

With that staff we take care of a circulation that amounts to one-twentieth of the circulation of all the public libraries in the whole state; it is more than one-third of the St. Paul Public Library. We also do the selecting and ordering of over two thousand books a year. Preparation of the books for use of half of the institutions is also done in our office, in several other institutions we do the work there, in a few they do the preparation themselves.

You can see the volume of work is not small. It would, I feel, be unwise even to try to keep on doing what has been started with what help we have.

I am asking your consideration of the development of a reference service first and foremost, because I believe it is something you could use to advantage. In order to give you such service we must get our scattered material organized. I have confidence that you will give this your serious consideration because of the practical advantages which should result and also because of the progressive policy which the Board and the superintendents have consistently maintained in the development of library service. You have made possible a unique situation in Minnesota, one that you may be proud of.

Mrs. La Du: Before the round table discussion is started, are there any questions you would like to ask Miss Jones relative to the paper she has just given?

Doctor Petersen: I should like to ask a question. Do you mean, Miss Jones, to have a reference library for medical publications included in your scheme?

Miss Jones: Yes; there would be one person who would do all the reference work.

Mrs. La Du: Are there any other questions? If not, then I will turn the meeting over to the chairman of the round table, Doctor Patterson, who has been asked to preside. Doctor Patterson, will you take charge?

Doctor Patterson: There were seven questions on the list that we had at Shakopee which we did not reach and which were not answered. We thought it advisable to have those questions answered today. They were handed in by different superintendents who would probably like to have the questions discussed.

The first question on this list is, How shall the parents be approached to obtain permission for post-mortem examinations?

I will ask Miss McGregor to lead the discussion on that question.

Elizabeth McGregor, Superintendent, Gillette State Hospital: Our institution has the record of one-hundred-percent post mortems for almost ten years.

When a patient comes into the hospital, if it is possible for the parents to come I personally have a visit with them, and it is necessary at that time for them to give their written consent for the treatment that, includes vaccinations and cultures and inoculations and operations. We try to have a spirit of confidence and friendliness put over with that visit. If the parents cannot come and have to send their child in with someone else, during the first week I write them a very lengthy letter, giving them all the information we have and asking them for much more than what we get on the papers that come in, so that in that way we try to establish a friendly relationship and one that would help the people feel that they have confidence in what the doctors are trying to do.

With that to start with, every time that there is any serious illness or an operation to be performed, the family is notified. If there is anything we have to worry about, we notify the family. There have been times when they have come and the child was well when they got there, and they thought all that fuss was unnecessary, but it does prepare a family in case a child dies. At the time of illness the parents are notified, no matter how difficult it is; by letter whenever it is possible, and if the child is very sick the family is written to every day. If they are

needed more quickly than a letter can get there, we reach them by telephone or by telegraph. Then, when they come, I personally see them.

If the child dies, I explain that we think we have done everything that was possible in his case, but to definitely know whether or not we have there should be an examination.

Every examination is written up. Generally it takes about six weeks before all the reports are back from the University and the parents are given a copy of the post-mortem findings. We have had many parents tell us afterwards how grateful they were to us for the report.

There are very few deaths in comparison with the number of patients that come to us; from fifteen to twenty-five a year.

We have all nationalities, Jewish children and others, and we have to overcome their feeling against the post mortem. They are assured that it is performed by high-class men and that there are nurses in the room at the time, as well as our doctors in the house, and that they themselves will be given a copy of the findings.

As a result of that we have had one-hundred-percent post mortems. In ten years we have had one refuse. In seven years we have had one hundred percent straight.

Doctor Patterson: That is quite a remarkable record-

Miss McGregor: I think we have the record in the United States.

Doctor Patterson: I imagine so. It would be pretty hard to beat.

Who does your autopsies?

Miss McGregor: Doctor Ikeda. If he is not in town, Doctor O'Brien, of the University.

Doctor Patterson: Doctor Freeman, how do you handle the question of autopsies at St. Peter?

Doctor Freeman: We handle it with a considerable degree of difficulty because we do not get to interview relatives, but we do very often succeed in getting permission by simply asking them for it when we notify them of the death. I do not know what the percentage is at present, but we did run about twenty percent. In many cases the permission is obtained by telephone, or by wire. We do not see the relatives of any large percentage of our patients because they live at a distance. They simply notify the undertaker to get the body.

