

Anton T. Boisen papers

Section 8, Pages 211 - 240

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)

Callnumber: Menninger Historic Psychiatry Coll., Boisen, Box 1

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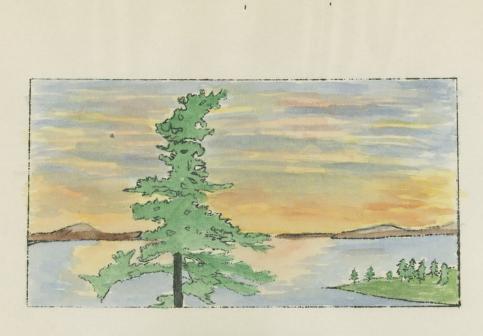
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Anton T. Boisen papers



SOME GAY, ADVENTUROUS THING

THE DAY WILL BRING SOME LOVELY THING, I SAY IT OVER EACH NEW DAWN;
"SOME GAY, ADVENTUROUS THING TO HOLD AGAINST MY HEART, WHEN IT IS GONE."
AND SO I RISE AND GO TO MEET
THE DAY WITH WINGS UPON MY FEET.

I COME UPON IT UNAVARE-SOME SUDDEN BEAUTY WITHOUT NAME;
A SNATCH OF SONG, A BREATH OF PINE,
A POEM LIT WITH GOLDEN FLAME;
HIGH TANGLED BIRD NOTES, KEENLY THINNED,
LIKE FLYING COLOR ON THE WING.

NO DAY HAS FAILED AR QUITE-BEFORE THE GRAY ST DAY IS DONE,
I COME UPON SOME MISTY BLOOM
OR A LATE LINE OF CRIMSON SUN.
EACH NIGHT I PAUSE, REMEMBERING
SOME GAY, ADVENTUROUS, LOVELY THING.



Anton T. Boisen papers



OUTWARD BOUND

THE TUGGING SHIP IS UNMOORED; HER
SAILS ARE FILLING WITH THE BREEZE;
SHE SNIFFS THE SPRAY IN HER NOSTRILS;
HER RIGGING GROWS TAUT LIKE GLANT
MUSCLES; THE COURSE IS SET; THE PILOT
IS AT THE HELM---THE NEW YEAR IS
OUTWARD BOUND!

WE, TOO, ARE A SHIP.
EACH NEW YEAR WE SAIL FORTH UPON A
SEA HERETOFORE UNTRAVELED BY OUR
HUMANKIND.

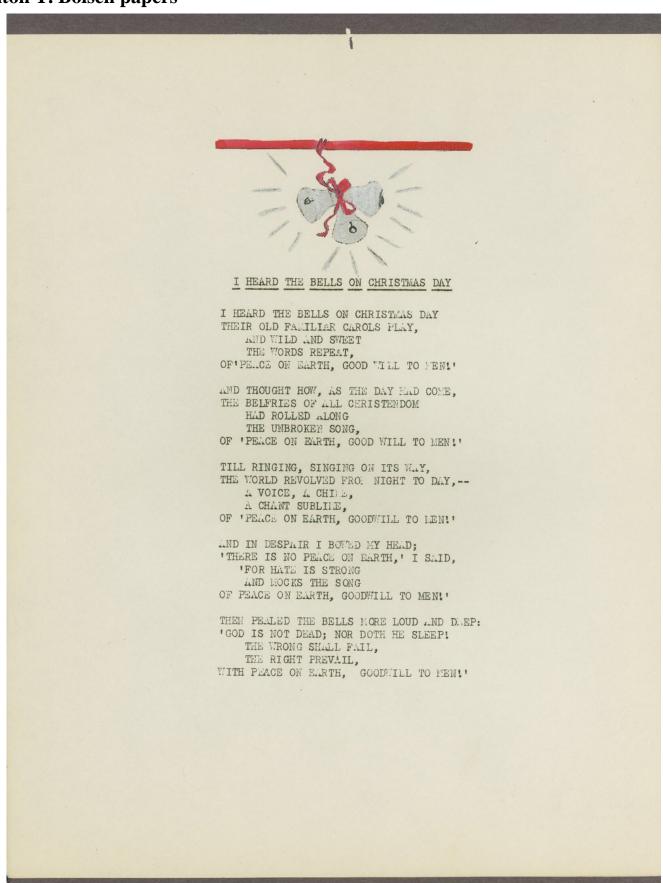
THE WINDS OF ARBITION FILL OUR SAILS, AND THE WAVES OF ADVERSITY DASH UPON OUR DECKS.

WE TOUCH AT PORTS OF CLLL-THE OLD FAMILIAR DUTIES; BUT, O, THE NEW PORTS WITH WEALTH OF EXPERIENCE AND COLOR AND ADVENTURE;

SAIL OUT, O SOUL OF PINE: THAT WHICH ALONE PATTERS IS THAT THE PILOT HAS ENOUGH FAITH TO TRUST THE UNKNOWN:









Anton T. Boisen papers



AT THE HEART OF THE CYCLONE TEARING THE SKY
AND FLINGING THE CLOUDS AND TOWERS BY,
IS A PLACE OF CENTRAL CALM:
SO HERE IN THE ROAR OF MORTAL THINGS,
I HAVE A PLACE WHERE MY SPIRIT SINGS,
IN THE HOLLOW OF GOD'S PAIM.



Anton T. Boisen papers

TO BE ABLE TO WAIT---

- --IS SOLETIMES WORTH MORE THAN TO BE ABLE TO BATTLE FURIOUSLY.
- -- IS USUALLY THE MARK OF I STRONG MAN.
- --IS FREQUENTLY AS VALUABLE AS THE BILITY TO WORK.
- --IS AS NECESSARY IN SOME CASES AS ENTHUSIASM.
- -- IS THE MARK OF THE SELF GOVERNED HAN.
- --IS OFTEN THE WAY IN WHICH GENIUS MANIFESTS ITSELF.
- --IS ONE OF THE THINGS WHICH MAKES GOD DIFFERENT FROM MAN.





