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Catholic charitable bureau of Boston in retrospect

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The Catholic Charitable Bureau of Boston in Retrospect

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Introduction

This study endeavors to present a statement of the forces and circumstances that brought about the establishment of the Catholic Charitable Bureau of Boston. It also considers the general philosophy and methods observed throughout the organization. The work has changed in accordance with the immediate needs expressed by the community during the agency's existence and in accordance with the growing knowledge of effective social measures. The minutes of meetings and annual reports give a vivid picture of the struggles incident to the early development of the Catholic Charitable Bureau of Boston and these together with the verbal picture given by early directors and pioneer workers make this thesis possible. Up to this time the history of the Catholic Charitable Bureau of Boston has not been expressed in writing and while this study does not intend to depict a comprehensive history of the agency it does represent a selection of essential material from available data for the purpose of presenting a complete picture of the need for the establishment of the Catholic Charitable Bureau of Boston and how it has functioned to meet the changing needs of the community.

It is the writer's belief that various lay committees cooperating in the work of the Catholic Charitable Bureau, the agency staff and social work students in training would have a better understanding of the problems confronting the agency and (I)
could be more effective in making the work of the agency more vital if they had an opportunity to scan the processes inherent in the work.
Chapter I.

Origin of the Catholic Charitable Bureau of Boston

Massachusetts has been recognized as a pioneer in taking a positive responsibility for the welfare of its children since the establishment of the State Board of Charities in 1863. Under the leadership of Samuel Gridley Howe, Chairman of the State Board of Charities, the interest and sympathy of the public was drawn towards hundreds of children who were herded together with adults in the almshouses. At the three state almshouses, Bridgewater, Tewksbury and Monson there was neither classification nor segregation of the inmates which meant children were spending their most impressionable years in association with physically handicapped and mentally and morally deteriorated adults.

During the first half of the nineteenth century almshouse care was not only considered the most economical and best method of relief but the almshouse was looked upon as an acceptable media through which dependent and neglected children could be prevented from a life of vagrancy, educated and given moral training. It was not long, however, until it was realized that efforts made in the children's schooling and moral training were lost in the influences surrounding them in the state almshouses. When this became apparent the newly created Board of State Charities, which had been vested with the
authority to make a suitable classification of public dependents, removed dependent and neglected children from Bridgewater and Tewksbury in 1864.\textsuperscript{1} Monson was later developed as the State Primary School in 1866.\textsuperscript{2}

During the time the mixed, or unclassified almshouses were developing institutions and agencies were being established for special classes of children. The needs of the specially handicapped became obvious in the state almshouses and provision was made for them by the establishment of such institutions as The American School at Hartford for the Deaf in 1817, Perkins Institution for the Blind in 1831 and the Massachusetts School for the Feeble-minded in 1848.

Private agencies offering various types of foster care also increased at this time. Many of these were established for the purpose of providing religious training for the young and were of the sectarian type. Examples of this type of agency may be found in the Children's Mission to Children established in Boston in 1849 as an outgrowth of the Unitarian Sunday schools of Boston, The Church Home Society for the Care of Children of the Protestant Episcopal Church established in Boston in 1855 and the Boston Children's Aid Society in 1863. During this

\textsuperscript{1} Report of Board of State Charities, Massachusetts, 1864, p. 277

\textsuperscript{2} Third Annual Report of Board of State Charities, Massachusetts, 1866, p. 45
period several institutions were established under Catholic auspices in Boston. Examples of these are St. Vincent's Orphan Asylum established in 1833, The House of the Angel Guardian in 1849, The Home for Destitute Catholic Children in 1864, The House of the Good Shepherd in 1867 and The Working Boy’s Home in 1883.¹

Grace Abbott contended that although institutions of this era were often overcrowded, required long hours of work of the inmates and provided little opportunity for schooling or recreation the care offered in these institutions was much better than the care the almshouses afforded. She also criticized the private agencies of the period for receiving children with little investigation and placing them with little knowledge of the foster parents but credited them with having marked the beginnings of the foster-home care system.²

When Massachusetts began to remove children from the state almshouses in 1864 the facilities of private agencies and institutions were so limited that they could care for relatively few children. Other states had established large public institutions to provide for children removed from the almshouses but Massachusetts was reluctant to follow this trend as this was an expensive program and it felt the home was the normal

¹. Directory of Social Agencies of Boston, Boston Council of Social Agencies, 1936

place for the rearing of children. The state had not yet made any provision for the payment of board for children so the Board of State Charities was forced to depend on the indenture system as the process by which children would be removed from the almshouses.

Thurston tells us that the indenture system was brought to this country by the colonists and dates back to the indenture system prevalent in England during the sixteenth century. It was a business contract aiming to give a fair bargain to each of the parties concerned. The parents apprenticed a child, old enough to work, to a master workman who was expected to give food, clothing, shelter and training in a remunerative craft or trade to the child in return for work, loyalty and obedience from the child. The system attached only economic importance to the child and completely disregarded individual needs but it definitely fixed responsibility for the support and care of dependent children.¹

In Massachusetts early colonists who found themselves unable to provide for their children shifted their responsibility by apprenticing them to a master workman. The person assuming the responsibility and expense of supporting the child expected to collect his whole bill from the child's work before the expiration of the term of indenture. In his chapter on indenture

Thurston cites case histories showing situations in which indentured children were frequently treated as servants, compelled to work long hours at difficult tasks, deprived of schooling, friendly interest and guidance. He reminds us that "the experiences of indentured children varied all the way from that of being virtual slaves to that of being real foster sons or daughters and that even with the abuses of the system it was probably better for the dependent child of the sixteenth, seventeenth and eighteenth centuries than homelessness and vagrancy in that it gave the child a certain degree of security, a feeling of belonging, if only to a hard and poverty stricken master".1

In order to protect the child against the abuses of indenture Massachusetts employed a state visitor in 1866 to follow-up children indentured from the almshouses. The state visitor found it very difficult to safeguard the children from being treated as employees and even more difficult to provide an opportunity for continued schooling as there were no child labor nor compulsory education laws at this time. Furthermore parents who had been obliged to accept almshouse care during a temporary emergency were frequently given no alternative other than surrendering their child to a master workman if their stay at the almshouse was to be indefinite. This system completely

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disregarded bonds of affection between parent and child.

The investigations made by the visiting agent from Monson not only pointed out that the indenture system was unsatisfactory except with other children who could be placed in wage homes but they also paved the way for the enactment of new laws effecting children. In 1869 the State Board of Charities extended the visiting service to delinquent as well as dependent and neglected children.¹ In 1879 Massachusetts passed a law forbidding children over four years of age to be detained in an almshouse except for a brief period pending the formulation of a more satisfactory plan.² However large numbers of children still remained in local almshouses and in 1887 a law was passed requiring the Overseers of the Poor to place dependent children in private families at the expense of cities.³ In 1893 the law was amended to include towns as well as cities.⁴

The struggles incident to the early development of a child welfare program did not end with the enactment of these laws. The number of dependent and neglected children needing foster-home care greatly increased when their removal from the almshouses was compelled by legislation. The Massachusetts Bureau of Foster-home Placement which had been created by legislation

¹. Annual Report of Board of State Charities, Massachusetts, 1869, p. 41
². Massachusetts Acts and Resolves, 1879, chap. 103
³. Massachusetts Acts and Resolves, 1887, chap. 401
⁴. Massachusetts Acts and Resolves, 1893, chap. 197
in 1869 was greatly taxed for suitable foster-homes and in some cases the cooperation of private child-placing agencies such as The Children's Mission to Children, The Church Home Society and The Children's Aid Society was sought in obtaining homes.

As stated previously, many of the sectarian agencies had as one of their objectives the providing of religious training for children under their care. While the foster-home placement program was being developed by the state and private agencies Catholic clergy and laymen observed that dependent Catholic children under the care of public and private programs were not being given an opportunity for moral and religious training that was essential for the welfare of these Catholic children.

These Catholic leaders in accord with Catholic teaching felt that it was "the inalienable right as well as the indispensable duty of the Church, to watch over the entire education of her children, in all institutions, public or private, not merely in regard to the religious instruction there given, but in regard to every other branch of learning and every regulation in so far as religion and morality are concerned. They further believed that the family holds directly from the Creator the mission and hence the right to educate the offspring, a right inalienable because inseparably joined to the strict obligation, a right anterior to any right whatever of civil society and of the State, and therefore inviolable on the part of any power on earth. Parents are under a grave obligation to see to the religious and moral education of their
children, as well as to their physical and civic training, as far as they can, and moreover to provide for their temporal well-being. Children belong to the family before they belong to the State and the State has no absolute right over their education. Accordingly in the matter of care and education, it is the duty of the State to protect in its legislation the prior rights of the family as regards the Christian education of its offspring.\(^1\) Furthermore Catholic clergy and layman were greatly concerned because of the reality of the danger that Catholic children would be lost to the Faith due to the influence of a non-church going foster-parent, ridicule or resentment of Catholic teachings.

Since the Catholic Church could not provide for all the Catholic children needing care away from their own homes it sought the cooperation of public and non-sectarian agencies in arranging programs of religious care for the Catholic children under their care. This movement was accelerated in 1901 when Father James O'Reilly of Lawrence, an Augustinian priest, told the story of a young man who upon his discharge from one of the Industrial Schools solicited his cooperation in having arrangements made whereby a Catholic priest would visit these institutions in the interest of Catholic children.

