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**A STUDY OF RELIGIOUS EDUCATION
IN ORPHANAGES**

**The Report of a Project
Presented to
the Faculty of the Department of Religious Education
Asbury Theological Seminary**

**In Partial Fulfillment
of the Requirements for the Degree
Master of Religious Education**

**by
Anna Bell Lane**

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CHAPTER I

THE PROJECT AND DEFINITIONS OF TERMS USED

There are many children who are receiving no religious instruction. Among them are many who have been placed in children's homes or orphanages.

In this study the writer tried to find the place and importance of religious education in certain orphanages in Kentucky and elsewhere.

I. THE PROJECT

Statement of the project. Too few people seem to be vitally interested in the welfare of orphaned children and their problem of adjusting to life both socially and spiritually. If more people were more interested, there would be more orphanages than there are and crowded conditions and long waiting lists would be eliminated.

It is the purpose of this project to see just what is being done in various orphanages along the line of religious education which will better enable the children to make the necessary adjustments to life.

Importance of the study. Psychologists have shown that an adult's concepts of right and wrong are changed very little from those which were instilled during his childhood.

It is the duty and privilege of the public to mould young lives in the best ways possible. This moulding involves Religious Education.

II. DEFINITIONS OF TERMS USED

Orphan. Technically, an orphan is a child that has at least one parent dead. However, there are children in orphanages whose parents are both living but for some reason the home has been broken and there is no other place for the child to go. These children are to be pitied more than those whose parents are dead. Such children ^{are} were classified as orphans, for the purpose of this study.

Orphanage. An orphanage is an institution which takes care of a homeless child for a number of years. By training and educating him, the orphanage tries to prepare the child to take care of himself when he goes out into life for himself.¹

Home. Many orphanages wish to use the term home instead of orphanage. They want their children to feel as though they are really at home and they try to make their institution as much like a private home as is possible under the circumstances. Therefore the term orphanage and the term home will be used interchangeably in this study.

¹ Michael V. O'Shear, B. L. editor-in-chief. The World Book Encyclopedia (Chicago: W. F. Quarrie Co., 1936), XII, 5981.

III. PROCEDURE

The procedures employed in this project included the sending out of a questionnaire and personal visitation of the orphanages named in the study.

The orphanages in Costa Rica are included as they are within the area of the investigator's field of missionary service.

CHAPTER II

A SURVEY OF ORPHANAGES IN KENTUCKY

Since there are several different types of orphanages, the ones visited in Kentucky are discussed in groups instead of as a whole. The different groups are those sponsored by the county or state, Protestant denominations or religious organizations, Protestant Homes which are affiliated with no specific denomination, the Roman Catholic Church, lodges and clubs, and Homes maintained for negroes.

County or state. The Homes in Kentucky contacted by the writer under this classification were the Friendly Home for Children, Paducah; Louisville and Jefferson County Children's Home, Louisville; Kentucky Ormsby Village, Louisville; Children's Center, Louisville; Kentucky Children's Home, Louisville; Lexington Orphan's Home, Lexington; Children's Home and Children's Bureau, Lexington; and Campbell County Protestant Orphanage, Newport.

In each of these Homes, grace is said at all meals either by an adult in charge or by one of the children. It is sometimes sung or said in unison.

All of the children go to Sunday School and church just as regularly as they go to the public school or eat a meal. In some of the Homes, the children attend the church

of their choice, but in others, they all go in a body to the same church. Ormsby Village is the only Home in this classification that has a resident pastor and priest and holds all religious services on the grounds.

In all of these Homes where services are held off the campus, the children are permitted to hold offices and attend any of the other organizations of the church or to sing in the choir. Many of them return to the evening service but this is not compulsory.

The Ormsby Village Christian Fellowship is an inter-denominational organization. However, the Catholic children usually attend mass instead of the Christian Fellowship.

The Christian Fellowship has all the activities of any Protestant church except that of baptism. Baptism is referred to each person's church. The children who are members of the Ormsby Village Christian Fellowship retain membership in the church of their choice in their own home community.

