PROCEEDINGS

OF THE

THIRD ANNUAL MEETING

OF THE

New Jersey State Conference of Charities and Correction,

HELD AT THE

Hotel Chelsea, Atlantic City, N. J.,

February 18–20, 1904.

SOMERVILLE, N. J.:
THE UNIONIST-GAZETTE ASSOCIATION, STATE PRINTERS.
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The Third Annual Conference, 1904–1905,

Will be held next winter, the exact time and place to be announced later. At a recent meeting of the executive committee the following program was suggested:

1. Care and Protection of Children.

2. Dependents.

3. Defectives.

4. Delinquents.

PROCEEDINGS.

The Third Annual Meeting of the New Jersey State Conference of Charities and Correction was held at the Hotel Chelsea, Atlantic City, New Jersey, February 18th to 20th, 1904.

The opening meeting was called to order at 8 o'clock P. M., Thursday, February 18th, by the President, Hon. Benjamin F. Lee, of Trenton.

The announcement of the local committee was then read by A. M. Heston, Chairman, as follows:

Mrs. A. B. Endicott,	Charles C. Babcock, Esq.,
Mrs. L. D. Balliet,	Dr. J. B. Thompson,
Mrs. Charles Evans,	Dr. A. D. Cuskaden,
Mrs. J. B. Thompson,	Col. L. T. Bryant,
Mrs. C. B. Boyer,	Henry W. Leeds,
Mrs. J. H. Townsend,	Charles B. Boyer,
Rev. Dr. William Aikman,	A. M. Heston, *Chairman*.

Prayer was then offered by the Rev. William Aikman.

In the absence of his Honor, the Mayor of Atlantic City, who was to have delivered the address of welcome, Mr. Heston, Chairman of the local committee, introduced Recorder Charles C. Babcock, Esq., of Atlantic City, who addressed the Conference as follows:

ADDRESS OF WELCOME.

CHARLES C. BABCOCK, ESQ., RECORDER, ATLANTIC CITY.

Mr. Chairman, Ladies and Gentlemen—For your sake, I am sorry the Mayor is absent. For my part, I am glad, for it gives me the privilege of meeting with you. Besides that, I like to talk, whether I can say anything or not. I would that you could have met our

Mayor, for he is very handsome. I would that you could have heard him, for he is an interesting talker. He intended to be present—in fact, went so far as to write a remarkable speech. I heard of this, and endeavored to get the paper, but my search was fruitless. So, therefore, I will have to ask that you, the members of this organization, be charitable with me, and if, while you are here, you get mixed up with the police department, I will reciprocate by being charitable to you, and assure you that no punishment will be inflicted in putting you under the care and supervision of the probation officer.

Representing the city, I can say that we are glad that you selected this city as your place of meeting, and honored us with this important convention. I say important, because to me there is nothing more important than the care and protection of the helpless and defenseless children, and you, who devote your time to the charitable work along this line, cannot receive too much praise. From a heart that is a stranger to charity there can spring no worthy hope; without charity, faith is inconstant. It therefore seems to me that charity is one of the best and holiest emotions that actuate us to rescue a child from bad environment, and to give it the influence of a good home, and afterward watch over it with a parental eye until it reaches the age of self-protection. To my mind, an institution of this kind, having for its objects the care, protection and education of the helpless, poor and homeless children, is of the utmost importance.

I hope this convention will be successful, and that your stay here will be very pleasant, so much so that you will feel like returning. I want you to enjoy yourselves, because the freedom of the city is yours. Stroll along the boardwalk, fix your eyes upon the grandest picture in the form of old ocean, fill your lungs with ozone wafted from over its deep, and then you are immune from disease. Watch the illusion of a sunrise from out of the ocean, as it rises above the horizon and fringes the clouds with gold, and then, gradually rising as it gilds its path across the ocean, at last appears as a fiery ball, set in the mixed colors of the sky. I might exaggerate this, because none will be up early enough to see it. Remember, you are without restraint; enjoy yourselves to the fullest extent, only with this exception, which the Mayor, by telegram, charged me particularly to mention, and that is: when you go from here leave the city here, that you may come back and hold your next convention here.

RESPONSE.

MR. BLEECKER VAN WAGENEN, ORANGE.

In behalf of all the officers and members of this Conference, I thank you very heartily for this very cordial welcome to Atlantic City, and, through you, the inhabitants who extend to us this unlimited freedom. We only hope that we may not abuse it and get ourselves into trouble, even though we have your assurance that the results will not be disastrous.

The fame of your city has gone far and wide throughout this land and abroad, too. It is known everywhere for its balmy ocean breezes. I do not find any here to-night, but usually they are here. Your five miles of boardwalk and numerous hotels are unrivaled. I suppose that most of us are accustomed to think that the people of Atlantic City all live in hotels more than in homes. We have discovered that there are more than 25,000 living here in homes, and they accommodate about 250,000 other people. This is something I doubt that any other city in the world can boast of. If it is possible for you to live here and take the responsibility of housing and regulating the living and conduct of 250,000 people, as it is said you do, it demonstrates your ability and experience in this town along certain lines, and we think you should give us the benefit of it at this Conference.

We have heard it rumored that you have some unsolved problems along the lines of municipal government and social interest, and therefore think it possible in this Conference here that we may be able to throw out some suggestions useful to you, and expect to receive some of those ideas which will help us in our work.

I thank you, and, in behalf of the Conference, desire to express their appreciation of this cordial welcome.

ADDRESS.

HON. BENJAMIN F. LEE, PRESIDENT OF THE CONFERENCE.

Ladies and Gentlemen—I desire to avail myself of this the first opportunity which I have had to express my appreciation of the honor and the compliment and the favor which I have received at your hands.

The honor which comes with your selection of a President, the compliments come with your confidence, and the favor comes with the opportunity offered me of looking into the faces of so many faithful and conscientious and devoted workers in the cause of humanity. Again, it is fortunate, I should say, that the sessions of the State Conference of Charities and Correction should be held in Atlantic City. For two years the Conference has assembled in Trenton under legislative covering, in the State Capitol, by the courtesy of those who make the laws. In Atlantic City, the home of life and sunshine, we leave the more formal surroundings of Trenton and come to our work under the inspiration of this glorious atmosphere—this beautiful city of the sea—what Atlantic stands for—a wonderful growth out of nothingness.

Peculiarly fortunate is it that the session of the State Conference of Charities and Correction is held in Atlantic City. For two years the Conference has assembled in Trenton, under the ægis of legislative gathering and in the State Capitol, by the courtesy of those who make the laws.

In Atlantic City, the home of health and sunshine, we leave the more formal surroundings of Trenton—we come to our work under the inspiration of the glorious atmosphere of this beautiful city by the sea. What Atlantic City stands for—a wonderful growth out of nothingness—a development of something great from shifting sands—should be a stimulus to the members of this Conference in their efforts to bring to perfection the idea of organized philanthropy springing out of vacuity.

This island is symbolic of ourselves—we, to an extent, are separated from the mainland of public thought, and yet bound thereto by ties of steel.

This Conference is a great light to shine amid the storms affecting humanity; for the sufferer, the despondent, the unfortunate and the helpless to find a harbor—a haven of rest.

This ocean in its majesty and power is symbolic of the majesty and power of your calling, of the strength of your organization in the results of your efforts, in your appeals for public sympathy, in this almost the greatest, if not the greatest, of works which God has given his creatures to perform—the alleviation of the miseries of those whose lives are embittered by misfortune, and who, without care and support, are powerless to lift from their shoulders the load that bears them down.

The great heart of the sea swells with its love for the storm as do yours for those who suffer the storms of life.

The soughing and the wailing of these winds is but a reflex of the wail of the suffering. The music of the murmuring sea is an emblem of your words of kindness tenderly and sympathetically spoken for the sorrowing—a lullaby to win them to forgetfulness of the past with promises of cheer for the morrow.

We come here in thoughtful mood, to think and to lead the way and to urge action.

We come here to exchange thought free as every wind that sweeps the sea, invigorating and health-bearing.

We are here to meet conditions of which those in past days had no knowledge, and, therefore, to which no thought or consideration could they give.

Some of these conditions are the outcome of a few recent years of our civilization. To our fathers these conditions were unknown; therefore, as in new diseases new remedies are suggested, so in these new conditions your best efforts in discovering their intricacies have been employed in their change for the better.

I am firmly convinced that many of the evils affecting society to-day are not due so much to the fact that society is congesting as it is to the manner in which it congests. In other words, the metropolitan influences of the great cities of New York and Philadelphia so directly affecting the lives of three-fourths of the 2,000,000 population of this State, are those which have been transferred to within the limits of this State. Such influences do not exist by reason of inherent State origin and development.

You are asked for your aid in relief of these evils (not of your own creation), and you very gracefully, very cheerfully and very promptly give it.

So far as our State is concerned, *our* faults are those that may be termed political rather than social; thus at the basis of the faulty, notoriously faulty, method of jail administration, lies the system of fees for officials, a system which places premium upon criminal making.

We have cumbersome operation of the criminal law, relieved, however, to a large degree in several of the counties, and particularly in this county of Atlantic, by the beneficial operation of the Probation act.

We have great reason to be proud of New Jersey for the interest she takes in her unfortunates, for whom are provided many insti-

tutions. There are, among others, the Home for the Care and Training of Feeble-minded Women, the Home for the Epileptics, the Hospitals for the Insane, the Reform School for Boys, the Homes for the Civil War Veterans and the Reformatory at Rahway. These are really homes for the unfortunates of the State. Some of them, with their management and control, have given our State high rank among her sister States. New Jersey's unselfish and unsparing expenditure of money for the welfare of her wards, is the best evidence of her humane spirit—it is to her glory!

In addition to her strictly State institutions, she has within her borders many private institutions—private hospitals, day nurseries, and others devoted to purposes of charity.

I may be permitted to make especial notice of the advanced work done by the "Roman Catholic Children's Aid Society" in Bishop O'Connor's diocese, as well as the effort the Roman Catholics are making to take care of all their dependent children in homes, and not in institutions. Excellent work is being done in Bishop McFaul's diocese by the schools in Hopewell and New Brunswick, where, in both institutions, every effort is made to give the children a good industrial education. Then there is the Humane Society of Newark, conspicuous in the confidence it has inspired, in the amount of good it has done, and honored in its years—it has passed its one hundredth year—a long and valuable service it has rendered to distressed humanity.

The training-school for children at Vineland is a semi-public charitable institution, but of great public service in its charities. There are other, many other, philanthropic institutions, all attesting the charitable promptings of the good people of this State.

You will have much to do at this convention.

You will discuss, and hear discussed, many phases of the public and private relationship that dependents, defectives and delinquents bear to the social organization. The problem of the women's reformatory and the Probation act and its application—that act which, under its wise and judicious execution, has done so much, and at so little cost, to relieve the cumbersome criminal law, and which has accomplished so much in lessening crime—will be presented to you.

You will hear about child-saving in congested districts. You will learn of that pall—the tenement-house system—a pall black with crime and disease, overhanging and overshadowing the large cities near New York.

And you will hear of the treatment of defectives, and of county and municipal charities, the treatment of criminals, of the workers in charities and corrections, and of a great many other matters of interest and instruction. This Conference is a wonderful educator—questions with which the popular mind is not familiar, questions which may be said have never reached the ears of the great mass of the public, are here freely canvassed and openly discussed—and the great and willing listening public soon seizes upon that which appeals to it, and becomes stimulated to take an interest and an active participation in the efforts of the Conference to secure important and beneficial legislation.

New Jersey is fortunate in this, that her chief executive, her Governor, is keenly alive to the needs and wants of her unfortunates, and who gives his ready support to every proper and just method for their betterment.

It would be well if there could be a perfect co-ordination in public and private charities, and, as well, a thorough and cordial co-operation among religious and charitable societies, so that intelligent, effective and useful charity could be dispensed.

I am confident that the work so conspicuously begun three years ago and continued to this time will be fruitful of good results.

The work of the Tenement-house Commission, the many good features of the act creating a Board of Charities and Corrections, are distinctly traceable among other movements to the work of this Conference.

I commend you to your work for the succeeding two days. I am sure that the Conference is sustained by a growing appreciative sentiment among the people of the State, and I urge upon you promptness and directness in all your deliberations, to the good of the individual delegate, to the success of the convention, to the benefit of the State and to the glory of him whose arm is ever stretched in protection over his people.

THE STATE'S DUTY TOWARD ITS DEPENDENTS.

HON. E. C. STOKES.

Mr. President, Ladies and Gentlemen—I most cordially greet those of you who have come from a distance to this queen city of the sea for the work you have before you. I confess that I was somewhat in doubt as to whether you should leave the capital of this State and select this place for your Conference, attractive and charming as it is. I knew that Atlantic City was too prosperous to need charity, and I was sure that it was too good to need correction (laughter), but when your Recorder, in his address of welcome, assured us that the police would be called of and that he would give us the city and the ocean and the glittering sunrise before we are up in the morning. I understand why you came here.

I approach the task before me with some degree of diffidence. With some of the views which I express you will be in sympathy, and to some of them you will be most heartily opposed. I console myself, however, with the reflection that public discussion is a good thing and that out of a multitude of counsel comes wisdom and charity.

There is no field where arise more important problems affecting the well-being of society than that covered by your deliberations. Your work is not alone humanitarian, it is hygienic and economic. It involves health, morals and finances. It requires the knowledge of the physician, the skill of the educator, the charity of the philanthropist and the genius of the reformer and the statesman.

The subject you have assigned me is a broad one. I shall not attempt to define it. By way of explanation, however, let me say that in this paper I shall largely exclude from the discussion of the term "dependent," the educational classes, on the one hand, and the penal classes, on the other, confining myself to those intermediate classes who are mentally or physically afflicted and unable to care for themselves.

Defectives, delinquents, dependents, by whatever name they may be called, are usually regarded as objects of pity; they are equally sources of danger. Society must be protected from the ills they beget as it must be protected from the leprosy or small-pox. Dependency is contagious; therefore, it must be segregated and quarantined. De-

pendency is helpless; therefore, it needs assistance. Dependency is widespread and multiform; therefore, it can be regulated only by the strong arm of the State.

The State is the guardian of society, of life, property and health. Whatever affects these objects, therefore, are matters with which the State has properly to do. All defectives or dependents are consequently within the jurisdiction of State oversight. The State, through its laws and expenditures, either remotely or directly, provides for their care. In this capacity, however, the State acts, not as a charitable or philanthropic institution, but purely as a policeman—a distinction of the highest importance. The individual gives of his substance for the relief of others. This is an act of charity—the charity to which St. Paul referred as one of the cardinal virtues. The Commonwealth performs no such act. It has nothing for benevolence. There is no charity in the payment or collection of taxes, and there is no charity in the distribution of these taxes, taken as they are from the pockets of the people by the force of law at the hands of a public official. When the Legislature of this State appropriates money raised through enforced taxation for our State asylums, our State reform and industrial schools, and for the epileptic and feeble-minded, the Legislature performs no act of charity, it is simply executing a public trust. No government is authorized to levy taxes on one part of a community for the benefit of another; on one class for the benefit of another class. The ladies here present would feel aggrieved at a law which provided that their husbands should be taxed to supply Worth gowns from Paris for the wives of husbands less favored with this world's goods. Nor would it be just for the State, in the name of charity, to take, for example, from the hard earnings of the industrious and thrifty money for the support of the children of the shiftless and intemperate unless some benefit was to accrue to the taxpayers themselves. The State has no right to take out of your pocket and give to another unless the community is to be benefited thereby; and when it does this it is not an act of charity, it is public relief, and it must rest upon public benefit if it is to be sustained. The only justification for the expenditure of public money is the public good—that is, the good of the whole mass of the people. I want to lay down that proposition as an axiom, and as the salvation both of the State and of the humanitarian work in which the State may properly engage. Any other theory of the expenditure of public

money leads not only to extravagance and corruption, but necessarily to the confiscation of property. If the work of the State in any capacity can be denominated charity, then it is right to take from one to give to another at the will of sovereignty, and that, of course, means an end to all property rights. The assistance which you render to your fellow man is charity; the assistance which the State renders is humanitarian in design. It is based on the good of society.

It is the object of government to promote general welfare. The State provides police regulations for this very purpose. We incarcerate the wrongdoer to protect the public; we create and provide boards of health and make regulations to guard against disease; we quarantine a contagious ailment that the healthful may not suffer from contact; we have laws regulating employer and employed, governing factories and workshops, in order that the safety and well-being of our operatives may be promoted. And, upon the same principle which prompts the State to throw these safeguards around its citizens, it should protect them against the dependent classes. No man wants to live in a lawless community, where life is unsafe against the assassin's bullet, and we regard that as a weak government where life and property are not well protected. As a part of its duty in preventing crime, then, the State must exercise supervision over all defectives of whatever character. The law holds these people irresponsible for their acts, and excuses them from punishment upon that plea. But lack of legal responsibility does not lessen the danger to which the community is liable from this class. The man who drowns ten feet from shore is just as dead as the man who drowns in mid-ocean. The bullet which is sped by the irresponsible hand of an insane man is just as fatal as the one shot by malice. The death of Garfield at the hand of Guiteau, or the death of McKinley at the hand of Czolgosz, shocked and appalled the nation, but those acts differ nothing, save in consequences to the American people, from many acts which persons on the borderland of insanity, imbecility and crime are likely to commit at any time. No State, therefore, in its capacity as a policeman, can afford to neglect a strict censorship over all classes who are mentally defective or degenerate, and are therefore likely to do harm. In modern civilization the contact between all classes is so close that the condition of one affects the condition of all. We all touch elbows. We are a part of one great whole. You look at the mechanism of a watch and it is composed of wheels, cogs, levers, springs, jewels

and screws, some of them so fine that they cannot be perceived by the naked eye. Let one of them be disarranged and the whole mechanism is thrown out of joint. So we, to-day, are not isolated individuals. We are part of a social organism, and if one of us is ailing or defective the whole organism is thrown out of joint. The poisonous germs which are generated in the dwellings of the degraded carry pain and death into the homes of the intelligent and the right living, and any State that fails to anticipate the dangers which arise from neglecting the criminal, the diseased or the dependent element of society, is simply sowing the seed of its own destruction. Some years ago a poor woman in a large city solicited alms for herself and children. She was refused by all and helped by none, until finally her strength and heart failed her and she sank down in fever, dies and infected her neighborhood with the disease, so that seventeen others of the community died in consequence. So our dependent classes, through no fault of their own, infect the communities in which they live, infect us and infect society with their ailments down along the generations to come, and the State, whose duty it is to protect the general welfare, cannot neglect its obligations in this direction.

