

Anton T. Boisen papers

Section 5, Pages 121 - 150

Boisen's papers consist of thorough case histories of patients he saw in the 1920s/1930s; 1933-1934 newsletters from the Elgin State Hospital; some incoming and outgoing correspondence, such as with Seward Hiltner; hand-illustrated poetry written by various individuals (none of them Boisen); manuscripts, reprints, and outlines and course lectures by Boisen, dating from the 1920s-1950s; annual reports to the directors of the Chicago Council for the Clinical Training of Theological Students, 1933-1935; information related to Boisen's time in Wabaunsee, Kansas in the 1910s and to the Congregational church located there; memorials after Boisen's death in 1965; and some other miscellaneous materials.

Major topics found in Boisen's manuscripts and article reprints include psychology of religion, clinical training and religion, various psychiatric illnesses (including schizophrenia), war and religion, and similar topics. While the materials span much of Boisen's adulthood, the bulk of his papers date from the 1930s and 1940s.

Creator: Boisen, Anton T. (Anton Theophilus), 1876-1965

Date: 1915 - 1965 (bulk 1930s-1940s)

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Another committee had charge of bowling. Our patients enjoy this but the opportunity is limited by the number of evenings on which the Quadrangle is available. On evenings when the Quadrangle was not available volley ball games were conducted.

The recreational program for women was limited by the fact that our two young women were engaged three evenings each week with choir rehearsals. There was however opportunity for soft-ball and volley-ball two evenings during the week. On these evenings considerable interest was shown.

On July Fourth our group was responsible for the planning and management of a play festival. We had this year perfect weather and more than 3,000 patients were assembled to enjoy the program and more than 250 took active part. A similar but more elaborate program was prepared for Labor Day. This time we were rained out.

A home talent program was given once every other week in the Quadrangle. These programs called for no little time and resourcefulness on the part of the committee in charge. Thruout we used patient talent so far as possible with the choir and the orchestra as the foundation of the program. The average attendance at these programs was 700.

A Hospital News-Service.

Forty bulletin boards distributed on the wards enable us to issue a hospital news-sheet, a hospital pictorial, and a brief resume of what is going on in the world. The news-sheet is of great value in working up interest in the various programs and activities. We also made use of the mimeograph and the bulletin boards to spread abroad appropriate poems and pithy sayings which seemed to have therapeutic value.

During the year we have been issuing a "Hospital Interpreter" for the benefit of the families and friends of the patients.

Therapeutic Possibilities of the Religi- ous Service.

The religious services probably furnish us our greatest opportunity and represent the focal point of much of our work. The patients who attend are attentive and appreciative and the religious service can often bring powerful influences to bear upon their ideas and attitudes. The fact that the more hopeful types are those who are trying to face their difficulties and who are therefore concerned about religion means that these services can supply a real need. And always the group influence can be made a constructive factor. For this reason a religious service properly adapted to the needs of our patients has great possibilities. Our Sunday morning services are about fifty minutes in length. Of this time about twenty five minutes is taken up with hymns and with special music and about eight minutes with responsive or unison readings and prayers. We seek thus to give the people a large part in the service. In the sermons we try to deal with the actual problems of our patients, such as their adaptation to institutional regulations, to work, to play, to their own hopes and fears, to their promptings and impulses. During the latter part of the summer the entire service was turned over to the students.

This year for the first time we introduced a vesper service. This was held every other week on Sunday evenings in the Quadrangle. In this service a period of meditation with appropriate music was used in place of the sermon. The response on the part of the patients was most encouraging. The attendance averaged 400. At the morning service it was about 200.

A Vested Choir of Patients.

A vested choir of patients has from the beginning been a vitally important factor in our religious services. The entire service is built around the choir and the choir itself is a therapeutic project of greatest value. There is something in singing together which helps to lift the individual out of himself and his troubles and when the music itself is of the finer type and the singers are able to feel that they are cen-



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tributing something worth while to their fellow patients, the therapeutic value is greatly increased. One of our problems as well as one of our satisfactions is the fact that our choir members keep going home. The choir this summer has held three rehearsals a week with an average attendance of about thirty.

A hymnal and book of worship designed especially for use in hospitals has been of great assistance to us in the services. It may be noted that this has gone thru another printing.

80 Hours in Group Conference, chiefly on Cases, presented by Students. With the lightening of the load of ward work there has been a considerable increase in the time given to case work, supervised reading and group conferences. The number of hours spent in group conference has thus been increased from forty four in previous summers to eighty in the present summer.

This includes the time occupied by a special midsummer conference on the occasion of the visit of our national directors, Dr. Dunbar and Dr. Hill. Of the forty two regular sessions 18 were occupied with visiting lecturers and consultants. For the most part these conferences were based on cases worked up and presented by the students themselves. The discussions centered always upon the task of explaining the experiences of these patients in terms of the normal motivations and reaction patterns. Each student was held responsible for working up intensively at least two cases. In addition to the special group conferences our students had also the privilege of attending the regular psychiatric staff meetings.

Among the visiting lecturers and consultants this summer were Dr. Henry S. Houghton, Director of the University of Chicago Clinics, Dean Charles W. Gilkey, of the University of Chicago; Mr. Clifford Shaw of the Institute of Juvenile Research, Hon. Rodney H. Brandon, formerly Director of the Dept. of Public Welfare, Professor Ellsworth Faris of the Dept. of Sociology in the University of Chicago, Miss Ruth Smalley, Psychiatric Social Worker in the Michael Reese Hospital, Dr. Douglas Campbell the Psychiatrist in the Student Health Service at the University of Chicago, Professor Harrison Dobbs of the School of Social Service Administration at the University of Chicago and Professor Arthur E. Holt of the Chicago Theological Seminary.

