appendix, p. 215.

1. All matters relating to legislative action.
2. General appropriations of state or county funds.
3. Matters referred to the State Public Welfare Commission.
4. The schedule of boarding rates for the care of children.

Catholic Charities is also the "directing and planning agency for the social welfare program for this Archdiocese."

In regard to its own composition as a chartered agency Christie has the following responsibilities:

1. To manage its own organization.
2. To develop its own operating policies and procedures and to do so within the Articles of Incorporation and Bylaws and in conformity with the external program of Catholic Charities.
3. To supply the director of Catholic Charities with copies of annual reports of operation, budget, and statistical information.
4. To provide qualified persons to attend and represent Christie at scheduled meetings of state welfare conferences, and state and local Chest meetings.
5. To make its own direct appeal to the United Fund or Community Chest for funds to operate its program. However, Christie cannot exceed its budget or undertake an independent campaign for funds without approval of Catholic Charities.

Although Christie cannot independently make new policies, it can develop its own operating program within the limits prescribed by Catholic Charities. If an

unresolved difference in policies or procedures does occur the matter is referred to the Director of Catholic Charities, who has authority to inspect case records and make inquiry regarding standards of care, making such reports to the Board of Catholic Charities concerning the institution as he deems proper.

Bylaws of Christie School

The Bylaws for the operation of Christie School were accepted by the Board of Trustees of the Society of the Sisters of the Holy Names of Jesus and Mary in January, 1953.

The following is a summary of the Bylaws.*

1. The official name of this institution is Christie School.
2. Christie School's objective is to provide custodial care, education, and training for dependent and non-dependent girls over the age of five.
3. The board of trustees shall have full authority and power to control all acts of Christie School.
4. An advisory board shall consist of twenty or more members, including members of the board of trustees, and other members of the clergy, religious and laymen and -women selected from throughout the state in the following manner:
 - a) Elected by the membership for a period of three years.
 - b) Continuous membership limited to two consecutive terms.
 - c) Officers of the Guild deemed members.

*See Appendix G.

5. The chief functions of the advisory board are to:
 - a) Study the program of Christie.
 - b) Make recommendations for betterment of services.
 - c) Represent Christie at civic organizations.
 - d) Interpret Christie's programs to communities in Oregon.
 - e) Act on all matters referred by the board of trustees.
6. The officers of the advisory board consist of a lay chairman, vice-chairman and secretary.
7. A social worker from the Christie School staff designated by the Sister Director shall be the secretary of the Christie School Advisory Board.
8. Two representatives from Christie have membership on the Advisory Board of Catholic Charities.
9. Christie School shall operate according to the following provisions:
 - a) Within policies and procedure of the charter.
 - b) All new work must have been approved by the Board of Trustees of Catholic Charities, Incorporated.
 - c) Cooperate with other agencies.
 - d) Keep accurate financial and statistical accounts as required by law, or by regulations of Catholic Charities; and to be subject to audit.
 - e) Obtain approval from the Archbishop before soliciting for funds.
 - f) The Archbishop of Portland will make the final decision if any dispute arises between Christie and Catholic Charities.

10. The budget committee is appointed by the chairman of the advisory board and shall consist of five members, alternating in their five-year-term.
11. The budget committee recommends to the advisory board on the following matters:
 - a) Allotment, increase, and reduction of the budget.
 - b) Adjustments in salaries and the schedule of services.
 - c) General operating expenses.
 - d) Amount of funds necessary to operate Christie School.
12. The budget committee presents Christie's recommended budget to United Good Neighbors and the Oregon United Appeal committees.
13. Regular meetings of the advisory board are in April and October of each year, for the purpose of electing new officers, hearing annual reports, transacting business brought before the board.
14. Special meetings may be called at the discretion of the chairman.
15. Amendments are made by a majority vote of the board of trustees after having been discussed by the advisory board at a regular meeting and after the Archbishop of Portland has been notified.
16. The executive committee consults monthly with the Sister Director. The membership includes the chairmen of the various committees at Christie, legal counsel of the Christie School foundation, delegates to the Catholic Charities Advisory Board, and members of Christie's professional staff designated by the Sister Director. The meetings are open by invitation of the Sister Director to others interested in Christie's program.

The organizational structure of the staff at Christie School as outlined in the bylaws has been prepared in a chart form and is included in the Appendix.* The chart includes the relationship with the Archbishop of the Archdiocese of Portland in Oregon and with Catholic Charities, Incorporated. It further includes the relationship of Christie with the Board of Trustees and with the professional helping staff. This charter has been in effect since the incorporation of the bylaws of Christie in January of 1953.

Changes in the Name of Christie School

During its long history Christie School has gone through a number of changes in its name:

Saint Mary's Academy (1859 to 1908)

Villa Saint Marie (1908 to 1910)

Saint Mary's Home for Orphan Girls (1910 to 1913)

Christie Home for Orphan Girls (1913 to 1922)

Christie Home (1922 to 1952)

Christie School (1952)

In 1908 when the institution was relocated on the grounds of the present Marylhurst campus the adoption of the name "Villa Saint Marie" was significant in that it represented a cultural link with French Quebec.

*See Appendix, page 257.

In 1910 the Provincial House was built. At the time of its dedication, the "Villa Saint Marie" was renamed "The Christie Home for Orphan Girls," in honor of Archbishop Alexander Christie, who had many years before envisioned the establishment of such a facility. The name change seems to have represented the fondness for and devotion of the Order to the Archbishop as well as a lessening of the Sisters' identity with their early French ancestry.

In 1952 the designation "Home" was deleted because the family connotation was no longer implicit in the name, and since "Home" seemed to imply a negative description of the children at Christie. Addition of "School" to the institution's title both realistically and symbolically represented a re-emphasis of Christie's educational goals.

Physical Description of Christie School

Christie School is located on property which also headquarters the Convent of the Holy Names and Marylhurst College on Highway 43, at Marylhurst, Oregon, one mile south of Lake Oswego and ten miles south of Portland. The institution is a single frame building of three floors, offering living and teaching space.

Admission Requirements

The following information is a summary of the regulations and standards for admission to Christie School:

The superintendent or Sister Superior will be responsible for the final decision in accepting a child.

Previous to this decision, a complete casework study will be made. This study includes a thorough investigation of:

1. The child's problems.
2. Motive for placement and a preview of existing resources for this particular child's care.
3. As much family history as can be secured from the parents, relatives, other agencies, schools, and from the child.
4. A complete financial statement from parents or relatives.
5. A medical history and examination.
6. A plan for furthering the child's welfare with a view to returning the child to a parent or parents when she has received all that the group situation can provide.
7. A conference with the superintendent and other agency personnel who will be involved in the care of the child.

The child must be in good health. Some physical handicaps do not prevent admission. The loss of a limb or impaired hearing or eyesight does not preclude admission. Disabling diseases such as rheumatic fever, other heart diseases, paralysis, or any condition which renders the child unable to participate in some physical activity precludes admission.

The child must be educable. Feeble-mindedness or psychosis will prevent admission. Many children are accepted who are of dull normal intelligence and who show

poor scholastic ability, but if the child is known to be mentally deficient she will not be accepted. Many who are emotionally retarded are accepted. Girls must be in the five to eighteen-year-old age range. Children of all races, religions, and creeds are eligible.

Whenever possible, a written report on both the child and the child's parents, is included. This report should give the social history, reasons for referral, psychological testing already done at schools or clinics, school adjustment, health history, and other pertinent data. Following receipt of this, indicating the girl might benefit from admission, and providing there is an opening for her, specific plans are worked out for a trial visit. In some cases, it may be possible to postpone admission, pending an opening at the school.

Through experience it has been found essential that a child come for a trial visit prior to her official enrollment in Christie. Although this may seem a hardship on the referring agency, the benefits, as far as working with the child are concerned, far outweigh the disadvantages.

Sometimes a trial living period (longer than a trial visit) is needed before a final decision can be reached regarding admission. Before a trial visit or admission a physical examination is mandatory; this includes a TB test and serology (Wassermann or Kahn and Kline).

All applications are considered by the Admissions Committee. Decisions are based on factors outlined above and are of four kinds:

1. Acceptance, after a trial visit.
2. Tentative acceptance, with full decision after a trial living period.
3. Placement on a waiting list.
4. Rejection because the problem this girl displays does not come within the scope of the program, or for other reasons.

It is recognized that there will be exceptional situations which would require individual consideration.

In studying applications, the school takes into consideration the following points.

1. The number and kind of children already in the group, and the types of problems already present.

The benefit of group care is quickly dissipated if there are too many children with the same difficulties. It is also important that the group does not change too rapidly. It is sometimes necessary to reduce intake until those already at Christie are assimilated.

2. The length of time available to work with the child.

Eighth grade girls are seldom accepted as this does not provide sufficient time to do constructive work.

3. Whether or not this is a girl who can benefit from group care.

Some problems, such as serious mental illness, fire-setting, or a confirmed pattern of delinquency are outside the scope of the program.

4. Understanding on the part of the parents, if they are available.
5. The willingness of the referring agency to continue sharing the responsibility for planning toward the child's future and being available to offer needed services for the child's welfare.

Such a cooperative relationship is particularly needed when the child's parents are not available.

6. The advisability of court commitment.

Legally adjudged delinquent children are not accepted; however, predelinquent children are accepted and court wardship is requested when indicated for the child's welfare. The court also considers the parents' abilities to support the child while at Christie and issues an order for such support when indicated.

7. Financial support for the child.

It is of importance to some children that their parents be asked to participate financially, for this usually insures greater participation in all areas of planning.

As a guide, it is suggested that a maximum of \$5.00 per day (actual cost of care during 1962) be paid by the parents. An objective measure for determining a minimum amount for costs is the standard for Aid to Dependent Children for food, clothing, and personal incidentals.

A child may remain in the group setting as long as she appears to benefit by the experience. During the child's stay, the following procedures may be utilized to help assess her adjustment.

1. Regular group and/or individual psychological tests.

2. Group experiences in drama, arts and crafts, dancing, singing, camping, athletic competition with other school groups, parties, Girl Scouting, civic entertainments such as circuses, symphonies, and spectator events.
3. Individual conferences with the child's parents, teacher, and the social worker.
4. Staff conferences and observations of the child's behavior.

In order to give individual help which will be truly beneficial, the population of the school is kept to sixty or fewer. Divided into two groups, the Tweens and the Teens, each is under the supervision and care of a Sister Group Mother.

Summary and Conclusions

Christie School may be seen in 1965 as an agency considerably remote from its founding order both in its formal relations and in its day-to-day problems. The Order could still exert control, however, through assignment of personnel, influencing direction, and even raising the possibility of closure. The School has strong formal ties with the local Catholic hierarchy, both religious and charitable, but also has gained wide autonomy in matters not directly affecting other Catholic agencies. Relations are becoming more formalized with secular agencies having to do with fund-raising, financial support, licensing, inspection and professional concerns.

One may see in Christie the course of secularization typical of most social agencies in the past hundred years, a trend toward specialization, professionalism, and other general developments.

CHAPTER IV

PURPOSE

This chapter will consider the purposes of Christie School both at the time of its beginning and as the beginning relates to the present. Included is a consideration of the purpose of the Order of the Holy Names of Jesus and Mary as this Order was influential in the determination of Christie's purposes.

A preceding chapter has discussed theory and structure of social institutions. The composition of Christie School as a particular institution has been considered.

It seems appropriate to now reflect upon the purposes for which Christie School exists. This chapter is designed both to identify the reasons for the existence of this institution and to assist the reader in better understanding the following chapters as they relate to institutional goals. It is in Chapter VII, specifically, where the purpose of Christie School will be related in historical detail.

Purpose is best defined as a future goal or desired end. To achieve it, numerous intermediate processes are often necessary. This results in a number

of other lesser purposes emerging. This is the case with the Holy Names Order and of Christie School.

Purpose, in other words, can be seen as a superstructure of aims or goals. In any structure of purpose can be found a multiplicity of aims or goals. At the peak or top of the superstructure is found the main purpose. This is sometimes almost hidden due to the focus on lesser purposes. To accomplish this highest goal several intermediate ones are formulated. Short-term objectives must then be set up and realized to accomplish those that are intermediate. These can be called secondary purposes. These secondary goals change over the years to best fit situations involving need, time, and place.

An institution is made up of, and is for individuals. Individuals formulate the purpose of institutions according to their singular and collective needs and desires. These purposes give the institution a reason for its existence. It is particularly true with the secondary goals that they are designed to fit the times and the needs of the people involved in their formulation.

In fitting this structure to the Order of the Holy Names and to Christie School, it can be found that the overall or highest goal in the superstructure is the same. It is that of furthering Catholic doctrine, or in the words of Sister Mary Anne Paula, present Sister Superior at

Christie, "the salvation of souls." *

The intermediate goals of the Holy Names Order were to train teachers, and to further the religious and intellectual development of the Sisters. In addition, they were charged with the education of children. Their primary emphasis on education concerned religious training. Christie School's purposes incorporated these aims and added special emphasis on religious development of the children.

To accomplish this academic and religious development it was necessary at Christie to distinguish short-term secondary goals. These changed over the years. Early the school's focus was on normal orphaned children. Secondary goals at that time included environmental changes and good physical care, plus elementary schooling. It was felt that through these secondary goals the higher ones might best be reached.

In more recent years the focus has been on emotionally disturbed young girls. The current secondary goals set up by the present administration were designed to first treat the emotional problems of the students. This seemed to be the most effective way to achieve the intermediate goals of the school and subsequently the exposure to Catholicism.

*Personal Interview.

It is the belief of Catholicism that salvation may be gained through the Church. Therefore, the intermediate and secondary goals that the Sisters, being influenced by their Church training, had formulated earlier, tended to stress the preparation of children to accept the Catholic faith.

The manifest goals in the past, such as the physical care of orphans, were good rationale for the institution's existence in the late 1800's and the early 1900's when this type of work was seen by the community as both necessary and noble. Furthermore, this care represented to the Sisters and their Superiors that which was appropriate for reaching each successively higher goal.

The current manifest goals concerning treatment of emotionally disturbed girls, such as specialized therapy and individual treatment, are a good rationale for the institution's existence in the 1950's and 1960's. This refocus is the result of the changing trends of thought of individuals for whom institutions exist.

Summary

This chapter has attempted to explain the purposes of Christie School. "The salvation of souls" has always been regarded as the over-all purpose of Christie School. In order to maintain focus on this purpose it was necessary for the institution to adopt various related purposes. These were called intermediate and secondary.

Christie School: The Evolution of a Social

Institution is a study of changing purposes so common to the evolution of institutions as may be seen in the following chapters. Particular attention will be given the philosophies of the various administrators throughout the years. How these philosophies affected the institution's purposes will be considered. It will also be seen that the changing times and economic pressures have been important determinants in formulating goals for Christie School.

In this chapter the purpose of Christie School has been discussed in relation to the Hertzler model.

CHAPTER V

THE CHANGING INSTITUTION: INSTITUTIONAL FACTORS

Introduction

This chapter considered changes which occurred at Christie and traced the pattern of forces influencing the structure and functioning of the school from 1843 through June 1964. These changes were studied in the various categories of change as follows: the political; the religious; the economic; the educational and the recreational. Only the latter five of the total of eleven categories of change delineated by Hertzler were employed in this study since they seemed most pertinent to the data being considered. (1)

The concept of change is one which is variously understood. In this study the definition of change as set forth by Panunzio was employed. The latter's definition is as follows: "Change is the succession or substitution of one thing, state, condition, form, or procedure for another". (2)

Where social institutions are concerned Panunzio sees change as composed of:

. . . the alterations in some concept, usage, organization, instrument, or skill or a combination of these. Change may be superficial and unimportant, . . . relatively rapid, impressive, even catastrophic, or it may be slow, imperceptible, and in the course of normal events, as in the long-time rise of monotheism or the passing of divine right. Change ordinarily signifies the appearance of something new, and as such it may be progressive, but it may also consist of the reintroduction of something old and be regressive as in the appearance of dictatorship in our time. Change is ordinarily a phase of development, but it is not necessarily part of the latter. . . . Changes may be but passing phenomena. . . .

Change is cumulative and ramifying; one change may be accompanied by many related ones. Change goes on continually and everywhere. No system of ideas or beliefs, folkways and mores, associations, instruments, and skills is ever wholly the same. Although the tendency is to play up change and consider it a panacea, and almost to ignore the more profound fact of persistence, nevertheless change is of the very warp and woof of associated living. (2a)

The forces of change affect every facet of institutional life though not to the same degree, depending on the relative interest dominance or functional pertinence of the institutional sector at a given moment. In order to maintain a degree of functional adequacy it is necessary that institutions must change. (1a)

Change was considered first as it related to the Political category.

Political

Martin Gula, consultant on group care, division of social services, U. S. Department of Health, Education and Welfare, conceived of some twenty features of a good

institution.* Subjected to scrutiny these marks appeared to be concomitant with change, hence will be used with this interpretation in this chapter. One of the twenty marks is as follows:

The institution is moving from isolation toward cooperation, co-ordination, and even merger with community agencies serving the same general group of children. (3)

Christie School throughout its history has demonstrated such a movement or change. Initially it was isolated geographically by its location in St. Paul, Oregon. Even when relocated at Oswego it was a considerable distance from Portland. As a part of a religious community it was also in a sense isolated from a portion of the rest of the surrounding community. Gradually through such matters as legislation which affected the school Christie commenced moving away from isolation. This may be noted in the excerpts from the Chronicles which follow:

By an enactment of the legislature of 1901, a fund was created as an aid to the maintenance of orphan children; by the passage of this bill a limited assistance was given to the institutions caring for orphans. (4)

April 18, 1917. A law was passed by the last Oregon Legislature that all institutions receiving appropriations from the public should be visited every three months by officers from the State Board of Control. (4a)

*In this study Gula's twenty marks of a good institution were used as indicators of change rather than standards of excellence.

November 22. The Oregon Anti-private School Law sponsored by the Scottish Rite, was passed by the legislature to become effective 9-26. (4)

January 15, 1924. Action was brought by the Holy Names Sisters into the Federal District Court on the ground that the law was unconstitutional. 'The absolute right of these schools to teach grammar grades and the right of parents to engage to instruct their children is within the liberty of the 14th Amendment' (4)

This general trend toward cooperation, coordination and even merger with community agencies serving the same general group of children may be noted in the September 30, 1928 Open House which Christie sponsored in order to stimulate interest in the Community Chest Drive. Then, on October 3, 1929, the Council of Social Agencies of Portland met at Christie. At the meeting presided over by Judge Clarence Gilbert of the Council of Domestic Relations a brief history was given of Christie Home and of the work done since 1859 by the Sisters of the Holy Names. The Secretary of the Child Welfare Commission spoke on "Some of the Problems in Relation to Child Welfare." (4)

A major change took place in 1937 during which Christie moved from isolation to an actual merger of certain services with Catholic Charities. The following quotation from the Chronicles supports this fact.

Excerpts taken from a letter written to Sister Jean Mary, Superior of Christie Home, April 15, 1937, from V. L. Moffenbeier, Director of Catholic Charities. The letter referred to the admission policy which was now using the legal authority of Catholic Charities

which was fully incorporated. The Archbishop feels that it will be more efficient to have the work done in a Central Office and have all and complete control of the commitment of wards that are admitted to the several institutions. The license reads that the Children's Bureau of Catholic Charities, Inc., is granted a license 'to conduct and maintain a children's agency for the selection of children for admission to St. Agnes Baby Home of Park Place, Christie Home of Oswego, St. Mary's Home for Boys of Beaverton, and St. Rose Industrial School of Portland and for their placement in wage homes, in free homes, in boarding homes or for adoption.' . . .

A note following this letter said,

It is with due respect and obedience to the will of our Rev. Archbishop Most Reverend Edward D. Howard, D.D., that Christie Home submits willingly, completely and immediately to the specifications of our new license policy.
(5)

On this same date in 1937 the Home experienced another pronounced change in policy. It was described by the Sisters of the Holy Names as follows:

April 15, 1937. The mail this morning brought a letter the import of which affects and changes considerably the policies under which Christie Home has been so successfully maintained for more than a quarter of a century. Our license is revoked in its comprehensive child caring and welfare aspect and the new one reads 'to care for dependent children only.' (5)

Christie, however, rose to the occasion and exhibited another of the features of a good institution. This feature is described by Gula in the following lines:

"Sponsors of the institution remember it was created in response to immediate community needs and must remain

responsive to new needs as they arise." (3a) The necessary policy change was made and retained until June 2, 1951, when the Home requested the State Public Welfare Commission to allow the inclusion of boarding school children once more in order to maintain the enrollment at ninety and thus subsequently successfully finance the institution. (6)

Still another evidence of change, that of the attendance of the Sisters on April 25, 1938 at the Child Welfare Conference in Seattle, appeared to exist coincidentally with the second qualification of a good institution.

(5) The latter qualification was described by Gula as follows: "The institution's executive, board members, and staff are active on community councils, planning groups and interagency conferences." (3b)

It was true that the executive, board members and staff had taken part in community groups previously. This conference, however, was one specifically directed toward Child Welfare. Possibly the Sisters' interest merely supported an observation made as early as 1931 in a History of Social Work compiled by the religious communities in the Portland Archdiocese. The statement read, "Christie Home is the only institution under direction of the Sisters of the Holy Names which is doing 'social welfare work' as those words are now understood." (4) Their interest, on the other hand, may justifiably be interpreted as a reflection of the times since the passage of the Social Security Act contributed in this direction.

A change, somewhat brief in duration, was set in motion April 16, 1943, when the director of Catholic Charities, Reverend Jerome M. Schmitz, requested approval of Mother M. Francis Xavier, Provincial Superior for Christie School, to care for boys between the ages of five and seven years. Application was made to the State Public Welfare Commission to extend certification to include boys in this age group. Changes in the building were made to add a dormitory and playroom for fifteen boys in view of receiving them by June 1. The first two boys arrived June 6. (5)

In this response to a requested change it seemed as if Christie in at least two more instances exemplifies the qualities of a good institution. These are as follows:

The institution is willing to experiment with service to the group in the community most in need of this type of care.

The physical plant is shaped by the program, not the contrary. (3c)

Since its establishment at Oswego in 1908 the school had been geared to the care of girls. It was a considerable task to make the transition to an institution responsible for both males and females. The request for the change as well as the short notice stemmed from war time conditions then prevailing.

As noted in the foregoing the change was made in the physical plant itself in order to allow for the program which called for housing of fifteen boys.

In September of 1948 only sixty-six children registered at Christie, the smallest number of students in its history. The decreased enrollment was thought to have resulted from Catholic Charities' placing children in foster homes and the social security program, Aid to Dependent Children.

As a seemingly direct result of this reduced enrollment the Christie Home Budget had a deficit of \$8,850 in 1948. This then precipitated an unfavorable reaction on the part of the Portland Community Chest and the Oregon Chest. In turn,

Father Schmitz had indicated that the present arrangement by which Catholic Charities, Inc., is accountable to the Portland Community Chest and the Oregon Chest for funds for its affiliates, the identity and effectiveness of each affiliated corporation is unnecessarily submerged and undervalued especially relating to public relations and finances.

Catholic Charities, Inc., is not financially responsible and the organization will present separate budgets affecting funds for 1949. . . .

The change in agreement did not, however, alter the individual agencies. 'Each institution had its own advisory board which would hold sessions in the morning at each institution and then have a joint meeting of joint board at St. Rose in the afternoon.'

This change in policy was sustained until May 9, 1952, when the contract with Catholic Charities was dissolved and the individual agencies once again assumed responsibility for their own services and records. The latter arrangement officially went into effect January 1, 1953. (6)

Change, too, could be detected in the general tone and direction of the staff meetings at Christie. The following excerpts from the Chronicles will serve to bear this out as well as illustrating Gula's point number seven which observes,

The institution is expanding from a service to the individual child, toward concurrent casework service to parents, training of personnel, evaluation of treatment methods, and cooperating in basic research. (3d)

September 10, 1956. First meeting of staff held in the evening. 'The discussion concerned the role of each person in the agency, the difference between a social agency such as Christie and a parish school, and a definition of our function or purpose.' (6)

November, 1956. November staff meeting took the form of evaluation of the strength and weakness in our program. (6)

October 23, 1957. Regular staff meeting - met with Dr. Carl V. Morrison, head of Portland Community Child Guidance Center. Helped understand the behavior of the disturbed child - particularly why children run away. Arrangements were made to meet regularly with him and he would staff some of our more difficult cases. (6)

The latter quotation exemplifies other points of a good institution, which include the following:

The institution continually expands its use of related community child-caring resources. . . . Administrative, psychiatric, pediatric, casework, nursing, medical, group living, group therapy, psychological, and educational staffs are guided by understanding of the mental health processes involved in the treatment of children and their families. (3e)

During the years Christie experienced many changes in policy. Seemingly it responded favorably to the changes and made profitable adjustments. The increasing involvement of lay persons in the programs, the inclusion of the whole staff in the treatment process, and the accelerated use of professional persons was noteworthy at Christie.

Religious

Christie School was founded by a religious order. From its inception until the present time there has been present a strong religious atmosphere. Staff of the school have been concerned for the total personality of the child committed to their care. Believing that the spiritual is an integral part of the total personality they sought to provide religious training for their students. Classes in religion have continuously been a part of the curriculum and students participated in various religious observances of the Catholic Church. "A Christian concept of their personal worth, their place in the world and their duty to God was taught to the girls." (7)

When Christie School, then known as St. Mary's Academy, was opened in 1859, boarding students were accepted. These students were members of Catholic families and had previously been baptized as infants. In addition to boarding students, "orphans work also fell to the Sisters because of the large number of foundlings left in their

gardens. The children left with them were baptized . . . All were baptized and given psuedo family names." (8)

It is noted that in 1953 there was a stated policy that non-Catholics should not be baptized while at Christie School, in contrast to the baptism of the children received for care as noted above. In 1948 it was routine practice that children were not baptized, although there remains a degree of uncertainty as to whether or not at this date this was specifically stated as policy. Children were not baptized while at Christie although at times a child may have desired such and had secured parental consent. Neither staff at the school nor personnel of Catholic Services for Children saw proselytism as the function of Catholic child-caring institutions. (9)

Spiritual training continued to be part of the program of Christie. Baptism of non-Catholics was forbidden but classes in religion continued to be a part of the curriculum and non-Catholic students participated in Bible study projects. Catholic students participated in religious observances. "The students participated in the traditional Mass of the Holy Ghost . . . offered at the chapel, in the singing of High Mass for the patronage of St. Joseph, and in Requiem Mass at the Provincial House." (5)

The impact of the religious life of the school was a powerful one. This could be observed in the case of

non-Catholic students, forbidden baptism while at Christie, were on occasion baptized by their own choice after leaving the school. (5)

There seemed to be no question that the force of religious training had been a strong and powerful instrument in molding the character of the children exposed to the training of Christie School. The care which was utilized to avoid forcing children to take a religion foreign to that of their parents seemed sometimes to be almost a handicap to the child, yet was essential if the school was to serve all denominations and faiths.

Christie School was established by a religious order at a period in history in which "most education at all levels was provided under the auspices of religious organizations." (1b) In addition to this the Catholic Church historically has provided elementary and secondary parochial schools to its membership, providing religious training in addition to secular education. In accordance with this tradition, the religious life of Christie School is notable not for its changes for no major changes have occurred, but for its constancy throughout its entire period of existence.

Economic

The Sisters at Christie, trained as educators, did not maintain an adequate set of bookkeeping records.

Accountings were made, however, and it seems clear that the careful entries represent the sincere, honest efforts of the frugal Sisters. Fiscal policy is a relatively new word as far as Christie is concerned. How Christie moved from its rudimentary economic base is an interesting story that can best be told by the Sisters themselves.

During the earliest years the main source of support was "by cash from His Grace," and varied in amounts from \$20 to \$8,000. (4) A more systematic means of support was available by mid-1964. The budget, however, remains a central issue in Christie's development and various means of securing finances and support for the economic operation of the school will be discussed below.

Services from Professional Persons and Business Men

Services offered to Christie School by professional persons and business men are observable throughout the entire history of the school. A large proportion of these services are from professionals in the medical field. In 1908, a prominent Oregon City physician offered his services gratis. Twelve years later a dental chair and all the necessary equipment were installed at Christie and two dentists held regular weekly dental clinics. Free dental services for the children were provided in this manner until 1954. The children currently receive dental care from Clackamas County dentists. (4,6) In August, 1921, a

doctor on the staff of Good Samaritan Hospital inspected the eyes, ears, nose and throat of the students at Christie and a doctor from Gaston performed tonsillectomies.

Other services were rendered by barbers, cleaning establishments, and restaurant owners. In 1958 funds for renovating a playroom at Christie were supplied by private citizens. Two professionally trained interior decorators offered their services free of charge and materials were available at cost by the owners of a business establishment in nearby Portland.

These examples of services offered by professional persons, business men, and private citizens as noted above are not intended to be exhaustive but representative of what has occurred during Christie's existence.