Anton T. Boisen papers



THANKSGIVING

HERE IS A TRUTH THE FLAMING AUTUMN TEACHES;
HERE ARE THE TIDINGS ALL GOOD HARVESTS TELL:
"WHO GROWS FROM DAY TO DAY IN LOVE AND BEAUTY
AND UNDERSTANDING, THANKS HIS MAKER WELL."

GOD ASKS NO SUDDEN PAUSING FROM OUR DUTIES
THAT WE SHOULD SHOUT ABROAD HIS NAME AND PRAISE;
FOR HE WOULD RATHER HEAR THE HOMELY CLATTER
OF HOUSEHOLD THINGS ON BUSY, USEFUL DAYS.

THESE TREES THAT STAND HERE, READY FOR THE WINTER, HAD NOT ONE VOICE TO DRY, "WE LOVE THEE, GOD," AND YET, WHO HAS PROVED AFFECTION BETTER THAN THEY WHO DREW RICH SPLENDOR FROM DULL SOIL?

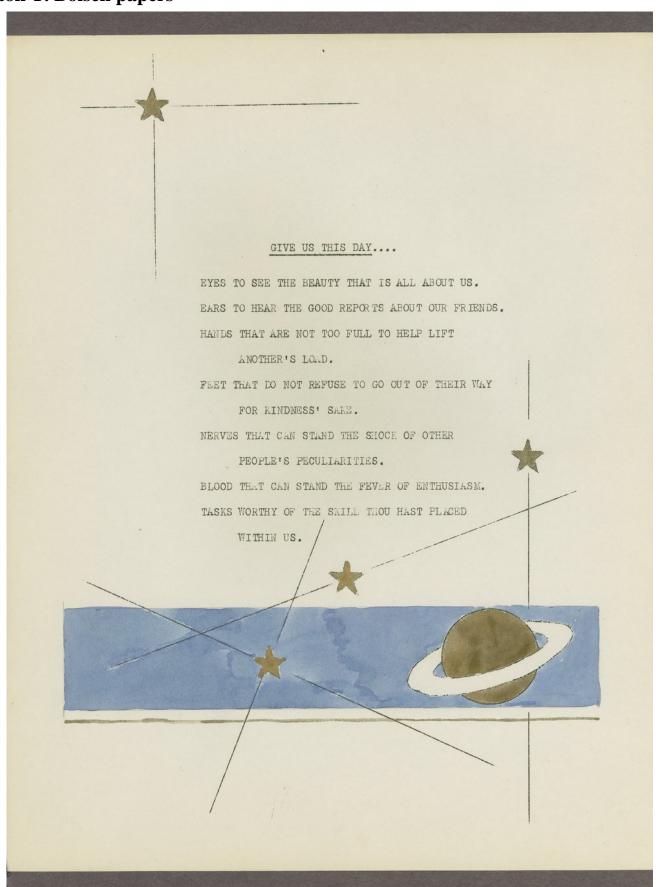
THESE LEAFLESS VINES SING NO ALLELUIAS
NOR FILL THE VINEYARD WITH SMOOTH HYMNS OF LOVE,
BUT LUSCIOUS GRAPES THEY DANGLED FROM FRAIL TENDRILS
WERE FROOF ENOUGH TO HIM WHO WATCHED ABOVE.

SO, THROUGH THE YEAR, IF WE HAVE NOT LIVED GLADLY, BRAVE AS THE WINTER, GENTLE AS THE SPRING, CALM AS THE SUMMER, KEEN FOR THE AUTUMN'S FULFILMENT, NOW CHAFF AND HUSKS ARE ALL THE THANKS WE BRING.

HERE IS A TRUTH THE FLAMING AUTUMN TEACHES;
HERE ARE THE TIDINGS ALL GOOD HARVESTS TELL:
"WHO GROWS FROM DAY TO DAY IN LOVE AND BEAUTY
AND UNDERSTANDING, THANKS HIS MAKER WELL."

Violet Alleyn Storey







Anton T. Boisen papers

THE VERY FINE ART OF FORGETTING

OH, IS IT WORTH WHIE TO REMEMBER TOO LONG
THE GRIEVANCE THAT CAUSED OUR SMALL SORROW?
IT DARKEMED OUR DAY AND IT SILENCED OUR SONG WHY CARRY IT INTO TOMORROW?
STRANGE THAT WE SHOULD CHOOSE TO HOLD FAST TO OUR HEART
THE THING THAT PRODUCES OUR FRETTING:
'TWOULD SURELY BE BETTER TO TAKE UP THE ART,
THE VERY FINE ART OF FORGETTING.

1

FORGET THE UNKINDNESS THAT RANKLED A BIT,
FORGET THE QUICK VORDS THAT WERE SPOKEN SHALL VE LET THE FRIENDSHIP WE'VE VALUED SO LONG
IN ONE HAPLESS MOMENT BL BROKEN?
AND SHY DO WE TAKE PRECIOUS THE TO LAMENT
OUR BLUNDERS THAT PROVED SO UPSETTING?
IF THERE IS NO LENDING, LET'S TRY FOR A WHILE
THE VERY FINE ART OF FORGETTING.

OUR YESTERDAY'S LOSSES, OUR YESTERDAY'S FEARS,
MISTAKES - WE HAVE SOME WAY LIVED THROUGH THEM
OURKEEN DISAPPOINTMENTS, OUR HEARTACHES, OUR TEARS,
WHAT PROFITS IT US NOW TO HOLD THEM?
THIS WORLD WOULD BE FOR US 4 HAPPIER PLACE
AND THERE WOULD BE LESS REGRETTING
IF WE WOULD REMEMBER TO PRACTICE WITH GRACE
THE VERY FINE ART OF FORGETTING.

