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of the requirements for the degree of

Master of Arts

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## INTRODUCTION

The official title of the Good Shepherd Order is the Congregation of Our Lady of Charity of the Good Shepherd of Angers. As this title is seldom used and is a lengthy one for constant referral, it is proposed to use the unofficial and better known one of the Good Shepherd in this thesis.

The first chapter is a history of events that have had an influence on the organization of the Order in the development of treatment for emotionally disturbed girls and women. The psychology of the Good Shepherd in the re-education of these girls and women is then treated in such a manner as to give a general summary of this body of knowledge. In the third chapter, three schools of psychology in this field, the Freudian, the Jungian, and the Adlerian are used as the basis of comparison with the psychology of the Good Shepherd. Similarities and differences will be noted but a general parallel will be evident between the Good Shepherd Psychology and the three schools noted above.

The writer would like to thank Reverend Father LaBeille, Reverend Father Fogarty, Professor William Dalton, the Sisters of the Good Shepherd, and all those who so generously contributed their time and advice on many occasions.

## CHAPTER I

### HISTORY

St. John Eudes founded the Refuge of Our Lady of Charity in 1641 to help "fallen women" who were repentant.<sup>1</sup>

This Order began from the crude but practical words of a Madame Lamy of whom St. John Eudes had asked assistance in the rehabilitation of some poor girls. As he was passing Madame Lamy's house one day, she called out to him:

"Where are you off to now?....Off to the church, I suppose to kiss the statues of the saints; and then you'll think yourselves very holy. You're barking up the wrong tree. What you should be thinking of is founding a house for these poor girls who are being lost for want of proper supervision and control."<sup>2</sup>

This was the beginning of the foundation of the "Refuges of Our Lady of Charity." St. John Eudes succeeded in the erection of this Order where others had failed. Eight convents were founded between 1642 and 1724.<sup>3</sup> Each of these endeavoured to save the souls of the fallen girls and women by adhering to the instructions of St. John Eudes and to their Rule and Constitution based on the Rule of St. Augustine.

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1. Gaetan Bernoville, Saint Mary Euphrasia, Foundress of the Good Shepherd Sisters, trans. by a Good Shepherd Sister (Westminster, Maryland: The Newman Press, 1959), p. 36.

2. Ibid., p. 38. 3. Ibid., p.39

At this time the penitents entered of their own free will or were brought by their families. The Revolution dispersed some of these convents but a few managed to survive. Five of the Sisters in the latter convents opened a boarding school in Tours in 1804.<sup>4</sup> Erring girls and women were received once again in 1813 but a lack of accommodation prevented grouping.

Rose Virginie Pelletier entered this Refuge as a religious on October 20, 1814, and within a short period of time she was appointed Second Mistress.<sup>5</sup> It was possible in 1819 for the Order to have strict enclosure and to separate the community and the classes, two important points of the Rule.<sup>6</sup> In 1825, Rose Virginie, now Mother Euphrasia, was elected Superior of her convent.<sup>7</sup> Previous to this, she had found that sometimes when it was time for the penitent women or girls to return to their environment, they begged to be allowed to remain and to devote their lives to prayer and to penance. For this reason, she founded the Magdalens, an Order with an adapted Rule of the Carmelites, directed by a Sister of the Refuge.<sup>8</sup> This was an Order within an Order. Mother Euphrasia recommended that the Magdalens have spacious surroundings and solitude. This was the first Order in the Church under which penitent women persevered. Other

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4. Ibid., p. 40    5. Ibid., p.45    6. Ibid., p. 57

7. Ibid., p. 59    8. Ibid., p.60

congregations had tried this same experiment and had failed.

The convent in Angers, now the Motherhouse and training center for the world, was founded in 1829.<sup>9</sup> A preservation Class, distinct from the reform section and orphans was formed in July, 1833. This class was composed of children rescued from their milieus who might have been corrupted because of their environment or because of their unstable character.<sup>10</sup> In the same year as this class was formed, it was possible to separate the classes to a greater degree by having individual choirs for each one of them. This became the custom in all convents. It is interesting to note that Mother Euphrasia considered the Good Shepherd apostolate as part of the general scheme of restoration in France after the upheaval of the Revolution. Perhaps it is due to this that she became increasingly aware of the necessary environment for moral re-education. Not only was it necessary to have enclosure for the girls, since contact with the world could only awaken unwholesome memories, but it was necessary to have large gardens and plenty of open space. At this time, the Reform Class, Orphanage, Magdalens, Community, and Preservation Class were completely separated.

It became obvious now that as new convents were opened it was necessary to have a central novitiate for adequate.

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9. Ibid., p. 70    10. Ibid., p. 77

training of the Sisters who would staff these convents and that it would be a tremendous advantage if there were a central motherhouse. It was imperative also that a provision be made whereby it would be possible to transfer a Sister from one convent to another as the need arose. This new idea caused a conflict within the Order and brought disapproval from every bishop in whose diocese there now existed a Good Shepherd Convent. Mother Euphrasia applied to Rome, however, for the permission to establish a Generalate and a central motherhouse. Ten bishops opposed the granting of this permission and there were only one or two who recommended its approval. Despite the opposition, the Pope granted her request and, henceforth, the convents proceeding from the motherhouse in Angers became known as belonging to the Congregation of Our Lady of Charity of the Good Shepherd of Angers. This is one of the most important changes in the development of the congregation. It now became possible to transfer an experienced religious to a convent that might at the moment have a difficult group and, on the other hand, to transfer an inexperienced religious to a convent that might have an easy group with only a few difficult characters in it. On January 8, 1835, the change was formalized and, "The Congregation of Bishops and Regulars approved the decree instituting the Generalate."<sup>11</sup>

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11. Ibid., p. 106.



A Cardinal Protector at Rome was appointed by a Papal Rescript.<sup>12</sup>

The first "Auxiliaries" were also instituted in 1835 by Mother Euphrasia.<sup>13</sup> These were some of the best converts from a wayward life who had been in the Reform Section and who wanted to live a better Christian life but did not have the vocation of a Magdalen religious. Mother Euphrasia composed a set of rules for them and these were approved by the Cardinal Protector. The purpose of the Auxiliaries was to help their companions by good behaviour and virtue as they worked side by side with them.

By 1841, there were twenty-six convents, six of these outside France.<sup>14</sup> It was possible between 1842 and 1846 to establish the convents for the re-education of emotionally disturbed girls in Africa, Canada, and the United States.<sup>15</sup> Shortly after opening the convent in Africa, Mother Euphrasia arranged for the transportation of some negro children who formerly had been slaves and gave them a home in Angers.<sup>16</sup>

Instruction was given to them in Arabic. In 1848, the Revolution took some toll of the houses. At Bourg, the doors were forced open. The Sisters of Genoa, Dole, and Macon had to leave their convents. The convent at Battieres was "stormed" by the revolutionaries. Sixty sisters were banished.

12. Ibid., p. 109    13. Ibid., p. 114.    14. Ibid., p. 120

15. Ibid., pp. 132-33    16. Ibid., p. 133

from their convents. Despite these misfortunes, it was possible in June, 1852, to open an agricultural rehabilitation center for young prisoners at Nazareth, two miles from Angers.<sup>17</sup> Between 1833 and 1860, a total of forty-four new convents were opened in France, Germany, Ireland, Austria, Italy, the United States, India, and South America.<sup>18</sup> The South American foundation in Santiago, Chile, "was directed first to the easy-going "beatas" nuns, their beatitude was of the worldly type... favored by a warm climate in a real paradise."<sup>19</sup>

These foreign foundations brought many problems. When the Sisters of the Good Shepherd were asked to Newdorf in Austria to take charge of a prison, they found the women in a subhuman condition bound in chains guarded by soldiers with bayonets unsheathed. Before long, there were one hundred and sixty prisoners guarded solely by the love of the Sisters for them. Previous to this the Sisters had taken over a penitentiary in Translavere. The convent in Cairo (1842-45) received Arabs, Assyrians, Copts, Negresses, and Jews. The catechism was taught in French, Italian, and Arabic. In all of the new foundations, the Sisters were asked to have the various categories separated as soon as possible, to keep the customs of the country, and to give the native food to their classes. These were basic ideas. Every girl was

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17. Ibid., p. 137    18. Ibid., p. 139    19. Ibid., p. 139

to be treated with care and love.

By the end of 1854, there were fifty-three convents altogether.<sup>20</sup> Twenty-four of these were outside Europe. In order to make the administration of the congregation more effective, Pope Pius IX established seven Provinces on July 21, 1855.<sup>21</sup> These were: the city of Angers for France, Belgium, India, and Chile; Turin for Piedmont; Munich for Germany and Austria; Algiers for Africa; London for England and Ireland; Louisville for North America; the Convent of the Holy Cross for the Pontifical States.<sup>22</sup> At this time, there were over 1,000 sisters in the Motherhouse at Angers.<sup>23</sup> "In 1860, all the categories were fully organized and their specific rules were laid down."<sup>24</sup> These rules, formulated by the Foundress, were compiled after death in the book of Practical Rules.

At three o'clock, in the afternoon, on April 24, 1868, the woman who in a lifetime had founded 110 convents throughout the world for the rehabilitation of emotionally disturbed girls died as she had lived, simply and with love, murmuring, "Good-bye, good-bye my children! Good-bye to the Institute."<sup>25</sup> This woman was canonized on May 2, 1940, by Pope Pius XII.<sup>26</sup>

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20. Ibid., p. 147      21. Ibid., p. 149      22. Ibid., p. 149

23. Ibid., p. 151      24. Ibid., p. 152      25. Ibid., p. 171

26. Ibid., p. 174

"Mother Mary of St. Peter Coudenhove succeeded Mother Euphrasia on October 8, 1868."<sup>27</sup> At this time there were 3,000 Good Shepherd Nuns, 962 Magdalens, 6,272 girls in the reform sections, 8,483 prisoners and children in the different categories.<sup>28</sup> In Mother St. Peter's generalate, there were three perilous times. One of these was the time of the anti-clerical policy in France which took away the prisoners from the Good Shepherd placing them once again within cold, barred prison walls. Nevertheless new houses were opened in Europe, Australia, Asia, North America, Chile, Ecuador, Peru, Uruguay, Argentina, Bolivia, and Brazil. Eighty-five new houses were established during Mother de Coudenhove's administration.<sup>29</sup>

The division of the girls into classes was continued up until Coblenz's new plan came into focus. The classes for the re-education of the girls now were sub-divided into family groups and each had its own apartment. The large staff of ninety sisters made this plan possible. This type of grouping is gradually taking place in many of the houses under what is now known as the cottage plan. The girls live in small cottages under the care of a Group Mother.

After the Second World War, it became apparent that something must be done to help in the re-education of unmarried

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27. Ibid., p. 172    28. Ibid., p. 172    29. Ibid., p. 173

mothers and in 1951 a home for unmarried mothers was opened in France; at about the same time, one was opened in Scotland. These homes are coming slowly into existence in the United States, Africa, Australia, India, Ceylon, England, and Manila.

Mother Euphrasia recommended during her lifetime that where possible transition homes should be erected and a few years ago the Motherhouse in Angers, France, pioneered this project. A Transition Home is like any comfortable family home. When a girl completes her period of training at the re-education center, she is sent to this home, and from here she goes out to her job daily, entertains her friends, gets used to living again in the outside world. Two or three Good Shepherd Sisters live in this residence supervising the activities. We now have transition homes in Canada and also in the United States. Another new development was the establishment of a sanatorium at Pau in the Pyrenees, on October 12, 1959, for emotionally disturbed girls having a pulmonary infection. At the same time, this sanatorium provides care for the Religious in the Order who have this infection and some of the staff are selected from those who have recovered.<sup>30</sup>

In 1957, the Motherhouse in France instituted another new community within a community, the Auxiliary Sisters. This Order is composed of those who have been emotionally

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30. "Pau", The Good Shepherd and Its Work, No. 29 (1960), pp. 34-40. (The names for the authors of the articles in this periodical are not given.)

disturbed girls but who were re-educated in the Good Shepherd. They wish to help with the work of re-education but live in closer contact with the girls, eating with them, sleeping in the same dormitories, wearing a modern religious dress without being under the strict cloistered rule of the Good Shepherd nuns. These Sisters are being trained as professional teachers, nurses, and social workers, and constitute an important group that may be the answer to a present lack of vocations to the severe Rule of St. Augustine. The Auxiliary Sisters have their own Rule and take the vows of Poverty, Chastity, Obedience and Zeal.

Another significant step forward has been evidenced in the introduction of an Institute of Child Care for Houseparents in the United States at St. Louis University. This course was initiated in 1955 by Mother Mary of St. Ursula Jung, Superior General of the Good Shepherd. The government of France presented this nun with the French Legion of Merit medal on July 10, 1948, in recognition of her contribution in the formation of such an Institute in France. Sister Mary Emmanuel, R.G.S., assisted in the setting up of the curriculum for the Institute in the United States.

There is a general trend now to re-programming with close co-operation between social workers, psychologists, and psychiatrists. Progress continues, fulfilling the wish of both St. John Eudes and Mother Euphrasia. St. John Eudes wished to

keep pace with the times advising that the Constitutions of the Order be changed when necessary especially if the recitation of the Office of Our Lady interfered with the re-education of the girls.

Mother Euphrasia over and over advised the Sisters to be guided by the customs of the times and to be willing and ready to try new methods and techniques in order to improve. This desire to progress is still found within the Order.

## CHAPTER II

### THE PSYCHOLOGY OF THE GOOD SHEPHERD

All of the categories of the classes mentioned in Chapter I are still in operation and all of the Houses of the Good Shepherd are still using the psychology propounded by their Foundress, St. Euphrasia Pelletier, over one hundred and fifty years ago. After the death of St. Euphrasia Pelletier, her writings, directives, and conferences were compiled into two books: the Practical Rules for the Direction of the Classes, and the Conferences and Instructions of Saint Mary Euphrasia, Pelletier. These two books have been and are the source of the present psychology of the Good Shepherd together with the tradition of her teaching. By tradition, I mean such intangible things as great hospitality, "largeness of heart" in giving, kindness to every member of a staff, and so on.

#### Basis of Psychology

Mother Euphrasia worked on the principle that man is composed of a body and a soul and that the faculties of the soul, the will and the intellect, must control the body. She believed that the total personality and the total being of the individual must be developed in the re-education of



emotionally disturbed girls. These two principles form the basis of her body of psychology.

#### Basic Tenets - Love

The basic tenet of the psychology of the Good Shepherd Nuns is love. This is the principle around which the whole psychology revolves. This love embraces love of God, love of appreciation, love of my neighbor as Christ loved while on earth. My neighbor includes the Sisters and staff with whom I work, the parents and relatives of the girls and, above all, the emotionally disturbed girls placed in the nun's care. As Christ loved Mary Magdalen and all sinners forgiving them completely and never reproaching them when they came to him, so a Good Shepherd Sister molds her attitudes toward wayward, girls and women.