State Aid

Until 1901 Christie survived largely through private donations. In that year Oregon's legislature systematized state aid laws, providing a special fund that was to assist in maintenance of orphan children. Christie received its first appropriation in 1908. (4) For a more detailed account of Christie's utilization of state aid funds from 1908 to 1930 see Chapter VII. From 1943 to 1964 the only observable change is the amount received per month per capita. Only limited information regarding this is available. The known changes in amount are charted below:

1943	Increased	from	\$16	to	\$20
1947	"	"	20	"	32
1952	"	"	32	"	45
1959	"	"	45	"	52
1961	"	"	52	"	57 (5,6)

In 1952 a tax study was made by the State of Oregon on all tax-exempt property. Questions were raised about the use of the building and the deposits of farm produce. The Articles of Incorporation and financial statements of the last fiscal year were reviewed. In June, 1952, the State Attorney General, after reviewing this material, decided that the entire Marylhurst property was tax exempt. (6)

The ANNUAL CHRISTIE REPORT of 1956 stated that "Christie's greatest source of income is state aid." (11) The 1962 PRIORITY REPORT of the Community Chest prepared by a citizens' committee on a tri-county priority plan revealed that of the total budget for member agencies thirty-five per cent was received through taxation, fifty-five per cent from contributors, and ten per cent from other sources, and that ninety per cent of the estimated need would be met. This Report also recommended that more money should come from taxes since private funds cannot be increased to pay for expanding treatment services. (12)

Services and Gifts from Informal Groups and Private Citizens

Listed below are examples of gifts from independent sources which were made in the early period of Christie's history:

One gross of black ribbed stocking, elastic for garters and three boxes of handkerchiefs . . . ten gallons of wild blackberries, the work of two sisters and several girls who picked on [a farm]* . . . and onions and other produce solicited at Tigerville (Tigard). In this latter venture they were quite successful and received an invitation to return. (4)

In the spring of 1910 the Sisters spent weeks planning a fund raising drive that for some years to come would be known as Shamrock Day. The Sisters considered it "One of the most successful events that ever took place in behalf of the orphanage . . ." For two days, March 17-18, 1910 ". . . Enthusiastic bands of workers invaded the city streets and business houses . . . 800 women who took part in the campaign were admirably organized into 40 bands . . ." (4)

The Shamrock sale was promoted in other communities also. Parishes in Salem, St. Paul, Oregon City, Albany and Oswego held their sale at the same time. Net sales of the tiny green souvenirs was \$7,171. The amount " . . . thus realized will be applied to the reduction of the debt on St. Mary's Home." In 1911 the drive netted approximately \$6,000. (4)

Unique in many ways, the fund raising venture involved the Christie children. The appeal of the children

*Brackets are the authors'.

had much to do with the success of the program. By involving the children, giving was made to seem very personal and satisfying to the giver. The Sisters felt it would also give the children a feeling of being wanted. (4) The volunteers accomplished a great deal more than raising money. The enthusiasm they felt was generated in the community. This coupled with widespread publicity helped to firmly establish a spirit of good will between Christie and the community.

Income in kind was derived from the farm located on the Marylhurst property. The Chronicles note that in April, 1909 "... the dairy which was started in January has proved so successful that it was deemed advisable to purchase more cows." The Reverend E. V. O'Hara assisted the Sisters in the acquisition of eleven more cows. (4) Operation of the farm continued until 1964, when it was no longer deemed profitable.

In 1956 a group of community volunteers was organized into the Christie Guild. This group of community members has offered varied services to the school. The staff of Christie considered that the services of the Guild were an invaluable asset to their total program and that its success was attributable to their adequate involvement in the program by defining explicitly to Guild members their role, the expectations held by the school, and by a careful orientation of Guild members to the program of Christie. (13)

Entries in the ledgers and the Chronicles of the school indicate that gifts of money from private citizens have been made periodically. Donations have always been a significant resource, but one that was difficult to budget. Any analysis of this aspect of Christie's income is virtually impossible because these donations are described as unknown amounts from anonymous sources or as gifts from private donors. Entries of this nature are to be noted in all periods of the institution's history.

Fees Charged for Services

In the period of its early history Christie accepted orphans and boarding students. Fees for tuition and board were charged to the parents of boarding students if they could afford to pay. This, in general principle, has continued throughout its history, with an increase in funds received in this manner in 1943-1947 when Christie accepted boys for kindergarten classes as mentioned in the foregoing and in 1948-1950 when the school accepted boarding students to supply finances which were deficient due to low population. (6)

In the late 1940's and early 1950's the school was experiencing a change from giving custodial care to treating the emotionally disturbed. Charging of fees was refined by instituting a sliding fee scale. This was viewed as a means of involving the family to a greater degree,

thus serving as a tool for more complete treatment of the child who was displaying emotional problems which precipitated a placement at Christie. (13a)

Membership in Community Fund-Raising Organizations

The Chronicles note that in 1928 Christie School was receiving funds for operation through membership in the Portland Community Chest. (4)

In addition to this, in 1941 when students were referred to Christie from outlying Oregon counties, these counties through Oregon Chest contributed to the cost of that child's care. Since 1945 Christie has been a member-agency of Oregon United Appeal. Subsequent to participation in this state-wide chest, the school was not allowed to solicit funds independently, but continued to receive donations from private sources. (9a)

Christie School has utilized the following sources of income and services for purposes of economic operation of the institution:

1. Services from professional persons and business men
2. State aid
3. Services and gifts from informal groups and private citizens
4. Fees charged to parents of students
5. Participation in community fund-raising organizations, namely, Portland Community Chest and Oregon United Appeal
6. Purchase of care negotiated in 1963

Study of the Chronicles and ledgers of the Sisters of the Holy Names at Christie School reveals not only a growing financial sophistication, but also reflects a changing philosophy regarding social welfare with increased governmental participation by contributing finances for the support of private charities.

Variations occurred in regard to the kinds of commodities received from private and governmental sources. As operational costs increased, commensurable subsidies to Christie also increased. Services from individuals varied according to the training and skill which the individual possessed, in that he offered services which were usable by the institution. Fees charged to parents of students were determined by means of a sliding scale, with a refinement of this procedure in the late 1950's.

The purchase of care agreement negotiated in 1963 perhaps represents the first major departure from the traditional means of support of Christie and may be an indication of significant change in that it, for the first time, approximates the actual cost of care.

Educational

The educational program at Christie has undergone numerous changes since its founding; however, one basic motive of the institution remains unchanged, that of Christian education. This may be noted in the initial

teachings of the Foundress and first Superior General of the Institute of the Holy Names of Jesus and Mary, Mother Mary Rose. It is said of her that she was . . .

Gifted with a sound practical sense and with an appreciation of the needs of her age; Mother Mary Rose trained her spiritual daughters as a gardener trains his tender flowers. Along with the doctrines of the supernatural life which form the basis of her work, she insisted on the thorough education of the members of her Institute. While she trained them both by precept and example in the profession of teaching, she also laid stress on the cultivation of those virtues which are the essence of the religious life. In her vocation as Religious and teacher she left the impress of her individuality on her sisterhood and bequeathed to it the precious legacy of true ideals in the work of Catholic education, and the rare success as teachers her devoted daughters have had during the past fifty years, is a guarantee that the moral and intellectual programme outlined for them by their venerable Foundress has been faithfully carried. (14)

The areas in the educational program which changed will now be considered under headings dealing with the actual location where instruction was offered, who offered the instruction, and what was included in the academic program through the years.

Locations at Which Instruction Was Offered

In October, 1844, the Sisters of Notre Dame de Namur took possession of their new convent. There were soon more than thirty children of the Canadian farmers registered at the new academy. (15) The latter was near Champoeg, Oregon.

Gold was discovered in California and a large number

of families left French Prairie in May, 1849, for the mines. The Sisters of Notre Dame were forthwith obliged for this same reason to close their school at St. Paul, Oregon, in 1852. (16a)

Archbishop Blanchet obtained a city block located at 5th and Market Streets, Portland, on which there had been erected a frame building.

With this location and accommodations to offer he set out for Montreal to find Sisters to open a school. Acting under the advice of their founder, Father Bourget, the Sisters of the Holy Names of Jesus and Mary responded to the call of the Archbishop. Twelve devoted Sisters, with Mother Alphonse as Superior, left Montreal in September and after a long and at times perilous sea voyage, reached Portland on October 21, 1859. These Sisters opened St. Mary's Academy in humble quarters on the site of the present location of the Academy and College. . . . The new school was opened Nov. 6, 1859, with six pupils. Ten days later a little orphan girl was received as the first boarder. For some years a large per cent of the smaller girl boarders were orphans. Towards the end of November a class was opened for boys.

On February 1, 1861, the Sisters opened a school at St. Paul in the building vacated by the Sisters at Notre Dame. . . . The very winter following the re-establishment of the school at St. Paul there came a terrific flood that swept away the village at Champoeg, causing great loss of life. The flood was followed by intense cold that blocked the Willamette River with ice. Lack of fuel and provisions produced great suffering that necessitated bringing two of the exhausted Sisters and all the remaining pupils from St. Paul to St. Mary's Academy in Portland. (15a)

The orphan girls remained at St. Mary's Academy for several years as may be gleaned from the following:

The building on Fifth and Mill was converted into a home for girls under the title of 'St. Joseph's Orphanage.' At the close of the scholastic year, 1871-1872, the records showed that sixty girls found an asylum under the hospitable roof of the new institution. The funds for the maintenance of these children came from the treasury of St. Mary's Academy. Through the seventies and eighties the Sisters kept up this work of caring for orphan girls.

In 1888, the growth of St. Mary's Academy determined the Sisters to erect the present building. The problem of continuing school work and housing the resident students and Sisters during the building period became a serious one. It was eventually decided to remove the summer contingent of orphans to St. Paul and to limit the further acceptance of children to such as could not possibly be provided with homes. (4)

Although no direct statement can be located it seems apparent that instead of sending the orphans to St. Paul they were transferred to St. Mary's Home in Beaverton. Here, for several years, the Sisters of the Most Precious Blood provided care.

It was observed by Archbishop Howard in a recent interview, that this eleven-year-period while the girls were located at Beaverton was the only one in the history of Oregon since 1859 when orphan girls were not cared for by the Sisters of the Holy Names. (16)

Archbishop Christie, being aware of the inadequate housing in Beaverton, arranged for the orphan girls to be transferred to a remodeled residence in St. Paul in the summer of 1900. At this time the Chronicles note:

At the opening of the school year the orphans were enrolled as day pupils at St. Paul's Academy, the nearness of the two buildings making this condition of things possible. (4)

However, on July 31, 1901, the orphans' home was destroyed by fire and the girls again were offered housing at St. Mary's Academy in Portland. Other quarters were located in St. Paul where the children remained until July 3, 1908, when they were transferred to their new home one and a half miles south of Oswego. This school for orphans was relocated numerous times in the earlier years; however, it has remained at its present location since 1908. (4)

The classes were held in the Christie School Building until August 25, 1933, when Rosecliff, a dwelling on Marylhurst Campus, was renovated to be used for high school girls. This arrangement persisted until February, 1943, when the second year of high school was discontinued due to illness of the teaching Sister. The girls finished at St. Mary's Academy in Portland. The first year of high school was held in the main building. (5)

In September of 1943 the frame building formerly used by high school students was designated for the use of the first four grades. The rooms formerly used by the first four grades were subsequently set aside for the kindergarten pupils and for a playroom for boys. (5)

Who Offered the Instruction

Instruction was originally offered by the Sisters of Notre Dame de Namur from 1844 to 1852. Sisters of the Holy Names of Jesus and Mary taught the orphan girls from 1859 through the latter part of the 1880's at which time the Sisters of the Most Precious Blood took over this task, continuing with it until the summer of 1900 when the care and instruction of the orphan girls reverted to the Sisters of the Holy Names. This arrangement appeared to persist until 1910 when the Chronicles note that, "A Miss Blanche Nielson, who arrived from St. Mary's, Portland, a few weeks ago had been installed as an assistant teacher. (4)

September, 1911, the Chronicles mention that, "Misses Webb, Malloy, Devereaux and McQuarrie assisted in teaching and in caring for children. (4)

The following year the first recorded mention of normal students having been employed in Christie is made and borne out in the following excerpt:

September 5, 1912: Every fear in the heart of a new teacher must have vanished when the normal students were assigned to their respective classes. The little girls wearing white aprons with ribbons to match, stood eagerly waiting for a glimpse of their new teacher.

The classes being taught by the normal students, among whom are some of our postulantes, are supervised by Miss McDonald. (4)

In September, 1930, it was further noted that, "25 normal school students were doing practice teaching at Christie to a total student body of 135." (4)

The use of normal school students in the teaching program continued until 1947. From 1949 until 1964, the instruction was provided by the Sisters of the Holy Names themselves. Currently some lay staff members are being utilized for teaching purposes.

Academic Program Through the Years at Christie

In the earlier years references to the academic program at Christie were limited to rather a general or broad description such as indicated in the following excerpts:

On Oct. 2, 1845, the children were enrolled in the scapular and two of them consecrated to St. Agnes, marking the beginning of a sodality. . . . A beginning of domestic science is noted in that the children are taught to make their own clothing, and some who had attained greater efficiency were engaged in embroidering a rochet for the Archbishop on his return. (15b)

Notation is made in the Chronicles as of June 29, 1911, to the effect that grammar grade certificates were given to three girls. (4)

The story of Christie told by H. A. Lappen is recorded in the Chronicles and relates the ensuing details concerning the academic program in 1914.

Accommodations for 160 children. Here there are youngsters of all ages from 3 to 16 and their classes graded for them as in all the state schools. These classes are taught by teachers of the normal school a few hundred yards away. But it is not always with their brains that these little ones work. Manual labor of a light nature also falls to their lot. They are taught all essential duties of the household.

Specialized and thoroughly modern instruction has always been provided in laundry work, in cooking, in needlework and more recently in dressmaking and gardening.

Where real and true talent is shown by any child special opportunity of advancement is provided. A few have thus been given higher musical education and in some instances highly intelligent girls have been assisted in taking up the profession of teaching. But all the orphans are taught some wage earning accomplishment, dressmaking, millinery, cookery, household economy, and when the time is ripe they are provided with suitable positions in Portland or elsewhere in the state. (4)

In 1918 W. H. Slingerland conducted a study of public and private agencies and institutions for the care of dependent, delinquent and defective children. Following are some of his comments regarding Christie School and its program.

The institution school covers all of the grammar grades, with special attention to music, after which any promising older pupils are sent to suitable Catholic academies or special schools. The school work is made excellent and interesting by the number and variety of teachers possible on account of the nearness to the normal school, and by supplying parochial school privileges to all Catholic families within reaching distance of the institution. This last keeps the girls in touch with the girls of ordinary families and family life, which is very desirable. (17)

As the years progressed more specific references to the academic program were made, such as those in the early 1930's. A type of Annual compiled by the students of Rosecliff during the latter time period describes the curriculum of the second year class as including English II, Religion, Latin II, Geometry, and History. Rosecliff at this time was reportedly operated by the girls under the Sisters' direction. The students did their own cooking, sewing and other general duties thus giving them practical instruction in housekeeping. (18) The Chronicles recount that a second year high school course was added to the program at Christie in 1933. A marked increase in enrollment in the upper grades was noticeable by the following September. The demands of the war years became evident in the necessity to open a kindergarten for five-year-old boys and girls in September of 1943 and the subsequent dropping of the second year high school course that same year.

Christie received a private elementary school conditional standardization certificate on September 5, 1941. Full accreditation was accorded October 11, 1944, by the State Department of Education. (4)

In 1957 Christie offered a program of studies to elementary-school-aged girls. The latter students were described as "children with personality deviations, disturbed children who are not able to remain in their own nor in foster homes, 'special' children, and 'problem

children,' as well as the so-called 'normal' children who are not able to remain in their own nor in foster homes.

(19)

Six years later grades three through eight were provided for 'emotionally disturbed' girls. (20) This same type of student was being served at the beginning of the year 1965. The grammar grades were being offered at Christie; however, high school instruction had to be obtained off the campus at public high schools in the area.

Summary

In the survey of the educational aspect at Christie from its inception to the present rather an interesting phenomenon seems evident. Since 1901 this voluntary agency has become more and more dependent upon governmental financial contributions. Because of the latter it has had to conform to certain regulations such as a limited enrollment of boarders. Over the years has evolved a voluntary agency which has been obliged to specialize in a certain facet of education in order to exist. This facet of education is concerned with the instruction of the emotionally disturbed girl.

Recreation

Among other thoughts regarding recreation Hertzler observed the following: "Recreational institutions constitute another system of social welfare institutions contributing directly to individual and societal maintenance."
(1c)

He further defines recreation as: "Leisure thus is all of man's waking free time from the world of work."

" . . . activity which re-created him physically, mentally, emotionally, spiritually, . . . " (ld)

The Sisters, even in the early days, took full advantage of a rural setting in planning recreational activities. The Chronicles frequently refer to hikes and picnics. The children were taken by interested Portland groups to see shows and symphonies, and were frequently exposed to drama groups and art exhibits due to the close proximity of Marylhurst College. The holiday seasons were, of course, a time of much entertainment. This continued even during the war years. The Sisters encouraged community people who were interested in the girls to act as substitute relatives. Certain Portland families made frequent visits to the institution to help the children celebrate Christmas, Valentine's Day, and Easter.

Through the generosity of people interested in the Christie program a swimming pool was built in the late thirties. Other recreational activities included radio broadcast participation by the second graders; attendance at the Fairyland Parade in 1941; dining out with friends and relatives for the whole student body, Thanksgiving time, 1942; entertainment at Neighborhood House provided by the Council of Jewish Women for Christie girls, and boys from St. Mary's, November 1949, and Bookmobile visits commencing in October, 1951.

The recreation program was integrated into the school schedule in 1951. The Junior League of Portland provided tickets for the children to see Edwin Strawbirds' Ballet of "Puss-in-Boots." The program was divided between active outdoor things and activities which would increase children's artistic interest.

Christie children had a television set donated by a generous friend in 1952. In 1955 the Oswego Fire Department brought their trucks out and took the children for a ride. In October 1956, due to the courtesy of the Oswego Lion's Club and Oswego Knights of Columbus, the Chronicles report that "our children attended the parish bazaar at Our Lady of the Lake . . . Children had \$1.50 to spend." The Chronicles comment, "There was a real problem in providing space to store all the wares they brought home . . . several bowls of guppies, planters, toys, jewelry, and other items dear to the hearts of children." (6)

For variety, in 1957, thirty children went to the Republican Club meeting held at Oaks Park. Two TV shows featuring Christie were produced in 1957. Finally, and possibly most important, a Camping Program was established in 1958, (6) under the direction of Sister Miriam Kathleen.

Earlier, the Girl Scouts had been active at Christie, but during the early 1960's Miss Jane Richardson, professional Scout leader, worked as a volunteer with Sister Miriam Kathleen to develop a new Scout program, integrated

as a part of the therapeutic community. (6) Entertainers continued to be generous with their time and frequently made personal appearances at the school. For example, in 1964, the popular "Wayfarers", a singing group, performed for the Christie girls.

The recreational program, balanced as it was with scouting, camping, beach trips, mountain trips, symphonies, and art museums filled blanks in the lives of these deprived children which aided the Sisters to gain their goal of developing a well adjusted and happy child.

Recreation at Christie has undergone considerable change from the time it was characterized by a serious-faced group sitting "at attention" listening to readings to the present-when girls enact plays of their choice on their own uniquely light, well-equipped stage. (4,6)

In the category of change dealing with recreation at Christie a shift was observed from a type of narrowly circumscribed activity devised by adults to something frequently conceived by the girls themselves. With the school's change in emphasis to that of care for the emotionally disturbed girl, recreation itself has been relegated to a newly recognized role, that of a treatment tool. An extremely effective tool, to be sure, since it is one which the girls have helped to fashion themselves for their own benefit.

It is noteworthy that in still another instance certain of the features of a good institution occurred along

with evidences of change at Christie. In the case of re-creation these circumstances prevailed as may be discerned in the following excerpts:

Not only is the institution going out into the community but the community is coming into the institution. . . . Group living is well rounded, flexible, and appropriate for the age and needs of youngsters in residence. And, finally, institutions are moving away from the cold antiseptic feeling and are creating a warm, hopeful, personal and good-humored atmosphere which has unique treatment values of its own.
(3f)

Summary

In the category of Education, change appeared to be initiated in large part by State Board of Education and State Public Welfare Commission requirements and recommendations resulting from such studies as that of the Child Welfare League in 1950. Temporary changes took place during the war. This was exemplified by the addition of kindergarten and high school programs. Certain other changes were stimulated by the normal school students engaged in practice teaching at Christie. The presence of the latter group, plus the influence of the staff and students of the nearby Sociology Department at Marylhurst College, provided important sources of new ideas and innovations.

Change in the Economic category was mainly confined to the development of systematized method of bookkeeping as a response to government requirements. The latter was due to increased involvement of government funds for child care at

Christie and the necessity for accountability for these public monies.

The Political category over the years saw change occurring in the increased participation of professional people, lay persons, as well as other agencies in the Christie program. This has been particularly evident and more accelerated since the mid nineteen-thirties. Some slight change was noticeable from 1915 to 1935; however, little could be discerned in the period prior to 1915.

In Recreation, change was quite apparent. Possibly this was a result largely of forces external to the school.

Religion appeared to be the category where change seemed least evident. Probably this is because the changes are imperceptible and go unrecognized to those not intimately associated with Roman Catholicism.

A consistent change at Christie in the direction of specialization in a certain branch of education is evident. This would seemingly be permissible and in accordance with the philosophy of a teaching order like that of the Holy Names. Since these Sisters in 1859 were originally sent out to the Oregon Country with the express purpose of caring for the less fortunate and the ill, and since it is recognized that purpose limits change, it seems reasonable to view Christie's changed educational program as one which would be accorded the approval of the Order. At the same time it appears proper to recognize the essential change in Christie from a competitive to a cooperative institution.

CHAPTER NOTES

V

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CHAPTER VI

THE CHANGING INSTITUTION: PERSONAL FACTORS

This chapter examines the relationship and interaction of social institutions and individuals. Materials were systematically examined in order to determine the impact, first of internal factors upon Christie and the community and next, the effect of the external factors upon Christie and the community. Certain persons were chosen to illustrate the dynamics of this process. The internal forces were represented by the religious and auxiliary staff while the lay and professional visitors represented the external forces.

It is meaningful at this juncture to point out the fact that the position of director at Christie represents a special force of power. Hertzler observes in this regard: "Certain individuals have dominated institutions by force of personality or by a special acquisition of social power." (1)

During the past fifteen years three formats for programming emerged. These formats included, first, the emphasis on education, second, on social welfare, and, third, a combination of these two.

The three Superiors chosen to represent the

above-mentioned eras of particular emphasis were selected on the basis of diversity of specialization, longevity of service, and accessibility. Of the three Superiors being considered Sister Erentrude offered the advantage of having served Christie at repeated intervals since 1926 and hence provided increased scope for this examination.

Internal Factors

Sister Erentrude, of Irish descent, was the Superior at Christie during the time intervals: 1926-1934; 1938-1944 and 1950-1956. A basic interest in the child at Christie, as well as the efficient financial operation of the school itself, characterized her many years as Superior.

She believed children to be happier when adult authority was clear with respect to the behavior permitted. She shared this feeling with Dr. Otto Pollock, who, in his article, "Symposium: Social Factors Contributing to Character Disorders", suggests that children need to be helped in controlling their impulses, but parents in America have failed in their responsibility to make decisions. (2)

It could be said that Sister Erentrude's philosophy of child care was most aptly expressed in her remark regarding treatment policy at Christie: "You settle them down, pull up the weeds, then plant the seeds." (3)

Sister Erentrude's reflections concerning goals accomplished during her terms as Superior included the following:

The times make a great difference. My first term was in the midst of the Great Depression. We kept children from starving. I remember two little sisters who were brought by their mother. One became sick after we had fed her. I talked with the mother later and she said that she should have told me that the family had only cheese left in the house. She (the mother) had kept the children in bed to reduce the amount of energy used and had fed them bits of cheese. If I had only known the background the children wouldn't have been fed a complete meal. (3a)

The lack of adequate social histories thus proved deleterious in this particular case. It also, in effect, pointed up the fact that an educator could inadvertently overlook some of the necessary features of a program intended to meet the total needs of the child. This event seemingly also demonstrated that an internal force brought about a change in the method of record keeping. This change, interestingly enough, was more in line with the concepts of the institution of social welfare than with the ideologies of education.

Sister Erentrude's recognition of the shortcomings in record keeping was evidenced later when a social worker, subsequently added to her staff, incorporated new record keeping policies into the program.

Sister Erentrude recognized the worth of a positive public image of Christie. This is demonstrated in the following examples:

Kiwanis club, unable to find poor people in Lake Oswego, called upon Sister one Christmas season. A national organization, one of its aims was to do a charitable service. They wondered if they could help the children at Christie. Sister Erentrude recognized their sincerity when they asked if they could bring gifts. (3b) She did not wish to ask for too much, and suggested small, inexpensive presents, but ones suited to the girl's interest. She remembers that they gave lovely things, and added that organizations should realize that they can help without spending much money. To the present day this same organization continues its active support of the Christie program.

The Sister had pointed out a means of effectively working with volunteers. As a professional person she had met her responsibility for making timely and suitable suggestions. Minimum service was requested of volunteers. The experience was non-threatening yet provided an opportunity for giving. Recognition of community resources was important to Sister Erentrude. She was also generous in giving recognition to those who helped. A foundation for on-going external relationships was being formed. Sister Erentrude's background was that of an educator and she shaped her policies accordingly.

Sister Miriam Magdala, on the other hand, had

experienced different influences as is evident in the following paragraphs.

Attitudes and principles of people are often shaped by the educational experiences to which they are exposed. During the 1940's Sister Miriam Magdala was a student in a master's program, in social work, which had been added to the curriculum of Marylhurst College. It lasted only two years. As an external force it pointed up the principle expressed above. The course presented the basic social work philosophy and practice theory.

Unlike the Superiors who preceded and followed, with a specialty in the field of education, Sister Miriam Magdala, in 1956, came to Christie prepared to see another dimension in child care. Support of this philosophy was given by the community and by the Christie staff. This Superior had inherited a well qualified, trained social worker who had already initiated a dynamic, social work oriented program. The social worker, with assistance from agency-initiated and community-directed surveys, planned a program aimed at meeting the needs of disturbed children.

Intake procedure and policy had been in a state of flux since 1949. By 1956 the definition of children eligible for Christie's service was far removed from its early days. Still it was not fixed and throughout Sister Miriam Magdala's term as director, modification of the intake

philosophy and procedure continued. The changes seem to represent two things: first, flexibility of Miriam Magdala and, second, the everchanging definition of community need for institutional service. For example, a 1949 Child Welfare League of America survey pointed out that, in Oregon, generally, intake services for children fall short of what should be required. The League recommended that uniform practices and standards be adopted in Oregon's institutions for children. (4)

Christie's physical plant, problems of program change, modified intake policies and social surveys were significant factors that greatly influenced Sister Miriam Magdala's work.

The fifty-year-old building was showing signs of age despite the careful maintenance of Miriam Magdala's predecessors. During her time, however, a portion of the usable dormitory space was condemned by State fire inspectors. This is seen as one reason for a reduced child population in later years. Sister Miriam Magdala still had a usable physical plant. With population reduced to a maximum of sixty girls, Sister was allowed an opportunity to launch into a more intense program evaluation, in keeping with recent child welfare surveys. Her enthusiasm and professional skills made success more probable. What followed was a modification of intake, which in turn necessitated certain program changes.

Sister Miriam Magdala and Mrs. Marcine Hilyard, Christie's first social worker, worked together for several years. They were ideologically compatible and were able to work toward mutually agreeable goals. It was not surprising that Sister Miriam Magdala viewed Mrs. Hilyard's 1959 resignation with alarm.

Under the guiding hand* of Dr. Carl V. Morrison, Director, Portland Child Guidance Clinic, staff development programs gradually emerged at Christie. Religious and lay staff alike were participants.

An interesting question arises and may be posed at this point: Why, when other private agencies were suffering from lack of professional help, was Christie able to command the assistance of such able persons?

By 1959 the professional status enjoyed by the school had attracted other professional persons who were interested in program development and refinement. Dr. Elizabeth Winters, child psychologist at the Portland Child Guidance Clinic, joined the Christie team on a part-time basis. Others were to follow. Dr. Donald McKinley, private psychiatrist and board member of Portland Child Guidance offered his services and was active in the program for more than four years.

*Sister Miriam Kathleen refers to this in a tape-recorded interview, January 21, 1965.

One way to think about the difficulties which may arise between a system and its environment is to consider the discrepancy between the environment as it actually exists and as it is perceived by the system or by the members of the system. (5)

Communication with the outside professional power structure had provided a recognition of the usefulness in time and place of the Christie program. Sister Miriam Magdala recognized that the focus of the program was modified from that common experience which an educational orientation provided. She attempted to keep this teaching Order informed through the medium of The Newsletter. Well intentioned, it essentially failed to fulfill its intended purpose. The Newsletter was received by busy teachers who, after a long day, probably failed to read or internalize the values and concepts presented.

What does this mean, then, in terms of what actually happened? Miriam Magdala realized the importance of keeping members of her sisterhood informed about the ever-changing program resulting from the impact of social (community) needs. Miriam Magdala's system was oriented around social work principles. She recognized the need to communicate the shifting goals of the program. The educational frame of reference introduced a constant bias into the perception of the receiving sisters. If a communication arouses too much conflict within the receiver

it is probably natural to reject or isolate oneself from that communication.

It was also "natural" that the person receiving messages contrary to the familiar environment had reduced understanding of those messages. This seemed likely since he uses a frame of reference that is significantly different from the frame of reference of the sender.

The importance of open two-way communication seems essential if mutual understanding is deemed a desirable goal. Dr. Donald McKinley, psychiatric consultant at Christie for four years, had reason to emphasize this position in 1963 following the announcement of Christie's closure. "I cannot help but feel that somewhere along the line the channels of communication between Christie School and the higher powers have been somewhat less than open."