B.Y. Williams





Anton T. Boisen papers

THE DISAPPOINTED

THERE ARE SONGS ENOUGH FOR THE HERO
WHO DWELLS ON THE HEIGHTS OF FA.E;
I SING OF THE DISAPPOINTED-FOR THOSE WHO HAVE MISSED THEIR AIM.

I SING WITH A TEARFUL CADENCE FOR ONE VHO STANDS IN THE DARK, AND KNOWS THAT HIS LAST, BEST ARROW HAS BOUNDED BACK FROM THE MARK.

I SING FOR THE BREATHLESS RUNNER, THE EAGER, ANXIOUS SOUL, WHO FALLS WITH HIS STRENGTH EXHAUSTED, ALMOST IN SIGHT OF THE GOAL.

FOR THE HEARTS THAT BREAK IN SILENCE, WITH A SORROW ALL UNKNOWN, FOR THOSE WHO NEED COMPANIONS, YET WALK THEIR WAYS ALONE.

THERE ARE SONGS ENOUGH FOR THE LOVERS WHO SHARE LOVE'S TENDER PAIN, I SING FOR THE ONE WHOSE PASSION IS GIVEN ALL IN VAIN.

FOR THOSE WHOSE SPIRIT COMRADES
HAVE ISSED THEM IN THEIR WAY,
I SING, WITH A REART OVERFLOWING,
THIS KINGR STRAIP TODAY.

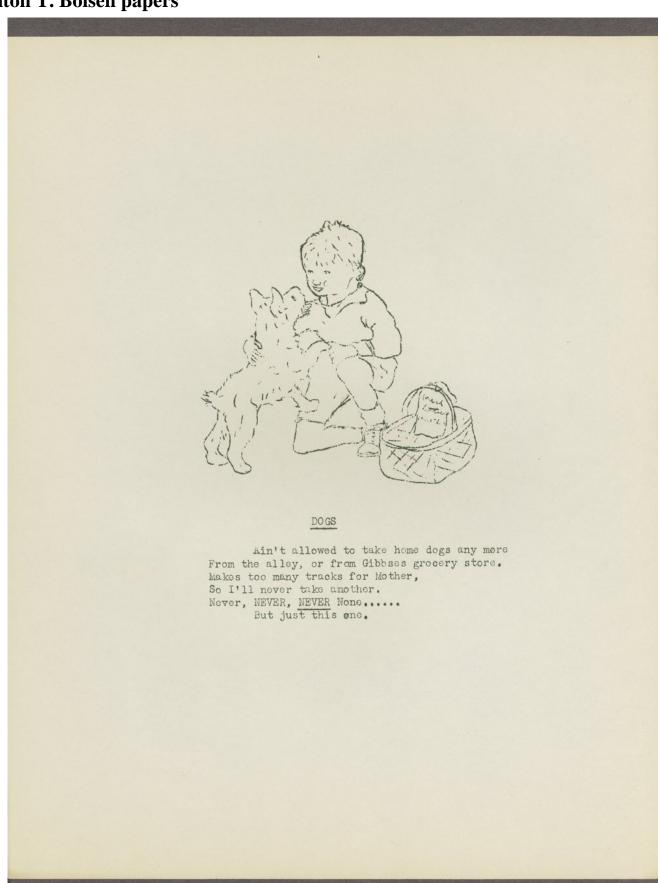
AND I KNOW THE SOLAR SYSTEM MUST SOLEVE ERR KEEP IT SPACE A PRIZE FOR THAT SPENT RUNNER WHO BARELY LOST THE RACE.

FOR THE PLAN WOULD BE IMPERFECT UNLESS IT HELD SOLE SPHERE THAT PAID FOR THE TOIL AND TALENT AND LOVE THAT ARE WASTED HERE.

Ella Wheeler Wilcox









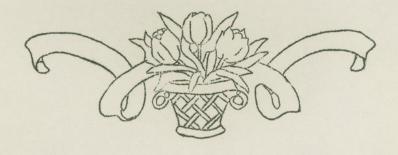
Anton T. Boisen papers

A SALUTE

BE PLUCKY, BROTHER:
'TIS A ROUGH OLD WORLD,
AND MANY A SCHEME IS INTO RUIN WHIRLED
AS TIME SPINS ON. THE OTHER FELLOW'S LUCKY
AND YOU ARE SMASHED? WELL, WHAT OF THAT?
BE PLUCKY!

BE PLUCKY, BROTHER:
THINK THAT NEVER YET
DID NEW STARS FAIL TO RISE WHEN OLD HAVE SET.
GRIP HARD AND LEASH SUCCESS SOME WAY OR OTHER.
YOU WILL ARRIVE. CHEER UP!
BE PLUCKY, BROTHER.