\(^1\) His Holiness Pope Pius XI: Encyclical Letter on Christian Education of Youth, The Paulist Press
At a conference of Catholic clergy held at the Cathedral in October 1901 Archbishop Williams called the attention of the priests to the fact that Catholic children who were wards of the cities and state were frequently placed in non-Catholic families because of a shortage of Catholic foster-homes and asked them to furnish the State Board of Charities with a list of suitable Catholic homes to enable the Board to place these children in Catholic families. In January 1902 a committee of seven priests set to work to inquire into the system by which dependent and neglected Catholic children were cared for by the public authorities. As the work of the State Board of Charities covered every part of the state, committees in Springfield and Fall River dioceses were appointed to work in conjunction with the Boston committee. In June Reverend Joseph G. Anderson was appointed to direct the work and assist the committee of priests already organized. The following plans were adopted on October 27, 1902:

1. To safeguard the religious rights of Catholic children it is necessary to have systematic supervision of every Catholic child in the care of the State, Municipal or private charity.

   (1) Arrangements shall be made with these various charities through the agents of this committee to secure as far as possible the names of all Catholic children that come into the care of these charities.

1. Annual Report of The Catholic Charitable Bureau, 1902
(2) There shall be an office where a catalogue of all these children shall be kept as to their location, family history and religious duties and where also a directory of homes suitable for placing Catholic children shall be kept with such further information about them as is required by State, Municipal and private charities.

(3) There shall be supervision of the children in the homes where they are placed by an association of volunteer visitors in a similar way to that in which State and Municipal visitors supervise.

With the formulation of these plans the program was launched but the committee of priests met with considerable opposition from public authorities and the list of children in the care of state and municipal charities was refused the committee of priests in 1902. During the year seventy-seven homes were investigated and submitted to the State Board of Charities as suitable Catholic foster-homes and forty-five of these were used by the state. The expenses involved in carrying on the work during the first year amounted to $1000 and Archbishop Williams paid these expenses.

On January 1, 1903 the Catholic Charitable Bureau of Boston opened its office in the Colonial Building at 100 Boylston Street. A circular was sent to Boston, Springfield and Fall River clergy outlining the work and an appeal was made to the priests to assist the work by furnishing homes and reporting all cases of neglected children taken by the state and municipal authorities from their parishes or placed out in their districts by the state. A special legislative committee was appointed to watch legislation affecting children. During

1. ibid.
this year the second appeal for the names of all Catholic children in the care of the city of Boston was honored and the Catholic Charitable Bureau then received the names, location and transfers of all Catholic children coming under the care of the city.\(^1\) The State Board of Charities still refused to give information regarding the names and location of Catholic children in their care.\(^2\) The Knights of Columbus throughout the state offered their services as volunteer visitors of Catholic children placed by state and municipal authorities and in 1903 four hundred and thirty-five joined in the work of The Catholic Charitable Bureau.

An executive board consisting of seven members representing the three dioceses of the state administered the Catholic Charitable Bureau and met monthly to discuss the problems confronting them. Priests of various parishes called the attention of the committee to the work of Home Libraries and other influences exerted on children in the tenement districts. They also reported certain Protestant institutions where Catholic children were being received and cited examples of Catholic children who had been placed in Protestant families by the State Board of Charities.

The annual reports of the Catholic Charitable Bureau for the years 1904-08 substantiate the clergy's complaints by pre-

\begin{itemize}
  \item[1.] Annual Report of the Catholic Charitable Bureau, 1903
  \item[2.] ibid.
\end{itemize}
senting specimens of some of the cases reported. For example:

Two children named B., born in Lowell, were placed in a Protestant Day Nursery from whence they were afterwards committed to the State Board and placed out in Protestant families. Through the Lowell visitor the full history of the family, together with the baptism records were obtained and a demand made by the Catholic Charitable Bureau to have the children placed in Catholic families. One of the Protestant families discovering that the child in her care was to be removed, refused to allow the child to go to a Catholic family and appealed to the Governor's secretary. The case was referred to the State Board of Charities and after some delay the child was finally placed out in a Catholic family.¹

A little boy of three years was placed with a private child placing agency in Boston, as the parents were dissatisfied and the mother needed hospital treatment. The agency placed the child temporarily in a Protestant foster home. After leaving the hospital the mother still showed herself unfit to care for the child. In the meanwhile the foster mother becoming very much attached to the boy refused to surrender him when requested to do so by the agency and applied to the court for guardianship. The case was tried in court and the Catholic Charitable Bureau was asked to assist in the case and was represented by a lawyer at the hearing. The Superintendent of the private child placing agency was displeased at the action of the foster mother and hence sent their lawyer to object to guardianship being granted to her. An excellent home for the boy was offered by the Catholic visitor. The mother of the child was present and consented to allow the foster mother to become guardian but it was felt that the mother had been influenced by the friends of the foster mother. After a lengthy hearing the judge decided that it was for the best interests of the community to place the boy in a family of his own religious faith and he therefore granted guardianship to the Catholic visitor.²

During 1902-04 the Catholic Charitable Bureau brought pressure to bear on the State Board of Charities to comply with the policy stated in their official reports for some years, namely that every child in its care shall be placed out

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1. Annual Report of The Catholic Charitable Bureau, 1904
according to the religious belief of its parents. In many instances the scanty records and lack of information as to the location of the parents and the baptism of the children made it difficult to definitely prove the child's Catholicity. In other instances it was necessary to find homes in order to assist the State Board of Charities in placing these Catholic children as they did not have a sufficient number of Catholic homes available according to the reports made to The Catholic Charitable Bureau from 1903 to 1907.¹

It must be noted here that while the child's right to be brought up in its own faith was recognized in some circles, many institutions were not respecting the religious faith of children in their home placements and the battle of liberalizing the attitude of these institutions towards the religious upbringing of Catholic children was long and uphill. The opposition was vehement in 1904-05 when the bill for the protection of minor wards in the religious belief of their parents was introduced. In some instances opposition was injected by state officials who contended that the state is supreme over its children and parents forfeit their rights to the state when they neglect their children. Others opposed the bill because they felt that recognition of the principle of religious freedom would mean sectarianism for the state, while some regarded the issue as religious sentimentalism. Catholic clergy and lay-

¹ Appendix A.
men felt the opposition was due to ignorance and misunderstanding of the Catholic position regarding the value of religious education.¹

In 1904 Father J. J. O'Keefe of Clinton placed before the legislature a bill which provided for freedom of worship in state institutions and forbidding the compulsory attendance of the inmates at any form of worship save their own. He assumed full responsibility for looking after the interests of Catholic children in the state institutions pending the approval of the bill.

During the first three years of The Catholic Charitable Bureau's existence there was much controversy over the method used in determining the child's religion. Some felt the baptism record was sufficient evidence while others felt the statement of the parents should be accepted. A Court ruling in Worcester in 1905 ruled that the baptism record was sufficient evidence. In this case Catholic children were removed by their father from a Catholic orphan asylum and placed in a Protestant institution in Nashua, New Hampshire. The mother was a Catholic and in dying wished her children, who were baptized, to be brought up in the Catholic faith. The judge decided that the baptism record was sufficient proof and allowed the children to be brought up in the Catholic faith.²

However on April 5, 1905 this question was settled by the

¹. Newspaper clippings on file in Agency.
². Annual Report of the Catholic Charitable Bureau, 1905
legislature and the surviving parent now has the right to dictate as to the religion of the child. The law reads as follows:

No parents, or surviving parent, of any minor child in the care or under the supervision of the department, or of any state department, or of any state board of trustees, shall be denied the right of any child of theirs to the free exercise of the religious belief of his parents and the liberty of worshipping God according to the religion of his parents, or surviving parent, or of the religion which his parents professed, if they are both deceased; and no minor child in the care, or under the supervision of the department, or of any state department, or state board of trustees, shall be denied the free exercise of the religion of his parents, or of his surviving parent, or of his parents if they are both deceased, nor of the liberty of worshipping God according to the religion of his parents, whether living or deceased.1

With the passage of this bill the work of the Catholic Charitable Bureau of Boston changed somewhat. There was great demand for Catholic homes and the agency was quite successful in furnishing the state with suitable boarding homes.2 It was also successful in finding wage homes for girls discharged from Lancaster but was not so successful in getting boys from Lyman placed. The boys were too young and too unstable to shift for themselves in the cities and under industrial conditions farm work was the only occupation in which a home went with the job. Difficulty was encountered because the best farming population seemed to be non-Catholic.

In 1906 the work of The State Board of Charities became

1. Massachusetts Acts and Resolves, 1905, chap. 464
2. Appendix A.
satisfactory to The Catholic Charitable Bureau in that all Catholic children were placed in Catholic families and the children in state institutions were permitted to attend Mass in the local parishes and Sunday school services were held at the institution. The state continued to submit to The Catholic Charitable Bureau complete lists of every child in its care with the religion designated. The agency followed up those designated as "Protestant" and "Religion Unknown" by contacting pastors of towns from whence they were committed in order to see whether the children were as reported.

State, municipal and private agencies that were at first unfriendly and skeptical of the agency's motive became friendly and cooperative and The Catholic Charitable Bureau established only four years before to protect the religious welfare of Catholic children in the care of state, and municipal authorities was becoming a clearing house for all cases of Catholic children that might be referred to it by priests, private societies and institutions.