Doctor Patterson: Who performs your autopsies?

Doctor Freeman: The assistant superintendent. Doctor Petersen has been doing that work for us.

Doctor Patterson: Do you send specimens to the University?

Doctor Freeman: Only if we think there is something of special value. Not ordinarily.

Doctor Patterson: Does anyone else want to discuss this question?

This question of obtaining permission for post mortems is going to arise in the future, particularly if the hospitals are examined by one of the agents for the American College of Surgeons. That is one thing they dwell on a good deal. They seem to consider it of a good deal of importance. So if the hospitals are going to be recognized by the American College of Surgeons we apparently have got to perform more autopsies than we have performed in the past.

If there is to be no further discussion of that particular question, we will pass on to the next.

Should chaplains of institutions be paid, and what arrangement is made for religious instruction and observance in institutions?

Mr. Elstad, will you discuss this question?

Leonard M. Elstad, Superintendent, School for the Deaf: Being the son of a minister, I might say a good word for the chaplains. I know they are underpaid and they should not work without remuneration any more than others should do so. I cannot speak for any other institutions, but we pay two of our chaplains. I do not think the third one knows that we are paying the other two. We do not pay him anything.

The Catholic priest comes up every Sunday morning. Out of our 312 children 106 are Catholics. They go to mass every Sunday morning. Then this priest helps with a Catholic club which has been organized. He gets ten dollars a month, which is paid out of current expense. It is estimated for each quarter.

The Norwegian Lutheran Church has a church for the deaf at Faribault which has services for the deaf. Our children go there every Sunday morning. This minister has confirmation classes for our children and also for the children from the School for the Blind. For this he gets ten dollars a month.

Another Lutheran diocese sends a minister down every Saturday morning. He has a class of twenty children. He travels from Minneapolis to Faribault and has his expenses paid, but he does not get anything from us. I am sure he does not know that the other chaplains are paid, and it is a question in my mind whether or not he should be told. I feel rather guilty at times.

I think chaplains should be paid. I think we get better service when they are paid. They certainly do not have much to live on, especially these missionaries who travel around.

Mrs. La Du: Is the third chaplain a missionary? Is he paid for missionary services?

Mr. Elstad: Yes; he is a missionary. He is paid for that service by his Synod, but of course the one at Faribault is also paid for that kind of service.

C. R. Carlgren, Member, State Board of Control: He is not engaged by you? He craves to Faribault voluntarily?

Mr. Elstad: Yes. He feels that the children need his training, and we feel that if he wants to do it it is all right.

The Episcopalians have a man who travels out from Colorado who comes to our place every month and conducts services in the Episcopal faith. He gets nothing for that. We give him free lodging for one night.

Mr. Carlgren: Is it compulsory for the children to take religious instruction?

Mr. Elstad: No. The Catholic children do not have to go to church, but we write to the parents that we should like to have them attend. The same thing applies to the Protestant children. Some children do not want to go, and we cannot force them to, but we do insist that they stay inside. They are not allowed outside on the playgrounds during church time.

We have chapel every morning, from seven-forty-five to eight o'clock, when one of the male members of the staff gives a moral talk. I think we are the only school for the deaf in the United States that still does that. These moral lessons have done a good deal toward keeping our discipline what it is. It is not compulsory but the children all like to go. The deaf like to hear stories. They will sit by the hour and listen to them.

Doctor Patterson: We would be glad to hear whether or not chaplains are paid at other institutions.

Inez B. Patterson, Superintendent, Home School for Girls: We have three Protestant chaplains, clergymen in our local churches. Services are conducted at the institution each Sunday afternoon, the men taking turns, for which they are paid five dollars a Sunday.

The Catholic services are held on alternate Fridays, and the priest is paid five dollars at that time.

Doctor Patterson: Do you have a list of all the ministers in Sauk Center, and do you pick out three?

Miss Patterson: I suppose it is just another case of falling heir to something. When I took charge it had been the practice to have a Lutheran, a Methodist and a Congregational minister take charge of the Protestant services at the institution. I did try to get the Episcopal minister to come to the institution, but he was a very young man who served two other parishes, and he felt that he had too great a load as it was.

Doctor Patterson: Have any of the other ministers raised any objections?

Miss Patterson: No; not since I have been there. Whether there had been objection in the years prior to my going to the institution, I do not know.