Ozora S. Davis









WHAT DARK DAYS DO

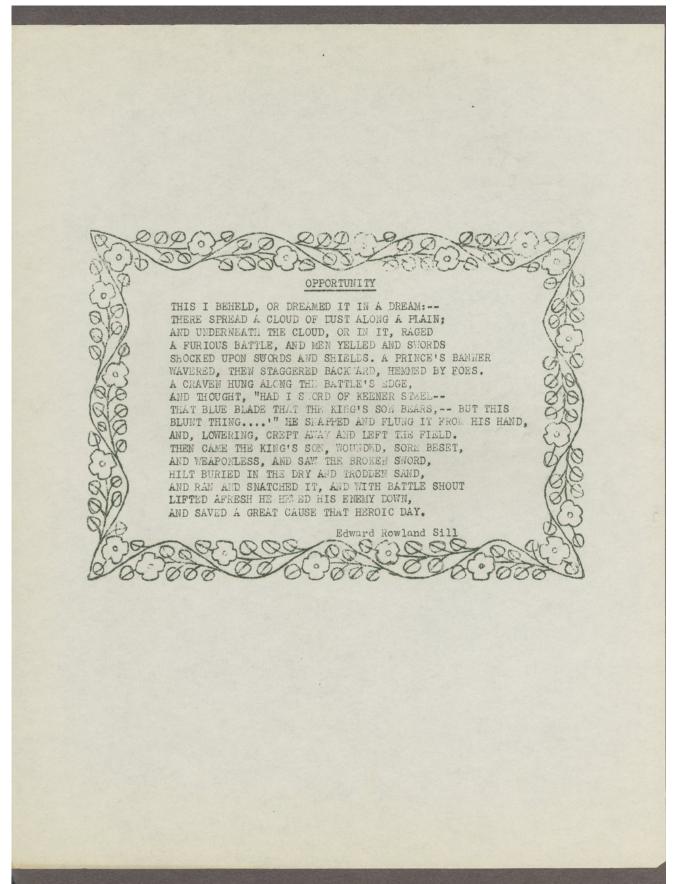
I SORTER LIKE A GLOOMY DAY,
TH' KIND THAT JEST WON'T SMILE;
IT MAKES A FELLER HUMP HISSELF
T' MAKE LIFE SEEM WUTH WHILE.
WHEN SUN'S A SHININ' AN' TH' SKY
IS WASHED OUT BRIGHT AND GAY,
IT AIN'T NO JOB TO WHISTLE-BUT
IT IS ---

WHEN SKIES AIR GRAY.

SO GLOOMY DAYS AIR GOOD FER US,
THEY MAKE US LOOK ABOUT
TOFIND OUR BLESSIN'S--MAKE US COUNT
THE FRIENDS WHO NEVER DOUBT.
MOST ANY ONE KIN SMILE AND JOKE
AND HOLD BLUE DEVILS BACK
WHEN IT IS BRIGHT, BUT WE MUST WORK
T' GRIN -WEEN SKIES AIR BLACK

THAT'S WHY I SORTER LIKE DARK DAYS,
THAT PUT IT UP TO ME
TO KEEP TH' GLOOM FROM SOAKIN' IN
MY WHOLE ANATOMY!
AN' IF THEY NEVER COME ALONG
MY SOUL WOULD SURELY RUST -TH' DARK DAYS KEEPS MY CHE REULTESS
FROM DARGGIN'
IN THE DUST!







Anton T. Boisen papers



EACH IN HIS OWN TONGUE

A FIRE-MIST AND A PLANET, -A CRYSTAL AND A CELL, -A JELLYFISH AND A SAURLAN,
AND CAVES WHERE THE CAVE-MEN DWELL;
THEN A SENSE OF LAW AND BEAUTY,
AND A FACE TURNED FROM THE SOD, -SOME CALL IT EVOLUTION,
AND OTHERS CALL IT GOD.

A HAZE ON THE FAR HORIZON,
THE INFINITE, TENDER SKY,
THE RIPE, RICH TINT OF THE CORNFIELDS,
AND THE WILD GEESE SAILING HIGH, -AND ALL OVER UPLAND AND LOWLAND
THE CHARM OF THE GOLDENROD, -SOME OF US CALL IT AUTUMN,
AND OTHERS CALL IT GOD.

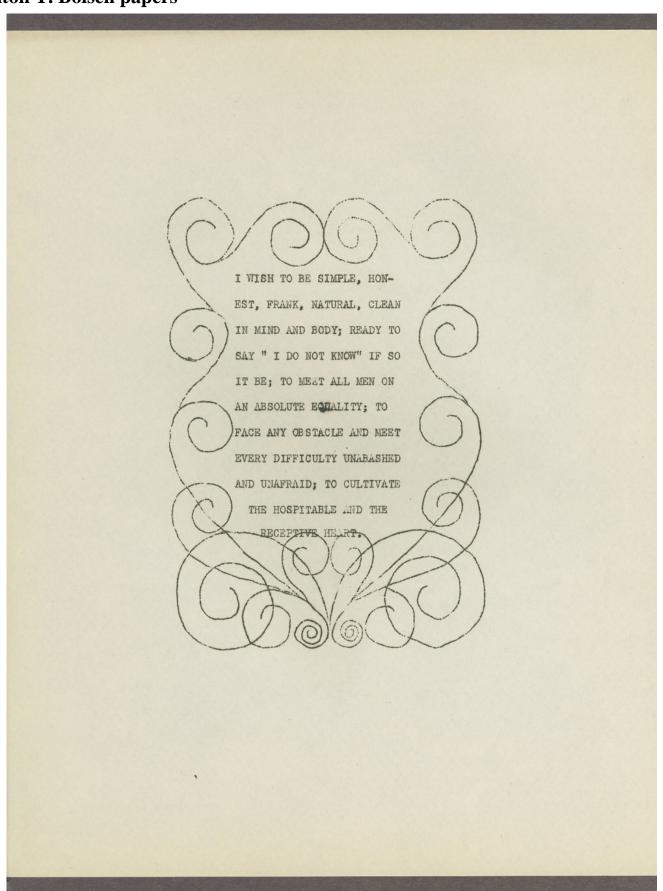
LIKE TIDES ON A CRESCENT SEA-BEACH,
WHEN THE MOON IS NEW AND THIN,
INTO OUR HEARTS HIGH YEARNINGS
COME WELLING AND SURGING IN,-COME IN FROM THE MYSTIC CCEAN
WHOSE RIM NO FOOT HAS TROD,-SOME OF US CALL IT LONGING,
AND OTHERS CALL IT GOD.

