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THE PLACE OF RELIGIOUS EDUCATION
IN PUBLIC INSTITUTIONS FOR THE
MENTALLY RETARDED

A Thesis
Presented to
the Faculty of
Asbury Theological Seminary

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

by
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CHAPTER I

THE PROBLEM AND DEFINITIONS OF TERMS USED

In this study it has been the general purpose of the writer to investigate the place of religious education in institutions for the mentally retarded and to set up an adequate program of religious education for these institutions.

I. THE PROBLEM

Statement of the problem. Specifically, it is the purpose of this study (1) to find what has been done previously for the mentally defective people; (2) to evaluate the existing conditions in the field of Christian education in the institutions for the mentally retarded; and, in view of the findings and the needs of the inmates (3) to work out an adequate program of Christian education for these institutions.

Importance of the study. The primary factor leading to the selection of this topic was an awareness of the need for a Christian environment to surround the inmates of mental institutions. Our society is guilty of neglect in many areas but down through the history of our country, the mentally ill have suffered greater than any other class of people

with the possible exception of the negro. To the Church is given the command in I Thessalonians 5:14 "comfort the feeble-minded,". There are diverse interpretations of this passage, some saying that it means those feeble in faith but the Greek explains it as those who are incapable of understanding.

True democracy draws no line of discrimination among nationalities, religions, or races, nor among economic, social, or intellectual levels; and, consequently, group interaction must depend for its success upon the mentally feeble as well as upon the mentally gifted.¹ The improvement of the personal and social behavior of those who fall below the normal must be accomplished if the social efficiency of the social group as a whole is to be raised. Studies and tests have shown that feeble-minded children and adults respond to education. Their needs are the same as the needs of other people, and, therefore, the aims of education of the feeble-minded are the same as the aims of all good general education: the development of social awareness, civic competence, critical thinking, and social usefulness.²

¹ B. G. Schmidt, "Rehabilitation of Feeble-minded Adolescents," School and Society, 62:409-12, December 29, 1945.

² Ibid., p. 410.

The therapeutic value of religion or worship shows that it may play its part in the science of healing. The value of worship as a source of mental health goes a long way to prove that the function of worship has its justification from the physiological and psychological points of view. A large part of mental illness is an unbalance built up by checked emotional energy due to lack of security. Worship gives this sense of security. The only true security is in God, without whose active effort the very atoms would fall into nothing.³

The writer has been able to discover only two substantial investigations in the general field of this study. One is entitled, Institutional Care of Mental Patients in the United States, by John Maurice Grimes.⁴ This study included both the insane and the feeble-minded but a large portion was devoted specifically to the care of the latter. The other source was a thesis entitled, Feeble-minded: Their Education, written by Edward Earl Gotherman at the University of Kentucky in 1923. But inasmuch as neither of these researches has taken up the specific problem of

³ Edwin A. Goldsworthy, Plain Thoughts on Worship. (New York: Willett, Clark and Company, 1935), p. 119.

⁴ John Maurice Grimes, Institutional Care of Mental Patients in the United States, (Chicago: The Author, 1934).

religious education the need for investigation in this area becomes obvious.

II. DEFINITION OF TERMS USED

Mental defective. This term is used to describe those who mental development has been arrested. In England the term has been reserved for the highest group of the feeble-minded; viz., the morons, but we use it to include all those whose mentality is below that of a twelve year old child. The following definition has been adopted by the American Association for the Study of Feeble-mindedness:

The term feeble-mindedness is used generically to include all degrees of mental defect due to arrested or imperfect mental development as a result of which the person so affected is incapable of competing on equal terms with his normal fellows or managing himself or his affairs with ordinary prudence.

Mental measurements such as the Binet Test have divided the feeble-minded into three groups; (1) the idiot (2) the imbecile (3) the moron.

The idiot is a person whose mentality equals that of a child of two years or less. He can feed himself but otherwise he is unable to attend to his personal wants. He does not talk, has no appreciation of danger and has to be shielded from the common risks of fire, etc. The life span of the idiot is short. This fact saves the institutions from being filled with those who will never be cured.

The imbecile may attain to the mental age of a child from three to seven years of age. He may be taught clean personal habits and simple routine tasks under constant supervision. He can talk but never learns to read more than simple printed words.

The moron attains the mental age of from eight to twelve years. He is able to comprehend school work up to the fourth and fifth grade level, and may be taught to do fairly complicated tasks. In this last group lies our greatest danger and greatest hope. The dangers are as follows: (1) This group constitutes the majority of the feeble-minded in our country; (2) They are easily led and may become economic and social prey for many unscrupulous normal individuals, and (3) They are the chief source of reproduction of all classes of feeble-mindedness.

Our chief hope lies in the fact that they may be trained to be self-supporting and in them may be instilled high moral and spiritual ideals.

Heredity. Feeble-mindedness is largely hereditary. Dr. Barr attributes 64.84 per cent to heredity, while Goddard says that 65 per cent is inherited. A specific example of heredity in feeble-mindedness may be seen in the "Kallikak" investigation made by Dr. Goddard. He traced the descendants of one normal man of good intelligence who

was married twice, first to a feeble-minded woman who bore him one son, and later to a normal woman. The results are tabulated as follows:

NORMAL FATHER AND FEEBLE-MINDED MOTHER (480 Persons)	NORMAL FATHER AND NORMAL MOTHER (496 Persons)
145 known to be feeble-minded	2 alcoholics
241 mental status unknown	1 religious mania case
36 illegitimate	0 epileptics
33 sexually immoral	0 criminals
24 confirmed alcoholics	5 died in infancy
3 epileptics	(Among the remainder were only good citizens—doctors, lawyers, educators, judges, and traders)
46 known to be normal	
3 criminals	
82 died in infancy	
8 keepers of immoral houses	

5

Environment. Children's behavior patterns develop through the interaction of their individual emotional and physical constitutions and the pressure exerted on them by the environment in which they are living. The mentally retarded children especially tend to accept whole-heartedly the mores of their environment. This is where our hope as

5 Stanley Powell Davies, Social Control of the Mentally Deficient, (New York: Thomas Y. Crowell Company, 1930), pp. 83-85.