The expenses incurred during the first year's work were met by Archbishop Williams but during the next four years the expenses were met by contributions from the clergy and an annual grant of twelve dollars ($12) from each Knights of Columbus council which meant an annual grant of fifteen hundred dollars ($1500) a year. When His Eminence, William Cardinal O'Connell became Archbishop of Boston in 1907 the system was introduced of having the Bishops of the state contribute a
proportional amount for the annual support of the Catholic Charitable Bureau along with the Archbishop's contribution.
Chapter II.
Growing Need of Provision for Care of Infants

The problem of providing care for infants has been a perplexing one to The Catholic Charitable Bureau of Boston since the establishment of the agency in 1901. The growing need of provision for the care of infants became evident with the increasing number of applications received for their care from 1901-07. As in other phases of its development, the times conditioned the undertakings of the agency in this regard and before we can appreciate the need for this service we must briefly trace the stages of development in the social treatment of the unmarried mother.

In the eighteenth and nineteenth centuries social treatment of the unmarried mother was almost entirely punitive since she was considered the offender and transgressor of moral and statutory law. The common law of the states placed many legal handicaps on the children born out of wedlock because it was felt that if sympathy was extended to the victims of these illegal relationships there would be an increase in the number of illegitimate children and consequently an increase in the cost to taxpayers of providing for their maintenance.¹

The common law of the United States did not recognize a

legal relationship between the mother and child and did not provide for legitimation by subsequent marriage of the parents. The mother could initiate proceedings against the putative father and thus recover a sum, which was generally most inadequate, for the support of her child but in many instances the mother accepted the judgment of society that she was the offender and failed to prosecute him.¹

Changes in legislation were effected slowly and with great deliberation as the state adopted the policy of prevention and reduction of illegitimacy rather than protection of the rights of the child. For example, the property rights of the child born out of wedlock was a much debated question as it was felt that a change in the status of illegitimate children in this regard would jeopardize the rights of the father's or mother's legitimate family. The right of the illegitimate child to maintenance and education was first conceded, the object being to reduce the burden of their support by public relief. Reciprocal inheritance between the child and the mother was provided by statute in a few states early in the nineteenth century, so also was legitimation by subsequent marriage.²

In order to escape the harsh treatment thus accorded her and her child, the unmarried mother of the nineteenth century frequently abandoned her infant. The almshouses were generally


². Ibid.
called upon to provide temporary shelter for abandoned infants who had been picked up in the streets by police. As described in Chapter I, many of these children, who had been born of immigrant Catholic parents and baptized in the Church, were placed out in Protestant families when their removal from the almshouses was required by law.

To safeguard the religious welfare of these children Catholic Infant Asylums were established throughout the state and in Boston St. Mary's Infant Asylum was established in 1874 under the direction of the Daughters of Charity of Saint Vincent de Paul. This era of the foundling homes is recognized as the second stage in the development of social treatment of the unmarried mother.

The primary purpose of the foundling hospital was to provide a place where the child born out of wedlock could be surrendered, thus making infanticide and abandonment unnecessary. Because of the many legal handicaps placed on the mother and the child during the nineteenth century, surrender seemed to the mother the only practical plan for providing care for her child if marriage was impossible, not contemplated or inadvisable.


The philosophy underlying the establishment of the foundling homes, therefore, was to make the conditions attached to the surrender of children born out of wedlock so facile that a girl could surrender her child without revealing her own identity or subjecting her to any unnecessary publicity. A plan was devised whereby the mother had access to a reception crib placed on the outside of the institution.  

The plan soon proved inoperable for the following reasons:

1. The number of children surrendered exceeded all expectations and the Infant Asylums were then faced with the baffling problem of finding homes for the children. In many cases they were forced to seek the cooperation of local pastors who made an appeal to their parishioners for homes for these homeless children. The pastor who approved the parishioner's home did not always consider the applicant's motive in taking a child the economic status of the home, nor the individual's understanding of children.

2. The institution knew nothing of the child's background and an inherent weakness might not reveal itself so early in the child's development.

3. The system was also impractical because the baby's health was frequently affected by the mother's lack of prenatal and postnatal care.

When it was realized that one of the best means of protecting the baby's health was by offering shelter and care to the mother the foundling homes became maternity homes. Here unmarried prospective mothers were given shelter and care until the child was born. Then, as a rule, the mother was separated from her child and released from the institution.

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1. Letchworth, William P.: Homes of Homeless Children, transmitted to the Legislature with the Annual Reports of the New York State Board of Charities, January 1876, p. 240.
while the child remained to be cared for by the institution. It was apparently hoped that the discipline of institutional life might help in changing the mother's attitude toward life's obligations and that the training opportunities offered in domestic activities during her stay at the maternity home might help the mother in becoming self-supporting when she returned to the community.

The development of the maternity hospital brought with it many other problems. The medical needs of the unmarried mother were generally met according to the standards of the time but it was soon realized that there were social and emotional needs which must also be given consideration.

Mothers who had spent a considerable period with their babies in the maternity home, naturally became so attached to them that they made every effort to make some plan whereby their children could remain with them. Undoubtedly, in some instances girls who had very poor potentialities for motherhood decided to keep their children simply because of the attachment formed by an enforced nursing period. Others who surrendered their children prematurely returned to haunt the maternity home after the child had been happily placed.¹

As the maternity hospitals developed it became evident that they would have to extend a helping hand to the mothers

who had sought the refuge of the hospital because of a pregnancy socially unsanctioned. Many of these unmarried mothers were so overwhelmed by the problem of their immediate present that they were unable to visualize their expected children as individuals who would soon have needs and rights of their own for consideration. Some of them were financially unable to make any plans for their children, others were unwilling to do so. Some were lacking in personality development or intellectually inferior while many were the victims of environmental factors. Because of the variation in the factors that contributed toward the girl's behavior it was recognized early in the twentieth century that each case must have individual diagnosis and disposition if a good adjustment was to be affected between the unmarried mother and her child.

In Boston the trends of the period were manifested in the expansion of St. Mary's Infant Asylum from a foundling asylum into a maternity hospital in 1893. During this period the boarding of children was not considered a part of the institution's program, consequently it was necessary to depend on Catholic institutions or private families that would offer the children free homes. While this method of child placing might seem crude and short-sighted today it must be appraised according to the standards of the time.

1. First Annual Report of the Executive Board of St. Mary's Lying-In Hospital, 1893.
The philosophy of St. Mary's Infant Asylum differed from that of many public and non-sectarian institutions in that the authorities relied largely on the influence of religion in changing the lives of the unmarried mothers under their care. It was felt that religion is the most effective resource for helping these girls, as through faith, incentives are found that enable the unadjusted to return to the life-routine that had become too great a burden and to carry on with courage and responsibility. The Sisters endeavored to foster in the girls a sense of moral obligation to do right and avoid wrong when they returned to the community and to teach them that the virtue of purity is built on obedience to conscience and the Commandments.

In the first decade of the twentieth century St. Mary's Infant Asylum recognized that the interests of both mother and child are generally best served if they are permitted to remain together. Public opinion was also changing so that the tendency was to hold the parents of an illegitimate child responsible for his maintenance. Therefore, the authorities of the institution felt they needed a service which would make possible the individual study of each case as a basis for the formulation of plans adapted to the needs of the particular case. They also recognized the need of investigation of prospective homes and follow-up service for children who had been placed.

Due to its financial burden and overcrowded condition, St.
Mary's Infant Asylum was unable to take up this work of the placing-out of infants in families. It, therefore, turned to the Catholic Charitable Bureau of Boston for assistance. At the semi-annual meeting of the Catholic Charitable Bureau held in October 1906, the director, Reverend Joseph G. Anderson, reported that the agency had been called upon to provide care for an increasing number of infants during the year. Some of these infants were illegitimate children of parents who had come from other communities to local maternity hospitals, both public and private. It was found that some of these Catholic women, finding the one Catholic Infant Asylum overcrowded, were forced to seek treatment in any institution that would receive them, and then later on for the same reason, they were obliged to place these infants wherever they could find some one willing to help them. Father Anderson also pointed out that the city of Boston was unable to provide for many of these infants as their parents had no local settlement and the state refused to receive the infants under care because the Board had already exceeded the appropriation for the year.¹

As brought out in Chapter I infants who were born of Catholic mothers in the various maternity hospitals and infant asylums were sometimes placed out at board or for adoption in Protestant families. The Catholic Charitable Bureau of Boston was unable wholly to care for these infants because of the lack

of funds and proper assistance to investigate the cases and to place these infants. Father Anderson was determined to find some means to solve the problem and accordingly invited a number of prominent Catholic ladies to a meeting on October 15, 1906 and presented the problem to them.

This important work of charity so appealed to the group that on November 19, 1906 an organization was formed under the name of The Guild of the Infant Saviour. The duties of the Society were outlined as follows:

1. To receive and investigate applications of destitute Catholic mothers with infants.

2. To visit the various public and private maternity hospitals and infant asylums and secure the baptism of the infants born therein of Catholic mothers.

3. To place the infant in a Catholic family or institution in the event of the mother's death or abandonment of her child.