It is one o'clock in the morning, the telephone rings in the Superior's room. The voice is thick in drunkenness! The girl doesn't know what to do! She had previously been in the re-education class of the Good Shepherd and had been told to return to the convent if she ever needed help! The nun tells her to take a taxi to the convent. There is not a bed vacant in the whole institution. The girl arrives. The Superior lets her sleep on the chesterfield and provides blankets for her. In the morning the process of rehabilitation begins anew.

This type of shock is absorbed by the Good Shepherd nun many times on many nights. Often the police or the local authorities call at two or three o'clock in the morning because they have a couple of girls whom they cannot handle. The nun's vow of zeal pledges her to do everything in her power to save a soul! She tries never to refuse. The following quotation tells the thoughts of a Good Shepherd nun on the entrance of a severely disturbed girl:

"When everybody else has given up and there seems to be no alternative, when everybody else has tried everything and no one knows what to do with this person they bring her to the Good Shepherd. The Good Shepherd Sister's first reaction, if she is one with the true spirit of the Good Shepherd, is one of a great and tender charity. This great love which she has for the wayward springs from her great love of Christ. This is the key. Because she is a consecrated and dedicated soul, she has no other loves but Christ and this person in need is the Mystical Body. This is the whole key. The whole idea is love and acceptance. No matter what we do for that child, that relationship must be there. These souls know this relationship exists intuitively—they say they know instinctively. That is where we succeed where others fail....and when we have got that we do the job with very simple things."<sup>1</sup>

Because of this love, acceptance, and dedication, we often see the white figure of the Good Shepherd nun rising night after night sometimes in order to help the wayward and seemingly hopeless cases who need assistance.

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1. Interview with Mother Mary of St. Bernadette, Superior, Provincial Convent of the Good Shepherd, Halifax, Nova Scotia, February 20, 1961.

Dedication

Dedication to the saving of souls enables the Good Shepherd nun to persevere through the greatest difficulties, encountering terrific obstacles. How can she stay up all night with a girl who threatens suicide? How can she face alone a whole group suddenly possessed in the warmth of summer to try for freedom? The answer is dedication to a great cause. This dedication involves basically the willingness to give one's life if necessary! And often it comes near to this! It is dedication to saving souls by salvaging the whole personality, its attitudes, habits, talents; in other words salvaging the whole being of the individual.

Kindness

Another basic tenet of the psychology of the Good Shepherd is kindness. Mother St. Euphrasia has written extensively on this quality. She says: "Let kindness be the rule of our conduct, of our language, of our manner."<sup>2</sup> Kindness "must extend to all the children, even to those who seem to merit it least. It must appear in all circumstances, even when we are obliged to use rigor....A true mother will show most kindness to those who need it most..."<sup>3</sup> "...if

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2. Practical Rules for the Use of the Religious of the Good Shepherd (St. Paul, Minn.: The Newman Book Shop, 1943), p. 100

3. Ibid., p. 98-99.

they do not meet with great kindness from you, they may fall into despair."<sup>4</sup> She says that if you do err, it is better to err on the side of kindness than on the side of harshness. This psychology is remarkable when we realize that it was formulated when the severest treatment was being accorded to prisoners in the early 1800's in state prisons. The mode of thinking at that time was one of great discipline and severity concerning prisoners. It is most striking to see how effective kindness was when placed in direct succession to severity. When the nuns took over the first prison in Italy, the women prisoners were being guarded with unsheathed bayonets. The Sisters were there only a short time but the change in treatment made it absolutely unnecessary to maintain the guards.

These principles of love and kindness are the foundations of the rules for the entrance and the departure of the girls, the rules for meals, work, the infirmary, the recreation, the parlor, and the dormitory. The Foundress laid down the method of treatment even in seeming details. But it is the details that spell out the environment.

#### Entrance to School

When a girl enters any school of the Good Shepherd her immediate needs of food and clothing are given careful

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4. Ibid., p. 181

attention. It had been a principle that the girl was given new clothing and her own clothing was put away until she left.<sup>5</sup> This principle initiated by the Foundress shows her keen insight into human nature. The girl takes off the old and puts on the new. A new life is signified here. The girl, on her first day in the school, is treated as though she is entering a new home and the atmosphere is one of pleasantness. She is made to feel welcome. This has been stressed in the Order.

On entering, the Foundress recommends that the girl "do [sic] not keep in her possession such things as rings, papers, photographs, or other things which may be dangerous to her because of the memories attached to them."<sup>6</sup>

Before a girl is recommended to a class, it is advised that the mistress "should make inquiry from the person who recommends her, as to her antecedents, et cetera, in order to know how to treat this new sheep, but we should never question the child herself on her past life nor let her suspect that we have received any information about her."<sup>7</sup> This directive of never questioning the girl on her past is emphasized many times

5. However, this is not now being followed in all schools due to pressure from some social workers who do not agree with the principle.

6. Practical Rules for the Use of the Religious of the Good Shepherd (St. Paul, Minn.: The Newman Book Shop, 1943), p. 178.

7. *Ibid.*, p. 175

by the Foundress; always the accent must be on the future. The girl must be helped to look to the future, to build a new life for herself. The Sisters are cautioned never to speak of the vice in the girl's life, to speak only of virtue or purity.

In almost all of the institutions receiving emotionally disturbed girls, case histories, medical reports, and psychiatric reports are given for each girl. Together with these reports, the girl's attendance pattern, school grades, I. Q. tests, and any other records that are available are used as a preview study of the girl. The reports of the social workers and the psychiatrists are very helpful at this time. In some schools there is a resident psychiatrist. In others, psychiatric services are available weekly. In a class in South Africa, the Group Mother is a psychologist, and in another class, she is a social worker.

#### Inter-personality Relationships Prior to Group Entrance

Before a girl is allowed to come into the group, she is "confided to a person on whose devotedness, discretion, and virtue, we can rely, who will watch over her carefully...we should choose a person of mature age and cheerful disposition, gifted with the tact to amuse and distract."<sup>8</sup> It is also recommended that the new arrivals "not be placed in contact with companions they knew in the world."<sup>9</sup>

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8. Ibid., p. 179.      9. Ibid., p. 179

by the Foundress; always the accent must be on the future. The girl must be helped to look to the future, to build a new life for herself. The Sisters are cautioned never to speak of the vice in the girl's life, to speak only of virtue or purity.

In almost all of the institutions receiving emotionally disturbed girls, case histories, medical reports, and psychiatric reports are given for each girl. Together with these reports, the girl's attendance pattern, school grades, I. Q. tests, and any other records that are available are used as a previous study of the girl. The reports of the social workers and the psychiatrists are very helpful at this time. In some schools there is a resident psychiatrist. In others, psychiatric services are available weekly. In a class in South Africa, the Group-Mother is a psychologist, and in another class, she is a social worker.

Inter-personality Relationships Prior to Group Work

Before a girl is allowed to come into the group, she is "confided to a person on whose devotedness, discretion, and, virtue, we can rely, who will watch over her carefully...we should choose a person of mature age and cheerful disposition, gifted with the tact to amuse and distract." <sup>8</sup> It is also recommended that the new arrivals "not be placed in contact with companions they knew in the world."

One may wonder how it is possible to put this latter recommendation into effect. It is only possible when there is a rule for silence at certain times; for instance, when there is silence in going from one employment to another and where the recreation is definitely in groups. Private conversations are completely discouraged. This prevention of private conversations is one of the most significant principles of the Good Shepherd psychology. Here, Mother Euphrasia applied the theory of intersubjectivity, which is the basis of group therapy. The influence of one being on another and the dangers inherent in this influence were fully understood by her.

Great stress is laid on the importance of the initial period. Mother Euphrasia says, "During the first few days, new children are fond of talking of the world, of the life they led there, of the persons they knew,...they should be made to understand that they must try to forget the past...The time of trial may be prolonged according to the character and disposition of each new child; when all due precautions have been taken, she shall be placed with her companions...It is important that, in the beginning especially, the children be treated with great kindness;<sup>10</sup> These few days before the child is placed in the group are very important psychologically. This interval of time affords a transition for adjustment from the outside world of

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10. Ibid., pp. 179-80.



confusion to the capsulated world of the convent, which is one of order and regularity. These few days of calm and comparative silence relieve quite quickly the turmoil of a girl's often sudden removal from parents and friends. They also dispose the girl in many cases to look forward to the group especially if some particular activity is about to take place.

### Group Therapy

When the girl's records have been studied and the girl has been observed carefully, she is placed in the group where it is felt that she will be most able to work out her problems.

"Since much of her difficulty has developed as a result of some undesirable environment, the girl may never have lived through a period of normality as regards her training, her patterns of living, and her conscious examples. Such a girl must be taught how to live. This is our greatest argument for our group system. By living in a group with its give and take, fundamental aspects of human living can be more easily assimilated than in any other way."<sup>11</sup>

The important value of the inter-relationships existing within a group is fully realized in the Good Shepherd methodology. The members of each group of girls are carefully selected for recreation, for meals, for the classroom, and for the dormitory. Without special grouping for these activities, it is possible to have chaos within a short time.

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11. Sister M. Madonna, R.G.S., Report on the Good Shepherd Work in South Africa (Johannesburg, South Africa: October 25, 1960), pp. 3-4.

The influence exerted by an emotionally disturbed girl who has leadership qualities is tremendous. Very careful placement of this type of girl is essential. In the Good Shepherd method, particularly at recreation, this girl must be introduced to a group in which her qualities will not dominate. She must be placed with a stronger leader than herself and with one who has a good influence. Where the Auxiliary Sisters are within a group, a positive supporting influence is evident. Also where the Auxiliary Sisters are in a Convent, the groups are smaller.<sup>12</sup>

One of the values of group psychotherapy is the discussion period which is given at stated intervals and in which each individual takes part. This practice is encouraged in the Good Shepherd. Precaution is taken, however, to prevent private conversations. These are obviated by using the group method at all times. This is of vital importance. The Foundress notes that it is in private conversations that trouble begins. The writer has worked in a group where recreation was not held according to the Foundress' principles and in one where the principles were applied. The latter is successful whereas the former leads to trouble and disturbance.

When the new girl is ready for placement in a group after her arrival at the institution, she is admitted to one that

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12. Telephone conversation with Mother Mary of St. Bernadette, Superior, Provincial Convent of the Good Shepherd, Halifax, Nova Scotia, February 25, 1961.

will fit her needs. There is no contact between the various groups. It is interesting to note that the Foundress's recommendations to keep the various categories separate have evolved quite differently on two continents. In San Francisco and Detroit, for instance, girls requiring a mild discipline are placed in a class with a Group Mother whose temperament gives just this, the passive with the passive; the dynamic with the dynamic. Those requiring a more severe discipline are placed with a Group Mother having this particular quality.<sup>13</sup> In South Africa the emotionally disturbed girl "....is placed in the classes that seem best suited to her abilities and her desires for the future."<sup>14</sup>

#### Types of Groups

The groups which the girls now enter tend to be smaller than those of fifty years ago. They number from four or five to about sixteen in the family and cottage groups while other groups number about thirty.<sup>15</sup> For the most part, these are

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13. Conversation with Mother Mary of St. Esther, R.G.S., now Superior, Convent of the Good Shepherd, Winnipeg, on her return from a conference in San Francisco, Spring, 1959, and conversation with Mother Mary of St. Bernadette, R.G.S., Superior, Provincial Convent of the Good Shepherd, Halifax, Nova Scotia, February 19, 1961.

14. Sister M. Madonna, R.G.S., Report on the Good Shepherd Work in South Africa (Johannesburg, South Africa: October 25, 1960, p. 3.

15. Interview with Mother Mary of St. Bernadette, Superior, Provincial Convent of the Good Shepherd, Halifax, Nova Scotia, February 20, 1961.

family groups often living in self-contained apartments within the institution as in Milwaukee and St. Louis in the United States and in Coblenz in Germany, or in small cottages on the institute's grounds as in San Francisco. In Canada, 1960 sees a changing over to the small group plan and the cottage plan in Windsor, Vancouver, and Montreal.

#### Attitude to Authority in Group

Through the constant supervision and the help of the Group Mothers, the girls are given an opportunity to develop correct attitudes towards their fellow members and towards any authority-figures with whom they may come in contact. It is hoped that these new attitudes will replace their former anti-social ones.

The problem of authority is a serious one for most emotionally disturbed children. Mother Euphrasia gave specific advice to the maintenance of it within the groups saying,

"The first and most indispensable condition of authority, is to be irreproachable in manner and conduct. To command others, it is necessary to be master of self."<sup>16</sup> And furthermore, "We lose authority by speaking too much with the children, because they soon read our soul with its defects, and besides, it places us too much on a level with them. Even, giving orders or making recommendations should be done in few words."<sup>17</sup>

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16. Practical Rules for the Use of the Religious of the Good Shepherd (St. Paul, Minn.: The Newman Book Shop, 1943), p. 85.

17. *Ibid.*, pp. 88-89.

The Sisters are advised to use firmness and kindness in governing the classes, never to be imperious, nor to "confound firmness with severity."<sup>18</sup> The Sisters must always be respectful to the children and through their example the children are taught respect. Several times in the Practical Rules, it is stressed that the children be taught to be respectful, especially to their parents.

#### Group Assembly

In accordance with the Foundress's directive, the Group Mothers endeavor to give a short conference every day. The Foundress says, "This would be the moment to encourage the children who do well, remark the faults committed and by wise and charitable counsels prevent those that might be committed."<sup>19</sup> This prevents constant reprimanding with its consequent disagreeable reactions.

Group living is put into practice in every phase of the individual's life in the institution. The effect of the group is felt at work, at meals, and at recreation. The Group Mother is cautioned to observe everything as soon as she enters a room, particularly at recreation. The girls during the latter period, seated around a small round table which still persists in the Motherhouse in Angers, France,<sup>20</sup> and in many other convents,

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18. Ibid., p. 91.    19. Ibid., p. 62.

20. Telephone conversation with Sister Mary of St. Germaine, recently returned to Halifax from a period of training in Angers, France. Date of conversation, February 19, 1961.

with a leader chosen for each table, bears a striking resemblance to some psychotherapeutic groups. It is customary for the Group Mother to take the evening recreation and to put the children to bed as the night is the most difficult period of the day with disturbed girls. This is the time when they miss home, their manner of living, and their deprivation of parents. It is now that the more skilled person must be present. The Group Mother also awakens the girls in the morning. If she cannot attend any of these activities, the second mistress replaces her.

In the United States, particularly in the southwestern states, psychotherapeutic group-therapy is being tried in the schools of the Good Shepherd Sisters under the guidance of trained psychologists, psychiatrists, or case workers. A few of the schools experimenting with this technique are: Houston, Texas; Phoenix, Arizona; and Los Angeles and San Francisco, California.