Christian educators lies. Psychologists have shown by tests and studies that the I.Q. of feeble-minded people may be raised. One such study is given as follows:⁶

A study was made of 254 boys and girls between the ages of 12 and 14 years, all of whom had been originally classified as feeble-minded on the basis of clinically administered intelligence tests. They ranged in I.Q.'s from 27 to 69, with a mean I.Q. of 51.7. An analysis was made of their physical health, mental abilities, and academic achievement; their behavior patterns; and their family, educational, and community backgrounds.

From this study their needs were found to be:

(1) improvement in all tool subjects, as well as in informational subject-matter areas; (2) growth in emancipation and responsibility in personal behavior; (3) increased understanding of group relationships in the family, the school, and the community; and (5) ability to use direct-response mechanisms in resolving conflict situations in the adjustment process. In addition, some of their important psycho-biological needs were found to be: (1) economic security; (2) social recognition; (3) belongingness, or acceptance by the group; (4) a feeling of personal

⁶ Schmidt, op. cit., p. 411.

worth as contributing members of a social group.

Upon the foundation of these basic needs an experimental educational program was planned with a two-fold objective: to provide school experiences which would help meet the needs of these boys and girls while in school, and to prepare them for competent adjustment in the post-school period. To achieve this purpose, the instructional program was directed toward these specific goals: (1) the development of desirable personal behavior; (2) improvement in the fundamental academic skills; (3) development of the manipulative arts; and (4) improvement of work and study habits; (5) learning of occupational and related vocational information; and (6) pre-employment experience.

The curriculum was selected from problems in the immediate experiences of the children, which were then expanded to make possible more general application of the skills and information thus learned and the attitudes so developed. Instructional method was characterized by: (1) group planning; (2) group experiences; (3) in school reproduction of situational experiences; and (4) the use of the creative and manipulative arts. A variety of educational materials was used, including field trips, radio broadcasts, films, and stereopticon slides, as well as books, magazines, and newspapers. Construction and art materials were used in correlative handwork and in the crafts.

The development of this experimental program and its evaluation was attempted in order to learn the extent to which children who had been classified as feeble-minded could attain personal and social adjustment after participation in a school environment planned to develop emotional stability, to further social interaction, and to develop self-confidence and a sense of personal worth. It was also important to know the degree of academic success achieved by these children and the nature of change in mental and emotional growth patterns. In addition, the growth and adjustment of the children who had participated in the experimental program were compared with those of a control group equated on the basis of original I.Q., amount of previous school experience, initial academic achievement, sex and socio-economic background. Each child spent three years in the experimental center. They increased in every way. Their group behavior showed increasing social maturation and competency in activities similar to those participated in by normal children of their age. On objective measures, 79 per cent were shown to have attained a personal and social adjustment equal to or better than the highest one-fifth of well-adjusted adults. A high statistical correlation was found between change in test intelligence and change in objective measures of emotional stability, when computed as from the close of the study over the

original status eight years before.

By the close of the study slightly more than 27 per cent had completed a four year high school course and 5.1 per cent had continued post high school training. Twenty and one-tenth per cent were still in school attendance, most of them in night school classes, at the close of the study. Eighty-three and four-tenths per cent were regularly employed and of this group, almost one-third were in skilled occupations, and another one-third were in clerical positions. Approximately 6.5 per cent were in managerial or supervisory positions in industry where they had responsibility for other workers. An additional 5.1 per cent were in inspection positions where precision of final products was their responsibility.

If this much can be accomplished without the aid of the Supernatural, certainly the religious educator can expect even greater things. It is necessary, however, to segregate the mental defectives and keep them in a consistently Christian atmosphere. The work cannot be done in a day; the training period should extend over a number of years. Teachers must be thoroughly Christian in order to present a concrete example of the Christ-life that it is possible to live. They should feel a call from God to this work as much as to any other type of Christian service.

Before entering into the discussion of the findings of this study it is necessary to glance at the history of treatment of the mentally ill.

CHAPTER II

HISTORY OF PROGRESS

Little, if any, legal distinction was made between the mentally defective and mentally diseased until well along in the nineteenth century,¹ so in our study of the history of the treatment accorded the mentally defective we shall have to consider all classes together until such time as they were divided.

Ancient times. The Ancients regarded mental defectives as objects of derision, aversion, and persecution. They were believed to be accursed of the gods, and in an effort to preserve the integrity of the race, the mentally deficient were exposed to death-peril. In Sparta the feeble-minded were thrown into the Eurotas.²

Traces of this custom, found in the laws of Lycurgus, were not confined to Sparta alone.³ Cicero speaks of it among the Romans; in order to preserve a healthy race the weaklings of the flock must perish.

1 Albert Deutsch, The Mentally Ill in America, (New York: Doubleday, Doran and Company, 1937), p. 339.

2 Martin W. Barr, Mental Defectives, (Philadelphia: P. Blakiston's Son and Company, 1904), p. 24.

3 Ibid., p. 25.

The dawn of Christianity, when sorrowing mothers brought to the Great Physician their demoniac sons, was for the mentally ill the first gleam of beneficent commiseration and divine pity. In accord with this, three hundred years later Constantine Magnus provided humane care and treatment for the mentally deficient. During the next few centuries fair treatment was given but the Middle Ages witnesses a retrogression.

Middle Ages. Demonical possession was the common explanation of most forms of mental disorder, and the scourge, the rack, the stake and the gallows were the most common methods of treatment. The fate of the mentally ill who managed to escape the accusation of being witches was hardly better. If "violent" they were thrown into prison dungeons like common criminals; if "harmless" they were sometimes permitted to wander about aimlessly, without any provisions made for them. Shakespeare gives us a glimpse of these wandering "Tom o' Bedlams" when he speaks of "Poor Tom, that eats the swimming frog, the toad, the tadpole, the wall newt and the water newt, that in the fury of his heart, when the foul fiend rages, eats cow-dung for sallots, swallows the old rat and the ditch dog, drinks the green mantle of the slimy pool; who is whipt from tything to tything, and stocked, punished, and imprisoned...."⁴

4 William Shakespeare, King Lear, Act III, Scene 4.

In the isolated instances where cure was sought, the mentally ill were more likely to be taken to the clergyman than to the physician for medical care. Moreover, the advance in medicine was so slow that it is questionable whether it would have done more good to go to a doctor.