4. To provide clothing, temporary shelter and support for the destitute or unfortunate mother and child.

5. To keep alive the love of the mother for her child by encouraging her to retain her child and prevent separation.

6. To secure employment for the mother when she is able to work in a private family where, if possible, she may have her child with her.

7. To select a good Catholic family wherein to place the child when conditions require that the child be separated from the mother.

8. To help the mother in case of sickness or loss of employment and to pay the board of her child.

1. Descriptive Circular of The Guild of The Infant Saviour, 1906
Various committees consisting of Guild members were formed to carry on the work. One committee under the direction of a special visitor assisted in the investigation of homes of those who had applied to take children to board and also investigated some of the cases applying for help. Another committee assisted in the work of visiting maternity hospitals while a third committee established a sewing circle in order to provide the necessary clothing for mothers and infants.

In their work with the unmarried mothers the guild members came in contact with sickness and suffering of every kind and degree and were brought face to face with destitution, sorrow and misery. They found abundant opportunities to help the needy, to comfort the sorrowing, to console the afflicted, to assist the sick and helpless, to instruct the ignorant and to encourage the despondent.1

To show the importance and necessity of this great charity two of the many2 cases that came before the Guild of The Infant Saviour in 1907 are cited:

1. A mother who had struggled to support her infant by working in a carpet factory was reported to the Guild. A call to her boarding place and to the factory in which she worked revealed that the young woman, who, though quite sick, was struggling to keep herself and her infant alive. A severe cough gave the warning that she

1. Annual Report of The Guild of The Infant Saviour, 1907
2. Appendix B.
was in consumption and she was consequently immediately relieved of all care and responsibility of her infant while care was provided for her.

2. A young mother, only a child of fourteen years of age was reported to the Guild by a physician in a private maternity home. The girl had been exposed to the dangers of the community because her mother was obliged to be absent from the home all day because of her work. Plans were made for the care of the baby, the mother placed at work and the case closely supervised by means of a weekly interview with the mother.

While the Guild of the Infant Saviour served the Catholic Charitable Bureau of Boston by carrying on the infant and maternity work it retained its identity as a guild service for many years. The director of the Catholic Charitable Bureau was also spiritual director of the Guild of The Infant Saviour and the Guild maintained an office in the same building with the Catholic Charitable Bureau. The Guild of The Infant Saviour enrolled two hundred and fifty (250) members during the first year and membership has steadily increased during each ensuing year. The expenses of the infant and maternity work were met by the fees received from members, contributions from friends and the receipts from benefits.

Because of its close contact with the agency, it was a natural development when the work of The Guild of The Infant Saviour became formally incorporated as the Infant and Maternity Department of The Catholic Charitable Bureau of Boston in 1923 and ceased to function other than in the form of a financial supporting organization.
Chapter III.

The Growing Range of The Activities of The Catholic Charitable Bureau

At the time of the establishment of the Catholic Charitable Bureau of Boston representatives of the Church felt the need in Catholic charitable work was not so much enlargement of its institutional program but rather the development of a program which would provide immediate contact with the family in the home and the concentration of effort there rather than by indirection through institutional care. In this chapter the writer presents material which illustrates the gradual but definite growth of the agency's multiple activities and organization, with tables of figures inserted to show the progressive development of the agency's activities during the period from 1912-21.

1. Juvenile Protectorate Work

Protective measures designed to safeguard the growing boy or girl and treatment involving the guidance and rehabilitation of children under the agency's care are necessarily closely related to the work of the juvenile courts. In the development of its foster-home placement program, representatives of the Catholic Charitable Bureau of Boston were led back to the court procedure that frequently brought delinquent children to the attention of its Children's Department or to
Catholic institutions providing care for children.

In order to understand the problem confronting the juvenile courts in the first decade of the twentieth century it is necessary to briefly outline the philosophy and history of the juvenile court movement. In his critical account of this movement, Herbert H. Lou\(^1\) tells us that the procedure by which the state as parens patriae takes the place of the parent for the purpose of shielding the child from a career of crime may be traced back to an ancient feudal equity practice by which the crown assumed control of the property of minors in order to protect the rights of the overlord. The common law of England did not provide for the taking of the estates, so the lords of chancery were made guardians of children. It is obvious that the chancery system did not necessarily consider the welfare of the child. In the colonies the state took the place of the crown as parens patriae of all minors and on this basis our states have assumed the right to exercise parental control over delinquent children through the juvenile courts.

Some dispute the chancery origin of the court and claim it is founded on the theory of criminal law which concerns itself chiefly with age of criminal responsibility and the guilty mind. Children were tried before the adult criminal

\(^1\) Lou, Herbert H.: Juvenile Courts In The United States, The University of North Carolina Press, 1927
courts and those over fourteen were treated exactly like adult offenders. Children under seven were considered incapable of felonious intent, while in dealing with those from seven to fourteen the child was presumed to be incapable of criminal intent but evidence could be produced to show the offender was of such intelligence as to understand the nature and consequence of his misconduct and to appreciate that it was wrong.

Herbert H. Lou tells us that neglect or dependency jurisdiction is probably based on the parental aspect of the English Chancery law while delinquency jurisdiction arose on the side of criminal law.

Some aspects of the modern program of treatment of juvenile delinquency may be traced back to the nineteenth century when attention was first directed to the idea that after conviction the juvenile delinquent should be kept apart from adult criminals, but it was not until the twentieth century when the Juvenile Court movement got under way that real progress was made in preventing this association with the adult offender.¹

The Juvenile Court movement came about "in response to the modern spirit of social justice" and was established for the purpose of studying each child as an individual by means of social case work. The establishment of the Juvenile Court was an expression of the belief that "law must take account of

social causes and social effects in relation to social conditions and social progress since law is a living social institution." 1

Since the philosophy underlying the Juvenile Court movement was social treatment rather than punishment and the essential consideration the welfare of the child, emphasis was placed on separate hearings, the assignment of special magistrates to hear children's cases and release on probation. The term juvenile delinquent was modified to include all young offenders up to seventeen.

Recognition of the fact that children are only treated alike where each is treated in accordance with his needs prompted Juvenile Court legislation. However, individual disposition of a case presumes a comprehensive study of all the conditions which predispose a child to delinquency -- insecurity in the child's home, lack of understanding or indifference on the part of parents to the emotional life and needs of the child, the extent to which the school supplies the kind of training helpful to him, the social conditions of the neighborhood in which he lives, the children with whom he plays as well as his own physical, mental or emotional weaknesses. 2


Grace Abbott tells us that while experience with the Juvenile Court might have positive value in impressing the child and his parents with the seriousness of anti-social conduct, fear and authority are not the roads to an understanding or the correction of conditions in the home, the school or the neighborhood that are contributing factors to the delinquency. Fear and the desire to resist authority are common causes of misconduct and because the court occupies a position of authority it may aggravate rather than cure delinquency. To other children the court experience is an added humiliation, another evidence of failure which retards the development of the self-respect and self-confidence which are necessary for recovery.

In the early days of the Juvenile Court movement it was discovered that the judge alone was unequal to the new tasks which the Juvenile Court laws placed upon him. Legislation had created the Juvenile Court but in most cases new court officers had not been added to care for these added responsibilities.

Since the community provides for youth their attitudes, philosophy of life, contacts and incentives, prevention of juvenile delinquency is a community problem and one which requires community action. In its contacts with dependent and delinquent children the Catholic Charitable Bureau found that some of these children had had no religious training as they had come from homes without proper religious standards. In
In order to prevent juvenile delinquency it was felt that a program should be developed which would reach its sources which are frequently found in the home life. The Catholic Charitable Bureau recognized the limitations of the Juvenile Court in carrying out its purpose.

Accordingly a movement was started under the auspices of the Catholic Charitable Bureau in 1912 for the protection and correction of delinquent Catholic youths throughout the diocese. The program was given moral and financial support by the Massachusetts Catholic Order of Foresters. By 1914 fifteen representatives of the Catholic Charitable Bureau were at work in the thickly settled sections of the diocese and the juvenile session of every Municipal Court was attended by one of these representatives. The agents devoted practically all their time to this movement and were expected to prevent the unnecessary commitment of juveniles to public institutions, assist the probation officers in their work of achieving social rehabilitation of the delinquents and cooperate with pastors in rendering counselling services to young boys and girls who presented problems of waywardness which threatened to turn into delinquency. Emphasis was thus placed on formative rather than reformative measures.

The demand made upon the services of these representatives in the courts and in the communities to which they had been assigned grew steadily from year to year until in 1917 the
agents rendered their services to 1539 children. ¹

2. Vacation House For Undernourished Children

With the widening of its community contacts and the extension of its services to children The Catholic Charitable Bureau became aware of the need of providing summer vacations for underprivileged children. It recognized the benefits that these children might derive from a well-organized camp program, as it would tend to insure better physical development of the campers and contribute to the development of healthy personalities and friendly social relations.

It was entirely out of the question for the agency to conduct a distinct summer camp of large proportions for underprivileged children; however, the agency felt obliged to meet, in some measure, the demands made in behalf of a certain number of undernourished children as a brief vacation in a healthful place might safeguard the health of these children.

In order to meet this need the Catholic Charitable Bureau started its program of summer outings for sickly children in 1914, when thirty-nine youngsters who seemed in most urgent need were provided with a two weeks vacation in healthy country places. At the start of this program the agency was obliged to refuse many applications because of lack of funds for this purpose but as the need became more evident and the

¹ Appendix C.
public was informed through the Charity column in the Pilot of the necessity of safeguarding the health of the children, donations for this purpose increased.