Morning or evening devotions are permitted but not stressed in any of these Homes except at the Friendly Home for Children in Paducah where morning devotions are always held. This usually consists of a Scripture reading, prayer and a song. Evening devotions are held at the Campbell County Protestant Orphanage, Newport, where there is usually Scripture reading and a story which gives the children a good

thought for the day.

Each child of the Paducah Home is supported by a church or an organization within a church such as a Sunday school class or some other organization. This brings the child into closer contact with the church and its activities. These children have access to two church libraries and also have religious books and literature in the library of the Home.

Church Homes. There are four Protestant denominations, each of which has at least one orphanage in Kentucky. These are the Presbyterian Church, U. S., which has a Home in Anchorage; the Southern Baptist which has three Homes: Spring Meadows, Louisville; Boys' Estate, Louisville, and Glendale Baptist Orphanage, Glendale. The Methodists have two Homes, one in Versailles and another in Franklin for older girls. The Christian Church has a Home in Danville.

All of the children in these denominationally controlled Homes go to the church of their denomination in the town. None of them confine all religious activities to the grounds. The children are encouraged to participate in all church and Sunday school activities. Most of the older children go back to church for the evening young people's meetings and the church services in the evenings. However, this is not compulsory.

Missions, both home and foreign, are emphasized in

these Homes and the children are encouraged to give of their money to this worthy cause. Sometimes a returned missionary will come and speak at missionary meetings on the grounds and often the children give a play or pageant emphasizing the need for missions.

The children also participate in religious plays during the Christmas and Easter seasons.

A revival atmosphere is not maintained in these Homes, but they endeavor to make the children realize that Christianity is a part of every day life. Christ is referred to as a living person and the children are taught to go to Him with their problems.

The children do not feel shy when called upon to pray or participate in other Christian activities, for religion is a part of their lives. Christ is emphasized as central in their daily living.

Protestant Religious Homes which are affiliated with no specific denomination. Although most of the Homes have a direct means of support such as the state, county, church or clubs, there are those which have no such sources of income but must rely entirely upon a deep faith in God for their support. Such Homes are the Mary Kendall Home, Owensboro; Beulah Heights Orphanage, Beulah Heights; Houston Mission, Houston; Bethany Orphanage, Bethany; Dessie Scott Children's Scott Children's Home, Pine Ridge; and Galilean Children's

Home, Grove.

The children in these Homes have more religious training than do those of the other Homes contacted in this study.

In them, personal religious experience is stressed and many children find the Lord Jesus precious to their lives. Grace is always said at meals and there is greater stress upon morning and evening devotions than in the other Homes. The children are also encouraged to have their own private devotions.

Most of these Homes have their own graded schools on their campuses and there is a strong emphasis upon religion. There is usually a devotional period at the beginning of each school day and the Bible is taught and graded as in any other subject.

Because these Homes rely upon their faith in God to supply all of their needs, the child is taught at an early age to pray and trust God for his needs.

Emphasis upon missions also plays a very large part in the religious program of these children. Returned missionaries with their pictures and slides are always welcome and the children of the Bethany Orphanage have the full support of a child in Kenya, Africa. This is done by the making and sale of potholders and the sale of cancelled stamps. This makes the children of Bethany Orphanage very mindful of

the need of missions and gives them a world outlook.

There are many children who go out from these Homes into fields of Christian service. They may go to a foreign field as a missionary, or return to their Home after more extensive study to help the children which are in the Home to a richer life in Christ as they help with the manifold duties of the Home.

Some of these Homes have out-stations to which the older children or an adult go to hold religious services. Often children will accompany an adult on a trip of several hundred miles to speak and sing in churches.

Roman Catholic. Our Lady of the Highlands, Fort Thomas; and Waryhurst School, Louisville, are both Catholic Homes.

The Catholics do not exclude Protestant children from their Homes. In fact, often there is a greater percentage of Protestant children in a Catholic Home than of Catholic children.

The Catholic children are given the instruction of their church. Protestant children are not permitted to attend these sessions. However, the Protestant children are not entirely ignorant of the Bible and righteous living. The Ten Commandments are taught to all and lectures on ethics and morality are given twice a week to both Protestant and Catholic.