Colonial days. Few of the colonial doctors were acquainted with the real nature of mental disorders, or of positive methods of care and treatment. Not untypical of the absurd conceptions of mental illness is the case cited in John Hale's "Modest Inquiry into the Nature of Witchcraft", published in 1702:

A man "afflicted with hallucinations" sent for a physician some miles away. The doctor was unable to come but sent a diagnosis by the messenger. "The vapours ascending from his sore Legg" ran the diagnosis, "caused a water in his Eyes, and disturbance in his Braines, by means whereof he was troubled with such Visions." To treat the disturbed brain, the doctor sent "an eye wash to wash his eyes with, and a cordial to take inwardly; upon the use of these, this disturbance vanished in half a quarter of an hour.

With true Puritanical zeal Hale draws a moral lesson from this case, for he ends his narrative with the observation:

If a disease may do this, what may Satan, working upon bodily distempers and vapours, impose upon the Imagination?

The name of Cotton Mather is commonly identified with the Salem witchcraft craze of 1691-92. Most of those

jailed and executed were nothing more than mentally deficient people. While being questioned they were under such mental torture that they confessed to being in league with the devil. Whereupon they were sentenced to be executed. The rise of the humanitarian movement in the 17th century was responsible for the collapse of the witchcraft craze. It is interesting to note that the Church was among the last to give up the idea of witchcraft. John Wesley said in 1768: "It is true that the English have given up all....witches. I am sorry for it...Giving up witchcraft is in effect giving up the bible."⁵

There was, however, general provisions made for the mentally ill in this era. These may be classified as private and public.⁶ Mentally ill persons who had relatively well-to-do families or friends were usually cared for in their own homes. In the rare instances when the affliction was recognized as a disease produced, not by supernatural intervention, but by natural causes, and hence curable, they received whatever medical treatment was available. If violent or troublesome, they were locked up and chained by their families in strong rooms, cellars, and flimsy outhouses.

⁵Walter Bromberg, The Mind of Man, (New York: Harper and Brothers Company, 1937), p. 83.

⁶Deutsch, op. cit., p. 40.

In some cases, where the illness manifested itself in a mild and harmless manner, the individual was permitted a degree of freedom. Often enough, however, harmless persons were confined for years in a room and not permitted to be in public. This was done to safeguard the good name of the family against the disgrace which would accompany having a mentally ill member.

While the colonies were struggling with this and other problems, a scientific movement was underway abroad which was destined to change the treatment of this less fortunate strata of society.

Scientific treatment. It was not until in the 16th century that human sympathy seems to have been aroused for the feeble-minded. In the early part of the 17th century, St. Vincent de Paul at the French asylum known as the Bicetre, gave some special attention to idiot children; not, however, until the 19th century was any considerable effort made to care for these cases.⁷ The movement originated in a curious and quite accidental manner.

In 1789 a group of sportsmen hunting in the forest of Aveyron, France, encountered a boy living in the woods

⁷ Stanley Powell Davies, Social Control of the Mentally Deficient, (New York: Thomas Y. Crowell Company, 1930), p. 17.

like any animal, and feeding upon acorns and nuts. The hunters captured the lad and took him to Bonaterre, Professor of Natural History in the Central School of the Department of Aveyron. Here he was kept under close observation. He showed only the most feeble indications of intelligence. He had no articulate language and appeared to lack the faculty of speech, while his senses of smell and touch seemed impaired.

After undergoing a short period of observation by Professor Bonaterre, the lad was turned over to the chief medical officer of the National Institution for the Deaf and Dumb at Paris. Dr. Jean Marc Gaspard Itard became interested and spent five years seeking to train the lad. He was not able to accomplish much but he opened up the natural history of the feeble-minded. In 1801 he wrote, De l'Education d'un Homme Sauvage, in which he described the first months of work with the savage boy.⁸ This book was the first piece of scientific literature in the field of mental deficiency. The most momentous contribution of Itard was the inspiration imparted to a gifted pupil to devote his life to the understanding and training of this class of unfortunates.

⁸ Ibid., p. 21.

Edouard Seguin was the first great teacher and leader in the field of mental deficiency. He possessed a broad mind and deep humanitarian sympathies. His system of training was based on the methodological education. It was his theory that feeble-mindedness is only a prolonged infancy, and that it could be overcome through the application of proper training methods. At first he held that feeble-mindedness was curable but later results showed this notion to be untenable. He did prove, however, the great value of his educational methods in improving the condition. Education was to proceed with the aim of bringing all the senses and organs to their maximum functional point. Physical training must precede mental training: the perceptual faculties must be awakened before conceptual functions could be developed. Applying this method to the various degrees of feeble-mindedness, each function could be trained with particular reference to the peculiarities and deficiencies of the individual, and also in its relation to all other functions, with a view towards achieving an harmonious whole.

Rise of state institutions. Noteworthy in this period was the part in reform played by the Quakers, both here and in England. They were an extremely practical people and were usually successful in everything they

attempted. Their headquarters, the city of Philadelphia, was the center of humanitarian reform during the latter half of the eighteenth century. Not the least accomplishment of this remarkable group was the founding of the first general hospital in America, the Pennsylvania Hospital in 1750, where the mentally ill were received, along with other types of patients. Its claim to prominence in our history is established by the fact that it was the first institution where cure, rather than custody and repression, was the underlying principle in the treatment of the feeble-minded.⁹

To Virginia belongs the distinction of having erected the first American asylum exclusively for the mentally ill. It was opened in 1773 at Williamsburg, then the capital of the colony. We have no record of the methods of treatment in this hospital but it is probable that the inmates were confined by chains in cells. This was the only hospital of its kind until the opening of the Eastern Lunatic Asylum at Lexington, Kentucky, in 1824.¹⁰ From that time on many other states established hospitals for the insane. There was no distinction made between the mentally ill and the mentally defective until January 13, 1846, when a resolution

⁹ Deutsch, op. cit., p. 58.

¹⁰ Ibid., p. 59.

was introduced by Dr. F. F. Backus to make separate provisions for the feeble-minded.

The first state institution for the feeble-minded in America was opened in Massachusetts on October 1, 1848. It occupied a wing of the Perkins Institution for the Blind. At the end of three years, it was incorporated under the name, The Massachusetts School for Idiotic and Feeble-minded Youth. The next institution was opened at Albany, New York, in 1851. The purpose of this school as given in a report by the head doctor is as follows:

We do not propose to create or supply faculties absolutely wanting; nor to bring all grades of idiocy to the same standard of development or discipline; nor to make them all capable of sustaining, creditably, all the relations of a social and moral life; but rather to give to dormant faculties the greatest practicable development, and to apply those awakened faculties to a useful purpose under the control of an aroused and disciplined will. At the basis of all our efforts lies the principle that the human attributes of intelligence, sensibility and will are not absolutely wanting in an idiot, but dormant and undeveloped.¹¹

Pennsylvania was next to make special provision for the mentally defective. This was incorporated as the Pennsylvania Training School for Feeble-minded Children in 1852. In this school, as in most others, the state only partially supported it, the remainder of the required funds being raised by private subscription.