During the first five years of this program the children were housed in cottages at seashore resorts but the number of applications and the generosity of the public in behalf of these sickly children increased to such an extent that in 1920 the facilities were enlarged by the purchase of land by His Eminence Cardinal O'Connell and the donation of a house by the Knights of Columbus.

Requests for this service to children originated with parents, some interested person, agency or parish and the fact that the community welcomed the opportunity to provide sickly children with a brief vacation in a healthful environment is evident in the increased number of applications received for this service from 1914-22. The program benefits the child physically as there is invariably a very apparent change in the children's general appearance as well as an increase in weight. Through the facilities that are provided for play, children have the sort of fun that brings health of body and mind and the sort of companionship that crowds heart and mind with happy wholesome memories. After their stay at Vacation House the children return to the city refreshed in spirit and buoyed up for another year's struggle in the process of growth.

1. Appendix D
3. Old Folks Fund

As the community became acquainted with the Catholic Charitable Bureau's work and its willingness as a charitable agency to be of service in times of distress more and more came to it for help in their varied predicaments. The number of applications for some sort of aid in behalf of wholly or partially dependent old people of both sexes increased to such an extent during the first few years of the agency's existence that it was deemed wise to consider such cases apart from the agency's general work.

In the first quarter of the twentieth century the problem of providing care for the aged was one of the first magnitude socially because of the increasing number in the upper age groups of the population due to the immigration of adults and a lowered death rate, a rising standard of living which makes saving difficult if not impossible, and the increasing tendency on the part of industry to release its workers at fifty because of greater demands for speed and specialization. ¹

Almshouse care represented the main provision for the care of the dependent aged in the nineteenth century and while institutionalization may best provide the special care needed by the dependent aged with infirmities or disabilities,

change from home to institution generally means an upsetting of long-established habits and entails an adjustment to large group life before the aged can be happy and contented.

Many of the aged felt there was a stigma attached to the public institutions and were loath to enter these institutions except as a last resort. Religious communities such as The Little Sisters of the Poor dedicated themselves to the care of the aged poor but it was soon realized that they were not able to shoulder the entire burden of providing care for the indigent aged. Furthermore, it was found that very few old people really want to live in institutions, either public or private, as their sense of usefulness, their pride and their self-respect rest on their occupation and their place in the life of family and community.

As public assistance to the aged poor in their own homes was scanty in Massachusetts until the enactment of the Old Age Assistance law in 1931, the Catholic Charitable Bureau could not escape the assumption of its responsibility to assist old people in their own homes.

To meet the expense of providing care for the aged the Catholic Charitable Bureau inaugurated through the Charity column in the Pilot an appeal in behalf of aged applicants who were inadequately provided for. Many of them were living in their own small quarters where they had been for years and where they wished to spend their remaining days. Others were living in some institution where they were obliged to pay from
$3.00-$5.00 weekly for the care provided for them and when they found their small sums of money dwindling they were forced to call upon the Catholic Charitable Bureau for help.

In such circumstances the Bureau after a thorough investigation made weekly allowances of sums ranging from $1.00-$2.50. The agency's weekly allowances were usually in addition to what was secured from other sources. Periodically during the year the agency's representatives called upon the old folks to inquire as to their health and to furnish the necessary articles for their comfort and entertainment.

4. Response In Emergency Situations

The Catholic Charitable Bureau has proved itself a democratic community organization by its response in emergency situations. Proof of its neighborliness may be had in the part the agency played in 1914, when Salem was sorely afflicted by a fire. The agency placed at the service of the community a corps of thirty Catholic charity workers whose efforts were directed to the relief of the many sufferers for some weeks after the fire.1 During the World War the Catholic Charitable Bureau organized fifty sewing societies to supply articles for oversea use as well as for local hospitals, and in 1917 the services of the Diocesan hospitals were offered to

the Army and Navy branches of the National Government to provide care for wounded soldiers upon their return from overseas.¹ In 1918 during the influenza epidemic the public witnessed practical evidence of the Church's organized efforts to combat the plague and relieve the distress following in its wake by the banding together of twelve hundred Sisters and diocesan and parochial charitable societies in twenty-five cities and towns to work in conjunction with public health authorities.²

During this period there was an appreciable increase in the demands made upon the agency's time and services. The fact that the Catholic Charitable Bureau represented the Church reaching out to help its members in their daily struggles naturally prompted greater numbers to appeal to it for advice and assistance. One evidence of the increased usefulness of the agency may be found in the table setting forth the extent of the Bureau's general service.³ The resources of the Catholic Charitable Bureau increased in proportion to the demands made upon it because it was not obliged to depend upon the contributions of a few supporters but was supported

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by small offerings of the great mass of Catholic people. Ad-
ministrative authorities felt that popular interest born of a
genuine love of the work itself is the only kind of interest
that can sustain the Catholic charities of the diocese with
any degree of permanency.

5. Educational Work

"As the public understanding of the aims and methods of
social work lags far behind social work practice, a social
agency must make use of publicity in order to attain its
objectives and recruit desirable and capable people for its
personnel. Social work publicity aims to obtain the necessary
financial support, effect changes in personal conduct es-
pecially in the field of health and safety and to precipitate
social action, inaugurate movements, secure new social legis-
lation or promote the enforcement of old laws." ¹

In his discussion of educational publicity Stillman²
defines it as:–

Sustained effort by all appropriate means, to
lead the entire public, or any part of it, to register
progress in intellectual appreciation of the facts or
underlying philosophy of any sound movement, thus
affording a background of understanding which may be
depended upon for continuous moral and financial support.

In order to arouse interest on the part of the public in

¹ Warner, Queen, Harper, American Charities and Social Work,

² Stillman, Charles C., Social Work Publicity, New York:
the diocesan charities, the Charity column in the weekly edition of the Pilot was inaugurated in 1912. The purpose of this column is chiefly educational as it explains in a scientific and professional manner the nature and motives of Catholic charities. It serves as a bulletin of the Bureau's activities, contains brief historical sketches of the diocesan charities and notes of interest on social problems. The column was inaugurated for the purpose of providing the public with the opportunity of learning more of the works of the charitable societies and institutions of the Archdiocese in order that the people might develop a greater sense of responsibility for their maintenance, and is thus considered a medium of social work publicity.

The increasing number of charitable persons who contributed to the works of the Catholic Charitable Bureau after the inauguration of the Charity column is evidence of the practical advantages of such a medium as well as evidence of the fact that the charitable works of the diocese are of interest to the readers of the column.¹

In addition to his responsibility of working out plans for financing the agency, an important responsibility of the Director of the Catholic Charitable Bureau is the contact with the community for the purpose of interpreting the function of the organization to the community and gaining an

¹. Appendix F.
understanding of the community needs and problems and coordinating the work of the organization with the general welfare of the community. The method used in interpreting and coordinating the work of the agency is by addressing clubs, business groups, schools and other organizations, attending committee hearings during legislative sessions, making appeals to individuals for special services such as volunteer services, working out cooperative relationships and sharing responsibility on individual cases with other agencies such as public agencies, hospitals and other case working agencies.\(^1\) The director of the Catholic Charitable Bureau is leader, coordinator, interpreter and administrator of Diocesan Catholic charities and represents His Eminence Cardinal O'Connell as such.

Social work was carried on for many years without formal training of any kind. As brought out in chapter I and II, the religious aspect of social work was given little consideration in the first decade of the twentieth century and since effective work with Catholic people requires an intimate knowledge and sympathetic appreciation of their background it was necessary to create some training resource for volunteers and full-time workers to be guided in their work by fundamental principles of Catholic philosophy.

The Catholic Charitable Bureau of Boston established the

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first training course for social workers conducted under Catholic auspices in 1913, for the purpose of training Catholic young men and young women for public and private services in charitable and correctional work. A course of weekly lectures on social problems was given by men and women of acknowledged prominence in the various fields of social work. The course was given for a six months period under the direction of the Catholic Charitable Bureau and was conducted in conjunction with the young men's Catholic Association Evening School. The course enjoyed first class rating with the civil service commission and was continued for twenty-five years when its continuance was no longer necessary because of the establishment of a number of professional schools of social work in Boston and because the religious welfare of children coming under civil control was guaranteed by the employment of well-trained, conscientious Catholics in positions in correctional and charitable departments of the state and cities.

6. A Diocesan Agency

The Roman Catholic Church has adopted the plan of a geographical parish with a Church so located that it can easily be reached by those living within its borders. The Church was located primarily to minister to a definite locality and one of the functions has necessarily been to take an active interest in improving the social conditions of the specified locality. In addition to participating in movements designed to bring
about community improvement such as provision of supervised social and recreational facilities, the local church functions as an educational organization by developing social-mindedness among its parishioners so that the regular institutions of society may function better and the people affiliated with religious organizations will be inspired to see that the social work needed will be done more thoroughly than heretofore.¹

Until the twentieth century the Catholic Church depended largely on the regular parish facilities and on such institutions as orphanages, old people's homes and hospitals in carrying on the charitable activities of a diocese. The need of coordinating and improving the work of existing organizations and developing a unified and systematic program of social service became apparent because of the heterogeneous aspect of various communities and the variation in social problems confronting the communities.