This leads me to a kindred thought. The right of society to immunity from personal violence does not exhaust the obligation of the State. The State not only quarantines dangers, but insists upon precautions against their increase. It requires public cleanliness, demands that our drinking water shall be pure, the children shall be vaccinated, and insists upon any measure that will promote public health. Now, dependency is a social disease, and, as such, the State is bound to prevent its increase, if possible. "What avails the multiplication of hospitals, asylums and other eleemosynary institutions if the numbers to occupy them grow faster than their accommodations? How can we possibly leave the world better for our work if we do not at least begin to stop this stream at its fountain head?" Any community which is compelled to support its unfortunate members has a right to prevent the increase of this burden. The working part of mankind may be willing to be taxed to keep our dependents from starvation, to make them comfortable and to add to the measure of their joys, but they are not willing that they shall be permitted to add to their kind.

They must not entail upon the present or upon the future any multiplication of their progeny. The prevention of this evil can be

handled only by the State. The individual himself cannot compel the insane and feeble-minded, or the epileptic to observe such regulations as will tend to this result. The State alone is competent to grapple with this aspect of the problem. It alone can make laws and enforce them. It alone can say to the parent of the unfortunate, we respect your parental affection, we have the deepest sympathy for your suffering, but the public good demands that your child shall have such care as will, if possible, make it a useful member of society, or, at least, prevent it from adding to its kind and becoming a social curse. I do not think there is a more important problem before the public to-day than this very question. From it the ills of society largely spring, and, unless the fountain head is made pure, the social stream will run contaminated to the end. It is a long step in advance, but the time will come when every child will be examined by a competent physician, and, if found to be mentally deranged or defective, will at once become a ward for proper treatment and care. This surely is more humane and merciful than to permit this child to suffer unnecessarily himself and to cause suffering to his fellows.

But I come to another phase of this question—one not so popular with my hearers. The capacity of the State to undertake any great work is always limited by the willingness of the people to pay taxes and the interest the public manifests in the undertaking. The humane work of the State necessarily involves expense, and ever-increasing expense, under our present atmosphere. Some years ago in one of the States of the Union a hospital for the insane was erected for $1,800,000; when completed it could not accommodate the increase of the patients within the State during the time of construction. It cost this Commonwealth $1,000 per day, Sundays included, to supply the mere shelter of the hospital, to say nothing of the maintenance of the mere current increase in the numbers of the insane. It is unnecessary to say that no State or nation ever has been or will be able to afford such an expenditure for "so-called" public charity. It will be urged at this point that this is not a commercial question. Fortunately, or unfortunately, it is decidedly a commercial question. Business methods should prevail in charitable work as well as elsewhere. There is no justification for the expenditure of $3 in charity for a $1 return. Such expenditures are not warranted even by a good cause.

The economic factor in this problem is most important. The work of caring for the State's wards properly cannot be accomplished without funds. If the burden upon the State is too great the work will cease. This is a self-evident proposition, charity to the contrary notwithstanding. Take our own State for illustration of the tremendous cost entailed for the care of its dependents and defectives. A fifth to a third of our expenditures go for this cause alone, a showing of which New Jersey may well be proud, but in view of which we must take warning.

The expenses for this purpose are growing at a rate altogether out of proportion to necessity and requirement. The appropriations for county asylums on the part of the State increased 100 per cent. from 1892 to 1901. The population in that time only increased 30 per cent. The appropriations for State charities, including the insane, blind and feeble-minded, State home for boys, for girls, deaf-mutes and epileptics, increased from $441,000 in 1892, to $945,000 in 1893. The total expenditure for these charities during the same time amounted to over seven and a half millions of dollars, and this does not include the sums expended either for education, on the one hand, or for penal and reformatory institutions, on the other.

An item of great cost is that of construction and additions to our public buildings. We have one institution, for example, that costs $3,000 for every inmate it comfortably domiciles. Think of building a house at a cost of $3,000 for every insane patient and you have an example of what the State of New Jersey has done in this respect. If it had built one thousand houses at a cost of $3,000 each, and assigned a $3,000 house to every single insane person, it would have been guilty of no greater expenditure of the public money than it has in the case of one of the institutions of this Commonwealth. No wonder public officials are appalled at the enormous weight of figures with which they are confronted in carrying on work of this kind. No wonder they shrink from the problem that threatens the treasuries of our States. No wonder they are at times inclined to curtail appropriations for humanitarian purposes, even though they subject themselves to criticism at the hands of the tender-hearted for their narrowness and bigotry.

I do not believe that a State should furnish for its dependents anything more than comfortable and neat accommodations. Elegance has no place and no right in institutions of this kind. Anything more is not only an example of extravagant and careless expenditure,

but it is a wrongful confiscation of the taxpayers' money. The fact that public building commissions are under the spell of the architect is no excuse. It is the unfortunate experience of most States that the commissioners who have charge of the erection of public institutions are tempted to make a creditable display, as they deem it, and this does not always mean the most for the State's money. Some of you have had what you regard as unpleasant experiences in soliciting appropriations from the Legislature. You have at times felt that the Legislature has been lacking in appreciation of the importance of the cause you advocated. Let me say to you, as a former member of the legislative body, that if the members of the Legislature felt assured that the appropriations they made would be always wisely expended, your appeal would seldom fall upon deaf ears. Unfortunately, the rule of experience is that building charitable and penal institutions always exceed the estimated cost, and are always built on a scale beyond the requirements of comfort. Consequently the Legislature hestitates to enter upon new fields of this character. There is a limit to State beneficence, and a well-defined limit. When the taxpayers or the public have provided for the needy and dependent comfortable accommodations, not elaborate, good and wholesome food, sufficient clothing, proper attendants and instructors, the obligations of the public absolutely ends—the State's duty is absolutely done. Parents, relatives and private charity have some duties. They have obligations sacred as the laws of God and more binding morally than that of the State. I cannot say this too strongly.

We must not go too far along the pathway of State aid. We must not go so far as to permit parents, relatives and individuals to forget their own and just responsibilities. The tendency of these to cast burdens which necessarily belong to them upon the State must not be encouraged.

You and I can, perhaps, cite instances in our own experience where parents or relatives have unloaded upon the State as charity patients wards for whose care they themselves are amply able to pay, and for whom it is their duty to provide. Even if parents or relatives are poor they ought to be willing to pay at least as much toward the support of the dependent ward as it would cost to maintain that ward at home. In many cases parents and relatives, with a little sacrifice, would be able to pay practically all of the cost for the maintenance of the dependent if the State provided a place for its care and custody.

This principle of individual responsibility should be observed in all charitable work, and should be insisted upon in all legislation of this character.

The practical question that confronts the philanthropist of to-day is how to harmonize State care of dependents with the capacities of the public treasury. I trust I may be allowed to suggest that the wards of the State can be cared for at an expense far below the present ratio. *First,* by less extravagant accommodations; *second,* by a more scientific classification and segregation of the dependent classes, and *third,* by a combination of State aid and private charity.

The State of New Jersey has put hundreds of thousands of dollars in its so-called charitable institutions. To-day they are inadequate to the demands upon them. Every dollar of this money has been honestly expended under the guidance of patriotic officials, who have given their time and labor without compensation. They have done the best possible under our present system. The system, however, is not an economical one, nor does it conduce to the largest returns for the least expense. It cannot be expected that unpaid officials can give their whole time to the supervision of the construction of buildings or the planning of the same. They should be relieved entirely of this burden, and the responsibility of this kind vested in a new department of State. The office of Commissioner of Public Buildings should be established. There is a sufficient amount of money expended in this way every year to warrant the supervision of such an official. Under him, at least on call, should be an architect and a sanitary engineer, with the necessary clerical force. Every proposed new public building, penal, charitable or educational, or every proposed addition to such institutions, should be submitted to this official for investigation. He would have the time and means to ascertain whether the new building is needed and how it can be most economically erected. Such an official would not be under the spell of architects who plan for their own glory and their own fees. In this way complete and reliable information concerning proposed buildings or additions could be furnished, the Legislature could act intelligently and thousands of dollars saved to the State without any sacrifice of accommodations to its dependent wards. Such an official would not interfere with the administration of the present voluntary boards of managers of our various institutions. They would still be supreme in their proper administrative sphere, but would be relieved of the responsibility of attending to the construction of build-

ings. I speak of these as voluntary boards, first, because they serve without pay, and second, to distinguish them from the so-called boards of control of whatever form. To the latter I am strongly opposed. In the first place, I do not believe that any board, however constituted, could properly supervise all of the penal and charitable institutions of our State. The work is too broad, the details too extended and too important to be properly performed by any one centralized body. Nor do I regard the suggestion that the present boards of management may be retained subject to the supervision of a State Board of Control as at all practicable. In the second place, I am opposed to a State Board of Control, or any board of control, for charitable institutions composed of *paid* officials. The work of directing penal and charitable institutions is a work of love—it is consecrated work—it cannot be purchased nor can it be paid for. It is a service that should be retained for the good of those cared for and for the example it sets to the public at large. Let us have some examples of men and women who, as a matter of civic pride, are willing to serve the State gratuitously. Let us preserve these as ideals for the rising generations to admire and emulate.

The *status* of degenerates and defectives, in one respect, is largely settled. They are saddled for all time to come on the overburdened taxpayer. So long as the State, then, is to be held responsible for their care and maintenance, it must take the next step in the path of duty and insist upon their control. Defectives and dependents who become wards of the State must not expect to have absolute freedom. They are not useful members of society, and while we believe in the infinite value of the individual human being, our duty to the healthy members of society compels us to regard the defectives as a menace to the social organization. As such the State should separate and segregate them from their fellow-beings in colonies, institutions, training-schools, adapted to their condition, where, with their own kind, they can lead happy, contented and, among the higher grades, useful lives. Many of them can be trained to help themselves, and their sphere of action can be broadened, to their comfort and delight. New Jersey has set an example of this kind in the institution for the epileptic and the feeble-minded. We have yet to develop the idea of custodial asylums, unless our county asylums can be said to be custodial institutions, where defectives, housed in modest buildings, located on a suitable tract of land, may live normal, homelike, country lives. In this way many of them could help support themselves and relieve the State of its growing

burden. This principle of colonization, I may say, has been adopted in Massachusetts, even in the case of the insane. The possibilities of this system for improvement, for happiness and for usefulness among the unfortunate are too many for discussion within the limitations of this paper.

The exercise of civil authority in the care or supervision of dependents should have due regard to the field of private charity. It is difficult to draw a clear line of distinction between the province of the State and the voluntary work of individuals. The problem is too complex, and the two fields so overlap that there is, perhaps, no distinct line of separation. It is safe to lay down the proposition that to interfere with charity by legal measures is to prevent the growth of this blessed quality of the heart. It is clearly safe to say that civil authority should only be exercised when the efforts of charity fail. There are some classes of dependents with which private charity cannot properly deal, because it cannot enforce control of the habits of its beneficiaries as can the State. But where the two can go hand in hand, and where the charitable instinct of the individual cooperates with the police powers of the State, the most economical and best results are obtained. Wherever charity is doing its work well, the State can wisely stand aside and let it alone. It must, however, be ready to step in when the burden becomes too great.

In a commercial age, when the ambition for wealth is the dominating motive, it is pleasant to step aside from the beaten path to find men and women giving their time and their talents to doing good to "the least of these." After all, the spirit of right living is shown in the help we render the weaker members of society, and the greatest happiness that can come to the heart is the consciousness that someone has been made more comfortable by our assistance. It is a noble work to endeavor to supply the defects of nature. If we can give sight to the blind, ears to the deaf, speech to the mute, intellect to the feeble-minded and comfort and contentment to the insane, we shall experience the realization of Portia's description of mercy, "It blesseth him that gives and him that takes."

Let our just enthusiasm, however, be tempered with wisdom. The spirit of true benevolence is remedial in design. It is not to encourage idleness or sickness; it is to help the patient get well; it is to afford them the opportunity of helping themselves. So the State, when it enters this field of action, it enters not as the bearer of indiscriminate alms, but as the healer of its people, laboring for the protection and uplifting of all.

THE WORKER IN CHARITY AND CORRECTIONS.

HON. JEFFREY R. BRACKETT, PRESIDENT OF THE DEPARTMENT OF CHARITIES AND CORRECTIONS OF BALTIMORE, MARYLAND, AND PRESIDENT OF THE NATIONAL CONFERENCE OF CHARITIES AND CORRECTION.

Mr. President, Ladies and Gentlemen—My first privilege is to bring to you a greeting from the National Conference of Charities and Correction of which I chance to be President. I earnestly ask you to try and arrange to come to Portland on the 15th of June and take part in that great convention. Will not you and your friends help us to make this Twenty-fifth Anniversary of the First National Conference of Charities, which meets as an independent body, the largest and most helpful conference ever held?

We have been having rather a "hot time" in the old town of Baltimore lately, and all that I could do was to run down by the last train and slip back early in the morning, without time for careful preparation, so you must allow me just to have a chat with you to-night of an informal kind.

About a couple of years ago, in a little paper published in Chicago, there appeared an article which I read at the time and have since thought a good deal about, on the isolation of our public charities. It was written by a lady for eight years a member of the Illinois State Board of Charities. It begins by saying: "Some years ago it chanced to be my duty to visit the poorhouse of a remote but prosperous county. The house was on the high road, within a mile of the county seat, yet the Zulus were as near neighbors as were the intelligent population of the pretty town. It was a typical expression of public inattention." She goes on, speaking of hospitals, &c., in the same vein, and then she dwells on the claim of public charities upon the public of intelligence, and she concludes with a plea for training of persons to care for public dependents. "The State," she says, "maintains a number of normal schools for making school teachers. Why should not the community insist upon it that some effort should be given for training workers to care for dependents? Think what an opportunity for sound, useful work and study!"

My thought has been running a good deal lately on provincialism in charity. Right in the heart of a great city of 500,000 persons we find charities which are just as much isolated as if they were in distant mountain regions. I have seen in a large city, I will ask you to assume that it is not Baltimore, a society for the protection of children which opposed bitterly the establishment of probation officers, of the horror of "invading the homes of the humble poor" by probation officers. There are as cheap politics in some private institutions as ever invaded public institutions. It is largely due to provincialism. It may be in the midst of a great city. This question is not one of isolation, but of the frame of mind of managers. It is like the city of Boston. There was talk of the danger of the city being shelled during the Cuban war, whereupon a man said that shells won't reach it, because Boston was not a locality, but a condition of mind.

In a book which I was reading on the train, a moralist said (I wrote it down): "The world is full of people who have a faculty which enables them to believe whatever they wish. Thought is not for them a process which may go on indefinitely—a work in which they are collaborating with the universe—they do it all by themselves."

Now, what we are after, and I guess it comes nearer to the solution of the whole problem, is to get into this work more and more persons who are going to think and who are going to think accurately, and are going to try to think about what other people are thinking about accurately.

Nothing more astounds me than the attitude taken by our grandfathers on some of these matters. We do not believe, of course, that our grandfathers knowingly, willfully treated insane persons like brutes, let children be mixed with depraved adults in almshouses, and permitted twenty other bad conditions. We do not blame them. The trouble was they did not put their minds upon these matters in the way in which the world to-day is learning to do it. This great progress has been made, I take it, very largely from more scientific views and ways of thought and work. I take it that people are learning to work in this field as in other lines. They think more accurately. Just think of the advance in medicine and surgery in the last generation. It is perfectly marvelous. It is hard to believe that they are so recent. The provincial people are like that colored preacher in Richmond, who talked on the text "The sun do move." Perhaps you have heard of him. He saw motion somewhere, but got

the wrong thing in motion, and these provincial people are apt to think their motion all right—that they are moving, and not others.

These conferences we take part in and the growing literature are opening up to us the possibility of no man or woman living unto himself in this great calling. You and I all know of good country physicians who have on their table one or two medical journals. Those who are in isolated communities are reasonably up to times, because they read what others are doing; and, as you come here, so they go to their State medical association. To-day there is no excuse whatever for persons not being in touch, reasonably, with the best progress and best thought in any important field of work. Some splendid examples are all around us of intelligent work. A paper on my table from the Conference of Child-saving Societies of Boston, a circular embodying results of inquiries sent to some twenty-six child-saving societies in an effort to get a better system of reporting for all to use. Such problems are pressing for solution. For example: This "poor mother and children" notion, this idea that little children should work to support their elders. See how people like Miss Jane Addams went to work, with a clear head, to get at facts. She took a specific town and found, out of 2,500 children of school age, only sixty-six who were children of widows, and only twenty-three of the sixty-six appeared to be needed as wage-earners. Then she said, "Let us look out for these few families and let the children go to school." That is the scientific way of doing it. The fee system is a field for study. You can get down to facts there. You can send young men into our houses of correction and jails and find out how many petty offenders there are who should never be there and why they are sent there. Facts are what we want in these things.