Dr. McKinley applauded the work of Christie in the past. He set forth a tentative design of establishing goals that would allow Christie to survive acceptably within the existing structure of the Holy Names Order. He recommended to Sister Anne Paula that Christie should represent "... a laboratory in emotional-behavioral-learning problems." The "laboratory" would serve not only Christie, but all of ... the various teaching orders in this region. "If the Christie Laboratory School serves no other purpose than to reassure teachers in general schools that the behavioral problems that they see are really not so notable

that any alarm is in order, Christie will have served its purpose well. An unanxious teacher makes the best teacher (leader)". (6)

This has long been an accepted position within the order, as is seen in the following:

It is an established principle in the sisterhood that a teacher cannot base her ability on the knowledge once acquired, but that further progress in her line of instruction must be made day by day, year by year. (7)

In Bradburry's Five Decades of Action for Children (a history of the Children's Bureau) it was noted that 1957 and 1962 were years when the states made progress in developing well-rounded child welfare programs. Program change at Christie was affected by this development, as can be seen in the modifications of the institution's intake policy. Among the more significant changes, an intake observation clinic was established, and new attitudes regarding admissions were developed. (8)

The 1962 CHRISTIE POLICY ADMISSIONS GUIDE gave an indication of certain of the changes:

On studying applications, the school must take into consideration ' . . . the number and kind of children in the group, and types of problems already present. The benefit of group care is quickly dissipated if there are too many children with the same difficulty . . . ' (9)

From a broadly based child service program, Christie in 1962 was moving toward a more specialized definition of child care, that of serving emotionally disturbed children. Bradburry speaks of a general trend in the United States

in the direction of specialized children's services. (8a)

Working under the premise that financial means to carry on a worthwhile program would be found, the administration of Sister Miriam Magdala proceeded on many fronts. This included public relations, finance, training for personnel, training for board members, training for teaching staff and group parents. Creativity was high. Forming a firm bulwark for social service were the education and religious programs. From this integrated planning evolved an administrative environment which fostered change and worked in a spirit of harmony.

Many symptoms existed which offered warning signals. The building was old and had to be replaced. A number of financing plans had been presented, but the community support failed, just short of accomplishment. There was a shortage of Catholic Sister teachers, generally. Concern was felt among the Order of Holy Names. The ideological conflict regarding the purpose of Christie School was difficult to resolve. Social work, on the one hand, seemed to represent the position of "what should be". Education, on the other hand, represented the status quo. Other agencies in the community were threatened by Christie's progressive movement. Into this setting, in 1962, Sister Anne Paula entered as Superior.

Before her entry into the Order of the Holy Names, Sister Anne Paula, like Miriam Magdala, attended Marylhurst College. As an undergraduate, she majored in education. Marylhurst in the mid-1940's was considered a "normal school" with emphasis on teacher training. Christie School, only a few hundred yards from the campus, served the college for practice teaching purposes. Anne Paula's first introduction to Christie was as a practice teacher. In retrospect, Sister Anne Paula recalled her practice teaching experience as being less than satisfying. The program for educating teachers at that time failed to provide adequate preparation for dealing with behavior problems of the type found at Christie School. (10)

Catholic Charities of Oregon, in the late 1940's, arranged for a comprehensive review of Catholic services in the State. Sister Agnita Miriam, of National Catholic University, Washington, D.C., came to carry out the evaluation. While in Oregon she observed the Christie-Marylhurst teacher-training arrangement, found it unsatisfactory and recommended its discontinuance. In 1947 the practice came to its official end. (11)

Sister Anne Paula began her life in the Order after leaving Marylhurst. Her assignment was as a teacher. After her first experience at Christie, she maintained an interest in the program and volunteered to serve the institution as a relief staff member during summer sessions.

During the late 1950's Sister Anne Paula came to Christie as a regular staff member. She served as a group mother (teacher), and as assistant to social work-trained Sister Miriam Magdala. Sister Anne Paula's past experience was primarily educational. However, she was also able to incorporate social work concepts into her work with the children's problems. In the summer of 1962 she was appointed Superior of Christie School.

As Superior she was director of the institutional program. In this capacity she was responsible for both religious and lay staff. She served as a communication link with the Provincial House, and as ex-officio member of the Christie Advisory Board. She formulated and presented proposed budgets for United Good Neighbor and Oregon United Appeal consideration. The role definition of Christie's Superior, as it had developed, carried with it an extensive community involvement. This was not always so. As the State assumed greater responsibility for problem children, more interpretation of private charity programs to the community at large was necessary to foster moral and financial support.

External relationships included her involvement with other child-caring agencies. These agencies had been particularly concerned about the degree of state participation in the financing of private charitable agencies. Sister Anne Paula had advocated greater state participation through extended use of "purchase of care" agreements. She had

achieved community recognition due to her interest in child welfare programs in general and frequently had been called upon to serve committees relating to Oregon child welfare problems.

By 1962 the "social welfare" institution was gaining widespread acceptance as an essential part of societal organization, along with more traditional institutions such as "education," "religion" and "family."

Sister Anne Paula wanted her staff to be aware of agency goals and the purpose behind programs. Special training for institutional group workers had long been overlooked, not only by Christie but by other even more populous child care institutions. With an expansion of knowledge of human behavior came a reexamination of what was deemed a now important need.

Sister Anne Paula was eager to provide training where heretofore it had not been available. She and Sister Audrey of Marylhurst's sociology department developed in-service staff institutes for group mothers and for the Sisters who served Christie in relief capacity during summer sessions. Here, social developments, external to Christie, impinged on the internal functioning of the institution.

Other Oregon child care institutions were beginning to provide special training for their group workers. These programs, in which Christie was also a participant, were given impetus by allocation of federal funds. Christie's

own venture was different in that it was privately financed and served to train both temporary and permanent staff of the school.

Sister Anne Paula encouraged her staff to develop individual creative ability. She worked toward a goal of offering the children the best possible service. This was done by encouraging each Sister and lay person to think not only of the responsibility of the specific job but to see each job in proper relationship to the total program. The result was an atmosphere in which the full range of skills as found in the various disciplines of administrator, psychiatrist, social worker, teacher, group mother, aids, maintenance people, and volunteers could be utilized. (12)

In the spring of 1963, came the announcement of the plan to close the school. The reasons for closure were given as:

1. A series of serious operating budget deficits over the last four years since Christie School had taken concrete steps to reduce its population from 90 to 60 and increase staff in order to give more adequate service to children with emotional problems.
2. The necessity to undertake an expensive building program (\$250,000 to \$500,000 in its initial phase) after the Oregon State Fire Marshall's office condemned the third and fourth floors for sleeping purposes.

3. The serious personnel problem faced by the Sisters of the Holy Names of Jesus and Mary in trying to supply teachers to Catholic Schools which they have agreed to staff and also supply teacher and group mother staff at Christie School for the present and future needs. (13)

A difficult period followed this announcement. A startled public awakened to the fact that the agency of Christie School, although receiving both financial and emotional support of the community at large, was faced with closure.

The following year was one of turmoil for Christie. Tied by moral codes and personal preference to the Order of the Holy Names, Sister Anne Paula was faced with the obligation of an administrator of an agency meeting a public need.

Throughout the year marked by conflict and compromise, the Sisters with the help of their religious faith maintained a functioning service. Sister Anne Paula directed a united staff effort to reduce the fear of an unknown future in the children. She failed to completely eliminate damage, but the extent to which it was minimized is a tribute to the professional discipline of the staff.

In July of 1964, Mother Mark, Provincial Superior of the Holy Names Order, announced the continuation of the program. Few times in the history of social welfare in Oregon had there been a more united effort to achieve a workable solution to a common problem. (14)

External Factors

Lay and professional visitors constituting the external forces in the interaction and relationship at Christie became increasingly more active over the years. This pattern was appropriately traced from that time when government officials first began visiting Christie and were ordinarily accompanied by prominent members of the Catholic Church. Gradually State inspections grew more routine, and anxieties regarding physical environment diminished in terms of Catholic Charities' reaction to outside authority. Underlying this concern had been a real dread that public agencies would try to undermine private charitable programs. As public interest in private charity increased, new relationships between private charity and government developed.

Many of Christie's visitors, during the 1930's, were personnel representing health, sanitation and fire prevention agencies. Businesslike procedures were introduced at Christie and for the first time in the institution's history outside visitors were coming in to audit the financial accounts. (11,15)

Visitors, many representing recreational interests, came to Christie during the 1940's. During these years the role of volunteer persons in institutional programming was strongly advocated in social welfare circles. Coming to Christie were Red Cross swimming instructors, volunteers

who organized winter picnics at Mt. Hood, Marylhurst students who planned Valentine parties, and others who came individually and collectively to donate their time and service to institutional program. (11)

In 1949, lay persons became more of a directing force, in terms of Christie's total program, especially by participation in board activity. Evidence of this appeared through the formation of a separate Oregon corporation, established in 1953, with the purpose of governing Christie School. The board advising this corporate entity had several lay members. (16)

Christie's volunteer program greatly expanded during the 1950's. Focal point of this activity was the formation of the Christie Guild in 1956. Initially many Guild members were wives of Christie's Advisory Board members. Since that time other women of the community have become involved. Mrs. James E. Schram, a charter member of the Guild, gave leadership and direction to the early group. The Guild worked closely with the Christie staff so that meaningful activities would be the end result. From the beginning they provided a means of transportation for children needing medical and dental care away from the campus. This practice continues today. The group became regularly involved in providing recreation and entertainment programs for the girls. They helped with the mending chores. Some were able to take girls into their homes for

occasional week ends and holidays. Their interest in interpreting the Christie program to the community contributed to maintaining and further developing a favorable public image for the institution. Sister Miriam Kathleen, who came to Christie as a group mother in 1956, refined and developed the use of the volunteer program during the 1960's. (16)

Christie has always had many visitors, particularly from the Roman Catholic Church. Other visitors represented special interest groups of their times. Before 1920 visitors were generally those who supported the orphanage concept of child care.

Between 1920 and 1940 public agencies sent visitors to the School representing especially the interests of health and safety. Since the 1940's Christie has had more visitors from the professional social welfare field as well as a renewed and increased interest of the part of visiting professional educators. (11,16)

Therapeutic Factors

Interesting examples of the therapeutic effects of the internal and external forces upon children being treated at Christie were observed.

The Christie Girls often spent vacations in the mountains or at the beach. On one of these trips to the seaside the girls stayed in a private home donated for their own particular use. The girls, accustomed to a

large dormitory, took delight in the unusual privacy of having their own rooms and obtained much joy in rearranging the furniture.

Soon after the trip the staff, always alert to the need to change the program, approved the girls' requests to move their dormitory beds into a more homelike setting. This permitted the development of individual initiative on the part of the girls, yet did not jeopardize discipline or control.

Pets in institutions had often been taboo, largely because of health and sanitation problems. In 1956 Christie children became proud co-owners of three dogs, one large, one medium, and one small. The practice of having pets for institutional children was no longer thought to be out of the question, and the beneficial nature of adding pets to such programs now has more widespread acceptance.

A Christie press release of 1956 seemed to illustrate this:

A dog will give an unqualified, unsolicited love without making any demands or setting up any conditions. For a girl who has been ignored, mistreated or unloved throughout most of her nine years, this simple love from a dumb animal can do much to restore faith in herself and trust in grownups.

It took more than this, of course, to make a normal girl. Other therapeutic techniques used at Christie were illustrated in the story of Lisa presented in the following press release:

Some of the girls are like 'Lisa,' an eleven-year-old child whose previous home life had been extremely unstable. Her father had died while she was still a baby. Her mother had remarried, but the new father was harsh, impatient and unloving toward Lisa.

The mother was so immersed in her own problems, she had little time for the girl. Finally, the father abandoned Lisa and her mother.

When Lisa came to Christie, she reflected this background. She was nervous, shy, and depressed. She seldom spoke above a whisper, often broke into tears, complained of imaginary pains, and was unusually slow in her schoolwork.

Soon after Lisa arrived, staff members who were participating in her care met to pool their observations and convictions and plan the most desirable approach for her rehabilitation.

Conferees included her nurse and her teacher, both Holy Names Sisters; her group mother; a consulting psychologist, Dr. Elizabeth Winters, a psychiatrist, Dr. Donald McKinley; the two Christie social workers, Mrs. Ruth Newton Stevens and J. Barron Fitzpatrick and the school's physician, Dr. Rudolph B. Stevens.

After this planning was completed, the process of helping Lisa to become a normal girl began in earnest.

The Holy Names Sisters and other staff members did everything possible to make her feel secure, wanted and accepted. A homelike atmosphere prevailed, complete with good meals and mid-afternoon and evening snacks. She was encouraged to join the other girls in talent shows, games, sports, music and even interpretive dancing.

Lisa's mother also was brought into the program of rehabilitation. She was encouraged to visit her daughter often or to call her on the telephone periodically. She was advised of her daughter's problems and needs.

After several months at Christie, the young girl began to respond. She became more alert in class, took greater pride in her clothes and appearance, and started to participate in many group activities. In short, she was developing a sense of self-esteem.

At the same time, her religious training was given regular attention. She saw much of Father John Neelon, the chaplain, who repairs everything from broken rosaries to broken hearts.

Finally, after eighteen months (the average length of stay in the late 1950's,) Lisa, now a normal child, was able to rejoin her mother, who, also through help from the Christie staff, was more understanding, more mature and more loving.
(13a)

Thus, in the examination of the interaction and relationship of the internal and external factors at Christie, the impact of the staff and the outside resources became apparent. Hertzler observed the following in this regard:

The individual is as much cause as effect of institutions. The individuals who constitute the society are first shaped by its institutions; then the individuals, in turn, shape or even create institutions or institutional features. Just as the individual cannot be understood without a knowledge of the effects of the institutions through which he lives, so institutions cannot be studied except as results of the actions of men. (1a)

Summary

The impact of the internal and external factors at Christie may be appreciated by considering the contributions, first of the Sisters, then of the lay and professional persons. The phenomena of change and the internal and external factors appear to be inextricably bound together.

The internal and external forces, if balanced, will maintain the status quo. It is only when one or the other dominates that progression or regression occurs. This chapter has recorded the movement produced by such forces.

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VI

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CHAPTER VII

EVOLUTION

Introduction

In this chapter, events which have been part of the evolution of Christie School are presented in chronological sequence.

Specific information is presented in terms of those actions of both Church, State and Community-at-Large which have directly and indirectly shaped and moulded Christie into the institution it is today.

Founding of the Order

In tracing the development of Christie it is necessary to start before the Sisters of the Holy Names of Jesus and Mary came to Oregon to undertake their work, and long before Christie School became an actuality.

The background of the development of the Order itself, in the "New World" furnished philosophy and experience from which was drawn much of the operating procedure of the Order and of Christie School. The Order originated in France. Its founding in Europe reflected a general increasing interest in education and the dissemination of religious teachings. The initial purposes at its founding

were threefold: (1) education of youth; (2) "normal" training of teachers; (3) spiritual training of teachers and students. A similar threefold foundation was discovered in the founding of the Order in Canada.

The founding of the Order in Canada took place in a situation of competition and conflict. Canada, and particularly the Province of Quebec, was at the time populated largely by Catholic descendents of the first French settlers. Because of the defeats suffered by the French at the hands of the British, Canada became a colony under British rule. With the advent of British rule, there came the involvement of the Church of England and its adoption as the recognized church of the country.

Concern was immediately expressed on the part of the Catholic hierarchy and there began a campaign to provide, through the mechanism of Catholic Education, a way to meet the needs, both educational and spiritual, of the large Catholic population.

Bishop Bourget, Bishop of Montreal, sent an urgent message to France for help in obtaining priests and nuns to undertake the establishment of more Catholic schools. He was successful in obtaining priests from the missionary Order of Oblates of Mary Immaculate. These men were not primarily teachers and Bishop Bourget, at the suggestion of Father Telmon, a member of the Oblates Order, requested

from the Society of Sisters of the Holy Names of Jesus and Mary in Marseilles, France, a group of nuns to be sent from the Order to Montreal. His request was refused because the Order felt they could not expend the needed nuns. They argued distance from France and fewness of students to teach.

Father Telmon, who had been sent to obtain the nuns, returned to Montreal and reported to Bishop Bourget. They decided to found a Canadian branch of the Order. They received little or no cooperation from the mother house of the Order in France and therefore had to develop their own course of action.

Father Telmon's parish was located in St. Hilaire, Quebec. In a neighboring parish, Beloeil, he enjoyed the hospitality of the Reverend Theophile Durocher, curate of that parish. Reverend Durocher had living with him as housekeeper, his sister, Eulalie Durocher. Father Telmon was impressed by the qualities of religiosity he found in Eulalie Durocher and when the Bishop was ready to take the actual steps of founding the Order, Father Telmon suggested Eulalie as one possessing the qualities necessary as a foundress. The Bishop approved the suggestion and placed on Father Telmon the responsibility for preparing Eulalie for her new role as foundress and religious.

The internal conflicts of Eulalie Durocher were

perhaps even more important to the founding than were the objections of certain factions within the provincial community. She was faced with the huge task of founding the Order in the face of community adversity, but more important, in the face of what she felt were her own weaknesses.

Major among these was her own physical frailty. In addition to this, her family discouraged her, pointing out that if she were bent on becoming a religious, she should join an already functioning Order, such as that of the Gray Nuns of Montreal whose work had stood the test of time. In addition to this, her overwhelming sense of humility led her to negate her own capabilities in terms of having the strength to found the Order. Even with these objections and hurdles to overcome, she managed to proceed in her training and received the encouragement of Father Telmon and Bishop Bourget.

The founding of the Order became fact on February 28, 1844, when Eulalie Durocher became Sister Mary Rose. She and two other novice religious had moved into a small house in Longueuil, Quebec, the preceding November and had been teaching since that time. Their duties included not only the education of their thirteen boarding students and day school students, but their own continued training in the spiritual requirements and regimen of their future work as religious.

The Sisters almost immediately came under the scrutiny of the community-at-large and much ill feeling and suspicion were leveled against them. Little interpretation was given to members of the community-at-large about the functions of the Sisters and their school. Accusations of mistreatment of the children were made. The community-at-large felt the Order was a threat because it was almost unknown; its members were not of distinguished rank and it had no visible means of self-support. Sister Mary Rose, in an attempt to overcome these feelings against her "family" of Sisters immediately began a practice of using public examinations to do away with the cloud of mystery that surrounded the operations.

It will be seen that this astute action on the part of Sister Mary Rose was the beginning of a policy of what might be considered "public relations." This is merely one of the vital areas of the Order's functioning which was purposefully documented in these early years.

Another area is documented by Bishop Bourget's statement of the educational tenets which continue to guide the curriculum of the Sisters' schools. He directed: "Train your pupils to simplicity of life and action, to singing, to manual work, to neatness, and to polite behavior."(1)

He was also interested in the intellectual training

of the Sisters as teachers.

The future congregation was to be exclusively an educational one: In this intent, it was necessary from the beginning that subjects be prepared to fill the dual end of the Institute; a normal class for the teachers dates back to the organization of the Sisterhood. (1a)

Under Canon Law, the Order dates from December 8, 1844, when the Reverend Cure of Longueuil, Moise Brassard, read the Episcopal decree by which the Congregation of the Sisters of the Holy Names of Jesus and Mary was canonically erected in the Diocese of Montreal. Sister Mary Rose was appointed Superior and Mistress of Novices. Thus she became Mother Mary Rose. The position of secretary was filled by Sister Veronica of the Crucifix, a strong and able woman who was to have a particularly important part in the development and founding of the Sister's schools in the west.

Religious training, teacher training and intellectual development were originally implemented through the teaching of the Oblates in the ways of the religious and the instruction of the Christian Brothers in educational methods. These later evolved into the system of novitiates and Holy Names Colleges.

The educational and religious training of youth was performed through the development of the system of parochial schools operated by the Sisters.

It is apparent from the early history of the Order

and also from the temper of feeling at that stage of growth in the province that these functions emerged to meet what could be considered "common human needs." Further study revealed that this meeting of common human needs became a continuing function of the Sisters. In many ways the changing needs of the times reflect the evolution of the Order in Oregon.

Early Days in Oregon

It has been mentioned that there was an element of competition and conflict in the founding of the Order in Canada. Some similarities existed when the Sisters were called to Oregon in 1859.

The historical importance of Christian Missions in the Pacific Northwest lies in the fact that the first American settlement in the Willamette Valley was established by a Methodist missionary group. Dr. John McLoughlin, who had come to the Northwest as chief factor of The Hudson's Bay Company, encouraged the settlement of the Willamette Valley and thus indirectly the advancement of the spread of the Methodist faith. The Hudson's Bay Company was English owned and administered, and because the boundaries of the Oregon Territory were not settled, it strongly opposed the founding of any Catholic missions or the coming of Catholic priests to the territory.

The Right Reverend Joseph Signey, The Bishop of Quebec, whose jurisdiction extended over the Oregon Territory attempted to overcome this obstacle by sending Fathers Blanchet and Demers to establish a mission at Ft. Vancouver. The Bishop chose Ft. Vancouver as the place to start a mission because of an agreement with the Hudson's Bay Company which restricted Catholic missionary activity to regions located north of the Columbia River. The Ft. Vancouver colony was established in 1838.

Shortly after the establishment of the mission at Ft. Vancouver, Dr. McLoughlin journeyed to London on business and while there persuaded the Company to revise their agreement with Bishop Signey. This was in response to pressure brought to bear by Canadian settlers along the Willamette who were predominately Catholic in faith. This officially opened the Oregon Territory to Catholic Missionary work and marked the beginning of the development of the Catholic Church and parochial education in Oregon. Soon after this, Fathers Blanchet and Demers established a mission at St. Paul, Oregon. In 1842 the Methodists established Willamette University in Salem, Oregon. The Congregationalists opened Pacific University in 1849 at Forest Grove, Oregon.

Reverend Blanchet, who in 1843 had been elevated to Archbishop, eager to make up for lost time, made

several trips to Europe to recruit missionaries and teachers to help in developing a stronger Catholic community. In January, 1844, several priests from the Society of Jesus and Sisters from The Order of Notre Dame de Namur responded to the call and came to Oregon. The Sisters established a school at Oregon City in June 1849 after initially teaching at the St. Paul mission. In that same year, gold was discovered in California and many settlers left the Oregon Territory. The work of the Sisters came to a sudden close, for they, as well as the Fathers of the Society of Jesus, also traveled southward.

The early 1850s witnessed an influx of people, many of them disappointed gold seekers and also many merchants who saw more profit in providing supplies to the gold fields of southern Oregon and Idaho. Another contribution to the increase of population was the passage by Congress in 1850 of The Land Donation Law which made land available for settlement at low cost. The growth continued at such a rate that in 1859 Oregon was admitted to the Union as a free state.

Again, Bishop Blanchet was faced with an increase in Catholic population and not enough priests and nuns to provide the religious services needed. This created a situation of competition in that the Protestant groups had continued to expand their influence and service.

In 1859, the Bishop traveled to Montreal to enlist the aid of the Sisters of the Society of Holy Names of Jesus and Mary. He approached the Bishop of Montreal and then presented himself to Mother Theresa of Jesus, then Superior of the Order at Longeuil. In this woman he found a particularly responsive listener who had earlier declared to Bishop Bourget, "If our Sisters are asked for the distant missions, we are ready to accept." (2)

On September 20, 1859, Sisters Mary Alphonse, Francis Xavier, Mary Febronia, Mary of Mercy, Mary Margaret, Mary of the Visitation, Mary of Calvary, Mary Florentine, Mary Perpetua, Mary Arsene, Mary Julie and Mary Agathe sailed from New York on The Star of the West. They arrived in Portland one month later on October 21, 1859. They were taken immediately to Lownsdale House in Portland -- the site of the present St. Mary's Academy.

Their duties in Oregon were outlined by Bishop Bourget before their departure when he said, "You will teach, visit the sick, compassionate the unfortunate, and perform such other works of zeal as the Ordinary of the Diocese would require of you." (3) It was understood that at the coming of another or other Orders of Sisters into the Oregon Province, the Sisters of the Holy Names of Jesus and Mary should direct their energies to the purpose of their community, Christian education.

In only two weeks, on November 6, 1859, the Sisters opened their school with six pupils, three of whom were Catholic, two Jewish and one other. This precedent of offering education to all children, regardless of race or religion remains as a part of the Order's philosophy today.

Only ten days later the Sisters had thrust upon them the care of an orphan child, Anna Coblentz, age seven. The Sisters had agreed, in coming to Oregon, to open a boarding and day school, but care of orphans was an unplanned need which they willingly undertook to meet. The precedent for such action had been established by Mother Mary Rose, who, shortly after the opening of the original school, undertook the care and training of an orphan child who later became a Sister of the Order.

The acceptance of the care of orphans and the establishment of an orphan home, though not a planned part of the Sisters' functioning, is understandable within the general operation of Catholic Charity facilities.

The twelve Sisters had been specifically selected for their individual adaptability to the requirements of the institution they were to found. They were skilled in the arts and music, homemaking abilities and religious devotion and teaching. In this respect they were prepared to carry out the charges of their purpose. These were

expressed as follows:

Christian education, which teaches one to think, to judge, to act with constancy and with a spirit of perseverance, to follow right reasoning made clear by the supernatural light of the example and doctrines of Christ. (4)

The real purpose of the foundation at Longueuil was to provide schools which were "organized laboratories wherein the knowledge of God was the aim and end of human learning, and where the training of the soul and of the body united to produce complete spiritual health of the whole being." As Mother Mary Rose stated, "We ought not to be simply teachers, we should be guardians and mothers. (4a)

The course of the Sisters took a rapid pace for the next few years. Just eight days after they opened their boarding school for girls, they opened a school for boys across the street. On April 23, 1860, they opened a school in Oregon City, Oregon. The following year, they established yet another school for boys in Portland, the "City School". This same year, 1861, they opened a school in St. Paul, Oregon, followed in 1863 by a school in Salem and in 1864 a school in The Dalles.

In 1865, the Sisters opened a school in Jacksonville, Oregon. This school and the presence of the Sisters in that community were to provide an opportunity for the Sisters to win the undying gratitude of the people and to strengthen their image, not only in Jacksonville, but

throughout the State.

In 1868, the Sisters opened yet another school, this time in the Eastern Oregon community of Idaho City.

In 1869, the incident mentioned above with reference to Jacksonville occurred. A serious and rapidly spreading smallpox epidemic hit that southern Oregon community. There was widespread panic and facilities in Jacksonville were seriously limited as far as space and personnel to care for the sick were concerned. The Sisters volunteered not only their school but their services in caring for the sick. This action on their part was to leave a lasting impression on the people of Jacksonville and was to do much to assuage the mystery surrounding the development of facilities in that community by a group of cloistered women.

Such an act of mercy was the forerunner of a change in the climate for further developments by the Sisters. They no longer faced the suspicion of members of the communities into which they moved. This attitude of acceptance was reflected in the interest of the people of the State when the Sisters opened what is now Christie School nearly forty years later.

In 1871, St. Michael's College for Boys was opened by Archbishop Blanchet to relieve the Sisters of their task of teaching and caring for boys at St. Joseph's School.

On May 28, 1871, an official decree was received

from Rome authorizing the establishment of a novitiate in Oregon. The Sisters immediately opened a novitiate in conjunction with the opening of St. Mary's Academy in Portland. The Academy site was at Southwest Fifth and Mill Streets in Portland. Portions of the original structure, enlarged in 1878, may still be seen.

The following year, the first mention of what might be considered "foster placement" is found in the Chronicles of the Order in a description of the placing of a sixteen-year-old orphan girl in the home of a "poor widow". The Chronicles go on to say that this girl, because of the training she had received in homemaking was ideal to help the "poor widow" care for her home and children and to free her to work to support her family.

The last of the schools which the Sisters opened in their years of rapid growth was a school for Indian children at Grand Ronde, Oregon. This school operated from 1874 to 1880, closing because proper facilities were not available. The provision for such facilities would have to come from the Federal government which ran the reservation. The necessary compact was not forthcoming. (1b)

The next years held a steady advance in the overall development of the Order's educational facilities, but from the time of these early years until the present, there has never been such rapid growth.

Between the years 1889 and 1908, when the institution now known as Christie School was built, the course of the Order and its functions continued in a broadening way to offer not only more schools, but to take on the care of more orphans. The changes which were to affect the operations particularly of the child-caring aspects of the Order came largely from forces found developing in the State at large. These were primarily of a legislative nature, and have continued to influence the institutions.

In 1889, the State legislature passed a bill permitting the trustees of any non-sectarian or benevolent organization to take children under the age of fourteen years and place them, under circuit court order, in apprenticeship situations or adopt them out.

In 1899, the Juvenile Court was established and empowered to place children in institutions. From this early time, the Sisters have been able to work successfully with the Court.

Between 1901 and 1905, further legislative action was taken which was to have great importance for the Order and its child-caring extension.

In 1901 the Legislature created a fund as an aid to maintenance of orphan children. (5)

In 1902, a bill was passed authorizing payment of State Aid for the care of children in private institutions.

In 1905, the Juvenile Court's child-placing power was increased. These and subsequent actions of the State were definite forces exerted on the Order which propelled it in the direction of further involvement in the child-caring sphere.

In addition to these changes, occurring outside the Order, and of a secular nature, a vital change took place within the Catholic administration of the Diocese. In 1899, Reverend Alexander Christie became the fourth Archbishop of the Diocese of Oregon City. He immediately focused his attentions on the work of the Order in caring for orphan children and was largely responsible for the erection of the institution now known as Christie School. Archbishop Christie was to serve as Archbishop until 1925 and under his guidance the direction of Catholic services for care of dependent children expanded. (6)

A Lasting Home

Early in 1908 Archbishop Christie purchased a two hundred acre site south of Oswego, Oregon, and construction on the new orphan home began.

On July 4, 1908, the institution was dedicated and the children were moved into their new quarters. The Chronicles of the Order provide a colorful description of the opening ceremonies.