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CLINICAL PSYCHOLOGY FOR THEOLOGICAL STUDENTS

Elgin State Hospital, 1934

June 14	8 P.M.	The Keys of the Hospital	Dr. Read
June 15	4 P.M.	Preliminary Considerations	Mr. Boisen
June 18	4 P.M.	What the Laboratory tells us about Mental Disorder.	Dr. Nerancy
June 19	8 P.M.	Twenty five Years of Psychiatry	Dr. Wittman
June 20	4 P.M.	The Physical Examination	Dr. Schiller
June 21	8 P.M.	The Organic Psychoses	Dr. Nerancy
June 25	4 P.M.	Ward Observations	Dr. Jacobson
June 26	8 P.M.	Adventures in Public Service	Mr. Brandon
June 28	4 P.M.	The Mental Examination	Dr. Read
	8 P.M.	Mental Disorder as a Reaction to a Life Situation.	Mr. Boisen
July 2	4 P.M.	Social Case Work	Mrs. Cox
July 3	8 P.M.	Case Discussion - Castles in the Air	Mr. Boisen
July 5			Dr. Dunbar
6			and
7		MIDSUMMER CONFERENCE	Dr. Hill
July 9	4 P.M.	Testing Intelligence	Miss Wittman
July 10	8 P.M.	Case Discussion - Delusion and Belief	Mr. Boisen
July 11	4 P.M.	The Social Investigation	Miss Towle
July 12	8 P.M.	Psychiatric Education	Dr. Houghton
July 16	4 P.M.	Essentials in Case Records	Mr. Boisen
July 17	8 P.M.	Case Discussion - Self-assertion	Mr. Boisen
July 18	4 P.M.	Book Review	
July 19	8 P.M.	Juvenile Delinquency	Mr. Shaw
July 23	4 P.M.	Book Review	
July 24	8 P.M.	Case Discussion - Despair	Mr. Boisen
July 28	4 P.M.	Book Review	
July 26	8 P.M.	Principles of Psychotherapy	Dr. Campbell
July 30	4 P.M.	Book Review	
July 31	8 P.M.	Sci Case Discussion - Panic and Upheaval	Mr. Boisen
Aug. 1	4 P.M.	Book Review	
Aug. 2	8 P.M.	Scientific Method in the Social Sciences	Prof. A. E. Holt
Aug. 6	4 P.M.	Case Discussion	
Aug. 7	8 P.M.	Case Discussion - Religious Experience	Mr. Boisen
Aug. 8	4 P.M.	Case Discussion	
Aug. 9	8 P.M.	Tabus - their origin and Significance	Prof. Faris
Aug. 13	4 P.M.	Case Discussion	
Aug. 14	8 P.M.	Mysticism and the Pathological	Mr. Boisen
Aug. 15	4 P.M.	Case Discussion	
Aug. 16	8 P.M.	The Problem of Right and Wrong	Mr. Boisen
Aug. 20	4 P.M.	Case Discussion	
Aug. 21	8 P.M.	Community Resources	Prof. Dobbs
Aug. 22	4 P.M.	Case Discussion	
Aug. 23	8 P.M.	Theological Implications of Mental Illness	Mr. Boisen
Aug. 27	4 P.M.	Case Discussion	
Aug. 28	8 P.M.	The Challenge to the Church	Mr. Boisen
Aug. 29	4 P.M.	Case Discussion	
Aug. 30	8 P.M.	Retrospect and Prospect	Dr. Read.

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MIDSUMMER CONFERENCE

The Council for the Clinical Training of Theological Students

Elgin State Hospital

July 5 - 6.

THURSDAY

7 P.M. General Theme: Religion and Mental Health.
Dr. Charles F. Read, presiding.

Religion as a Factor in Mental Illness and
Its Cure.

Dr. Helen Flanders Dunbar.

Discussion

Dr. Douglas Campbell

Discussion

The Training of Theological Students in
the Teaching Program of a State Hospital Dr. Lewis B. Hill

Discussion

FRIDAY

General Theme: What Opportunities does the Minister
of Religion have as a Therapist?

Dean Charles Whitney Gilkey, presiding.

3 P.M. The Mental Health of a Small Town Parish. Rev. L. Doyle Mullen

Discussion

Current Trends in the Cure of Souls

Rev. A. T. Boisen

Discussion

What Distinctive Contributions does the
Minister have to offer?

What are the Limits of His Field?

What Training is Needed for Constructive
Psychotherapeutic Work?

Dr. Dunbar

5:45 Supper

7 P.M. Continuation

Dr. Hill

Dr. Henry S. Houghton

Discussion

Summary

Dr. Dunbar

Dean Gilkey.



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LOOKING 11 FORWARD

A Full Year of Internship.

For the year 1934 - 35 two very competent young men, Wayne L. Hunter of the Class of 1934 in the Presbyterian Theological Seminary and Fred C. Kuether of the Class of 1934 in the Eden Theological Seminary are remaining for the full year. These men receive \$45 a month and maintenance from the hospital. They will carry on our program thruout the year in a somewhat curtailed form. The religious services, the choir, the church orchestra, the hospital news service, the visiting on the wards will thus be taken care of. We plan also to devote some time to intensive case work and to hold semi-weekly conferences both on cases and on reading.

With the increasing recognition of the need of clinical training in this field we look forward to the day when there will be more young men coming not just for three months but for a whole year. With the expansion our work into other fields of human distress we hope to be able to give such students an opportunity to round out their training by spending some months also in other types of institutions such as the general hospital, the reform school and the child guidance clinic. This developement will not however be possible until there are funds available for the purpose.

Additional Training Centers.

One of our great needs now is to extend the opportunities for clinical training in this area. We have in Chicago some 800 theological students. Last year we had 40 applications and we were not able to take care of more than fourteen. The demand is going to increase steadily. We need therefore other centers. Inasmuch as in our judgment the experience in the mental hospital should serve as the introduction to the other fields of experience there should be at least one other mental hospital opened up and in the near future the work should be extended to a reform school and perhaps to a general hospital.

Promising Men Ready to be Placed.

There has been no lack of competent and promising young men whom we could place. The problem has been rather that of finding the opening and the means of financing it. We have now at least three men whom it would be a pity to lose to this undertaking. One of these, in addition to his duties at a particular center, might also serve as a field secretary for this region.

THE HOSPITAL PICTORIAL

issued by the
Chaplain's Department
of the
ELGIN STATE HOSPITAL

Elgin, Illinois.

1934.



THE ELGIN STATE HOSPITAL

Founded in 1872

THIS IS A HOSPITAL
DEDICATED BY THE STATE OF ILLINOIS
TO THE WELFARE OF ITS PEOPLE
FOR THEIR RELIEF AND RESTORATION
A PLACE OF HOPE
FOR THE HEALING OF MIND, BODY AND SPIRIT
WHERE MANY FIND HEALTH AND HAPPINESS AGAIN
(This Inscription stands on
the Wall of the Main Lobby)

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OUR MEDICAL STAFF

Front Row, left to right: Drs. Anderson, Schroeder, Wittman, Read, Nerancy, Stevens and Schiller; back row: Drs. Schultz, Shapiro, Fitzgerald, Miss Leonard, Drs. McShane, Falstein, Wiltrakis, Haffron, Jacobson, Steinberg, Riley and Langyel.