Estelle Jamieson, Superintendent, State Reformatory for Women: We have Protestant and Catholic services on alternating Sundays, and on each Tuesday evening both ministers come to the institution for religious instruction. Sunday chapel service is compulsory but attending the Tuesday evening class is elective. For this service we pay five dollars a Sunday. If for any reason the regular pastor cannot come for his Sunday service, he does not receive his five dollars even though he may come on Tuesday evening for classwork.

An embarrassing situation has arisen where an outside pastor has asked to hold two services, one in February and one in March. I wrote him that we had two regular pastors and that one had been with us for about nine years and the priest we now have had been with us for three or four years and that his coming would prevent our regular minister from carrying on his service and thus deprive him of his weekly remuneration. This outside minister then made the suggestion that the minister be paid just the same and that he would be glad to conduct the service on those dates; so for the present this arrangement has been made.

M. R. Vevle., Superintendent, State Public School: At the School at Owatonna we are not paying for any services at the present time. We are, however, providing for sixty minutes of religious instruction by the teachers of the School during the regular duties of the week, the Catholic children being taught by Catholic teachers and the Protestant children by the Protestant teachers.

This year the Norwegian Lutheran Church, through its local pastor, conducts a class in instruction for confirmation.

Each year the minister of the Missouri Synod of the Lutheran Church requests permission to conduct a confirmation class for those children who were definitely affiliated with that church before coming to the School.

The Catholic children are prepared for their confirmation by Father McKenna, of the St. Joseph's Catholic Church. This church also provides a bus service every Sunday morning so that the children may go to mass.

We also have a chapel service every Sunday morning, which is taken charge of by one of the officers of the School. I have been taking charge of that most of the time.

I feel that we should have a paid chaplain. There are services at the School which should be conducted by a minister; such as burial service. The chaplain would take charge of that as well as conduct for the children such services as would be conducted only by a member of the ministry.

Last summer we invited all the ministers of the town to each conduct a service at the School on Sunday morning. They all responded and each took charge of one service. This plan took care of the twelve Sundays during vacation. It

proved very beneficial, and I think the children thoroughly enjoyed and got much benefit from those services.

We also permit the children to go to the church of their choice down town, although we do not make arrangements for them definitely to attend church. The officers permit groups to go with them to their church. All of our children get to church down town on an average of one out of four Sundays. The Catholic children go to mass every Sunday.

These services have been practical and I think the children have gotten a great deal of value out of the religious instruction provided for them, but I have felt that we should have the professional services that only a chaplain can give.

Mrs. La Du: Do you have a division for younger children and one for the older children?

Mr. Vevele: The service has been for all, and we have attempted to make that service of such a type that it would be of value to all the children no matter what their age might be. I think that is the most practical arrangement in view of the fact that about seventy-six percent of our children fall between the ages of six to thirteen inclusive. We try to fit the services for the largest number of children, and I think it is quite effective.

Mrs. La Du: You say that members of your staff teach religious subjects. Is that a part of their agreement?

Mr. Vevele: There is no definite agreement that they will teach religious subjects when they come into the School, but when we set up our organization last September we requested those who would teach religious work in the School to so state, and there was no objection. It is not compulsory.

I like our present arrangement. Prior to this time all the officers taught Sunday School, and the field agents were required to come back each week for that purpose. The teachers and other officers of the School were required to be there on Sunday morning for a definite Sunday School program, but we feel we are getting a great deal more out of our present arrangement, and it has made it easier to organize the institution. All the children get sixty minutes a week of religious instruction.

J. C. Lysen, Superintendent, School for the Blind: At the School for the Blind we have three chaplains that are paid.

The one who preaches Sunday morning has been doing so for a long time. He is a former warden of Seabury Divinity School. He receives five dollars a Sunday. Then we have a Catholic priest and a Protestant chaplain who give instruction Saturday morning. They receive \$2.50 a week.

We urge the Protestant children to attend Saturday morning.

The Catholic children must go to church on Sunday morning as well as to Saturday instruction. I feel that if they were at home they would have to go, and as long as they are at the School they will have to be good Catholics. They can get an excuse for being absent from class on Saturday morning only from me.

Sunday morning all the children go to the service. Doctor Kramer is a very fine story-teller.

Doctor Patterson: Has any one else anything further to say?