I was very much interested in Mr. Stokes' paper in regard to the cost of some of our institutions of public aid. This is a warning. The public won't stand too much cost. But, on the other hand, there is a splendid field for scientific study, to find out whether it is not economy in the end to spend millions of dollars for the best institutions and methods in the beginning, in order to prevent dependents and do away with the causes of ills.

We are just having, in Baltimore, some splendid illustrations of the value of trained service in this work. We had a lot of lodging-houses burned down. The Salvation Army sent out reports of the great need of shelter for homeless men. We at once telegraphed for

Mr. B. C. Marsh, who has been studying the problem, living as a tramp part of the time. We got him right over from Philadelphia, with his tramp costume. The result of his investigation is a scientific paper. We want, not newspaper talk, but facts. What did he find? He found that there was no need of building new institutions for homeless men. All of a sudden tramps and beggars from other States came to Baltimore to beg and see the burned district. We wish we had a dozen such men as Mr. Marsh to come and help us out with the problems there, but we cannot get them. It is a splendid illustration of the need of more thoroughly trained workers. We did not call for Mr. Marsh because he is a college man. He is studying for the degree of Ph.D., making a specialty of social work. But it is not necessary to have a college education. The college won't make much out of little. It is the spirit that should come from college training that we need in this work. The spirit of examining things in rightful ways, of trying to judge cause from effect, and effect from cause, and first, last and always of being open-minded, ready to let in the light of the gospel of better things.

Hon. Benj. F. Lee, President—I think we have a right to congratulate ourselves on this delightful talk.

The following nominating committee was then named by the chairman:

Mrs. E. E. Williamson,
Mr. Bleecker Van Wagenen,
Mr. Charles F. Curry.

The Conference was then declared adjourned until 9:30 o'clock Friday morning.

FRIDAY SESSION—9:30 A. M.

SECTION I.—TREATMENT OF DEFECTIVES.

E. R. JOHNSTONE, CHAIRMAN.

The Friday morning session was called to order at 9:30 by the President, Benjamin F. Lee, after which Mr. E. R. Johnstone, Chairman of the Section on the Treatment of Defectives, presided.

Mr. Hugh F. Fox, being granted the privilege of the floor, made the announcement that the meeting of the Alliance, scheduled to take place Friday morning, would not be held until the afternoon, as there were several anxious to be present who could not get down until the afternoon. Attention was also called to the *New Jersey Review,* and those present at the Conference who were not subscribers were urged to subscribe for the paper. Copies were laid on the table for distribution among those who were not familiar with its pages.

The report of the chairman of the committee, Mr. E. R. Johnstone, was then read:

With a desire to have this report the report of the entire committee, and not merely that of the chairman, I addressed to each member the following questions:

1. At the coming State Conference, what, in your opinion, is the most advisable topic to be considered by the Committee on Defectives?

2. From the standpoint of the State Medical Society, insane, or whatever the line of work with which this member was especially connected, what particular ideas do you think should be emphasized?

3. Have you any suggestions to offer?

I received replies from each member of the committee. The replies covered a broad field, and so as to get a wider expression of opinion I sent the questions to a number of other people, included those interested in work with the various classes of defectives, members of the State Medical Society, State Board of Education, Public School Civic Federation, child-study associations and the State government.

I found that the replies might be grouped under the following heads, in this order:

1. Marriage of defectives.
2. Backward children in the public schools.

3. Classification that would insure defectives being placed in institutions suitable for them.

4. Sufficient provision by the State for all State wards.

5. Medical examination of all school children.

6. Day schools for deaf, blind or feeble-minded (some for each).

7. State supervision (State bookkeeper, State auditor and State architect all being mentioned).

8. Training-schools for attendants and teachers of defectives, and a number of other points mentioned by only one.

To attempt to cover all of these points at one meeting was obviously impossible, but our program is giving attention to the two which seemed most important—the marriage of defectives, and backward children in the public schools.

In this report an attempt will be made to consider very briefly some of the other points suggested.

The provisions for classification in this State are, in the main, good. We have a school for the deaf, a home for feeble-minded women of child-bearing age, a training-school for feeble-minded girls and boys, a village for epileptics, two State hospitals for the curable insane and various county hospitals or asylums for the chronic insane. The number of indigent blind remains about the same from year to year, and there are not enough in New Jersey to justify the State's going to the expense of building an institution when they can be cared for cheaper in adjoining States.

Several practical suggestions have been received upon the subject of classification, and they include the next topic—*i. e.,* Sufficient Provision.

The establishment of the Village for Epileptics at Skillman is but the first step in a most important and far-reaching matter. Permanent mental disturbances are the usual effects of epilepsy, resulting in all degrees of weakness, from slight enfeeblement to profound idiocy, or one of the various forms of insanity. Statistics show that it is essentially a disease of the young, and is easily transmissible by heredity. There is no place for the epileptic in society. No matter where he attempts to go he is shunned, and so, an isolated and friendless being, he grows up in idleness and ignorance, and thus easily becomes a public charge or a menace to society. Under proper training it has been proven that a large percentage of them may learn a trade and become self-supporting.

The hospitals for the insane, the institutions for the feeble-minded and the almshouses all contain many epileptics, and, as no special provision is made for this class in these places, they are almost as much out of place as though they were in the outer world—having, however, protection, some opportunity for training and entire prevention from procreation. But they are a great detriment to the proper functioning of these institutes, and can be cared for and trained better and at a less cost in the village. If sufficient provision is made at the village, the overcrowded institutions will be able to take an equal number of those properly classifying in them, and all would benefit thereby. The recent report of the Managers of the State Village should be carefully read in connection with this matter.

The convict and criminal insane have not yet been provided for. There are now about two hundred of this class in our State hospitals, from which they should be removed. I quote the following paragraph from the superintendent of one of our own State hospitals: "At present when a convict becomes insane he is transferred to one of the State hospitals and is there brought in contact with persons who are untainted by crime. The State hospitals are not constructed or equipped to prevent the escape of professional burglars, house-breakers and such desperate people. Besides their contaminating influence and humiliating effect upon persons whose lives have been free from crime, these convicts, skilled in picking locks and cutting bars, escape and continue their lives of criminality. They are given to evil practices, and their presence in the State hospitals means to a large degree the interference with the discipline, the lowering of the tone of the institution and a lack of protection to society at large; for, to make State hospitals a suitable and safe place to keep this class would be to simply make them prisons instead of hospitals. A number of other States have long since recognized this fact and have constructed hospitals for their criminal and convict insane. * * * The construction of a building adapted for the purpose of caring for, managing and treating these people would not mean an additional expense upon the State in maintenance, and it would make room in our State hospitals for 200 more patients, and convicts and criminals could be as cheaply cared for in an institution built especially for them as in the State hospitals, and the highest interests of philanthropy thereby promoted, and the safety of society very much better protected."

Both of our State hospitals are now much overcrowded. At Trenton there are accommodations for about 840 and an enrollment of nearly 1,200; with the removal of 200 criminal insane and the epileptics in the two institutions this crowded condition, which is such a detriment, might be obviated.

Before leaving the subject of the insane, we wish to quote a suggestion coming from the superintendent of one of the county hospitals: "I am a firm believer in small institutions, not necessarily county institutions, distributed throughout the State in convenient localities, where the patients in them would be in close touch with their immediate friends. Eight per cent. of the patients in all institutions are chronic cases. Medical treatment cannot reach such. The only thing that can possibly be done to alleviate their troubles is to house them well, feed and clothe them well, give work to all who are capable of performing labor, and a moderate amount of entertainment. It must be remembered that the bulk of the patients in our State and county institutions are indigent cases. To do more than this would be a great burden to those who have to bear the burden. Our institution is being run on just such a plan and works well. The only thing that would make it work better would be to eliminate it entirely from political domination. I think a bill could be framed, and possibly passed, taking such institutions as these entirely away from control of politicians. The State appropriates two-thirds towards their support. Why not have two-thirds representation in their management. Of course, a good, strong argument could be made for this plan. I merely have given you my ideas without the argument."

Let me urge again the advisability of reading the reports of the hospitals for the insane. These matters are all presented by men who have given many years of careful thought and study to the subject. Indeed, an intelligent idea of the whole subject of the defectives can more easily be had through the reports of the various institutions than in any other way. The general public is prone to criticise these reports, saying that they are written by prejudiced people, but the fact is that they are written by those who are best fitted to take a fair view of the dangers to society which comes from its ignorance and neglect of those classes.

The next two topics—Medical Inspection of Public School Children and Day Schools for Defectives—will be taken up later in the morning. The subject of State supervision has been fully discussed by Dr.

Wines in the Report of the State Charities Aid Association, so we shall not attempt to discuss it at this time.

The question of training-schools for attendants has for a number of years received attention in many of the hospitals for the insane and schools for defectives throughout the civilized world. The excellent school at our own hospital for the insane is accomplishing great good by raising the standard of those who are brought into direct contact with the patients.

At the Vineland Training-school for Girls and Boys there is, in its infancy, a training-school for teachers, which, during the coming summer, will extend its field to give a special course of six weeks to public school teachers or Normal graduates, with a view to fitting them to teach defectives, not only in institutions, but also in the public schools. The same school awards diplomas for general institutional efficiency along specified lines to those who have served for two or more years on its corps. These diplomas are awarded by a committee composed of the heads of the various departments.

Many minor points were suggested, such as lectures and magazine articles, intended to give a wider knowledge of the subject of defectives to the citizens of the State, and in this connection we may say that there is a great willingness on the part of the superintendents of the various institutions to respond to calls to speak on all occasions where this knowledge may be disseminated.

In considering the question of defectives your committee has referred particularly to neurotics.

The gist of the whole matter is summed up in the word "prevention." There are two great sources from which the great family of neurotics spring—this family which includes, not only the insane, epileptic and imbeciles, but many prostitutes and sexual perverts, tramps and paupers, kleptomaniacs and criminals, and even some consumptives, deaf-mutes and blind. One source is the neurotics themselves, for the taint is so easily transmissible, and anyone of these forms may throw out anyone of the others.

The other source is the slums and tenements of our large cities. The following editorials show that wider thought is being given to this question. This from the *State Gazette* last month:

"SOMETHING WRONG SOMEWHERE.

"Why are there so many young, even boyish, criminals coming to the surface, or brought to the surface by the police forces of different cities? The atrocities committed by the Chicago car-barn murderers were followed by the unearthing of more than one gang of youthful desperadoes in Cincinnati, engaged in a series of robberies, and only stopping short of murder.

"Yesterday another Chicago boy, not yet seventeen years old, coolly admitted that, with a companion younger than himself, he had robbed a till and murdered the proprietor—and the bloody body of the proprietor shows that he was murdered, while his broken till corroborated the story told by the boy.

"Day before yesterday four boys, none older than seventeen, were arrested at Buffalo, charged with the robbery of a grocery and the murder of the proprietor. And again, there is a bloody body and a broken till to corroborate the confessions of the four murderers. What is the matter?

"Alienists and penologists and philanthropists continue to discuss the question of heredity as applicable to the youthful criminals, of whom there appears to be a large stock on municipal hands just now. But it might be better if the penologists and the alienists and the philanthropists would look to the environment of the city boy, and bend their efforts at change in that regard, leaving the question of heredity to attend to itself.

"Less street roaming, fewer lurid dime novels of easy access, advance in tenement-house construction, strict enforcement of the truant laws and a large degree of parental supervision and control would work wonders. Something is wrong somewhere, and discussion of abstruse questions will not tend very largely to righting the wrong."

While this next quotation is very sarcastic and, perhaps, overdrawn, there is much food for thought in it. It is from the New York *Journal* of May 29th, 1900:

"OUR CRIME CROP AND OUR CHARITIES.

"It is a fine thing to build commodious prisons for our worthy murderers and burglars. It is a good idea to plan and endow clean and tidy insane asylums for our flourishing population of crazy people. The scheme of establishing houses of refuge for girls and boys is a worthy one.

"But what a waste of charitable energy is here! What a misdirected and misapplied salve to our feelings of humanity!

"And why? Walk down into the dark hells of the tenement districts and you will find the tiny bubbling sources of all these things. Through the mud and babble and uproar, the flapping of clothes lines and rags, the curses of drunken men and hags, you will find all about you the damned and muddled springs of the crime, craziness and depravity which fill our prisons, asylums and reformatories.

"Children are all about you, cursing, crying, learning mean tricks and petty thefts, forgetting truth and honor, hating the gloomy dens they call home, and knowing nothing of God.

"But do not disturb them. By all means, let them riot in wretchedness and wallow in precocious crimes undisturbed. Can you not see that they are not yet ripe for reformation such as we give them?

"That little boy in the gutter may make a fine murderer some day, and then we will take him to our prison, send him our flowers and our tracts, and reform him.

"The little girl gnawing rat-like at the rotten apple will give our good Scripture readers a fine chance for the exercise of their talents in a few years, when she has grown sodden with depravity.

"A fine crop, truly! Let us leave them, therefore, and proceed halfway along the stream of life, between these bitter springs and the great sea of death, and establish our little prisons and our little asylums, and our fine houses of refuge, and wait for the small germs to float to us as grown-up criminals and lunatics.

"And they will surely come. They will come with lines on their faces and fire in their hearts, a sullen, maddened army, murmuring, remorseless, and filled with hatred of their fellowmen.

"Let us, therefore, continue to put out the familiar signs on our tenements: 'No children wanted;' and in the halls: 'No children allowed in halls or stairways;' and on the roof: 'No children permitted here.'

"Thus the children will be driven to the pavement—the hard sea-level of crime. But do not let any of our multi-millionaires try to prevent all this by building tenements with big playrooms for the children of the house, in charge of some good, child-loving woman. This would cost extra money, and—it would be true charity."

For this class we must destroy the source. For those caused by heredity we must prevent. Civilization is not ready to sanction the surgeon's knife or a painless death, and so we must have permanent custodial care for all such. They are degenerates. Reformation, punishment and medical treatment have all failed. Left to themselves they are useless, helpless and dangerous. They need training sufficient to enable them to work for their own comfort and to contribute as much as may be toward their own support. Restraint which shall prevent them from harming themselves or their neighbors, and an environment which shall keep them happy and comfortable, and, most of all, a refuge wherein marriage and procreation is an impossibility. With them their race must die out, and so this must be their home until their Heavenly Father takes them to their eternal rest.

THE MARRIAGE OF DEFECTIVES.

REV. ADOLPH ROEDER, PRESIDENT STATE CIVIC FEDERATION.

Mr. Chairman and Friends—The origin of this paper is from the report of the standing committee of the New Jersey State Civic Federation. The report of this committee introduces four points, and among them is this one of marriage of defectives, the elaboration of which was left to me.

A brief item has recently been going the rounds of the press conveying the following information:

"A SCHOOL OF MATRIMONY.

"Iowa Legislator Proposes a State Director of Marriage Reform Instruction.

"DES MOINES, IA., Feb. 6—A school of matrimony, at which young men and women desiring to enter the wedded state are expected to take a course of instruction and receive a diploma, is proposed in a

bill introduced in the Legislature by Representative Daniel, a physician. The bill provides for the appointment by the Governor of a 'State Director of Marriage Reform Instruction.'

"His duties are to 'formulate a course of instruction for candidates for matrimony' and furnish the same to every reputable physician in the State. The proposition is meeting hearty indorsement, and strange as it may seem, physicians are foremost in its advocacy."

It is not a difficult matter to realize that the first effect of such a proposition will be to cause journalistic merriment. But after that has subsided it will be evident that a very serious question and a formidably large question has been touched upon. The question of marriage ranges from the celibacy and the non-recognition of divorce on the part of the Catholic church to the farthest possible boundary of the question in Utah and South Dakota; it reaches from the conditions of the "social evil," in the filthiest corners of the Slav and Magyar country, to the weirdly fantastic conditions of the Mikado's empire, and the first and deepest impression that is left with us, in taking up the question of the marriage of defectives, is that we are handling an infinitesimally small portion of the general proposition, and yet one that is not at all insignificant or devoid of the most unpleasant importance.

Let me say to begin with, that the term "defective," when used with reference to "marriage," can be given a much wider scope than is usual. To the customary idea of the idiot, the imbecile, the cretin, the feeble-minded, the case of arrested development, the insane, the case of aberrancy, we can in this connection safely add the man and woman suffering with certain diseases, whose names are perfectly familiar to the physician and to the layman, and a list of which would be incomplete if it did not include tuberculosis in its various forms.