FROM A PATIENT TO HIS DOCTOR

Dear Doc:

I know you are a bissey man but I want you to study my case very careful and you will be doing a real good job for me if you can make out to tell me wots the matter with me. It don't seem to be anything fisical. My arpetites fine, stomach O.K., kidnees etc. O.K., akes and panes O.K., strong like an ox and pitch hay like everyhting and if I kept losing my hare like I do, I'd soon be bald like father. But that's not the mane trouble Now doc, I want to ask you something. I think it would be a good thing for me if I got married, but there seems to be something the matter with me. I get to think a lot of a girl and then I get afeared of her somehow and hang back and then she gets mad with me. And then when I see wot I've done I am sorrie and worrie like everything about it, but at the same time I can't help being afeared of her and afeared of getting married. Well now doc, I don't know if you ever felt like me when you was younge but you can tell me wot you think is the cause of my being afeared of a girl. Do you think it is because I am troubled with some nervus disorder or do you think that not being able to talk slick like some folks makes me to be like that. I want you to say just wot you think it is and if you think it's some kind of nervus disorder perhaps you can give me some kind of pills that will be good for anything like that. I feel pretty bad right now and I would like you to answer as soon as you can.

Yours truely,

John Doe.



Front Row: Miss Ferbes, Miss Rose, Miss Lishir, Mrs. Brown, Miss Leonard,
Miss Harrison, Miss Adams, Mrs. Wilson.
Back Row: Mrs. Funk, Miss Larrance, Miss Severance, Mrs. Mills, Miss
Rohl, Miss Baskin, Mrs. Brinkley, Miss Pooler, Mrs. Dowell,
Mrs. Laird, Miss Haeger, Miss Crum, Mrs. Fite.

A HYMN OF REPENTANCE

Once upon a Friday dreary
 When we jolted, weak and weary,
 From the Psycho to our bloomin' B-1 door:
 Truly scared, and very fearful,
 Awf'ly low and feelin' tearful,
 And we knew we couldn't take it as of yore;
 Yet they scrubbed us in the showers,
 And they messed around for hours
 Doing senseless stunts we'd all been thru before.
 Then it was we hurled the curses
 At these sweet and charming nurses
 Tho they tried to keep our bunch from getting sore.
 Sure, we're sorry - we regret 'em -
 Gosh, we hope they will forget 'em,
 'Cause we're gonna sing their praises evermore.

(Note: The raven croaked, so the poem was cut short.)



THE SPACE ON THE QUAD DANCE FLOOR.

(Being a meditation by ladies on the benches)

When Earth's last essay is written concerning the boldness of men,
When adjectives praising their courage have emptied their diligent pen,
We shall wait, as, faith we have waited, while countless Fridays ensue,
Till the Master of all good dancers shall send us a partner or two.

(But eternity is so far off! If only they'd ask us now ...)

Sure, those not so good shall be happy; we shall flatter away each care;
They shall tread on our corns with abandon - we'll grin as we silently swear.
They shall find real music to dance to, the heavenly tunes of our Paul;
They shall spin for over an hour and never be tired at all.

And only the Master shall blame them, if mayhap their style's out of date,
We dance for the pleasure of dancing - who cares about mode or gait?
So each of youse guys by next Friday will kindly have snapped from your funk;
We're tired of holding down benches when all that you need is - SPUNK.



THE WAIL OF THE IRONERS
(Tune: "Comin' thru the Rye")

1 Mussolini likes a black blouse;
Lenin went for red;
Hitler dotes on thoughtful browns. Thus
Only here 'tis said:

Chorus:

Every laddie wears a white shirt, -
Colors they despise, -
And all rub in the doggone dirt
Regardless of their size.

2. Eskimeaux wear furry parkas;
Saints choose shirts of hair;
Hindus don no shirts at all. We'll
Move our laundry there.

3 Wash and iron the livelong day to
Make those white shirts white -
Work so hard, b'gosh in dreams, we
Work all thru the night.



GHOSTS THAT PASS IN THE DAY
(A Kitchen-mechanic soliliquizes)

Repose and Calm have passed us by
And never yet have ventured in,
Since Quiet once went stumbling out
With hanging head and pride worn thin.

Old Ease was also discontent
When none pulled up a chair for talk,
And evil lassitude slouched off
To take a long and lonesome walk.

Poor selfish Dream was shoved aside,
Thus rudely made to wait the night;
While Sister Fantasy expired,
Subjected to the glaring light.

Repose and Calm and Dream have fled -
Impostors these, though charming, gay -
And Work has bolted fast the door:
Five thousand folk must eat to-day.

F. McP.



ROAMING ROUND THE LOOP
(May Harry Lauder forgive us).

1. Every night we ha' a walk aboot and through the grounds,
Yet we never go noo place - we're merely makin' rounds;
I'm so sad each time I think of travellin' far and wide
As I used to do each night wae bonnie Kate McBride.

Chorus

Roamin' in the gloamin', wae boot fifty and a guide,
Roamin' in the gloamin', wae noo lassie by my side;
When the day is almost through
Then we stroll in lines a' two,
But 'tis lonely roamin' in the gloamin'.

2. Once my heart was full a' stars whene'er the moon shone bricht,
But 'tis dark and gloomy now wae comin' a' the nicht;
There's noo cause to laugh and joke or dance the Hielan' fling,-
Since they took me off from Kate, I just mean and sing:
3. One nicht in the gloamin' we went trippin' side by side,
Next night by the same time she'd become my own wee bride:
After years a' woe and weal, we're still baith the same,
So when I get well agin I'm roamin' on to hame.



THE LURE OF THE HOT PLACES.

Life was never melancholy nor
Difficult until
Dr. Anderson so made ^{it} with
Daily Morning Drill.

Dreams, for instance, were so lovely when
All was cool and still,
But they're now the dear departed, since
Daily Morning Drill.

Think You exercise can cure us of
Every mental ill?
Come around at Doomsday - join us in
Daily Morning Drill.

Hades is no place of comfort - (think
On it as you will) -
Yet there's one inducement offered: there's no
Daily Morning Drill.



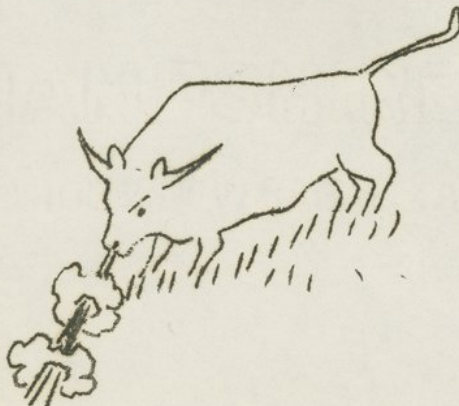
OFFICIAL INVITATION.