When His Eminence William Cardinal O'Connell succeeded Archbishop John J. Williams in 1907, he recognized the need of organizing, systematizing and correlating the charitable work of the diocese upon a diocesan basis. As Bishop he enjoyed canonically and traditionally the title of "Father of the Poor" and as such it was his duty to see that the charitable agencies serving the poor operated sympathetically, systematically

and efficiently. In order to assist him in carrying out this obligation he assigned to the Diocesan Director of Catholic Charities the task of encouraging, developing and supervising all the charitable activities of the diocese. Reverend Michael J. Scanlan, Director of the Catholic Charitable Bureau of Boston from 1912-22, gives us a clear picture of the organization of "Diocesan Charities and Their Organization" and for the sake of brevity and clarity the writer quotes excerpts from his article.¹

As most diocesan charitable institutions are legally incorporated and have their own boards of government, the relation of a diocesan director to them is determined in each case by the Ordinary of the diocese, who, in most cases is ex-officio president of each institution. The extent of the Diocesan director's influence or supervision over incorporated charities of a diocese is, too, a matter that obviously must depend in each diocese upon the bishop himself.

But a charitable bureau of a diocese has many functions apart from its supervisory relationship to institutions. As the accepted and authorized headquarters of the charitable works of the diocese, priests and people of the diocese turn to the Bureau for help and direction in the settlement of extra-parochial charitable or social problems.

In the diocese of Boston there is a centrally located Bureau and seven branch bureaus in the larger cities of the diocese. Each centre has its established office with trained workers who are at the service of the local parishes in all matters involving the welfare of the neglected, dependent or wayward individuals or families. The agent of the local center is also the representative of Catholic interests at the local court or before the local charitable agencies, public

or private. The local centers, by delegation, thus represent the Diocesan Bureau in their respective localities. They work through the Diocesan Bureau and report regularly on their work. The local management of the center is in the hands of a joint committee of representatives of the Catholic charitable and fraternal societies of the locality with a spiritual director appointed by His Eminence The Cardinal. The central diocesan bureau maintains a directive control over local administrative boards and lends to each the weight of its influence and the advantage of cooperation in all matters of more than local interest and concern.
Chapter IV.

Immigrant Welfare Services

The establishment of the Immigrant Welfare Department of the Catholic Charitable Bureau in 1921 was a practical expression of the belief that the exercise of community hospitality toward the newcomer and the supplying of dependable information to him would prevent a great deal of needless suffering and discomfort and facilitate the adjustment of the individual or family to his new surroundings. The Catholic Charitable Bureau could not escape the assumption of the responsibility of extending a helping hand to the newcomers who shared the Faith.

In a discussion of problems of assimilation of immigrants Edith Abbott includes a selected document which clearly depicts the Church's philosophy.¹

Catholicity is of no nation, of no language, of no people; she knows no geographical bounds; she breaks down all the walls of separation between race and race and looks alike upon every people. The influence of Catholicity tends strongly to break down all barriers of separate nationalities and to bring about a brotherhood of citizens, in which the love of our common country and of one another would absorb every sectional feeling. In this country, to which people of so many nations have flocked for shelter against the evils they endured at home, we have a striking illustration of this truly Catholic spirit of the Church. Germans, Irish, French,

Italians, Spaniards, Poles, Hungarians, Hollanders, Belgians, English, Scotch and Welch; differing in language, in national customs, in prejudices -- in everything human -- are here brought together in the same church, professing the same Faith and worshipping like brothers at the same altars. The evident tendency of this principle is to level all sectional feelings and local prejudices, by enlarging the views of mankind, and thus to bring about harmony in society, based upon mutual forbearance and charity.

The great increase in immigration in the last quarter of the nineteenth century gave rise to a feeling of strong opposition towards the alien who was considered a menace to American institutions and culture and a threat to economic standards.

In his discussion of the new immigration and its problems Reverend John O'Grady tells us that:

Early efforts on the part of the government to regulate immigration were confined to the exclusion of undesirable classes such as paupers, criminals and diseased and immoral persons. In 1917 a bill was passed which provided a literacy test with the specific purpose of limiting the number of immigrants.

After the World War the movement for immigration assumed new proportions as it was feared that the disturbed economic conditions of European countries would cause millions of Europeans to emigrate and thus create a serious unemployment crisis in the United States.

In 1920 Congress passed a bill restricting the number of immigrants from any country in a particular year to 3% of the natives of that country here already resident in the United States in 1910. However, those seeking regulation of immigration were not satisfied with restriction but also wanted selection.

In 1922 Congress passed a law which restricted the number of immigrants coming from any country in the course of a year to 2% of the natives of that country here in 1890. This law also provided that the total number of immigrants from Europe in any one year should not exceed 150,000. This law embodied a new immigration policy as the United States thus announced that in so far as it desired any European emigration, it was prepared to give preference to the emigrants from northern and western Europe.

The law of 1922 included the national origins clause as a further step in selective immigration and provided that after July 1, 1928 the number of immigrants from any country within the course of a year should be based on the number of inhabitants of the United States in 1920 who traced their origin to that country. The National Origins Plan for restricting immigration was finally put into effect July 1, 1929.

It is not surprising that immigrants frequently regarded the new laws restricting immigration as an expression of hostility toward them as outsiders. The Catholic Charitable Bureau, as a diocesan agency, was interested primarily in protecting the religious welfare of the immigrants and it also recognized its obligation of aiding and advising the newcomers so that their adjustment to new customs and living conditions might be facilitated.

The Immigrant Welfare Department of the Catholic Charitable Bureau, established by His Eminence Cardinal O'Connell on April 1, 1921, was the first of its kind to be inaugurated under diocesan auspices in the United States. The department consisted of an advisory board made up of the director of the Catholic Charitable Bureau and priests representing nationalities most concerned with the problem of immigration.
Members of this advisory board engaged the services of available young women to represent the different nationalities.

The Immigrant Welfare Department was recognized as the only authorized agency serving Catholic immigrants and its work was coordinated with the State and Federal immigration departments. Government officials cooperated wholeheartedly with the workers of the Catholic Charitable Bureau because they realized that the country itself would be helped if the newcomers were properly safeguarded.

The magnitude of the task that the Immigrant Welfare Department of the Catholic Charitable Bureau had set for itself may be judged by the fact that in the fiscal year ending June 1921, 56,650 immigrants were admitted at the Port of Boston. However, admission of immigrants was not regulated from month to month so that immigrants were rushed into this country during the first few months of the year. This practice naturally hampered the work of immigration officials as the Boston Pier and Immigration Station lacked the facilities to provide the necessary comforts for many who were detained for weeks and sometimes months pending second hearings or decisions from appeals made to the federal government. On July 1, 1924, admission of immigrants was regulated by a law which extended the number of admissions over a ten-month period during any

The Immigrant Welfare workers of the Catholic Charitable Bureau who spoke the languages of the incoming people met the trans-Atlantic passenger-bearing boats at the Boston Pier, assisted the immigrants in the details of travel, extended courtesies that lessened the difficulties, located friends and relatives, and when necessary accompanied young women or children to their destination or to a place of safety. They also visited those who had been detained at the Immigration Station until their eligibility for entrance to the country had been determined and were thus of assistance in straightening out misunderstandings and lessening the anxiety of those detained.

The work of the Immigrant Welfare Department of the Catholic Charitable Bureau assisted not only the individuals concerned but also the community, the state and the country because its services were national in scope. In many instances it was necessary to communicate with an affiliated agency in some other state as many Catholic immigrants entered the country at the Port of Boston but their destination was outside the Commonwealth. In some cases communication with agencies of other nations was required when some member of a family had been debarred and the traveler had become anxious in awaiting reunion with his family in this country.

The National Catholic Welfare Council advised the Catholic

Charitable Bureau of Boston of arrival of immigrants at the Port of New York who designated the Boston diocese as their destination as it was felt the stranger would need the same protection upon his arrival in Boston as that offered immigrants who had disembarked in Boston.

One of the major aspects of the work of the Immigrant Welfare Department of the Catholic Charitable Bureau was to render service to Catholic girls who had entered this country and planned to be met by their fiancés and be married. These girls would ordinarily have been detained by Federal Immigration officials at the Immigration Station until the ceremony had been performed but arrangements were made to have these girls admitted to the care of the Catholic Charitable Bureau. A worker of the Immigrant Welfare Department, who spoke the language of the girl, then accompanied her to the Church where her language was understood, encouraged her to make suitable preparation for the Sacrament of Matrimony, witnessed the marriage, had one certificate given to the couple and one to the Immigration officials.

The recently arrived immigrants tended to segregate themselves by nationalities in small communities within the city where they felt they could speak their own language, observe their old customs and enjoy the intimate group-life to which they were accustomed in their old homes.

The Catholic Charitable Bureau recognized the difficulties which the immigrants would encounter in adjusting to new customs
and living conditions and felt that if protection and counseling were offered them the newcomers would in turn, because of that very protection, become better citizens.

Accordingly, the Catholic Charitable Bureau extended its Immigrant Welfare services to include neighborhood work by the establishment of the North End Catholic Guild in October 1922. Here the newer residents of this congested area were brought more closely in touch with their church, were offered advice and service in the adjustment of family problems and were provided with educational and recreational opportunities for their children through club work.