The Catholic Homes do not provide spiritual Protestant training. However, parents are permitted to visit the children on Sunday afternoons and if the parent is interested, he may give the child religious training during this period.

No non-Catholic child is permitted to join the Catholic Church while in the Home. If, when the child is released from the Home, he still wishes to become a Catholic, he may do so after taking instructions from a Catholic priest.

Even though there is no Protestant Church for the children to attend, and although they are not permitted to join the Catholic church while in the Home, all are expected to attend the Catholic service on Sunday morning. The non-Catholics sit on one side of the church and do not participate in any of the activities unless they wish to do so, but it is believed that some good will comes from at least an external worship and from being in the house of God.

Clubs and Lodges. Both the Masonic and the Odd Fellows orders have Homes for the orphaned children of their members. The Masonic Home is the Widows' and Orphans' Home of Louisville. The Odd Fellows' Home is at Lexington.

In these Homes, grace is said at all meals. All children attend Sunday school and church services and are encouraged to take part in church activities. Bible reading and

prayer are encouraged but not stressed. Often a Bible story is read to the children at bed time. This is not a daily practice but happens very often.

Negro Orphanages. There are very few negro orphanages in Kentucky. The negro adult feels very keenly the responsibility of rearing the children of his relatives and friends who are left orphaned. Hence, there is not as great a need for the colored orphanage. However, the county has a Home for them in Louisville and one in Lexington. These Homes are more for children who come from broken homes than for children who are left orphans because of death.

In these Homes for negro children, grace is said at all meals and the children attend Sunday school and church services each Sunday. In the Lexington Home, devotions are held each morning. This usually consists of a song, reading of a Psalm, and a prayer. Grace is usually sung at the evening meal and often at some of the other meals. On Sunday, each child says a memory verse from the Bible as a part of their worship around the table. All the children are taught to pray and often a Bible story is read before retiring.

Once a month representatives of the Baptist Church in Lexington come to the Home on Sunday afternoon and hold services for the children. This usually consists of singing, prayer and a story or sermonette.

CHAPTER III

ORPHANAGES IN SAN JOSE, COSTA RICA

Someone has said that the land of decorated ox carts, as San Jose, Costa Rica is often called, is a land of extremes. This is true of not only the social and economic set-up, but also of the way in which orphaned children are treated.

Since Spanish is the language spoken by the people of Costa Rica, and the writer's knowledge of Spanish is very limited, all information was interpreted by the writer's sister, Virginia Lane. Without her help this chapter could not have been written.

There are three Homes in San Jose, one for boys only, one for girls only, and one for both boys and girls. All of these Homes were visited.

Since Roman Catholicism is the State religion, all of the Homes teach only that religion. However, there are vast differences in the conditions of the various Homes.

Hospicio Huerfanos is supported by voluntary contributions and has been in operation for sixty-five years. It is the most complete of all the Homes visited.

In Costa Rica, one learns very quickly not to judge the inside of any kind of a building by the outside appearance.

From the outside, El Hospicio Huerfanos is not at all inviting with its faded pink walls, heavy doors, and scarcity of windows such as there are having iron bars on them. However, on the inside, just beyond the big iron gate, there is quite a different atmosphere. It is a one floor plan which takes up a whole city block. There are several patios with beautiful flower gardens and there is no lack of sunshine and fresh air as one would suppose from observing the outside.

Here is found practically a small town within four walls. The children are taught some kind of trade. For the boys, this may include the weaving of materials to be made into their uniforms, the actual making of the uniforms, or the repair of shoes.

The girls do their own washing and ironing, and help with the preparation and serving of food. They also are taught to embroider and do other delicate handwork which is so typical of Costa Rica. Much of this handwork is sent to Panama to be sold.

All school work and religious services are held on the grounds, except on special occasions. Practically all of the children complete elementary school and about fifty per cent complete the high school work. Two hours of religious training is given each week.