In a dusty cellar corner snoozed these gentle besties here
Undisturbed by work or noises for a beatific year;
Probably they'd still be sleeping with enjoyment sweet and full
Had the silence not been broken by a frightful, snorting Bull.
How his tail stuck stiff behind him! How he grimly pawed the floor!
Just the way his head was canted indicated he was sore.

"Holy Smoke," the Hootus shouted, as his eyes grew big with fright,
"I'm a such and such and more, too, - what I see cannot be right,"
"Gangway," croaked the Ostrich, wide awake and fanning air,
"I'm a lamming it for C I, cause I've relatives down there."

"After me", the poor Gook chortled,
"I've got duties to attend;
"Though my brains are few and rattle,
I perceive no happy end."
"Lord," the Elephant prayed sincerely,
while losing hope and skin,
"If you'll help me through this window,
I shall surely give up sin."

"Holt," the Bull commanded gruffly,
"I'm a doctor on the staff,
And I'm on official business -"
(here they all began to laugh),
"Anyhow," he loudly bellowed,
drowning out the fuss they made,
"You'll be sorry if you're absent
at the LABOR DAY PARADE."





COMING ATTRACTION - FOR ANGELS ONLY.

One thousand years from now Home Talent ghosts
Shall make their bows once more upon this stage,
And we, decrepit skeletons by then,
Shall hard applaud - all acts improve with age.

Ray Mills shall blow celestial melodies
From out a non-existent clarinet,
And Jacobson shall open fleshless jaws
To sing of angel chorus girls he's met.
Good Cassius with a pious mien shall play
On rich St. Peter's antique harpsichord.
(We'll bet that when he does the Wabash Blues
He'll rate a crown that Peter can't afford).

The villain, then, with hollow laugh shall leer
And smirk at virtuous Blessed Damozels
Until the hero knocks him stiff and saves
Them from a fate far worse than Zeus's hells.
And Al, to end the brilliant show, shall strike
The introductory notes of Brahms or Bach,
Whereon the choir, though minus clothes and lungs,
Shall sing, and even Lot shall turn to gawk.

And last, because night air is bad for bones
Rheumatic from a thousand years of age,
All we shall go to rest - content to know
Home Talent ghosts shall ever rule this stage.



V E S P E R S

Now while the day in trailing splendor
Gives way to glories of the night,
Thanksgiving to they name we render,
O Lord of darkness and of light!

Touch thou our eyes, their blindness healing,
Until the common earth and air
To our illumined sight and feeling
Thy glory and thyself declare.

Till storied marvel, sign and token,
All pale before the nearer thought
Of the vast miracle unbroken
From hour to hour around us wrought.

Frederick Lucian Hosmer.

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Back Row: Messrs. Chwatal, Greene, Buchler, Schwer, Koster, Johnson, Bulkley, McPeck, B. Hunter.

Front Row: Miss Tweedy, Messrs. Kuether, W. Hunter, Dr. Boisen, Messrs. Hughes, Bierbaum, Miss Gee.

STAFF REPORT ON THE THEOLOGS

Diagnosis: These are sixteen psychopaths, some with a mild psychosis.

Physical Examination: Tongues slightly acetic (vinegar to you). Also acute pediculosis (theological bugs in their hair).

General Behavior: Output of energy - sluggish, especially in morning; stream of speech - fluent, with occasional flight of ideas.

Aetiology: Parental fixation in constitutionally inferior individuals, family history otherwise of no psychiatric importance; unrequited love or vocational thwarting probably factors.

Hallucinations and Delusions: Ideas of grandeur; they talk a lot about God and feel it their duty to save the world; they think they can preach.

Prognosis: Unfavorable. Since treatment by the various staffs of the hospital failed to improve their condition, their future must be considered problematical. Some may recover sufficiently to undertake teaching or the selling of life insurance.

Recommendations: Ideotomy (operation for the removal of archaic ideas), vocalectomy (for removal of ministerial tones), face-lifting (in order that their appearance in the pulpit may be easier on the eyes), and the requirement that they report here several times next winter for further observation.

(Note: This is not poetry.)

AN EXPERIMENT IN THEOLOGICAL EDUCATION

By

Anton T. Boisen

A Statement of the Aims and Accomplishments of

THE COUNCIL FOR THE CLINICAL TRAINING OF THEOLOGICAL STUDENTS

IN THE CHICAGO AREA

Revised
1935

THE CHICAGO COUNCIL FOR THE CLINICAL TRAINING OF THEOLOGICAL STUDENTS.

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The Elgin State Hospital

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Officer.

Theological Supervisors

Anton T. Boisen B.D.
Donald Crawford Beatty, S.T.B.
Francis McPeck, B.D.

THEOLOGICAL SCHOOLS FROM WHICH STUDENTS HAVE BEEN ACCEPTED

Berkeley Divinity School
Chicago Divinity School
Chicago Theological Seminary
Disciples Divinity House
Eden Theological Seminary
Evangelical Theological Seminary (Naperville)
Garrett Biblical Institute
General Theological Seminary
Meadville Theological School
Presbyterian Theological Seminary
Seabury*Western Theological School
Southern Baptist Theological School
Union Theological Seminary
Yale Divinity School
Crozer Theological Seminary

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AN EXPERIMENT IN THEOLOGICAL EDUCATION

By

Anton T. Boisen

A Statement of the Aims and Accomplishments of
THE COUNCIL FOR THE CLINICAL TRAINING OF THEOLOGICAL STUDENTS
IN THE CHICAGO AREA

OBJECTIVES

**First Hand Experience
with the Infirmities
of Mankind**

The Chicago Council for the Clinical Training of Theological Students has as its purpose to provide for students of the theological schools in and near Chicago opportunities to obtain first hand experience with the infirmities of mankind concentrated in our hospitals almshouses, reform-schools, prisons, and institutions for the mentally ill. It seeks furthermore to make provision for the adequate supervision and instruction of these students and for the exploration of these fields of experience from the particular standpoint of the student of religion.

NEED

**Our Point of Agreement:
Living Experience the
Basis of Authority
in Religion**

Among the sponsors of this undertaking there are divergent points of view on matters that are not unimportant, especially as relates to the field of mental illness, with which thus far we have been chiefly concerned. In one thing however all are agreed. The basis of theological education and of religious authority is to be found not in tradition and not in systems formulated in books but in the open-minded exploration of living human experience.