¹¹ Ibid., p. 343.

By the year 1866 there was an institution in every state to care for the mentally defective.

Custodial institutions. The early institutions for the feeble-minded were launched on a high wave of optimism. They were organized along strictly educational lines and were considered to represent, primarily, extensions of the common school system. Their founders believed that most feeble-minded children, through proper training, could be improved sufficiently to restore them to the community as self-supporting citizens. However, it was found that only a certain porportion could be restored to community life on a fair plane of economic and social efficiency, and that there were those who were utterly hopeless and helpless and would require lifelong care and supervision. Thus, we have the rise of the problem of what should be done with those who would require custodial care throughout their lives. This is the situation at the close of the 19th century.

Twentieth century developments. The first two decades of the present century have been referred to as the alarmist period in the study and treatment of mental defect. Four major factors combined to create the dominant attitudes and approaches during this period. These are as

follows: (1) The invention and development of mental tests, and their application to the diagnosis and grading of feeble-mindedness; (2) The rediscovery of Mendel's laws of heredity; (3) The rise of the eugenics movement, with its emphasis on hereditary factors, especially in relation to mental defect, and (4) The publication and widespread influence of genealogical studies of degenerate and defective stock.¹²

In 1905 the French psychologists, Drs. Albert Binet and Thomas Simon, invented their famous scale for measuring the mental age of individuals. Despite some serious shortcomings, the development of mental tests represented a great stride forward in the study and treatment of mental deficiency. Among the first groups to whom mental tests were applied were the persons in prisons, poorhouses and other places for the delinquent and the dependent, as well as prostitutes and drunkards. Many of these were found to be feeble-minded. The greatest shock came when the test was applied to those who were believed to be normal and they were found to be in the upper bracket of the mental age set for the feeble-minded.

Then came the rediscovery of the Mendelian laws. The amount of feeble-mindedness due to heredity was said

¹² Ibid., p. 353.

to be 90 per cent or more. Mental defect was raised to the first rank among social problems, and was said to be the source of most of the others. The whole nation became alarmed and set about to check the increasing number of mental defectives.

Segregation. One of the first measures to check the rapidly increasing number of mental defectives was the attempt to remove them from society and into institutions. It did not take long to prove the futility of segregation. The cost of construction was far too great for the state to pay. Then, too, it was impossible to discover all the feeble-minded people.

Sterilization. Dr. M. W. Barr advocated sterilization as early as 1897. Indiana was the first state to enact a law, but state after state followed the lead and now twenty-five states have eugenic sterilization laws on their statute books. This is an endless task and can never completely solve the problem.

Marriage laws. Some states have prohibited the marriage of the feeble-minded. These laws have proved worthless because of the lack of adequate provision for the identification or diagnosis of the mental status of applicants for marriage licenses.

Colony System. This has been most successful in the problem of care of the mental retarded. The boys are given work to do on a farm. In this way they are self-supporting. The colonies have also been a means of greatly increasing the capacity of the institution in order that so many mental defectives needing the opportunity for institutional training might not have to be refused. In the girls' colonies, textile factories are maintained to provide employment for the girls.¹³

Conditions in State schools. There is a separate state institution for the care of the mentally deficient in each of 44 states of the Union, and in 11 of these states there are more than one school. The total number is 65; the state with the largest number has seven. The total patient population of these 65 institutions is 65,944.¹⁴

Of the 65 state schools and colonies above referred to, 54 are under medical management. Of the remaining 11, a majority have medical supervision of all things medical, although superintended by laymen; the others have some degree of medical care. Many of these schools are well staffed medically, so that very good attention is given

¹³ Davies, op. cit., p. 278.

¹⁴ John Maurice Grimes, Institutional Care of Mental Patients in the United States, (Chicago: The Author, 1934), p. 24.

both mentally and physically in diagnostic, preventive and therapeutic medicine. In these better grade schools there are usually psychologists and dentists.

Educationally, the school work in the better schools is conducted by teachers of experience and is more or less divided into academic studies, social and occupational therapy, and industrial training.¹⁵ The children are carefully classified and the educable are given every opportunity. Unfortunately, not many are returnable, and the passing of the years fills the institution with a residue of the lower grade defectives who must remain throughout life.

There is a two-fold division necessary to working with the mental defectives. There are the higher grade educable children, whose institutionalization should be avoided as long as possible and continued for as short a time as possible. These children do not vary greatly from those in the public school and deserve every help the state can give to fit them for normal life and keep them in it. These educable children need an environment vastly different from the one in which they come. On the other hand are the lower, uneducable children who need custodial care until death removes that need.

¹⁵ Ibid., p. 25.

The foregoing chapters have dealt with the physical aspect of the problem of the mental defectives, which is very important. However, our chief concern as religious educators is the spiritual help which may be given to them, therefore, the following chapters will deal exclusively with this phase of the problem.

CHAPTER III

A SURVEY OF THE FIELD

In order to ascertain what was being done for the mentally retarded in the field of religious education, a questionnaire was sent to the following institutions: Faribault School for Feeble-minded, Faribault, Minnesota; Florida Colony for Feeble-minded, Gainesville, Florida; Kansas Training School, Winfield, Kansas; Kentucky Training School and Home, Frankfort, Kentucky; La Peer Home and Training School, La Peer, Michigan; Letchworth Village, Thiells, New York; Lynchburg State Colony, Lynchburg, Virginia; Ohio State Institution for Feeble-minded, Columbus, Ohio; Pennhurst State School, Laurelton Village, Pennsylvania; State Hospital for Mental Defectives, Syracuse, New York; State Training School, Clinton, South Carolina; State Training School, Grafton, North Dakota; and West Virginia Training School, Spring Run, North Dakota.