#### Individual Counselling

Counselling is given to each girl. The emotionally disturbed individual has basic needs which are fulfilled within the group. Counselling and previous records help to establish which of these must be given more attention. There are needs for acceptance, for achievement, for authority, for response, and for recognition. Mother Mary of St. Bernadette in a

conversation with the writer very aptly showed how all of these wants are taken care of at one and the same time. The following are some of the notes I took at this interview:

"Recognition must be given in order to build up their identity...we have to give them warmth and acceptance. They test you out. We give them warmth and security and they must grow and grow through a succession of experiences. We expect them to progress and we support them through these experiences. We support them so that they come through these experiences successfully and it has to be done in such a way (you can't do it for them) so that they have this sense of achievement. This builds up a sense of self-respect for them, gives them an identity and strengthens their ego. As they get more and more of this, it replaces the love they have missed and gives them a satisfaction and builds them up as a person. After that they will feel more confidence in their relationships with other people. They keep building up these relationships until eventually they find someone whom they can love and with whom they can share. It is so important that you watch for this. This is the building-up process."

It can be seen that the method described above combines counselling both directly and indirectly. Direct individual counselling is given by the group mother, the social worker, the psychiatrist, and the psychologist. The Group Mother keeps a very close liaison with each of these and takes into consideration the advice of the psychiatrist on the girls being treated by him. The following example is given of indirect counselling. It is the case study of a young negro girl from South Africa. The girl, Bernice, has a case of undue anxiety.

"One of the teachers noticed that Bernice, a coloured girl of twelve, seemed to be unduly worried and disturbed emotionally for she could never fully relax and enjoy even the most interesting games. A few words disclosed that she was worried about a younger sister and brother at home because the mother threatened to drown them in the bath tub if they disobeyed. She would even fill the

tub with water and duck the children in it, holding their heads a few seconds under water. The little girl was always deeply worried on Sunday for she knew that on weekends both her father and mother became drunk. She felt her younger brother and sister were in grave danger, which they were; but especially the younger sister who was only six. The brother was eleven and as she expresses, "He can run from my mother or resist her, if necessary. The teacher realized that if she mentioned Bernice's worry to the mother, it would only add to the difficulty and possibly result in the worst, so she casually offered to take the little girl in the school as a boarder. Bernice adjusted well and was able to study well and mother her younger sister a little. After four years at the school Bernice went to work in a doctor's office as a receptionist."<sup>21</sup>

Bernice's companions had problems of either greater or lesser intensity. Each is helped within the group. There is the neglected child, the selfish child, the aggressive child, the child with the inferiority complex.

The neglected girl finds that her basic needs of food, clothing, and sleep are provided with love by a mother figure. The aggressive girl feels the effect of the group's approval or disapproval with which she must cope in this capsulated world. She learns little by little to think of the needs of others, to take a certain amount of responsibility. Environment with its hundreds of overtones helps every girl with her specific problem.

#### Environment

Over one hundred and sixty years ago, Saint Euphrasia

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<sup>21</sup>. Sister M. Madonna, R.G.S., The Work of the Sisters of the Good Shepherd in South Africa (Johannesburg, South Africa: October 25, 1960), p. 6.



realized that the environment of emotionally disturbed girls and women should be one set apart from their ordinary everyday environment, that it should be a cloistered environment, a protected environment. She says, "Happy are our Houses situated at a little distance from the noise of the cities; they enjoy quiet and breathe a purer atmosphere."<sup>22</sup> She advised the Sisters in new foundations to try to build away from the noise and distractions of the city, to build in the country where there would be plenty of space. She wanted the environment within the Institute to reflect love, kindness, gentleness, peace, firmness, order, regularity, and cleanliness. This provides the great contrast to the environment from which many of the emotionally disturbed come: broken homes, confusion, rejection. She wished that silence be kept during the girls' employments but not a strict harsh silence, ~~but~~ one of calm and peace to help heal the seething conflicts in the inner depths of these souls. She also wished that private conversations not be allowed.

Today this atmosphere of peace and calm is still the pervading factor in the environment. This enables the emotionally disturbed girls to work out some of the many problems they formerly encountered. This controlled environment is often the first period of regularity that a girl has ever experienced with

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22. Conferences and Instructions of Saint Mary Euphrasia Pelletier (Westminster, Md.: The Newman Bookshop, 1943), p. 373.

regard to her education, character training, and her way of living. Each school tries to approximate the environment of a happy home. There are bright colors, attractive drapes, comfortable furniture—even fireplaces in some of them.

### Religion

As the student adjusts to the new environment, certain values are imparted to the individual. Her conscience is restored to a correct focus as she is helped to differentiate between vice and virtue. She is gradually introduced to religion. Religion is a great help to the girl who has a problem with authority. Because of her past experiences, she often does not trust anyone in authority, any adult. All have let her down! As Mother Bernadette of the Halifax convent says: "If you can teach her that God is worthy, if you can teach her to love God, she can accept God as the Ultimate. Then from there, you can bring it "back down" and help her to be more accepting of authority." From these few simple sentences, we can see how vitally religion is connected with one of the most important problems of the emotionally disturbed, that of authority. The Foundress felt that religion was the most important means of helping the emotionally disturbed. She says:

"Know that the great means of laboring for the salvation of souls and the conversion of sinners is to instruct them in the truths of their faith, and to deeply imprint these truths in their hearts, to teach them the catechism, to

explain to them the maxims of the Gospel for it is the only road to Christian sanctity."<sup>23</sup>

The following are recommended religious practices for the girls: attendance at Mass on Sundays and Holy Days of Obligation, meditation, visits to the chapel, examen of conscience, and a retreat of the month. It is considered by Mother Euphrasia to be most important that the girls make a meditation each day. She says: "The greater number of our children are capable of making meditation; for some it may be a real necessity."<sup>24</sup> This meditation is no longer required of the girls.

In most schools now, attendance at church services is voluntary except for Catholics on Sunday when attendance is compulsory. As there is often quite a proportion of non-Catholics and even pagans as in Japan, Hong Kong, and India, provision is being made more and more for their own church services. For instance, in Winnipeg, a minister comes each week to instruct the non-Catholics. As a general rule, because of the instability of emotionally disturbed girls, non-Catholics are not encouraged to become Catholics until they have finished their period of training.

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23. Practical Rules for the Use of the Religious of the Good Shepherd (St. Paul, Minn.: The Newman Book Shop, 1945), p. 15.

24. *Ibid.*, p. 37.

Even though the Foundress stressed the fact that the girls must be thoroughly taught the truths of their religion saying,

"There is more danger for the salvation of an ignorant person, than for one who knows her religion. A person who is instructed may finally listen to the voice of conscience and yield to remorse. But what hope is there of converting a poor ignorant creature who has never heard of God, who does not know how to distinguish between vice and virtue?"<sup>25</sup>

She likewise said:

"Before speaking to them of spiritual matters manage sic that they are satisfied with the treatment they receive. Do not imagine that allowing them to suffer will help their conversion. Treat them in a large-hearted way."<sup>26</sup>

Young religious are warned that constant preaching is a mistake and it wearies the girls. She remarks:

"If you wish to gain their hearts, soften their characters and correct their faults, you must first conciliate and take care of them showing them much care and consideration. It is not possible to win them to God except by treating them with the greatest kindness and consideration."<sup>27</sup>

### Employment

Once the girl has been admitted to the group and has been given time to adjust, she is given an employment, begins her studies at school, takes part in the various extra-curricular activities and crafts, and in all lives a busy, full day which

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<sup>25</sup>. Conferences and Instructions of Saint Mary Euphrasia Pelletier (Westminster, Md.: The Newman Book Shop, 1943) , pp. 12-13

<sup>26</sup>. Ibid., p. 362.

<sup>27</sup>. Ibid., p. 368.

gives her new interests and incentives.

Almost all of the houses have their own laundries and each girl works in them. In some they work only a half day a week; in others where the laundry is the main support with little or no outside aid, they must work all day in the laundry. This latter system is fast disappearing as governments and welfare agencies contribute more to the maintenance. However, "in most instances, the Sisters contribute either the total cost of the establishment or at least half."<sup>28</sup> The contribution that the Sisters of the Good Shepherd make is tremendous in that they supply the staff and a large portion of the cost of the institution. Often the girls are given remuneration for the work that they do (even though the convents cannot really afford it) which is either kept for them until they leave, or given to them to spend in their own store operated by the girls.

It is strongly recommended that, whether or not the girls work part-time in the school-laundry, they be taught to wash and iron, sew and cook, to fit them to be good wives and mothers, as the greatest percentage of the girls marry. This is a necessary part of their re-education.

The psychological value of work is most important and is given great consideration. In the Practical Rules one reads:

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28. Interview with Mother Mary of St. Bernadette, Superior, Provincial Convent of the Good Shepherd, Halifax, Nova Scotia, February 19, 1961.

"...they should be early accustomed to habits of industry, thrift, and economy. Whatever would prove useful to them in the future must be carefully attended to. The Sisters who have charge of any particular work, should see that it is properly done, and done in the manner that would be required had the children to earn their own livelihood by it."<sup>29</sup>

"The children should be trained to do their work in a quick, clean, orderly manner."<sup>30</sup>

The Sisters are advised by the Foundress that they should always be usefully occupied when the girls are working and should share the work with them as example is the greatest teacher. It is recommended that the very small children be occupied at some work at once useful and healthful such as helping to weed the gardens in the summertime.

Besides the laundries, there are other employments. These usually are in the sewing departments, the kitchen, the maintenance of their own quarters and any others which a particular House in a certain locality may have. The employments usually rotate and have an order of priority so that each girl may have the satisfaction of advancing as she accomplishes her work well. Attention is drawn to the fact that the girls be trained to do their work thoroughly. Each girl has an employment for which she is responsible and this employment gives her an opportunity to develop good work habits.

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<sup>29</sup>. Practical Rules for the Use of the Religious of the Good Shepherd (St. Paul, Minn.: The Newman Book Shop, 1943) p. 220.

<sup>30</sup>. *Ibid.*, p. 221

Sewing, cooking, and other homemaking arts are absolute necessities for these girls so that they will be capable of becoming good wives and mothers. These arts have been recommended from the earliest days of the foundations and are receiving considerable emphasis today. They must be taught before any other arts may be considered. Consequently, sewing and cooking are taught in every house. In most houses, there are separate Home Economics Departments for each class. Some of these are very modern. In Winnipeg, there are three small units in each of these departments complete with sinks, cupboards, and stove representing new, modern kitchens. The Home Economics Departments in Winnipeg are a real means of integrating the various cultures, Indian, Ukrainian, Russian, and Polish. The girls sometimes prepare their native dishes for the other members of the class. The class enjoys and respects the various cultures in this way. Also, there is a happy association for the girls with their former life when home was most pleasant.

Working in the small kitchens, the girls get the feel of a real home-technique of cooking, washing, and so on. Three girls work in a unit and thus they are trained to cooperate with others in small quarters.

Other arts are taught and they vary somewhat with the locality, the native people, and the economy. They are diverse and varied: music, ballet, fencing, knitting, art, pottery,

and many others. Every convent teaches at least three or four of these arts.

Music and art have great therapeutic value and are taught in the majority if not all of the Houses. A Good Shepherd Sister who has a school orchestra in Baltimore has this to say of what an orchestra affords: a "Channel for energy, wider companionship, opportunity for competition, self-expression, creativity, character development, social contacts, personal pleasure, recognition as a person, satisfaction of inner drives, increase in perception and apperception, and purposeful recreation."<sup>31</sup> The Sisters hope to replace a former unhealthy interest with one of these arts. Both music and art seem to put something beautiful where there was nothing previously but sordidness.

In Halifax, we had a young girl in her' teens who attempted to commit suicide by jumping from the MacDonald Bridge. This girl didn't smile for months. We produced an Operetta and asked her if she would decorate one of the trellises for the stage. She did this beautifully. As the other girls exclaimed in delight, she smiled. It was the first time that any of them had seen her smile and it was wonderful to see their happiness from this success as a

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31. The Good Shepherd and Its Work, Documentary Review, No. 12, Winter, 1955. p. 113.



member of the group. Somehow her classmates' genuine appreciation of her talent penetrated the sad, despairing barriers she had set up for months.

The Sisters hope that one of the many activities, such as this Operetta, can generate motivation where words often fail.

### Formal Education

From the earliest foundations, an effort has been made to educate the girls according to their abilities. Detailed instructions are given concerning books.

"Extreme prudence should be used in the choice of books to be placed in the hands of our children, some of whom might receive an evil impression from books apparently quite harmless. Sentiments which would quickly pass away in the noise of the world are much more persistent in the silent sedentary life of our classes.....The books used, should be, so to say, composed expressly for our children.....A book like a plant does not succeed equally in different countries....It is necessary to have books treating in an interesting style on the discoveries and principal events of our times....."<sup>32</sup>

The Foundress advises that classical books be carefully examined "lest impiety be hidden in them."

As the convents progressed and governments helped with the maintenance of the girls, more time was spent on education and less time was given to an employment. The usual system now is that all girls under sixteen attend

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<sup>32</sup>. Practical Rules for the Use of the Religious of the Good Shepherd (St. Paul, Minn.: The Newman Book Shop, 1943), p. 170-71.

school every day unless their particular problem does not allow this. For instance, a severely disturbed girl may not be placed in a classroom for several months after admittance. The Group Mother, with or without the advice of a psychiatrist, waits until she feels that a girl is capable of adjusting to a school environment again. Individual teaching rather than group teaching is necessary due to the method of accepting the girls. Some schools, however, now have only one date of admittance, thus enabling a certain amount of group teaching to be done where it is practicable. Usually, however, the girls are admitted at any time during the year. Individual teaching is also necessary due to the individual differences existing within the class. A great deal of remedial teaching is done.

It is now possible even for adults to attend classes in many of the Houses. Some come with perhaps only Grade III or IV. These have been ashamed to go back to night classes in the outside world but here in their own little group where many have little education, they not only do not mind but are appreciative and enthusiastic. I have heard a girl say: "I wish my term had been for three years instead of two. If only I had another six months." And another girl standing close by say, "If I have to run away to stay, I'll do just that." A paradox?

Due to strict governmental control and to the number of girls on the waiting lists, it is almost impossible sometimes

to grant this wish. As teenage problems in many countries increase, accommodation becomes a premium. In Canada, for instance, when there is a choice sometimes as to whether or not the girl should go to the Kingston Penitentiary or to the Good Shepherd Institute, you try to parole the excellent student who really wants to stay so that you may enroll the new one. You hope that the one who has to go on parole has had sufficient re-education to enable her to take her place in the world.

In Los Angeles and Winnipeg, it is possible for the girls to finish one year of college within the Institute. This is, of course, rare. In Australia, the Sisters of the Good Shepherd have done a great deal toward the development of education within the country and have received commendation for it. In Australia, the Sisters of the Good Shepherd have the schools for the emotionally disturbed alongside the state schools and they teach in both. This is an unique situation which grew out of the needs of the country when the Sisters first went there.

The practise is beginning of sending to the public schools certain students who have proven trustworthy and responsible. In Boston, a new setup is being tried.<sup>33</sup> The

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33. Telephone interview with the Superior, Convent of the Good Shepherd, Boston, Mass., June 22, 1960.

girls go out to public school every day returning to the convent for their meals and for the remainder of their activities. In Halifax, a few of the girls are attending school outside the Institute. This affords a combination of the outside world environment with the inside one of control.