**Theological Education
Today has given up
Traditional Authority
but not the Traditional
Viewpoint**

Theological education is to-day in a stage of transition. The battle for liberation from the authority of a tradition given once for all in the past, which waged so furiously during the last Century, has been fought and won. So far at least as our more liberal theological schools are concerned both teacher and student are free to examine the sources of religious authority in the light of the findings of modern biblical criticism and of our growing knowledge of human nature. The result has however been in the main destructive. The critical examination of the origins of our bible and of the beginnings of Christianity has demolished many of the cherished beliefs of our grandfathers, but as yet we have not got much beyond the attempt to explain the ancient tenets in terms of modern thought. Theological education still begins with the inherited tradition and its formulated beliefs. The authority of the tradition has been destroyed without changing the traditional point of view. We still begin with the past rather than with the present, with the remote rather than with the immediate, with the general rather than with the particular, with concepts rather than with concrete observations. In general we have not gone on to base theological study upon the sources of all understanding of human nature, viz. the first hand observation of human experience both in individuals and in their

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social relationships. In our leading theological schools there are indeed departments of religious education and of social science which have been making important contributions in their respective fields. These empirical disciplines have begun the task of formulating and testing the laws relating to the personal and social religious life. As yet however they are not part of the basic structure of theological education. There is scarcely any theological school in which it is not still possible for a student to take the entire three years' course without having made any first hand study of human nature either in health or in sickness. Theological education has not yet advanced to the stage where it is built upon the first hand exploration of the inner life of living men and women.

A Clinical Internship in Theological as well as in Medical Education

The Council for the Clinical Training of Theological Students aims to supplement theological education at this point of greatest weakness. It proposes to provide for the student of theology opportunity to study under guidance the raw material of human life and thus to do for

theological education what the introduction of the case method and of the clinical internship has done for medical education.

Service and Understanding Hand in Hand

It proposes furthermore to do the necessary exploration in connection with the task of relieving human distress. We hold that service and understanding go ever hand in hand. Without true understanding there can be no effective

service in that which concerns the spiritual life. And only to those who come in the attitude of service will the doors open into the sanctuaries of life. Only to them will it be given to see the true inwardness of human nature and the laws which govern the personal and social life. We propose therefore not merely to train the young minister in the fine art of helping people out of trouble. We would train him also in the careful, accurate, painstaking methods of co-operative observation and interpretation which will be required if we are ever to arrive at a true understanding of the laws of the inner life.

DEVELOPMENT AND ACCOMPLISHMENTS

Eleven Years of Steady Growth

This undertaking is now in its eleventh year. It began in the summer of 1925 with four students at the Worcester State Hospital in Massachusetts. Since then there has been a steady growth. With scarcely an exception the students themselves have been enthusiastic over the value of their experience and the hospital authorities have recognized the value of their contribution. The result has been that now in the eleventh summer twelve students have been in training at Worcester and the plan has been extended to five other mental hospitals and to one general hospital. The total number of students in training during the past summer has been upwards of fifty. During the past eleven years the total number has been about 250.

From the Mental Hospital to Other Fields of Human Distress

The preponderance of the mental hospital in our work thus far is due to the circumstance that the work began in a mental hospital. This work has moreover been based upon an interpretation of the experiences of the mentally ill which has brought a challenge to our students. For this

reason it has not been difficult to secure some of the very ablest among them as supervisors at new centers. The success of the Worcester experiment has moreover made other mental hospitals receptive to the plan. While some of those now active in this undertaking are convinced that the field of mental illness is of peculiar significance to the student of religion and that the service and understanding of

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the mentally ill has a primary claim in any plan of clinical training, all are at one in the desire to extend the opportunities for clinical training to other fields of human misery. We are only waiting for those who will be able to devote themselves to the task of exploring these other fields. We rejoice that such a beginning has now been made at the Massachusetts General Hospital under the able leadership of Rev. Russell L. Dicks. Some beginning has been made in the field of juvenile delinquency but as yet nothing here has been placed on a full-time basis.

THE MENTAL HOSPITAL

We are not Training Our Students to be Psychiatrists but for Their Distinctive Task as Ministers of Religion

In our work at the mental hospitals we have no interest in teaching our students formal psychiatry. The students are used in ward duty and in the conduct of a recreational and educational program and they undertake no psychotherapy beyond the friendly interest they take in the patients and the attempt to understand their experiences.

In the teaching little attention is given to psychiatric classification. The constant effort is to give interpretations in terms of normal motivations and reactions. Our chief concern is to get light upon the laws operative in normal behavior and normal religious experience as these may be revealed in the experiences of the mentally ill. Throughout our aim is to give our students the background and the insights which will enable them to do effectively and wisely what has for centuries been the church's distinctive task. That task, as we see it, is to help the individual to make inward those loyalties and moral standards which racial experience has shown to be essential to personal and social survival and growth. That task is furthermore to set the individual free from the sense of isolation and fear so that he may be able to strive for the progressive unification of his character on the basis of the accepted loyalty.

The Close Relationship between the Task of the Minister of Religion and that of the Psychiatrist

This distinctive task of the minister of religion seems to us very closely related to that of the psychiatrist and the experience in the mental hospital seems to be of peculiar importance in the minister's training. There is probably no professional worker who is in position to do more effective work in the prevention of mental disorder

and the achievement of mental health than the competent clergyman. The very fact that he deals with the personal difficulties in their incipient rather than in their terminal stages makes his opportunity and responsibility all the greater. He has the entree to the homes of his people. In his professional capacity he can talk to them individually about their personal problems. In his pulpit he preaches concerning the end and meaning of life. If only he have understanding he has unlimited opportunity to fortify his people against the strains and stresses of life and to help them to solve difficulties which have already arisen. If he have not understanding he may be worse than ineffective. He may do positive harm. So long as the church is in existence and so long as it retains any influence at all, the clergyman, for better or for worse, will be a potent factor in the mental health of his people. He will be dealing as his major problem with precisely those same inner conflicts which psychiatrists to-day in increasing numbers are learning to recognize as the major causative factors in the functional mental disorders which constitute the larger part of the new admissions to our mental hospitals.