In 1923 an office was opened in the West End to offer similar protection to the immigrants and children of the immigrants living in that section. Offices were later established in East Boston and the South End in 1926, in South Boston in 1927, and in Roxbury and Charlestown in 1929. These district offices rendered to Catholic families in the congested districts in which they were situated, reliable information and advice in the adjustment of family problems.

The Catholic Charitable Bureau has rendered protection and advice to immigrants arriving in Boston since the establishment of the Immigrant Welfare Department in 1921. However, this service is no longer needed on such a large scale because United States officials abroad give a much more rigid examination before granting the visé, detention at the Immigration Station is no longer necessary and immigration is regulated on
a month to month basis. Representatives of the Catholic Charitable Bureau still extend this service to immigrants through the Family Department of the East Boston office which cooperates with the Traveller's Aid and non-sectarian agencies.
CHAPTER V.

Family Welfare Services of
The Catholic Charitable Bureau

In the development of its services to needy families the Catholic Charitable Bureau has given practical evidence that the function of the agency is flexible enough to meet the challenge of the exigencies of the times and that the practical aims of charity must be formulated according to the needs of the poor and adapted to the complexities of our social system and the complex problems of charity. In keeping with Catholic philosophy the Catholic Charitable Bureau has steadfastly maintained that the granting of material relief to provide for immediate emergencies is only one aspect of a program of service to the poor and has laid major emphasis upon the building of character and family solidarity.

In a discussion of the relations of the church to poverty Dr. Kerby¹ tells us that:

The charities of the Catholic Church are an expression of her understanding of the spiritual relations of men to one another and an interpretation of those relations in the terms of human service. The Church insists that the determining relations of men to God and to one another are spiritual. These relations are those of brotherhood. The mental and emotional attitude that

envelops that brotherhood is love. The expression of that love is completed in service.

He reminds us that poverty is in the last analysis a spiritual problem, an indication that something has prevented the law of Christian brotherhood from its intended sway in the relations of men. In addition to the spiritual aspects of the mission of the Church there are social aspects. The Church is called upon within the limit of her power to serve every wholesome social end which contributes to the protection of justice, the assurance of social peace and the happy development of the cultural forces of life. Since the principles of the Christian life must be expressed in the terms of social relations, there is no aspect of poverty, whether individual or social, which may not engage the solicitude of the Church and invite the help of her resources.

Social conditions are frequently basic factors in dependency and the disintegration of the family a fundamental element in poverty. Rehabilitation of the family must be considered the immediate aim of family welfare services and emphasis placed on improvement of the physical aspects of the home through the promotion of better housing conditions and increased family income, strengthening the home as an educational force by counselling parents and fortifying the home as a moral influence by the development of family unity and security.

When we consider the handicaps under which many of the poor labor, such as the close physical proximity under which many of them live, the years spent in an unfavorable environment, the lack of educational and recreational opportunities and the lack of proper diet, their accomplishments and capacity
for self-help are commendable. The decisive factor in enabling many of these families to overcome their difficulties is religion which helps to sustain and steady them in every adjustment that they must make.

A family agency cannot deal only with the problem of meeting certain material needs of its clients as the responsibility for self-maintenance is not the singular responsibility of the family. Another distinctive and equally important responsibility of the family is its responsibility for transmuting income into welfare, for maintaining proper health standards, for educating children, for living in wholesome surroundings, for ideals, for useful contacts with neighborhood and community.

The preservation of morale and the capacity for self-maintenance is then just as imperative as the provision of such material needs as food, shelter and clothing. Private agencies have never been equal to the total burden of dependence since their resources in means and personnel are inadequate to assume this burden. In most communities it is thus necessary for public agencies to assume responsibility for providing material relief to needy persons. However, public relief makes only an economic provision for the relief of the poor.


and this only on a subsistence level and this tendency is apt to continue for some time because of the mounting taxes, limited personnel in the public welfare departments and the increasing number of public dependents. It is clear then that because there are areas of human need which the public agency cannot reach because of prevailing conditions the services of a private agency are needed to supplement those of the public agency.

In the mention of a clothing and relief department in the annual report of the Catholic Charitable Bureau in 1919, we have the first indication of the agency's awareness of a need for family welfare services. The high cost of living following the World War made it practically impossible for many wage earners to do more than provide shelter and food for their families on their limited incomes. Prior to this period the Catholic Charitable Bureau had referred appeals for assistance in obtaining food, fuel or clothing to the Overseers of the Poor, the Saint Vincent de Paul Society and other parochial charitable groups as the agency felt unable to undertake family relief work because of its limited funds. The increasing demands for necessary clothing for school children could not be overlooked at this time, however, and the problem was met by appeals for donations of clothing and the formation of Catholic Women's Sewing Clubs.¹

¹. Annual Report of The Catholic Charitable Bureau, 1919
CHAPTER VI.

The Catholic Charitable Bureau As It Functions
To Meet Present Needs of The Community

The preceding chapters have dealt with the circumstances
which brought about the establishment of the Catholic Charitable
Bureau of Boston and the necessary changes in function
required by the varying needs of the community during the
agency's existence.

In this chapter the writer proposes to show how the Catholic
Charitable Bureau at present functions as the integrating
and coordinating unit of Diocesan charities by acting as a
clearing house for welfare and social problems of Catholic
people of the diocese. The agency not only renders advice,
guidance, assistance and service to the needy but it endeavors
to carry on its work according to the best standards of tra-
ditional Catholic philosophy as well as in accord with the
most progressive features of modern social work.¹

The broad range of service which the Catholic Charitable
Bureau renders to the community may in some degree be under-
stood by a brief description of the function of the various
departments of the agency and by an insertion of statistical
statements showing the magnitude of its service. However, the
reader must bear in mind that the spiritual service which has

vitalized all the phases of the agency's work cannot be portrayed in a statistical record even though the spiritual service may be considered a more compelling testimony of the agency's moulding influence for good than the material accomplishment which can be more easily interpreted in tangible words.

The Catholic Charitable Bureau serves the people of the diocese through its central office in Boston and seven district offices in the North End, South End, West End, East Boston, South Boston, Charlestown and Roxbury. It also has seven branch offices in Brockton, Lawrence, Lowell, Lynn, Salem, Somerville and Cambridge which carry on in these communities the same type of work which is fostered by the central office in Boston. In addition the Newton Catholic Welfare Committee is linked with the Catholic Charitable Bureau, and the Catherine Moore Settlement House in the North End, the Emmanuel Settlement House in the South End and the Vacation House for Sickly Children are under its direction.

The financial support of the agency is received from the Community Federation, individual donations and a number of Catholic organizations which actively participate in the financing of various phases of the agency's work. Outstanding in this group of assisting societies are: The Guild of the Infant Saviour which has for thirty-four years maintained the Infant and Maternity Department of the Catholic Charitable Bureau; the Proparvulis Club which has for seventeen years
contributed funds to maintain the agency's program for caring for the predelinquent and the child brought before the court; the Knights of Columbus and the Massachusetts Catholic Order of Foresters which also assist in the program of protection of children brought before the courts; the Massachusetts Catholic Women's Guild which assists in the program of providing vacations for sickly children and The Ladies Catholic Benevolent Association which makes a yearly contribution for the care of the destitute aged. The Cecilian Guild, the Catholic Daughters of America, Trinity Alumnae, the Aristos Club and many other small groups also assist the Catholic Charitable Bureau in carrying on its program.

During the first thirty years of the agency's development the Catholic Charitable Bureau engaged on its staff a large number of workers who had had no professional training in social work. This policy was quite natural since many of the larger social agencies adopted this system of training during that period. The complex economic and social conditions which have arisen in modern times have made imperative the development of social workers trained in intelligent social work technique and methods and have consequently made necessary the employment of professionally trained social workers. However, the agency still recruits volunteers to carry on tasks in conjunction with and under the direction of its professional workers.

The Catholic Charitable Bureau is equipped to know the resources of the community and serves as a ready information center for thousands who would not otherwise know where to turn for direction in social and economic problems. The programs carried on by the three departments of the Catholic Charitable Bureau readily attest the meaning and service of the agency to the community.

The Family Department plays an effective part in assisting Federal and local programs of relief by supplementing inadequate family budgets and distributing clothing, fuel and food. It also renders constructive family welfare services by counselling designed to raise the general level of the family's condition and interest. The fact that the Catholic Charitable Bureau spent $212,264.27 for relief in 1939 and served 14,567 families is ample evidence of the agency's recognition of its responsibility for the material care of needy members of the community and of its obligation to render services to the socially maladjusted.\(^1\)

Child-care has been a fundamental part of the work of the Catholic Charitable Bureau since its inception in 1903. Continuance of this phase of the work has been necessary because in most communities situations arise from time to time which threaten the welfare of children. The Catholic Charitable Bureau extends its program of child-care to the destitute or

\(^1\) Ibid.
homeless child, the problem boy or girl, the child brought within the toils of the law, as well as to the undernourished child. The agency uses foster-home care as a tool in treatment only after it has been established that the child needs to be removed from his natural home. An attempt is then made to place the child in a foster home which approaches normal home life and is equipped to meet the individual needs of the child. In its foster-care program the agency uses boarding homes, free homes, wage homes and adoptive homes. Since all children do not attain their best development under foster-family care, institutional placements are sometimes necessary to meet the particular needs of some children under care. In many cases the children's department renders service to children in their own homes through advice, assistance and family adjustment.