Since Costa Rica is very much opposed to co-education, the boys and girls are kept separate practically all of the time.

Discipline does not seem to be a problem. All of the children seem to enjoy their work and do it quickly and quietly.

This is the only Home which requires that one parent of the child be dead before admitting the child into the Home. Here they have the rule that the mother must be dead. The father may be living, but if the father is dead and the mother is living, the child is not accepted. They have this rule because they do not want the mother of the child to come and interrupt the life of the child in the Orphanage. They believe that the father is not as likely to do this.

Occasionally, the children are given a small amount of money and taken down town to the market where they may buy anything they desire, and there is no limit to the articles on sale at the market. It is all-inclusive of the articles used by the people of San Jose.

In regard to their religious training, much of it is centered around "Maria de las Angeles", which according to their belief, was found by a young girl gathering wood. When she found this black image on a log, she took it to the house and very carefully put it away.

The next day, while gathering wood in the same place, she saw another image which looked to her exactly like the one she had found the day before on the same log. She took it to put with the other one, but much to her surprise, the

first one was not in the place she had put it the day before.

The third day she again found an image, exactly like the first two she had found; but upon arriving at her secret hiding place, she discovered that neither of the first two images were there. She then became quite alarmed and took the image to the priest and told him her story. He listened carefully, but was not deeply impressed. However, he took the image and put it with other precious images.

Later, when going to perform some of the religious rites, he discovered that the image which the little girl had brought was not where he had placed it. Gathering some other priests to go with him, they started out on a searching party to look for the image. They soon found it on the same log on which the small girl had found it several times before.

The priest then decided that this was the Virgin Mary telling them that she wanted a cathedral built on this spot. The cathedral was soon built and the Virgin put in it surrounded by many precious stones. There is now a large city here called Cartago.

It is the belief that this is the Virgin sent to Costa Rica, and all of the dark skinned people. Each year, they bring her into San Jose that she may bless the people. It is believed that she has great healing power.

The bringing of the Virgin is quite an occasion. The people carry her and walk all the way from Cartago, which is

about four miles. This is usually done in relays, each group carrying her for some distance.

When the writer visited Hospicio Huerfanos, they were making great plans for the Virgin's visit. There were many flowers in various places and some of the boys were making a large wooden frame which was covered with gold paper with which they were going to greet her.

There is an image of some saint or holy person in each room and a much larger one in the patios.

El Refugio is a Home for girls only. Many of these girls are orphans but not all of them. There are broken homes in San Jose just as in Kentucky and these children must go somewhere, so many of the girls are taken to El Refugio.

Here the girls do all the work. They have no outside help whatsoever, but there seems to be plenty of time for recreation. However, this recreation is confined to the grounds except for an occasional stroll to a park on Sundays. The only time they go anywhere beyond walking distance is when they go to Puntarenas, a city on the ocean. They usually spend two days here for their summer vacation.

These children, like those at Hospicio Huerfanos, are taught to sew and embroider. Music classes are conducted and occasionally a film is shown.

They have religious training five hours a week. This

training is held on the grounds and given by their own personnel.

The children are not permitted to have any money. It is believed that they do not need any because everything is supplied by the Home, which is supported by a pension from the government.

El Dormitorio is the Home for boys only and had been in operation for only one year. It is supported by individual contributions. It may be the combination of these facts which causes this Home to be the least adequate of all contacted.

There are two women who are employed by the Home. One does the cooking and the other the washing. All other work is done by the boys. They have their own garden which the boys tend.

The children are given more freedom in this Home than in any of the others. The boys may go to the movies any night or on Sundays if they choose and have the money. They are permitted to earn spending money by working for other people nearby.

School is from 7 o'clock until 10:30 o'clock in the morning. There is one hour of religion taught each day, in the afternoons. The two teachers are paid by the government.

There are more boys in this Home because of broken homes than because of the death of a parent. El Dormitorio

is a place which the boys may call home and not be forced to run the streets and beg for their food as many children are forced to do. Begging on the part of children is a very common sight in San Jose.