Hundreds of Portlanders took advantage of the ideal weather on July 4th to participate in the river excursion and the exercises in connection with the opening of the new home for girls near Oswego. The exercises consisted of addresses by Archbishop Christie, Governor Chamberlain, and Dr. A. C. Smith, chairman of the day, and a musical program rendered by the orphan girls. (5)

At the opening of the home, called Villa St. Marie, Governor Chamberlain said, "While the orphanage might properly be called a Catholic institution in that it was under the direction of the Catholic Sisters, it is in reality a State institution, doing work in which the entire State is interested." (5)

Prior to 1901 State Aid had been given to private institutions on a "lump-sum" grant basis. This was generally meted out irregularly by the legislature and it was not until 1901 that a systematized method of giving public funds was passed. This was the "per-capita" system.

The action of 1901 did not suddenly cut off direct appropriations of lump-sum grants to certain institutions. It merely made available a second method of securing State money, a 'per-capita' plan. The two systems, lump-sum grants and the per-capita plan, were used simultaneously in Oregon for many years, certain institutions preferring one variety of state support, and others the other. (7)

As late as 1911, ten years after the funds on a per-capita basis became available, the orphanages maintained by the Catholic Church were the only ones making use of this system. (7a)

By 1913, all institutions for orphans and foundlings drawing State Aid had transferred to the per-capita plan. (6b)

In the Chronicles of Villa St. Marie a mention of State Aid on the per-capita basis is made in 1908, the very year in which the school started operations. (5)

Another major development which was to have a lasting effect on Villa St. Marie, was the erection of the Provincial House and Convent of the Order on part of the two hundred acres purchased by Archbishop Christie. This made easily available teaching staff, who though not officially assigned to duty in the orphanage, became interested and active in its operation. Even today, with a very minimal number of Sisters assigned to Christie, certain of the retired nuns, whose home is in the Convent, offer special services in teaching art or music, and providing some individual attention to the residents of the school.

Developing Functions

After the opening of Villa St. Marie, the Sisters adopted a policy of care which was to prevail until the 1950s. This was largely to provide custodial care for "normal" children. Little toleration was given to children who were emotionally troubled or who "acted out" in ways that were different from the "nice" little girls. (8)

This idea that the children at Villa St. Marie were not in need of special services was found to be practically carried out in that at various times throughout the history

of the school, the teachers receiving "normal" training were used as practice teachers at the orphanage. This is not to imply that the use of practice teachers was of itself detrimental, but it did reinforce the idea that the institution cared only for youngsters who met the "normal" child criterion. (5)

The next major event to influence child-caring activity was the White House Conference on Children in 1909 which resulted in the creation of the Children's Bureau under the jurisdiction of the Department of Commerce and Labor of the United States.

The developments on the national scene lent impetus, in Oregon, to the development and adoption of the State Board of Health as the supervising body of all children's institutions drawing State Aid. This 1913 decision included institutions receiving both lump-sum and per-capita payments. (7c)

Prior to this time, 1901-1913, supervision was held by the county courts for institutions receiving "per-capita" grants only. Institutions drawing "lump-sum" payments had no supervision. During this period no question was recorded as raised by any court at any time concerning the competence of any institution to carry on its work.

The first report of the State Board of Health following the transfer of supervision of children's

institutions to that body recorded its refusal to grant certificates authorizing state aid to two institutions which had operated without challenge and had drawn State Aid for years. (7d)

Among the new laws resulting from an increasing nationwide interest in children there appeared in the Oregon Law authorization for the mother of a child to become legal guardian after desertion of the father, enabling the mother to surrender the child to an institution entitled to receive State Aid. This surrender was provided for also when the father was dead or legally incapacitated or had neglected to provide for the child.

County courts as well as mothers were authorized to surrender children to state-aided institutions providing parents or guardians were not known or could not be found or if in the judgment of the court such action was required for the welfare of the children. Furthermore, these statutes required each state-aided institution to accept children committed to it by court order under penalty of a suspension of payment of all State Aid claims pending compliance of the institution with the order of the court. Exceptions to this requirement were children whose admission in the judgment of the governing board of the institution concerned would materially hamper or interfere with the general purpose of the work of the institution involved.

The new laws also carried a former provision of designating the institutions receiving such children as their guardians, along with the right to place the children for adoption.

(7e)

This was to have the effect of changing in some ways the concept of the term orphan, in that children need not be parentless. It also meant that the court could place children at St. Mary's Orphan Home, formerly Villa St. Marie, with little or no say on the part of the institution. It is worthy of note that the institutions were given an "out" in the clause providing that children did not have to be accepted who would disrupt the operations of the institution. As has been stated above, St. Mary's (formerly Villa St. Marie) still functioned within the province of care for the "normal" child.

Another action resulting from the 1909 White House Conference was the creation by Governor West of the State Child Welfare Commission. The Commission was appointed on January 7, 1913. It published reports in 1915 and 1917 recommending that institutionalization of children was the least effective way to handle the needs of children. Other recommendations were:

1. Provision for dependent children in foster homes.
2. A program of prevention of dependence and crime.
3. State inspection of all institutions.

Protests were voiced against removal of children from their homes because of poverty and against institutionalization for "paltry" reasons. (7f)

It is interesting in this context that the Sisters at Christie had made concerted attempts to minimize the institutional aspects of their operation and in 1914 had in their Chronicles stated that the girls at Christie should not wear uniforms as this only heightened the stigma of institutionalization. (5)

The first Child Welfare Commission of Oregon was perhaps the most noteworthy thing to come out of the White House Conference until 1917. In that year, developments in the child welfare field appear to have moved more rapidly. In the legislative sphere, there was expressed by the legislature a desire to remove all dependent, delinquent and defective children from private institutions and place them in a "home for state wards." (7g)

The Board of Control, created by the legislature on the recommendation of the first Child Welfare Commission, began operating that year. It was to investigate each claimant institution to determine whether it was actually entitled under provisions of the law to the claims presented to the Secretary of State for payment. (7h)

The Commission was required to visit the institutions every three months. In short, this was the State's fiscal agency charged in cooperation with the Secretary of State with such duties as auditing and clerical work, but in no special way qualified to determine the social treatment for

neglected children and wayward girls. Nothing in these statutes required any member of the Board of Control or any of its staff to be trained in either the Law or Social Work. Furthermore, the statutes stipulated no coordination between the Board of Control and the State Board of Health. (7i)

During the inspections which followed under the new policies, conditions were found to be excellent at Christie and much better than those at St. Agnes Home, another child-caring institution in Park Place, Oregon. This led to the eventual transfer of the children from St. Agnes to Christie. (5)

In 1917, Governor Withycombe appointed a committee to investigate child care institutions in the state. This grew out of the legislative recommendation to remove all privately institutionalized children into a specially constructed State home. These appointments by the Governor led to the Slingerland Report of 1918 which was to have an important effect on all child-caring institutions and was to be a force in Christie's development.

The committee members, the second Child Welfare Commission, obtained Dr. William Slingerland from the Russell Sage Foundation in New York. Dr. Slingerland surveyed all of the child-caring institutions and Christie received an accolade for being the only institution of its type to have separate admission policies and the requirement of a complete health examination prior to admission. (7j)

The chief recommendations of the Slingerland Report were that state subsidies to private institutions should be continued; the rate of State Aid should be doubled; all children's laws already on the statutes should be codified. It was also proposed that a trained social worker be the executive of a new and permanent advisory body to children's institutions. (7k)

The year 1917 was also the year of lasting developments within the Catholic Charity movement in Oregon. The Catholic Children's Bureau was established this year by Archbishop Christie and on September 9 a meeting was held at the Archbishop's residence to ascertain the salaries of overseers and the admission policies of Orphan homes in the Diocese. (5)

On the recommendation of the Slingerland Report, Governor Withycombe appointed in 1919 the third Oregon Child Welfare Commission. Unlike its two predecessors of like name this new commission was created as a permanent unit of the state government for the primary purpose of inspection, certification and supervision of all institutions and agencies for children operating in the state.

The membership consisted of a faculty member of the psychology or sociology department of the University, a physician specialized in children's diseases and three citizens experienced in child welfare work. (7m)

This Commission was given the authority to require information from the institutions, agencies and juvenile courts on forms to be prepared by the Commission. The body was also given access to records and children in the institutions and authority to visit "placed out" children. It also required that organizations seeking certification incorporate and provide for government by boards of not less than five members, and that the articles of incorporation of proposed new agencies be approved by the Commission before presentation to the Corporation Counsel for a charter to operate. It was, however, specified that agencies operating before the establishment of the Commission be free from the requirements governing forms of organization and approval by the Commission of the articles of incorporation.

(7n)

The 1920s were a time of great discussion in all realms regarding child welfare services. There was little coordination or standard setting, but there was a nationwide undertaking to study the child welfare situation. This was the result generally of the recommendations made during the 1920 White House Conference.

Although there was a great increase in expenditures of public funds during the 1920s, there was still as far as Oregon and Christie were concerned, no supervisory scheme for assuring that services offered met any social work standards.

Largely because of this lack of coordination, the program and services at Christie remained relatively stable with few if any changes taking place. The major emphasis remained on providing custodial care. The youngsters in residence were a combination of orphans, dependent children, and even some boarding students whose parents selected Christie because it provided a convent-type education.

Attempts on the part of the Child Welfare Commission to interpret the situation or to modify it in the interests of the children were considered by a majority of the institutions as a challenge to the worth of their services, if not a threat to their very existence.

An actual threat to Christie came in 1922 with the passage by the Oregon State Legislature of the Anti-Private School Law. This was sponsored by the Scottish Rite segment of the Masonic Order and received support from members of the Ku Klux Klan, a group active in Oregon politics at that time.

This legislation directly affected Christie by forcing its religious to direct their energies away from their regular duties toward a struggle in the secular community for their very existence. The Sisters felt this act was a violation of their civil rights and to that end hired attorneys to test the constitutionality of the Act. The decision made by the Supreme Court of the United States in

1926 was to set a national precedent and establish once and for all the right of private schools. The decision stated, "The absolute right of these schools to teach the grammar grades and the right of parents to engage to instruct their children is within the liberty of the Fourteenth Amendment." (6a)

The significant development of the 1930s was the widespread acceptance of the need for study of the total program of the social services provided by both the public and private agencies. The momentum gathered through discussion of local issues in Oregon can be attributed to the national situation, which culminated in the enactment of the Federal Social Security Acts of 1935.

The idea of study of the Oregon program fostered actively in the late 1920s reached its climax during the following decade in five social surveys undertaken under five separate auspices. (7o)

These studies represent efforts on the part of both public and private organization to survey and evaluate the child welfare program in Oregon. Although the majority of the recommendations from these reports were not immediately adopted, major developments did come from them.

One development was the creation of the State Public Welfare Commission which incorporated the existing Child Welfare Commission. This new agency was to have the power

to coordinate, plan, supervise and direct all public welfare activities in the State. This became legislative fact in 1939.

The second important development to come from these studies was to have a more direct effect on Christie. This was the beginning of a change in the philosophy that provision for foster home care and maintenance of children in their own homes at public expense was preferable to institutional placement.

The recommendations of several of the study groups had the effect of offending and alienating the private child-caring institutions. Perhaps the most vocal opposition to the recommendations came from within the Catholic Charity organizations who selected this time to republish Encyclical Letters of Pope Leo the XIII. These reaffirmed the Church's belief that it had not only the right, but the duty to involve itself in all aspects of personal and social development. One of the most important statements of the encyclicals was: "The State must not absorb the individuals or the family." (9)

The general conditions prevailing in the United States for most of this decade led to an increase in public thinking about social problems and much comment on the ramification of economic depression and poverty on child welfare policy.

Diverging Aims

In 1937, largely as a result of both national and State legislation, the Child Welfare Commission, which was still at this time the licensing body for child-caring institutions, revoked Christie's license for general care of children and issued to the school a license limiting it to care for dependent children only. This was the result of legislation affecting all such institutions in the State. The legislation was to have the effect of removing from the rolls at Christie those youngsters who were there largely on a boarding school basis and it forced the Sisters to become even more publicly accountable to the Child Welfare Commission. Although there was much hue and cry among the private agencies that such action was an infringement of their rights to operate as they felt they should, Christie seemed to be out of the mainstream of these protests and took the change in their license with resigned good will.

Although there was mentioned above a trend toward attempts to use more foster home placement and maintenance of children in their own homes, Christie continued to receive youngsters for institutional placement. This may well have been because the institution itself had a positive public image and its services were considered to be commensurate with the desired standards. This was a feeling, apparently not only on the part of the public agencies with

reference to the capabilities of Christie, but within the Catholic Charity agency itself. In this same year of the change in Christie's license, Catholic Charities was given the power to select the children who would be admitted to Christie as well as to other Catholic institutions.

In terms of the forces which have shaped Christie, the relative ease with which it could shift its program from a combination boarding school, orphanage and care facility for dependent children to a focus entirely on dependent children gave it a head start on developing policies and further associations with public agencies which were to have a lasting affect in its future functioning.

The program at Christie, even though focusing on a somewhat different inmate composition, continued to be primarily of a custodial nature. The goals were to give a Christian education to youngsters who were deprived and dependent but little real activity was evidenced which could be classified as social work treatment. Perhaps some of the reason for this lack of professional social work involvement was that in these years the psychoanalytic theories of Freud became more widely accepted as a theoretical base for the profession.

This is not to negate the relationships created between the Sisters and the youngsters as a positive force in changing the children and making them ready to receive religious training. There was, however, little actual attention given to the

idea of "treating" the children in the sense that this term is now used in social work.

The Sisters did give of themselves to the children in offering love and attention, time and care, but this was closely tied to the idea of environmental changes rather than psychic changes in the sense of psychotherapeutic treatment.

Freud claimed to be an atheist and was free in writing and discussing subjects which were sensitive to the Sisters, specifically psychosexual development, sex and its influences on behavior and man as a basically sexual being. The ideas of Freud were in many ways alien to everything in which the Sisters believed and were a definite challenge to their faith that success could be achieved through merely offering a good Christian environment for children.

Sister Erentrude, who was at Christie at this time and later was Superior of the school, appeared to support this belief when she said that some children with behavior problems could be included in a program which focused on the "normal" child and the mere fact of association with "normal" children would affect changes in behavior. (8)

Throughout the 1930s, like other institutions and in fact all aspects of American life, Christie was affected profoundly by the Great Depression. The struggle for existence was perhaps not as difficult for Christie in terms

of getting the necessary goods to continue functioning as it had its own farm and was able to facilitate exchanges for items it could not raise itself through "bartering" with other Catholic agencies, notably, St. Mary's of the Valley. (5)

It is interesting that the community apparently took notice of the fact that facilities at Christie were continuing on a fairly normal basis and in terms of practical events at Christie, the population in 1933 reached 280 throughout the year. This was the largest number of children ever enrolled at the school.

There continued to be increasing national interest in child welfare facilities throughout the depression and recovery years.

The fourth White House Conference was held in January, 1940. World tensions were rising; defense industries and new communities were growing and creating many health and social problems. Plans for drafting young men for the military forces were underway. Families were moving from place to place to find employment.

Even before Pearl Harbor, the Children's Bureau had undertaken studies of the effects on children of conditions in defense production areas, particularly lack of community health, education and recreation services and facilities. During the defense and war years the Bureau worked to build

up services and facilities for children in crowded areas.

In 1941, the Bureau issued its publication "Standards for Day Care of Children for Working Mothers." A year later the Children's Bureau worked out a maternity policy for industry.

Many Social problems affecting the lives of children were created or intensified by the dislocations of family and community life growing out of war time conditions. The absence of millions of fathers in military service and the increased employment of mothers outside the home were the greatest forms of family dislocation. Children in migrating families were exposed to abnormal family and community life in war-congested areas. Juvenile delinquency was on the increase everywhere. (10)

Attention was given by the Bureau to training staff to meet the problems and community needs created by the war. Perhaps such situations as these mentioned above, as serious as they were, would not have been cause for undue alarm if it were not for the fact that communities were shorthanded with respect to services to children and that the day care, recreational, guidance, and other facilities needed for the adequate care of children were curtailed or lacking.

Recommendations of the Conference on Day Care of Children of Working Mothers held July 31 to August 1, 1941, were:

Nursery schools, nursery centers and cooperative nursery groups should be developed as community services, under the auspices of public or parochial schools, welfare departments or other community agencies. They should not be located in industrial plants or limited to children of mothers employed in particular establishments. Infants should be given individual care, preferably in their own homes and by their own mothers. (10a)

In Oregon, these recommendations were acted upon more rapidly by the private agencies which, because of their less bureaucratic structure could change programs faster. Christie was such an agency and in September 1943, a kindergarten department was added to the school. This was a service for both boys and girls and was to continue until 1947. (5)

Christie limited its admission to youngsters five years of age or over, again following the recommendations of the Children's Bureau that infants and younger children should remain in their own homes.

The disruption and confusion of the war years seemed to reflect in the type of youngster who came to live at Christie. The Children's Bureau had mentioned the increase of juvenile delinquency as well as the increase of the number of troubled children and blamed much of this increase on the turmoil of the times. Some of these troubled children found their way to Christie and case material from the school indicates some slight recognition of problems. There was, however, no program change or thought of focusing on meeting

the individual needs of such youngsters. The presence of such children was a threat to the concept of "normal children" which had for so many years been an integral part of the school's policy.

Another ramification of the war impact was the discontinuance of the program for high-school-age girls. This may be interpreted as a result of the increased demand for live-in babysitters and domestics because defense industry required the direct involvement of so many mothers.

The impact of the war and need for care of children was felt not only by Christie, but by other institutions in Oregon. St. Mary's Home in Beaverton, the Catholic institution for boys was overcrowded to the degree that the safety of the children was endangered. Catholic Charities asked the Mother Superior at Christie if she would take the "overflow" and received an answer in the affirmative. In January of 1944, the first boy boarders were enrolled at Christie. The school continued to enroll boys until 1948.

Although the Mother Superior at Christie wished to discontinue this program at the same time the kindergarten program was stopped in 1947, Catholic Charities requested that the program for boys continue through the 1947-1948 school year. In June of 1948, there were only two boys remaining in the program at Christie and these were at that time returned to St. Mary's.

Throughout most of the 1940s, all of the Catholic agencies were blanketed under one general certificate issued by the State of Oregon,

Catholic Charities will be responsible for the superintendence of the institutions insofar as they are regulated by the rules of the State Public Welfare Commission and would be sole Catholic licensee under the state statutes for child welfare institutions. (5)

Although the aspects of social services were still under the control of Catholic Charities, Christie itself was undertaking to receive from the State, full accreditation for its educational program. In 1941, Christie submitted to the State Department of Education an application for an elementary school standardization certificate. An inspection followed with the sole recommendation that the lighting of the school be improved as soon as the war time demand for materials was lessened. A conditional certificate was issued that year. (5)

The obtaining of a certificate was profitable to Christie in that the same year the legislature passed a bill providing free textbooks for private schools which had met standardization requirements. It was not until 1944, however, that full accreditation was received.

The standardization of the educational functions of the school were important to the development of Christie for several reasons. One of these was the eligibility for free textbooks mentioned above. Perhaps more important in

terms of the evolution of the school itself was that the nuns were again required to go out into the secular community or to have members of that community examine their situation closely.

Another aspect of the community involvement was to be seen in the program as early as 1942, when for the first time, the Sisters were able to find families who were willing to take girls from the school during the Thanksgiving holiday. Sending out of children had been done before, but generally these youngsters were sent to relatives. Thanksgiving 1944, however, saw the first attempt by the Sisters to see that every child in the institution was sent into a family environment for the holiday. (5)

In 1948, there was a change in the policy of Catholic Charities that was to hold for Christie the key to the future and to the changes that are found today. Catholic Charities decided that it would no longer hold the only license for child-caring facilities, and dissolved its controlling contractual associations with other Catholic agencies. This paved the way for Christie to develop as an independent agency. In September of 1948 the school found itself in a position of having only fifty-eight returning students. This was due to emphasis by child welfare agencies at large on foster home placement of dependent and troubled children rather than institutionalization.

Although the contractual agreement was revoked with Catholic Charities in 1948, there remained a strong tie with that agency. In 1949, at the recommendation of Catholic Charities, the first professionally trained social worker was added to the Christie staff.

In 1949 there was a study of Christie from within the Catholic educational field. This was undertaken by Sister Miriam Agnita of National Catholic University in Washington, D.C. Although Sister Miriam Agnita was unable to complete her study of Christie, she was able to make some evaluative recommendations and to raise some questions which were to become relevant for the future program at Christie.

Perhaps the most important recommendation was that public school facilities of the surrounding secular community be increasingly used for the children at Christie. This recommendation was considered by the Sisters at Christie, but only recently such use of community facilities has been effected. Even now, community facilities are used only for youngsters beyond the eighth grade level. This suggestion by Sister Miriam Agnita was seen by many of the Sisters as a threat to their basic teaching purpose.

Another question raised by Sister Miriam Agnita was the use of girls at the school for performing domestic duties, particularly for work in the laundry. She also questioned the practicability of using Christie as a

practice teaching facility for the normal students at Marylhurst College. It may be noted that the practice teaching program has been removed from Christie. Teaching has been undertaken by nuns with special interest in troubled children and more recently by lay teachers.

The 1950s saw a shift in focus of national child welfare attentions. The Mid-Century White House Conference on Children and Youth gave long overdue impetus to consideration of the emotional development of the child. Foster care of children, both in foster family homes and institutions was one of the heaviest responsibilities of state and local public welfare agencies, both in terms of numbers of children and expenditure of public funds. The majority of these children were cared for in foster family homes, a reflection of the general thinking of the social work and child welfare fields which were at the time focusing on the personality developmental needs of children.

There was growing recognition that social services to children in their own homes could do much to help parents and children improve their relationships to each other as well as to understand and to provide the care their children needed for healthy growth and development. Specialized group facilities were also being developed for emotionally disturbed children.

There was also a growing emphasis and encouragement

for professionally trained social workers to provide such services to the child and his family.

While this was the trend nationally, there was in Oregon a study undertaken by the Child Welfare League of America, at the request of the Portland Community Council, to examine and evaluate Oregon's facilities for child care. This report caused much concern and alarm on the part of existing agencies. It suggested that private agencies for the care of children were a negative force. This was based largely on the lack of any social work oriented or diagnostic type intake procedures used by such agencies. It was also suggested population be decreased in most child care institutions. The report was published in 1950 and created immediate negative reaction from most of the private agencies.

Christie, which had added to its staff a professional social worker the preceding year, was already in some beginning phase of transition toward meeting both the recommendations of the Child Welfare League report and the suggestions forwarded by the Children's Bureau.

Mrs. Hilyard, the social worker at Christie, stated that the real changes in the Christie program came not so much from the pressure of the report of the Child Welfare League, but from subsequent reports of the Community Council. These were the Preliminary and Final reports of the Christie Study Committee of the Community Council chaired by Mrs. Verne Dusenbery and referred to as the Dusenbery Reports.

The emphasis on extending services to children in their own homes was further reinforced by the report of the American Pediatric Association at its convention in Denver, Colorado, which stated that "any mother is better than no mother." (11)

As a result of the 1950 Child Welfare League recommendations, Catholic Charities further decentralized and each institution of its "family" was permitted to formulate its own intake and admission policies. Prior to this time, although the institutions had been separate administratively from the central Catholic Charities body, they had continued to use the standards and procedures recommended by Catholic Charities.

In 1953, a charter was issued to Christie by Most Reverend Archbishop Howard, D.D., establishing the school as an independent agency. His purpose in giving Christie independent status was to enable the agency to become more involved in social welfare activity. (12)

In terms of the operations at Christie the charter permitted the institution to develop and create its own advisory board. The board had little autonomy. Two of its members were required to maintain a close association with the greater Catholic Charities organization by sitting on its Board of Directors.

Although there was a professional social worker on

the staff at Christie, much resistance came from the Sister Staff to implement the changes necessary to create a program to meet the needs of the emotionally disturbed child. Sister Erentrude, who was Superior of the institution at this time, was committed to the philosophy that the institution's role was to provide services for the essentially "normal child." There was also concern on the part of the staff at Christie as well as members of the religious community at large that the Child Welfare League's recommendation for a decrease in population of Christie School would create a financial burden for the Order. (11)

As early as 1950, Mrs. Hilyard had contacted a psychiatrist in the community to ask for assistance in designing the program and to obtain consultation in dealing with specific youngsters. By 1954, the environment for the further involvement of psychiatric consultation and direct work with some of the youngsters at Christie had developed to the degree that it was undertaken on a donated time basis by Dr. Carl V. Morrison, allowing for the enlistment of several other members of this profession, as well as the use of a psychologist and more recently of group therapy-oriented persons.

Perhaps the most important aspect of Dr. Morrison's work at Christie was in the area of staff development. He was able to effect, with the help of the social worker and Sister Miriam Magdala, an understanding of the basic facts

of behavioral problems. It should not be minimized that in doing this, he was faced with presenting material which was contradictory to the faith oriented and spiritually mystical interpretation of man which pervaded the general philosophies of the Order.

The impact of the work of Dr. Morrison and Mrs. Hilyard was further reinforced through the appointment in 1956 of Sister Miriam Magdala as Superior of Christie. Sister Miriam Magdala had been a student in the short-lived School of Social Service, which had been opened at Marylhurst College in the early 1940s. She was therefore a "trained" social worker, though she did not complete thesis work necessary to receive her MSW.

Sister Miriam Magdala, aware of the need for modernization and improvement of the physical plant, in 1956 requested that the Community Council undertake a study of Christie with reference to launching a drive to obtain \$300,000 in capital funds for physical expansion.

The report of the study committee, which has been designated above as the Dusenbery Report, undertook to examine current thinking about institutional care of children and to evaluate Christie in light of this. Although no direct recommendations regarding changes in program came from the preliminary report in 1956, there was an analysis and discussion of specific questions about Christie's place in the child care field. The one suggestion to come from the

preliminary report was that Christie undertake a self study and it was mentioned that such a study was to be initiated the following year by Sister Miriam Agnita. (14)

In November 1957, Sister Miriam Agnita met with the Institutional Council of Catholic Charities and listed several unmet needs in Catholic institutions. She commended the staff of Christie, both religious and lay, for their dedication and stated a written report of her finding was to follow. Unfortunately, this report was not made and in 1959 Christie asked that the Study Committee be reactivated. This was no longer based on the request for a capital funds drive but was in the nature of a self-initiated study.

The Study Committee, again chaired by Mrs. Dusenbery, picked up where it had left off in the preliminary study. Christie requested that certain areas of its operation be examined. These were: a review of the agency personnel, changes in the program emphasis in light of community needs, expressed needs for additional professional staff, improvements needed in the physical facilities of the agency. (14)

As a method of study, the committee sent questionnaires to sixteen agencies throughout the state asking for their opinions of the usefulness and legitimacy of the kind of group treatment agency Christie presented. Fourteen of the questionnaires were returned with total agreement that Christie was providing a service needed by the State.

The more complete findings of the study committee, published in its report of 1959, stated the following:

The institution known as Christie School is committed to the philosophy away from providing simple custodial care and institutional placement is largely a 'last ditch' kind of plan. Accordingly, there must be careful intake procedures.

There needs to be more emphasis on providing a therapeutic group setting. Christie is not a 'treatment center' in the strictest sense of the term, but it is definitely treatment-oriented to the end that there is a need for a full time psychologist on its staff. (14)

Further findings and recommendations were that salaries of the staff must be commensurate with the caliber of trained personnel. In general it was thought that Christie was, through its service and use of Sister staff, providing a tax saving to the State of Oregon.

It was also recommended that to facilitate the transition to a group care setting the addition to the staff of a part-time group worker was necessary; the enrollment of the school must be immediately reduced to eighty and eventually no more than sixty; and there was a need for improved physical facilities, particularly a combination auditorium-gymnasium.

The age span of six to fourteen years was considered by the committee to lend itself to Christie's eventually becoming a group care facility.

The committee mentioned that some effort should be made toward working with parents while the child was in the

institution. If the existing child welfare services in the community could not do this, Christie itself would have to undertake changes and additions to its staff which would permit it to take on this activity.

The committee made a recommendation directed toward the entire field of institutional care suggesting that all existing child care agencies take steps to include care of disturbed children.

The final conclusions of the Christie Study Group as published in 1959 were:

1. The Committee believes that Christie as operating offers a needed service to the State of Oregon.
2. The Committee commends the Advisory Board and Staff of Christie School for its progressive program planning and for pioneering in this field. As more severe problems are accepted, more psychiatric and allied services are to be expected.

The specific recommendations of the Committee were:

1. More staff must be added to the Christie Program and these persons should be professionally trained and able to undertake the tasks of community follow-up for youngsters released from Christie.
2. There needs to be developed in the Christie Program a group living program. The development of such a program is vital and valuable in the further development of Christie.

3. There needs to be improvement of the physical facilities at Christie, particularly erection of a combination gymnasium-auditorium and remodeling or construction of new classrooms to replace the "depression-era" portable buildings being used. (14)

Prior to this, a number of important events can be recorded which had effect on the administrative policies of Christie. During the 1940s a trend toward decentralization of Catholic Charities was begun. Christie assumed responsibility for creating its own intake procedures and standards paving the way for the beginning changes in program emphasis and permitting more flexibility in terms of meeting felt community needs.

The changes in the 1950s came as follows:

- 1953 - Christie began operating as an independent agency having dissolved its contract with Catholic Charities the preceding year.
- 1955 - The Advisory Board was reorganized to become a more autonomous body having more direct involvement in the determination of policy of Christie. The Board became active in developing facets of what was later to become the group and foster home segments of the program.
- 1956 - The Christie Guild was formed by a group of interested women in the community. The Guild devoted its attention to becoming more personally involved with the girls in residence at Christie. Members opened their homes to the girls on week ends and arranged transportation for medical and dental appointments.