A brief historic survey of the questions of marriage readily reveals the fact that marriage in its earliest concept was a matter relegated almost entirely to the church—a sacrament, a function, to be solemnized by the clergy. But as historic sequences developed there was added to this concept of marriage by the church a second conditionality, and that was the concept of marriage as a civil or civic contract. And beside the clergyman came to stand the magistrate, so that in many countries and States marriage by the civic magistrate is as valid as that by the church. As we consider the phase of the ques-

tion prominently presented in the subject here under consideration, we become aware of the additional feature, namely, that whatever is done in *this* line involves the physician. This does not strike one at all unnatural. It seems perfectly natural to think that a subject gradually involving the clergyman and the magistrate would also presently involve the physician, thus requiring the services of all three of the original "learned" professions. And there is no doubt whatever that candidates for marriage, who are now required to satisfy the church and the State, should also be required presently to satisfy the third of this giant sisterhood—science. If the church has a right to ask that certain rules be followed; if the civic authorities require certain conditions to be fulfilled, then surely science has an equivalent and tantamount right to ask that certain requirements be met. For marriage, though in one sense a contract of mind with mind, and, in another sense, through the establishment of a home, a civil or civic contract, yet, in a third and most important sense, the question of procreation and the physical inheritance of children, it is a contract on the physical plane and on this plane the physician, the medical adviser, is the person most directly involved. And this is acutely the case in the marriage of defectives. We have certain provisions in reference to the age of the candidates for marriage, certain others in reference to their consanguinity, but not very much beyond that.

Nor is it possible for me, not being a physician, to present a definite proposition along these lines. I can do no more than emphasize the fact that the sex life of the defective, of the physically ill and of the degenerate should be under control by some means. If our institutions for the epileptic, for the insane, for the degenerate have provisions in the laws regulating them which meet this requirement, namely, that there be no opportunity at all given for procreation, then this section of the work is provided for. But if for one reason or another the control of the institution over its inmates be not such or so continuous and uninterrupted as to prevent the fatality of procreation, whether within or beyond the limits of legitimacy, then such control should be established, and established at an early date.

Along the lines of physical incapacity, which does and should stand as a barrier to marriage, we enter upon a new field, and here again the non-professional speaker has silence imposed upon him. Yet this occasion should not be allowed to pass without suggesting

that it would be well to aim at the creation of a body of physicians, either under the auspices of a body like this, or under the auspices of the State, a body of physicians representing all schools fairly, and including, if possible, several experts in insanity, mental aberration, arrested development and degeneracy, which body may take up and consider the question of a sane restriction of marriage on physical grounds. This would soon lay the foundation of a rational consideration of the question and of a reasonable series of legislative enactments, covering the marriage or non-marriage of defectives.

DISCUSSION.

Dr. H. M. Weeks, State Village for Epileptics—The chairman presented a telegram from Dr. Weeks, who was to have opened the discussion, as follows:

"Personal illness prevents my attending the Conference meeting. Perhaps the following may be of use to you and of interest to the Conference: Besides 383 epileptics at present in other institutions that should be in the village, there are 291 applicants not in institutions, 82 of whom are children between five and fifteen years of age, a total of 674 pressing for admission. The total capacity of the village, when buildings now in course of construction are completed, will be 125."

Superintendent E. Mackey, Trenton Public Schools—Mr. Chairman, Ladies and Gentlemen, I must confess my great embarrassment in coming to discuss this subject, upon which I am so ignorant. I have had no experience in regard to marriage of defectives. The only point that appeals to me is the welfare of the child. The home centers about the child; without children there is no home, no necessity for marriage regulations and no necessity for government, if there are no children. The thing that appeals to me is the right of the child, and as a teacher or as a parent it must appeal to you in this way. Everyone who has a passion for humanity realizes this. It is on the right of the child that I wish to speak; the right of a child to be well born. No child can have a greater blessing than this. To be sound of mind, sound of brain and sound of body, to have the right to conditions that will favor its best develop-

ment. As to what are the causes of degeneracy and dependency, I have been unable to find statistics to answer my purpose. I think we are agreed upon the causes in the line of inherited tendencies, when the parents, one or both, may have nervous organisms, hysteria on the part of the mother and on the part of the father; in other cases, symptoms of epilepsy, and in the offspring there is such want of balance that some form of disorder may manifest itself.

In the line of prevention it has occurred to me that several things might be done. Just a few of these suggestions I might want to offer, while not of sufficient practical turn of mind to use them myself and would not have the power to put into operation.

The first is in regard to legislation in regard to the qualifications for marriage. The law specifies certain bonds of relationship shall not be violated in marriage contracts, and, to a certain extent, a degree of imbecility would debar a person from marriage, because the person must understand the marriage contract to be able to enter into marriage.

I do not know that public sentiment is ready for the careful medical examination—a careful examination by experts. We have certain conditions required in our Pennsylvania laws—which are not required in our New Jersey laws—where there must be a certificate, and certain questions must be answered before the certificate can be granted. I am not aware of such a thing in New Jersey. We have our inspectors. Coroners are required to make returns as to cause of death. We might also examine into the condition of every child who enters this world, that is born of defective parents, that might make him a menace to society; and if he is born as the result of, or want of, proper care on the part of the parents, and manifests any want of proper condition to the ordinary rules of life, those parents should be held responsible and criminal procedure brought against them. Many cases of degeneracy are due to the fact that the children, in the early infancy period following birth, have been improperly fed. It seems to me that there is an abundance of opportunity there for charitable institutions, in making special provisions for mothers with children, not only in the matter of the right kind of food, but also the maternity hospitals, where mothers could go and get the kind of care needed until the children are past the critical stage. If there are any upward zoologic tendencies whatever, they must be made before the birth or within the first two years of life. The welfare of one affects the well-being of all. It seems to me a wise precaution to make such

efforts as would bring to bear the best influences upon the mother and upon the child. In the field of medical inspection we have already taken a step in the inspection of schools. It seems to me the periodic medical inspection, registration of births, of the condition of the child at birth, and the periodic report as to the condition of children until ready to go to school, followed up with medical inspection of schools, would remedy certain abuses and be a wholesome remedy for the well-being of society. Then, in the matter of education. We are doing something in the way of education. In most public schools some attention is being paid to scientific cooking, the preparation of food, and there are, in a few schools, lectures for the girls on motherhood, on housekeeping, the sanitation of homes. These might be supplemented by lectures for boys on fatherhood, heredity, social betterment and presentation of matters that would awaken and send people out in life with light on these matters that deserve attention. There is another one factor: We have in our theatres the biograph, with an entertainment between the acts. It seems to me that a series of pictures or illustrations on some of these questions could be presented very effectively. I am intensely interested in this particular project that has to do with the well-being of the child. We have great opportunities to do a still larger work, and that there is an imperative call for us to do something for the well-being of the child which comes into the world shackled with fetters not of its own fortune, and in my sphere of activity in the public schools I shall be happy to co-operate with everyone who has a solution of that problem, and am ready to take my coat off and go to work with all my might.

Mrs. E. E. Williamson, State Charities Aid Association—Mr. Chairman, you have not limited the discussion, so I will take my own way. We have been talked to very ably by Dr. Roeder, and he has been followed by Dr. Weeks. It seems to me that my opportunity may best be used to call attention to what has been said about the necessity for the church and the justices of the peace taking some action in regard to all matters that Mr. Roeder has brought before us in his paper. As for the clergy, I am satisfied that they will do all in their power to aid. There are a great many, I am sorry to say, who will perform marriages without asking any questions, because, in asking questions, often some good reason to refuse the service is given. Of course, the clergymen here are not of that class, but there

are a great many, I am sorry to say, because we know that, in the counties opposite Philadelphia and New York, they are too eager to perform marriages to ask questions allowed by law, answers to which might prevent consecrating the services. As to justices of the peace, I take exception to our friend, Dr. Roeder. The justices of the peace, I am sorry to say, in New Jersey, are men who are thinking of fees, and nothing else, and we, as workers and probation officers, find our justices of the peace do not fill their offices properly. I would make a suggestion, Mr. Chairman, and that is that we unite in our consideration and discussion, and devise a plan, if we can, of renovating this office—doing something to make it better—as you know justices of the peace cannot be removed except by the Legislature. I do not think we can use much influence until we can get our best citizens to take the place. I would like to have that brought out to-day, if possible.

Mrs. Henry P. Bailey—Mr. Chairman, Ladies and Gentlemen, the points which I want to make were stated so very clearly and explicitly by Mr. Stokes, in his paper, I feel that nothing more can be said. The other points brought out this morning I want to emphasize. The point that Mr. Stokes made about the State's care and our responsibility to the State. Our institutions are all full and overflowing. I think there were none last summer which were not full, and a majority crowded. One institution having accommodations for 800 had at that time 1,160. What is the reason for this increase? In every institution the answer was either directly or indirectly the marriage of defectives. In speaking of the matter, as to how we can meet the demand, they said in every case: "The institutions are not large enough; we must have greater appropriations to do the work." So far as my investigation goes, our only safety lies in prevention, and on the economic side it seems that we can co-operate with the societies and study this question scientifically and find out some way to prevent these marriages. We all realize that the feeble-minded and the epileptic should not marry, but the mischief is done long before the people get that far advanced. Inquiring what per cent. of the inmates leave the institutions and become self-respecting and self-supporting citizens, the answer varied from 60 to 75 per cent., and in one or two instances it was 50 per cent., but in no case over 70 per cent., and in only one instance was it 70 per cent. Of course the trouble is caused after these

unfortunates are free (their time having expired, as they have to get out after a certain time), and that is the reason our institutions are so full. Can we not as an organization take up this question seriously and provide some way of limiting the number of marriages?

Rev. Adolph Roeder—A man came to me and asked if I could perform a marriage ceremony one night. I asked him to come in. I think the conversation occupied only about, at the most, fifteen minutes. I asked him his nationality. He was Scotch. I asked him his occupation. He replied that he was a telegraph lineman. He told me in a few moments that he had a little house. You will find that the time required to learn these important things only occupies a few minutes. The minister can find out what kind of a man or woman comes to him. If he has doubts he can defer the matter.

Rev. F. A. Foy, Jersey City—Dr. Roeder spoke of the attitude of the Catholic church, which he said considered marriage only as a sacrament. Something should be added to that statement. The church does not confine herself to the purely spiritual or sacramental side of the contract—she takes particular notice of the physical and mental, and therefore the legal side of the contract. In fact, she has laws of her own on the subject. On the physical side, incompetency goes so far as to extend to the third degree of consanguinity; and then there are certain degrees of affinity, physical as well as spiritual, which are proscribed. There must also be mental capacity and perfect freedom before entering into the contract; else it is void. To safeguard society and those proposing marriage, the canon law requires that the bans shall be proclaimed at least twice at public service in the church of each of the parties before the marriage. If, notwithstanding these precautions, a defective marriage should occur, it would, on proper presentment and trial, be declared null by the ecclesiastical court. So that, in charging the clergy, as did my friend Dr. Roeder, with responsibility for defective marriages, I must ask him to make a liberal exception in favor of us Catholics, who are not left to our own judgment and responsibility, but are governed in all things pertaining to marriage by a very complete ecclesiastical discipline.

Rev. Wm. Aikman—I suppose in discussion we like to look on both sides of the question. If we only had some scientific certainty on these points we might work more intelligently. There is absolutely no scientific precision in this matter of defective marriages. I have a family in mind where the parents were defective, and some of the children are now eighty years of age, of standing and intelligence in the community. How will you explain it? Take the matter of consanguinity. I have a family in mind; the mother had three children, perfect children as you ever saw, yet they were first cousins. I say that while we are thinking about this thing I agree with everything said, but we must not fall into uncertainties, but must have scientific precision.

Rev. Adolph Roeder—I do not know that I want to say anything more, only this: That we must try to get scientific men to consider this question and give the matter attention and let us have the results. If we can do what Mrs. Williamson wants done with the justices of the peace and extend the care exercised by the Catholic church we will make at least a few steps in advance. I trust we will memorialize these questions in the shape of resolutions.

BACKWARD CHILDREN IN THE PUBLIC SCHOOLS.

CHARLES B. BOYER, SUPERINTENDENT ATLANTIC CITY PUBLIC SCHOOLS.

In the discussion of this question there are certain fundamental principles that must be thoughtfully and systematically considered before any definite deductions can be drawn. We are to discuss this morning the education of backward children in our public schools. Anyone who is familiar with public school work and who has made a careful and suggestive study of all phases of public school questions, must have come to the conclusion that there are a number of children in the various classes who are not physically nor mentally strong enough to cope with others endowed with physical and mental strength, strong and vigorous in body and mind.

The history of the world teaches us that previous to the dawn of the Christian era children malformed or the unpromising were in

some way or another destroyed, and only those fit for the duties of life allowed to live.

When Christ came into the world 2,000 years ago, a gospel of peace, love and fellowship was proclaimed, and the above doctrine absolutely transformed. We no longer indulge in such heathen practices as those perpetrated prior to the dawn of the Christian era, but nevertheless it is true that in too many instances and under too many conditions we must with shame confess that public school education aims, after all, at the training and education of the fittest of the fit. In our large cities, where school-room facilities cannot be provided fast enough for the throng of children clamoring for admission, we find that too much of the teaching is directed toward the bright, well-formed child, and consequently the slow and backward one is often neglected and thus forced, on account of a lack of interest, out of the school poorly prepared for his or her duties in after life.

In all public schools we find children that belong to either one of four classes, viz., the exceptional, the backward, the feeble-minded or the defective. Investigations made both in this country and Europe have placed this number from 1 to 10 per cent. of school-able children. In New York City there are approximately 5,000 children below the normal child, and for whose training and better care the public school system is responsible, and yet not capable of meeting its obligations.

Dr. Edward M. Hartwell, of Boston, in a computation recently made, reports as follows: "1,384, or .324 per cent. of the population of school age (five to fifteen years) in Massachusetts in 1895 were educable, but not capable of being taught in the public schools in the classes with the normal child; 384, or .09 per cent., were mentally defective—that is, insane or idiotic."

It is my purpose this morning to discuss the education of the former class. Those that can be educated, but only in special classes, either for definite or indefinite periods. The latter class (the insane and idiotic) cannot be intrusted to the community to which they belong; they cannot be made self-supporting, and if not kept under vigilance and guidance in State institutions, they become a menace to the community in which they live. The children of this class belong to special schools. They develop better and obtain larger enjoyment in their own group and consequently should be kept during lifetime in schools especially provided for them by the State and charitable organizations. These idiots and insane must be segre-

gated and altogether removed from the centers of population. Permanent colonies should be established, not in the cities, but in rural regions. Such colonies should be located in country land, where a bit of forest, meadow, brook and the like would be accessible. Here the child could find its largest happiness and live in contentment. If public opinion could be influenced by statutory laws to have all idiotic and insane children removed from the home to a school thus established what a blessing it would be to the parents of such children, and, moreover, a double blessing to the State at large. Such children have no self-restraint. They are the selvage of the world, diseased, defective and weak. They almost invariably beget children, and, if not kept under restraint, they turn back into the Commonwealth a diseased issue lower than themselves. From the humanitarian side it is wise, prudent and expedient that the laws of the nation should be such that children of this type should be removed from the parental home to institutions provided by the State for the keeping of the needy and unfortunate. The only way to purify society and reduce the number of insane and idiotic is to undergo a process of segregation and thus remove from the limits of society those not normally fit to control self and the powers of self-restraint. The other class of children, not normal, but possessing capabilities, and who can be made self-supporting, must receive our attention now. This class we find quite large, and the causes producing "backwardness" numerous, but of such a nature that it can be remedied in many an instance.

In the first class we find a group of children usually called atypical. They are not, in one sense of the term, obnoxious to their classmates, but if allowed to remain in a class with normal children for several years they either retard the progress of the class or, getting no good themselves, drop out of school, and in due time commit some crime which will bring them to the notice and protection of the State.

Such a child (the atypical) should receive the best of care, and, after a proper study of the causes underlying its peculiar adaptability, be placed in a school where lines of work could be offered suitable to its peculiar nature and brain power. The cause may be one of arrested development, or it may be that of defective sensibility. Whatever the cause may be, it is only right and proper that the educational mode of procedure should be adapted to the child and not the child to the requirements imposed upon children of the normal type. The real backward child in the public school may be suffering from some

physical defects which interfere seriously with the physical organization of the human body and thus deprive it of the alertness and freedom so essential in the process of education. Children are too often classified as dull, stupid and well-nigh unteachable, when they are suffering from defective sight or defective hearing, the result of growth in the nose or throat. Such children cannot accomplish the work of the grade, and, as a result, are held in the same grade year after year until all interest and hope of getting an education is gone. Consequently they leave school only to recruit the truant and incorrigible class. The highest class of the feeble-minded children may be educated to a certain degree and thus become self-supporting, but the public schools of the present day do neither possess the proper means nor can they undertake the education of the same, when, as I have already stated, the educational systems are aiming too much at the education of the brightest, promising and normal children.

In addition to the classes already described we have in every community physically defective children, but whose deformities do not take hold on the mind, and also those with defects of special senses. The former class constituting our cripples, the latter, our deaf, mute and blind. Both of these classes can be made self-supporting, and schools for their education and advancement have been established and are doing a noble work. The latter class (the deaf, mute and blind) are never admitted to the public school, and the former (the cripples), while physically defective, but often with an unusually good, strong and vigorous mind, are as a rule able to cope successfully with the boy or girl of average ability. Neither one of the two classes mentioned come under our discussion this morning. Since the atypical and the backward children are capable of receiving an education, but so constituted that they cannot cope successfully with the bright, normal and well-formed child, the question arises, what shall the State or the community do for the education of the classes above suggested. In several of our larger cities schools for the backward or atypical children have been established and are maintained by direct taxation as an auxiliary to the public school work. Springfield, Massachusetts, has such schools, and from a letter written by Superintendent Balliet I quote the following:

"We have one room for feeble-minded children for the whole city. Into this room we put about fifteen children instead of the usual forty or forty-five, as in the case of normal children. We give them manual training and emphasize physical training. The school is

maintained at the city's expense, the same as any other school. We make a good many of these children self-supporting who would otherwise become charges on the city. In this way it pays the city to educate them. We never put feeble-minded children back into the grades. In the beginning of their school career we keep these in our regular kindergartens, and sometimes let them go in a grade one for a year, but after that they can get very little from the regular work and therefore are put into this school for feeble-minded children. We have also five rooms in different parts of the city for normal but backward children. These children belong mainly to the second, third and fourth grades, and are very much older than children of these grades usually are. We put from fifteen to twenty into one of these rooms so that the teacher can give them much individual help. After they have been coached awhile so that they can do work in the regular grade, we put them back into a regular grade. These schools are supported at public expense."