It is very fortunate for the boys that the temperature of San Jose always hovers around 70° because if it became much colder, some of the boys might suffer from exposure as the buildings are so loosely built.

If the boys do not take personal pride in keeping themselves clean, they go dirty--not only their clothes but also their faces and hands.

There is very little space for a playground, and few toys and little equipment with which the smaller boys may play. The ages of the boys range from three to nineteen.

Although El Dormitorio is in almost every respect inadequate to meet the needs of the boys, it is much better than nothing and those in charge are doing the best they can with the materials with which they have to work.

CHAPTER IV

EVALUATIONS

Religious education in an orphanage is much more than teaching the children what is right and wrong. It includes the daily life of the personnel, the atmosphere of the Home, and the purpose and history of the Home. Therefore, closer examination may show in just what realms Religious Education is being taught in these Homes.

County or state. The personnel in two-thirds of these Homes have had religious training and are definitely interested in the spiritual life of the children. The children feel free to talk about their everyday problems and spiritual advice is usually given. This is one indirect way of teaching religious education. It makes a very pleasant atmosphere most of the time and a great deal is accomplished in this way.

The main purpose of most of these Homes when they were started was to get the children off the streets and away from homes that were immoral and unsafe for children. However, they have gone much beyond this first aim and, while they have accomplished it, they have done much more for the children than merely supplying their physical needs. They have added much to their moral and spiritual life which is as important as providing for their temporal needs.

Church Homes. Most people expect a Church Home to have religious training for the children and the personnel to give religious instruction. The Homes visited under this classification live up to these expectations. In them, there is a very definite emphasis on living a Christian life.

Even though they were organized to give the children a Christian home in which to live, and from the very beginning had high ideals, there has been definite progress made in them along religious as well as other lines.

For example, the children of the Methodist Home were always taken to church and encouraged to participate in all of the activities of the church, but they were not allowed to have any money. Hence, when the collection plate was passed at church, the ushers always started passing the plates behind the orphans and they did not feel that they were a part of the church in this respect.

Now all of the children are given a small allowance and they are taught to tithe. The ushers now pass the collection plates to the entire congregation, including the orphans, and they feel as though they are doing their part in helping the church. They have a right to feel this way. Now they are really a part of the church.

Baseball and basketball teams have been formed and the children are taught to have a real Christian spirit in their athletics as well as in church. They are made to realize that

living a Christian life is a moment by moment task and must carry over into every phase of living. Some of the Homes have their own teams and play outside schools or organizations, while others play on the public school team and participate in all of the games which public schools play. Athletics is one of the best but most difficult places to teach religion.

All of these Church Homes are now in the country or at least outside of town. Some of them have been moved recently from the city to cites where the children have much room to play and get out and discover some of the wonders of nature. It is an accepted fact that there are not the disciplinary problems which are found in the crowded conditions of city life with little space for the children to play.

Many of the Homes now have land enough to have a small farm and the children usually are given some chores to do. This teaches the children responsibility and also makes them realize that they are needed and a part of the Home. They are taught to do their tasks cheerfully and well and thus religious education takes in another phase of daily living.

Since the personnel of these Homes are vitally interested in the spiritual life of every child, the atmosphere is conducive to Christian living. This is a great asset to any Home.

At one time, some of these Homes has a resident minister and all religious activities were held on the campus of

the Home. However, this has been changed in recent years, and it is found to be much more satisfactory to have the children go into town and worship with the people of the community. The children do not feel as though they are different from the other children when they are permitted to do this. There is more the atmosphere of a home and less that of an institution when they are permitted to participate in outside activities.

Protestant Religious Homes which are affiliated with no specific denomination. Since about one half of these Homes rely entirely upon their faith in God to supply their every need, it is^k quite evident that the children are at an early age taught to rely upon Him to supply their needs, also. The necessity of living a victorious Christian life is stressed very much in such Homes as these.

It is marvelous to see how God has worked in these Homes where complete trust has been placed in Him for the needs. Land has been purchased, buildings built, food has been bought and other miscellaneous bills have been paid. More children have been accepted when it seemed an impossibility, and it would have been had it not been for the grace of God, great faith in Him and much prayer. However, the impossible has been done, and the children can see the results of prayers and lives which are entirely yielded to the will of God. This is a great thing for the children to see

and they gain much more from this experience than from any amount of formal teaching in church or school.