1958 - A regular week end foster home program was put into operation. The institution still did not have its own foster home program for extended placement and was using the facilities and services of the Catholic Charities Children's Service.

The 1950s might be best described in a general statement which appeared in the final Dusenbery Report.

The Executive Committee, Family and Child Welfare Division, commends the agency for its efforts to facilitate the transitions of the residents from the school to the community and recommends that further consideration be given to additional ways and means of accomplishing this aim, including off-campus schooling for some students showing improvement while still in residence at Christie and the development of an agency foster and group home program.

It gives us great pleasure to note how this institution has voluntarily completely changed its program in line with changing needs in the community.
(14)

The number of minor changes in the program and everyday operations at Christie increased during the late 1950s and gained further impetus from the counselling and guidance of Sister Miriam Magdala and the social workers. The job of managing children with behavior problems was a twenty-four hour duty and Sister Miriam Magdala was a capable and interested administrator.

As early as 1961, it was publicized by the Order that Christie was in financial difficulties. There had been for several years continued deficits in the budget of

the agency and Sister Miriam Magdala with the advice and counselling of financial experts had worked toward finding ways of solving these financial problems. One such effort was the creation of The Christie Foundation under the guidance of the United States National Bank of Oregon. The monies placed in the Foundation were funds originally intended for the building fund of Christie, but the realization by the administrative staff that the amount, \$38,000.00, would not begin to rectify the poor physical situation faced by the school or do much to offer relief in the form of a building program permitted the use of this money for operating costs.

The financial deficit was caused by the implementation of the treatment program and the necessity to limit enrollment for purposes of creating a therapeutic environment. The rationale for this action is discussed more fully in the paper The Decision to Close Christie School.*

In terms of the development and evolution of Christie, the most important aspects of the situation at this time were the financial problems and the difficulties the Order faced in meeting its obligations to staff other parochial schools throughout the State.

*See Appendix, page 209.

Could this be reconciled with the ideals of limiting and refocusing services in a specialized, individualized educational program for troubled children? Should the Order remain true to its original purpose of teaching and spreading the ideals of Catholic Religion through staffing parochial schools in the community-at-large, or should it become involved in the area of social services and child welfare, adopting the basic skills of the social work profession?

On the practical level, the question centered around the utilization of Sister staff in terms of the greatest return on the base of the Order's stated and original purpose.

Another aspect to the entire question had not received open discussion in the Order itself. This was the basic, though perhaps unwritten, dedication of the Catholic educational system to the spread and reinforcement of Catholicism through its schools. The program at Christie specifically, from its inception, held to the ideal that it was a service to all members of the community-at-large and, therefore, had never tried to limit its enrollment to Catholic youngsters. In addition to this, the contract with the State Public Welfare Commission demanded that services and religious freedoms be a definite and practiced part of the program.

Because from its beginnings Christie had a closer

relationship with the secular community than some other Catholic institutions; it had been moulded in a way that created some ill feelings and suspicions among those institutions. This atmosphere of unrest was in some ways reinforced by Catholic Charities. It is noteworthy, in this context, that even today, funds for building expansion continue to come to most of the other Catholic institutions through Catholic Charities, but Christie has been unable to elicit support for funds from this group.

In the spring of 1963, Mother Mark, Mother Provincial of the Order, announced that Christie would close its doors.

The Sisters were in a delicate position in terms of their own thinking regarding the value of Christie. For many years, Christie had been in the public eye. Involvement in its operation by members of the secular community had steadily grown and its financial existence had become one largely of public concern and accountability. Therefore, there had for some time been a movement toward increased secularization of the institution. Such activities were in many ways contrary to general Catholic thinking prior to recent ecumenical emphases and to the statements made by officials of the Catholic Charity Organizations that the State was increasingly infringing on areas of service which should traditionally belong to the private, religiously based agency. (15)

This threat of secularization placed Mother Mark in the position of having to consider the actual situation of Christie. For example, she was controlling force and had some definite part in the creation of a facility for the care of children which had become almost a public agency. The work of the institution was respected and the Order itself received commendation for this work.

The reaction of the staff at Christie, both lay and religious, was one of shock. Sister Anne Paula, who had become Superior of the school in 1962, had taken office with no thought that the facility might be closed. She had worked with Sister Miriam Magdala toward furthering the program and was committed to the value and appropriateness of the program.

At the time of the announcement of closure, there was a definite division of feeling among the members of the religious community. Should they hold steadfastly to the idea that an institution like Christie did not belong in the province of their stated purpose, or should they consider the fact that the institution was considered a valuable part of the child welfare facilities of the State and modify their point of view to permit the further secularization necessary to maintain the service?

The Sisters of the Holy Names, as many other religious, take a vow of obedience when they become nuns.

The crisis of closing then forced them to analyze their position with reference both to devotion to their vows and devotion to the legitimacy of their work.

Although the personal struggles of those Sisters involved are not known, subsequent action indicated they were able to overcome personal confusion and pursue continuation of the Christie Program.

As a result, they again went into the community to obtain support. In response, they received an outright gift of \$150,000.00 by an "anonymous" donor, who was a long-time friend of the school and of certain members of its staff. This donation did much to relieve the financial and operational problems, but did not solve the basic confusion among members of the religious as to the appropriateness of their involvement in a social work agency.

The struggle to continue operation caused grief for the staff and members of the Advisory Council of the Order, but it had an even more dangerous effect on the children at Christie.

There were times in the year following the decision to close that hope for continuation was mentioned. This was, however, a day to day process and lines of communication were hampered by the hierarchical structure of the Order.

In July of 1964 Mother Mark, reacting to pressures

from the community and with the support of her Advisory Council made up of four other members of the religious, announced that Christie would not close. This announcement was couched in provisional terms. Assured operation could be guaranteed only for a three to five year period.

It is thought that Mother Mark weighed the ramifications of closure and decided that even prolonging the program for this amount of time and using more secular staff members was preferable to closing the school altogether. After the announcement of continuance, the Sister staff was drastically reduced and the teaching aspect of the program turned over to lay staff members, the five remaining religious functioning as "group mothers" and administrators.

Currently there is much thinking on the parts of staff and administrators about the future of Christie. Many of the questions asked are not new. Major among the unanswered questions are the following:

Is there a conflict between the present program and functioning of Christie as a social agency and the purpose of the Order within the framework of the Catholic education?

How should Sisters be utilized in the Christie program?

Is the Christie program financially practicable?

Is the program a valid contribution to the Child Welfare field?

Can the services at Christie be integrated with services of other Catholic agencies?

Can the development of a treatment center be legitimately included in the work of the Sisters of the Holy Names?

These and other questions that may arise as Christie continues its operation can be answered if the Order can find a solution to its basic ambivalence.

Summary and Conclusions

From the beginning, the concepts which have been primary to the philosophy and functioning of the Sisters and which are basic to their education to the Order are Spirituality and Education.

It is shown in the preceding chapter that, though the means of attaining the goals of the Order have been modified, the over-all purpose remains the same.

The influences which have shaped and modified the Order and Christie have been many. Though the preceding chapter attempted to focus on specific events which have played an important part in making Christie the institution it is today, it should be noted that these events were generally reflections of various social movements of the times.

The Order and Christie have both been influenced by general social movements and trends and some elaboration of this seems necessary in examining the evolution of the institution.

C. Wendell King states social movements are

characterized by three distinguishing features especially evident in any movement. These are:

1. Their purpose is change, whether of relationship, norms, beliefs or all of these.
2. Movements employ organization as a means of achieving their goals.
3. Movements may be identified by their geographical scope. (16)

Practical examples of the influence of social movements on the Order and Christie might best be shown in examining specific social movements that existed in their histories.

The Order and the Sisters who came to Oregon in 1859 were caught up in and became a part of the general westward movement. Impetus for this movement came from the search for a new frontier and a new way of life; in essence, a need for a change.

Thus the Sisters came to Oregon as missionaries to teach and further the advance of Catholicism in the West. They found a rugged frontier country which demanded much more of them than they had come prepared to give. Finding this to be the case, they were forced to develop techniques and programs to meet the current needs of the community in time and place.

They were almost immediately forced from their cloistered positions to direct and intimate involvement in the community-at-large. This was a two-way involvement

for as the Sisters became more active in the community, they depended more and more on community support for their existence.

This community involvement was fostered by a lack of communications with the Mother House in Canada and more recently by breakdown in the communications process between the Sisters at Christie and the other Catholic institutions and Catholic Charities. It is thought all this contributed to the current secularization found at Christie.

As the West developed, yet another movement had its impact on the Sisters and their child-caring activities. This was the establishment and spread of industrialization and its resulting urbanization movement.

The prosperity brought by industry created a concentration of population in the cities. The people brought with them problems and faced new ones that required expanding services for nearly all segments of the community. The records at Christie show an increase of youngsters needing care during these years and such an increase might well be related to the concentration of problems in the urban areas.

It was found also that this was the time of beginning organized attempts of society to handle such problems. Much basic legislation relating to children's services was enacted.

Another and later movement which had lasting effect

on Christie was the Social Welfare Movement. This included the organized and informal efforts of society to handle its problems through legislation and agencies with nationwide scope. Primary example of this was the creation of the Children's Bureau and resulting local development, both secular and religious.

This appeared to fit all of King's criteria in that it was fostered by a need for change through organized means with a nationwide scope.

In terms of the facts presented in the preceding chapter, Christie's involvement in the Social Welfare Movement has left the most indelible mark on it.

The first four decades of Christie's operation are characterized by the increasing involvement of the secular community and beginning influence of the Social Welfare Movement in its operations. Though its program remained primarily of a custodial nature during this time, it was meeting the expressed community needs.

The increasing importance of State aid as opposed to financing from private sources, and the acceptance of contingent regulations seemed to indicate an acceptance by Christie of the right of government to concern itself with the well-being of its citizens.

A preponderance of legislation and organization was focused nationally on developing administration and

financing techniques and this is found reflected in the legislation in Oregon and the administrative development of Christie.

The next two decades of Christie's operation might be characterized as the time when Christie became more intimately involved in the social welfare movement. It adopted practices of social work and child welfare in its operating procedures and in doing so reflected the nationwide changes and trends toward solving the problems presented by the Great Depression and World War II.

Christie, in a position as a "semi-private-semi-public" institution came under the scrutiny of both the Catholic Church and the social welfare community. It gradually changed its program from one of custodial care to one with a treatment emphasis and responded to the needs of the general Social Welfare Movement.

The knowledge of current trends in social welfare and the application of these to the program at Christie presented both a crisis and a regenerative situation in the evolution of the school.

Though the tenets of Catholic education are based on the ideal that religious faith permeates all aspects of personality development, the application of this in developing a treatment-oriented program at Christie presented conflict among members of the religious community that nearly

caused the extinction of the institution. It seems fairly true to state that this basic conflict exists today even though the institution continues.

The responsibility for continuance rests largely on forces from outside the religious community and in this context seems based on meeting expressed general community needs. Though there is disagreement within the religious community, the power exerted by the larger community and by certain of the religious knowledgeable in the current social welfare needs and trends has provided an extension of the life of the institution.

Perhaps some of the acceptance of this community pressure and the continuation of the program is the result of yet another social movement. This is the current Ecumenical Movement fostered by the Catholic Church.

The number of questions still unanswered are many and the development of Christie has had enough unique aspects that predictions of future events and evolution of the institution seem largely a matter of guesswork. The past has shown that Christie responded to pressures from various of the community needs and reflected trends and social movements. Though these pressures have in many ways shaped and changed its operation and its overt function, it has never really lost its missionary character and is still, to all intents and purposes, meeting the needs of the community within this framework.

CHAPTER NOTES

VII

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CHAPTER VIII

CONCLUSIONS

Before an evaluative study of any social agency is made, an historical survey is extremely helpful. The use of an historical form of presentation provides perspective of the agency that cannot be obtained by looking only at present structure and function.

This is the first extensive historical study of a specific social agency in the State of Oregon. As such it provides not only an examination of the events influencing the development of Christie School, but also a comparative base for further study of other agencies in the State. Such a study is of value to an agency in presenting in a systemized and comprehensive way major factors in the growth and change of the agency. In addition, the presentation of such material offers the agency an opportunity to discern trends and to anticipate future changes.

The study also provides a beginning vehicle for the analysis of total social welfare services in Oregon in presenting an example of the provision of specific services by one agency. As historical studies of other agencies are done, they will afford an overview of services offered by the total social welfare community and indicate where

duplication of services exist. They will reveal as well where new services are needed within the State.

It is commonly believed that the Catholic Church and its institutions are unresponsive to social movements and to the public will. However, this viewpoint is challenged by the present study. In historical review, Christie School appears to be an agency which developed needed services for children, frequently in advance of general trends. Christie has been a leader in the counselling aspect of teaching and in creating special education programs for disturbed children. Many public schools in Oregon are only now developing an awareness of the special needs of such children.

It is interesting to note that in the creation of its specialized care, Christie did not have the knowledge or benefit of social work theory, but rather developed its program because of the pressure of practical and economic necessity. It is anticipated that the presentation of facts in the study will offer to Christie and to the Sisters some criteria helpful in the further evaluation of the comparative usefulness of social welfare and educational techniques in the operation of Christie School.

The following conclusions resulting from the historical survey of Christie School appear to be of major significance in the analysis of this and other social welfare agencies within the State of Oregon.

1. Christie School has shown in its development a capacity for independent functioning within the traditional setting of the religious organization.
2. Public will and community need influence greatly the development of private programs.
3. Communications must be maintained to all members of the decision-making or sponsoring body so that the relationship of the changing social and educational program to the fixed primary goal remains clear.
4. Governmental influence has increased in all of the various institutional fields of education, religion, the political and the economic.
5. Voluntary agencies tend to progress from competitive to cooperative agencies.
6. The institution of religion tends to remain relatively constant and changed the least of all institutional functions.
7. Certain specific individuals tend to have a decided impact upon the institution of which they are a part.
8. Institutions appear to move toward specialization.
9. Christie has been a part of, and responded to, a number of social movements since its inception.

In undertaking the study a number of sociological models were surveyed. Difficulty was found in selecting a model which would facilitate the collection, systemization and analysis of data. This difficulty seemed to reinforce the need of social work to develop its own models and theory suitable for this type of project. It is hoped that subsequent studies, particularly of an evaluative

nature, will contribute to the development of social work theory.

One contribution of the study to the development of theory appears to lie in surveying the literature and examining certain models. The model used needed much modification for complete applicability to the study of Christie and in the light of this it is recommended that future use of it for this purpose be examined critically.

The Hertzler model selected by the project group did not provide an entirely satisfactory vehicle for the research project. The following conclusions resulting from the use of this model appear significant in terms of the future application of it to similar studies of social institutions.

1. Although the model did provide a method of categorizing information it did not provide any system indicating movement or development of the institution.
2. On closer examination it was found there was considerable overlap and duplication in the types of information which could logically be placed in each of the categories.
3. The categories and scope indicated by the model were too broad for the examination of a specific nucleated institution. The model did not prove adequate in view of the necessity to examine large amounts of historical data.
4. The model did not provide a satisfactory vehicle for considering the impact of the internal and external factors on both the individual and the institution.

5. The model was useful for evaluating the life cycles of a small institution. However, the phases of the life cycle did not appear to have definite boundaries but tended to merge or intermingle.

It is also of note that limited library material led, early in this study, to the adoption of the original design model based on J. O. Hertzler's book, Social Institutions, published in 1929. Organization and data collection proceeded at an accelerated rate in the initial stage following the selection of the model. The group had progressed, by the time the 1961 Hertzler text was available, to the point where alteration of the model in accordance with the more recent edition was undesirable. Examination of the modified 1961 version indicated that it might be more consonant with the data of this study. An instance in point is a more efficient form of categorization which would help to eliminate overlap. (1, 2)

In light of the above findings, the first specific hypothesis, that the research model would prove adequate for evaluating historical life cycles of small institutions, was found untenable.

The second specific hypothesis, that the activities and functions of Christie School could be categorized according to the model used with a minimum of overlap of data and a maximum of data inclusion, was also found not tenable.

The third specific hypothesis was abandoned due to the pressure of time. The supposition stated: Elimination of one universal element of the organizational structure will necessarily affect all other universal properties, as exemplified by the communication process.

The null hypothesis, that there would be no significant difference between the data obtained and the model used, was not found tenable.

One of the remarkable effects of doing this project was the finding of so many interesting areas of study that would provide material for more extensive research and development. The collection of the amount of data found seemed in itself to be a contribution toward further studies and more intense examination of not only Christie, but other social welfare agencies in Oregon.

The project group perceived a contribution through this study to basic liberal arts and humanitarian values. The unfolding of historical events in the development of Christie presented a dramatic and fascinating story as well as data useful in the historical and sociological analysis of the institution itself.

CHAPTER NOTES

VIII

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APPENDICES

APPENDIX A

CHRONOLOGY

1842. Father De Smet traveled to Belgium and recruited seven sisters of the Order of Notre Dame de Namur who arrived in 1844 and set up a school at St. Francis Mission. They had 30 paying boarders.
1848. Father Blanchet recruited seven more sisters of this Order who opened a school in Oregon City.
1851. Only fourteen children were left in the Sisters' school. Seven died of typhoid. The others were placed in homes in Oregon or taken with the sisters to California, where the Gold Rush created a greater need for their services.
1859. September 16: Twelve sisters of the Holy Names left Montreal for Oregon.
- October 21: The sisters arrived in Portland, Oregon.
- November 6: The sisters opened their first school in Oregon in Portland. Six pupils: 3 Catholic, 2 Jewish, 1 non-Catholic.
- November 16: The Sisters accepted their first orphaned child into the school.
- November 20: The Sisters opened St. Joseph's School for boys across the street from their school for girls.
1860. April 23: The Sisters opened a school in Oregon City using the deserted facilities originally used by the Notre Dame de Namurs Sisters in 1848. This school failed to reopen the following year.
1861. The Sisters opened a school for boys in Portland--
"The City School."
- February 1: The Sisters opened a school St. Paul, Oregon.
1863. The Sisters opened a school in Salem.
1864. Mrs. O'Brien, the first foster mother used by the Order, cared for foundling infants at \$12.00 a month.

The Sisters opened a school in The Dalles.

- 1865. The Sisters opened a school at Jacksonville, Oregon.
 - 1868. The Sisters opened a school in Idaho City, Oregon.
 - 1869. A smallpox epidemic hit Jacksonville during which the teaching Sisters in that community became heroines for their work among the sick. They volunteered their school for an infirmary.
 - 1870. February: The first issue of The Catholic Sentinel published in Portland.
 - 1871. St. Michael's School for boys opened in Portland by Archbishop Blanchet to relieve the Sisters of the Holy Names from the additional burden of caring for and teaching boys. The sisters now devoted full time to their school for girls.
- The Sisters rebuilt their school in Portland and re-named it St. Mary's Academy, which still stands on the corners of Fifth and Mill Streets in downtown Portland.
- May 28: Official Decree received by the Sisters authorizing the opening of a novitiate in Oregon. This arrived from Papal Headquarters in Rome.
- 1872. August 22: The first mention found in the Chronicles of the foster home placement of a sixteen-year-old girl in the home of a "poor widow."
 - 1874. The Sisters opened a school for Indian children at Grand Ronde, Oregon.
 - 1878. Because of remodeling and cramped quarters the orphan girls moved from St. Mary's Academy in Portland to St. Paul, where the Vicar General's house had been purchased for them.
 - 1880. The school in Grand Ronde closed.
 - 1888. The orphans sent to St. Mary's Home in Beaverton.
 - 1889. The legislature authorized that the trustees of any non-sectarian or benevolent organization could take children under 14 years of age and place them (under circuit court order) in apprenticeship situations or adopt them out.

- 1898. Reverend Alexander Christie made 4th Archbishop of the Diocese of Portland in Oregon. Under his direction Catholic Services for Children expanded.
- 1899. The legislature established the Juvenile Court.
- 1900. The orphans transferred from Beaverton to St. Paul in the summer of 1900.
- 1901. July 31: The school at St. Paul destroyed by fire. The Sisters offered their academy in Portland; however, other quarters in St. Paul were found and the children continued to stay there.

The legislature established the per capita system of State aid. The Catholic institutions were the only ones to accept this form of state aid, thereby accepting supervision of county courts and visitorial authority by the Board of Asylum Commissioners.

- 1905. The Juvenile Court was given child placing power.
- 1908. Villa St. Marie, the present Christie School, built on a 200-acre site south of Oswego, Oregon.

July 3: The orphan children transferred from families at St. Paul to their new domiciliary at Villa St. Marie.

July 4: At opening ceremonies of the institution, Governor Chamberlain commented that Christie is actually a state institution in doing work which concerns the entire state.

The first mention in the Chronicles of St. Mary's of the receipt of State Aid.

Thirty-two girls enrolled from the ages of four to fourteen.

- 1909. The first mention of the practice of soliciting food and supplies in surrounding communities found in the Chronicles.

The dairy and farm connected to the institution being an important source of food and income.

- 1910. The Provincial House of the Order was erected near Villa St. Marie.

March 17: The first mention of the Shamrock Sale by Catholic ladies of Portland. Net sum received \$7,171.00. This practice continued as a major source of income to the institution for many years.

1912. The first mention of classes at the orphanage taught by "normal" students from St. Mary's in Portland.

The Children's Bureau established by the Federal Government as part of the Department of Commerce and Labor.

First income notation: "income from parish assessment."

Sister Mary Elmira signed financial statement from this year through 1918 during which both the expenses and income of the institution dropped markedly. No explanation given for this radical change.

1913. The State Board of Health authorized as the supervising body of all children's institutions drawing state aid, including both lump sum grants and per capita allowances.

The first Oregon Child Welfare Commission created by gubernatorial appointment to act as temporary recommending group for legislative action.

The name of the institution changed to Christie Home for Orphan Girls in honor of Archbishop Christie.

1914. The age of children under care extended from 14 years at time of release to sixteen years.

A statement made in the Chronicles that the children need not wear uniforms, thus breaking down the stigma of institutionalization.

The teaching of household duties and some wage earning accomplishment included in the curriculum. A few given higher education.

1917. The State Board of Control created to investigate each claimant institution for state aid funds. Among its duties visitations to such institutions every three months. Board of Control provided closer supervision over management of funds than had the Board of Health.

Governor Whithycombe appointed a committee to investigate child care institutions which led to the Slingerland Report of 1918.

One hundred thirty girls enrolled at Christie. Ages 6 to 16.

Catholic Children's Bureau established by Archbishop Christie.

September 9: A meeting held at the Archbishop's residence to ascertain the salaries of overseers and the admission policies of orphan homes.

The Second Child Welfare Commission formed, also by gubernatorial appointment. The members were professionally trained rather than lay people as had been the First Commission. They were selected from the faculty of the University of Oregon. This Commission was the result of a legislative desire to remove all dependent and delinquent and defective children from private institutions and place them in a home for state wards. Members enlisted services of Russell Sage Foundation.

1918. Slingerland Report published. Commended Christie for "intake" policies. Recommended state aid to private institutions be continued; that a Social Worker be appointed executive of the new permanent advisory body to Children's Institutions.

1919. The third Oregon Child Welfare Commission appointed by the governor. This new commission created as a permanent unit of the State Government to inspect, certify and supervise all institutions and agencies for children operating in the state.

1922. November: The Oregon Anti-Private School Law passed by the legislature.

1924. January 15: Action brought by the Holy Names Sisters in Federal District Court to test the constitutionality of the Anti-Private School Law.

1925. April 6: Archbishop Christie died and Reverend DD. Howard became the Archbishop of the Diocese.

1926. Supreme Court decision set national precedent.

1927. Tuition and board rates charged to parents if they could afford to pay.
1928. July 31: The first visit of the Portland Council of Social Agencies to Christie.
1930. September 28: Twenty-five "normal school" students practice teaching at Christie.

October 5: Visit to Christie of Papal Apostolic Delegate, Most Reverend Pietro Fumasoni during his visit to the United States.

December 1: The first mention of psychological testing found in the Chronicles this date.

One hundred thirty-five registered for school this year.

1931. A Study of Child Caring institutions in the United States undertaken on recommendations of the Children's Bureau.

A report of the Citizens Social Work Survey.

A statement in The History of Social Work done by Religious Communities in the Archdiocese of Portland in Oregon prepared by a Jesuit member of the faculty at Portland University, Fr. Dooley stated: "Christie Home is the only institution under direction of the Sisters of the Holy Names which is doing 'social welfare work' as those words are now understood."

1932. Report of the Oregon White House Conference on Child Health and Protection.

1933. Pope Leo's Encyclicals republished outlining the Church's right to involve itself in all aspects of personal and social development. "The state must not absorb the individual or the family." These encyclicals were originally under the title Rara Novarum in 1895.

August: Rosecliff, a residence on the campus at Oswego, was opened to provide for high school aged girls. Eighteen girls were enrolled.

Two hundred eighty enrolled; highest enrollment in history of Christie.

1934. Report of Public Welfare in Oregon by the American Public Welfare Association.

1937. Christie's license for comprehensive child care and welfare services was revoked and a new license read "for care of dependent children only."

July: Under the auspices of the Community Chest, psychological testing of the children at Christie undertaken by Dr. Malcom Campbell of New York University.

Catholic Charities selected children to be admitted to Christie as well as other Catholic institutions.

Mention of the involvement of Girl Scouts.

1940. November 22: The first meeting of the Catholic Institutional Council to prepare a report for the legislature.

Catholic Charities responsible for the superintendence of the institutions insofar as they (Catholic Charities) are regulated by the rules of the State Public Welfare Commission and would be the sole Catholic under the state statutes for child welfare institutions.

1941. January 27: The girls go on retreat patterned after the retreats of the nuns.

Christie requested to submit to the State Department of Education an application for a private elementary school standardization certificate.

The school inspected for the certificate and recommendation that lighting be improved when war restrictions permitted materials.

Conditional Standardization certificate granted.

The legislature provided free text books for private schools which have met the requirements for standardization.

1942. November 25: All the children went out for Thanksgiving, either to friends or relatives. The first time that all children were involved in this type of planning.

1943. April 3: Mother Superior asked to include boys in the Christie Program.

September 4: A new kindergarten department opened for five-year-old girls and boys.

September: Rosecliff High School program discontinued because of the wartime need for domestics in homes to care for children of working mothers.

Graduate School of Social Service started at Marylhurst College.

1944. January 1: The first boy boarders accepted at Christie.

October: Full accreditation received from the State Department of Education.

1947. September 7: Kindergarten program discontinued. Sister requested discontinuance of the boys' program but continued it through this school year at the special request of Catholic Charities.

1948. June: The boys' department discontinued and the two remaining boys returned to St. Mary's of the Valley.

June: A change in the policy of Catholic Charities no longer required institutions to be unified under Catholic Charities.

Only fifty-eight pupils returned for the second year. Social Security funds now used to maintain children in the homes of relatives.

1949. The first full-time professional social worker added to the staff at Christie under the auspices of Catholic Charities.

Thesis by Sister Miriam Agnita of Catholic University in Washington, D. C., undertook study of Christie Home.

1950. Oregon Child Welfare Survey on all institutions is prepared by the Child Welfare League of America.

A general decentralization of Catholic Charities affected and each institution set its own intake policies.

An advisory board for Christie created.

American Pediatric Association at its convention in Denver, Colorado issued a report to the effect that "any mother is better than no mother."

1952. May 9: Christie dissolved its contract with Catholic Charities.

State aid increased to \$45.00 per month.

1953. January 1: Christie officially began operation as an independent agency.

1954. Christie Guild formed by interested women.

Dr. Carl V. Morrison donated psychiatric services for Christie both in direct services to children as well as staff development.

Fourth floor declared not safe for children.

1955. Sister Miriam Magdala, trained at the Marylhurst School of Social Service, appointed Superior of Christie.

October 17: Christie advisory board reorganized with two of its members to serve also on the Catholic Charities Board.

Advisory board minutes discussed the advisability of incorporating high school age girls into the Christie program.

1956. The preliminary report of the Christie Study Committee of the Community Council, Mrs. Verne Dusenbery, chairman, published. The report undertaken at the request of Christie which wished to launch a capital funds drive for expansion of the physical plant.

1958. Weekend foster home program in operation.

1959. Final report of the Dusenbery Committee.

1962. Sister Anne Paula became Sister Superior of Christie.

College girls from Marylhurst used as assistant group mothers for Christie program.

1963. Christie granted the right to license its own foster homes under the State Public Welfare Commission.

Mother Mark, Mother Provincial, announced the closing of Christie for lack of funds.

Social work students placed at Christie School.

Study conducted by Dr. Brodie, University of Oregon, on Special Education aspect at Christie.

The Governor's Interim Committee on Purchase of Care.

1964. July. Mother Mark announced that \$150,000 in "anonymous" donation is made for the purpose of continuing the Christie program. She stated the program will continue for three to five years.

APPENDIX B

To Bertha Roth
From Sister Genevieve Mary

Re: Historical
Development of
Christie

The following comments from Sister M. Paulina are brief. Sister is unable to recall any more answers to the questions you submitted.

1. On July 3, 1908 I went to Christie and it was in a wilderness at that time. A large crowd of people arrived that same day. Maybe it was the dedication ceremony, orphans were brought in via boat that same day. Sister's first impression was, what can I possibly do here, I know nothing about little children or orphans. Sister M. Elmira and I stood on the porch, we did not speak, we were too lonesome to do anything, just slipped to our bedrooms and had a good cry. Our emotions were now dispelled, we heard the whistle on the boat. We knew that the orphans were now arriving. They came trudging up the path, they looked so weary and tired. Each one had a bundle and a few toys in their arms. We brought them inside, washed them carefully, and gave them some food; then to bed. I was given the middle group and I felt very helpless. I was with them day and night. After six months I was worn out so I was sent to Spokane, and after four years returned to Christie.