A school for backward children was established in Philadelphia in the summer of 1899 under the auspices of the Civic Club and the Public Educational Association. The object of this school was to afford means of an education to children mentally and physically disqualified for attending the regular elementary schools. The school as organized was supported by private contributions of some of the leading citizens of Philadelphia. In 1900 the school was placed under control of the board of education and is now maintained by taxation the same as the other schools of the city. At the present time the real and true motive of this school has been defeated and has not been kept a separate school as was originally intended. Backward children of the regular schools are, by consent and arrangement with the parents, placed in the special schools intended principally for incorrigible children at the regular schools. This is a poor arrangement and one that defeats the very intent and purpose of the establishment of schools especially designed to assist a class of children not mentally nor physically capable of receiving training suited to their bodily conditions. It is useless to enumerate instances in other cities where such schools have been established, suffice it to say that the scheme is both practical and feasible.

If the community and the State assume the education of the normal child and by State compulsory laws compels such children to attend a public or private school a certain portion of each year for a period of eight or nine years, is it not true, then, that there should be

schools for those whose education may, with some modification, be conducted on lines similar to those of normal children? Such schools should be in every community, be it town, city or county. The classes should be small, and a skilled teacher in charge of the same. The teacher in charge of a class of forty or fifty pupils can give very little attention to individual pupils, and as a result these backward boys and girls are sadly neglected, and the result following, in too many instances, is degradation and crime.

When we consider the vast amount of money expended annually for the punishment of crime and at the same time for the maintenance of charitable institutions, we must with all sincerity come to the conclusion that it would be far better for the State and the community to expend more money judiciously for the education of all classes of children and thus make them self-supporting, than to continue in the method of the present day, viz., to maintain a public school system only for the education of the fittest. There must be a reorganization of present school administrations. Courses of study must be arranged on lines of work that will be suitable to all classes of children. Children must be classified according to natural adaptabilities, and instead of all making an effort to complete the same studies during a given period, each child must be assigned to the class and grade for which it is especially adapted both physically and mentally. With our present organized school systems, with the demands made upon teachers and those having charge of such systems, and, moreover, the cherished thought so prominent with the people of a community that all children are equally bright and capable of doing work on exactly the same lines, makes it a difficult proposition to make the subdivision so essential and requisite for good, sound, practical teaching. We can, however, by our efforts and skill bring changed conditions into a community and thus, with the assistance of those interested in the education of backward children, whatever the cause of this backwardness may be, institute a needed educational reform.

The children in our public schools who belong to special classes should, after careful investigation and observation, be divided into three classes.

First. Those who, with special assistance, are, after a time, enabled to take up the regular school work of the grade to which they belong. These children, as already mentioned, are in the lower grades and are between the ages of eight and twelve.

Second. Those whose talents are not of an order high enough to enable them to leave the special class until after the close of their school life. They are capable of self-support.

Third. Those who, after a fair trial, are found to be incapable of receiving benefit from such instruction as is given in these special classes, and who must, after proper medical examination, have sustained the verdict, be assigned to some custodial institution. These, then, are the classes of children requiring special attention in our school work, and, if they are to receive any benefit whatever, they must be placed in special schools, classes or rooms intended for backward and slow children. They must be placed into these special classes early, otherwise the feeling of pride will predominate, and attendance will become a difficult matter. The occupation in these classes should be such as will tend to cultivate the keenness and the accuracy of the special senses, and such as will assist to restore the child to its normal condition if it is suffering from defects either of sight or hearing or distinct articulation. Many of these diseases are acute now, but chronic later on. Under the direction of a skillful teacher, assisted by such medical help as can be secured, thousands of our now dull, backward and in many cases hopeless, children can be made intelligent, self-supporting men and women. The aim of our public school system should be for the betterment of all classes, and money spent for this purpose should have its best and fullest return. This is only possible when the question of classification has been one of adaptability rather than that of following certain fixed laws handed down to us as a heritage of public school work.

The question presenting itself in connection with the placing of backward or defective children into ungraded rooms or special rooms is one which needs careful and considerate attention.

No child should be placed in such rooms unless upon proper recommendation of the teacher to the medical inspector of the school or schools. This will bring with itself the wisdom of having a thorough and systematic medical inspection, an inspection not only aiming at the detection and prevention of the spread of contagious and infectious diseases, but also at the very depth of discovering mental defects in children and prescribing the proper treatment for them. Inspection of this order is highly essential and becomes valuable inasmuch as it brings about conditions that will cause us to change some of our ideas regarding proper educational values for the feeble-minded, or rather, backward children.

Another and yet very essential condition necessary for the purpose of instituting this change in our educational methods is the fact that parents of children under discussion this morning are very often sensitive on questions involved in the separation of school children, and are thus unwilling to admit that their children are either mentally or physically defective. This makes it often very unpleasant for the teacher and those connected with the school system, but the time is coming when we must all submit to sciences and scientific methods of dealing with human beings and thus hold fast to the Christian conception of the duty of society toward its weak and defective children. A parent at the present time will submit to the diagnosis of a physician, and, if advised by him that the only possible chance of saving the child's life is a change of climate, he will do so at once, providing he has the financial means to do it.

With the teacher's educational diagnosis it is different. The parent will still maintain, in the case of a backward, dull or slow child, that his child has the physical strength and mental vigor to continue in the class to which he is assigned and where he is getting no good for himself and at the same time a hindrance to the educational progress of others.

Two things are necessary in the establishment and maintenance of such schools or classes as I have suggested—*first,* a corps of teachers acquainted with the characteristics of mental defects and disorders, and *second,* a thorough and systematic medical inspection of our schools in order that the prejudices and sensitiveness of parents may be overcome.

Every school-room has in it one or more of these backward pupils. Some of them could, by proper treatment and careful individual instruction, be able to re-enter the regular grades with the normal child in the course of a year, or probably less. Others would be obliged to remain during the entire school career; but how much more fortunate for them, if through science and wisdom they have been made self-supporting, instead of leaving the public schools only to take rank among the paupers, social failures and criminals. Such schools were established in London about fifteen years ago and have done much good. The classes are in the same school building with the normal children, under the instruction of well-trained teachers.

In conclusion permit me to state briefly the following summarized facts:

In all of our public schools we have about 1 per cent. of our school population who should be in schools especially equipped and maintained at public expense for the education of children who should not be in the presence of mental activity in which they cannot participate. Such schools should be established in every community, and the attendance compulsory, as in the case of normal children. The line of work outlined for such schools should be largely of a manual nature, in connection with physical exercises or the training of the muscular part of the body, which will in due time establish a nervous functioning. In this way you are building up a nervous system which will finally lead the child *to will* and *to think*.

No child should be assigned to these schools intended for backward children unless upon the recommendation of the teacher, and confirmed by the medical inspector appointed for each school.

The history of the past in reference to the education of backward pupils in the same class with normal pupils pictures to us a sad experience, and it is our duty to make a united effort to bring about a change, thus establishing in connection with our school system a system of education that will aim at the education of all educable children. It is right and feasible for the State to place all children capable of being taught under the statutory requirements of compulsory school attendance, to the end of giving all its citizens the benefits of intelligence and self-support, and of guarding itself and society against dangers of ignorance and crime. My experience with public school work leads me to confess this morning that in too many instances children, backward for some cause, known to science only, but unknown to the teacher, are leaving our schools totally unfit for citizenship, and with their capabilities untrained, fit subjects for our penal and criminal institutions. The hope of the future and the purifying of society does not exist in a higher and nobler conception of Christian duty, but the application of modern science and scientific principles in the conception of duty of society toward its defectives. Our aim must not be the protection of the unfit at the expense of the fit, nor aiding the defective at the expense of the effective, but aiding both along well-defined and well-established principles of modern science and modern philanthropy.

WHAT OUR PUBLIC SCHOOLS NEED.

SUPERINTENDENT JAMES E. BRYAN, CAMDEN PUBLIC SCHOOLS.

The American public school is the most democratic of all the free institutions that have been developed in the rise and growth of this nation. Its very groundwork has been to cultivate a universal intelligence as the only safe basis of a free government.

The author of the Declaration of Independence was likewise the author of a bill in the Legislature of his own State "to diffuse knowledge more generally through the mass of the people." The general objects of this law, he said, were "to provide an education adapted to the years, to the capacity, and the condition of every one, and directed to their freedom and happiness." In these schools "the foundations of the future order would be laid." "But of the views of this law, none is more important, none more legitimate, than that of rendering the people the safe, as they are the ultimate, guardians of their own liberty. Every government degenerates, when trusted to the *rulers* of the people alone. The people themselves are its only safe depositories. And to render them safe, their minds must be improved." Such is the spirit in which public education was conceived for America. Its characterizing principle has always been, and must of necessity be, its universality. Every child must be a pupil, in order that every citizen may do honor to his citizenship. This foundation is broad enough and solid enough for any superstructure; and while the edifice to-day is not without defects of symmetry and harmony, I declare it to be, nevertheless, the fairest and the purest flower of our civilization. Viewed in the perspective of time, however, the natural and the ideal of one age become but index fingers to the progress and improvement of the next. And so it seems to us that, for generations past, the principle of political equality has so thoroughly pervaded the people, that they have applied it, unmodified, to the training and development of the minds of children. Not only have we accepted the declaration that all men are created equal in the possession of certain inalienable rights, among which are life, liberty, and the pursuit of happiness; but we have assumed that the capability of every child to enjoy these rights is equal to that of every other child, and that the avenue to the pur-

suit of happiness for any one child is the same as that traversed by every other child. Our recognition of the falsity of this assumption has scarcely gotten beyond the intellectual stage. It has in very few instances reached the point of moral conviction ending in appropriate action.

We welcome all signs that point to better things, and certainly it is a harbinger of a new life for the defective children of New Jersey, that this society has undertaken a prominent part in the solution of the problem of the amelioration of their condition. As in many previous reforms, the philanthropist has blazed the way. The professional and scientific educators must take up the problem that philanthropy has formulated, and all must work at the solution.

The fact that we have in our State an institution, in which great progress has already been made in many phases of the training of defectives, will prove of incalculable value to those who take up the work in its application to public schools. A visit to the Training-school at Vineland has been to me, perhaps, the greatest inspiration I have gotten anywhere in the study of the problem.

Our system of education must be of universal application, and compulsory attendance laws must of necessity bring into the schools a considerable number of children who must be classed as below grade, from one cause or another. This is not a new condition, to be sure; and, if not, what disposition has been made of them in the past?

To give a rough answer to this query, many of them have remained in school but a short time, and have then dropped out, to grow up untrained in every respect, and to become a menace to society at every point where they touch it; others have remained in school, at the expense of the progress of the class in which they were, and at a great sacrifice of teachers' time, finally to leave school after accomplishing very little of the work adapted to the needs of most children, and with what capabilities they had upon entering more dulled than developed—an outcome that is fatal to the usefulness of the individual and economically wasteful to the school community, to say nothing of the far greater and graver consequences to the community and State. Such a condition certainly reflects no credit upon those of us who are spending our time in the study of the science of education. Credit must, however, be given those who are taking the lead in the search for more light.

The defective children of a community necessarily divide themselves into several classes, and some classes never get into the public schools at all. Those who are totally or partially blind find excellent provision made for them, in most States, in the schools for their instruction. They do not come to the public schools. The deaf are similarly provided for. Those who manifest a marked degree of idiocy in early years are likewise seldom found in the public school. These classes are provided for by the State; and, while the instruction of the deaf and blind may properly be considered within the scope of the public school, it is not to them that I desire most to call attention, but to those for whom no adequate provision has yet been made in most of our schools. It is for children who enter the public schools, but whose capabilities are so limited that they do not profit by the regular school curriculum, that we desire to see provision made.

The existence of such a class will not be questioned by those who are familiar with school work in populous communities. It is not to be assumed, however, that all pupils who are behind their classes are to be considered proper subjects for such special treatment. Some pupils of naturally good minds fall behind by reason of hindering circumstances. The school can care for them. Some pupils are naturally slow; and, while they may take a longer time to reach the goal, their foothold will be strong when they reach it. But, aside from all these, a considerable number are distinctly deficient in mental power. Their mental deficiency may be due to physical defects, such as poor sight or hearing, to nervous disorders, to the presence of adenoid growths in the pharynx, or to one or more of a great many other common ills. These physical conditions render mental growth impossible; and, in many instances, they not only produce distinct mental retardation, but bring about imbecility, which may terminate in insanity. For relief, we must obviously turn first to the physician. He can find the physical defects and provide for their cure, as far as possible. But the physician's work does not close the chapter.

A case in point will illustrate: Thomas is now twelve years old. Two years ago, he had been repeatedly suspended from school, and had reached the point where teachers and parents seemed to be compelled to give him up as an "incorrigible." He was well versed in the ways of vice, and a veteran truant. He had gotten no farther than the first grade, and here his work was largely unintelligible.

A defect in speech suggested a medical examination. He was taken to the hospital, examined, and found to be affected with adenoids to a marked extent. He was taken into the hospital and operated upon for the removal of the adenoids. This was a year ago. He was very troublesome in the hospital. In a few days he returned home. Now what should be done with a boy of twelve, with the mental development of a boy under six? His case was treated as an experiment. He was given special instruction, largely manual, and physical exercises. The muscles of speech were exercised, as far as possible. By June last, very little improvement was noticed. He returned in September, and has continued his special instruction. Now, a vast improvement is apparent. He is quite tractable, seldom has to be punished, and is doing first-grade work quite intelligently. He will be ready for second-grade work in June. But note: he is at least five years retarded, and these five years might have been saved, had the case been promptly attended to, when mental deficiency was first noticed.

This case clearly shows how the physician and the teacher must each supplement the work of the other. The physician may be able to diagnose the case. The teacher will very often be able to render indispensable service in the diagnosis. The physician may prescribe the remedy, and then the child must go back into the hands of the teacher for guidance and instruction. In such cases, the regular class-room is as unfit a place for the instruction of the child after medical or surgical treatment, as before. He needs special training, adapted to the capabilities which he manifests. This whole field is a broad one, and requires the most careful study on the part of school officials.

One of the first steps in the investigation of the problem seems to be the adoption of systematic medical inspection. Speaking from an acquaintance of five years with systematic medical inspection, I regard it as capable of the very highest usefulness to the school community. In that length of time, we have passed through periods in which diphtheria, scarlet fever and small-pox have prevailed to an alarming extent; and yet these diseases have been effectively prevented from spreading in the schools—a result which I attribute solely to the two-fold function of an efficient medical inspector, namely, first, his personal and constant attention to the schools in the infected districts; and, second, his assiduous attention to the sanitary condition of the school buildings at all times. In fact,

after this experience with medical inspection, I should feel that a strong arm of protection and safety had been cut off from the children of the city, if the system were to be discontinued.

I am aware that the experience of different communities with medical inspection has not been uniformly satisfactory; but I venture to say that, wherever it has been unsatisfactory, it has been due to defective administration. Our experience has probably been exceptionally favorable. Our medical inspector is a man of ripe experience as a practitioner, whose interest and belief in the work he is doing in the schools are such, that he is at the service of the schools whenever they need him. We are free to call upon him. He is in no sense perfunctory in the discharge of his duties. His opinion carries weight. The idea that a young physician, just starting out, can be secured for an hour a day to attend to the medical needs of the schools for a small compensation, is a notion that is fatal to the success of medical inspection; and, where it has failed, it has been due to some such fatal mistake in the plan itself.

With a competent medical inspector, the school superintendent or principal can attack the problem of deficient and defective pupils with some hope of progress, at least. In a large school population, it is manifestly impossible for one or two persons to make an exhaustive examination of all pupils, and I question even the desirability of attempting it.

We have taken but a few steps, and have practically no general results as yet. Our methods are faulty. We are studying and learning as we proceed. As a starting-point, we take the list of pupils who have failed of promotion in the last term. Nearly every teacher has a small number. We inquire into the nature of each case. Many we find to have failed by reason of circumstances that can be changed at once—such as absence on account of illness or other reason. All such cases need but little attention. But we find many who have been in a particular grade for more than one term already; they seem unable to grasp the work; they cannot control their attention; some, the teachers say, are dull and cannot learn; some have the marks of physical defects in their very expression; some exhibit clear signs of degeneracy. With all such, careful and systematic work must be done. Eyes must be tested, and the hearing also; articulation, posture, breathing, and general movements must be noted. In all this work, the medical inspector's knowledge and experience are invaluable.

These are but suggestions of the various symptoms to be studied. One point is to be noted: in most cases of retarded development, the cause is to be found in physical defects, and, when we have reached a strong suspicion as to the specific defect, we can only say to the parent that we believe it is useless to have the child pursue his school studies until the physical obstruction, whatever it may be, has been removed, if its removal be possible. We can recommend a further examination by the specialist, or treatment by the family physician. If these suggestions are followed, and a normal physical condition made possible, we are of the opinion that there is a considerable number of children whose instruction must be further pursued under entirely different conditions from those of the regular school classroom.