A PICKET FROZEN ON DUTY-A MOTHER STARVED FOR HER BROOD-SOCRATES DRINKING THE HEMLOCK,
AND JESUS ON THE ROOD;
AND MILLIONS WHO, EURBLE AND HAMBLESS,
THE STRAIGHT, HARD PATHWAY PLOD, -SOME CALL IT CONSECRATION,
AND OTHERS CALL IT GOD.

(W.H. Carruth)

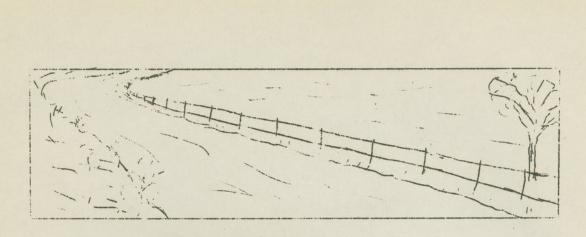








Anton T. Boisen papers



THE FOOT PATH TO PEACE

TO BY GLAD OF LIFE BECAUSE IT GIVES YOU THE CHANCE TO LOVE AND TO WORK AND PLAY AND TO LOOK UP AT THE STARS; TO BE SATISFIED WITH YOUR POSSESSIONS, BUT NOT WITH YOURSELF UNTIL YOU HAVE MADE THE BEST OF THEM; TO DESPISE NOTHING IN THE WORLD EXCEPT FALSEHOOD AND MEANNESS, AND TO FEAR NOTHING EXCEPT COWARDICE; TO BE GOVERNED BY YOUR ADMIRATIONS THAN YOUR DISGUSTS; TO COVET NOTHING THAT IS YOUR NEIGHBORS EXCEPT HIS KINDNESS OF HEART AND GENTLENESS OF MANNERS; TO THINK SELDOM OF YOUR ENEMIES, OFTEN OF YOUR FRIENDS, AND EVERYDAY OF CHRIST; AND TO SPEND AS MUCH TIME AS YOU CAN WITH BODY AND SPIRIT IN GOD'S OUT OF DOORS. THESE ARE LITTLE GUIDE POSTS ON THE FOOT PATH TO PEACE.

-enry Van Dyke.



Anton T. Boisen papers



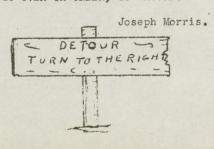
IF YOU CAN'T GO OVER OR UNDER, GO 'ROUND

A BABY MONE GOT TO FEELING BIG,
AND WANTED TO SHOW HOW HE COULD DIG;
SO HE PLOWEDALONG IN THE SOFT, WARM DIRT
TILL HE HIT SOMETHING HARD, AND IT SURELY HURT;
A DOZEN STARS FLEW OUT OF HIS SNOUT;
HE SAT ON HIS HAUNCHES AND BEGAN TO POUT;
THEN RAMMED THE THING AGAIN WITH HIS HEAD-HIS GRANDPAP PICKED HIM UP HALF DEAD.
"YOUNG MAN," HE SAID, "THOUGH YOUR PATE IS BONE,
YOU CAN'T BUTT YOUR WAY THROUGH SOLID STONE.
THIS BIT OF ADVICE IS GOOD, I'VE FOUND:
IF YOU CAN'T GO OVER OR UNDER, GO 'ROUND."

A TRAVELER CAME TO A STREAM ONE DAY,
AND BECAUSE IT PRESUMED TO C.OSS HIS WAY
AND WOULDN'T TURN 'ROUND TO SUIT HIS WHIM
AND CHANGE ITS COURSE TO GO ITH HIM,
HIS ANGER ROSE FAR MORE THAN IT SHOULD,
AND HE VOWED HE'D CROSS RIGH. WHERE HE STOOD.
A MAN SAID THERE WAS A BRIDGE BELOW,
BUT NOT A STEP WOULD HE BUDGE OR GO.
THE CURRENT WAS SWIFT AND THE BANK WAS STEEP,
BUT HE JUMPED RIGHT IN WITH A VIOLENT LEAP.
A FISHERMAN DRAGGED HIM OUT HALF DROWNED:
"WHEN YOU CAN'T GO OVER OR UNDER, GO 'ROUND."