It is not meant by such a statement to imply that the church and school do not have a great influence in teaching religious education in these Homes, because they do have.

It is the desire of the management of these Homes that each child living there have a definite religious experience, and the personnel strive to make this a reality. Children have been brought to these Homes from some of the worst homes of the community. It has taken much prayer and patience to show them the Christian way of life and to make them realize their need and desire to be a Christian, but some of the worst children have now become some of the best in the Home. These Homes wish to give God the praise for completely changing these young lives. In order to illustrate this, a part of a letter from Houston Mission is quoted:

In our home we always give thanks at the table. . . . The children usually take their turn in leading in this. Morning and evening before leaving the table there is Bible reading and prayer. In this too, the children that can read are encouraged to take their turn in reading. In the morning I usually make some comments on the reading to try to bring a thought which will be inspiring and helpful. We usually follow for our morning devotions, some helpful book of devotions as "Mountain Trailways for Youth" or some other. The children are encouraged to have their own private devotions in their rooms.

Sunday evening devotions is more of a study. We all have our Bibles and read verse about. Even our first grade children can read a few words and are learning to recognize the words God, Jesus, Lord. We have just finished reading the Book of Daniel. (More questions were asked than I could answer to my own satisfaction.) Now

we are reading Matthew. Often some young people from the community come in for these studies and seem to enjoy them.

On Thursday evening is our prayer meeting and for the most part there is only our dormitory family. Special prayer requests are made.

In school we have hymn singing, Bible reading and prayers, sometimes a short talk for morning devotions. This is followed by Bible study. . .memorizing Bible verses and examinations or tests are given on this work the same as on other school subjects.

We have not had a regular pastor except at intervals, but we have our regular Sunday school, young peoples' meeting Sunday afternoon and junior's meeting. (Night meetings are difficult because of bad roads.)

Usually twice a year, near the opening and close of school we have a trained Child Evangelist worker who can be with us for a week or two. It is often a time of "Decision" to yield lives to the Saviour.

Most of our teachers have been trained in our school.

One illustration of children whose lives were transformed by God's marvelous grace.

Three brothers living about four miles from school started coming from their home. Their mother belonged to a family much involved in the feuds, and there had been in addition to murder, some counterfeiting. With all the criminal tendencies there are admirable traits. But these boys were taught not to take anything "off of no body." They were big strong boys and a terror to all the children who came their way. Then the parents decided to move to Indiana and wanted to leave the boys in our Home. They cost us sleepless nights and many tears. The oldest boy was the first to yield to the Lord, after four years of struggle, and his brother just younger followed him, and I'm sure his Lord too; the words "A new creature in Christ" were wonderfully exemplified. After two more years the youngest boy too yielded his life to the Lord, and I've seldom seen a more happy joyous Christian. Not often do we see really mean children, but these boys had been mean, very mean and cruel. Since they accepted the Lord I've never seen or heard anything of the kind from one of the boys. The two older boys are now in the army, the oldest in Korea. He has a fine Christian wife.

We've had the following comments from uncles of the boys, "Those boys were all headed for the penitentiary. You surely have done wonders for them." (It is not we, but the Lord.)

Another uncle, brother of their mother said, "It surely is a marvel how those boys turned out so well, when you think of their parents especially their mother. The credit goes to your school." We can only thank and praise the Lord for what He has done in these and other lives.²

When an organization is founded upon scripture, it is bound to be a prosperous organization. Listed below are some of the favorite verses used by Bbullah Heights Orphanage and a few excerpts from their letter.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction and to keep himself unspotted from the world." James 1:27.

"For I was an hungered, and ye gave me meet; I was thirsty, and ye gave me drink; I was a stranger and ye took me in." Matt. 25:35.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40.

"Suffer little children to come unto me and forbid them not: for of such is the Kingdom of God." Mark 10:14.