Commercial, Home Economics, and Beauty Culture Departments are practically universal in the educational setup of the Good Shepherd. The Beauty Culture course not only provides a skill but trains the girls to take pride in appearance with a consequent uplift to their inner personality. Appearance has a striking effect on emotionally disturbed girls as has dress. Frilly dresses on a tough "black-jacket" gang girl really "rock" her but she soon thoroughly enjoys being feminine.

The Commercial Course gives a feeling of security and hope for the future to a girl who has previously been forced to live a life of vice in order to exist.

Time is devoted to Physical Education also. This gives the girls an opportunity to use up in activity their energy which must be given an outlet one way or another. This is very important in the re-education of this type of girl. Consequently, many of the Good Shepherd Institutes are now equipped with swimming pools and gymnasiums. Some have tennis courts.

#### Rewards and Punishments

In re-education, rewards and punishments are very important.

St. Euphrasia says in regard to them that "...we must be extremely reserved. They are effective only inasmuch as they are surrounded by prestige, consequently, by granting them too freely, we diminish their value..... The great point is not to punish but to foresee faults and prevent them by surveillance--punishment should only be used as a last recourse."<sup>34</sup> One of the basic principles of the Good Shepherd psychology regarding situations that might develop and that might seem to merit punishment is that the Good Shepherd Sister "support the child through a crisis."<sup>35</sup> This is really a "manipulation of circumstances technique" and requires great skill. It is possible to change a situation quickly thus helping a girl to get over an emotional crisis--supporting her through it so that the climax which might merit punishment does not occur. A skillful directress keeps punishment to a minimum. The Foundress says, "To succeed in leading the children to God, we should, in general, speak little and punish little. I repeat a thousand times....you will obtain more by a wise condescension inspired by charity than by too great rigidity.... We should never appear glad to inflict a

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34. Practical Rules for the Use of the Religious of the Good Shepherd (St. Paul, Minn.: The Newman Book Shop, 1943), pp. 109-10.

35. Interview with Mother Mary of St. Bernadette, Superior, Convent of the Good Shepherd, Halifax, Nova Scotia, February 19, 1961

punishment. Neither should we punish a whole class at a time."<sup>36</sup>

Great stress has been laid on the rule that corporal punishment must never be used. "It is forbidden to strike the children."<sup>37</sup> Attention is drawn to the fact that it is the humiliation rather than the punishment which is effective. A typical punishment in Canada would be to deprive the girl of seeing her favorite television show on one or two occasions.

Recompenses or rewards are considered of far greater importance than punishments in the psychology of the Good Shepherd. Good behaviour can be obtained by offering a prize where previously punishment has sadly failed."<sup>38</sup> The reason, of course, is that so many of the children have been punished too much before ever coming to the Institute. With regard to rewards and punishments, it is stressed that the students should know the conditions meriting either.

Speaking of recompenses, Mother Euphrasia says, "Each child has her own tastes according to her disposition, education, and early training. When we know what one and another prefer why not grant it to them as recompense, if we can?"<sup>39</sup> "In this as in many other things, we must consider

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36. Practical Rules for the Use of the Religious of the Good Shepherd (St. Paul, Minn; The Newman Book Shop, 1945), pp. 110-11.

37. Ibid., p. 114      38. Ibid., p. 117.

39. Ibid., p. 117-18.

what is agreeable and useful to the children, rather than follow our own sentiment...."<sup>40</sup>

### Infirmary

It is recommended that only a Good Shepherd Sister be in charge of the Infirmary, never one of the girls, a penitent, or even a Magdalen. Kindness is to be given in even greater measure when a girl is ill. Even if the girl has only a slight illness, she is to be given some rest and medicine. "It is better to make the mistake of giving unnecessary care than of neglecting to relieve a real sufferer."<sup>41</sup> The patient may not be sent back to work or to the class until she is better. If simple remedies fail, the Group Mother is advised to call the doctor and to have observed the details of the case carefully so as to report them accurately to him. The Group Mother is also advised to have the past history of the girl's case and the history of the girl's family available.

Silence in the infirmary need not be so strict as in the dormitories. However, noise is forbidden there. No one may enter the infirmary without special permission. The Foundress recommended that the family of the patient should be allowed to visit a seriously sick girl.

If the patient is near death, she should be told gently

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40. Ibid., p. 118.

41. Ibid., p. 161.

and with precaution." Sometimes because of their past life the girls despair of salvation and must be encouraged to think of the mercy of Our Lord to sinners.

Psychologically, time in the infirmary is a sort of retreat for the patient and should be regarded as such. The Group Mother is responsible for seeing that a sick girl gets attention and is sent to the infirmary even if the girl does not want to go. Surveillance in the infirmary should be very strict.

### Dormitory

The following are the principles on which the rules for the supervision of the dormitories are based: silence to prevent access to temptation, silence to maintain order, and silence to prepare the girls for a good sleep. While in the dormitory, the Group Mother should stand where she can observe everything. She waits until all are asleep before she retires. Her room is off the dormitory and is locked. However, she has a slide in her door allowing her to observe the dormitory during the night. Now mechanical devices are also used magnifying even the slightest noise. She is cautioned to be ready to interpose should any disturbance arise during the night. In extremely difficult classes the Group Mothers train themselves to awaken two or three times during a night to check the dormitories. Where there are



Auxiliary Sisters helping in the class, these Sisters sleep in the same dormitory. This has tremendous advantages.

A dim light must be kept burning at all times and it must always be possible to observe the washroom facilities. The close supervision which this necessitates is carried out in such a manner that it does not become annoying. The Good Shepherd Sister tries to fulfill the Foundress's wishes. Mother Euphrasia says, "Be like a Mother whose eyes are fixed with constant solicitude on the children who are the object of her affection."<sup>42</sup>

During the day the dormitories are locked and no one may go to them without special permission. In some schools, due to pressure from social workers, the dormitories are not locked but in these schools permission must be asked from the Group Mother before a girl may enter them. Because of certain types of disturbances, this area is one of the gravest concern.

The rules for the dormitories and other such rules enable the Group Mother to know what a girl is doing and where she is at all times. She is responsible always for this knowledge.

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42. Practical Rules for the Use of the Religious of the Good Shepherd (St. Paul, Minn.: The Newman Book Shop, 1943), p. 158.

The beds in the dormitories are at a reasonable distance from each other. The recommendation is made:

"Two children who have a tendency to seek each other's company, should, if possible, be placed in different dormitories, or at least, be well separated. The Mistress would do well to change the children's places in the dormitory, from time to time; by this means necessary changes could be made without exciting suspicions or murmurs."<sup>43</sup>

Rising is at the same time each morning. A minor detail but a very important one is that the Group Mother bids the girls goodnight as a group, then blesses each bed in silence. If a girl seeks special attention with an individual goodnight, the Group Mother does not answer. The girls carefully watch to see her response--no favoritism may be allowed on this point.

Instructions are given on the airing of the dormitories--a remarkable fact for a hundred and fifty years ago.

#### The Dining Room

The principles upon which the rules for the meals are based may be summarized thus:

- (a) Silence during the serving to preserve order and quick service.
- (b) Native food to be served in each country according to the customs; that is, hot food, hot; cold food, cold.

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43. Practical Rules for the Use of the Religious of the Good Shepherd (St. Paul, Minn.: The Newman Book Shop, 1943), pp. 156-57.

- (c) Individual needs to be looked after if justified.
- (d) Something special on certain days as a sign of rejoicing.
- (e) Physical exercise to be taken after each meal.

### Recreation

Recreation is one of the most important tools of therapy used by the Good Shepherd Sister. As one Sister says, "You can learn so much, do so much and get so much across at this time."<sup>44</sup> This is the time when the Group Mother really gets to know her girls very thoroughly. The Foundress considered this one of the most difficult activities to direct so that it would be gay and would be one of the most profitable activities for the full development and re-education of the girls. She warns,

"The Mistress who has the habit of remaining at her post without saying a word to the penitents will find it very difficult to make any impression upon their hearts when she wishes to give them instruction."<sup>45</sup>

Great stress is laid on the fact that the recreations must be gay and that there must be a certain amount of activity. We read in the Conferences of Mother Euphrasia:

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44. Interview with Mother Mary of St. Bernadette, Superior, Convent of the Good Shepherd, Halifax, Nova Scotia, February 19, 1961.

45. Practical Rules for the Use of the Religious of the Good Shepherd (St. Paul, Minn.: The Newman Book Shop, 1943), p. 139.

"Be convinced it required great tact to give the children opportune and agreeable amusement and distraction. It needs more talent and effort to make their recreations profitable and happy than to give them beautiful instructions."<sup>46</sup>

She recommends that games be organized which involve movement and exercise. These improve the girls' health and prevent sins. She emphasizes the fact that bad friendships are possible, evil projects formed, and that conversations take place between the girls that lead them astray and incite rebellion against authority if the recreation is not conducted carefully. Many times in the conferences and writings of this saint she stresses that private conversations must not be allowed, and that "It is important that the children be all together in the place of recreation, where there should be no corners in which some could hide from the eyes of the Mistress."<sup>47</sup> She insists that the Group Mother be careful of the songs that the girls sing as these can be more dangerous even than certain conversations. Anything that "savours of rudeness and vulgarity" must be severely suppressed.

It is recommended that on special days some "extraordinary amusements" should take place such as a fair, a

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46. Conferences and Instructions of Saint Mary Euphrasia Pelletier (Westminster, Md.: The Newman Book Shop, 1943), p. 383.

47. Practical Rules for the Use of the Religious of the Good Shepherd (St. Paul, Minn.: The Newman Book Shop, 1943), p. 138.

picnic, and so on. Although Mother Euphrasia speaks of having picnics for the girls, she does not mention camping. Perhaps this is because of the difficulty of transportation at that time. At the present time, a great number of Good Shepherd Schools have camping facilities. As I write, there are groups of emotionally disturbed girls having a wonderful time in summer camps on the seashore or in the mountains, almost any place in the world, Hong Kong, Australia, Canada, Germany, and so on. The girls in some cases go to camp for two weeks while in others they go for the entire summer. Great progress is made during this time and this is a most effective manner of counteracting anti-social attitudes with group sing-songs around a camp fire and other such activities. In certain schools, chartered busses are hired during the year for occasional holiday jaunts and picnics.

#### Departure

The following recommendation is made on the girl's departure:

"When a child returns to the world we should give her back everything she brought with her. If she has passed considerable time in the house, we should reward her services, by providing her with a suitable outfit and a little sum of money--this is not, perhaps, an affair of justice, since our children do not enter our house to earn money, but it is an obligation of charity."<sup>48</sup>

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48. Ibid., p. 184.

"A child should never be told beforehand, the date of her departure, those thinking of leaving, would give her commissions, and besides, she might yield to dissipation and thus cause trouble in the class."<sup>49</sup>

If it is not possible to find a job for her, it is recommended that she be sent back to her home town. However, it is fully realized that it would be best to keep her near the convent. Saint Euphrasia said, "If it were possible to have homes wherein our children could pass some time before being sent to situations and to which they could return when out of place we would have a better chance of assuring their perseverance."<sup>50</sup> It is from this wish that transition homes have been established. A transition home is usually a large comfortable family home accommodating from ten to twenty girls. Here they entertain their friends and are helped to make their adjustment to life in the world again. They talk over their problems at night with the resident Sisters and in this way get the understanding and advice that they vitally need as they meet with outsiders once more. In some of the transition homes, the girls prepare one meal themselves thus getting them into the practice of ordinary individual responsibilities in the everyday world.

The presence of a Sister in the home gives the controlled supervision which they need at this time so that they will not

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49. Ibid., P. 185. 50. Ibid., p. 187.

go "overboard" with their new freedom. The girls look forward to this time in the transition home with hope and delight. The prospect of it takes away the ever present fear of facing the world again alone and gives them a feeling of security that cannot be achieved in any other way. The transition home provides the environment for adjustment on leaving the school as the first days in seclusion helped the adjustment on entering the school.

#### Homes for Unmarried Mothers

Homes for unmarried mothers are conducted in various countries by the Good Shepherd nuns. They are difficult to found and require a highly specialized staff. The basic principle upon which they work is that everything possible be done to keep the mother and child together after the delivery of the child. The seclusion and peaceful environment of the home help the mother to accept the baby and help her to solve her severe emotional problems and hostile attitudes at this time. The mother is given instruction on how to care for the baby when it arrives. At the present time, we do not have homes of this type in Canada although Newfoundland has been endeavoring to secure the services of the Good Shepherd for this purpose. France has had them for some time. There are some also in the United States, Africa, Australia, India, Scotland, Ceylon, Manila, and England. A good example of a home of this type.

exists in France in Marce-en-Baroeul. In this home there is a section for new arrivals, a pre-natal section, social service unit, post-natal section, milk room, wash room, ironing room, various study rooms, sitting rooms, living rooms, dining room. There are some private rooms for those who wish them. Christ's life or of his teaching for a half hour before. France is still leading the way in psychological adjustment theories. There provision is even made for the mothers after their child is delivered. There is a special home where babies are looked after while the mother is at work, the mother returning to the Institute and her baby after her day's work. This gives the mother a chance to get started and yet to keep her baby until she is able to look after it completely.

you must endeavour to attain the highest degree of perfection." The blessed the sisters pray and Staff

over to preach by example, by humility, charity, and sacrifice; to pray for the virtues of prudence and gentleness; to perform their work with love and to practice kindness at all times. A Good Shepherd Sister's individual personality

is taken and molded with her four vows of chastity, obedience, poverty, and zeal. During her two and a half years in the Novitiate and three years in the Juniorate she studies psychology, sociology, and theology and each week attends lectures pertaining to her training and to the re-education of



the girls. The Book of Practical Rules is studied assiduously, each nun reading a chapter of it every day for her entire life. Every hour of the day, every activity of the day, has its directives. An important part of the training is the habit of prayer and of self-examination. A nun meditates on some part of Christ's life or of his teaching for a half hour before the day begins. It is more than helpful to study the patience of Christ for instance on a day that may bring to your class a furious, rejected, or melancholic girl.

The words of Saint Euphrasia to the Sisters are, "Your thoughts, your sentiments, your affections, must be the thoughts, the sentiments, the affections of the Saints and of Jesus Christ Himself. Your virtue must not be an ordinary and common virtue, you must endeavour to attain the highest degree of perfection."<sup>51</sup> She advised the Sisters over and over to preach by example, by humility, charity, and sacrifice; to pray for the virtues of prudence and gentleness; to perform their work with love and to practice kindness at all times.

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51. Ibid., p. 4.

### CHAPTER III

#### COMPARISON OF THE PSYCHOLOGY OF THE GOOD SHEPHERD WITH THE PSYCHOLOGY OF FREUD, JUNG, AND ADLER

This chapter will be a comparison of the psychology of the Good Shepherd with the Freudian, Jungian, and Adlerian schools in psychology. These are the three modern basic schools from which most of the subsequent psychologies in this field evolve. The chapter will not only include Freud, Jung, and Adler but some of their followers who have achieved a considerable measure of success in their fields. In this section, there will be a certain amount of quotation from the chapter on the psychology of the Good Shepherd in order to draw the necessary comparison.