IF YOU COME TO A PLACE WHERE YOU CAN'T GO THROUGH, OR WER OR UNDER, THE THING TO DO

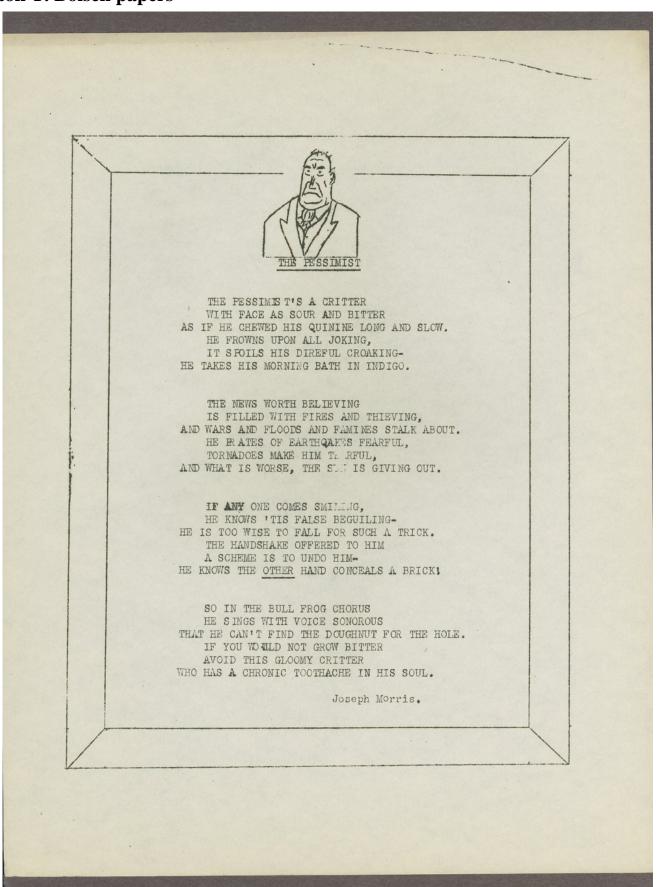
IS TO FIND A WAY 'ROUND THE IMPASSABLE WALL,
NOT SAY YOU'LL HAVE YOUR WAY OR NOT AT ALL.
YOU CAN ALWAYS GET TO THE PLACE YOU'RE GOING,
IF YOU'LL SET YOUR SAILS AS THE WIND IS BLOWING.
IF THE MOUNTAINS ARE HIGH, GO 'ROUND THE VALLEY;
IF THE STREETS ARE BLOCKED; GO UP SOME ALLEY;
IF THE PARLOR CAR'S CLOSED, DON'T SCORN A FREIGHT;
IF THE FRONT DOOR'S CLOSED, GO IN THE SIDE GATE.
TO REACH YOUR GOAL, THIS ADVICE IS SOUND:
IF YOU CAN'T GO OVER OR UNDER, GO 'ROUND.



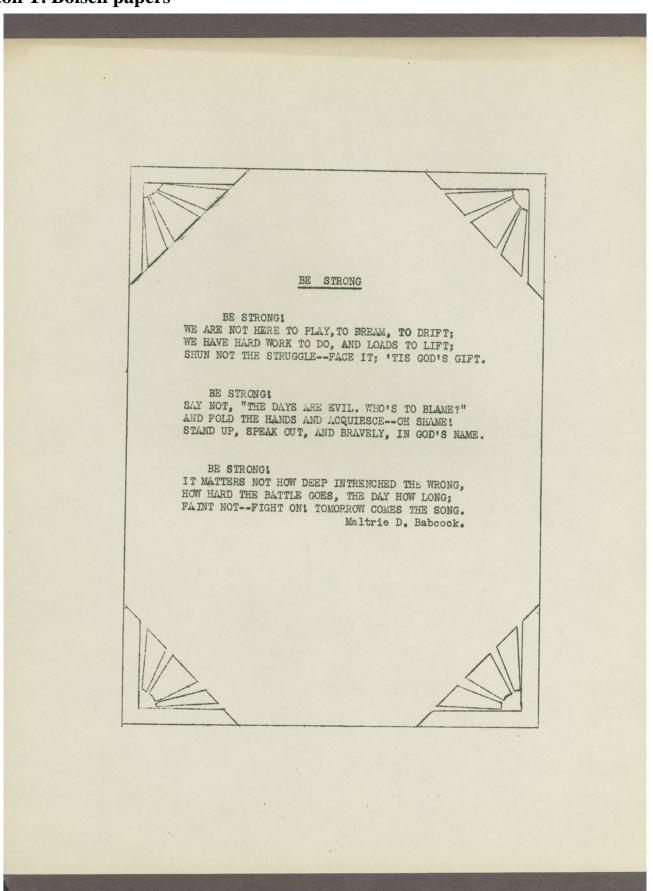


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THAT'S WHAT MAKES A MAN	
VIM, VITALITY, VIGOR, AND PUNCH, WITH COURAGE TO ACT ON A SUDDEN HUNCH AND THE NERVE TO TACKLE THE HARDEST THING, WITH FEET THAT CLIMB AND HANDS THAT CLING, AND A HEART THAT NEVER FORGETS TO SING, THAT'S WHAT MAKES A MAN.	
SAND AND GRIT IN A CONCRETE BASE, A FRIENDLY SMILE ON AN HONEST FACE, THE SPIRIT THAT HELPS WHEN ANOTHER'S DOWN, THAT KNOWS HOW TO SCATTER THE BLACKEST FROWN, THAT LOVES ITS NEIGHBORS AND LOVES ITS TOWN, THAT'S WHAT MAKES A MAN.	
TO SAY "I WILL", FOR YOU KNOW YOU CAN, TO LOOK FOR THE BEST IN EVERY MAN; TO MEET EACH THUNDERING KNOCKOUT BLOW, AND COME BACK WITH A LAGH BECAUSE YOU KNOW YOU'LL GET THE BEST OF THE WHOLE BLAMED SHOW, THAT'S WHAT MAKES A MAN;	











Anton T. Boisen papers

I HAVE FOGOTTEN MANY THINGS

I HAVE FORGOTTEN MANY THINGS; BUT NOT THE WAY THE IVY CLINGS TO ANCIENT WALLS AND UPWARD CLIMBS IN CURVES OF COLOR AND IN RHYMES.

I HAVE FORGOTTEN MANY THINGS; BUT NOT THE WAY A SKY LARK SNGS AND SOARS IN CIRCLES SWIFT AND HIGH INTO A BLUE WHITE ENGLISH SKY.

I HAVE FORGOTTEN MANY THINGS; BUT ONE SPRING TWILIGHT SHIMES AND ULINGS; A CHURCH BELL AT THE VESPER HOUR; A LILAC BUSH IN SCENT AND FLOWER.

I HAVE FORGOTTEN MANY THINGS; BUT ONE GREAT BELL STILL TOLLS AND RINGS; MY FATHER'S VOICE IN TENDER CARE, LIFTING MY NAME TO GOD IN PRAYER.

I HAVE FORGOTTEN MANY THINGS; BUT WOUNDS AND WORRIES TAKE SWIFT WINGS WHEN I REMEMBER A MOTHER'S WAY OF TEACHING THIS POOR HEART TO PRAY.