2. Primary purpose of Christie was to give these orphans a home and teach them. They were poor, had few clothes, and most of the parents of these children were dead.

3. My job was to give these children care, complete care, bathing, mending, teach them and constantly vigilant at all times.

4. The work did not change much, we did get more help, and of course many more orphans arrived. The Bishop was always interested in our school, he came to visit frequently and always brought several guests with him. Fences were built. Many improvements outside and in took place during the passing of years.

5. The most important thing we did for the girls was to provide a home atmosphere, teach them their religion, and give them a sense of security. The girls were grateful and loyal throughout the years. Some corresponded

with me until their death. A few others still send me greetings.

The girls felt rewarded when they could help with the work. There was much cleaning to be done, much garden work, like hoeing, pulling weeds, picking up potatoes and gathering the vegetables.

We had very little furniture in the beginning; children sat on benches. Very few chairs were in the building during the olden days.

As the years went on many improvements took place. Instead of a great percentage of orphans we now had more children from broken homes.

In 1917 I was again at Christie and these were very hard years, a war was on. We had a great deal of sickness among the girls. The flu epidemic was raging. We did not have sufficient help and the patients had to be isolated, so we obtained help from the Provincial House Sisters. Sister M. Florence came to our assistance and remained with the flu patients day and night.

Questions 5 and 7 have answers included in the above.

APPENDIX C

CATHOLIC CHARITIES, INC.
PORTLAND 4, OREGON

Executive Office

400 Dekum Building
Capitol 8-6531

January 27, 1965

Most Reverend Edward D. Howard, D.D.
The Chancery Office
2838 East Burnside
Portland, Oregon 97214

Your Grace:

In answer to the request from students at the School of Social Work of Portland State College, the records of Catholic Charities contain the following outline of the origins of Christie School.

In 1859, Archbishop Blanchet secured the assistance of 12 Sisters of the Holy Names of Jesus and Mary from Montreal, Canada. Their purpose was "to teach, visit the sick, compassionate the unfortunate, and perform such other works of zeal as the Ordinary of the Diocese would require of them." It was understood that at the coming of another or other orders of Sisters into the Oregon Province, the Sisters of the Holy Names of Jesus and Mary should direct their energies to the purpose of the community, Christian education.

Immediately after the arrival of the Sisters of the Holy Names, a boarding school was established which cared for orphan girls. A month after the opening of the girls' boarding school, an adjoining building was occupied as an orphanage and boarding school for boys. Orphan work fell to the Sisters because of the large number of foundlings left in their garden.

Excepting the years from 1889 to 1900, work among the orphan girls in the Diocese of Oregon has been carried on by the Sisters of the Holy Names. During the eleven years' interval, the orphan girls were in the care of the Sisters of St. Mary's at Beaverton. In 1901, orphan girls were taken again under the care of the

Sisters of the Holy Names at St. Paul, Oregon. When fire completely destroyed the orphanage at St. Paul, the orphans were housed in the academy which remained the girls' orphanage until 1908. In 1908 the present Christie Home, a four-story brick building overlooking the Willamette River, eight miles from Portland, was dedicated.

The legal basis for Christie School is described in the Articles of Incorporation for the Sisters of the Holy Names as follows:

Christie Home for Girls is an affiliate of the Society of the Sisters of the Holy Names of Jesus and Mary, a corporation organized in accordance with the laws of the State of Oregon on the 10th day of November, 1880, and filed for record with George W. McBride, Secretary of State, at Salem, Oregon, on August 4, 1893.

Christie Home for Girls was established by the Society of the Sisters of the Holy Names of Jesus and Mary in 1908 under the charter granted by these articles of incorporation.

On March 1, 1941, an agreement was entered into between Catholic Charities, Inc. of the Archdiocese of Portland in Oregon and the Society of the Holy Names, by which Catholic Charities was given full and complete management and superintendence of Christie Home for Girls. Catholic Charities held all licenses, certificates and permits in its own name in behalf of Christie Home.

On January 1, 1953, a charter was issued to Christie Home for Girls by the Most Reverend Archbishop of Portland, Oregon, which established the policies that:

Catholic Charities, Inc., shall be the directing and planning agency for the social welfare program for this Archdiocese.

The administration of each chartered agency shall have the responsibility of managing its own organization and developing its own operating policies and procedures within its Articles of Incorporation and By-Laws and in conformity with the general external program of Catholic Charities, Inc.

Each chartered institution or agency shall have a board of trustees or a body of officers who shall have final authority for the agency and shall also maintain an active Advisory Board which shall include lay persons residing throughout the state.

By-Laws of the Society of the Sisters of the Holy Names for the operation of Christie School were drawn up effective January 1, 1953. They include the following provisions:

Article II lists the official name of the institution as Christie School.

Article III establishes that the trustees of Christie School are the same group who are the trustees of the Society of the Sisters of the Holy Names.
(This group is called the "Provincial Council")

Article V says that two representatives from Christie School shall be selected by the Most Reverend Archbishop for membership on the Advisory Board of Catholic Charities, Inc.

Article VI establishes operational procedures according to the charter. No new kind of work is to be undertaken unless such action shall have been approved by the Board of Trustees of Catholic Charities, Inc.

Christie School is to cooperate with other agencies to promote efficiency and economy in services and administration, and prevent duplication of efforts.

Christie School is to solicit no funds unless approval is first obtained in writing from the Archbishop.

Any dispute concerning practice, policy, or philosophy between Christie School and Catholic Charities, Inc. shall be referred in writing by both parties to the Archbishop of Portland in Oregon, whose decision will be final.

I hope this summary covers the main points of official relationships between Christie School and the Archdiocese of Portland, Oregon.

Respectfully yours,

/s/ Rev. Morton E. Park

Reverend Morton E. Park,
Director Catholic Charities,
Inc.

MEP:cmp

APPENDIX D

THE DECISION TO CLOSE CHRISTIE SCHOOL

The announcement that Christie School, a social agency caring for grade school age girls with emotional problems, is closing presents a grave problem to all the people of Oregon. This situation and what can be done about it should be carefully examined by all those interested in child welfare.

The problem should be stated first. The possible remedies can then be examined.

Oregon--to a greater degree than many states--has had a scarcity of resources for the care and treatment of children with emotional problems. On the basis of studies which have been made on a national basis, it is estimated that out of a school population of approximately 500,000 children as counted in the school census in Oregon, 50,000 of them at sometime during their childhood will have sufficient emotional disturbance to need professional help. Of this latter number approximately 2,500 are in need of specialized group care placement. While private and public child care institutions in Oregon ranging in age range from Oregon Correctional Institution to Waverly Baby Home give care to some of these children, only two agencies can be classified as giving to some adequate degree the depth of treatment needed by such children. These are: Parry Center which can care for 40 boys and girls from grade school through high school, and Christie School which cares for up to 60 girls of grade school age. Until more research is done to measure the actual results of agency care, the most readily available yardstick to measure adequacy of care for children with emotional problems is the ratio of staff to children and the adequacy of staff's training.

The gravity of the problem is obvious when with a probable need of 2,500 places for intensive treatment of emotionally disturbed children and 100 places available, 60 of these are now to be lost.

Many social agencies have modified their function or gone out of existence because their programs were no longer needed. Seldom if ever in the field of child welfare has there been recorded that an agency while making progress in giving more effective care to children and in the midst of modifying its program in the light of community needs has been scheduled for extinction. Christie School is such an agency.

The highly developed team approach which is necessary to give effective care to children with emotional problems, cannot be created overnight. It takes time; it is expensive; it takes a period of working together and trial and error before an effective team approach of director, group parents, teachers, social workers, psychologists, and psychiatrists jell and begin to produce results. While hopefully more people will learn to be effective in this team approach, the number of people in the community that have this knowhow is comparatively scarce. Furthermore agencies and groups in the community who have an interest or might develop an interest in offering care to children with emotional problems will be discouraged from undertaking such an expensive and time consuming project as the creation of further group facilities for children with emotional disturbances, if one of the two programs now operating in Oregon goes under with no careful plan as to how such a loss might be prevented or replaced.

The reasons for the decision to discontinue the Christie School can be summarized as follows:

- (1) A series of serious operating budget deficits over the last four years since Christie School has taken concrete steps to reduce its population from 90 to 60 and increase staff in order to give more adequate service to children with emotional problems.
- (2) The necessity to undertake an expensive building program (\$250,000 to \$500,000 in its initial phases) after the Oregon State Fire Marshall's Office condemned the third and fourth floors for sleeping purposes.
- (3) The serious personnel problem faced by the Sisters of the Holy Names of Jesus and Mary in trying to supply teachers to Catholic Schools which they have agreed to staff and also supply teacher and group mother staff at Christie School for present and future needs.

The first two points have received so much publicity that they seem hardly to need further elaboration. However, a few of the salient features should be reviewed. As early as 1959 the decision was made by Christie School to take progressive steps towards offering more intensive care and service to children with emotional problems. This was done on the basis of recommendations, encouragement, and approval of this goal from Child Welfare League of America, which studied Oregon's child welfare problems in 1950, State Public Welfare Commission, Community Council of

Portland, and Catholic Charities Inc. - - including recommendations of a Catholic Charities study by Sister Agnita Miriam in the 1950's. This decision had the financial backing of a little over \$38,000 which had been placed in a building fund reserve towards meeting future building needs. As this amount was too small for any projected building plans and as immediately available financial resources for strengthening the program as planned were not available, it was decided to use this building reserve money to help underwrite the initial development of the agency's program until more adequate financial support from the community was forthcoming. This money has now been exhausted except for \$15,000 placed in the Christie Foundation--one of the several efforts launched by Christie School in an effort to place the operating budget on a sound basis.

As early as December 1961, the community including Catholic Charities, Community Council, State Public Welfare Commission, and later the general public through news releases were made aware that Christie was having serious problems meeting its operating budget, and that unless some way was found to meet this problem, the program was in danger of being terminated. In 1962 and 1963 potential deficits of about \$25,000 were faced and so far overcome without withdrawing money from the Christie Foundation whose capital has increased from \$15,000 to \$27,000 during its existence. The deficits have been met to date through successful efforts to increase Oregon United Appeal allocations (although these continue to be much below OUA approved budgets), fees for care, gifts from foundations and individuals, and beginning in January 1963 a purchase of care agreement with the State Public Welfare Commission for up to ten children at a time at full cost of care.

The condemnation of the 3rd and 4th floors of Christie School by the State Fire Marshall was initially welcomed as the springboard to replace inadequate plant which for many more years had been maintained and repaired as best possible. Everyone recognized that this antiquated plant presented serious limitations and drawbacks to the development of program.

This condemnation and the projected building program it necessitated, however, created the crisis which lead Mother Mary Mark and her council to review the Christie program and reluctantly decide that it could not be continued. Marylhurst College is facing a serious deficit. There are current plans for launching much needed building programs at St. Mary's Academy and Sacred Heart

Academy at Salem. It was decided that there could not be any large scale building drive for Christie School which would interfere with these high school building projects already launched.

Probably the telling factor in the decision to discontinue Christie School's program is the difficulty the Holy Names Sisters are experiencing in meeting the responsibility to staff certain Catholic schools in Oregon while maintaining the Christie program. The number of vocations to the religious life entering the Holy Names and other orders has steadily fallen behind the demand for teachers in the expanding Catholic School Program in Oregon. The Catholic parishes in this state are having to hire an increased number of lay teachers. Even though some of these teachers because of retirement from public school teaching or other factors, are paid quite modest salaries, the financial strain is very great on pastors in their efforts to maintain adequate church, rectory, school, and convent facilities and the staff to operate them. While there is some discussion that Catholic schools cannot hope in the future to offer education to all Catholic children desiring it, and many people may debate the desirability of this type of parochial schooling, it must be taken as a fact of life in the foreseeable future, in Oregon as in the rest of the country, there will be a deep commitment towards the education of as many Catholics as possible in Catholic schools by bishops, clergy, religious orders, and Catholic parents. The Holy Names Sisters are and always have been primarily a teaching order, and they regard this as their primary responsibility as directed by the charter of their order and their responsibility to the Archbishop.

Of the 15 sisters at Christie School only 7 or 8 would actually qualify to teach classes or be superiors. The other sisters at Christie are retired teachers. While some pastors may erroneously assume that all the sisters at Christie could be manning class rooms with 45 or 50 children each, the fact still remains that the 7 or 8 teachers now at Christie could be teaching between 300 to 400 children in Catholic schools in contrast to an average population of between 40 to 60 children at Christie at any one time during the last two years.

On the basis of the strenuous efforts of the devoted advisory board of Christie, it seems evident that the first two problems of financing a building program and solving the current agency operating deficit are possible. The board had pledges for two of the three cottages needed for

housing the children. This would still leave the third cottage and the problem of housing the remainder of the sisters on the condemned third floor--even if the first two floors of the present building could be used for administration and recreation for a time. A campaign was also being formed to have a group of men and women to underwrite Christie's current deficit up to \$25,000 a year for the next few years. It seems evident that with this kind of support from the Christie Advisory Board and its friends plus the definite probability of an increase in the number of children under purchase of care, that the operating deficit problem is not insoluble. With this kind of a start even further progress can be made on the building program and the avoidance of future serious deficits.

However, this still leaves the grave problem to the Holy Names Sisters of how to use inadequate numbers of sisters to meet the demands of both the Catholic schools they are responsible for staffing and continuing to adequately staff Christie School.

The staff and volunteers who work at Christie School, the agencies and many of the parents who have referred children to it, and many people who have observed the progress children have made under the present program are convinced that in this program is something very good, special, and creative for children. There are also some exciting signs that through the involvement of teachers, college students, scout leaders and the social work staffs of other agencies the strengths and creativity of the Christie program in helping troubled children as it is now and as it planned to develop in the future could play a very important role in helping children who have never come to Christie.

The value of what was being accomplished for children both directly and indirectly must somehow be preserved because such programs with such valuable insights into the needs of children and the means to effectively meet these needs are so desperately needed and so rare to find. No one at this point can say what the chances would be if Oregon as a community was sufficiently concerned over the scheduled loss of the Christie program whether Archbishop Howard and Mother Mary Mark could be persuaded to review the decision to terminate this much needed resource for children with emotional problems.

If it is too late to do this, however, every effort to evaluate Christie's program while it is still in existence should be made. Besides the effort to preserve what is of value to children in this program, lessons can be learned from the grim fact that a forward looking program desperately needed by children, widely approved by the community, has been allowed to die in spite of ample warning for over a two-year period that it was in serious trouble. Also the spirit and strength of the Christie program and those devoted to it should be mobilized to try to fill the gap that this loss of service causes in our community.

J. Barron Fitzpatrick
1963

APPENDIX E

CATHOLIC CHARITIES, INC.
Portland 4, Oregon

A CHARTER

In order to have an adequate and responsible program of policies and procedures relating to social welfare services for persons entrusted to the direct care of Archdiocese of Portland in Oregon, and as a further expression of the confidence in the devoted services and qualifications of the Catholic institutions and agencies now performing these services, I, Edward D. Howard, D.D., Archbishop of Portland in Oregon hereby grant a Charter to

CHRISTIE SCHOOL, MARYLHURST, OREGON

which shall allow the management thereof to continue to perform their dedicated services in behalf of persons in their care, subject to the provisions of the Articles of Incorporation and By-Laws of Catholic Charities, Inc. and such further directives as may be issued and confirmed by me.

According to its Articles of Incorporation and By-Laws, Catholic Charities, Inc., through the office of its Priest-Director, shall be the directing and planning agency for the social welfare program for this Archdiocese, and shall be consulted in all matters relating to legislative action, general appropriations of state or county funds, matters referred to the State Public Welfare Commission, and the schedule of boarding rates for care of children.

The administration of each Chartered agency shall have the responsibility of managing its own organization and developing its own operating policies and procedures within its Articles of Incorporation and By-Laws and in conformity with the general external program of Catholic Charities, Inc. Each Chartered agency shall provide a copy of its Articles of Incorporation and By-Laws and stated policies and procedures to the Charities Director for his guidance.

The Director of Charities, in performance of his duty, shall visit the Chartered agencies and institutions periodically and confer with the management; he shall have authority to inspect case records and make inquiry regarding standards of care, and he shall make such reports to the Board of Catholic Charities, Inc. concerning the institutions and agencies as he deems proper.

Each Chartered agency shall supply the Catholic Charities Director with a copy of material supplied annually to the State Public Welfare Commission for the term of its license; all financial reports to the legislature and the State Public Welfare Commission and Community Chests; copies of the annual budget; copies of monthly statistical and financial reports required by the aforesaid agencies.

It shall be the responsibility of the Chartered agency to provide qualified persons to attend scheduled meetings of state welfare conferences, state and local Chest meetings, and to represent therat the point of view of their agency.

For the purpose of mutual cooperation, we representatives from each Chartered institution or agency shall be selected by the Most Reverend Archbishop for membership on the Advisory Board of Catholic Charities, Inc.; and the directing head of each Chartered institution or agency and one other representative appointed by the latter shall be members of the Institutional Council of Catholic Charities.

The Chartered agency shall make its own direct appeal to the United Fund or Community Chest for funds to operate its program; shall not exceed its budget without the approval of Catholic Charities; shall not undertake an independent campaign for funds, or adopt or amend its membership plan without the written approval of Catholic Charities, Inc.

Unresolved differences in policies or procedures which may occur between Chartered agencies shall be referred to the Catholic Charities Director.

Personnel Regulations which may serve as a guide for all Chartered institutions or agencies shall be uniform for Catholic Services for Children, Catholic Family Services, and the Catholic Youth Organization, which regulations shall be subject to approval of the Advisory Board of Catholic Charities, Inc.

Each Chartered institution or agency shall have a Board of Trustees or a body of officers who shall have final authority for the agency, and shall also maintain an active Advisory Board which shall include lay persons residing throughout the state.

THIS CHARTER shall remain in force until revoked at the request of either party after one year's notice has been given.

Edward D. Howard
Archbishop of Portland
in Ore.
President, Board of
Trustees, Catholic
Charities, Inc.

January 1, 1953

APPENDIX F

I. Legal Basis

CHRISTIE HOME FOR GIRLS is an affiliate of The Society of the Sisters of the Holy Names of Jesus and Mary, a corporation organized in accordance with the laws of the State of Oregon on the 10th day of November, 1880, and filed for record with George W. McBride, Secretary of State, at Salem, Oregon, on August 4, 1893.

CHRISTIE HOME FOR GIRLS was established by the Society of the Sisters of the Holy Names of Jesus and Mary in 1908 under the charter granted by these Articles of Incorporation, copy of which follows:

ARTICLES OF INCORPORATION

WHEREAS, at a meeting of the Congregation of "The Society of the Sisters of the Holy Names of Jesus and Mary," a Benevolent, Education, Charitable and Religious Society, held on the Ninth day of November, A.D. 1880, at the City of Portland, State of Oregon, the undersigned were duly instructed to incorporate under the laws of the State of Oregon;
THEREFORE

KNOW ALL MEN BY THESE PRESENTS, that we, Sister Mary Dolores, Superioress, Sister Mary Peter, Assistant, and Sister Mary Patrick, Secretary, members and officers of "The Society of the Sisters of the Holy Names of Jesus and Mary," existing in the County of Multnomah and State of Oregon, with branches of said Society in Salem and St. Paul, Marion County; Jacksonville, Jackson County; The Dalles, Wasco County; and Baker City, Baker County, all in the State of Oregon, do hereby form ourselves into a Corporation in accordance with and in pursuance of the Act of the Legislative Assembly of the State of Oregon, entitled "An Act Providing for the Incorporation of Churches, Religious, Benevolent, Literary, and Charitable Societies," approved October 24, A.D. 1864, and of the acts amendatory thereof.

Article I.

That the Name of this Corporation and by which it shall be known shall be "The Society of the Sisters of the Holy Names of Jesus and Mary."

Article II.

That the object and purpose of this corporation shall be the relief of needy and suffering humanity, the care of orphans and the education and instruction of youth, and to establish and maintain Academies and Schools for the care and education of youth, in the Cities and Towns of the State of Oregon, and the Territories of Washington and Idaho, and to purchase, receive, possess and dispose of such real and personal property as may be necessary or convenient to carry out the object and purposes of this Corporation, and that each Academy or School already established, or that may be hereafter established, shall be authorized and empowered to grant diplomas and degrees to those who shall have finished the course of study that shall be prescribed by the Faculties of said academies, and do all other acts in connection therewith.

Article III.

That the estimated value of the property possessed by said Society at the time of the signing and acknowledgment of these Articles is Eighty-five Thousand Dollars (\$85,000) and the income and revenue are derived from tuition charged for the education and instruction of youth.

Article IV.

That the incorporators in these Articles are Sister Mary Dolores, Superioress, Sister Mary Peter, Assistant, and Sister Mary Patrick, Secretary, and who shall hold their respective offices during the pleasure of the Superior General, and any vacancies in said offices by removal or death are filled in the following manner to-wit: A meeting of the members of this corporation is called at which a majority thereof nominate a member to fill the vacancy, the nomination being subject to the confirmation and appointment of such nominee by the Superior General, and in the event of said nomination being disapproved, the Superior General may fill the vacancy by appointing any member of the Society thereto.

Article V.

That the principal place of business and location of this corporation shall be in Portland, Multnomah County, State of Oregon.

IN WITNESS WHEREOF we have executed these articles in triplicate, and have hereunto set our hands and seals on this 10th day of November, A.D. 1880.

Executed in the presence of /s/ Sister Mary Dolores,	
	Superioress (Seal)
/s/ M. W. Fechheimer	/s/ Sister Mary Peter,
	Assistant (Seal)
/s/ Charles F. Hyde	/s/ Sister Mary Patrick,
	Secretary (Seal)

STATE OF OREGON)
 } ss
 County of Multnomah)

BE IT REMEMBERED that on this 10th day of November, A.D. 1880, before me the undersigned, a Notary Public in and for the State of Oregon, personally appeared the within named Sister Mary Dolores, Superioress, Sister Mary Peter, Assistant, and Sister Mary Patrick, Secretary of the Society above-named, who are known to me to be the identical persons described in and who executed the same freely and for the uses and purposes therein expressed.

IN WITNESS WHEREOF, I have hereunto set my hand and affixed my Notarial Seal on the day and year last above written.

/s/ Charles F. Hyde
 Notary Public in and for Oregon

APPENDIX G

BY-LAWS

OF THE SOCIETY OF THE SISTERS OF THE HOLY NAMES OF
JESUS AND MARY, AN OREGON CORPORATION, FOR ITS OPERATION
OF CHRISTIE SCHOOL AT MARYLHURST, OREGON

ARTICLE I.

It is hereby resolved by the Board of Trustees of the Society of the Sisters of the Holy Names of Jesus and Mary that, effective January 1, 1953, the following articles will constitute the By-Laws for the operation of Christie School in its services to dependent and nondependent girls over five years of age.

ARTICLE II.

The official name of this institution is CHRISTIE SCHOOL, and its location is at Marylhurst, CLACKAMAS County, Oregon.

Objects

The objects of Christie School will be to conform with the provisions of the Charter conferred by the Archbishop of Portland in Oregon and as provided for in Article II of the articles of incorporation of the Society of the Sisters of the Holy Names of Jesus and Mary, which are, to-wit: to provide custodial care, education and training for dependent and non-dependent girls within the institution.

ARTICLE III.

Board of Trustees

The board of trustees for the operation of Christie School are as provided in Article II of the articles of incorporation of the Society of the Sisters of the Holy Names of Jesus and Mary.

The board of trustees shall have full authority and power to control and administer all acts of Christie School.

ARTICLE IV

There shall be an advisory board for Christie School which shall consist of twenty or more members who shall include members of the board of trustees and other members of the clergy, religious, and lay men and women and who shall be selected from throughout the state in the following manner:

Beginning in 1953, they shall be elected by the membership for a period of three years. Continuous membership shall not extend beyond two consecutive terms. Names of proposed new members shall be presented at one of the semi-annual meetings for approval by the existing membership, and if approved, shall be invited by letter. In addition to the foregoing, the officers of the Guild shall be deemed members of the advisory board during their term of office in the Guild.

Powers and Duties

The advisory board shall have such functions as are provided by these By-Laws and subject to control of the board of trustees. It shall be the chief function of the advisory board to study the program of Christie School, to consider and make recommendations for the betterment of services, to represent the institution at meetings of the United Good Neighbors and Oregon United Appeal, and other civic organizations; to interpret the program of the institution to communities throughout the State, and to act upon all matters that may be referred to the board by the trustees of the administration.

Officers

Officers of the advisory board shall consist of a lay chairman, vice-chairman, and secretary. The chairman and vice-chairman shall be elected by the advisory board from its members. They shall be elected at the semi-annual meeting held in the fall, and the chairman so elected shall hold office for a term of two years or until his successor is elected and qualified, and the vice-chairman shall likewise hold office for two years and/or until his successor is elected and qualified. They perform the duties pertaining to their respective offices. A social worker from the Christie School staff designated by the Sister Director shall be the secretary of the Christie School Advisory Board, ipso facto.

At the time of the adoption of these By-Laws, Mr. Irving Rand is chairman; Mrs. A. J. Antonich, vice-chairman; and Reverend Patrick J. Dooley, secretary. The advisory board may appoint such other officers as it shall deem necessary, who may have such authority and shall perform such duties as from time to time may be prescribed by the advisory board.

Chairman: It shall be the duty of the chairman of the advisory board to preside at all meetings of the board, to appoint all committees unless otherwise provided by the By-Laws. He may call special meetings whenever he deems it necessary or upon written request of five members of the board. He shall perform such other duties as may be assigned to him by the board.

Vice-Chairman: The Vice-Chairman shall possess the powers and perform the duties of the chairman in the latter's absence.

Secretary: It shall be the duty of the secretary to keep the records of the proceedings of the advisory board, and to serve all notices required either by law or by the By-Laws of this organization. Copies of all correspondence shall be filed with the secretary.

ARTICLE V.

For the purpose of mutual cooperation, two representatives from each Chartered institution or agency shall be selected by the Most Reverend Archbishop for membership on the advisory Board of Catholic Charities, Incorporated. The secretary of the Christie School Advisory Board shall submit a complete list of Christie School Advisory Board membership to the Most Reverend Archbishop on January 1st of each year.

ARTICLE VI.

Operational Procedures

Christie School shall operate according to the following provisions:

A. To operate within the policies and procedures of Catholic Charities, Inc., as provided by the Charter.

B. To undertake no new kind of work unless such action shall have been approved by the board of trustees of Catholic Charities, Inc.

C. To cooperate with other agencies to promote efficiency and economy in services and administration, and prevent a duplication of efforts.

D. To keep an accurate account of all finances and statistics required by law, or by regulations of Catholic Charities; and to be subject to audit and inspection by a qualified representative of the board of trustees of Catholic Charities, Inc.

E. To solicit no funds unless approval is first obtained in writing from the Archbishop.

F. Any dispute concerning practice, policy, or philosophy between Christie School and Catholic Charities, Inc., shall be referred in writing by both parties to the Archbishop of Portland in Oregon, whose decision will be final.

ARTICLE VII.

Budget Committee

A budget committee shall be appointed by the chairman of the advisory board and shall consist of five members; one member to be appointed each year; and one senior member to be dropped each year, so that each member serves five years. Vacancies may be appointed as they occur.

This Committee shall study and recommend to the advisory board all matters pertaining to the allotment, increase and reduction of the budget, and shall pass upon any adjustments in salaries, schedule of services, and general operating expense items.

The budget committee shall study and recommend to the advisory board the amount of funds necessary to operate the agency's office and shall appear before the United Good Neighbors and Oregon United Appeal committees or organizations in behalf of said funds needed to carry out the approved program.

ARTICLE VIII.

Meetings

The regular semi-annual meetings of the Advisory Board of Christie School shall be held the last Tuesday of April and October of each year at Christie School,

for the purpose of electing the officers as herein provided, of hearing the annual reports, and for the transaction of such business as may be brought before the meeting.

Special meetings may be called at the discretion of the Chairman.

ARTICLE IX.

Amendments

Amendments to these By-Laws may be made by a majority vote of the board of trustees of Christie School provided the amendment has been previously discussed by the advisory board at a regularly called meeting, and the Archbishop of Portland in Oregon has been given notice in writing.

ARTICLE X.

Executive Committee

There shall be an executive committee which shall consult with the Sister Director at monthly meetings or at such other times as shall be designated by the Sister Director, and its members shall be the following:

Chairman of the advisory board, vice-chairman of the advisory board, past chairman of the advisory board, chairman of the finance committee, chairman of the budget committee, chairman of the personnel committee, chairman of the public relations committee, chairman of the program committee, legal counsel of the Christie School foundation, Christie School delegate to the Catholic Charities Advisory Board, chairman of the Christie Guild, secretary of the board of trustees for the operation of Christie School as provided in Article II of the Articles of Incorporation of the Society of the Sisters of the Holy Names of Jesus and Mary, and members of the professional staff of Christie School designated by the Sister Director. The Director of Charities for the Archdiocese of Portland in Oregon may be invited to meetings of the executive committee, and it being further provided that any member of the advisory board or any other guest may attend said meetings by invitation of the Sister Director.

ARTICLE XI.

Nominating Committee

There shall be a nominating committee for the purpose of nominating the officers of the advisory board and said

nominating committee shall be elected. There shall be three members of said nominating committee. Their election shall take place at the meeting immediately preceding the election of officers.

ARTICLE XII.

That the foundation for Christie School shall be deemed an agent for the corporation of the Society of the Sisters of the Holy Names of Jesus and Mary, an Oregon corporation, for the purpose of accepting contributions for said foundation for the benefit of Christie School and doing all other things necessary as an agent thereof in the conduct of the Christie School foundation.