The Church's Amazing Neglect of the Mentally Ill. The Compartmentalization of the Inner World

Strangely enough however this fact is today little recognized. Even tho the church, ever since the time of Saul of Tarsus, has centered its attention very largely upon the constructive solutions of inner conflicts which it calls "conversion experiences", it has paid little attention to the unhappy solutions of inner conflicts represented by the frank mental disorders. This neglect is strikingly exemplified in the hospital

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situation. Notwithstanding the fact that the church has always been interested in the care of the sick and that the Protestant churches of America are to-day maintaining some 380 hospitals, only three of these are giving any special attention to the mental illnesses. The church in its care of the sick is thus concentrating on the type of case in which it has least to learn and least to contribute, while in those cases in which it is difficult to determine where the province of the physician begins and that of the religious worker leaves off it abdicates to the physician. Such sufferers it turns over to the care of the state and forgets about them. The psychiatrist on the other hand who deals with the frankly pathological experiences has little acquaintance with the constructive solutions of inner conflicts so familiar to the religious worker. There is thus a cleavage between the two professional groups who are most concerned with the inner adjustments of men. For the psychiatrists religious experience is for the most part unexplored territory. The clergyman on the other hand holds himself sorely aloof from those experiences which are termed pathological. The Council for the Clinical Training of Theological Students has set for itself the task of bringing about some degree of mutual understanding between these two professional groups. It seeks moreover to explore the inner world thruout its entire range from the bottommost depths of the infernal regions up to religious experience at its best. Only thus, we believe, will it ever be possible to arrive at any true understanding of the laws of the inner life.

A Working Hypothesis Regarding Mental Illness and Its Relationship to Religious Experience

Those of us who have been devoting ourselves to the religious aspects of mental illness are becoming more and more impressed with the peculiar significance of these experiences from the standpoint of theology. There are indeed some 40% of the new patients who come each year to a mental hospital whose difficulties can be explained in terms of some demonstrable organic disease. What the trouble is in the remaining cases is still a matter of controversy. There are those who would explain them in terms of organic factors as yet undiscovered. Others emphasize the emotional factors. Our own working hypothesis is that they are disorders of emotion and volition, of belief and attitude, rooted generally in a sense of personal failure and isolation. In some of these functional disorders we see the end results of malignant character tendencies such as drifting and concealment in the face of accumulating difficulties, and we note that such cases, when they reach advanced stages, seldom recover. In other cases, marked generally by acute emotional disturbance, we see attempts to get rid of that which has been blocking development and to bring about a re-organization of the personality. We note that in this latter type there is marked religious concern and not a few of them recover. Such disturbances seem therefore not to be in themselves evils but rather attempts at reconstruction which tend either to make or to break, attempts which are closely related to certain types of religious experience. They are thus similar to those eruptive solutions of inner disharmony which Starbuck has described in his *Psychology of Religion*. They are similar also to the experiences of such men of religious genius as Saul of Tarsus and John Bunyan and George Fox. We are therefore convinced that the exploration of the field of mental illness in the light of the psychology and philosophy and history of religion ought to throw much light upon the laws with which theology is concerned.

Our Published Findings

The results of the research work done in this field have been set forth in a number of articles. The more important of these are "The Experiential Aspects of Dementia Praecox" which appeared in the *American Journal of Psychiatry* for November 1933, "The Problem of Values in the light of Psychopathology" in the *American Journal of Sociology* for November 1932 and "The Sense of Isolation in Mental Disorder" in the *Journal of Sociology* for January 1928. A book entitled, "The Exploration of the Inner World" is now ready for the publishers.

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ORGANIZATION

The National Set-up

This organization, which began in informal way at the Worcester State Hospital in 1925, was in 1930 incorporated according to the laws of Massachusetts under the name of "The Council for the Clinical Training of Theological Students." The articles of incorporation were signed by the following men: Richard C. Cabot, M.D., President; Henry Wise Hobson, D.D., Vice President; Anton T. Boisen, B. D.; Secretary; William A. Bryan, M.D.; Samuel A. Eliot, D.D.; William Healy, M.D.; Ashley Day Leavitt, D. D.; Rev. Philip Guiles, who had served two years at Worcester, was chosen as Field Secretary. The rapid development of this movement was due in large part to his organizing ability. In the fall of 1930 Dr. Helen Flanders Dunbar of the Group of 1925 and now Instructor in Internal Medicine and also in Psychiatry in the Columbia University Medical School was made Director of the Staff. Under her the project has gone steadily forward. Dr. Earl Bond of Philadelphia is now President of the Board of Governors, Dr. Arthur H. Ruggles of Providence, Vice President; Professor Henry P. VanDusen, Secretary; and Judge Charles Garside of New York Treasurer. Dr. Lewis B. Hill is now associated with Dr. Dunbar in the active supervision of the various training centers and Rev. Seward Hiltner of the Class of 1934 at the Chicago Divinity School and a student for three summers under the Council at Pittsburgh and at Worcester is Executive Secretary.

The Chicago Council and Its Peculiar Opportunity

The Chicago Council was organized in April 1933 in accordance with the general plan in order to provide for the development of the Chicago area. It is constituted as an autonomous, co-operating unit in the larger organization. There is probably no center in the country which offers greater possibilities than Chicago. With its eight class A theological schools it is the largest center of theological education anywhere to be found. These schools have some \$9,000,000 invested in building and grounds and their total income, at least in normal times, is approximately \$1,000,000.

Theological Supervisors in Conference at the Worcester State Hospital in 1931.

Front Row, left to right: Hildreth, Syracuse Psychopathic; Beatty, Pittsburgh City Home and Hospitals (now at Elgin); Dr. Helen F. Dunbar, Director; Boisen, Elgin State Hospital; Dodd, Rhode Island State Hospital; Back Row: Guiles, Field Secretary; Wise, Worcester State Hospital; Dr. William A. Bryan, Supt., Worcester State Hospital.



OUR STUDENTS



GROUP OF 1932. Front Row, left to right
Thayer, Seabury-Western '34. Episcopal
Rector, Crystal Lake, Ill.
Hilger, C.T.S. Parole Officer, Juvenile
Court, Chicago.
Boisen, Theological Supervisor.
Carpenter, C.T.S., President, Junior
College, Oak Park, Ill.
Wright, Traveling Fellow, Presbyterian.
Front Row: Hunter, Presb. '34. Elgin.
Frederickson, Presb. '32. Pastor, Three
Forks, Mont.
Schuldt, C.T.S. '33. M.E. Pastor, Lu-
verne, Iowa.
Doran, Presb. '34. Presb. Pastor, Ladoga
Indiana.
Eicher, Meadville. Social Worker, Chicago

GROUP OF 1933. Front Row, left to right.
Szent Ivanyi, Meadville; Pastor, Cluj, Rumania
Mrs. Schuldt, Chorister.
Schuldt (see '32) Assoc. Theol. Supervisor.
Boisen, Theological Supervisor.
Mrs. Nobel, U. of C. Head Residents,
Nobel Chic. Div. Park House, Chicago.
Back Row: Chvatal, Hanover College.
Romig, Presb. '34. Presb. Pastor, Fort Dodge,
Iowa.
Eicher (see '32)
Larson, Presb. '34. Pastor.
Kring, Naperville, '34. Pastor, Mich.
Gilfillan, Seabury-Western '34. Episc.
City Mission Society, Minneapolis.