J. M. Murdoch, M. D., Superintendent, School for Feeble-Minded: We might finish up the situation in Faribault.

We have service every Sunday morning at nine o'clock conducted by Doctor Kramer, of whom Mr. Lysen has spoken. As he said, Doctor Kramer is a fine story-teller. He gives an interesting talk, and our children love him and love to hear him. He is paid five dollars for the service.

Then we have a Catholic, priest who usually conducts services on Saturday

morning. He prepares the children for their vows, gives them religious instruction, and also comes to the School to hold mass at certain times of the year. The Catholic priest is paid five dollars a week.

Then we have a Lutheran minister who comes voluntarily, who conducts classes on Monday evening for the Lutheran children and for all who care to attend.

We have the three ministers serving our children. The services are appreciated and I think are beneficial.

H. E. Hegstrom, Superintendent, State Training School for Boys: The question has been raised by several parties as to whether or not the religious instruction should be a function of the church rather than of the state. In other words, that the Protestant churches might unite in placing a chaplain for the Protestant inmates and the Catholic churches unite in placing a chaplain for the Catholic inmates, an arrangement whereby the chaplains would not be paid by the state.

It seems to me that in our particular instance if the churches were to unite in such movement it might work to advantage. Chaplains would help in the re-education program of the boy and could do a good deal to prepare the way for our paroled boys by getting in touch with their own pastor and helping with his community adjustment.

Miss McGregor: We have three chaplains; a priest from the Cathedral, who has charge of the religious instruction of all the Catholic children in the Hospital; a Lutheran minister, who is connected with the Lutheran church, who does the same for all the Lutheran children; and the Church Federation in St. Paul furnishes a clergyman, in fact two, that take alternate months for the non-denominational children. One happens to be an Episcopalian and one a Methodist. They alternate their church services.

Each group has church once a month, and each Sunday the three different groups have Sunday School. The instruction during the week is given by Sisters from St. Joseph's Academy and the priest and by the Lutheran minister and his assistant. No child is confirmed or makes his first communion without the written consent of the parents. That is kept on file in our office. They may be prepared, but the parent must send in that statement. No child can change his Sunday School. The parents state, when they first come, what their preference is.

Doctor Patterson: Any further discussion?

Doctor Petersen: A few months ago I discussed this question with a Catholic priest. He thought that the church had a definite responsibility, not only to the patient but to the nurse, as well. He believed that the church should attempt to fill the gap in the life of the young nurse caused by her leaving the home environment and the parental supervision. This function he considered at least as important as that of ministering to the patient. He believed that the diocese should maintain a priest to serve the hospital, and had made such recommendation.

You probably are familiar with the movement sponsored by Anton Boyeson at the Elgin State Hospital in cooperation with several seminaries. During the summer months theological students are given a course in the rudiments of psychiatry. By acting as educational and recreational directors they come in close contact with patients. This gives the future minister a better understanding of the mentally abnormal and helps him to deal more intelligently with that group later on.

Last summer I had occasion to talk to a man who had taken this course. He considered it of great benefit to him. He inquired as to whether or not the Minne-

sota institutions would be willing to co-operate. The movement is interdenominational.

Doctor Patterson: Each institution is a law unto itself, when it comes to the question of chaplains. They all have their own way of doing things.

The way we have had at Fergus Falls, as long as I can remember, probably before I was there, is to make a complete list of all the ministers in the city—they amount to something like eighteen—take them in rotation on alternate Sundays, and pay them each five dollars. Sometimes one preaches more often than others. As a rule they each take their turn. Nobody is left out; there is no chance for anybody to find fault; they all get an equal chance to do their preaching regardless of their denomination.

The next question is, Does it pay an institution to raise poultry? Doctor Smith, of Rochester, is, I believe, the largest raiser of poultry in any of the state institutions. Doctor Smith, may we hear what you have to say on the subject?

Doctor Smith: I believe that it should be profitable for all of our institutions to raise chickens. It seems to me that if it can be done commercially, on the outside, with all the overhead and salaries that would have to be paid, in an institution similar to our institutions we should be able to raise the poultry that we need and pay a profit. I think a great deal depends upon the amount of poultry that the institution requires. In a large institution it perhaps would pay to raise poultry and pay citizen labor, while in a smaller institution, where the needs are not so great, I hardly think it would pay to have a salaried man take care of the flock, but often in those institutions an inmate could be taught to take care of a flock of chickens.