December 31, 1952

1st Revision: March 15, 1956

2nd Revision: October 24, 1961

APPENDIX H

CHRISTIE SCHOOL

PERSONNEL PRACTICES

Good personnel practices are the result of a continuing frank understanding and a mutual relationship between employer and employee.

In these practices we distinguish between professional staff and non-professional staff. The former includes the social workers, psychologist, and nurse; the latter, the kitchen help, dining room maid, groupmother's aide, and the men employed on the maintenance staff.

I. Employment

Application Process - Employment is based wholly on the qualifications and the competence for the particular position--the person best qualified to do the job is considered.

a. Professional staff fill out an application form stating preparation, education, and experience, and personal references.

b. Non-professional staff fill out an application form stating experience, references, and state of health.

c. Both are required to have a recent TB X-ray since they are to be near the children. This is to be renewed annually.

d. Professional staff is interviewed by the Director and she makes the final decision concerning the employment of the applicant. Non-professional staff is interviewed by the Plants Manager and she makes the final decision.

In the application interview there is emphasis on the facts regarding the general training and experience of the applicant, and on evaluation of his personal capacity in relation to the requirements of the position. The agency is responsible for making available to the prospective employee a planned orientation period. During this time facts about the agency and the conditions of the employment, salary range, duties, and responsibilities will be explained.

Probation Period -- An informal evaluation of an employee's work is a continuous process by the employer and the employee. Following a period of six months' probation from the date of employment, the applicant's work will be evaluated formally. Thereafter, once a year, evaluation of each worker's performance shall be made. These evaluations are the basis for continuing employment, salary increases, promotions, and dismissal.

II. Work Schedule

The work schedule for the professional staff shall consist of a five-day week. When it is necessary for a social worker to be here on Saturday with the psychiatrist, he will take time off on another day of the week. The work day is from 8:30 to 5 o'clock or 9:00 to 5:30 with an hour for lunch.

The work schedule for the non-professional staff will be five and a half days or six days and every other Sunday off. Each will work according to the particular job schedule, an eight-hour day, lunch included.

Absence from work should be cleared with the Director or the Plants Manager before the beginning of the working day. When the social workers are in the field, places of visitation should be noted on their cards in the receptionist's office. Whenever a person is away from the agency, time of leaving and approximate time of return should be noted on the same card. Absence for other than sick and vacation leave are subject to payroll deduction.

III. Holydays and Holidays

Professional staff are entitled to the following holidays with pay:

New Year's Day, January 1	Labor Day
Memorial Day, May 30	Thanksgiving Day
Independence Day, July 4	Christmas, December 25

Catholics also have the following days off:

Ascension Thursday	Note: Non-Catholics may substitute other days for these if they wish.
Assumption of Mary, August 15	
All Saints Day, November 1	
Immaculate Conception, December 8	

Non-professional staff have the six main holidays off in turn to provide a skeleton crew for the kitchen on those days.

Whenever possible the Agency will give an extra day or days over the Christmas and New Year Holidays providing sufficient staff at such time can be maintained for agency work. Similar adjustments may be made for other holidays.

Rest periods not longer than 15 minutes both morning and afternoon will be provided for all workers.

Overtime -- It is recognized that professional staff cannot limit their job to working hours. Equal compensatory time will be given instead of overtime pay to the professional staff. The non-professional staff will be paid by the hour for overtime amounting to more than an hour in succession.

IV. Absence and Leave

Sick Leave

Sick leave is for the benefit of the worker only, and shall not be used to cover illness in the family. It is not to be used to cover absence without leave, vacations, or applied to vacations. Unexpired sick leave shall not be considered a vacation right nor is the worker entitled to compensation. A staff member is allowed twelve working days with pay each calendar year. Unused portions of sick leave may accrue to a maximum of sixty working days. If an employee has exceeded his sick leave, an appropriate salary reduction is made.

Vacations

Vacations are accumulated by the social work staff on the basis of 18 working days a year or $1\frac{1}{2}$ days a month for the first two years of experience. After 3 years of experience the maximum shall be 24 working days vacation.

Non-professional staff must be in service for a year before being entitled to a vacation with pay. For the first 5 years of service one week with pay is allowed. After 5 years two weeks are allowed. After 10 years 3 weeks with pay may be allowed. In the event a civil holiday named herein falls on a working day during an employee's vacation period, such employee shall receive one additional day's paid vacation.

Choice of vacation will depend upon the seniority in the agency and the necessary considerations that must be given to agency work coverage. Vacation leave is to be completed by December 31 following the anniversary date of employment.

Requests for annual vacation leave are submitted to the director or plants manager, giving two possible choices. Dictation must be up to date and monthly report summaries and transfer of cases completed before the worker may take his annual leave.

Leave of absence

Unpaid leave of absence, without loss of job privileges or seniority, up to a maximum of one year, may be granted for educational leave, military service, or other grave reason to the professional staff.

Paid leave of absence shall be granted to all staff for deaths in the immediate family, for jury duty, or court appearances over which the agency has no control, less any amounts received by the employee for such service.

Leave for Conference Attendance

Time off with pay will be allowed for conference attendance for professional staff member within the practical possibilities of release from the job. The agency is interested in the professional development of its staff and welcomes the opportunities for study and attendance at these Institutes and Conferences. Attendance is subject to approval of the agency Director and budgetary limitations.

V. Termination of Service

In time of resignation or dismissal, both agency and employee shall give notice as far as possible in advance. When a member of the professional staff plans to leave the agency, he will give the director 30 days' notice. Non-professional staff members terminating service shall give two weeks' notice. No staff member shall have his employment terminated by the agency without due cause. Unsatisfactory job performance, failure to follow basic policies of the agency, and violation of principles of professional conduct shall be considered due cause for dismissal. In the event of termination of employment, except for due cause, the professional employee shall receive 30 days' written notice or pay in lieu thereof, and the non-professional worker two weeks' written notice or pay in lieu thereof. Staff members are entitled to the reasons for termination of employment in

writing. In cases where the worker wishes to have reconsideration of job termination, he will be entitled to a hearing before the Personnel Committee.

VI. Remunerations

Salary Payment - Salaries are paid by the month, on the last day, but may be paid semi-monthly on the 15th day also.

Salary increases - In fairness to the worker a salary scale cannot be adhered to rigidly. The general economic situation, cost of living, the value of the worker to the agency, and experience must all be taken into consideration if the scale is to be equitable. An attempt is being made to bring professional workers' salaries up to NASW standards by yearly increments of 5% to 8% depending on merit and on budget considerations.

Automobile Allowance - An employee operating his own car for agency business will be paid monthly at the rate of 9¢ a mile. To be eligible to receive car allowance an employee must carry approved liability and property damage and medical payments insurance.

Telephone Calls - Telephone calls on business may be charged to the agency number. Beyond a 50-mile radius, telephone calls should be cleared with the director.

VII. Insurance

Accident Insurance - Each employee is covered by the State Industrial Accident Insurance. The agency pays the 2¢ per day employees' contribution, as we prepay our insurance by the year.

Social Security - All employees are covered by Social Security which is deducted from their payroll.

Health and Hospital Insurance - Health and medical insurance group coverage is available to all employees through payroll deductions with Catholic Charities in Portland.

Retirement pay -- Participation in the National Health and Welfare Retirement Association pay is available to the social workers through Catholic Charities. In this plan the employee pays $4 \frac{2}{9}$ % of his salary monthly and the agency pays 1.7% of that amount, all of which accrues to the benefit of the employee. Upon termination of employment a former employee may withdraw the amount of accumulated contributions he has made to the retirement plan or

he may leave the amount in the fund together with the amount contributed by his employer towards a retirement benefit according to the provisions of the retirement plan.

VIII. Marriage

Christie School does not necessarily proscribe against the employment of a married woman. However, as it relates to a young married woman with children it discourages employing women with families that need attention. Experience has shown that there is loss of time because of illness to the children, and a need for the mother in the home.

IX. Staff Development

In the interest of rendering the best possible service to clients, to the community, and to the children we serve, the agency welcomes suggestions for improvement in existing policy or procedure at all times. To provide opportunities for growth, planned staff meetings are held regularly. As a further aid to growth and development a worker is encouraged to participate in and provide leadership for staff, inter-agency, and community meetings. The employee is also encouraged to participate in professional associations. All staff members are asked to consult the agency director before accepting memberships on committees having activities that infringe upon agency time.

X. Personnel Committee

A board-staff committee will be appointed yearly by the executive to:

- Define specifications for positions in the agency.
- Formulate policies and procedures to cover all personnel practices.
- Set salary ranges for the various positions adequate to secure and retain qualified staff.
- Draw these up in the form of recommendations to be presented to the Administration and Board of Directors.
- Act as a standing committee to evaluate personnel disagreements. The findings of this committee will be given careful consideration by the Administration.

APPENDIX J

ADMISSIONS GUIDE

INTAKE PROCEDURES FOR THE SOCIAL WORKER

I. The initial contact may be by letter, phone call or an actual visit to the agency.

Letters will be referred to the social worker. If they are from an agency a set of our intake forms plus our intake policies and procedures for the use of other agencies should be sent to the agency with a cover letter listing the specific additional information that we will need concerning the specific child.

If the letter is from a parent, social worker would send a copy of our procedures for parents and others applying for admission of a child, along with whatever forms might be necessary, with a cover letter suggesting that the parents get in touch directly with Christie or with a local agency and listing any other specific suggestions that we would have for this particular situation.

In regard to phone calls or drop-ins, the person on duty at the reception desk should get the parents' name and address and phone number, as well as the child's name, age, and grade. The call or callers are referred to the social worker.

All referrals should be statistically entered.

THE INITIAL EVALUATION OF THE SITUATION IS DONE BY THE SOCIAL WORKER, THE DIRECTOR, AND ONE OTHER PERSON TO DETERMINE WHETHER THE FAMILY SHOULD BE REFERRED TO SOME OTHER AGENCY OR WHETHER THE CHILD MIGHT POSSIBLY BE CONSIDERED AT CHRISTIE.

II. If the referral passes step one the following things should be done:

A. Information to be obtained: Ordinarily we should be anxious to let the parent or referral source tell their own story in his own way; we want information about the problem--what it is--in what areas is the difficulty noticeable, that is, at home, at school, with the child herself, or with her peers. Find out why the parents thought of Christie and what efforts have they made to correct the situation themselves and what other agencies have been involved, such as schools, social agencies, court, physician, or others.

B. Every effort should be made to answer fully any questions the parents or the referral source may have.

C. Before ending this evaluation, the social worker and the parents should decide upon the next step. This next step will always involve setting a time for an appointment for the family to come for its first interview.

It might also involve any of the following: 1) Asking the parents to read and/or complete certain forms, for example, "Procedures for Parents and Others Applying for Admission of a Child," "Agreement for Child's Care," "Medical Report," "Enrollment Health History," "Agreements for Visiting," "Clothing List," "Release of Information" forms, and any other appropriate form.

In some instances these forms will have to be sent by mail and a cover letter should be sent along, repeating any instructions given to the parents confirming the time and date of the appointment, and indicating which of the forms should be completed and which should be held for some later date.

III. THE SOCIAL WORKER THEN CLEARS THE INFORMATION SECURED WITH THE ADMISSIONS COMMITTEE (that is, Sister Superior, the other Social Workers, the Groupmother). The teacher should have an opportunity to read the material and submit her judgment to this Committee.

The Admissions Committee would need information about the following:

- 1) General information about the family
- 2) Information about the child's problem
- 3) Information about the parents' problem and their reaction to the child's problem.
- 4) Summary of the child's social situation
- 5) How the child is adjusting, particularly in school.
- 6) Any IQ and/or any other results of psychological tests.

IV. Intake Interviews

Information secured by the social worker will vary from situation to situation and will depend upon the judgment of the worker. Ordinarily parents will be willing to discuss fully and frankly their situation but may need some reassurance

or time to become comfortable with the worker. In some cases it may be necessary, even though it is so time consuming, for the social worker to conduct the parents on a tour of the school before pursuing interviews with them.

A. It would be ideal if in the intake interviews all members of the family, that is, the mother, the father, and the child, could be seen separately and at least once all together. This, of course, involves more than one interview.

B. The focus in the interviews is on the mutual exploration of the child's problem and a beginning and tentative guess as to the reasons causing the problems. (Focus is not on whether or not the child is to be admitted to Christie.)

In order to get the focus as indicated above, it is necessary that we get information concerning the history of the child, the mother, and the father. (See the attached outline entitled "Intake Report.")

Also, to get the full information we may need to contact and ordinarily will have to contact other social agencies, physician, the schools, and possibly the court.

C. If it is agreed that the child should not come to Christie, the social worker should work closely with the family until they are firmly established with another agency that can help them.

D. After "B" above has been completed and we have an understanding of the child's problem and the parents' reaction, the family and the social worker should then discuss the specifics that are entailed in a child's coming to Christie.

- 1) This would entail giving the parents an overview of the program at Christie, including the place of religion, the school program, the summer program, the team approach of the staff, consultation with the psychiatrist.

- 2) The parents will have to have information about visiting and phoning regulations, clothes the child will need while here, possible use of visiting homes for their child, arrangements for medical and dental care while their child is here.

3) The parents will have to be given information about the cost of care and our expectation that according to their means they would be expected to pay this cost; they should receive an explanation of any contracts or forms that we wish them to sign in this regard; in the event State Aid is going to be requested, they should participate in giving information concerning this and understand the requirements we face in order to obtain State Aid; and if necessary, the specific income and outgo for the family budget would be discussed with and obtained from the parents.

4) The parents would also be informed about the usual length of stay of the child at Christie and much more importantly the parents would have to agree to full involvement and participation in the program at Christie, usually through interviews with the social worker. It should be made clear what we will expect from the parents while the child is here. The social worker should be satisfied that the parents will be involved (that is, willing to partake in regular interviews); and where the worker considers it necessary a child can be accepted only under certain conditions (these might be a court order or a very definite agreement that the case will be reviewed in a certain number of months to determine the participation of the parents at that time in order to determine whether the child shall remain at Christie).

5) A date should be tentatively set for a pre-placement visit; a solid date will not be given to the parents until after consultation with the Admissions Committee or in the absence of the Committee in consultation with Sister Superior and the groupmother involved.

The parents should have an understanding of the purpose and timing of the preplacement visit. They should be helped to think about what this preplacement visit will mean to the child and what explanation they are going to say to the child about the preplacement visit.

It should be made clear to the parents that the child cannot be admitted for pre-placement unless the physical examination is completed before arrival.

When the date is set and confirmed as to the hour and day of the pre-placement visit, Sister Superior should be informed. She will put a notice on the bulletin board so that all involved will know the necessary information.

The social worker will arrange with the psychologist so that the latter will have an opportunity to meet with the child and give her tests if this is necessary during the pre-placement visit.

V. The Pre-placement Visit

A. The social worker checks the results of the TB and the blood test as well as the rest of the physical to see that all is in order.

B. The receptionist notifies the groupmother upon the arrival of the parents and child and also requests that two girls from the group be sent for to show the girl around the school. The receptionist then directs the parents to the social worker who will see the family and introduce the child to the two other Christie girls.

C. The parents have an additional chance to talk with the worker while the child is being shown around the school. This might be a good time for the social worker to check on all forms: the face sheet; the state aid form, and any other forms to see that they are completed.

Parents also have a time during this period to ask any additional questions or give any additional information.

D. The parents have a chance to see their daughter after the visit to say Good-bye. All agree on a time when the parents will return to pick the child up.

E. If possible, the parents should have the opportunity to meet the Sister Groupmother.

VI. Acceptance:

A. During or at the end of the pre-placement visit the Social Worker confers with the psychologist as to her feelings about the child--her ability to fit in a group setting, her need of Christie, her intellectual capacity.

B. At Admissions Committee meeting the case is discussed and a decision is made as to whether the child should be accepted or not. Sometimes it is decided that a trial living period is needed before a decision can be made.

C. Once the child is accepted Sister Superior communicates this to all concerned by a notice on the bulletin board telling the date of acceptance. (Sometimes this goes back to the day the child first arrived if State Aid is involved.)

D. The child goes home or back to the Agency from which she was referred for at least a day before she returns to Christie to stay. (This return is very important and is only omitted on rare occasions.)

VII. Placement.

A. Visiting arrangements are made individually with the parents but usually there is a period of about a month before visiting with parents is allowed, except to phone. Exceptions are made however according to need.

B. The Social Worker dictates an initial paragraph for the Progress Sheet giving a brief paragraph describing the child's problem. He writes up or dictates the intake history and checks again that all forms have been completed and are in the file.

C. The child should be seen by the staff physician during her first month.

VIII. Staffing

A. When a child has been at Christie for approximately 4 weeks, her situation is to be reviewed at a formal staffing. Those persons present at the staffing are the social workers, the groupmother, the teacher, the psychologist, and the director. If any other agency is involved, members of their staff are invited.

In preparation for the Staffing the Social Worker prepares the following Staff Summary: (This is to be ready for typing the Friday before staffing)

- A. Case Summary - outstanding dynamic facts
- B. Diagnostic statement regarding child

- C. Diagnostic statement regarding family
- D. Diagnosis of living situation (prepared by groupmother)
- E. Diagnosis of school achievement (prepared by teacher)
- F. Treatment plan and goals
- G. Prognosis

Social worker asks one other social worker to read complete dictation.

At end of Staffing social worker sums up decisions as to future planning. These are later added to the Progress Sheet and to Dr. Stevens' report. If it is decided that child needs to see psychiatrist or psychologist or to have other special treatment Social Worker sees that the arrangements are made.

Decision is also made at end of Staffing how soon the case is to be re-reviewed. Usually it will be six months later.

IX. Review of Staffing

Same plan as for staffing except that Social Worker prepares the following:

- A. Specific problem areas
- B. Assessment of movement or lack of movement
 - By Social Worker
 - By Groupmother
 - By Teacher
- C. Treatment plan and focus: change or continuation

X. Social Worker's duties during child's stay

- A. Social Worker should see each child assigned to him at least briefly once a month.
- B. He will consult with child's groupmother weekly and with teacher every three weeks.
- C. He will have periodic conferences with parents to help them focus on their role in solving problems.
- D. He will coordinate all planning for the child --with parents, other agencies, etc.

E. He will keep up on dictation of case records, letters, reports to courts and other agencies.

F. He will check with visiting homes which child has been in on week-ends.

XI. When child is ready to leave Christie (as determined by Staffing)

A. Social Worker prepares the way for this step, working either with parents or another agency and with child.

B. When, in staffing, it is decided that the child needs to be kept under Christie's protection in a foster home. Social Worker applies for a waiver of license from State Public Welfare.

C. Social Worker then finds a foster home and asks an authorized foster home placement agency to certify the home.

XII. After child leaves

A. If child is still under Christie's care, Social Worker visits the home regularly, and keeps up on dictation.

B. Social worker consults with Sister Superior when he thinks child can be released from Christie's care.

C. If child is court-committed to Christie, Worker notifies court of this decision.

D. Dictation on case is closed.

APPENDIX K

TWENTY MARKS OF A GOOD INSTITUTION

from Child-Caring Institutions by Martin Gula,
consultant on group care, division of social
services, U. S. Department of Health, Education,
and Welfare

1. The institution is moving from isolation toward co-operation, co-ordination, and even merger with community agencies serving the same general group of children.
2. The institution's executive, board members, and staff are active on community councils, planning groups, and interagency conferences.
3. Not only is the institution going out into the community but the community is coming into the institution.
4. Sponsors of the institution remember it was created in response to immediate community needs and must remain responsive to new needs as these arise.
5. The institution is willing to experiment with service to the group in the community most in need of this type of care.
6. The institution continually expands its use of related community child-caring resources.
7. The institution is expanding from a service to the individual child, toward concurrent casework service to parents, training of personnel, evaluation of treatment methods, and cooperating in basic research.
8. Children accepted for residential care are increasingly those children requiring temporary separation from families or foster families, who need individual and group treatment programs on a co-ordinated base.
9. The treatment needs of children increasingly influence administrative planning such as selection of staff, grouping of children, and developing of services in the institution.

10. Administrative, psychiatric, pediatric, casework, nursing, medical, group living, group therapy, psychological, and educational staffs are guided by an understanding of the mental health processes involved in the treatment of children and their families.
11. A "masterplan" for the study and treatment of the child and concurrent service to the family is established before or soon after his admission and is frequently reviewed and reshaped during his residence.
12. This diagnostic and treatment plan evolves from the joint thinking of all staff members who are treating the child and working with the parents.
13. Each staff member becomes a part of a total effort in behalf of the child.
14. The grouping and interaction of children is used constructively and not left to chance.
15. Group living is well-rounded, flexible, and appropriate for the age and needs of youngsters in residence.
16. Staff are comfortable about the experimental nature of their human relationships, and their responsibility for re-examining, evaluating, and readjusting treatment methods in the light of objective findings.
17. The various professional people in the institution are learning how to use their knowledge and skill in the residential setting.
18. The physical plant is shaped by the program, not the contrary.
19. Smaller units or in some instances larger institutions are being located in urban or suburban areas.
20. And finally, institutions are moving away from the cold, antiseptic feeling and are creating a warm, hopeful, personal and good-humored atmosphere which has unique treatment values of its own.

APPENDIX L

SYNOPTICAL TABLES

Year	Directeress	No. of Sisters on Staff	POPULATION		
			Board- ing Students	Day Students	Boys
1908	S. Mary Peter	6			
1909	S. Alphonsus Mary				
1910	S. Mary Laurentia	7	155		
1911	"	7	148		
1912	S. Mary Elvira	5	147		
1913	"	6	197		
1914	"		160		
1915	"	6	187		
1916	"	7	191		
1917	"	6	187		
1918	"				
1919	"				
1920	S. Mary Christina	7	238	5	
1921	S. Mary Edburge	7	166	4	
1922	"	9	157	4	
1923	S. Mary Pauline	6	189	4	
1924	"	7	183	6	
1925	S. Mary Paula	7	194		
1926	"	7	196	2	
1927	"	6	126	3	
1928	S. Mary Erentrude	9	194	5	
1929	"	9	167		
1930	"	11	247	2	
1931	"	12	256	3	
1932	"	14	230	2	
1933	"	16	280	4	
1934	S. Mary Wilfrida	19	222	6	
1935	"	18	197	3	
1936	S. Jean Marie	16	165	11	
1937	"	16			
1938	"	16	166	2	
1939	S. Mary Fina	15	148	3	
1940	"	15	151	2	
1941	"	13	171	2	
1942	S. Mary Annola	13	193	1	

Synoptical Tables
(continued)

Year	Directeress	No. of Sisters on Staff	POPULATION		
			Board- ing Students	Day Students	Boys
1943	S. Mary Annola	14	199		-8
1944	"	14	181		22
1945	"	13	153		21
1946	S. Mary Jean	16	160		25
1947	S. Mary Annola	14	140		16
1948	"	14	138		
1949	S. Lorita Maria	14	121		
1950	S. Mary Erentrude	20	140		
1951	"	15	88		
1952	"	15	98		
1953	"	15	102		
1954	"	15	101		
1955	"	16	105		
1956	S. Miriam Magdala	19	100		
1957	"				
1958	"		48		
1959	"				
1960	"		68		
1961	"		51		
1962	S. Anne Paula		49		
1963	"		48		
1964	"		14		

OREGON UNITED APPEAL, Inc.**RECEIPTS AND DISBURSEMENTS BUDGET FORM**AGENCY CHRISTIE SCHOOLThis Budget for 19 64 has been approved by our Board of Directors

President

Treasurer

Executive

RECAPITULATION	Actual for Year 19 <u>61</u>	Actual for Year 19 <u>62</u>	<u>3</u> Current Months Year 19 <u>63</u>	Approved Budget for Year 19 <u>63</u>	Estimate for year 19 <u>64</u>
A. CASH BAL. (OR DEFICIT) BEGINNING OF PERIOD	6.00	(99.00)	(3,000.00)	(3,000.00)	
B. OPERATING RECEIPTS (FROM PAGE 2)	75,869.00	77,598.00	13,871.75	84,415.00	64,600.00
C. ALLOC. FROM OREGON UNITED APPEAL	23,888.00	33,917.00	9,693.05	34,400.00	55,240.00
D. TOTAL INCOME	99,763.00	111,416.00	20,564.80	115,815.00	119,840.00
E. EXPENDITURE	99,862.00	114,416.00	26,125.22	115,815.00	119,840.00
F. BALANCE (OR DEFICIT) END OF PERIOD	(99.00)	(3,000.00)	(5,560.42)		

ASSETS AND LIABILITIES

ASSETS	Last Year Beginning Jan. 1, 19 <u>62</u>	Ending Dec. 31, 19 <u>62</u>	LIABILITIES	Last Year Beginning Jan. 1, 19 <u>62</u>	Ending Dec. 31, 19 <u>62</u>
01 Cash on hand and in bank	(99.00)	(3,000.00)	20 Unpaid salary		
02 Accounts Receivable	7,160.00	5,355.00	21 Unpaid accounts	(99.00)	(3,000.00)
03 Inventory			22 Unpaid loans and interest		
04 Investments			23 Reserves	7,160.00	5,355.00
05 Trust funds Christie Foundation	15,113.00	23,970.00	24 Unearned income		
06 Other assets			25 Trust accounts	15,113.00	23,970.00
07 Building Reserve	6,797.00	474.00	26 Other liabilities		
08 Total Current Reserves	28,971.00	26,799.00	Total Current Liabilities	22,174.00	26,325.00
10 Land	50,000.00	50,000.00	30 Mortgages		
11 Building	176,687.00	179,687.00	31 Building Fund	6,797.00	474.00
12 Equipment	88,206.00	89,979.00	32 Endowment Fund Restricted		
13			33 Endowment Fund Unrestricted		
14			34 Fixed Property Fund	314,893.00	319,666.00
15			35 Surplus or deficit		
16 Total All Assets	343,864.00	346,465.00	Total Liabilities and Surplus	343,864.00	346,465.00

AGENCY:

CHRISTIE SCHOOL

RECEIPTS	Actual for Year 19 <u>61</u>	Actual for Year 19 <u>62</u>	3 Current Months Year 19 <u>63</u>	Approved Budget for Year 19 <u>63</u>	Estimate for Year 19 <u>64</u>
RECEIPTS FROM TAX FUNDS AND CONTRIBUTIONS					
TAX FUNDS OTHER THAN STATE AID	1,456.00	1,399.00	286.69	1,800.00	1,200.00
STATE AID, INSTITUTIONAL CARE	32,359.00	30,323.00	6,344.16	28,000.00	26,000.00
STATE AID, BOARDING HOME CARE					
PURCHASE OF CARE * FED.			471.68	7,000.00	15,000.00
CONT. IND & CORP., MULT. CO	1,564.00	3,372.00	168.50	2,000.00	2,000.00
CONT. IND. & CORP, OTHER	1,181.00	1,499.00	290.00	1,000.00	1,000.00
MEMB. DUES, OTHER THAN 24 & 71			00.00		
CONT., AUX., CHURCHES, ETC.					
DES. GIFTS (FOR CURRENT USE)	3,250.00	2,669.00			
DONATIONS IN KIND Gov't. Supp. Food	1,213.00	1,484.00	406.96	1,500.00	1,500.00
SPEC. BEQUESTS, CURRENT USE					
SPECIAL TEAS, SALES, ETC.					
CATHOLIC CHARITIES, INC.	4,000.00				
TOTAL	45,023.00	40,746.00	7,967.99	41,300.00	46,700.00

RECEIPTS FROM AGENCY SERVICES					
FEES, FOSTER CARE, NSA	6,345.00	7,373.00	2,128.50	8,000.00	10,000.00
FEES, FOSTER CARE, SA	5,881.00	6,086.00	1,687.71	6,000.00	3,000.00
FEES FOR SERVICE		206.00	38.00		
MEM. DUES, USE OF FAC.					
FEES, CLASSES & CLUBS					
REFUNDS, OTHER ORG.					
REFUNDS, OTHER	195.00	457.00	33.00		
INCOME FROM ROOMS					
INCOME FROM MEALS					
RENTALS					
TOTAL	12,421.00	14,122.00	3,887.21	14,000.00	13,000.00

RECEIPTS FROM INVESTMENTS AND LOANS					
Pease Short-term Trust		4,825.00	1,287.50	4,000.00	4,000.00
NET CASH TRANSFERRED FROM TRUST OR SPECIAL FUNDS	5,902.00	9,611.00			
INTEREST & DIVIDENDS	1,078.00	277.00		400.00	400.00
REAL ESTATE Rent-Oliver est.	545.00	517.00	129.05	500.00	500.00
BORROWED FROM TRUST OR SPECIAL FUNDS	10,900.00	7,500.00	600.00		
BORROWED, OTHER SOURCES					
REPAYMENT OF LOANS				24,215.00	
Other Sources					
TOTAL	18,425.00	22,720.00	2,016.55	29,115.00	4,900.00

OTHER RECEIPTS					
MEMB. DUES FOR TRANSMITTAL					
SALE OF PRODUCTS & WASTE					
ADMISSION CHARGES					
TOTAL OPERATING RECEIPTS	75,869.00	77,598.00	13,871.75	84,215.00	64,600.00

GO TO PAGE 1)