. . . We believe in the old time Bibld way of salvation. We believe we must be converted, that is, really born again, before we can enter Heaven. We must have the Holy Spirit dwelling in our heart before we can please God with our lives. We must live a clean and pure life while on earth.

We make an effort to get each and every child to accept the Lord as their personal Savior. We take them to Sunday school and Church every Sunday they are able to attend. We have morning devotions with the workers and children together. We teach them the necessity of prayer and

² Houston Mission, Houston, Kentucky, Letter.

righteous living.³

Is it any wonder that such Homes are honored by God and all of their needs supplied? What Kentucky needs is more Homes of this type to care for the large number of children who are roaming the streets and have no one to care for them either physically or spiritually. These Homes which are now operating have proven that God is still able and willing to help all who will put their trust in Him. These Homes truly provide a home for the homeless.

The purpose of the Beulah Mountain Mission is to give a home, love, protection, care and Christian training to homeless children regardless of church or creed.

Roman Catholic. Just as one would expect Methodist doctrine to be taught in a Methodist Home, and Baptist doctrine to be taught in a Baptist Home, so it is expected that Roman Catholicism should be taught in the Catholic Homes. However, there is much taught in these Catholic Homes besides the doctrines of their church.

The purpose of the Maryhurst Home is to be a residential school for teen-agers in need of specialized training.

They receive intensive character education to prepare them for adjustment as efficient, self-supporting, self-reliant, socially integrated citizens. They are taught the value of time, the pleasure of working, the art of pleasing people and getting along happily with them. Emphasis is placed on the physical development of the girls as well as the mental and spiritual development in

³ Beulah Mountain Mission, Beulah Heights, Ky., Letter.

order to produce a well-rounded individual.⁴

With these high ideals in mind, it is easy to see that religion is taught in activities outside the church and that there is an attempt to maintain an atmosphere conducive to righteous living.

The goal of Our Lady of the Highlands, as stated by them is

To teach young girls not merely how to make a living but how to live. . .to prepare them expertly for citizenship in this world and in the next. . .to mold the future by shaping today the minds and hearts and characters of tomorrow's leaders. . .to impart the very best in secular knowledge while relating it all to the basic knowledge and love of God and man. . .this is the great task of the Religious teacher today. "The harvest is great, but the laborers are few."⁵

With a goal such as this, it can well be understood why there are many in this Home and why the children are so well behaved. It throws out a challenge to some of the Protestant Homes to improve on some of their ideals and goals.

Clubs and lodges. Since the Masons and Odd Fellows are interdenominational, no one church doctrine is taught entirely. It is the desire of both of the lodges to teach the children to be good citizens and upright persons.

There is little taught outside the regular church activities along the lines of religious education in these Homes because their purpose is to have a home for the children of the deceased members of their respective lodges.

⁴ Maryhurst, Conducted by the Sisters of the Good Shepherd, Louisville 12, Kentucky.

⁵ Our Lady of the Highlands, Sisters of the Good Shepherd, Fort Thomas, Kentucky.

At one time the Masonic Home had a resident Chaplain but this has been discontinued. It was felt that the children could not express themselves as freely as they would like if there were someone around continually whom they felt was watching every move they made and would criticize them for dancing, going to the movies or participating in other worldly activities.

Since the management believed that the child would take part in these activities anyway, they felt it was better for him to do so without the feeling of being watched; or, on the other hand, not to refrain from these things simply because he felt that the Chaplain did not want him to participate. Those in charge wanted the child to feel free to do as he saw best, not as someone else thought best for him. They wanted a child to be good because he wanted to, not because he felt he had to.

Sunday school was conducted by the Baptists because there is a Baptist Seminary very near and this is a great asset to the Home as well as the Seminary in providing much experience for its students. However, for the morning worship service, a minister from any denomination was brought to the Home to conduct the service. The lodges take turns in bringing a minister of their choice, and in this way almost every Protestant church is at some time represented.

Since the Odd Fellows Home is not nearly so large and there are not many children, they all go in a body to the

Epworth Methodist Church in Lexington.