I HAVE FORGOTTEN MANY THINGS; BUT BEDTIME STILL RECALLS AND BRINGS HER "NOW I LAY ME DOWN TO SLEEP, I PRAY THEE, LORD, MY SOUL TO KEEP..." W.L. Stidger.



Anton T. Boisen papers

RULES FOR THE ROAD STAND STRAIGHT: STEP FIRMLY, THROW YOUR WEIGHT: THE HEAVEN IS HIGH ABOVE YOUR HEAD, THE GOOD GRAY ROAD IS FAI THFUL TO YOUR TREAD. BE STRONG: SING TO YOUR HEART A BATTLE SONG: THOUGH FOEMEN LIE IN WAIT, SMETHING IS IN YOU THAT CAN SMILE AT FATE. PRESS THROUGH: NOTHING CAN HARM IF YOU ARE TRUE. AND WHEN THE NIGHT COMES, REST: THE EARTH IS FRIENDLY AS A MOTHER'S BREAST. Edwin Markham



Anton T. Boisen papers

A POOR UNFORTUNATE

HIS HOSS WENT DEAD AN' HIS MULE WENT LAME;

HE LOST SIX COWS IN A POKER GAME;

A HARRICAME CAME ON A SUBJECT S DAY,

AN' CAPRIED THE HOUSE WHAR' HE LIVED AWAY;

THEN A AIRTHQUAKE CODE WHEN THAT WUZ GONE,

AN' SWALLERED THE LAN' THAT THE HOUSE STOOD ON!

AN' THE TAX COLLECTOR, HE COME ROUN'

AN' CHARGED HIM UP FER THE HOLE IN THE GROUN'

AN' THE CITY MARSHALL — HE COME IN VIEW

AN' SAID HE WANTED HIS STREET TAX, TOO!

DID HE MOAN AN' SIGH? DID HE SET AN' CRY

AN' CUSS THE HARRICAME SWEEPIN' BY?

DID HE GRIEVE THAT HIS OL' FRIENDS FAILED TO CALL

WHEN THE AIRTHQUAKE COME AN' SWALLERED ALL?

NEVER A WORD O' BLAME HE SAID,

WITH ALL THEM TROUBLES ON TOP HIS HEAD!

NOT HIM . . . HE CLUIB TO THE TOP O' THE HILL
WHAR' STANDIN' ROOM WUZ LEFT HIM STILL;

AN', BARIN' HIS HEAD, HERE'S WHAT HE SAID:

"I RECKON IT'S TIME TO GIT UP AN' GIT;

BUT; LORD, I HAIN'T HAD THE MEASLES YIT;"



Anton T. Boisen papers

PROBLEMS IN RELIGION AND LIFE

A Manual for Pastors

By Anton T. Boisen

In all that pertains to the task of helping individuals in their personal adjustments service and understanding go ever hand in hand. Without true understanding it is impossible to render effective service, and only as one comes in the attitude of service will the doors open into the sanctuaries of life.

Among the servants of mankind the minister of religion has a peculiar opportunity. He has the entree to the homes of his people as a trusted friend. It is his traditional task to serve as their counselor and guide with reference to the end and meaning of life and the difficulties and frustrations encountered along the way. The minister moreover does not have to wait for catastropho to come crashing around their heads but may in his professional capacity offer his services while the difficulties are still in the making. It is also his privilege to see the problems of the individual in their social setting.

The minister therefore needs understanding. He needs all that the schools can give and more. In the study of human nature the primary sources are not to be found in printed books but in the living human documents. Complex and baffling and difficult to read they may be, but no advance in our knowledge of human nature can come except as we learn to deal with them direct. Who is in better position to do this than the well-equipped minister of religion? The great opportunity comes not so much to those who are living in cloistered academic seclusion as to those whose knowledge has been constantly tested and increased thru close contact and actual service of human beings in need.

The following outlines and suggestions have been brought together in the hope that they may be of aid to the minister who is seeking to take advantage of this opportunity and is ready to participate in a cooperative attempt to gather and interpret the facts within his distinctive territory. It is hopedthat such studies may be used as a basis for the exchange of experience and critical interpretation by groups of interested ministers. To this end questions and outlines for discussions have been suggested together with selected references.



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PROBLEMS IN RELIGION AND LIFE

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THE HOME AND ITS MEMBERS

THE INDIVIDUAL AND HIS DEVELOPMENT

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 - a) The Mentally Ill
 - b) The Alcoholic
 - c) The Delinquent
 - d) The Sexually Maladjusted
 - e) The Physically Ill
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- 2 The Religious Conversion Experience Its Present Status; Its Significance.
- 3 The Religion of the Underprivileged
- 4 Social and Individual Salvation
- 5 A Program of Action
 - a) The Resources of the Community
 - b) The Distinctive Task of the Minister of Religion as related to the doctor, the teacher, the social worker.
 - c) Problems in Religious Education
 - d) The Church's Evangelistic Task





THE COMMUNITY

In his efforts to understand his people the minister of religion must deal with all the fields of human experience. The unit of study for him is no one specialized aspect of human nature, such as sociology or psychology, but the total individual in his setting. For this reason he must have some knowledge of what the various specialists have to say and in some cases he may have to venture himself into fields that are more or less specialized. The study of a community thus falls within the province of sociology. Some aspects of it involve economics. But the minister who wishes to understand and help his people must have more than a casual knowledge of the community in which they live and of the social and economic forces which affect it. Such a study need not go into great detail. It should however be sufficient to provide a framework sound enought to facilitate co-operation with the various specialists and experts. Information will therefore be needed regarding the following particulars:

- 1 The Lay of the Land a good map showing the location of his church families and other points of significance.
- 2 Economic Conditions: Natural Resources - topography; special advantages which determined settlement and development, such as waterways, railroads, timber, minerals, fertile soil etc.
 - Chief Sources of Income what particular farm or mineral products, what manufactured articles with, in each case, the quantity produced, the quantity shipped out, the quantity consumed locally and the cash value. Ownership of the Resources and Means of Production. Number, size and ownership of farms. Who owns the factories, quarries, mines, oil

wells etc.? Where do the owners live?
Income of farm and factory workers, of business and professional men?
of retired farmers? Persons of wealth and how they acquired it.