#### Principle of Personality

Mother Euphrasia worked on the principle that man is composed of body and soul and that the faculties of the soul: the will and the intellect, must control the body. Freud believed that the superego and the id are controlled by the ego. The ego is the executive personality which acts on the values of the superego. Jung believed that a person is balanced when complete individuation or integration takes place and when the ego controls the life urgency. Adler

worked on the principle that a person must be considered as an individual entity or unity.

It seems clear that these four schools agree that for a balanced personality it is necessary that the component parts of a human being are in harmony and balance and that the ego is the controlling factor in each. Any conflict is the result of the disturbance of this balance.

#### Basic Tenets - Love

The psychology of the Good Shepherd revolves around the basic tenet of love. This love embodies love of God, love of appreciation, love of my neighbor as Christ loved while on earth. This is known as Christian agape. The Good Shepherd Sister molds her attitude of love on that of Christ in His love of Mary Magdalen and all sinners forgiving them completely and never reproaching them.

Freud was most interested in the love of consensuality and felt that most conflicts could be traced to this. He thought that the sex instinct was the responsible agent for the conflict. He sought in his early years to see where it entered into the conflict and felt that the discovery of it was sufficient to solve the conflict. Later he modified this somewhat. Jung seeks to help the patient through understanding and a "love of appreciation" on the part of the emotionally disturbed individual. Adler believed that great understanding of the patient was

necessary in order to help the individual. Ernst Papanek says,

"Individual Psychology does not demand a super moral: love your neighbor as yourself (although it wholeheartedly accepts this noble principle); it teaches that the more beneficial your actions and deeds are to your fellowmen, the more beneficial they are to yourself. The iron laws of human co-living make it impossible for any individual to achieve security, happiness, acceptance, prestige, or significance if his actions do not promote the well-being of the other members of his society. The more actions benefit his fellowmen, the greater their approval of him, their admiration, their love, their friendship, and on these his self-approval, his importance, his prestige, his own well-being and happiness are based. The individual's life situation improves as these co-operative and social abilities are developed."<sup>1</sup>

Redl and Wineman say, "The children must get plenty of love and affection whether they deserve it or not."<sup>2</sup> August Aichhorn in his book on Wayward Youth remarks, "They have never experienced the happiness of a close relationship to the mother. They need love."<sup>3</sup> It is interesting to note that Sigmund Freud has written the foreword of this book.

Mother Euphrasia would have recognized the importance of the sex instinct in conflicts, as did Freud, and that the yielding to this instinct was the cause of the downfall of many who came to do penance in the early days of the Institute. She too would have agreed with this theory in the case of the unmarried mothers now in the care of the Good Shepherd Sisters. However,

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1. Ernest Papanek, "A New Approach to Institutional Care for Children," Essays in Individual Psychology, ed. Kurt A. Adler and Danica Deutsch, (New York, N. Y.: The Grove Press, 1959), p. 145.

2. Fritz Redl and David Wineman, The Aggressive Child, (Glencoe, Illinois: The Free Press, 1957), p. 303.

3. August Aichhorn, Wayward Youth, (New York, N. Y.: Meridian Books, 1957), p. 118.

this was only part of the reason for the conflict. She, as do the present day Good Shepherd Sisters, feels that the victory of this instinct was due to a lack of exercise of the faculty of the will in the life of the individual. Also, Freud believed that discovering that conflicts were due to the sex instinct was enough to cure the conflict. However, he did modify this later. Mother Euphrasia felt that the treatment of the individual was paramount.

It is interesting to note that Jung should use the term "love of appreciation." Mother Euphrasia used this exact term over a hundred and fifty years ago. She is in complete accord with Jung on the fact that there must be great understanding on the part of the therapist. Over and over this is repeated in the Practical Rules and in the conferences to the Sisters in charge of the classes.

The Individual Psychologists would seem to be most in accord with the Good Shepherd Psychology in their view of love and Redl goes the one step further with Mother Euphrasia saying that the emotionally disturbed must be loved "whether they deserve it or not."

#### Kindness

Mother Euphrasia says that kindness "must extend to all the children, even to those who seem to merit it least."<sup>4</sup> Kurt

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4. Practical Rules for the Use of the Religious of the Good Shepherd (St. Paul, Minn.: The Newman Book Shop, 1943), p. 98 - 99.

Adler says, "The therapist must become the first meaningful relationship that the patient ever had, by use of the kindest and friendliest approach, by unflinching, constant co-operation and obvious interest in the patient and his welfare."<sup>5</sup> Jung seeks to help the patient through understanding and love and this presupposes kindness.

As the psychology of Mother Euphrasia is compared with that of the three schools of Freud, Jung, and Adler, it would seem that each school believes in kindness as a basic tenet of their psychology but each does not specifically treat of it to the same extent as Mother Euphrasia. She lays emphasis on this tenet at all times and makes recommendation after recommendation concerning it. Kindness with firmness is one of the most important tenets of the whole Good Shepherd Psychology. It would seem that kindness is inherent in the writings of Freud and may be deduced from them. In Jung, understanding is emphasized and given paramount importance. Of course, kindness is a necessary corollary here but he does not seem to stress this the way he stresses understanding.

Redl definitely indicates that kindness must be exercised even where it is not deserved but he does not reach or strive to emphasize, as Mother Euphrasia did, its terrific

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5. Kurt A. Adler, M. D., "Life Style in Schizophrenia," Essays in Individual Psychology, ed. Kurt A. Adler and Danica Deutsch (New York, N. Y.: The Grove Press, 1959), p. 53.

importance as a basic principle. "Kindness with firmness" is an everyday method of governing for a Sister of the Good Shepherd. This is the one important principle on which every Sister works. If you ask any Sister in any part of the world the basic principles of the Good Shepherd Psychology, this is the one you will receive from every single one of them. It is one of the big contributions that the Order has made in the treatment of "emotionally disturbed" girls. It is the important principle that I wish to emphasize to any reader of this thesis who is in the social welfare field or in the psychiatric or psychological field. KINDNESS WITH FIRMNESS is the important, working, successful method. The very old Sisters try to impress this on the young Sisters in the congregation. These Sisters have worked in the field of re-education for fifty, sixty, and even seventy years.

#### Entrance to School

It is recommended that the atmosphere be one of pleasantness when a girl enters the Good Shepherd Institute. She is to feel that here is "home," that here she will be helped and wanted. It is recommended that the home be cozy and homelike, Redl feels that what is needed is, "A house that smiles, props which invite, and space which allows."<sup>6</sup> He says that the house

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6. Fritz Redl and David Wineman, The Aggressive Child (Glencoe, Illinois: The Free Press 1959), p. 234.

must in some way tie together the background of the child and the atmosphere of the house. Aichhorn has written extensively on what is necessary for a relaxed, friendly atmosphere. He states that "an environment must be created in which they could feel comfortable."<sup>7</sup> It will be seen that the Good Shepherd Psychology is in line with these two prominent psychologists with regard to environment in the treatment home. Both belong to the Freudian School.

The recommendation that the girls on entrance do not keep souvenirs which may be dangerous because of the memories involved is in line with the principle of psychology that by the law of association, memories are evoked. If the memories are those of bad influence, of evil friends, or of cruel or otherwise unhappy incidents, it is better that they not be recalled.

#### Inter-Personality Relationships

The Foundress states that on the girl's entrance to the group, "We should choose a person of mature age and cheerful disposition gifted with the tact to amuse and distract."<sup>8</sup>

Aichhorn says in somewhat the same vein, "The optimistic attitude of the counsellor toward life, the cheerfulness with which he works create an atmosphere in which remedial work can be

7. August Aichhorn, Wayward Youth (New York, N. Y.: Meridian Books, 1957), p. 116.

8. Practical Rules for the Use of the Religious of the Good Shepherd (St. Paul, Minn.; The Newman Book Shop, 1943), p. 179.



carried on without great effort."<sup>9</sup> This is due to the inter-personality relationship involved.

Inter-personality relationships are of the greatest importance in the work with the emotionally disturbed. This relationship between the Sisters and the student is somewhat similar to the relationship between the psychiatrist and the student. The Sister is the medium of therapy. Sullivan, Francis, and Rank in their research on the analytic situation felt that the "analytic situation is an active relationship between two people, that one cannot eliminate a consideration of the personality of the analyst as playing a part in the process. Jung also had stressed this earlier, but not so clearly and comprehensively."<sup>10</sup> Aichhorn says, "I cannot conceive that a dissocial youth can be re-educated without a strong, positive feeling for the people in his environment."<sup>11</sup>

### Group Therapy

Group Therapy will be analysed under the topics of the relationship of the leader to a group, the method of grouping, inter-relationship within the group, the attitude to authority in the group, and group assembly. The importance of the group leader cannot be overestimated. Freud's contribution to group

9. August Aichhorn, Wayward Youth (New York, N. Y.: Meridian Books, 1957), p. 118.

10. Clara Thompson, M. D. with the collaboration of Patrick Mullahy, Psychoanalysis: Evolution and Development (New York: Grove Press, Inc., 1950), p. 15.

11. August Aichhorn, Wayward Youth (New York, N. Y.: Meridian Books, 1957), p. 119.

psychology is the postulating of the emotional relationship to the leader of the group. Freud stresses that the individual takes on the "values" of the parent or leader until they become part of him. It is because of this principle that the Group Mother is selected with her qualities and virtues kept clearly in mind by the Superior. It is felt that the Group Mother's influence is of great importance in the re-education of the girl. Jung says, "If there is anything we wish to change in our children, we should first examine it and see whether it is not something that could better be changed in ourselves."<sup>12</sup> Mother Euphrasia insisted that, "This religious (the first Mistress or Group Mother) should be solidly grounded in virtue....."<sup>13</sup> Thus it may be seen that the Good Shepherd's idea of the importance of the quality of the leader of the group is reaffirmed by Freud and Jung and by the inter-personality theory of the Adlerian school which has just been treated under the section on "Inter-personality."

The method of grouping ranks next in importance to the choice of a group leader. Aichhorn says that, "In institutional work, grouping of the children is of primary importance. The therapeutic work of the institution for re-education will be the more effective the more the grouping itself is utilized to

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12. C. G. Jung, *The Development of Personality* (New York: Bollingen Foundation, Inc., 1954), p. 170.

13. Practical Rules for the Use of the Religious of the Good Shepherd (St. Paul, Minn.: The Newman Book Shop, 1943), p. 59.

relieve the delinquency without respect to other educational measures."<sup>14</sup> The Good Shepherd's method is based on the same idea. Either the emotionally disturbed girl is placed with a group with similar experiences or with a certain type of leader but the purpose is to relieve the delinquency. The groups usually vary from the mildly disturbed to the more severely disturbed. Aichhorn worked on the same plan in his experiments, and kept the more severely disturbed members together.

The breaking down of a large group into smaller family groups is now considered the most accepted method in social welfare groups all over the world and as this is well known, I shall not elaborate on it. As already stated, this is being done wherever possible in the Institutes of the Good Shepherd all over the world.

Foulkes and Anthony, eminent British experts on Group Therapy, have written on the influence of the members of a group on each other and of the influence of the leaders within a group. It is to be noted that often a few former members of the class in a Good Shepherd School wish to stay within the group instead of going back to their outside environment. These exert a powerful influence over the members of the group sometimes for good. However, in view of the possible influence of these leaders to "lord it over" the group when the Group Mother may not be present,

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14. August Aichhorn, Wayward Youth (New York, N. Y. : Meridian Books, 1957), p. 129.

it is felt that all together this is not a good idea nor in line with present-day psychology.

However, by the same principle, the presence now of Auxiliary Sisters within the group is of tremendous importance and influence. The Auxiliary Sisters are being trained as professional teachers, nurses, and social workers. They live according to a religious Rule but they also live within the same apartments as the girls and are subject to the Good Shepherd Institute. They work with the Group Mother. This is one of the new forward steps of the Institute. The Auxiliary Sisters are at present in the Good Shepherd Schools in France and in the United States.

#### Attitude to Authority in the Group

One of the basic reasons for the presence of an emotionally disturbed girl in a treatment home is usually that she has rebelled against authority in one form or another. This is very often the direct result of rejection and frustration. Freud felt that frustration is the motive for identification through aggression. When this is turned the other way round, we may say that aggression caused the frustration. The frustration explodes into rejection of authority. Jung states that rejection places an obstacle in the forward movement of the libido and this causes a conflict. He says that the conflict creates additional energy but this goes down deep.,

into the psyche and causes an inner conflict. Adler believes that the rejection of authority is due to the fact that the emotionally disturbed person was possessed of a feeling of inferiority which all through life he tried to displace by striving for power.

From my four and a half years of experience in the Good Shepherd work, it would seem that each of the above schools is right to a certain degree. It is very obvious that in some cases when you see the past history of the individual, witness the frustration, and the rebellion against authority, you know that Freud's definition applies aptly. Then when you have a quiet case of rebellion and can't lay your finger on the cause, it would seem that Jung is right. The conflict is taking place deep in the subconscious of the individual. This individual is usually sent to the psychiatrist. The emotionally disturbed individuals belonging to the "gangs" and who loathe all authority would seem to fall to a certain degree under Adler's classification of those striving for power because of an "urge to power."

This rejection of authority is one of the most difficult factors to cope with in the re-education of the emotionally disturbed. Fritz Redl, a follower of Freud, and August Aichhorn, another Freudian, both feel that much understanding of each individual is necessary in order to cope with this attitude. They think that it is pointless to lay down rules

to govern cases. They say that in certain instances a great amount of permissiveness must be allowed and that tremendous self-control must be shown by the staff at all times.

Fritz Redl deals with this point at length in his book The Aggressive Child, as does August Aichhorn in speaking of his experiment with an aggressive group. August Aichhorn says, "The workers were to maintain their self-control however excessive the conduct became."<sup>15</sup>

Mother Euphrasia in writing of authority says, "The first and most indispensable condition of authority, is to be irreproachable in manner and conduct. To command others it is necessary to be master of self. One should never give an order when under the influence of any violent emotion."<sup>16</sup> She, Redl, and Aichhorn would be in complete agreement on this. Redl and Aichhorn, however, would allow much more leeway in discipline than the Foundress of the Good Shepherd. Mother Euphrasia felt that before an order was given, the mistress should examine it to see that no great inconvenience would result. However, once the order was given it was to be executed firmly.

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15. August Aichhorn, Wayward Youth (New York, N. Y.: Meridian Books, 1957), p. 133.

16. Practical Rules for the Use of the Religious of the Good Shepherd (St. Paul, Minn.; The Newman Book Shop, 1943), p. 85

Rather than give the girls an opportunity to defy authority as Aichhorn did in his experiments, everything is done to prevent such an opportunity in the Good Shepherd School. Aichhorn let his permissiveness with the boys go to the following extent. "These boys had never known kindness. As a direct result of our attitude, their aggressive acts became more frequent and more violent until practically all the furniture in the building was destroyed, the window panes broken, the doors nearly kicked to pieces."<sup>17</sup>

According to the Good Shepherd standard this should never have been allowed. The Good Shepherd psychology is to prevent such incidents through a manipulation-technique of circumstances....<sup>18</sup> The Foundress says, "The great point is not to punish but to foresee faults and prevent them by surveillance...."<sup>18</sup> If such a disorder as is described in Aichhorn's experiment is beginning she gives the following advice: "We should repress it immediately. Delay would only render reform more difficult, by allowing the evil to grow; and soon we would have to contend with a habit all the harder to root out that it seems to have been established by the tacit approbation of authority."<sup>19</sup>

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17. August Aichhorn, Wayward Youth (New York, N. Y.: Meridian Books, 1957), p. 134.