From 1923 to 1935, with the exception of one year and that year the figures are not available, a period of twelve years, our institution showed a profit of \$12,900. There was one year in which there was a loss of \$360. The other years averaged about a thousand dollars. We employ one man. His salary amounts to approximately \$780 a year. Our profit for 1935 was \$1,394.

I would suggest that in an institution where poultry has not been raised, you start on a small scale, buy a few hundred-day-old chickens, and experiment on a small scale. That is about the only way one can find out whether or not it is going to be profitable in that institution. Start on a small scale and expand to the required needs. Day-old chicks can be bought very reasonably.

I think one of the things to avoid is interfering with the local market. If you do not raise many more than you can use you will not interfere with others in the business. If you interfere with the local market criticism will follow.

I think that the same thing which I have said about chickens might apply to turkeys. It is rather difficult to raise turkeys and chickens together unless you are so situated that you can keep them apart. The persons who take care of one should not take care of the other on account of spread of disease.

I feel that when bigger and better and more tender turkeys are raised, Rochester will raise them. I think you will be better satisfied with Rochester turkeys than with any others.

Mr. Foley: I think that is a little sales talk.

Doctor Patterson: I would call that a pretty optimistic report.

Mr. Carlgren: What do you do, Mr. Whittier?

H. B. Whittier, Superintendent, State Reformatory: At St. Cloud we use inmates altogether in raising poultry.

From January 1, 1935, to January 1, 1936, we raised for the institution eggs and poultry, including ducks and turkeys, to the amount of \$3,504.25. Baby chicks, brooder and feed were all charged against that, \$2,313.03, leaving a net

profit of \$1,191.22. It did not cost much for help because we have our inmates do that work. We furnished 9,919 1/2 dozen eggs for the year.

Miss Jamieson: The question, Does it pay an institution to raise poultry? rather stimulated our thinking, so we were interested in getting a few figures for the past year.

I have been told that since the institution opened we have never had to purchase any eggs. This last year I find that we purchased \$128.32 worth of feed; the rest was taken from the farm; and that brought the total cost of feed up to \$288.32. We furnished the institution with 1,464 dozen eggs; poultry, \$82; ducks, \$8. We showed a net profit of \$79.90.

We thought that was fairly good for our small institution.

Doctor Patterson: We will be glad to hear from other poultry raisers.

Mr. Elstad: We started in on a small scale two years ago. This year we are going to be able to supply the institution with eggs. I do not know what the profit is going to be, but we are going to have a profit.

Doctor Smith: We have used about 15,500 dozen eggs for the year. I wonder if that is not more eggs than institutions similar to ours would use. We run from ten to fifteen thousand dozen eggs a year. During the past year we have used 15,500 dozen.

Mr. Carlgren: What do you do with all of them?

Doctor Smith: We use them for egg-nogs, for one thing. (Laughter). A great many are used for egg-nogs for tuberculous patients and they are given to tube-fed patients.

That does not give each patient eggs very often at that, but it does seem like a rather large number of eggs.

Doctor Patterson: We would be glad to hear from anybody else who has anything to contribute.

Mr. Yanz, we would be glad to hear from you.

Wm. J. Yanz, Superintendent, Hastings State Asylum: We have just started with a new lot of spring chickens. We got them from Rochester. We got about 250 hens. We are getting eggs every day. We pay nothing for feed. I do not know how many eggs we have got since they started laying last spring.

We have a few turkeys. We have about 185 mallard ducks left, and we are going to kill off the larger part of them about Easter time.

Mr. Elstad: Do you kill your ducks with the consent of the Conservation Commission?

Mr. Yanz: Sure. We do not ask them. (Laughter)

Doctor Patterson: Where did you get your mallard ducks?

Mr. Yanz: I got them about eight or nine years ago. At that time I got four or five ducks to use as decoys and I kept them around the yard. We just let them run loose. The first thing we knew the hens came in with a batch of little ducks. Then the next year there were more of them. That is the way they accumulated.

Doctor Patterson: Mr. Yanz, did you clip their wings?

Mr. Yanz: No.

Doctor Patterson: Did you have a pond for them to swim in?

Mr. Yanz: Yes. They fly around home there, but they do not attempt to fly away. When they first come out of the shed in the spring they fly around some and then they come back. That is all there is to it. We do not clip their wings or do anything to them.

Doctor Patterson: They never show any disposition to join the wild ducks that fly south in the fall?