RECEIPTS

AGENCY CHRISTIE SCHOOL

DISBURSEMENTS	Actual for Year 19_61	Actual for Year 19_62	3 Current Months Year 19_63	Approved Budget for Year 19_63	Estimate for year 19_64
SALARIES AND OTHER COMPENSATION					
101. PROFESSIONAL SALARIES	14,400.00	17,290.00	4,882.50	22,535.00	24,730.00
102. OTHER SALARIES	16,283.00	17,932.00	4,591.08	19,275.00	20,235.00
103. CASH PAYMENTS, MEALS, QTRS ETC., STAFF & VOLUNTEERS					
104. SOC. SEC. (AGENCY SHARE)	752.00	882.00	303.79	1,200.00	1,400.00
105. RETIREMENT (AG. SHARE)	348.00	756.00	249.90	1,000.00	1,200.00
106. OTHER COMPENSATION					
107. SISTERS' STAFF	12,780.00	12,285.00	3,045.00	12,720.00	12,900.00
108.					
TOTAL	44,563.00	49,145.00	13,072.27	56,730.00	60,265.00
SERVICES AND SUPPLIES					
111. TELEPHONE & TELEGRAPH	1,448.00	1,484.00	379.14	1,500.00	1,500.00
112. PTG. & STATIONERY	90.00	133.00	9.72	200.00	300.00
113. POSTAGE	272.00	355.00	183.00	400.00	400.00
114. OTHER OFF. SUPPLIES	203.00	438.00	59.99	400.00	400.00
115. CARFARE FOR WORKERS					
116. AGENCY AUTO EXPENSE	1,205.00	1,232.00	326.03	1,200.00	1,200.00
117. MILEAGE ALLOW. TO CAR OWNERS, ETC.	1,440.00	1,545.00	435.00	1,960.00	2,160.00
118. EXPRESS, FREIGHT, ETC.					
119. PER DIEM EXPENSE ALLOW.					
120. MISCELLANEOUS	12.00	42.00	8.63	50.00	50.00
TOTAL	4,670.00	5,229.00	1,401.51	5,710.00	6,010.00
PUBLIC RELATIONS, PROGRAM DEVELOPMENT, ETC.					
131. STAFF & VOL. TRAINING	5.00	12.00	25.00		50.00
132. PUB. & EDUC. PROJECTS	284.00	891.00	11.90	400.00	400.00
133. CONFERENCE EXPENSE	72.00	50.00		150.00	150.00
134. PUBS., BOOKS, SUBS, ETC.	94.00	88.00	32.15	100.00	100.00
135.					
TOTAL	455.00	1,041.00	69.05	650.00	700.00
FIXED EXPENDITURES					
141. RENT (OFF. OR BLDG)					
142. HEAT & UTILITIES	5,081.00	5,168.00	1,575.22	5,000.00	5,000.00
143. INSURANCE	892.00	1,370.00	887.65	1,500.00	1,500.00
144. TAXES, LISC. & ASSESSMENTS	4.00	6.00	5.00		
145. INTEREST					
146. DUES, NAT., STATE & LOCAL	51.00	55.00	33.00	60.00	400.00
147. AUDIT EXPENSE	65.00	65.00		65.00	65.00
148. SERVICE CONTRACTS AND EQUIPMENT RENTAL					
149.					
TOTAL	6,093.00	6,664.00	2,500.87	6,625.00	6,965.00

AGENCY CHRISTIE SCHOOL

DISBURSEMENTS	Actual for Year 1961	Actual for Year 1962	3 Current Months year 1963	Approved Budget for Year 1963	Estimate for year 1964
REPAIRS AND REPLACEMENTS					
REP. TO FURN. & EQUIP.	961.00	1,129.00	120.82	900.00	900.00
REPLACEMENT OF FURNITURE AND EQUIPMENT	647.00	799.00	144.15	1,000.00	1,000.00
NEW EQUIPMENT	1,851.00	1,900.00	129.05	1,000.00	1,000.00
MAINTENANCE OF BLDGS. AND GROUNDS	6,122.00	10,845.00	466.19	7,000.00	6,000.00
	9,581.00	14,673.00	860.21	9,900.00	8,900.00

NUTRITIONAL EXPENDITURES

FOOD	21,861.00	23,314.00	4,845.91	22,000.00	22,000.00
CLOTHING	842.00	978.00	340.50	1,500.00	1,500.00
HOUSEHOLD & JAN. SUP.	1,645.00	1,805.00	512.23	2,000.00	2,000.00
LAUNDRY & L. SUPPLIES	485.00	672.00	224.48	1,800.00	1,800.00
EDUC. & THERAPY SUP.	821.00	816.00	161.51	1,500.00	1,500.00
ATH. SUP. & EQUIPMENT					
GARDEN & FARM EXP. Gov't. Supp.	1,213.00	1,484.00	406.96	1,500.00	1,500.00
ENTERTAINMENT, ETC.	199.00	154.00	25.94	200.00	200.00
	27,066.00	29,223.00	6,517.53	30,500.00	30,500.00

MEDICAL SUPPLIES AND EXPENDITURES

MED. & DEN. FEES & SUP.	1,381.00	1,649.00	378.74	1,500.00	1,500.00
NURSING SUPPLIES					
PROFESSIONAL FEES	710.00	800.00	200.00	1,200.00	1,500.00
CLINIC & TESTING SUP.					
	2,091.00	2,449.00	578.74	2,700.00	3,000.00

EXPENSES INCURRED FOR DIRECT CARE OR ASSISTANCE

FOOD					
CLOTHING					
RENT					
UTILITIES					
CASH GRANTS					
TRANSP. OF CLIENTS	34.00	103.00	44.75		
BOARD PD. FOR CHILDREN	2,120.00	2,340.00	803.00	3,000.00	3,500.00
MEALS AND LODGING					
OTHER					
	2,154.00	2,443.00	847.75	3,000.00	3,500.00

REPAYMT. TO TRUST OR
SPECIAL FUNDS
REPAYMT. OTHER LOANS
LOANS MADE TO OTHER
DEPARTMENTS OR FUNDS

		264.50			
		264.50			

NAMES OF ALL PERSONS EMPLOYED MARCH 31	Date Employed	Present Position	Part or Full	Days Paid		Board Room Included	Retirement Paid by Agency	Travel Allowance	Yearly Rate Last Year	Yearly Rate This Year	Proposed Yearly Rate Next Year
				Vac.	Sick						
Sister M. Anne Paula	1957	Director	Full			BR			1500.00	1500.00	1500.00
J. Barron Fitzpatrick	1959	Soc.Wkr.	Full				581.00	720.00	8100.00	8235.00	8505.00
Mrs. Elsie L. Roblin	1960	Soc.Wkr.	Part				367.00	360.00	2550.00	5400.00	7000.00
Edward P. Smith, Jr.	1962	Soc.Wkr.	Full				418.60	720.00	6500.00	6500.00	6825.00
Dr. Elizabeth Winters	1959	Psychgst.	Part						2400.00	2400.00	2400.00
Mrs. Alice Van Ness	1962	Nurse	Full						1137.50	4200.00	4200.00
Sister Mary Elaine	19 7	Secretary	Full			BR			1020.00	1020.00	1020.00
Sister M. Monica Ann	1960	Treasurer	Full			BR			1020.00	1020.00	1020.00
Sister Richard Mary	1961	Teacher	Full			BR			900.00	900.00	900.00
Sister Mary Stephana	1962	Teacher	Full			BR			900.00	900.00	900.00
Sister M. Jeanine Therese	1960	Teacher	Full			BR			900.00	900.00	900.00
Sister Mary Rosina	1963	Art Tchr.	Full			BR				675.00	900.00
Sister Miriam Kathleen	1956	Grpmother	Full			BR			720.00	720.00	720.00
Sister Mary Clarilda	1962	Grpmother	Full			BR			720.00	720.00	720.00
Sister Wilfrida Mary	1959	Grpmother	Full			BR			720.00	720.00	720.00
Sister M. Frances Irene	1956	Receptnst	Full			BR			720.00	720.00	720.00
Sister Mary Donata	1960	Seamstress	Full			BR			720.00	720.00	720.00
Sister M. Ann Teresa	1955	Seamstress	Full			BR			720.00	720.00	720.00
Sister M. Frances Agnes	1962	Seamstress	Full			BR			720.00	720.00	720.00
Sister Marian Gertrude	1962	Dietician	Full			BR			720.00	720.00	720.00
Mrs. Peggy Richardson	1961	Asst. Grpm.	Full						1625.00	1625.00	1625.00
3 Assistant Groupmothers)	1962					BR					
6 Student Dishwashers)	1963	Helpers	Part						2100.00	2100.00	2100.00
Pauline Wyly	1957	Cook	Full			BR			1800.00	1800.00	1800.00
Mollie Jane Clayborne	1962	Cook	Full			BR			1620.00	1620.00	1740.00
Alice Kime	1962	Dishwasher	Full			B			1620.00	1620.00	1740.00
Virginia Wood,	1962	Replacer	Part						1440.00	1620.00	1620.00
Bertha S. Thoms	1963	Din. Rm. M	Full			B				1800.00	1800.00
Lillian M. Hoagland	1963	Ktchn Hlp.	Full							1920.00	1920.00
Frances J. Schultz	1961	Ldry maid	Part						150.00	150.00	150.00
Ray F. Garner	1963	Maintenance	Full			BR				1860.00	1860.00
William Kreilaus	1951	Engineer	Part			BR			1920.00	1920.00	1920.00
Jozsef Fenyvesi	1959	Laundry- man	Part			BR			800.00	800.00	800.00
Rev. John D. Neelon	1955	Chaplain	Full			BR			960.00	960.00	960.00
Swimming Instructor			Part						187.00	200.00	200.00
Board Secretary	1963		Part							900.00	4200.00

Explanation of Items in Financial Statement

I. Explanation of those items on Financial Tables showing any increase or decrease.

1963 Budget

INCOME

64 Other Sources \$24,215.00

We do not know how we are going to meet this deficit, caused by the difference between our approved budget and our actual allocation, plus \$3,000 deficit from 1962.

1964 Budget

INCOME

1 County Aid

Average number	20 x \$5 x 12	\$ 1,200.00
Present number on county Aid -	20	

2 State Aid, Institutional Care

Average number	40 x 57 x 12	27,360.00
----------------	--------------	-----------

22 Fees, Foster Care SA

$\frac{1}{2}$ credited on State Aid Claim	<u>1,500.00</u>
	\$25,860.00

Budget figure for State Aid \$26,000.00

4 Purchase of Care - Federal funds through SPWC

9 x 145 x 12	\$15,000.00
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21 Fees, Foster Care NSA

Average number	10 x 90 (av. rate) x 12	10,800.00
----------------	-------------------------	-----------

Budget figure	\$10,000.00
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EXPENSES

101-102-104-105 Salaries, Social Security, Retirement

Regular raise in salaries for social workers
1 full-time instead of part-time social worker
Increase in social security rates

117 Mileage Allowance to Car Owners, etc.

Private cars of 3 social workers @ \$60 per month each; average of 660 miles per month @ 9¢ per mile, and 2 students 2 days a week.

146 Dues - National Council of Catholic Charities \$350.00

154 Maintenance of Buildings and Grounds

Only needed repairs until our building needs are settled.

164 Laundry and laundry supplies

Laundry helpers to relieve children of duties during school time.

173 Professional fees

Needed psychiatric help for disturbed children

187 Board paid for Children - Under direct supervision of Christie School

Average number	7 x 50 x 12	\$3,500.00
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V. A. Year of latest annual audit filed with OUA.
Year of January 1, 1961 to December 31, 1961.

B. When a later audit will be provided.
A later audit will be provided in the fall of 1963.

VI. Cash or Accrual Basis

The books of Christie School are kept substantially on a cash basis, the only exception being the recording of accounts receivable from the State of Oregon and the Convent of the Holy Names.

II. Statement on Intake Policy

Christie School is a social agency offering group care for girls of elementary school age whose emotional problems are such that they cannot remain in their own homes or go to foster homes, and who would benefit from group care.

III. Statement on reimbursement or fee policy for services.

Financial support for the child. It is of vital importance to the child that her parents be asked to participate financially as their income permits, for this usually insures greater participation in all areas of planning.

As a guide we suggest the following: As a maximum - \$4.85 per day (our actual cost of care for 1961); as a minimum - the costs to the parents if the child remained in the home. An objective measure for determining a minimum amount for costs at home is the standard for ADC for food, clothing, and personal incidentals.

IV. Statement on policy regarding charging of fees for services to other agencies (public or private) to communities.

Christie School and the State Public Welfare Commission have worked out a purchase of care agreement whereby girls between the ages of 5 and 16 and who are the continuing responsibility of the State Public Welfare Commission and are found after careful screening to have their needs best met by the Christie School program are referred to Christie School with the State Public Welfare Commission paying full cost of care. This agreement was effective January, 1963 and ends June 30, 1963 and is financed by federal child welfare funds. It is subject to renewal.

Explanation of Items in Financial Statement

Explanation of those items on Financial Tables showing any increase or decrease.

1963 Budget

INCOME

4 Other Sources \$24,215.00

We do not know how we are going to meet this deficit, caused by the difference between our approved budget and our actual allocation, plus \$3,000 deficit from 1962.

1964 Budget

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Present number on county Aid -	20	

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Average number	40 x 57 x 12	27,360.00
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22 Fees, Foster Care SA

1/2 credited on State Aid Claim		1,500.00
		\$25,860.00

Budget figure for State Aid \$26,000.00

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9 x 145 x 12		\$15,000.00
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Average number	10 x 90 (av. rate) x 12	10,800.00
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Budget figure \$10,000.00

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01-102-104-105 Salaries, Social Security, Retirement

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 1 full-time instead of part-time social worker
 Increase in social security rates

17 Mileage Allowance to Car Owners, etc.

Private cars of 3 social workers @ \$60 per month each; average of 660 miles per month @ 9¢ per mile, and 2 students 2 days a week.

46 Dues - National Council of Catholic Charities \$350.00

54 Maintenance of Buildings and Grounds

Only needed repairs until our building needs are settled.

64 Laundry and laundry supplies

Laundry helpers to relieve children of duties during school time.

73 Professional fees

Needed psychiatric help for disturbed children

87 Board paid for Children - Under direct supervision of Christie School

Average number	7 x 50 x 12	\$3,500.00
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APPENDIX M

CATHOLIC CHARITIES, INC.
JOINT ADVISORY BOARD MEETING
St. Rose Industrial School
November 14, 1952

Following luncheon the meeting was called to order by Mr. A. V. Fonder, chairman of the Catholic Charities Board, at 1:05 P.M. A written roll call was taken, and the names are attached to these Minutes. Mimeographed copies of the Minutes of the May 9, 1952 meeting were distributed to all present. Copies of The 'Catholic Charities Reporter' Fall 1952 issue, were also distributed.

Chairman Fonder extended a welcome to all present and in their behalf expressed thanks to Mother Visitation and St. Rose Industrial School for being gracious hosts today.

Remarks of Reverend Director of Catholic Charities - Father Schmitz added his thanks to all. He introduced Father Joseph McMahon, who has completed his social work studies at the Catholic University, and who is soon to serve as director of Catholic Services for Children.

Referring to the Catholic Charities Reporter, Father Schmitz hoped that news from each of the institutions would be featured in the coming editions.

Reorganization. He stated that in lieu of the agreement first offered the institutions and agencies, the latter preferred a Charter issued by the Most Reverend Archbishop. Father Schmitz called upon M. Charles W. Wentworth, chairman of the Finance Committee, to read the Charter Formula. After reading it in full, Mr. Wentworth commented that in his opinion the Charter is a better instrument than the agreement basis and hoped that all the agencies would become stronger and extend their sphere of service and influence under this new self-dependent status. He hoped also that the Charter itself would be properly embellished with the Archbishop's crest for framing.

Father Schmitz reported further that the Charter had been formally approved at the Charities Board meeting of October 20, when all institutions and agencies were represented.

He added that on October 31, the directors of the affected agencies had surveyed a 3-page study of the areas of service, intake and mutual cooperation.

Public announcement of the change has been tentatively set for December 1st or as soon as clearance with the State Public Welfare Commission is assured. After this date each institution will apply to the State Public Welfare Commission for its license. Preparatory to this, the articles of incorporation and by-laws of each agency must be presented to the State Public Welfare Commission, and compliance with the eight points of excellence set forth by the state legislature. Transfer of files will be made to the institutions between December 15th and 31st.

Reports of Agencies. - Each agency representative introduced the members of his respective Advisory Board and gave a report of the Board meeting held previous to this joint meeting.

(a) Children's Bureau: Mrs. E. J. English reported 182 children under care as of October 31, 1952, which is an increase of 32 children in six months. The new boarding home rates, an increase from \$40 to \$45 per month, went into effect October 1st. A successful tea for foster mothers was held on October 30th.

Father Schmitz explained the Charter which will be issued by the Archbishop to Catholic Services for Children. Father McMahon spoke briefly on the coordination of children's services.

Mr. Francis J. Kern, finance chairman for the Bureau, reported on the budget that had been presented to the United Fund.

A problem was raised regarding services to Catholic children in the state institutions. Mrs. Peck reported that Catholic children at the state blind school have no way of getting to Mass on Sundays. Mrs. McLellan of Salem Catholic Charities stated that the Junior Catholic Daughters in Salem had been taking the children from the blind school to Mass during the past four years. The matter would be investigated further.

(b) St. Rose Industrial School: Mr. F. J. Dunning reported that St. Rose Advisory Board had also discussed the Charter this morning. Most of their meeting was devoted to the legislative interim committee of which

Mr. George Stadelman is chairman. They discussed ways and means of combatting the proposed consolidation on institutions for delinquent girls and/or central state-wide intake for said institutions. The interim committee is definitely trying to have committed to Hillcrest some of the girls now going to the private agencies.

One of the arguments to be used on our side is the \$2.60 per diem cost at St. Rose compared to the \$6.85 per diem cost at Hillcrest. A committee was appointed this morning to work with Catholic Charities with respect to any development in the Legislature.

Mr. Elmer Price served on the United Fund Budget sub-committee as St. Rose delegate and did commendable service.

(c) Christie Home for Girls: Mr. Fonder read a report prepared by Sister Erentrude as follows: The fire escape on the north end of the building has been completed. The playground has been surfaced with black top, and other physical improvements made. The registration is at capacity, including 14 private boarders. Two-thirds of the total enrollment are Catholic girls. The Home has entered a volleyball team in the C. Y. O. tournament, and a Girl Scout troop has been activated. A television set has been donated recently; all the bed and dresser sets have been re-finished free of charge, and the Young Ladies Institute does a great deal of sewing for the girls. There is still a \$6,000 debt on the steam boiler plant; the kitchen needs painting and remodeling, and also additional refrigeration.

Under the reorganization plan intake will be done by the Christie Home caseworker stationed at the School. Study is being given to changing the name of the institution to "Christie School."

(d) Our Lady of Providence Nursery: Dr. Meienberg reported enrollment at capacity; the Charter is acceptable; the social caseworker will reside within the Nursery but intake will be done by Catholic Services for Children. Mr. Arthur Schoenfeldt served as Providence Nursery representative on the United Fund Budget Committee.

Physical improvements included a new windbreak on the roof and additional plumbing facilities. Several new Board members were present for the meeting this morning. The Guild has done remarkable service to children in the nursery.

(e) St. Mary's Home for Boys: Father Goodrich introduced his assistant, Father Alan Kennedy. Enrollment numbers 100 boys. \$3,300 has been spent recently on physical improvements. A guest at this morning's meeting was Mr. Madjek, vice-president of the Salem Community Fund.

(f) C. Y. O. Mr. Phillip Murphy, program director, reported that his executive Board meets monthly throughout the year. The program serves about 7,500 children annually. Focus is being placed this year on the teen age group, with emphasis on cultural activities.

(g) Society of St. Vincent de Paul: Blessed Martin Day Nursery: Mr. Royer reported that in October the Society elected Mr. Charles J. Dell president of the Particular Council to succeed Frank J. Stark, retired. Its salvage Bureau's annual report as of September 30 showed gross business of \$84,000.00, of which nearly \$50,000 was paid in wages to handicapped men and women. The Society will again sponsor the Christmas work of providing for all needy Catholic families in the county.

He introduced Mesdames Agnes Carney and C. A. Fick of the Blessed Martin Nursery Board. The latter group met this morning and heard the report for the twelve months ended September 30th, showing the 141 children had been served of whom 50 were Catholic and 51 were colored children. The nursery has operated at capacity during the entire year.

(h) Catholic Youth Camp: Mrs. Merton Miller reported that the Catholic Youth Camp operated for the first time during the two-week period June 30-July 13; Sister Virginia, S.S.S. Director, and a staff of 20 persons, some paid, some voluntary, provided the camping for 168 boys and girls. Father Schmitz served as chaplain and the camp was honored by a visit from the Most Reverend Archbishop, who has since given approval to the plan of establishing a permanent Catholic youth camp. The Catholic Social Council sponsored the project this first year.

(i) Lane County Catholic Charities: Father Edmund J. Murnane, director, reported that Catholic Charities of Lane County is just now completing its first year of activity, and registers a caseload of 80. He feels that another year will be required before a true evaluation of its services can be made.

(j) Salem Catholic Charities: Mr. Henry Kropp reported that the agency is still active and maintains good relations with other community agencies. He introduced Mrs. D. J. McLellan, secretary and staff worker of the Salem Charities.

New business - Father Schmitz expressed thanks to all the men and women affiliated with Catholic Charities and the institutions who are working to put over the United Fund campaign successfully.

Place of meeting: According to the rotating plan, an invitation was extended to hold the next semi-annual Advisory Board meeting at Our Lady of Providence Nursery.

Remarks of Archbishop - The Most Reverend Archbishop expressed his deep appreciation to all those present today, and for the interest and sacrifices in behalf of the dependent and delinquent children cared for in our institutions. He reminded them that God will reward their efforts a hundredfold. He pointed out the importance of this work.-- "The welfare of our children will be the greatest contribution to the peace of the world. The ideas inculcated into the minds of youth will determine the conduct of men. Hence the attempt of dictators to control the youth of their land." He said he was deeply grateful to all who are striving to promote the welfare of the youth of this Archdiocese. He asked God to bless them "as only He can do."

Chairman Fonder expressed the appreciation of the group to the Most Reverend Archbishop, and pledged their continued service. He also thanked Mother Visitation and all at St. Rose Industrial School for being hosts of the day.

Closing prayers were led by the Most Reverend Archbishop, and the meeting adjourned at 3:00 P.M.

APPENDIX N

COMMUNITY COUNCIL- Supported by United Fund * * * 1956
240 Terminal Sales Building,
Portland 5, Oregon Capitol 8-6451

CHRISTIE SCHOOL

Christie School has recently designated its function as a social group work agency of the Sisters of the Holy Name of Jesus and Mary.

Christie School is located approximately nine miles south of Portland and about one mile south of Oswego, at Marylhurst, Oregon. Christie actually took its first orphan girl in 1859 at which time it was a boarding school, operated by the Sisters of the Holy Name of Jesus and Mary. Their work with foundlings continued to grow so that in 1870 it was housed in a separate building and designated as St. Joseph's Orphanage. In 1886, when it became necessary to expand St. Mary's Academy, the orphans were sent to the Holy Name School in St. Paul, Oregon. This remained their home until 1908, when Christie Home for Orphan girls was established in the present building at Marylhurst.

Christie School receives its girls from all over the State of Oregon. According to the figures received, 20% of the children at Christie are from Protestant families. The present maximum capacity of Christie is 100 girls and the plan is to expand to accommodate 125 girls. Christie is licensed to care for girls from five to eighteen years of age.

ADMINISTRATIVE PERSONNEL:

Sister Miriam Magdala, Superintendent; Sister Miriam Theresa, Supervisor; The Reverend John D. Neelon, Chaplain; Mrs. R. E. Hilyard, Social Worker.

Until recently, Sister Mary Erentrude was Superintendent. She was replaced in July by Sister Miriam Magdala.

PROGRESS REPORT OF THE CHRISTIE SCHOOL STUDY COMMITTEE

This study originated because of the request by Christie School to the United Fund Capital Funds Committee for permission to conduct a drive to raise approximately \$300,000.00 for facility expansion.

IMPROVEMENTS REQUESTED:

1. New classrooms, in order to remove the younger children from the fourth floor which is very unsuitable for living quarters as the bathroom facilities are located on the first and third floors only.
2. A covered play area.
3. A cottage which would house fifty girls.
4. The addition of a combination gym-auditorium.
5. Christie plans to expand from the present capacity of 100 girls to 125 girls.

QUESTIONS WHICH THE COMMITTEE CONSIDERED DURING THIS STUDY:

1. The Child Welfare League of America has stated that it feels that children living in an institution should have the opportunity to attend public schools, therefore the consideration of a classroom addition must be thought through carefully.
2. Does the community need the institutional facility that Christie provides? The fact that recently there have been no new facilities for children in Portland should be taken into consideration.
3. Does this expansion increase the enrollment, and if so should the committee consider the segregation which is inherent within this kind of facility; namely, that brothers and sisters are separated and in the best interest of the family group, is this the best solution?

4. The need for expansion of the Christie Home should be considered statistically in view of the fact that there are other institutions within Multnomah County and other parts of the State which are operating under capacity at this time, namely, the Children's Farm Home which has a capacity of 160 children, and at the present time has an enrollment of 138 children. Also Children's Home in Portland, which has a capacity of 60, and has at the present time only 35 children. (this situation has changed since the question was raised --- they now have a capacity of 50 children and are operating at approximately 43).
5. The delicate problem of religion needs close consideration with regard to the intake of children. The fact is that whether the institution be Catholic or Protestant, the focus must be on the needs of the children. An essential question is whether the child should receive parochial or public school education.
6. According to the best estimates and knowledge of authorities in the Child Welfare Field, an institution housing over 75 children is too large to give adequate care and proper focus on program.
7. The question of where do the girls go after completion of elementary education must be considered.
8. How wide an age span is advisable to try to work with. Again, Child Welfare authorities feel that the older age group needs a different kind of program than the younger age group.
9. The question of the need for more caseworkers in regard to expansion. What is the maximum case-load per worker is another question which must be considered.
10. The national trend to keep children together is something that the committee must keep in mind. For example, the Homemaker Service, which is becoming more and more prominent throughout the nation, the Day Care facilities, etc. In other words, the need to prevent the family from being separated.

PEOPLE WITH WHOM THE COMMITTEE CONSULTED DURING THE STUDY PROCESS:

1. Mr. Al Green from the Juvenile Court.
2. Dr. C. V. Morrison of the Child Guidance Clinic, who was not able to be present at a committee meeting but was contacted by telephone.
3. Sister Miriam Theresa; Sister Mary Erentrude; Mrs. R. E. Hilyard of Christie School.
4. Mr. Barron Fitzpatrick of Catholic Services for Children.

COMMITTEE CONCLUSIONS:

The school is filling a social need in its present plant.

1. LIMITATIONS ON THE PHYSICAL PLANT:

- (a) Fourth floor dormitory is hazardous.
- (b) Present schoolrooms outside the main building are temporary and need replacing.
- (c) Shower and dressing room facilities are needed for the swimming pool area.
- (d) Children are overcrowded on the third floor dormitory.

WHAT DO MAJOR IMPROVEMENTS IN THE PLANT REQUIRE IN SOCIAL PLANNING?

- (a) Analysis desired of relative responsibility Christie School feels for education and social adjustment functions of the school.
- (b) In light of the decision on (a) above, what is the need for additional sisters and caseworkers.
- (c) What is ideal capacity for a school if combined responsibilities are carried as described above.
- (d) Can improvements or additions in facilities be planned so as to provide for flexibility for future years if other specialized needs develop.

The foregoing conclusions are capsulizations of a great deal of discussion and thought on the part of the committee.

The following is a brief summary in order to elaborate a little on some of the above points:

One of the major points which kept coming up during committee meeting was the need for a strong referral and intake program. There is no question that this point has many arguments pro and con but the feeling is that in order to better utilize various facilities in the community, it is necessary that these two functions be strengthened and adhered to by all institutions.

Secondly, the point of keeping children with parents was also expressed quite strongly. The feeling is that often times we allow parents to break up a family under emotional stress when they really do not desire to do so. This statement, however, assumes that we have adequate casework services to offer to these families. This brings up the point of where is it most important to place more caseworkers; in institutions, in foster home program, or where?

The question regarding congregate care came up consistently with the committee also. The present thinking and trends in the institutional field are toward smaller types of units, such as small cottages, housing at the maximum ten girls; or boys. Another advantage of a smaller living unit is that it adds to the flexibility of the institution if it appears in the future that a change in focus of program is needed.

One other point that was stressed at the meetings was the school program at Christie. Since twenty percent of the children at Christie are Protestant, the question arose that if public schools were used for these children, how would this affect the need for expansion at Christie? Should Christie accept Catholic children from the surrounding community to attend a parochial school on a daily basis?

The Committee felt that they were in a most difficult position to make other than general recommendations concerning Christie School since so many areas need clarification.

It was recommended, however, that Christie School obtain expert advice on group care facilities for children. This advice should come from people well acquainted with group care facilities in the social welfare field.

Mr. Francis Jacobberger stated that Christie was in the process of arranging a self-study. This study will be carried out next summer by Sister Agnita Miriam from the National Catholic School of Social Service, Catholic University, Washington, D. C.

The study will cover all of the services under the area covered by the Diocese, which actually means State-wide, because some services operate on a State-wide basis. The committee set up to help with this study is composed of lay board members of Catholic Charities and one professional representative from each of the services. Mr. Charles, Assistant Director of Catholic Charities is Chairman of the Committee.

Because of this self-study, the committee felt that it would be better to wait and see what direction comes out of this study as far as Christie School is concerned before further pursuing the study.

Respectfully submitted,

CHRISTIE SCHOOL STUDY COMMITTEE

Mrs. Verne Dusenbery, Chairman
Mrs. Walter Graham
Dr. Robert M. Heilman
Mr. Francis P. Jacobberger
Mrs. William L. Brewster
Mr. Andrew Juras
Mr. Jack Frost - Staff

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APPENDIX P

CHRISTIE SCHOOL CHART OF STAFF ORGANIZATION

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