The child-care program of the Catholic Charitable Bureau has steadily grown until it is at present the largest private child-placing agency in New England. During the year 1939 the children's department had under its care and supervision 3,224 children. In foster homes there were 893; in institutions 514; under supervision in their own homes 396; under care in Lowell Vacation House 640, and in Vacation House at Nantasket 781. The expenditures for board in 1939 were $102,065.35.1

The Infant and Maternity Department is devoted primarily to the care of unmarried mothers and their infants but it also

1. Ibid.
offers foster-home care to infants needing temporary care because some emergency has made continued care in their own homes impractical. The Infant and Maternity Department of the Catholic Charitable Bureau has since 1932 been the point of intake for all admissions to St. Mary's Infant and Maternity Hospital. This system of intake makes possible intelligent social work service and eliminates the chaotic method of intake of years past. The procedure also enables the social worker to establish a contact with the unmarried mother before she is received in the maternity hospital and facilitates the formulation of plans for the care of the child. If it is necessary to separate the mother and the child, arrangements may be made to have a relative care for the child, or if this is impossible foster-home care may be provided. During the year 1939, the Catholic Charitable Bureau cared for 557 infants and arranged for 49 legal adoptions.¹

The Catholic Charitable Bureau is recognized as the chief charitable agency of the Boston diocese and functions as the official medium of communication between Catholic relief societies and institutions. It works hand in hand with the Saint Vincent de Paul Society and has developed into a directive and coordinating office of the charitable activities of the diocese. It coordinates the work of the forty-three charitable institutions of the diocese which care for the sick, the conva-

¹ Ibid.
lescent and the aged, afford protection for helpless and wayward mothers, shelter orphans and neglected children, train boys and girls in Industrial Schools, give care to children in day nurseries, afford the protection of wholesome residence to wage-earning girls without homes, and provide care for delinquent children.

State, city and private agencies also recognize the Catholic Charitable Bureau as the coordinating unit of the Diocesan charities. By its membership in the Boston Council of Social Agencies and the Community Federation of Boston the agency is recognized as a democratic organization which joins in the common effort to meet the social needs of the community.
APPENDIX A

Annual Reports of the Catholic Charitable Bureau of Boston 1903-07

<table>
<thead>
<tr>
<th>SERVICE</th>
<th>1903</th>
<th>1904</th>
<th>1906</th>
<th>1907</th>
</tr>
</thead>
<tbody>
<tr>
<td>Catholic children reported to Bureau (neglected chn.)</td>
<td>161</td>
<td>702</td>
<td>1359</td>
<td>1963</td>
</tr>
<tr>
<td>Catholic children placed in Catholic families</td>
<td>102</td>
<td>541</td>
<td>1065</td>
<td>1226</td>
</tr>
<tr>
<td>Children in Protestant families awaiting to be transferred to Catholic families</td>
<td>59</td>
<td>55</td>
<td>27</td>
<td>15</td>
</tr>
<tr>
<td>Homes supplied the State</td>
<td>105</td>
<td>348</td>
<td>693</td>
<td>973</td>
</tr>
<tr>
<td>Cases reported</td>
<td>211</td>
<td>300</td>
<td>920</td>
<td>1968</td>
</tr>
<tr>
<td>Letters on file</td>
<td>897</td>
<td>1757</td>
<td>2154</td>
<td>2857</td>
</tr>
<tr>
<td>Baptism records looked up</td>
<td>10</td>
<td>75</td>
<td>165</td>
<td>400</td>
</tr>
<tr>
<td>Catholic children in care of the City*</td>
<td>345</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*All placed in Catholic families but six children who had been in the foster homes so long it was difficult to remove them.

1905 report omitted because of change in fiscal year.
APPENDIX B

Annual Reports of the Guild of The Infant Saviour 1907-12

<table>
<thead>
<tr>
<th>SERVICE</th>
<th>1907</th>
<th>1908</th>
<th>1909</th>
<th>1910</th>
<th>1911</th>
<th>1912</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of maternity cases referred to Agency</td>
<td>32</td>
<td>108</td>
<td>69</td>
<td>62</td>
<td>67</td>
<td></td>
</tr>
<tr>
<td>Employment secured</td>
<td>90</td>
<td>57</td>
<td>38</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Number of Infants cases referred to Agency</td>
<td></td>
<td>72</td>
<td>139</td>
<td>185</td>
<td>252</td>
<td></td>
</tr>
<tr>
<td>Infants placed at board</td>
<td>85</td>
<td>72</td>
<td>63</td>
<td>129</td>
<td>143</td>
<td></td>
</tr>
<tr>
<td>Infants adopted</td>
<td>3</td>
<td>5</td>
<td>7</td>
<td>9</td>
<td>4</td>
<td></td>
</tr>
</tbody>
</table>
### APPENDIX C

Report of Juvenile Protectorate Work
As Per District
1917

<table>
<thead>
<tr>
<th>Locality</th>
<th>No. of Children in Whom Interested</th>
<th>No. of Visits to Homes and Courts On Their Account</th>
<th>Agents' Expenses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boston East Boston Charlestown</td>
<td>163</td>
<td>495</td>
<td>260.60</td>
</tr>
<tr>
<td>Roxbury Dorchester South Boston</td>
<td>90</td>
<td>720</td>
<td>192.73</td>
</tr>
<tr>
<td>Brockton</td>
<td>235</td>
<td>593</td>
<td></td>
</tr>
<tr>
<td>Cambridge</td>
<td>340</td>
<td>678</td>
<td>321.90</td>
</tr>
<tr>
<td>Lowell</td>
<td>623</td>
<td>651</td>
<td></td>
</tr>
<tr>
<td>Salem</td>
<td>62</td>
<td>320</td>
<td>226.78</td>
</tr>
<tr>
<td>Lynn</td>
<td>26</td>
<td>118</td>
<td>50.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1539</strong></td>
<td><strong>3575</strong></td>
<td><strong>1052.01</strong></td>
</tr>
</tbody>
</table>
APPENDIX D

Summer Outings Provided For Sickly Children

1914 - - - - - - - - - - 39
1916 - - - - - - - - - - 97
1918 - - - - - - - - - - 130
1919 - - - - - - - - - - 287
1921 - - - - - - - - - - 521
## APPENDIX E

### Summary of The Bureau's General Service

Covering Period From 1912 to 1921

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Personal Visits</th>
<th>Number of Telephone Calls</th>
<th>Number of Cases Recorded</th>
<th>Number of Letters Received</th>
<th>Number of Letters Sent Out</th>
</tr>
</thead>
<tbody>
<tr>
<td>1912</td>
<td>3803</td>
<td>1508</td>
<td>1443</td>
<td>2185</td>
<td></td>
</tr>
<tr>
<td>1913</td>
<td>3970</td>
<td>1495</td>
<td>1785</td>
<td>3600</td>
<td></td>
</tr>
<tr>
<td>1914</td>
<td>6360</td>
<td>2803</td>
<td>2341</td>
<td>5527</td>
<td></td>
</tr>
<tr>
<td>1915</td>
<td>6531</td>
<td>5197</td>
<td>3344</td>
<td>6450</td>
<td></td>
</tr>
<tr>
<td>1916</td>
<td>10500</td>
<td>6916</td>
<td>3582</td>
<td>6308</td>
<td></td>
</tr>
<tr>
<td>1917</td>
<td>9500</td>
<td>10608</td>
<td>5622</td>
<td>8515</td>
<td></td>
</tr>
<tr>
<td>1918</td>
<td>13200</td>
<td>9028</td>
<td>5628</td>
<td>13202</td>
<td></td>
</tr>
<tr>
<td>1919</td>
<td>15300</td>
<td>11334</td>
<td>4733</td>
<td>9500</td>
<td></td>
</tr>
<tr>
<td>1920</td>
<td>19900</td>
<td>13500</td>
<td>5679</td>
<td>10550</td>
<td></td>
</tr>
<tr>
<td>1921</td>
<td>21000</td>
<td>15650</td>
<td>6009</td>
<td>12000</td>
<td></td>
</tr>
</tbody>
</table>
# APPENDIX F

Table of Bureau's Donations
As Acknowledged Through The Pilot

<table>
<thead>
<tr>
<th>Year</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1911</td>
<td>$6.00</td>
</tr>
<tr>
<td>1912</td>
<td>416.25</td>
</tr>
<tr>
<td>1913</td>
<td>597.56</td>
</tr>
<tr>
<td>1914</td>
<td>893.66</td>
</tr>
<tr>
<td>1915</td>
<td>1586.19</td>
</tr>
<tr>
<td>1916</td>
<td>2169.65</td>
</tr>
<tr>
<td>1917</td>
<td>4668.47</td>
</tr>
<tr>
<td>1918</td>
<td>6028.27</td>
</tr>
<tr>
<td>1919</td>
<td>6714.20</td>
</tr>
<tr>
<td>1920</td>
<td>19711.83</td>
</tr>
<tr>
<td>1921</td>
<td>15714.78</td>
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</tbody>
</table>

The above table does not include allowances from the Diocesan charity collections, The Knights of Columbus, The Massachusetts Catholic Order of Foresters or The Guild of The Infant Saviour.
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