In a very few cities in this country, investigations have been made to determine the number of such children, but the methods used have differed so widely that as yet we have scarcely any data upon which to base conclusions. To start with, we have no standard of *normality*, and no agreement as to the normal acquisitions of children of certain ages or years in school. The whole field is practically virgin soil. One superintendent found that out of the whole number of school children, 25 per cent. were below grade, for physical or mental reasons. But a small per cent., however—about 3—he thought should have special treatment and instruction, *i. e.*, should be instructed in special schools by specially trained teachers.

Taking the figures of those few who have made such investigations, including the work of Warner with the school children of London, we may possibly expect to find that from 2 to 4 per cent. of the pupils of our schools are not receiving instruction of a character determined by their needs. It is for these that we need specially trained teachers.

Such special schools are now conducted in a few cities of this country. I believe that Providence began the work about 1895–97. Since then, it has been taken up in a small way in Philadelphia, Boston, Chicago, and a very few other cities. At present, Philadelphia has five special schools, and the results are such, that more schools are demanded. Much more has been done abroad than here.

The work seems to have started in Germany, the first school being opened in Dresden in 1867. In 1879, another was opened in Eberfeld. In 1881, others followed in Leipzig and Brunswick. In 1897, in Germany, fifty-six cities had such schools; there were 202 classes,

4,281 pupils and 225 teachers. In 1900, there were ten in Switzerland, Denmark, Sweden and Norway.

In Brunswick, Germany, Dr. Burkhand was authorized to get a census of the idiots and feeble-minded of the city. He found some doubtful cases, in which there seemed to be much doubt as to the profit of enforcing the compulsory education laws. A teacher, named Keilhorn, of a fifth-grade class, was asked if he had any idiots. He replied that he had no idiots, but that he had five boys who could not be advanced in his school. He maintained that they were capable of learning, but in a very much more limited way than his other boys, and should be taught by different methods. Burkhand soon found forty children. They opened with a class of twenty-nine. Other classes were organized, later. These schools are now under legal regulation. When pupils are found to be unfit for the regular school, they are obliged to attend these special schools, known as "hülftschülen" or "help-schools," and the system seems to be strongly intrenched in public confidence.

BACKWARD CHILDREN IN THE PUBLIC SCHOOLS.

MR. E. E. ALLEN, PRINCIPAL OF THE SCHOOL FOR THE BLIND, OVERBROOK, PA.

Any teacher of but a week's practical experience in the schoolroom knows only too well that her pubils are as unlike as men and women are. I refer here not so much to their individual characteristics as I do to their variations in temperament, in nervousness, in power of application, in susceptibility to fatigue, in inherited capacity and in acquired habits of body and mind.

That children should vary in all these respects is normal and even important; but that extremes of capacity—the bright, quick and keen, and the dull, slow and stupid should be forced to do the same work for some twenty-five hours a week; should be taught and trained by a single teacher, is not only uneconomical in its result, but vicious in its tendency. Among adults we find these extremes of keenness and stupidity, it is true, but in the world the more intelligent rise and separate from the less intelligent as cream does from milk. Here they affect each other but little; in school, however, they influence each other profoundly.

The grouping of such heterogeneous pupil material has the following effects: First, it reduces the teacher's efficiency through tiring and discouraging her; certainly this is an uneconomical result, for "as is the teacher so is the school." Second, it is bad for the brighter pupils, because they lose a part of their rightful share of the attention of the teacher, who, in laboring to "bring up" the dullards and the other exceptional children, in effect keeps down her brighter pupils—a serious injustice to them indeed, for which, however, she is nowise to blame. A certain amount of this leveling is unavoidable, but as a measure for crippling brighter pupils nothing is equal to having the class held back for the very dull. It tends to make the bright ones inattentive, conceited, lazy; it develops habits of play rather than of study; it excites in them a desire to ridicule their slower school-fellows, and, by failing to implant and foster a real love for education, it not only lessens the value of the few school years they have, but tends, by creating dislike of the school-room, to make even these few years fewer.

I have referred above to the spirit of ridicule that is fostered in the brighter pupils by the presence of the duller. Among these duller pupils there are usually a few with speech defects. All children are imitative; indeed, the whole case of the influence of environment may be reduced to one of imitation. Pupils unconsciously copy a teacher whom they respect; they also tend consciously to mimic the peculiarities of their schoolmates, especially the ever-interesting habit of stammering and stuttering. Now, few bodily defects are more embarrassing and distressing to a boy than these of speech. Oculists point out to us the strain pupils with defective sight are under when they try to see the blackboard, and aurists do not let us forget that slightly deaf children in schools seem hopelessly backward merely because they use up their energy in trying to hear what is going on. These are the losses on account of deficient avenues of impression; but no less serious are the losses that attend defective expression. In a paper read last summer before the Special Education Department of the N. E. A., it was stated that there are in the United States three times as many people with speech difficulties as there are deaf, blind and insane added together. There is no doubt that a large percentage of these are cases of acquired defect. That having speech defect of any kind handicaps one tremendously there is no room for question. Let us

see, then, that our normal children are not put in the way of imitating these defects and so running the risk of acquiring them.

Third, the effect of the mixed grouping is no less harmful to the backward children than to the normally bright children and to the teacher. The conditions of school life, the confinement, the strict routine, the urgency of regular progress operates unfavorably upon backward children. "Their problematical natures are fragile and easily shattered," hence each individual requires separate study, encouragement always, and ridicule never. For example, the teacher perceives that only when she gives definite and particular attention to her whom her mates call "Slow Poke Sarah" does this girl seem to advance at all; and again, that unless she is not only patient, but extremely tactful with great, stuttering "Dummy John," he cannot even recite to her. Are not the slow and the backward worth working with? Under favorable conditions they frequently plod along and surprise their more alert but more playful contemporaries as the tortoise did the hare. Oliver Goldsmith was one of your backward boys; "a stupid, heavy blockhead," his schoolmates called him; and Desmosthenes was a persistent stutterer, yet both lived to be public benefactors of their day, and left works that will never die.

Admitting, then, that there attend our public schools special and exceptional pupils whose presence works harm to their schoolmates and little good to themselves, what is to be done with them? They must go to school; they will become citizens, and society demands that they be educated, so far as practicable, for the life that they will live.

Several plans have been proposed. One, the so-called Batavia plan, provides, as I understand it, a second or assistant teacher in certain large class-rooms. While the regular teacher proceeds with the routine work of her grade or class, this assistant gives individual attention to those who need it; in other words, she *coaches* any and every child who may be at any time below grade. In this way, also, those pupils who have fallen behind from sickness or other cause may catch up with the class without doing so at the expense of the regular teacher and her other pupils. It is said that this plan works admirably with all that are not too backward.

Another plan, already successfully put in practice in Europe and in a few of our American cities, is that of collecting all exceptional and backward children into special centers or schools, and of training them there, in small groups, according to their several needs. With

this plan specially prepared teachers are absolutely required, and these teachers, because their work is special, should receive special salaries. Just as backward children require highly-trained teachers, so they require particular attention in the way of school buildings, equipment and furnishings. Pictures should beautify the walls and growing plants dress the windows. Lunches, special conveyance, whatever may be needed to make the work effective, must be supplied. For it is only through early, long continued and wise care and training that any of these exceptional children can grow up to become, as many of them can, self-respecting and good citizens. It is surely more economical to make the most of these fragile beings while they are young and susceptible to change and improvement, than to defer working with them until they are grown and their bodies and minds have become set. Early attempts at prevention are wiser than late attempts at reformation.

But the rights of the backward children segregated in special schools are to be safeguarded by provision for their periodical expert examination. Each child must be individually examined, and, whenever found sufficiently improved, is to be restored to the common regular class where he belongs. Further, upon written request by a parent of a special child, his child may be examined between the stated periods, and, if found capable of attending the regular school, should be permitted to do so at once. Whenever, in the process of examining the pupils in the special schools, some are found to be so backward as to be really feeble-minded, then, I believe, these should be weeded out of the day school system and sent to institutions especially intended for that class of unfortunate youth. Really feeble-minded children can never be cured, and though they can be helped, they should never be permitted to be at large, but wisely and tenderly cared for in institutions where they can be made happy and where they are best off. By an arrangement of this kind society as well as they are benefited.

With such conditions as I have sketched, especially when it is evident to everybody that the special schools are no whit inferior to the common schools, and even possibly superior to them, and that feeble-minded pupils are not kept there, I see no reason why the objection of parents to sending their special children to special schools should not disappear.

DISCUSSION.

Mr. Hugh F. Fox—I am not qualified to discuss this subject scientifically, and shall confine myself to a summary of the experience of the New Jersey State Board of Children's Guardians in dealing with "difficult" children.

We found when we began to remove children from almshouses that many of them were said to be incorrigible. Nobody would have them in their homes, and the only thing for us to do was to get them into institutions or leave them in the almshouse. We succeeded in restoring pretty nearly all of these children to normal conditions by medical treatment or by surgical operations. All children are examined by physicians, and, if we find it necessary, they are placed in hospitals throughout the State. We find that the majority of the "incorrigible" children, after remaining there for a short time, are restored to normal conditions, and we are able to place them in good family homes, where they make their way as other children do. It is rather astonishing to find how large a proportion of incorrigible children have been entirely corrected by medical treatment, showing that the cause of the trouble is mainly physical rather than moral. About 2,000 children have been under our care during the five years of the State board's existence, and I think we have had to place only about fifty children in institutions for defectives, and only twenty-five in correctional or reformatory institutions.

The chairman, Mr. E. R. Johnstone, then asked that those members of the Conference who had not registered, would please do so immediately after adjournment and before leaving the hall.

The section was then declared adjourned.

Friday Session—2:30 p. m.

SECTION II.—COUNTY AND MUNICIPAL CHARITIES.

The Friday afternoon session was called to order at 2:30 by the President, and Mr. Charles F. Currie, Chairman of the Section on County and Municipal Charities, took the chair.

REPORT OF COMMITTEE ON COUNTY AND MUNICIPAL CHARITIES.

MR. CHARLES F. CURRIE, CHAIRMAN.

So much has been said, from time to time, upon the subject of the treatment and care of the insane, that I am afraid that what I might say—being no more than a layman—will have little weight. Having been connected with an institution for the care of the insane for many years, I have formed some opinions which may differ somewhat from the opinions of those who have to care for them professionally.

We often hear it stated by those who have, perhaps, given the subject their life study that insanity is on the increase. On the surface this, at times, appears to be true. I would say, however, that, when looked into a little deeper, there may be found reasons which make this appear true. It sometimes occurs that very old people are brought to insane asylums, who are not really insane, are not vicious, not destructive, would harm no one nor anything; they have merely grown old, and, perhaps, a little troublesome to those whom they have reared. Thirty or more years ago no one would have thought of sending such cases to an insane asylum. Their peculiar trouble would have been termed childishness, and they would have been cared for at home.

It is the influx of such cases which possibly have caused many to believe that insanity is increasing. The horror which once surrounded the sending of a person to an asylum has been removed; people no longer hesitate about sending their friends to institutions. The reason for this is on account of the excellent provisions which have been made for their care, both medical and otherwise.

It is generally conceded that fully 80 per cent. of all those confined in institutions for the care of the insane are chronic cases. I have long held the opinion that the only thing that can be done for such cases is to house them well, feed and clothe them well, give work to all who are physically able to work, and an amount of amusement consistent with all the circumstances. Institutions for the care of such as these should not be large, and they should be distributed throughout the State, on farms sufficiently large to give about one acre of ground to each patient maintained. Under such conditions as these many patients improve whose mental condition has been at a standstill for years previous.

The next paper before the section was "County Institutions and Local Charities," by J. J. Currie, M.D., Beverly, N. J.

COUNTY INSTITUTIONS AND LOCAL CHARITIES.

J. J. CURRIE, M.D., BEVERLY, N. J.

State works of charity have become a part of our American institutions, not that they are peculiarly American, but because they are peculiarly Christian. The most refined and cultured Pagan nations built no hospitals, insane asylums, almshouses or reformatories. They built halls to art, education, fame and magnificent temples to their gods, but no place of refuge for the poor, storm-beaten traveler as he neared the end of his journey, and no home for the poor creature whose reason, through early indiscretions, heavy crosses in business or long series of family afflictions, had abdicated the throne; no school for the child of third estate, who, in the hotbed of poverty, had been forced into premature luxuriance of evil. But Christianity infuses the humanitarian spirit, and, obedient to the high behest, benevolent institutions rise.

These institutions are of two kinds—those which belong to the State and those which belong to private enterprise. This paper treats those of the State only. The county almshouse comes first, because it cares for the very poor, the aged and infirm. It is usually a large building, situated in the open country, and frequently surrounded by many stately trees. The interior is arranged for comfort and convenience; here the superintendent has his home and gives his personal supervision to the institution. It is the purpose of the county that the inmates should have comfortable rooms, bedclothing and meals. If any of these are lacking it is the fault of the administration, not of the county. One can see at a glance that these county institutions must be relieving hundreds of poor, feeble, aged persons from anxiety, cold, hunger and pain; they present a decided contrast to India, where they take the aged ones to the Ganges, stuff their mouths with mud, put them in the river and leave them to die. We build houses, take them in, wipe away their tears, soothe their pains, minister to their spiritual wants and whisper to them: "Wait! patiently wait, until that voice which will call each of us, will call you, saying: 'It is enough; come up higher,'" such is the purpose of these institutions.

In some cases these houses of charity in the county are made centers of politics, large dinners are given, politicians and their friends, also the county physician, are there (also the spiritus frumenti is there) to enjoy the good time, at the expense of the county. Again, a man is made superintendent, not because he has certain qualifications for the office, not because it is known that he has a large heart and will take proper care of those intrusted to him, not because he is economical and will spend the money of the county wisely, but because he would disturb the peace of the party if it did not find him an easy berth.

Mr. Chairman, our almshouses are abused; there are many foreigners—from other countries and counties—in our county houses, and we as citizens are taxed to support them. Many of them are able-bodied men, who ought not to be allowed to loaf in our county as they do. There should be a stringent law, so that our magistrates could not send such men to the almshouses. Many of them are drunkards, who become too lazy to work, and, as soon as cold weather comes, are sent to our public charities. The Bible says: "No drunkard shall enter the kingdom of Heaven." Why should we be compelled to care for them. From these and other abuses our county almshouses will never be free until by some law they are removed from political control.

The State asylum is another of those benevolent institutions which claim our attention. Here, as in the former case, these are large and commodious buildings, adapted to the purpose of forced retention. It differs in many respects from the almshouse, because it treats an entirely different class of sufferers. It requires more money per capita, a larger staff of attendants and greater efficiency in the administration. Here there is every facility for giving the best care to those who have lost their reason. Some cases are violent; they are placed in rooms where it is impossible for them to receive physical injury. They receive medical care of the best kind, and everything considered conducive to the patients' restoration is done. This is really the highest form of State benevolence. Consider the large number afflicted in this way and that way. They come from all ranks and classes, but by far the greater number come from a class of limited means, wholly unable to care for themselves. We ask what would become of them but for these institutions of the State? As in the almshouses, so here in the asylums there are abuses.

Sometimes a man is made superintendent who is devoid of heart and feeling; to him the poor sufferers are a little more than so many cattle; the unruly ones are beaten, or strapped, or starved into subordination. His assistants soon learn that the master is a regular Duke of Alva, and they have free rein. Now, when we remember that almost all the sufferers have periods of sanity—some longer, some shorter—how intense must be their mental anguish during these lucid periods.

There are, I think, from 8,000 to 10,000 patients in the several institutions in the State and counties. Mr. Chairman, is it not astonishing why so many men, women and children are mentally deranged? Drunkenness, houses of prostitution, dens of iniquity—many are hereditary—these are only a few of the causes. I have made several visits to two of our county asylums, and found them to be superintended by good men, who are kind in every way to their patients; found the buildings in good order, both inside and out. But the same fault is in the asylums—too much politics. When one party controls, then the appointing power belongs to it, and *vice versa*. There is another condition that might be changed. The State pays $2 per week for each patient in the county asylums, yet it has no power of appointing the directors. It would be better for the State to appoint two of the directors and the county three, then the State would get a printed report that would show in the State report on asylums.

There are only a few men who are capable of taking care of such institutions, and these men, when found, should not be removed because of a turn in the political scale, but their position should be permanent, and their removal should be for misconduct or gross mismanagement only. There is the State reformatory for boys. We do not call it a public charity; yet it is a place where boys are sent who are guilty of petty crimes, where they can be cared for, taught trades of some kind, and have a thorough chance to reform. Many a boy that has been sent there for some misconduct has thoroughly reformed and made a fine citizen and been useful in the community, and has thanked the State of New Jersey for such a home. That institution should be manned by a manly man, by a God-loving man. He should be a sober man, a pleasing man. The responsibility that lies on his shoulders is great. These boys that are under his care are to go away from there either for better or for worse; they look

to their superintendent and his assistants to be men who should give them good counsel. If many of these boys had been sent to the State prison they would always have felt that they were cast down, and, perhaps, never have reformed. Like the other charitable reforms—too much politics, and not enough civil service.

These organized charities all over the State are of great benefit to many helpless beings. The amount of money that is contributed by private individuals and the amount that comes from the State funds is enormous. The State of New Jersey pays to the insane asylums alone, $600,450.61; for the blind and deaf and feeble-minded, $220,800.78. The Bible says, "The poor ye have always with you." Our Saviour never despised the poor and always had a kind word for them. When the citizens of New Jersey stand up to their honest convictions, we will not have as many insane, as many criminals, nor as much wickedness throughout the State, and not half the poverty. There would not be the need of so many places of charity. There would be more use for mechanics of all kinds. There would be no use for taverns and saloons; no more use for gambling-dens and dens of iniquity. There would not be the danger for our boys and girls to go away from our homes into the world for business.