7 Population Total number in village or city? in rural district?
What proportion are "old settlers" (having resided in community 15 years or longer)?
Racial composition and goographical derivation of the various streams of early settlers?

of the new-comors?

Means of communication - railroads, miles of paved road?

proportion of families having automobiles? telephone?

Newspaers published within the community; newspapers most generally read.

Lodges - names, membership, average attendance of each.

Other organizations (labor unions, business mon's organizations, farmers' organizations; literary, political, athletic, etc.).

Conters of informal meeting

Leadership - what men are recognized as leaders? What is the source of their influence?

Social Stratification - What distinct groups are there in this community?

What is the basis of this grouping? To what extent do they feel their kinship? How much strife and ill-feeling is there between them?

5 Recreation:
Commercially provided movie theatres, dance-halls, pool rooms etc.
attendance at each; their influence?





PROBLEMS IN RELIGION AND LIFE - 4

- 5 Recreation (cont.)
 Other recreational facilities how provided and maintained? What response do they meet with?
 What proportion of the people find their recreation outside the community?
- 6 Public Health

 How many cases of T. B.? of venereal disease? of mental illness?

 of mental deficiency?

 How many taverns and beer-joints? how many houses of prestitution?
- Types of schools within the community (college, high school, business schools, common schools, rural schools), with equipment and enrollment of each.

 Is transportation provided for rural pupils? How many one-teacher schools are there?

 Preparation of teachers; their salary; number of pupils per teacher?

 Influence of the schools in the community How far are they used as social and educational centers? How much interest does the community take in school activities?
- 8 Welfare Agencies Social workers - number; how supported? Physicians - number; equipment for psychiatric work? Libraries - equipment, hours.
- 9 Churches
 Donominations represented with date of organization, membership, attendance, equipment, budget and activities of each one. From what social and economic classes is each recruited? What are their distinctive boliefs and practices?

TT. THE HOME AND ITS MEMBERS

The purpose of the following schedule is to help the paster to become better acquainted with his people. It calls for a systematic attempt to learn the names and characteristics of those who make up his parish and to discover their potentialities and their needs. The task involved is no light one, but it should prove rewarding. Not only is it likely to bring to light many problems and situations which might otherwise be overlooked, but it should raise many searching questions pertaining to the minister's job and to the philosophy of religious work.

The pastor who has been for any length of time in a given parish should be able to fill in the schedule in large part from his own accumulated knowledge and supplement this by further visiting among his people. It is also possible to draw upon the knowledge of intelligent and trustworthy laymen. In our smaller communities and in the church family there is a certain common fund of knowledge about the individual members of the group on the basis of which business is done and social intercourse conducted. This knowledge is not always accurate but it generally approximates the truth. It is at least something to be rockened with. The pastor should however go beyond the community judgments in accuracy and kindliness, looking always for the potentialities and considering the faults and weaknesses as obstacles to be overcome in a constructive program.



Comm	unity		F	amily Name		
Date		Worker		Address		
			THE	HOME		
Loca	tion					
Hous	e: No. Rooms	Materia	1	Upkee	P	
Land	: Acres	Upkeep				
Own o	ership: Value	of property ence		Occupant's inv	restment	
Equi A	pment: Lighti atomobile: mak			supply Musical inst	Telephor ruments	ie
			THE	FAMILY		
Poor	- of father			of mother		
Long		her in commun	ity	in state	in U. S.	
Eco		No. breadwinner	rs .	invested count inherited	capital	
Soc	ial Status					
Sta	ndards of hous	se-keoping				
1	ellectual star) newspapers t	ndards as measu takon	red by			
) books					
Eth	ical and relig	gious standards				
Org	anization of l	home				
Ren	arks					



	THE MEMBERS O	F THE FAMILY		
Name	1 10 20 24			
Position	20156 119			
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Health				

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Work	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1		antauta ere	
record	t i destanti	B-12-12	nam inflore	
Church	7.55 4.7 8			
Affiliation				
Membership			A	
Support Attendance			cassin to star	
Leadership	0430404		to Butter Hou	
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Other So-			SUCCES	
cial partici- pation				
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Porsonality Body-build				
Self-assertion				
Extroversion				
Tenacity				
Intelligence				
Social Iden-				
tification				
43 4				
Adjustment Consistency				
Sincority				
Effort				
Strong				
Points				
•••••				
Weak				
Points				

Remarks				
LOME LIAB				



Community Date Wor	rker	Family Name Address	
* ***		THE HOME	200.270
Location		THE HOME	
House: No. Rooms	Material	Upke	ер
Land: Acres	Upkeep		
Ownership: Value of p	property	Occupent's in Ront paid	vostment
Equipment: Lighting Automobile: make		ter supply Musical ins	
	T	THE FAMILY	
Race - of father		of mother	
Longth of- of father		in state	in U. S.
residence of mother Economic Status: No.	breadwinners	invested (" capital
total income		Amount innerited	
Social Status			
Standards of house-ke	oning		
02 10000 120	or week		
Intellectual standard 1) newspapers taken		y	
2) periodicals			
3) books			
Ethical and religious	standards		
0			
Organization of home			
Remarks			