A. Questionnaire explained. The questionnaire requested information as to definite provisions made for religious education within the institutions. Some of the questions included were: (1) Do you have a chaplain as a member of your staff? (2) If so, does he serve full or part-time? (3) Do you have regular religious instruction in

your school? (4) Do you have religious books in your library? (5) Do you show religious movies to the children? (6) Do you stress the meaning of Christmas, Easter, and other holidays with religious significance? (7) Do you list on your schedule of radio programs religious ones? (8) Do you have a band or orchestra or musical groups? (9) Do you use sacred music such as the Messiah, Christmas carols at Christmas time, patriotic songs on the Fourth of July, songs of giving thanks on Thanksgiving, etc? (10) Do you have any means of testing the results of the religious training given, such as records? (11) Evaluate religious training for people with sub-normal intelligence.

B. Questionnaire returns and evaluation. There were only two or three questionnaires that were not returned. The superintendents of the schools were very cooperative in answering the questions and giving their evaluation of a program of religious education for their respective institutions.

Chaplains. All except two of the institutions had chaplains as a member of their staff. There were only a few full-time chaplains, most of them serving only on Sunday and as the need presented itself. These chaplains represented all different faiths--Roman Catholic, Lutheran, Jewish, and other Protestant churches.

Religious instruction. Only two or three of the institutions provided courses in the Bible in their regular school program. The religious instruction was left to the Sunday School and worship hours.

Books, movies, radio programs. Religious books, movies, and radio programs were included along with others. There seemed to be no special emphasis placed on securing books of a religious nature for the children. One institution did not maintain a library at all. As a whole, religious films were only chosen occasionally. Children were left to choose their own radio programs.

Christmas, Easter emphasized. The most satisfactory response of any was received in answer to this question. All of the institutions stressed the meaning and importance of Christmas and Easter to the children. Special programs were designed to help the children to fully understand the significance of the Days.

Means of testing. Not any of the institutions were able to adequately test the results of the religious training. One institution cited one conversion during the year but the majority of the training homes seemed to be unable to ascertain the good being done.

Evaluation. All of the superintendents of the institutions recognized the value of religious education. It helps with disciplinary problems, and also in building morale.

It gives stability to emotionally unstable children and is one of the necessary aids in the training of the mentally defective.

On the basis of this study it seems that most of the institutions for the feeble-minded have a limited program of religious education for the inmates. In many cases this is confined to a simple Sunday School service on Sunday. An example of this is the Kentucky Training Home, located in Frankfort, Kentucky.

Kentucky Training Home. The only religious instruction given is a short Sunday School of thirty minutes conducted each Sunday morning from 9:00 to 9:30, with the regular school teachers alternating in teaching the Sunday School lesson. All degrees of mental defectives meet together in the gymnasium. There is a choir composed of the higher grade morons, and one of the girls plays the piano. The singing is limited to the songs the girl has been able to learn to play during the preceding week. The following is representative of the Sunday School sessions:

SONG: "What a Friend"

PRAYER: The Lord's Prayer (repeated in unison)

BIBLE VERSES: Boys and girls repeat the Bible verses they have learned.

BIBLE STUDY: Psalm 34 "Psalm of Trust"
The most important verses are chosen and read to the group. God is presented as One who

cares for them and who is watching over them.
The group responds to simple questions.

SONG: "God Will Take Care of You"

PRAYER: The group is urged to be reverent--that God is there with them as they pray. An Assistant leads in prayer.

CLOSING SONG: "Let the Lower Lights be Burning"

Lynchburg State Colony. The most gratifying answer to any questionnaire came from Lynchburg State Colony, located at Colony, Virginia. Just within the past year a complete program of religious education has been established within the institution. There is a Director of Religious Education who carries on a program similar to that in any of our well-organized churches. There is a chapel service and two Sunday school sessions held each Sunday. A minister from a local church serves in the capacity of pastor of the chapel. One of the patients plays the piano and a robed choir of patients sing. College students compose the leadership of the Sunday School sessions.

During the week there are prayer meetings for the different groups. There is a story and song hour for the boys and girls. The "Teen Age" group has a regular youth program conducted on the same order as in the churches. For the older men and women, the program follows more closely the traditional "Old-Fashioned" prayer meeting.

In all of the meetings an effort is made to give individual patients an opportunity to participate. Group fellowship and the feeling of "togetherness" is stressed. Church membership is rarely mentioned, but during the past year three patients were converted. When a patient asks to become a member of a church, he is counselled as to the real meaning of such a step, and if he seems to understand and accept the Way, he is permitted to join the church.

In addition to group work, there is personal counselling. Bedside visits are made regularly to those who become ill, and the patients are treated with utmost respect. The Lynchburg Colony is founded on the belief that one of the basic principles of the Christian faith is sacredness of personality and an effort is directed toward enhancing the dignity of each member of the group.

The Lynchburg Colony seems to have an ideal set-up for the religious training of the group. Besides a wonderful physical environment, there is a thoroughly Christian atmosphere surrounding the inmates. It is the type of institution to which one would feel at ease to send a loved one and know that he would receive the best of care as well as the best of religious training.

General observations. It would seem as though the Catholic and Jewish churches are doing more than the Protestant

church in this area. In several of the institutions investigated there are full-time Catholic chaplains while no mention is made of Protestant ministers.

The importance of a full-time program of religious education does not seem to be realized. In most cases Sunday services are held and days such as Christmas and Easter are observed, but there is a lack of concern otherwise for the spiritual development of the individual.

The South seems to be less progressive than the North in the care of the mentally defective, as well as in maintaining a program of religious education for these people.

All of the institutions recognize the value of religious training for the inmates. One superintendent writes: "Religious training is a big help in building morale, helps in discipline and is one of the necessary aids in the training of the mentally defective." Some expressed their regret that they were not doing more in this field.

Conclusion: "For a great door and effectual is opened....." The field of Christian education for the mentally retarded presents a challenge second to no other. It calls for complete consecration on the part of those who would enter its doors. With the leaders cognizant of the value of religious training and willing to support such a program, there should be no hesitancy on the part of the

Protestant Church to send leaders into the field and to bring the Gospel of love to the group of people who are probably the most "unloved" of any of the handicapped groups in the land.

The remainder of this study is devoted to developing a proposed program of Christian education for the mentally retarded.

CHAPTER IV

A PROPOSED PROGRAM OF RELIGIOUS EDUCATION

From the foregoing study it has been concluded that in the field of religious education there must be two distinctive divisions for the training of the educable mental defectives. These are: (1) idiots and lower class imbeciles who are not capable of comprehending or retaining knowledge and for whom a program of religious education would accomplish little or nothing; (2) upper bracket imbeciles and morons who are educable, and who correspond to the Junior and lower Intermediate groups in the church. Within this latter group is found people of all chronological ages; however, the program of religious education prepared in the following pages will have special reference to the developing child.