18. Practical Rules for the Use of the Religious of the Good Shepherd (St. Paul, Minn.: The Newman Book Shop, 1943), p. 110.

19. *Ibid.*, p. 92.

In order to maintain authority the Sisters are advised to speak little. She gives the following directive on this subject:

"We lose authority by speaking too much with the children, because they soon read our soul with its defects, and besides, it places us too much on a level with them. Even, giving orders or making recommendations, should be done in few words. An order once given, should not be repeated, and on no account should we enter into discussions with the children--by proving to them that we are in the right, we establish them judges of our conduct."<sup>20</sup>

#### Assembly

In accordance with the Foundress' directive, the group mothers endeavor to give a short conference to their group every day. She speaks of the faults committed and gives counsels to prevent them. Ernest Papanek in speaking of assemblies says,

"Highly successful also are weekly general assemblies of all the children and the staff, conducted by the director. These assemblies serve two main purposes; (1) Group therapy facilitates the working through of group tensions, the airing of general hostilities and discontents, the constructive shaping of group expression and opinion, the settling of group complaints, the socialization and co-operation in and with the community. (2) Group meetings provide a gradual education in democratic community procedure, free speech, respect for the opinions of others, courageous opposition, organized election of representatives and committees, understanding of and purposeful co-operation with the administration."<sup>21</sup>

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20. Ibid., pp. 88- 89.

21. Ernst Papanek, "A New Approach to Institutional Care for Children," Essays in Individual Psychology, ed. Kurt A. Adler and Danica Deutsch (New York, N. Y.: The Gross Press, 1959), p. 150-51.



The individual psychologists accent to a great degree any type of assembly in which faults may be recognized in such a way that the guilt is distributed among the members. This type of assembly is also completely in line with Freud's theory of guilt distribution. The giving of counsel at such an assembly in order to prevent faults is in agreement with Redl's theory of "group support." Such an assembly makes use of Jung's friend, Levy Bruhl's, "participation mystique"<sup>22</sup> in which group support is felt when the faults are remarked. From this analysis we see that the Good Shepherd type of assembly for the girls is parallel in idea to the three basic schools. It is to be noted, however, that only the Group Mother and the group are present at this assembly--not the staff. There is a separate assembly for the Group Mother and her aides.

A very important tool at present in use is group psychotherapy. As previously stated in this thesis, group psychotherapy is being used in the Good Shepherd Institutes of the United States. As this is a new development within the last twenty to thirty years receiving considerable public recognition, it does not seem necessary to point out its value. S. H. Foulkes and E. J. Anthony, prominent British psychiatrists, are the founders of group psychotherapy in England and have

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22. C. G. Jung, Development of Personality, trans. R. F. C. Hull, (New York, N. Y.: Pantheon Books, 1954), p. 41.

done extensive research in that country. They have met with much success in its application. They believe its therapeutic value lies in two main factors which are quoted here since they echo the Good Shepherd method and approach.

"Firstly, there is the supportive effect that participation in any moderately well-meaning group has. Secondly, there are the analytic factors which interest us more particularly. The group-analytic situation brings to light unconscious meaning, unconscious motivation, and inter-personal reactions which are unknown, unconscious though in a different sense. During this work of discovery the patient experiences, and understands in a way that touches deep emotional feelings and not merely his intellect, his own reactions to others, his mistakes, and his misjudgements. Through comparison of his own estimate of the nature and cause of disturbance in himself and others with those of his fellow members, he learns to modify them. The group-analytic process releases a host of factors which operate to increase the patient's insight and forms a sort of training ground where his relationships with other people can be tested.

Thirdly, we must point to the therapeutic effect of the very steps the groups as a whole, and each individual member of it, has to take in order to make himself understood and to feel that he understands others. The mental work and the inter-personal effort needed to secure ever-improving communication is of central importance for the therapeutic process."<sup>23</sup>

It would seem that this type of therapy combines the best ideas of group mechanics of the three schools plus the new ideas of its founders. The Good Shepherd Sisters have realized for a long time the importance of group therapy in the variety of inter-relationships that it makes possible and in its many

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23. S. H. Foulkes and E. J. Anthony, Group Psychotherapy (London, Reading, and Fakenham, England: Penguin Books Ltd., 1957), pp. 83-84.

other aspects. Their stress on this technique is similar to the emphasis laid upon it by the modern psychiatrists.

### Individual Counselling

The Group Mother is recommended to interview individually those who wish to speak with her, those "who may require reprimanding or encouragement." The Superiress has the privilege of seeing the girls in private, once or twice a year, if she wishes. In Canada, more and more individual counselling is now taking place and the Group Mothers try to see each of their girls in private at least once a month if possible and really this works out much oftener. The Group Mothers try to be mothers and guides to the girls.

Freud has established the importance of the mother figure in each one's life. He says that in coping with the emotionally disturbed in their "need to be ill" or their "need to suffer," we serve the patient in various functions as an authority and as a substitute for his parents....<sup>24</sup> Jung has emphasized the need of understanding between the worker and the emotionally disturbed. He has stressed the necessity of showing the student how the method of transference works, how the gratitude of the student must be channelled slowly away from the one who is responsible for the effective treatment. The Group Mother is responsible for discouraging this transference. However, the method recommended is one of ignoring the "crush". On the other hand, great under-

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24. Sigmund Freud, An Outline of Psychoanalysis, trans, by James Strachey, (London, England: The Hogarth Press, 1949), p. 45.

standing is recommended in handling the students. Which is the better technique? Adler's complete school is, of course, devoted to the individual as an individual and to the individual in relation to society. He felt that great understanding of the patient was necessary in order to help him and that among many other things the person must be given the encouragement that he lacks.

Therefore it would seem that all schools emphasize the need for friendly and helpful understanding on the part of those working with the emotionally disturbed and also note the differences existing between various individuals.

A recommendation made to the Sisters in the chapter on "Charity towards the Children" reads:

"You must serve both as guides and mothers to the children of the classes: they should find in you, comfort in their trials and help in their troubles. The greater the spiritual maladies of our penitents, the greater should be our interest in them. The more inclined they are to evil, the greater should be our compassion for them.

"Let us endeavour then, with gentleness and kindness, to sustain the bruised reed, and let us not extinguish the smoking flax."<sup>25</sup>

It will be seen, therefore, that the Group Mothers fulfill Freud's function of the "mother figure" in the life of the emotionally disturbed and fulfill Jung's and Adler's ideas of understanding, empathy, and aid in the transference method

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25. Practical Rules for the Use of the Religious of the Good Shepherd (St. Paul, Minn.: The Newman Book Shop, 1943), p. 98.

although in a somewhat different manner.

### Environment

The cloistered environment of the Good Shepherd provides a unique treatment in itself for the emotionally disturbed. Some of its characteristics are its homelike, peaceful, controlled, and spacious atmosphere. Environment does not only consist of the conscious objects and states constituting a situation but also the subconscious influences at work in any situation or life setting. Jung feels that the subconscious is a very important factor in creating environment and speaks emphatically of this psychic factor in his introduction to Wickes' "Analyse de Kinderseele." As the interior life of a Good Shepherd religious would seem of necessity also to absorb her subconscious, the psychic influence emanating from this factor may be in part responsible for the success of the Order in the re-education of the emotionally disturbed. This principle, of course, hinges also on the inter-personality principle.

Freud considered the social conditions attendant on an environment as having an effect upon the individual, and his follower, Fritz Redl, in The Aggressive Child, described the "house that smiles" in its spaciousness, furnishings, architecture, as all having their influence on the emotionally disturbed. The individual psychologists stress the importance of environment over and over again. Clara Thompson says, "There is a general movement, especially among American analysts, toward greater emphasis on culture and environment than

formerly."<sup>26</sup> Adler feels that the opinion that the individual has of himself and of his environment is "decisive" for his behavior. Oscar Pelsman, another individual psychologist says, "Here (in the human species) we find the mental function influenced by the constitutional endowment and by the cultural background."<sup>27</sup>

Lucia Radl in speaking of environment summarizes several schools of thought on it thus,

"Martin Baber, similarly oriented, maintained that the "person in community" is the primary reality. Paul Tillich says: "No personal being exists without communal being." Jacques Maritain states that "Man, in the capacity of an individual is related to the entire community as a part of the whole." Sartre contends that the aim of Existential Psychology is to be able to comprehend a person in his uniqueness, to understand what makes him different from others. However, he is one of the few Existential theoreticians who neglect the influence of social factors on the development of the self."<sup>28</sup>

It would seem that most of the schools of psychological thought stress the importance of environment and of the many factors that contribute to it both conscious and unconscious.

26. Clara Thompson, M. D. with the collaboration of Patrick Mullahy, Psychoanalysis: Evolution and Development (New York, N. Y.: Grove Press, 1950), p. 221.

27. Oscar Pelsman, "The Contribution of Individual Psychology to the Understanding of Psychoses," Essays in Individual Psychology, ed. Kurt A. Adler and Danica Deutsch (New York, N. Y.: The Grove Press, 1959), p. 153.

28. Lucia Radl, "Existentialism and Adlerian Psychology," Essays in Individual Psychology, ed. Kurt A. Adler and Danica Deutsch (New York, N. Y.: The Grove Press, 1959), p. 162,

Comparing the ideas of these schools with those of the Good Shepherd on environment as already stated in the section on Environment in Chapter II, one can see the close alignment of thought.

### Religion

St. Euphrasia in her instructions says:

"Know that the great means of laboring for the salvation of souls and the conversion of sinners is to instruct them in the truths of their faith, and to deeply imprint these truths in their hearts, to teach them the catechism, to explain to them the maxims of the Gospel for it is the only road to christian sanctity."<sup>29</sup>

This is the foundation of the work of the Sisters engaged in the re-education of the emotionally disturbed. There is no doubt of the influence and effect of religion in the life of an individual. Even Freud whom many feel scoffed at religion took the trouble to investigate the psychology of religion in 1910.<sup>30</sup> He found that a great number of patients were influenced by religion or by the lack of it. Jung even speaks of "the grace of God" in his book, Psychology of Religion. The latter has written extensively on the effect and necessity of religion in one's life. Perhaps he has contributed more than anyone else in establishing the value of having a meaning to and in one's life. He seems to have

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29. Practical Rules for the Use of the Religious of the Good Shepherd (St. Paul, Minn.: The Newman Book Shop, 1943), p. 13.

30. A. A. Brill, The Basic Writings of Sigmund Freud (New York, N.Y.: Random House, Inc., 1938), p. 955.

placed as much emphasis on religion as Adler has placed on environment.

Clara Thompson feels strongly on the necessity of religion saying: "If he is to preserve his sanity, man must have some kind of spiritual relatedness to the world, some frame of orientation and devotion, whether he finds it in organized religion or in some secular institution or in a comprehensive idea."<sup>31</sup>

Irvin Neufeld searches into the lack of religion as a basic cause of disturbance observing, "...the frustration of which (spiritual needs) has been considered the basic psychological dynamism leading to neurosis."<sup>32</sup> The valuable help which can be given by a religious in solving difficulties is compared with that of the psychiatrist by Albert Reissner, another individual psychologist:

"Men of religion are of great help in distinguishing between moral guilt feelings, which result from transgression of moral law, and pathological guilt complexes. The priest should attempt to relieve a person with moral guilt, which is a matter of confessional absolution. The neurotic guilt, however, with conscious wrongdoing, should be assuaged by the help of the therapist."<sup>33</sup>

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31. Clara Thompson, M. D. with the collaboration of Patrick Mallahy, Psychoanalysis: Evolution and Development (New York, N. Y.: Grove Press, Inc., 1950), p. 145.

32. Irvin Neufeld, M. D., "A Teleo-analytic Approach to the Application of the Stress Concept in Dynamic Psychology," Essays in Individual Psychology, ed. Kurt A. Adler and Danica Deutsch (New York, N. Y.: The Grove Press, 1959), p. 133.

33. Albert Reissner, "Religion and Psychotherapy," Essays in Individual Psychology, ed. Kurt A. Adler and Danica Deutsch (New York, N. Y.: The Grove Press, 1959), p. 168.



From the above, it will be seen that religion is considered as a most essential factor in one's life.

A recommendation contained in the Practical Rules of the Good Shepherd is "The greater number of our children are capable of making meditation; for some it may be a real necessity."<sup>34</sup> With such a fund of valuable research into the necessity of religion in one's life, it is regrettable that this latter practice as it existed in the days of St. Euphrasia has almost ceased in the daily life of the emotionally disturbed student in the Good Shepherd Institutes. However, this practice is renewed with the same fervor as originally when the girls have monthly or yearly retreats. There is, too, a certain degree of meditation when the girls attend Church services but this in no way compares with the original meditation of the girls under the care of the Good Shepherd Institutes in the years of its Foundress. There is, of course, as already stated in the section on Religion in Chapter I, a certain part of each day devoted to the study of religion and to morning and evening prayers, and religious services. Great stress is laid on the necessity that the children do not perform these exterior acts of religion mechanically nor through purely human motivation but with purity of intention.

The importance of religion in the life of the Group

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34. Practical Rules for the Use of the Religious of the Good Shepherd (St. Paul, Minn.: The Newman Book Shop, 1943), p. 37.

Mother, of course, is continually stressed. The Foundress says:

"A mistress who has not true and solid piety can do no good with the penitents,,,,,Do not forget this maxim of the saints....'If you neglect prayer, if you do not assiduously cultivate it, it will take you a day to accomplish what you might do in an hour, and your work, moreover, will leave much to be desired.' Religious animated with the spirit of God effect many more conversions than religious endowed with great talents and who speak with fluent grace."<sup>35</sup>

From the supporting evidence of modern psychiatrists and psychologists, we see how vital the inclusion of religion is in the life of the Good Shepherd Sisters and in the life of those whom they seek to re-educate.

#### Employment

The guide for work therapy in the Good Shepherd was succinctly stated in the following sentence by Mother Euphrasia in the Practical Rules, "...they should be formed so as to be able on leaving the Good Shepherd, to earn an honest livelihood and one day take their place at the head of a family."<sup>36</sup> The necessity of work as a tool of therapy is becoming more and more apparent. It employs the faculties in various ways depending on which of the faculties are involved in the work performance. It helps to inculcate qualities of thrift, good habits, initiative, and co-operation. It gives one a feeling of "belonging", of being needed, of contributing to the general good.

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35. Ibid., pp.8-10. 36. Ibid., p. 68.