GROUP OF 1934. Front Row:
Miss Twoody, C.T.S.
Kuether, Eden '34, Theol. Super-
visor, McLean Hospital.
Hunter (see '32) Assoc. Theol.
Supervisor.
Boisen, Theol. Supervisor.
Hughes, C.T.S. '35. Congl. Pastor
Cadillac, Mich.
Biorbaum, C.T.S. '31. Congl. Pastor,
Flossmoor, Ill.
Miss Gec, C.T.S. Resident, Park
House, Chicago.



Back Row: Chvatal (see '33), Greco, C.T.S. '35; Buchler, Garrett '35; Schwer,
Seabury-Western '36; Koster, Naperville '35, Pastro, Evangelical Church, Jersey
City, N.J.; Johnson, Seabury-Western '36; Bulkley, Presbyterian '36; McPeck,
Presb. '35, Assoc. Theol. Supervisor, Elgin; B. Hunter, Disciples Div. House,
U. of C. '36.

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ACTIVITIES OF 1935

The Summer Program

Who's Who At the Elgin State Hospital, which at present is the only training center in the Chicago Area, we have had this year a group of sixteen students. These men were selected from about fifty applicants and they represent twelve different schools. The list is as follows:

<u>Name</u>	<u>Seminary</u>	<u>Class</u>
Orval Austin *	Presbyterian	1937
Alfred Bour	Eden	Special
Cecil V. Cook	Southern Baptist	1937
Mark L. Fiester	Evangelical (Naperville)	1937
Gordon Bird Galaty	Berkeley	1937
Francis Campbell Gray	General	1936
Paul Hostetter	Union	1937
Paul Irwin	Crozer	1934
William Janssen *	Presbyterian	1936
Virgil Livingston *	Seabury-Western	1935
Lucile McGregor *	Chicago Theological	Special
Edward Ouellette *	Chicago Theological	1936
William Rasche	Garrett	1936
Fred Rest	Eden	1937
Claude C. Shotts	Yale	1925
Robert Stretch *	Seabury-Western	1937

The six students whose names are starred received scholarship aid from their seminaries, amounting in all to \$375. Of this amount \$100, thru the generosity of Seabury-Western, went toward the general overhead expenses of the project.

The Program of Service This group proved to be a very able one. It represented an unusual array of musical, athletic, literary and artistic talent and its members have discharged most competently the services asked of them. In the recreational and educational program for which they have been responsible they had to their credit by the end of August some 30,000 patient hours. These were distributed as follows:

Soft Ball	1500	Patient	Hours
Bowling and Volley Ball	300	"	"
Choir	2400	"	"
Morning Drill	3500	"	"
Home Talent Programs	5000	"	"
Play Festival, July 4	9000	"	"
Musical Vesper Services	5000	"	"
Religious Services	4000	"	"

Ward Duty an Opportunity to Serve and to Observe The Department of Public Welfare of the State of Illinois has again most generously granted us three special places on the pay-roll for service as attendants. The pay thus received, amounting in all to \$450, has enabled us to take care of room rent. Meals and laundry have been furnished by the hospital.

Each student has thus received out of the balance approximately \$12 toward his incidental expenses. Aside from financial considerations the work on the wards is in itself worth while. It is one of the very best means of introducing the students to the experiences of the mentally ill, especially when it is possible to place them on the admission service, where thus far, most of our men have served. The wide-awake student has there an unlimited opportunity both to observe and to help. In order, however, to make possible a well-rounded experience, with sufficient time for case work, supervised reading and group conference, the burden of ward duty is made fairly light. We have again followed the plan inaugurated

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last summer of using a team of three to carry the job of one attendant. Under this plan two men worked four hours each day, while the third was released to write up his observations and to do special case work.

Again this summer certain students in lieu of ward duty were assigned to the task of assisting in a daily morning drill for back ward women.

Friendly Contacts with Patients thru a Recreational Program

Our group has this year helped to make it possible to take patients from certain of the closed wards out upon the lawn during the morning and afternoon periods, there to engage in supervised play. The greatest opportunity however comes in the period after supper when the day's work is done and when the movie and dance programs have not yet begun. Thru the promotion of recreational activities our men are able to meet the patients on the happy side of their hospital experience and thus to make natural, friendly contacts with them.

As in previous summers soft-ball has brought the greatest response. A total of 40 games have been played with an average of 22 different persons participating in each game. Fifteen different wards have been represented and a total of 120 different men have taken part. These figures take account only of patients' games and not of the other diamond which was kept busy by both employes and patients.

Bowling has again proved a popular sport, tho the chance to play has been limited by the few evenings on which the quadrangle is available. On these other evenings volley ball is played. While not so familiar it is a good game and once started it awakens a good deal of interest.

On July Fourth our group was responsible for the planning and management of a play festival. Again this year we had ideal weather conditions and more than 3000 patients were assembled on the lawn to enjoy the program and some 250 took active part. A similar program is being planned for Labor Day.

A home talent program has this year been given once each week, double the number of times as compared with previous summers. Community singing was featured more than heretofore and under the able leadership of Mr. Beatty and Mr. Hostetter it has met with a fine response.

In all of these activities the responsibility was divided according to ward groupings. Thus instead of appointing a committee on base ball, another on bowling or another on the choir, each man was made responsible for a certain group of wards. As ward counselor it was his task to become acquainted with the patients and employes on those wards and to discover both their resources and their needs. This plan worked fairly well and is capable of further development.

Our Hospital News Service

We have continued to conduct the hospital news-service inaugurated four years ago. This consists of "The Hospital Messenger", "The Globe Trotter", "The Pictorial" with an occasional "Athletic Extra" thrown in. Each of these is issued once a week and placed on bulletin boards on the different wards. Mr. McPeck as editor-in-chief has been ably assisted by Mr. Janssen and by Mr. Ouellette as photographer and Mr. Stretch as artist. Original poems have been contributed by Miss McGregor, Mr. McPeck, Mr. Stretch and Mr. Glover.