Religious development. According to Benson, "The child is naturally God-inclined. His conscience is tender, the impulse to obey is strong and the implicit faith of the earlier years still lingers with him."¹ Though he has been very credulous, he now begins the investigating period and such expressions as "Honest truly," "Hope to die," "Cross

1 Clarence H. Benson, An Introduction to Child Study, (Chicago: Moody Press, 1927), p. 132.

my heart," come into prominence. Children have a spiritual hunger for real things and have the ability to discriminate between fact and fiction, right and wrong, precept and practice. Discovered inconsistencies may lead to mental disorder and moral disaster.

The child needs God to account for so many of the mysteries which arise from his field of observation.² He conceives of God as Creator and Heavenly Father but not as a Triune God. Because the child's conception of God is limited does not mean that his God-given spirit of worship should not be encouraged. Of the child, Benson says,

God to him is an unseen Companion, a faithful friend. He can talk freely to Him but always with respect, for He is so great and powerful. He likes to have us tell Him things for He is always interested in His children. He gives us many things, especially health, so we must remember to thank Him. It grieves Him when we do wrong.³

Luella Cole in her book, Psychology of Adolescence, tabulates the religious belief of children on the Junior and Intermediate levels. These are given in brief:⁴

(1) Religion consists in obeying God's laws; (2) We learn about God through dreams and visions; (3) God made us, the animals, the stars, and the flowers, and everything in

² Ibid., p. 140.

³ Ibid., p. 141.

⁴ Luella Cole, Psychology of Adolescence, (New York : Farrar & Rinehart, Inc., 1942), p. 374.

the world; (4) God knows everything we say or do; (5) God has a good reason for what happens to us; (6) God cares what we do; (7) God protects those who trust him from harm; (8) God cares whether we repent of our sins or not; (9) God hears and answers our prayers; (10) True prayer consists of thinking of the wonderful ways of God in the world; (11) It is possible to get things by prayer, and, (12) The soul lives on after the body dies.

There is some disagreement among authors concerning the time for saving faith. Benson feels that "saving faith . . . must be comprehensive faith and forced development at that early stage may mean an arrested development at a later stage."⁵ He states that, "The fundamental purpose of all religious education in childhood is to prepare for the all-important decision that must be made in later childhood."⁶ Some contend that children do not have the same religious crisis as adults. Chappell in his book, Evangelism in the Sunday School, has this to say about the religious experience of children:

The fact that children cannot point to the particular time when this experience began does not in the least discredit its reality and genuineness. ...If we are sure that we are his and he is ours, we need not trouble

5 Ibid., p. 140.

6 Ibid., pp. 140-41.

ourselves because we cannot remember when this sacred relation was established. The clear meaning of all this is that it is possible for the Holy Spirit to reach the heart of the little child and for the little child to have a true religious experience.⁷

In the case of the mentally retarded child, we cannot look forward to the day when he will become developed fully enough to understand and accept the full Gospel. His powers of comprehension do not develop beyond the fourth and fifth grade level so it is the task of the religious educator in this instance, to simplify the message of salvation so that it may be understood by the child-like mind.

I

THE PROGRAM AT WORK

A program of religious education must of necessity take into account all of the things which go to make up a well-rounded personality. Included in these are: (1) physical environment; (2) cultural environment, and (3) the religious environment.

A. Physical environment. The institution for mentally retarded children should be as home-like as possible. The children will discover the abnormality of their situation soon enough even at the best. The basic requirements

⁷ E. B. Chappell, Evangelism in the Sunday School, (Nashville: Lamar & Whitmore, 1927), p. 96.

for a healthy home in which to bring up children have been described in various places, and these apply as well to the institutionalized children. A home should, first, furnish adequate shelter and nourishment. Second, it should provide security, especially against emotional disturbances. Third, it should in a consistent manner supervise the child's behavior. Finally, it should educate children in acceptable modes of response to social situations.⁸

Location. It is important that the home for the feeble-minded be located in a rural area or in the residential section of the city. There are several reasons for this, one of the most important ones being that the delinquent problem is much greater in the congested area of the city. In surveys made the delinquent areas are of three general types: (1) business districts, (2) manufacturing districts, and (3) districts in which the nature of the population is constantly changing.⁹ Since the problems of feeble-mindedness and delinquency go hand-in-hand, it is well to keep the temptation away. The congested area has saloons and places of ill fame into which the feeble-minded may be easily led. Then, too, the rural and residential sections provide a much more healthful and attractive location. There is a much

⁸ Cole, op. cit., p. 288.

⁹ Ibid., p. 341.

larger area available to carry on the recreational program of the institution.

Buildings. One of the greatest objections to state institutions is the lack of adequate housing facilities. Most state institutions are crowded far beyond their normal capacity, and the buildings in which the inmates are kept would not pass public inspection, muchless provide a home-like place in which to live. The boys and girls should have an attractive place in which to live for they will come to look at the institution as their home. If it is a place to which they will be ashamed to have their friends come, it will increase the feeling of inferiority which most of them already have. Besides ample living quarters for both boys and girls, there should be a chapel for worship services, a fully-equipped gymnasium, and a recreational hall for movies and informal get-togethers. There should be a hospital unit with modern equipment to care for those who become ill. The institution should also maintain an up-to-date school. To summarize, the institution should keep pace with the outside world in its buildings and equipment.

B. Cultural environment. The great educators Pestalozzi and Froebel are responsible for the substitution of individual care for mechanical manipulation of masses.¹⁰

10 Nathan Oppenheim, The Development of the Child, (London: MacMillan and Company, 1898), p. 256.

The motto that was ever before the minds of these two loving men was: "Come, let us live with our children."¹¹ They were the exponents of universal education. The trend in the more modern institution is to follow the example of these educators in taking a personal interest in each child. Every effort is put forth to awaken in the child the dormant propensities and to make of him a valuable citizen.

Books and literature. One of the habits that has much to do with a child's success and happiness is the reading habit. Besides the knowledge that is acquired through reading there are other values which very definitely add to a child's equipment. Reading increases the child's imaginative powers. In no way can a child's sympathy be awakened more than by reading of experiences similar to his own. Reading also helps to arouse ambition and stimulate the child to high endeavor.