The work group with its chosen leader as functioning in group therapy is now one of the most valuable tools in the hands of social workers and psychiatrists. The individual gradually learns to appreciate her value as a member of the group, slowly takes cognizance of her attitudes and of the group's reactions to them, and is helped by the group to adjust these attitudes to those that are acceptable to society. As she progresses in her work, the group also makes her aware of her success, and of her value to society and to herself.

The individual psychologists concern themselves very much with the therapeutic value of work to the individual. Garda Bowman says, "Adler considers the triad of work, love, and one's relationship to society, in harmonious interaction, as basic to a balanced life."<sup>37</sup> Ernest Papanek's thoughts on this are summarized below:

"All work has economic, social, and psychological implications. None of these aspects should be overemphasized, none should be neglected in a children's institution. Children, as all human beings—unless misuse, misinterpretation, and misguidance have corrupted their feelings — enjoy working and achieving mastery over materials and handling of tools. They like to contribute by their work to the good of the community needs by working without payment and to earn money by additional work. Work should never be considered

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37. Garda Bowman, "Adlerian Concepts and Problems of Aging," Essays in Individual Psychology, ed. Kurt A. Adler and Danica Deutsch (New York, N. Y.: The Grove Press, 1959), p. 72.

a punishment, thus dishonoring work and worker."<sup>38</sup>

The economic implication spoken of here by Papanek is apparent in the contribution of the student to his maintenance in work which brings in a revenue to the school.

The social implication evolves from the necessity of helping each other in the good performance of assigned tasks, particularly in those employments where it is necessary that one job be completed satisfactorily before proceeding with the next one. The psychological implications are evident in the system of rotation advised in the Practical Rules of the Good Shepherd so as to promote motivation and incentive to the girls in the accomplishment of their employments. With regard to the economic implication, it is interesting to note that the Foundress advised a reward in some cases:

"Children who give satisfaction and accomplish the task imposed on them, may be with the authorization of the Superioress, allowed to work on their own account, in order that, on leaving the house, they may have some little resource for the future. The money thus earned may be marked down every three months and put aside to be given to them when leaving--the Mistress might encourage them by allowing a little interest on their savings. Some of this money can be given to them

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38. Ernest Papanek, "A New Approach to Institutional Care for Children," Essays in Individual Psychology, ed. Kurt A. Adler and Danica Deutsch, (New York, N. Y.: The Grove Press, 1959, p. 149-50.

while in the class to procure what they require."<sup>39</sup>

In the official documentary review, The Good Shepherd and Its Work, No. 28, there is a slight deviation from the original recommendation of the Foundress. It does not seem to be completely in line with either Mother Euphrasia's ideas nor with the most modern psychological thought on the point of recompense. However, the purpose of this particular paragraph may be to correct or to prevent an abuse. The excerpt is as follows:

"Adolescents expect Group Authority Members to assign chores to them. Even if they rebel they like to feel that they are a moving part of the group, and that they are considered mature enough to contribute to it. The idea of compensation for work should not be encouraged. The teen-agers don't expect it. Work should never be used for benefit of the house itself, but should help the adolescent to grow. Her talents; her needs; her character training should be the base from which employment is given; not the usefulness to household managers, although sometimes the performance does contribute to general cleanliness and order."<sup>40</sup>

In line with the Foundress' recommendations in some of the Institutes of the Good Shepherd an allowance is given to the girls for some of their work and the Institute operates a School Bank. Los Angeles and San Francisco both have an efficient setup.

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39. Practical Rules for the Use of the Religious of the Good Shepherd (St. Paul, Minn.: The Newman Book Shop, 1943), pp. 127-28.

40. The Good Shepherd and Its Work, Documentary Review, No. 28, First Number, 1960, p. 29.

The following excerpt describes the bank in Los Angeles.

"The commercial students operate the School Bank in which the girls deposit all money received from the Convent, parents, and relatives. Each girl has her own bank book showing deposits, withdrawals, and balances to date. For a withdrawal or purchase she writes a check, itemizing expenditures on the reverse side. This is cancelled with the School Seal and filed as a receipt. By banking and paying by check the students tend to acquire the habit of thinking twice before they write checks to spend money, a practice, it is gratifying to find, they follow as faithfully outside the School as within its walls."<sup>41</sup>

### Other Therapies

Music and art therapy, which I consider to include all the arts and crafts, for the Good Shepherd Institute supply new interests for the emotionally disturbed, afford an opportunity for ego and group support, contribute to a feeling of accomplishment in a sometimes very empty life, and provide above all an opportunity to create a type of recreation which may supersede in time desires for previous unwholesome and unhealthy recreations.

"Pleasure-seeking for the adolescent is often a combination of rhythm, color, noise, and somewhat animalistic body movement in dance and posture. Channeled and guided, these same qualities and actions become culture, poise, control and animation. The Group Mother, through a sincere acceptance of what is good in teen-age music; what is refined in posture;

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41. Where Problems Are Solved, Pelletier Training School for Girls (Los Angeles, California). Date and Publisher do not appear on this pamphlet.

what is allowable in dancing, is the one who will be able to direct the tastes and desires of the adolescent toward goals of excellence. Gradually, they will see in her a woman who likes what is beautiful. They will see in the Group Director a person of experience who takes pleasure in what is best in teen-age entertainment as well as what she enjoys on an adult-level. The television programs; the radio entertainment; the dancing is a treasurehouse from which to draw what is precious and to help discard what is hurtful; immoral; tawdry. The adolescent will be reasonable if Group Mother and Group Directors emphasize the positive good in leisure-time pursuits. Wide scope of activity should be allowed for talent developing."<sup>42</sup>

This seems to be quite in line with Freud's idea that the individual takes on the "values" of the parent or leader until they become part of him. It is also in line with Jung's thought. The latter, in his book on The Development of Personality says, "No one can train the personality unless he has it himself."<sup>43</sup>

Music, art, and play therapies each afford the emotionally disturbed an avenue by which to release built-up tensions within the personality. Emery Gonder, an Individual Psychologist, in speaking of play therapy says, "Sometimes in the play situation the child can release tensions and give vent to his emotions, as in the case of a little girl who draws a witch and then proceeds to tear it apart."<sup>44</sup>

42. "Communicating with our 'Juvones Dei'", The Good Shepherd and Its Work, Documentary Review, No. 28, First Number, 1960, p. 28.

43. C. G. Jung, The Development of Personality (New York: Bollingen Foundation Inc; 1954), p. 171.

44. Emery I. Gonder, "Art and Play Therapy," Essays in Individual Psychology, ed. Kurt A. Adler and Danica Deutsch (New York, N. Y.: The Gross Press, 1959), p. 209.

The same type of thing occurs in art therapy. In music the child can release his emotions directly depending on the type of music he is playing. Music also gives him a great sense of accomplishment. In each of these therapies, it is possible to build a good relationship between the emotionally disturbed child and the provider of this therapy. Condor in the same essay says that "the relationship will give the child the feeling of security which comes from having something solid to lean on—friendly, encouraging support."<sup>45</sup> Frits Redl terms this "ego support" in his book on the aggressive child and counts it as one of the most valuable helps afforded to the emotionally disturbed child.

#### Formal Education

As already discussed in the section on education in Chapter I, individual education is necessary in a great majority of the Institutes of the Good Shepherd. Jung is in complete agreement with this and devotes a complete chapter to Individual Education in his book on The Development of Personality. He feels that children who resist "collective education" need this for several reasons. They just may not have the particular abilities of each normal child in a collective educational milieu. They may be spoiled and demoralized children or may be afflicted with

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45. Ibid., p. 209.



"various psychic abnormalities, either congenital or acquired."<sup>46</sup>  
 He feels that, where individual education is necessary, the psychiatrist's analysis is invaluable to the educator in the treatment of the emotionally disturbed.

It would seem that the Good Shepherd approach to education embracing its many facets has much in common with the modern "total personality" theory in that it seeks to educate the whole individual. Clara Thompson remarks that by 1920, "It had become clear that neurosis is a disease of the total personality and that therapy to be effective, must take this into consideration."<sup>47</sup> Freud realized in his later years the necessity of developing the total personality. Adler, of course, being the founder of Individual Psychology feels that the individual is of prime importance in any phase of treatment and in line with Jung feels that treatment should proceed along this line in all re-education of the individual.

In Canada, formal education is almost completely approached from the individual point of view within the Good Shepherd Institutes. Each emotionally disturbed child is given special attention as an individual in the classroom. Through the various extra-curricular activities within each Institute the latent and hidden talents of the child are developed along with his emotional, physical, and <sup>mental</sup> faculties.

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46. C. G. Jung, The Development of Personality (New York, N. Y.: Bollingen Foundation, Inc., 1954), p. 151.

47. Clara Thompson, M. D. with the collaboration of Patrick Mullanby, Psychoanalysis: Evolution and Development (New York, N. Y.: Grove Press, Inc., 1950) p. 13.

Rewards

It is a well established part of the routine of the Good Shepherd Institutes that rewards be granted for good behaviour, work well done, and progress. In some of the Institutes, girls who have been giving satisfactory progress during the month, are allowed to go home for a day or a weekend as a reward. They are allowed to go to an outside entertainment once or twice a month as a reward in many of the classes. Mother Ephrasia says:

"A mistress who makes a wise distribution of recompenses, being neither too lavish nor too sparing, will obtain order and peace and make herself loved by the children, Recompenses are more effective than punishments. Children who are insensible to the latter, are awakened by the desire of gaining a prize or the fear of losing it.

"Recompenses not only stimulate by giving pleasure, but create a love of duty and authority. We should always show ourselves happy at having an occasion of bestowing them; and regard the good will and application, rather than the cleverness of those to whom we grant them."<sup>48</sup>

The rewarding of success attained is a great stimulant to a healthy outlook on life. Everyone must experience success in one way or another. Everyone must have a goal and a reward spurs one on to its attainment. Neufeld stresses the necessity of a goal remarking, "The fact that an individual's goals have significant bearing on his attitude and behavior has become more and more accepted."<sup>49</sup>

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48. Practical Rules for the Use of the Religious of the Good Shepherd (St. Paul, Minn.: The Newman Book Shop, 1943), p. 117

49. Irvin Neufeld, "A Teleo-analytic Approach to the Application of the Stress Concept in Dynamic Psychology," Essays in Individual Psychology, ed. Kurt A. Adler and Danica Deutsch, (New York, N. Y.: The Grove Press, 1959), p. 135.

In 1959, in Winnipeg, Dr. Feddleheim, an eminent Chicago psychiatrist, spoke to a group of psychologists, social workers, and psychiatrists, on the necessity of experiencing success. The following is a quote from the notes taken at his lecture.

"Many of the difficulties in living are due to the fact that people find no meaning in their life. Some despair of all ability to make good. We all wish to make good. We think that we can reach success and we find that the meaning depends on what we conceive as the measure of success, and children in particular conceive of success as of what their parents conceive of success. We set much too high standards for ourselves and we want our children to demonstrate this to the world. We expect more of the child than of ourselves. To help these children to find meaning in life and to strive for success we have to reduce the image they have of success to something much more mediocre and in line with their capabilities."

The Good Shepherd's method of rewarding goodwill and application seems to make the image of success attainable to the emotionally disturbed. Rewards and success help to establish part of the "meaning of life" and both Jung and Adler have stressed the necessity of having a "meaning in life" to help us achieve a normal, healthy outlook, and the correct goals which will bring us the rewards we seek.

### Punishments

Not too much research has been done on punishment. Fritz Redl seems to contribute perhaps more than anyone else to modern research on this very vital remedial step in the re-education of the emotionally disturbed. First of all, he stresses that punishment cannot be applied with the desired effects to those who are

greatly disturbed. Mother Euphrasia says: "When a child is badly disposed, it is, generally speaking, not the proper time to punish her."<sup>50</sup> Both Redl and Mother Euphrasia here take exception to those psychologists who feel that the punishment should be given as near to the time of the fault as possible.

Redl has devised a number of interference techniques which the workers employ when destructive, rebellious, or other abnormal behaviour occurs. These interference techniques do not give the child a chance to build up aggressive energy because of punishment but only restrain him from further exerting his behaviour. Punishment and guilt are not involved here. The Good Shepherd Institute stresses preventive measures which make interference often unnecessary. However, when the misdeeds occur there is a scale of punishments. Redl feels that there is an initial period in the re-education of the emotionally disturbed when no punishment may be given. In order for the punishment to be effective, there must be a certain degree of ego harmony. "As soon as we deal with children in whom these very basic ego functions are disturbed, such a technique as punishment becomes inapplicable, not only for therapeutic, but for educational purposes, or even for the

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50. Practical Rules for the Use of the Religious of the Good Shepherd (St. Paul, Minn.: The Newman Book Shop, 1943), p. 113.

purposes of domestication of surface behavior."<sup>51</sup> So that punishment will be effective, Redl feels that the individual punished should be able to:

"Correctly perceive the intention of the punishing adult. Connect the present unpleasantness with the internal contribution made by himself in a previous piece of behaviour. Tie up the present experience of punishment with a clear structure pattern so that it can be used later on as a deterring factor in a moment of temptational challenge."<sup>52</sup>

Mother Euphrasia says, "...When we announce a particular chastisement for a particular fault, we should explain clearly the conditions."<sup>53</sup> This is in agreement with Redl's three principles and also with his general ideas of punishment; namely, that all the circumstances must be considered, that sometimes it is better to ignore the wrong completely, and that at times it is necessary to punish. On the other hand, on reading Redl's works, he would tend to be somewhat more permissive than the Good Shepherd with regard to punishment. However, we do have the recommendation from the Foundress, "I repeat a thousand times, my dear daughters, you will obtain more by a wise condescension inspired by charity than by too great rigidity."<sup>54</sup> Much research is needed on this topic.

51. Fritz Redl and David Wineman, The Aggressive Child, (Glencoe, Illinois: The Free Press, 1957), p. 477.

52. *Ibid.*, p. 475.

53. Practical Rules for the Use of the Religious of the Good Shepherd (St. Paul, Minn.: The Newman Book Shop, 1943), p. 112.

54. *Ibid.*, p. 110.

A point considered of "extreme importance" by the Foundress is that "if we be obliged to separate a child from her companions we should never shut her up alone; solitude is a bad counsellor for a child who is not good."<sup>55</sup> Recent research carried on at the University of Manitoba has proved the correctness of this statement.

### Infirmary

It is a well-established principle that sometimes an individual feels pain when there is no organic reason for it. The reason is psychosomatic. At a lecture by a visiting psychiatrist from the Province of Nova Scotia to the Good Shepherd Sisters, this type of pain was clearly explained. The individual really suffers from this pain. The emotionally disturbed very often suffer in this way. The treatment advised by the psychiatrist was to treat the patient as though she really suffered from the symptom she described. For instance, if a child is having an examination, she may develop a severe pain in her stomach. The procedure is to keep her home in bed the whole day. The next day, the pain is gone.

In other cases, as stated by Dr. Oller, the "emotional state may be the factor in the origin of the illness or the aggravation of it."<sup>56</sup> Also, "There is no doubt that the maladjusted patient has always experienced more difficulties in overcoming

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55. Ibid., p. 114.