Instead of this nation retrograding, it would be lifted to a higher sphere, and we would become a prosperous nation. God speed the time when the citizens of New Jersey shall have their eyes opened and see this danger, and, by God's help, shall wipe it out of existence in some way—it matters not to me how it is done, so it is done. I will leave you to think of the cause. Let the good work of charity go on; let us ever be up and doing; let us be a united body, and hold out every inducement for the building up of suffering humanity, and, above all, see that all these places shall be superintended by intelligent and sober-minded men. There is no one who sees the need of these places of charity more than the physician—there are constant calls upon him to aid someone to find a home. He is applied to for certificates and recommendations of character, soundness of mind, &c. He has to be careful that he does not get into the hands of a fraud or an impostor.

There are many things that might be said that would cause sorrow and trouble if the manner of conducting some of these places of charity was known. See what difficulty occurred in the girls' home in Trenton. There are two sides to it—a right side and a wrong

side. Was the difficulty ever properly settled? I do not know. Just such troubles cause the citizens to feel uneasy, and they wonder if any good is really being done. With many evil is first and good last. Many times evil keeps on top, and the officers of charitable homes get the blame when they ought not to. Oftentimes jealousy creeps in, and that causes trouble. Mr. Chairman, Ladies and Gentlemen, with all of the difficulties *pro* and *con,* our institutions of charity, correction, reformatory homes, are all a great comfort to thousands in the State of New Jersey.

THE PROBATION SYSTEM IN CAMDEN.

J. MOORE WHITE, PROBATION OFFICER FOR CAMDEN CITY.

Having been requested to submit to this body a report showing the number of probationers who have been placed in my charge by the courts of Camden county, and entered upon record up to and including the 16th day of February, 1904, I cheerfully comply therewith, as follows:

Between the ages of 30 to 60 years—males	14
Between the ages of 30 to 50 years—females	3
Between the ages of 18 to 25 years—males	14
Between the ages of 12 to 18 years—males	45
Between the ages of 9 to 12 years—males	7
Between the ages of 9 to 12 years—females	1
Total.....	84

Out of this number but three have been returned to the court and sentenced—one to the State prison, for the term of one year, for assault and battery; the other two to the State reformatory, for larceny. This, I think, makes a creditable showing for probation.

I take pleasure in reporting that at this date there is not one offender confined in Camden county jail under the age of sixteen years.

One individual instance of the working of the rules pursued in our county in the treatment of hardened offenders, which I think

worthy of reporting to this Conference, is that of an habitual drunkard, a married woman, with five small children and a husband. Nearly every two weeks she was arrested and sent to prison for drunkenness. Her husband, a hard-working man, despaired of her reformation; she was subsequently convicted of being a common scold and sentenced to thirty days by the court. On the 13th day of October, 1902, she was placed in my charge, since which time she has been out of jail, attending to her children and household duties in a proper manner, and where misery and degradation once reigned now can be seen a peaceable home. This instance shows what may be done by patience and encouragement.

Since the last session of this Conference I have become more familiar with the duties and responsibilities surrounding the position of probation officer, and through this experience I have been enabled, in a great degree, to distinguish those probationers inclined to do better from the hardened ones, who, upon receiving liberty, will continue in their unlawful careers.

Among the invariable rules adopted by me in dealing with the probationer assigned to my care by the court are:

First. To investigate his or her former mode of living and environment, also the character and standing of parents.

Second. To gain their confidence.

Third. Let them feel that you are *in loco parentis;* that if they make an honest effort and fail, that you will not desert them.

Fourth. To aid them in obtaining honest employment.

Fifth. To compel rigidly a report of their whereabouts, or a good excuse for failure to do so.

Sixth. To praise and encourage them in every effort, and, if they are retarded from continuing good conduct by the action of either parent, to see to it that they are removed, or the parents corrected in the treatment of the child or children.

The Legislature of the State of New Jersey, in enacting the law establishing a Court for the Trial of Juvenile Offenders, and defining its duties and powers, no doubt intended that children should be kept at home to the greatest possible extent.

This duty lies, first, with the parents, and the obligation should be enforced wherever possible.

The family is the unit of society, and most of the evils thereof arise from demoralized homes. The home is the ideal place for the child's education and training.

The parole system, with careful supervision, for all cases except those of serious character, I think the proper one.

Christian teaching and good examples are the factors that impress the young mind, and, when received, formulate the character for good through life.

The Legislature of New Jersey, in placing upon the statute-books the law regulating "probation," has made a long stride in advance of many of her sister States, and maintained the reputation of the State for the enactment of good, wholesome laws.

In this instance the matter is attested by the fact that no unfavorable criticism has been made by the public press; but, on the contrary, much praise has been given to those who have efficiently carried out the reason and spirit of this law.

Eminent jurists and lawyers, on every hand, have declared that no better or more humane act has been promulgated in this country for the regulation and elevation of those unfortunates who need pity and encouragement rather than condemnation and severe punishment.

At this point the order of business was suspended, in order that Dr. Alexander McAlister, of Camden, might read a paper entitled:

THE NEED OF A CHILDREN'S HOSPITAL IN CAMDEN.

ALEXANDER MCALISTER, M.D.

Mr. Chairman, Ladies and Gentlemen—I trust that the announcement of my subject, "The Need of a Children's Hospital in Camden," has not led anyone to suppose, or even suspect, that suffering children are not treated properly at the medical institutions in my home city. Such suspicion, if it exists, is an injustice to two noble charities—the Cooper Hospital and the West Jersey Homeopathic Hospital. These two institutions have been a source of incalculable blessing to many families and to the public. The saving of individual lives at these institutions has prevented the impoverishment of many families, and thereby prevented the laying of additional burdens upon the public, for, whether we will or not, we must bear the

expense of those who are unable to provide for themselves. When the father and sole support of a family dies for the want of prompt and proper treatment, the widow and children may become public charges.

Such actual results from the deaths of poor men have taught us that a dollar's worth of prevention, in the form of hospital facilities, would have saved us a hundred dollars' worth of poor relief. Nor is the pauperization of a family the only possible result of the unnecessary death of a husband and father. Poverty is often a source of crime, and the expense of maintaining the criminal poor is a heavy burden upon the taxpayer.

This expense of maintaining the criminal poor can be avoided in only two ways: We can avoid it by preventing poverty, and we can avoid it by literally carrying out the doctrine of "the survival of the fittest."

Poverty, to an appreciable extent, can be prevented, and by efforts to prevent it we incidentally refine our emotions and broaden our lives. Or we can look without sympathy upon the struggling poor, and console ourselves with the reflection that the "fittest" will survive. This brutal doctrine we repudiate, even though a late and widely-known philosopher affirmed it. We know, despite all reasoning to the contrary, that we *are* our brother's keeper, and that his blood *will* cry out against us from the ground. Moreover, we know that lack of sympathy imbrutes us and narrows our range of life's joys.

The call for a children's hospital in Camden is not based upon any supposition of inadequacy of the institutions already existing, but it is based upon belief that diseases of children and accidents to children should be specialized, and that bright and promising children of poor parents should have the best possible fighting chance for life. In a hospital designed for persons of all ages there is but little opportunity for special study of any class of patients. The physicians and surgeons in attendance are willing and earnest, but they are nearly always overburdened with routine, and frequently they may reach a little sufferer when a promising condition in the case has irrecoverably passed. Those things—the pressure of routine and the lack of opportunity for special study—are unavoidable in a general hospital, and because they are unavoidable, and may be full of grave consequences, we ask for the establishment of a children's hospital.

Another reason prompting the call for a children's hospital is the inability of the wives of many workingmen to give their sick children proper attention. The physician is often seriously handicapped in his efforts to save a child's life by the utter inability of the mother to act as a nurse and carry out his instructions. It is a lamentable fact that many worthy men and women are bereft of children for no other reason than that overworked and weary mothers failed in their watchfulness over the sick. And this fatal lack of watchfulness is due to the pressure of household work—rarely to a lack of motherly feeling.

The wife of the average workingman is a willing mother, but she is sometimes ignorant, and is nearly always overworked. And yet, despite her burdens, she is entitled to her children, who, if given a fair chance, may place themselves among the fittest in life's race.

From the viewpoint of the taxpayer, a children's hospital is desirable. From the viewpoint of the humanitarian, the establishment of a children's hospital is a duty. From the viewpoint of the physician, a children's hospital is a valuable aid in the study of child life and its ailments. And, viewed from the higher law, the establishment and maintenance of a children's hospital is a responsibility imposed upon all intelligent people. I believe that Camden has enough charity and sense of self-preservation to establish and maintain such an institution.

Speaking from my own personal experience, as attending physician at the two orphan asylums in Camden, I can say that it has been frequently necessary to remove sick children from these institutions to general hospitals, and yet I have always felt that these cases would have had more scientific treatment at a children's hospital.

COUNTY ASYLUMS.

T. L. MCCONNELL, SUPERINTENDENT ATLANTIC HOSPITAL FOR THE INSANE.

It is a sad statement to make, but nevertheless a true one, that insanity is increasing among our people, and the matter of caring for these afflicted ones is a duty devolving upon the authorities of the State, either as a whole or by its counties.

There is some difference of opinion as to which is the better way to do this—by congregating these unfortunates in large numbers in the State hospitals, or by dividing them into smaller numbers in the county asylums. Some of our States are, and have been for some time, trying to get away from the idea of having them confined in large institutions by adopting what is called the "cottage plan," which is a system of maintaining them in small numbers in separate houses or homes.

While I regard this as the ideal method, I think the county system one that can be justly regarded as between the two methods. There is this in favor of the county system: that it is of great value to the curable case, or to those of a periodical character, who are at times in a mental condition to know of their surroundings, and appreciate the love and attention of their relatives and friends, who are better enabled to see them in an institution near their own homes. I have found this an important factor in assisting in the cure of our acute cases.

Our institutions are built for the benefit of those who occupy them as patients, and not for those who manage them—the intention is to care for and cure the unfortunate. It is, therefore, highly essential that the management should be thoroughly permeated with this idea, and energetic in its effort to have it executed. I would here say, it is my opinion that the great essential qualification needed in the manager, superintendent or director of a hospital for the insane is that he should have a heart to feel for those who may be committed to his care. Where this attribute is most found, whether in a large or small institution, there you will find the purposes of its existence best performed. The truly valuable work of an insane asylum is little known to the outside world. I believe many evils are charged that never occur, and much efficient work is done that is never credited. I believe some effort should be made by this branch of the Charities Aid Association to form the various managements of county institutions into a co-ordinate branch of this work, for the purpose of increasing the efficiency of our asylums.

I believe it to be wrong to try to save even the taxpayers' money at the expense of the comfort and interests of our patients, and think the almshouse idea of keeping them to be entirely at variance with the intention of the State and the wishes of our various communities. There should be no discussion of what a county can save in dollars

and cents in keeping their insane. We are not saving money at the expense of humanity. The one question at issue should be how *well* can this or that county carry on this work? Not with extravagance, but with intelligence. Not penuriously, but humanely.

If those in this association interested in the county asylum work can organize and meet periodically, I feel sure they would find matters of interest developing from time to time that would enable all interested to reach a higher sphere of usefulness in this work. I would gladly lend a hand that way.

Why should we talk so much about caring for the insane, and so little about preventing insanity? Is it too great an undertaking? Is it not a very prolific subject? Is this association large enough in purpose to grasp it, and begin a system of education that will lead the young from the ways that lead to insanity? While it is a great work to care for the insane, it is an infinitely greater one to prevent it; for I am persuaded that many of the cases occurring now would not have occurred if a proper course of life had been pursued. I feel that forces and influences should be at work in this direction. Is this association big enough to take the initiative?

Just one word more, not in criticism, but self-examination. While committing these thoughts to paper I stopped long enough to ask myself this question, has the Charities Aid Association of New Jersey advanced anything that has been of any special benefit to myself as a worker in the *care* of the defective, or taught me anything that would be directly beneficial to those under my care? Now, friends, I could not answer that question satisfactorily. I feel that this association is only on the threshold of this feature of the work; I feel, also, that much remains to be done, and that *this* association should inaugurate a movement in behalf of the defectives of this class that would be direct and as thorough as possible, and suggest it can be done by sectional or branch organizations.

One word more, not in criticism, but in examination. I tried to find out whether I myself had been benefited by this association, and also whether this association had done anything that would benefit my patients. I want to say, ladies and gentlemen, that that question was not satisfactorily answered. I would appeal to this association to inaugurate a system of organizing this one particular branch. I am interested in this line and would like to see an organization of the insane asylums of the State of New Jersey, and I think this is the place to have it done.

Mr. Charles F. Currie—I would say for the benefit of Mr. McConnell that there is a bill before the New Jersey Legislature, brought about by the State Charities Aid Association, that will be of great benefit to both him and me, and if he wants to profit by such an arrangement I would advise him to see the members of the Legislature in his county and advocate the passage of this bill.

Mrs. E. E. Williamson—I suppose that I should state that I have a right to speak on this subject. When the program was prepared I asked that a symposium on this matter might be arranged for, in order to bring out information in regard to the management of county institutions, and I hail with delight the suggestions that we should co-operate along the line. Your chairman has spoken of a bill before the Legislature creating State supervision, which includes simply supervision and no executive power. That bill has been fought by the authorities in different counties. In New Jersey it is a new idea, and new ideas must gather strength by education, and we of this association feel that we might perhaps take some time to get the idea thoroughly into the minds of each county. Our State is a peculiar one; the situation is not what it is in other States, and it does not look to State government as is the case in other States. No one who has nothing to fear is afraid of supervision.

My first point is almshouse management. I hope others whom I call upon will follow in this discussion. The evolution has been remarkable in the last eighteen years. We have accomplished a great many things in connection with the work. We have almost always had the assistance of the wardens of the almshouses. Still, in the beginning, when we first began our inspections, we had many difficulties to overcome. They thought us their enemies, but found us their friends. Co-operation was denied us, and many were rude and impertinent. Others would have gone away affronted, but Mrs. Alexander and I stood our ground and won.

I am going to ask Dr. Roeder to speak about the Orange almshouse management, and I believe he also visited the Newark institution. We should like to hear about that institution also.

Dr. Adolph Roeder—I should prefer to talk about something of which I am more familiar. The only reason that I feel that I am familiar with the condition is a little episode which occurred in con-

nection with the poor committee of the almshouse. As I understand, it is run very satisfactorily, but there was one condition which exercised us in Orange very much. I cannot speak of Newark, because it is too much of a problem. This condition in Orange came about by the fact that the overseer of the poor ventured into a little political vaudeville of his own—that is, he brought from the poorhouse a number of voters and voted them. They made it exceedingly uncomfortable for him, and the details of that discomfiture led to his being dislodged. The condition had two aspects—one was that it was unpleasant, and the other was the seriousness to think that these kind of people could be utilized for that kind of a purpose. Just think of the possibilities of the poorhouse if it is going to appropriate voters at that rate. It becomes a serious affair. I do not criticise anyone, but I do feel that it is not right.

But, coming to the question of politics, there is one thing we can do, and that is to withdraw as gently and as rapidly as we can as many of the institutions from the political machinery as possible. Those who are honest politicians will be of help to us. Those who are not honest will, of course, endeavor to resist us. If we accomplish this we will have very satisfactory results. I do not know how far this condition exists in other counties, but it does exist in ours.

Miss Cornelia Bradford—I think you are asking me to say something about a matter of which I am not well acquainted. Of course, we do hear a great deal from those who are living with us. We know the feeling which they have regarding the almshouse. They come to us and ask us to give them work that will make it impossible for them to go to Snake Hill. Petitions come to us almost constantly. We do know the conditions in Hudson county and in different places can be improved. We must overcome these conditions. We have had boys in our clubs who have told of having friends in these institutions, and that is the general cry—that we may be kept out of these institutions because of certain conditions found there.

Dr. Ironsides—Morris county has the best almshouse in the State. I think we had for many years the worst in the State. I remember some fourteen or fifteen years ago attending the meetings of the branch and hearing the reports from the almshouse. I had rather discredited them, as the conditions described were something terrible—the sanitary conditions; and while there was a law about the separa-

tion of sexes, I remember the gate between the divisions was found open on one occasion. It was claimed that the gate was always closed, and only opened for a few minutes. It occurred to Dr. Bradford to give the stone that held the gate a little kick with his foot, and it was found that dust had been accumulating there for months, and, in fact, the gate was never shut, but always open. There was only one dining-room; men and women mingling all over the house. At last, *mandamus* proceedings were entered in the Supreme Court to make such arrangements as would secure the meaning of the law; and, when that was begun, the freeholders, instead of being defiant and careless, not only did what the branch asked, but more. Afterwards the almshouse property was sold and torn down, and we now have a new almshouse and a new keeper. Every provision is made for care of the inmates, and the keeper and his wife are as good as can be had for the purpose. Visitors are very welcome here.