There are definite advantages in having a small Home such as this. The matron can supervise more closely and when there are disputes among the children, she can better determine the cause of the disturbance and who should be punished. She also has a great opportunity to speak to each child separately about his need and deal with the children more as individuals. She is more of a mother to a small group than would be possible in a larger group.

Religious films are sometimes shown in the Homes in this classification and this is a great asset to any Home. The children can then see that religion is really workable and it is put on a level which is not difficult for them to understand.

Negro Orphanages. It is the desire to instill security and happiness in the orphanages for the negro children. This is done by making their Home as much like a home as is possible. In order to do this everyone must cooperate. They are taught to live harmouniously and at peace with each other.

Besides the regular Sunday meetings at the Ridgewood Home, there are three special religious programs a year that include young people of various churches.

These programs are the All Girls' Day program in September; All Boys' Day program in October; and School of Christian Education in November.⁶ Each of these days richly bless

⁶ Children's Home, Prepared by students of the Ormsby Village High School, Anchorage, Kentucky, 1950.

and help the children to live better lives and to live harmoniously with each other.

CHAPTER V

SUMMARY AND CONCLUSIONS

Summary. All of the orphanages contacted in Kentucky have more religious training than is found in the average family of today.

In each of the Homes, grace is said at all meals and each child goes to Sunday School and Church each Sunday except during illnesses. Another point of interest which is in favor of the orphanages is the fact that the children, especially when attending services off the campus, are taken to church and not sent as is so often the custom in many homes.

The children seem to be eager to participate in all religious services and never think about staying away from any of the regular services.

They are taught to say grace and pray, and although Jesus and God are not often the topic of conversation, the children do not feel embarrassed to discuss such matters.

The Christian Homes, such as those supported by a church denomination and those which rely upon God for their support, place the greatest emphasis upon the need for the children to have Christ as their personal Saviour. The Faith Homes stress this need more than any of the others.

Some of the Homes are slightly overcrowded, but the condition is not serious in any of them. All of them are kept very clean and just as healthy as possible.

Conclusions. Although there are many orphanages in Kentucky, there is a need for many more.

There is a special need for Homes for children from broken homes. These children are to be pitied more than those who are in the Homes because of the death of a parent.

The need for additional Homes in San Jose is very urgent, and there is also much room for improvement in some of those which are now in operation.

It is not at all uncommon for a small child to come to the door begging for bread just as those inside are seated at the table for their evening meal. These children are also forced to beg for their clothing which is usually very ragged. They seldom wear shoes. Many of them have probably never owned even a pair of second-hand shoes.

They think nothing of stealing at every opportunity. If they cannot use the article at hand themselves, some member of their family can, or they can sell it and buy bread with the money.

If telling the truth means that they will not get the food or clothing for which they are asking, they will not tell the truth, but will make up some sad story which they hope will cause those from whom they beg to give them more

than they had originally intended. The children are quite quick and clever in telling these stories and apparently have no scruples against telling them.

Even if the Homes now in operation were adequate to meet the needs of the children in them, there is still a very urgent need for more Homes, especially Homes which will uphold the Christian standards and ideals and emphasize the need of a personal relationship with God. The harvest truly is ripe, but the laborers are few.

QUESTIONNAIRE

How long has your institution been in operation? _____ years.

How are you supported?

State _____	City _____	Other _____
Church _____	County _____	
Club _____	Faith _____	

How long do the children usually stay in your home? _____

Do you try to find a foster home for them? _____

Do you require your personnel to have religious training? _____

How many hours per week are the children given religious training? _____

What is the nature of this training? _____

Is this training given on the grounds or do they go to an outside Church? _____

Is this training given by personnel of the home or by outside organizations? _____

Do you have special services such as revival services, Daily Vacation Bible School, or others? _____

What percentage go out to live morally good lives? _____

What per cent have a bad record? (jail, prison, etc.) _____

What per cent are members of a church when they come? _____

What per cent join a church while in your care? _____

What per cent are non-members of a church while in your care? _____

What per cent finish grade school? _____ High school? _____

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