56. Olga Brody Oller, M. D., Ph. D., "Medical Practice and Psychotherapy, Essays in Individual Psychology, ed. Kurt A. Adler and Danica Deutsch (New York, N. Y.: The Grove Press, 1959), p.232.

a physical disease than the well-adjusted one and considerable improvement can be brought about by physical treatment along with correlated psychotherapeutic techniques."<sup>57</sup> As already shown in this thesis, understanding is important in any psychotherapeutic treatment.

The Practical Rules of the Good Shepherd Institute state: "Sickness by isolating and withdrawing her from her usual occupations, is a sort of retreat;...."<sup>58</sup> Sometimes the sickness is a psychological withdrawal of the child from his ordinary routine or from some situation with which he cannot cope. The treatment afforded is kindness with the necessary prescriptions by the doctor when they are necessary. The attitude of the Group Mother is to be one of understanding and kindness, and the occasion of illness, whether real or imaginary, is to be used for the purpose of promoting more understanding between the Group Mother and the emotionally disturbed with a view to helping to solve the essential problems of this particular girl.

An interesting caution stated in the Practical Rules is that: "Noise should be absolutely forbidden in the infirmary."<sup>59</sup> Miss Laird, a psychologist at the University of Montreal,

57. Ibid., p. 232.

58. Practical Rules for the Use of the Religious of the Good Shepherd (St. Paul, Minn.: The Newman Book Shop, 1943), p. 160.

59. Ibid., p. 164.

lecturing at the Nova Scotia Training School, on September 11, 1957, said that with the emotionally disturbed: "Noises should be kept at a distance." Max Picard says: "Proper education and proper teaching are based on the substance of silence."<sup>60</sup> "The silent substance that relieves man of the oppressiveness of things is lacking in the world today."<sup>61</sup> "The substance of silence is necessary for recreation, and it is also necessary for happiness."<sup>62</sup>

The point of similarity between the Good Shepherd psychology and modern treatment is that of understanding; the point of difference is silence. Although some psychologists agree with this principle, as shown above, it is almost impossible to give this type of treatment in the modern world except within the cloistered environment of the Convent. Is the silence wherein the grace of God works the secret of the success of the Good Shepherd all over the world? The writer has thought long and hard about this and respectfully suggests that psychiatrists might take a second look at the therapeutic value of silence. Even if the silence of the cloistered environment is not available, there is a silence still existing in the countryside. Note again that the Foundress stressed that the schools be established outside the cities "away from the noise and dis-

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60. Max Picard, The World of Silences, trans. Stanley Godmen (Chicago, Illinois: Henry Regnery Company, 1952), p. 69.

61. *Ibid.*, p. 68. 62. *Ibid.*, p. 70.



traction of the city, as she put it.

### The Dormitory

As treated in Chapter II, it will be noted that "silence" plays the largest part in the psychology exercised in the dormitory. As the value of silence has been discussed in the preceding paragraphs, this aspect will not be treated here, but the value of routine in the dormitory will be reviewed. Frits Redl in speaking of these values says:

"We found, for instance, that the mere existence or evaluation of a time schedule for certain life tasks, the more repetitiveness of the same or similar situation to be gone through in the morning, in the evening, at bedtime, the more development of a clear expectation pattern of just what the sequence of evening treat, story telling, lights out, etc., would be, would in themselves, after the first resistance was overcome, have a relaxing, quieting, and soothing effect on the personality of our children and actually, therefore, become an ego-strengthening factor....we soon learned to exploit the mental hygiene value of routine expectations around this area of the children's lives for their clinical benefit."<sup>63</sup>

However, when the morning awakening comes, Redl would use a relaxed routine. He believes that it is possible with a rigid routine to frustrate the emotionally disturbed even before the day begins. Making students, who are ready to go to breakfast, for instance, wait until the others are ready builds up frustration. The Good Shepherd directive, however, is that "No child shall be permitted to leave the dormitory until all

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63. Frits Redl and David Wineman, The Aggressive Child (Glencoe, Illinois: The Free Press, 1957), pp. 292-93.

are ready (except those charged to open the windows, light the lamps, etc.) nor be allowed to work there."<sup>64</sup> The exception in this statement could take care of those who are ready before the others and whom the Group Mother notices become impatient with waiting.

### The Dining Room

The value of silence is seen again in the initial period in the dining room with its purpose to establish order and to facilitate the serving. Redl's second aspect of routine applies to the dining room after the serving, where attention is given to individual needs so that the children do not become frustrated at not being able to eat the prepared meal though hungry.

Chant and Signeri in their book on Interpretive Psychology stress the need of considering the environment and customs of those whom we would understand and help. Group Mothers of the Good Shepherd are reminded of the importance of following the local customs in the re-education of the emotionally disturbed. The Foundress says:

"Nevertheless, use discernment and be persuaded that in certain things, it is better to adapt yourselves to circumstances, doing the best you can, remembering that, according to the spirit of our vocation, we should make

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64. Practical Rules for the Use of the Religious of the Good Shepherd (St. Paul, Minn.: The Newman Book Shop, 1943), p. 155.

ourselves "all things to all men." In one of our houses at Rome they had preserved the French cooking and several customs contrary to Italian usages. What was the consequence? The penitents could not accustom themselves to it, they were dissatisfied, and it was very difficult to do them any good. In the other house I saw that the penitents were contented, fond of the religious, who therefore more easily won them to God.<sup>65</sup>

Thus it may be seen that the psychology of the Good Shepherd is both in agreement with Interpretive Psychology and with Redl's psychology in this sphere.

#### Departure

Jung brought into full focus the necessity of follow-up work with those under treatment showing that this was a necessary part of the treatment. The reason is to solve the transference problem. The transition home of the Good Shepherd Institute provides an opportunity for the girl who has just finished her re-education and is now employed in her own job, to adjust emotionally and independently with still a little support from the nun in charge of the transition home. In other words, the transition home affords the help she needs in transferring her dependence on her Group Mother to dependence upon herself. The transition home furnishes the interim period for the transference.

This phase of the rehabilitation is extremely important in helping the individuals to adjust. In speaking of offenders, Caven says, "At most, the groups with high criminal rates may

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65. Ibid., pp. 146-47.

be thought of as those with the most difficult adjustment problem."<sup>66</sup> Thus we see that the Good Shepherd is fully aware of this psychological problem of adjustment and has sought to solve it with the transition home.

### Homes for Unmarried Mothers

The re-education programme of the Good Shepherd is directed towards all the emotionally disturbed and it is among this group that we find unmarried mothers. It is most necessary to have such homes as these for many reasons, one of which is to give the unmarried mother an environment of calm during such a distressing period. Being emotionally disturbed, there is a consequent effect on her physical condition. Jersild says,

"When a mother is emotionally excited or disturbed, for example, secretions from the ductless glands are released into her blood stream, and these hormone substances may be carried to the child in the fluid interchange between mother and child. It is conceivable then that the unborn child might indirectly, through chemical means, be affected by conditions affecting the mother."<sup>67</sup>

It is, therefore, conceivable as Jersild says that a mother's psychological condition might be communicated indirectly.<sup>68</sup>

The Good Shepherd tries to create an atmosphere of calm and acceptance on the part of the mother-to-be so as to prepare the mother to accept the child with beneficial attitudes.

66. Ruth Shonle Cavan, Criminology (New York: Thomas Y. Crowell Company, 1955), p. 67.

67. Arthur T. Jersild, Child Psychology (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1960), p. 35.

68. *Ibid.*, p. 35.

It also endeavors to build up her character. Jersild states that the character-structure of the mother is of vital importance. Sullivan believes that the attitude of the mother has direct effects on the infant in such an activity as feeding. He says, according to Jersild, "there is a kind of emotional linkage, involving emotional contagion or communion, between the baby and other significant people (the mother or the nurse). If the mother hated the pregnancy, and deprecates the child, it is pediatric commonplace that there are feeding difficulties with the child."<sup>69</sup> The Good Shepherd tries to change such attitudes of hatred and rejection to those of love and acceptance on the part of the mother. It would seem that the environment of the Unmarried Mothers Home is most conducive to this.

#### Staff

Fritz Redl in his book Children Who Hate tells how his workers in Pioneer House in Chicago were trained to hold their patience during great behavioral displays and breakdowns. A complete chapter of The Practical Rules deals with this virtue of patience. The Foundress gives the following counsel: "Tribulation should not raise a tempest in our soul; in the midst of exterior opposition peace and calm must dwell within us."<sup>70</sup>

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69. Ibid., p. 65.

70. Practical Rules for the Use of the Religious of the Good Shepherd (St. Paul, Minn.: The Newman Book Shop, 1943), p. 207.

August Aichhorn in Wayward Youth says, "The workers were to maintain their self-control however excessive the conduct became."<sup>71</sup> He was conducting an experiment with wayward boys at this particular time. It can be seen from this remark of Aichhorn's and from Redl's ideas as expressed in Children Who Hate, that self-control and self-discipline are considered essential qualities of those who are engaged in the work of re-education.

Self-discipline enables the Good Shepherd nun to work under the greatest difficulties with the most disturbed children. It is enjoined by the Rule of St. Augustine which the nun follows daily. The Good Shepherd nun also makes an examination of conscience twice a day and through this medium hopes to eradicate certain faults of character. Jung would seem to approve of this when he says, "If there is anything that we wish to change in our children, we should first examine it and see whether it is not something that could better be changed in ourselves."<sup>72</sup> It is easy to see the parallel here.

It is necessary in re-education as in education to consider and to improve the methods constantly. Ernest Papanek

71. August Aichhorn, Wayward Youth (New York, N. Y., Meridian Books, 1957), p. 133.

72. C. G. Jung, Development of Personality (New York: Bollingen Foundation, Inc., 1954), p. 170.

says:

"But the director and his staff must check constantly on their work and be ready to change and to improve their approach and methods at any time. The achievements of any profession depend largely on the morale, discipline, knowledge, and skill of its workers....This holds true especially for work in an institution which treats and educates children. Besides careful professional pre-job training, permanent in-service training, joint conferences of all staff members which will help them to integrate their work, conferences of all staff members working with an individual child are essential."<sup>73</sup>

The same type of thinking is found in the directive of Mother Euphrasia in which she says, "We should always show good-will to improve, by consulting persons outside, learning how things are done elsewhere, etc."<sup>74</sup> She, as well as St. John Eudes, was most anxious that changes be made when they were justified. It is to be noted that the Group Mothers of the English-speaking countries now undertake a two-year course at the Institute for Child Care at St. Louis University. There is a similar institute in France for the European Sisters. The following excerpt from a report is reprinted here as an example of the application of the directive on improvement and as an example of the type of specialized training that the Sisters of the Good Shepherd are endeavoring to secure for as many of the staff as possible.

"The Sister in charge of the Sisters' pedagogical

73. Ernst Bapanek, "A New Approach to Institutional Care for Children," Essays in Individual Psychology (New York, N. Y.: Grove Press, Inc. 1959), p. 151.

74. Practical Rules for the Use of the Religious of the Good Shepherd (St. Paul, Minn.: The Newman Book Shop, 1943), p. 146.

training has a Master's Degree in Social Work and has had several extra courses in various fields—psychology, child care in institutions, mental hygiene, child guidance, and several other subjects. The Directress of the Re-education Centre has a Bachelor's Degree in Sociology and Psychology and is a certified psychologist. All the Sisters who are teaching are qualified and are registered by the Department of Education, which has also registered our school. Our school is also registered by Social Welfare as a child-caring institution. Some of our sisters are taking university courses in theology, psychology, sociology, criminology, and education.<sup>75</sup>

From the above, it may be seen that the method employed by the Institute of the Good Shepherd in the training of their staff is in line with the psychologist's ideas. As noted in Chapter II, weekly assemblies are to be held of the Group Mother and her aides and, of course, in-service training is going on continually. For instance, in the Halifax convent while the writer was training, a university professor came to the convent for two years giving a course in psychology; also, every Friday morning for a period of several months, there was a seminar conducted by one of the psychiatrists in the city. This type of training is somewhat similar in all convents in that certain basic subjects such as psychology, sociology, and criminology are given special attention.

The writer wishes to draw particular attention to the section on Religion and Staff in Chapter II of this thesis

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75. Sister M. Madonna, R.G. S., The Work of the Sisters of the Good Shepherd in South Africa (Johannesburg, South Africa: 1960), p. 1.



and the importance of religion in the life of the staff and of its consequent influence in the inter-personality relationships with the emotionally disturbed. Sullivan, Ferenczi,

CONCLUSIONS

Rank, Jung, and Aichhorn state that these relationships are of paramount importance. A complete book could be written on the contribution of the Good Shepherd Home to the treatment of the emotionally disturbed, to wit: the historic events within the Good Shepherd Institute which have facilitated this work. To summarize the psychology of the Good Shepherd and to compare this psychology with the psychology of Jung, and Adler and some of their followers noting their similarities and differences. The writer has tried to do each of the above.

In Chapter II, the most important and fundamental elements of the psychology of the Good Shepherd Institute have been given. The writer wishes to stress that this is a general summary of the important elements, not a detailed one. From the comparison with the Freudian, Jungian, and Adlerian schools, it is seen that the psychology of the Good Shepherd is parallel to these three schools. It is to be noted that the psychology of the Good Shepherd was formulated over one hundred and fifty years ago before any of these three schools had formulated theirs. The differences seem to exist in the use of schools' method of solving into the unconscious, and into the past. The tendency of Freud and some of his followers is

"past-centered," that is, they are very much concerned with the past of the individual. The psychology of the Good Shepherd is very definitely "future-centered." It is recognized that Jung and Adler are somewhat "future-centered" but not to the same degree as the Good Shepherd.

Another difference exists in the degree to which silence is used as a tool of therapy in the original recommendations of the Foundress. It has been noted that the use of silence is decreasing in the present application of it in the classes in the Good Shepherd. It would seem to be a great loss. There is also a difference when we consider punishment. One of the Good Shepherd fundamental principles is to prevent situations developing which would merit punishment and to re-educate the student so that she becomes more and more capable of preventing such situations from gaining ascendancy over her.

Another great difference exists in the training of the staff of the Good Shepherd Institute. The staff is especially trained and oriented in attitudes of acceptance, recognition, and kindness with regard to the emotionally disturbed. Each nun daily strives to improve in every way so that she may be better able to re-educate those placed in her care. Her life is dedicated to re-education. It is difficult to afford the same training of self outside of a religious institute but it is possible.

After having done a great deal of reading in compiling this thesis, the writer concludes that with the exception of the main differences listed above, the psychology of the Good Shepherd is parallel in most instances

to at least one of the three basic schools considered, Miller, Alfred. The Fractions and Theory of Individual  
Adams & Co., 1919.

here and in many instances to all three. The reader is reminded of the fact that the writer is not a psychologist. Miller, Kurt A. and Dewey, Danica, ed. Essays in  
Press, 1919.

However, this topic has been treated to the best of her ability from her experience as a Good Shepherd nun, from her experience as a teacher, and from her study of psychology. Aichner, August. Wayward Youth. New York, N. Y.

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