The Religious Services the Focal Point of Our Activities

More attention has been given this year to the religious services than ever before. In addition to the regular service at Everett Cottage we have held services every Sunday morning on the South Wing and at Farm Colony. We have also made the vesper service a weekly instead of just a bi-weekly event. These services remain always the focal point of all our work and they furnish us with our greatest opportunity. Especially at Everett Cottage the patients are most attentive and appreciative and the religious service can often

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bring powerful influences to bear upon their ideas and attitudes. The fact that the more hopeful types are the patients who are trying to face their difficulties and who are concerned about religion, means that these services supply a real need. And always the group influence can be made a constructive factor. We seek therefore to make the most of this opportunity by adapting the service to the special needs of our patients. To this end we use a hymnal especially prepared to meet our requirements. This hymnal includes only such hymns and prayers and passages of Scripture as seem to have constructive value for our patients. It seeks also to make possible a service in which they may have a large part not only in singing but also in prayer and response. Our service is about fifty minutes in length. Of this some twenty five minutes is taken up with hymns and special music, eight minutes with responsive or unison readings and prayers. In the sermons we seek to deal with the actual problems of our patients, such as their adaptation to the institutional conditions, to work and to play, to their own hopes and fears, to their promptings and impulses and to their true objectives in life. The musical vesper services have also met with a fine response and have in them great possibilities.

The Patients' Choir

A vested choir of patients has from the beginning been a most important factor in our religious services. The entire service at Everett is built around the choir. So also is the musical vesper service. The choir is moreover a therapeutic project of greatest value. There is something in the singing together which helps to lift the individual out of himself and away from his troubles, and when the music is itself of the finer type and the singers can feel that they are contributing something worth while to their fellow patients, the therapeutic value is greatly augmented. The choir this summer under the able direction of Mr. Irwin has met three times each week and has had an average attendance at rehearsals of about 40. We have been greatly helped this summer by the presence in our group of a number of very talented musicians. One of these, Mr. Baur, has organized and led an excellent church orchestra.

The Program of Instruction

Our schedule of group conferences has been about the same as that of last summer, a total of about 80 hours. Of the 50 regular sessions, sixteen were conferences with members of the medical staff and with visiting lecturers and consultants. We have also had five stimulating conferences with Dr. Hill our Associate Director and with Mr. Hiltner, our Executive Secretary. Nine sessions were devoted to cases presented by students, six to discussion of readings on special problems and the balance of the time to a consideration of the theological implications of the experiences under consideration. Throughout we were concerned with the task of explaining the experiences encountered in the hospital in terms of normal motivations and reaction patterns in the effort to discover the laws of the spiritual life applicable to all of us. Among our visiting lecturers were Prof. Arthur E. Holt, Dr. Franz Alexander, Professor Radcliffe-Brown, Miss Ruth Smalley, Dr. Douglas Campbell, Rev. Alfred Newbery, and Dr. Low, the Assistant State Almonist. We have also been very greatly assisted this summer by the presence with us of Rev. Donald C. Beatty.

In addition to these group conferences our group has had the privilege of attending the regular psychiatric staff meetings of the hospital. Especial mention should be made of the clinical conferences arranged especially for their benefit by physicians of the hospital.

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CLINICAL PSYCHOLOGY FOR THEOLOGICAL STUDENTS Elgin State Hospital, 1935.

June 14	8 P.M.	The Keys of the Hospital	Dr. Read
17	3:30 P.M.	Preliminary Considerations	Mr. Boisen
18	8 P.M.	Twenty five Years of Psychiatry	Dr. Wittman
19	8:15 A.M.	Clinical Conference - General Paresis	Dr. Schiller
	3:30	Ward Observations	Mr. Boisen
20	8:15 A.M.	Clinical Conference - Senile Psychoses	Dr. Jacobson
	8 P.M.	The Empirical Approach to Theology	Prof. Holt
24	8:15 A.M.	Clinical Conference - Dementia Praecox	Dr. Shapiro
	3:30 P.M.	Social Case Work	Mrs. Cox
25	8 P.M.	Mental Disorder as Reaction to a Life Situation	Mr. Boisen
26	8 P.M.	Case Discussion	Dr. Franz Alexander
27	8:15 A.M.	Clinical Conference - Alcoholic Psychoses	Dr. Wick
	3:30 P.M.	Discussion of Assigned Readings - The Body-Mind Problem	
July 1	8:15 A.M.	Clinical Conference - The Manic-Depressives	Dr. Haffron
	3:30 P.M.	Assigned Readings - The Subconscious	
2	8 P.M.	The Drifting Reaction - Castles in the Air	Dr. Read, Mr. Boisen
3	8:15 A.M.	Clinical Conference - The Psycho-neuroses	Dr. Schroeder
	3:30 P.M.	The Social Investigation	Miss Ruth Smalley
5			
6		MIDSUMMER CONFERENCE	Dr. Hill
8			
9	8 P.M.	The Concealment Reactions	Mr. Boisen, Mr. Beatty
10	3:30 P.M.	Clinical Conference - Summary	Dr. Read
11	8 P.M.	The Self-Assertion Reactions	Mr. Boisen, Mr. Beatty
15	3:30 P.M.	Religion, Culture & Mental Disorder	Prof. Radcliffe-Brown
16	8 P.M.	Reactions of Despair	Mr. Boisen, Mr. Beatty
17	3:30	Assigned Readings - The Controlling Desires	
18	8 P.M.	The Panic Reactions	Mr. Boisen, . . .
22	3:30 P.M.	Assigned Readings - Hallucinations and Delusions	
23	8 P.M.	The Religious Conversion Experience	Mr. Boisen
24	3:30 P.M.	The Minister as Therapist	Rev. Alfred Newbery
25	8 P.M.	Mysticism and the Pathological	Mr. Boisen, Mr. Beatty
29	3:30 P.M.	A Psychiatrist's Reflections on Language	Dr. Douglas Campbell
30	8 P.M.	Assigned Readings - Regression, Disintegration and Regeneration	
31	3:30 P.M.	Case Discussion	
Aug. 1	3 P.M.	Mysticism and the Pathological (cont.)	Mr. Boisen, Mr. Beatty
5	3:30 P.M.	The Problem of Sin and Salvation	Mr. Hiltner
6	8 P.M.	The Philosophy of a Psychiatrist	Dr. Low
7	3:00 P.M.	Case Discussion	
8	3:30 P.M.	Assigned Readings - Personality as Social	
12	3:30 P.M.	Case Discussion	
13	8 P.M.	Case Discussion	
14	3:30 P.M.	Case Discussion	
15	3:30 P.M.	Principles of Psychotherapy	Mr. Boisen, Mr. Beatty
19	3:30 P.M.	Case Discussion	
20	8 P.M.	Current Trends among Liberal Churches	Mr. Boisen, Mr. Beatty
21	3:30 P.M.	Communion Service in Hilton Chapel	
22	3:00 P.M.	The Distinctive Task of the Minister	Mr. Boisen, Mr. Beatty
26	2:45	Visit to St. Charles School for Boys	
27	8 P.M.	Case Discussion	
28	3:00 P.M.	Loose Ends	
31	8 P.M.	Final Meeting at Dr. Read's	