Delight in beauty grows from association with good literature. Joy in the rhythm and swing of alliteration, in words that have sound and color, which seems inborn in children, can be made the basis for real love and appreciation of beauty.¹² Cheerful, humorous literature creates a spirit of joyfulness in the child.

¹¹ Ibid., p. 256.

¹² Marion L. Faegre and John E. Anderson, Child Care and Training, (Minneapolis: The University of Minnesota Press, Fifth edition, 1940), p. 260.

In choosing reading material for children there are things that must be avoided. Children are easily overstimulated and many stories have to be weeded out on this account. Stories that make children shiver with fear or melt into tears with compassion are in this class. Fears and night terrors are often traceable to carelessly chosen stories which frighten and puzzle children.

A preponderance of stories of the wishing-ring or Aladdin's lamp variety, in which the hero attains fame or wealth without personal endeavor, produces in the child vague dreams and desires but offering no outlet in action. Danger lies in developing a habit of avoiding the facts of life. To help our children meet and settle difficulties fairly and squarely is our job, rather than to allow them to grow up in a world of make-believe.

Books such as those written by L. F. Perkins, The Dutch Twins, The Eskimo Twins, The Japanese Twins, and The Swiss Twins, are recommended as fiction for the age group under consideration. Fables with real significance are also recommended. Some of these are Aesop's Fables and The Pig Brother and Other Fables, by L. E. Richards. Stories of Mark Twain and other adventure stories hold great appeal for the boys. The girls like stories about nature and mother.

There should be a good-sized library in connection with the school, in which fiction books are included, both religious and secular. Most of the institutions are large enough to employ a full-time librarian to take care of circulation, as well as reading the books before they are placed in the hands of the children. Magazines should be carefully selected and murder mysteries, love stories, and base literature should not be kept within the reach of the child. In addition, religious tracts, pamphlets, and magazines should be available to the child at all times.

Radio programs. Children from the ages of 9 to 12 years average two hours daily listening to the radio.¹⁴ If allowed to choose their own programs, surveys show they are not very selective. Boys put comedy first, followed by dance music, drama, and detective stories. Girls put drama first, comedy second, and then children's stories. In a recent survey the boys placed sermons in ninth place so far as their preference of programs was concerned; girls placed sermons as eighth in their line of preference.¹⁵

There are definite ill effects from listening to crime stories over the radio, such as nervousness, fear

¹⁴ Cole, op. cit., p. 490.

¹⁵ Ibid., p. 491.

of kidnapping, difficulty in sleeping, disturbance of eating, daydreaming and development of unusual interest in sex. All children would suffer greatly from these ill effects and especially would the mentally retarded child.

A radiologue of all the better radio programs and those adaptable to the needs of the child should be prepared. The ideal is the Master radio where a member of the personnel selects the programs to be listened to. These programs should include comedies, adventure stories, music--sacred and classical, sermons, and health-building programs.

Movies. Children rate this form of entertainment above all others. Moving pictures are especially potent in stirring the emotions as evidenced by reports given by children who attend. Definite statements of fright and terror occurred in 61 per cent of the reports; sorrow and pathos felt during pictures were mentioned in 64 per cent of the life histories; 39 per cent of the 458 writers admitted crying frequently; 30 per cent were receptive to amorous advances after watching pictures dealing with romantic love. The child remembers longest what he sees through the eye-gate, and since this period in the child's life is one of imitation, he is likely to attempt to do anything done by his "hero" in the movie. Motion pictures

have been credited as being the causes of crime, of maladjustment,¹⁶ of dissatisfaction with life. Because of the tremendous effect of the movie, there must be strict censoring of every film shown to the mentally retarded children. Only films with high moral and religious tone should be shown. Not all religious films are suitable. For instance, those which include animosity and hatred among different nationalities and fighting among individuals should never be shown. No film should be used which will arouse conflicts in the mind of the child and upset him emotionally.

Recreation. In religious education there must be provision for programs of work and play. Play is the needed change from physical and social restraints. Recreation should be supervised and the child's interest directed into channels of usefulness. For boys and girls, the usual games and plays may be an insufficient antidote to the school work, and such organized recreations as are provided in the Pioneers, Brownies, Boy Scouts, Girl Scouts, and other clubs are needed. Children are natural imitators and hence, drama may be used as recreation and also because of its great teaching value.

The child has a tendency to imitate, to play a part, to use imagination in making real the experiences he cannot have in actual life. Along with these urges, there exists

¹⁶ Ibid., p. 496.

also an innate tendency to desire social approval and to give vent to feelings in emotional or physical activity.¹⁷ What a child imitates, he is likely to become. Therefore, it becomes highly important that he be guided in his choice of models and that he be trained to discern the consequences of right and wrong choices.¹⁸ By means of the dramatic method, the teacher can set before the pupils life situations depicting moral and spiritual values and thus provide models and lessons for appropriation and learning.¹⁹

C. Religious Environment. The primary interest of the religious educator lies not in the cultural or physical environment but in the personal religious life of the child. The mentally retarded child more than any other one, needs the comfort and understanding of the Heavenly Father. Many things go together to make the institution a place where he may receive Christian nurture.

Personnel. This term is used to include everyone who is employed by the state to look after the welfare of the

¹⁷ C. B. Kavey, Principles of Teaching for Christian Teachers, (Grand Rapids: Zondervan Publishing House, 1945), p. 292.

¹⁸ Ibid., p. 292.

¹⁹ Ibid., p. 293.

child. An institution such as this should not be a "catch-all" or a political organization but each worker should be chosen for his own merits. He should be well-educated for the job. The teachers, both in the secular and religious schools should be intensely Christian. Eavey says, in his book, Principles of Teaching for Christian Teachers, that teachers should possess the following qualities of spiritual life: (1) absolute surrender to God; (2) vivid sense of the reality and presence of God; (3) recognition of Jesus Christ as the only way to God; (4) whole-hearted dependence on the Holy Spirit; (5) keen, deep interest in the salvation and the spiritual welfare of others; (6) humble, growing sense of victory over selfishness, worldliness, and sin; (7) intelligent and genuine conviction concerning great fundamental truths; (8) willingness to serve and to give without thought of recognition; (9) given to importunate, effective prayer; and, (10) deep, sincere love of God and of children.

These attributes should be found in each worker in the institution. The "House Mothers" should act, not as strict disciplinarians, but as a mother who is interested in the highest good for her child. In a recent visit to a Home for the Feeble-minded it was appalling to find a man over the boys who herded them about as so many cattle, and who seemingly had no feeling for them. Kind, considerate,

understanding people should have direct supervision of the children.

Director of religious education. There should be a resident director of religious education who oversees the total religious training of the children.

Chaplain. In institutions where there is a capable director of religious education it should not be necessary to have a full-time chaplain. The chaplain should conduct the Sunday worship services and the mid-week prayer meeting for the group, and be on call for any urgent needs. He should officiate at funerals when the need arises, administer the Sacrament, and perform other clerical duties.

Worship services. The program of worship services should follow closely those held for the normal child. There should be Sunday School and church services held on Sunday morning. There are diverse subjects which are applicable for teaching the child either in the Sunday School period or the morning worship hour.

Character traits. There should be lessons which deal with specific character traits. These should be developed in connection with suitable biblical material and incidents from the lives of people who illustrate the trait. In the International Curriculum Guide, Volume One, the character

traits desirable for presentation in children's lessons are listed: (1) Co-operation; (2) courage; (3) dependability; (4) faith; (5) forgiveness; (6) honesty; (7) love; (8) loyalty; (9) obedience; (10) purity; (11) reverence; (12) self-respect; (13) penitence, and (14) spirituality.²⁰ The childish mind is able to grasp the significance of these truths and to practice them in daily living when given proper guidance.

Bible lessons. Scattered through the year there should be programs relating to Bible characters, Christ, God, the Holy Spirit, and the fundamentals of the Faith.²¹ Each lesson should be centered about the Trinity but specific lessons concerning Their attributes should be presented. The child has a limited capacity for grasping these truths but can comprehend them if they are presented simply.

Biblical history. Since this age group represents an age of "hero worship", lessons concerning incidents from the lives of martyrs, reformers, ministers, missionaries, educational leaders, and others will hold great interest for the child. All of these lessons should be linked up with the life of the child.

²⁰ Ethel Harrison Grice, Junior Assembly Programs, (Nashville: Broadman Press, 1944), p. 15.

²¹ Ibid., p. 14.

Special-Day lessons. The significance of days such as Christmas, Thanksgiving, Easter, Mother's Day, Father's Day, Children's Day, Lincoln's birthday, Washington's birthday, and Armistice Day should be stressed. On Easter a pageant could be given as well as at Christmas-time. Some of the children should be asked to participate in the pageant.

Temperance lessons. It is not good to dwell on the morbid in dealing with children, especially of the mentally retarded group, but they should understand the evils of the liquor traffic both individually and socially. The lives of great temperance leaders may be presented in story form or in a drama.

Appreciation lessons. There should be programs from time to time throughout the year to develop the appreciation of the pupils and to help them to understand and value what is good and beautiful and true. These programs may deal with the four seasons, bringing out God's gifts of the seasons and the beauties of nature, and with music, architecture, art, paintings, literature, and so forth, for all of these may contribute to the development and enrichment of well-rounded Christian personalities.²² These programs may be enriched by making use of lives of poets, musicians, and others in related fields.

²² Ibid., p. 15.

These suggestions by no means cover all types of programs but they are examples of topics applicable to the intellectual capacity of the children under consideration.

Music in worship. It is not by mere accident that music was always been used in religious worship, for religion and music arise from the same general part of our being. Religion is the most intimate of all human experiences and music is the most intimate of all the arts. Music is the most personal, its substance the least tangible. It has the very valuable property of stimulating the emotions and strengthening consciousness, yet at the same time, regulating them through the sense of balance and proportion inherent in the art of music itself.²³

The child finds a medium for worshipful expression in music. It gives opportunity for group response which binds the children to one another as well as directing them to God. Thus in religious education music attracts, compels attention, puts religious truth into the life in such a manner as to make it ever possible and probable that it will be freely re-expressed and proclaimed.²⁴

²³ Joseph N. Ashton, Music in Worship, (Boston: The Pilgrim Press, Second edition, 1943), p. 8.

²⁴ Earl E. Harper, Church Music and Worship, (New York: The Abingdon Press, 1929), p. 34.

When working with children there are other definite purposes which music fulfills. It may be used to prepare for activities, motivate conduct, lend variety, and summarize or conclude activities.

A chord on the piano or a quiet prelude brings a service to order. The words of a song may be used to lead to other activities such as making and coloring illustrations suggested by the words of the song, or dramatizing its story. The resourceful teacher can find many uses for songs.

Music may be used in influencing cooperation between children as they work. The lyrics of Edna M. Shaw's song "Working Together" read like this: "There's work to do, but isn't it fun, for all of us to work till its done? There's father and mother and Jack and Sue; Nancy and Billy are helping too."²⁵

Children cannot focus their attention on one thing for a long period of time. Even interesting stories become dull to them after having to listen for a while. One of the best methods to obtain relaxation and variety is to have them sing a song which they know and enjoy.

²⁵ Elizabeth McE. Shields, Music in the Religious Growth of Children, (New York: Abingdon-Cokesbury Press, 1943), p. 54.

Another purpose of music is to conclude a service. The song should be selected to summarize the activities for often it is needed to bring out the real message of what has gone before. Many times it is a prayer song.

Besides vocal music, there should be a children's choir composed of those who have singing ability. This provides an outlet for emotion, gives an opportunity for working together, and makes the child feel that he is a real part of the worship service.

Phonograph and records may be used in the service or as recreation. A list of suitable records for the children to enjoy will be found in the appendix.

The foregoing suggestions are to serve only as a means to an end. It is not the purpose of the program to merely entertain the children but the final test is to what extent it leads the pupils to live the Christian life. This life-centered objective must be kept constantly in mind in evaluating the work.²⁶ fundamental questions on which such evaluation should be based are: (1) Does it lead the pupil into a personal relationship with God? (2) Does it give the pupil an understanding and appreciation of the life and teachings of Jesus, lead him to accept Christ as Saviour, Friend, Companion, and Lord, and lead into loyalty to Christ and his cause? (3) Does it give

²⁶ Grice, op. cit., p. 13.

a Christian interpretation of life and the universe?, and
(4) Does it provide a solution to the conflicts which prevail in the mind of the mentally retarded child?

There are others which could no doubt be mentioned but it is the hope of the writer that the above may be accomplished in the religious education program carried on in public institutions throughout our land.

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