Mr. Wilson, Jersey City—I spent a day with the warden some time ago, and we appreciate the difficulties of the manager in almshouses. I don't know how he stands on almshouse wardens. If I were in his position, and had the authority, I would send forthwith some of his employes. I think he does well under the circumstances. The almshouse is miserable—particularly the hospital accommodations; all sorts of diseases—tuberculosis patients spitting and mixing with others. Their sanitary arrangements are poor. I am glad to say that particular phase of political appointments does not spread over the entire State. I want to say, in regard to almshouses in the lower counties surrounding us—I may be getting myself in hot water—but I am going on to say that the almhouses have been for many years the centers of a political life of the county. All the politicians will get up in the almshouses and have big dinners and settle the politics of the county for the next six months or a year, and you can imagine what that means. A condition, too, in many ways, makes the warden feel himself an important man. The management of the institutions is good; they are kind to the inmates, good beds, and they look after them well, but, at the same time, the political influence there is wrong.

Dr. F. H. Wines—I would say that in the State of Illinois we have made wonderful progress in influencing the State board. I can remember things that it would hardly do to tell. I remember

one in the State, when I first began this work, where an insane man was confined in a room built up around him, no door so that he could get out or anyone get in. The food was passed through an opening. He stayed there for years, and the only way they could clean the place was to squirt water from a hose. I remember visiting another institution of fifty insane women, who occupied a large dormitory altogether, and had no women to look after them. One man had them in charge, with nobody to help him take care of them except his wife, and two or three of them were in such a condition of filth and troublesome that he had to personally bathe them whenever they were fouled. Think of that! These conditions existing all over the country where almshouses are not inspected. But there are exceptions. We have very much changed the condition of things, and now have institutions that rank among the highest and best in the United States. I can say much about the almshouses of New Jersey. I have been very much pleased generally to find the condition of almshouses and county insane asylums, and even of jails, in this State far better than I had imagined before I took the trouble to look over them. There is much to be commended in the management in this State.

Mrs. E. E. Williamson—The conditions told by Dr. Wines, I found here in this State eighteen years ago. We found exactly the same conditions that he found in Illinois, and by slow growth, by education and by the passage of some legislation, with the support of the Legislature and the support of the wardens, we have been able to arrive at pretty good conditions in our almshouses. We have secured the separation of sexes in children in almshouses. We have only three children in almshouses to-day, and various things have made the almshouses above par. But there is more to be done that does not relieve us of the responsibility in connection with the poor people—the poor old people who go to the county poorhouse "Over the road to the poorhouse." Why should we not look after these poor people and take an individual interest in them? Old Betsy, old John and Peter, who used to work in our gardens and houses. Why should we not see that they have a flower on the window-sill, a chair and a few other things that make them feel that they still belong to the town in which they were raised? What did we do in the almshouse in my own city? Until it was taken up by the Rev. Dr. Atkinson, and others who were interested, that individual care was never given to

anyone. Mosquitoes bit them, flies troubled them. In Cumberland county you will find the same conditions. They have porcelain bath-tubs and the people over there try to live up to these bath-tubs; they have pictures on the walls, and friends go over to make them feel that they have a home in the last days of their lives. My friends, over in our community we have an individual responsibility for these poor people who go over the road to the poorhouse. I would like to have a word on county jails from Mr. Stevens.

Mr. Stevens—As probation officer, I have only held the office a few weeks, and have not had occasion to visit the jail very often. Of course, in Hudson county it is a very difficult matter to have satisfactory conditions as long as we have the old building. When we get the new jail the conditions will be very much more satisfactory. The great need is a place for the detention of witnesses. They are put in the jail with criminals and others, and children, too—boys and girls—who are otherwise respectable. As a result they are brought in contact with people who are undesirable. A movement is on foot to have the freeholders rent or lease a cottage and put it under the care of a matron or keeper to look after these witnesses, and I think if that is done—if legislation is needed, we will try to get it—but if the freeholders have the power, it will be done that way. It is a great want, and should be met. The inmates complain of the lack of food. Of course, the less food given the greater the profit. That cannot be remedied until the law is changed or some other system is devised. We all hope that with the new jail, conditions will be improved. The old jail is in such a condition that, even with the best management, it would be hard to surround a person with satisfactory conditions. This new home is for minors and witnesses.

Father Moran—There should be some kind of a system of placing them in institutions. I think if we had a system of placing them—these boys—in institutions, even while waiting for trial, where they could get a little discipline, it would have a good result, and would, perhaps, save the boy from going to jail. We find that, even in the house of detention, the boy should be kept busy at something. If you are going to have merely a house of detention, they are as well off in the top corridor of a jail. If you are going to have teachers (I do not think you can get them in Hudson county), you will have trouble, because the freeholders have friends. Boys of eighteen and

nineteen, who were at Snake Hill five to six years ago, are supposed to be in school, are neglected in every way—morally and educationally. The only way I see of benefiting the boy in the jail is by placing him in some place where you can teach him something while he is waiting for sentence. Discipline and teaching will do him good.

Mrs. E. E. Williamson—New Jersey has taken a great step forward, and the curious fact of it all is that people who are thoroughly educated and hold high places in society have been perfectly willing to act as probation officers in the county. I believe I was the first one to offer my services in Union county; next came Essex county, and Hudson county has fallen in the line, and Mrs. Alexander and Mr. Richard Stevens have taken up probation in that county, where it is harder than in any other in the State. I am simply speaking of those who have offered their services without salary. There are a number of most splendid people in this State filling the office of probation officer and doing splendidly, having received their appointment by the judge of the court, and are drawing salaries for it. It is not necessary for me to name them. We have nine in the State of New Jersey. I speak of those who have come forward and offered themselves for this work, in the hope that more will do the same thing in the counties where needed.

Jail management, I want to say, has been utterly bad, and until we get the whole system out of the sheriff's hands it will continue. When we can establish a salaried system in county jails, then we can hope for reform in that regard. I speak knowingly, because in my own county (Senator Jackson's bill will put a stop to all feed officers and every one will be abolished) it is so. I see another bill introduced in the Legislature which asks for the same thing. I understand that both bills will be smothered in committee. It will not hurt us to try and get these bills out and have a hearing at least. The jails of New Jersey are simply deplorable, are simply outrageous, and I will not make one exception, not one—all of them are bad. The system is bad, and the prisoners do not get any reformation at all, because they simply sit there in idleness, they are improperly fed, and they come out worse than when they went in. The system which we have of sending out simply rounders, is terrible. Everybody knows the system is bad, and will continue to be so.

Mr. Ironsides—There is a very bad feature about justices of the peace, and that is they block probation and everything else. We have something like 176 cases before us, 11 true bills were found and 45 denied. It is not reasonable, the way they hold them. Not over 20 per cent. of these cases could ever be held for court. In one instance a little boy struck a girl. He was brought before a justice of the peace and was held for assault, and his fee collected out of the county. Then we had more than 150 cases of that kind and it was in every case a desire on the part of the justice of the peace to collect fees from the county. There is great injustice done. In the first place, a great many of the young people should receive some slight punishment, but not any of them should have been held for the court simply on trifling cause—simply one boy striking another. One of the most exaggerated cases was in the case of a child nine years of age, who struck a little girl as she went home from school. She was held for the grand jury for assault. Fortunately the grand jury was not in session and the case was dismissed, and the costs collected. It is stupidity more than anything. The worse thing we have in the State is the justices of the peace collecting fees and holding people for court, and the whole thing, in many instances, might be settled by a little advice. The sooner we abolish this office the better. The sooner we get good men to hold the office, who are not depending upon office for a living, our jails will improve the sooner.

Dr. A. Roeder—I rise to express a feeling of gratitude. I shall leave this Conference feeling that I have learned a great deal in this last hour. I am going home to revise my knowledge of political economy. I do not know now where to put the accent, on political, or on economy.

Mr. Hugh F. Fox—Dr. Roeder has hinted my thought. I was thinking that, after the testimony we have had as to the jails, the justices of the peace, the almshouses, &c., it is difficult to understand why there is so much local opposition to supervision by competent State authorities. I do not believe there is a single county in New Jersey, during the last fifty years, in connection with these institutions mentioned, which has thought enough about the employment of expert training to manage its institutions to go outside of its county borders for these superintendents, except it be for distinguished members. The freeholders of the different counties, I believe,

on the whole, are representative men in their counties, but do not know how, and it is our business to teach them how. The progress made in the management has been very great, and it has been due very largely indeed to the personality of the one woman—one of the most useful citizens of New Jersey—to one woman, who has financed and done more than fifty per cent. of the work done in the State.

The bill now before the State Legislature I do not believe has much hope of becoming a law, as far as counties are concerned, but if it takes five years, I know Mrs. Williamson will keep our standard before us, educating public sentiment until the Legislature is convinced that the people are informed and that they demand some such measure.

Hon. Benj. F. Lee—I agree with every word that has been expressed, with reference to this vicious, abominable system. What I have to say is not with reference to correcting it, and will possibly have little bearing upon it. I want to say just a word in favor of the under dog. I have not heard anybody say anything good of the politician this afternoon. I think the majority of the people seem to speak as though all the politicians are bad. I do not agree; I know of one noble example of an honest politician. Some years ago, in the county of Burlington, a man was usually in the habit of coming down to the election with his two sons and his five work hands. He voted religiously the Democratic ticket, and got $10 for his team per day. A little while before election, on one occasion, a politician said to him: "I am glad to see you, Uncle Jake, are you going down to election?" "Oh, yes," he replied, "I always come down on election day." "That's right; I will see you and get tickets." He asked: "How is our folks fixed this year?" "We have no money this year." Uncle Jake remarked: "Guess the other side is pretty well heeled. They offered me $20 for my team, and I tell you, Sam, I have been pretty hard thinking. I told them I would bring the team down." Sam said: "That's all right; you take the money and vote." "Why," he says, "Sam, that would not be honest."

Chas. F. Currie—About this system of committing people to almshouses I do not know. I am a good deal like the old fellow who lived down in our section of the country. There were two or three, including him, who were talking one day about what was going on in the world. One spoke of what took place in Pennsylvania. He

said: "I don't know anything about Pennsylvania. All I know about is what takes place right here in the United States." I only know about what takes place in my own county. I imagine some system prevails throughout the United States similar to that which exists here in New Jersey.

Our State, sandwiched as she is between two populous cities, is overrun by a great number of tramps, drunken dead-beats, especially where you find a willing overseer of the poor and where the overseer of the poor is paid for committing them to the almshouse. I have a case in mind, when I had partial supervision of the almshouse, during the time shortly after the death of the steward, and I was requested to help the widow. One day fourteen men came down with their papers regularly made out, and submitted them to the matron at that time. Now, the overseer is paid for every one of these commitments at the rate of $6.87 per head. That particular part of the system has now been done away with, thanks to the aid of one who is interested in charity aid associations. I will not say who, but that has been accomplished.

After I took charge of the Camden county hospital, the first person came from Philadelphia. He had been drinking heavily, took delirium tremens and was committed to the county jail. Crazy papers were then made out for him and he was committed to the county insane asylum. He finally got around all right and took his bearings. After finding out where he was he stated that he had a family living in Philadelphia. The matter was brought before the committee and he was subsequently dismissed. Since then this matter has been looked into, and now nobody is committed to the county asylum of Camden county unless they have a legal settlement in the county.

As to the board of freeholders. A great deal depends upon the man in the institution. A great deal depends upon his individuality. I have never yet presented anything to our committee that was fair and feasible but what they have taken it up and granted my request. The whole trouble is this: It depends entirely upon the man in the institution. He is there all the time, sees that it is run, or should see; and if he has the knowledge to present matters to the board which has control of the institution. in a proper way, I have failed yet to find the board that would not grant them. It is so in our county.

The session was then declared adjourned.

Friday Evening Session.

SECTION III.—THE TREATMENT OF THE CRIMINAL.

The Friday evening session was called to order by the President at 8:30 P. M.

The first business before the session was the report of the nominating committee, as follows:

EXECUTIVE COMMITTEE.

Francis B. Lee, Trenton.	A. Cleveland Hall, Princeton.
Mary Sinton Lewis, Morristown.	Charles F. Currie, Blackwood.
A. M. Heston, Atlantic City.	Rev. F. A. Foy, Avondale.
John T. Irving, Elwood.	Decatur M. Sawyer, Montclair.
Hugh F. Fox, Plainfield.	Mrs. E. E. Williamson, Elizabeth.
Howell C. Stull, Trenton.	A. C. Aborn, East Orange.

The Secretary was instructed to cast a ballot for the nominations made and they were declared duly elected.

Mr. E. R. Johnstone was nominated for President. The Secretary was instructed to cast a ballot, which he did, and Mr. E. R. Johnstone was elected President.

Rev. Dr. Walter Reid Hunt was nominated as Secretary. Mrs. E. E. Williamson cast a ballot for the nomination of Secretary, and Dr. Hunt was declared elected Secretary.

The following Vice Presidents were named by the nominating committee and were declared elected by ballot cast by the Secretary:

Rt. Rev. Bishop McFaul, Trenton.
Charlton T. Lewis, LL.D., Morristown.
Bleecker Van Wagenen, South Orange.
Hon. E. C. Stokes, Trenton.
Mrs. C. B. Alexander, Hoboken.

Assistant Secretaries were nominated as follows:

Emma L. Adams, Plainfield.
Captain C. W. Irwin, Elizabeth.
Harry L. Barck, Jr., Hoboken.

On motion, the Secretary was instructed to cast a ballot, whereupon they were declared elected as Assistant Secretaries.

The President announced that the nominating committee would be continued and that a Treasurer would be named at the Saturday morning session.

THE WOMAN'S REFORMATORY.

MRS. CAROLINE B. ALEXANDER, MEMBER OF STATE COMMISSION.

I shall take for granted that to this audience it would be superfluously "preaching to the converted" to repeat the arguments proving the necessity of a reformatory for women in New Jersey—arguments which are so true that they become trite, but which six weeks' experience in the probation office of Hudson county bring home with a force that is overwhelming. No one can have even a cursory acquaintance with our county institutions without knowing something of the jails, and one visit would be enough to convince the most casual observer that their situation, construction and management absolutely preclude their becoming places for the reformation of offenders—men, women or boys. Another point that I shall not attempt to prove is that imprisonment should have for its principal aim the reformation of the prisoner, for the good of society as well as his own.

So taking these two premises for granted, I shall try to give some idea of the reformatory for women which we hope and believe New Jersey will have before long, taking as our text the recommendation of the commission appointed last year by Governor Murphy, which has lately been prepared for the Legislature: "We earnestly recommend the establishment of a reformatory for women on the cottage plan, to be under the exclusive management of women as officers, and to be managed under the general lines adopted in Massachusetts and New York."

The cottage plan seems to be growing in favor for institutions of various kinds, and it certainly has many advantages for our purpose.

Lack of classification is, perhaps, the most crying evil of our present system in jails, penitentiaries and in State prison, and classification, by the aid of the merit system, becomes the foundation of the most successful reformatory work. This can be done more naturally and simply, and therefore more efficiently, by keeping the women in separate buildings, where many small privileges, granted or withheld, form an incentive to good behavior.

Thus the rules governing the cottage for those who, on account of persistent misbehavior, had been degraded to the lowest division, would be, in many ways, as strict as those of a well-ordered prison, while the daily life in the cottages for the inmates of the higher grades would be lightened by the confidence which they realize comes as a direct result of their own efforts and self-control. Each cottage would accommodate from twenty to thirty, and would have its own kitchen and laundry, so that the household work might be learned under the conditions which a woman would meet in going out into service.

Each cottage would have its own matron, who could get into close relationship with her charges, and, in those for the higher grades, each woman would have a bright little room of her own. One cottage would contain the nursery—saddest of necessities! A hospital cottage would also be needed, and an administration building, which would contain a chapel, gymnasium and class-room. As we aim at nothing less than perfection, we must include the disciplinary cottage, recently asked for at the Bedford Reformatory. We all know how often children are naughty when they are noticed, and subside when they realize that nobody is looking at them. Many of these women are as undeveloped as children, and when we add the hysteria, so often found, we can see that the excitement of keeping awake a whole corridor will often cause a night of shrieks. This new building is to have rooms lighted from the top, comfortable, but with noiseless walls, and we can imagine how soon tantrums will subside when there is no one to fuss, or be fussed, over them.

The superintendent's house might be in connection with the administration building or in a separate cottage, and, with the necessary heating and lighting plants and stable and farm buildings, the institution would be complete.

We ask that it be situated in the country, for those at the head of similar institutions all feel the decided value of work out of doors, as giving new interests and teaching order, neatness and love of the beautiful, as well as of the greater freedom possible in the country. All the superintendents written to report that the inmates take care of the lawns, and do both the light work on the farm and vegetable and flower gardening. Some speak of nature-study, and feel that it is a great help. Indeed, these uplifting influences are almost as important for the country-bred girl, who, "having eyes, has not seen," as for the city girl, starved and stunted by tenement-house surroundings. With every advantage of situation and construction, a system could be introduced which combined all that had proved of value elsewhere—the indeterminate sentence; the merit system, which teaches the girls to see what advantages are to be gained by good conduct before they can reach the point where they will be good just for the sake of being good (a very high standard for anyone to attain); cleanliness, generally such a striking contrast to the women's home; training for domestic service in all its branches, and plain sewing, which will always secure employment in after life; schooling, which includes a good public school education and the latest form of manual work; regular religious instruction and attendance at services, according to the various beliefs; recreation, and finally systematic and scientific bodily development by exercise indoors and out. If it be true that the battle of Waterloo was won on the foot-ball and cricket fields of Eton and Harrow, may it not be that the struggle with temptation, which must come when these women again face the world, may be decided by the habits of instant obedience, pluck and self-control, learned in drill, game or play? And who can tell how many fall because they had no opportunity or knowledge of innocent recreation; who may discover that there are harmless methods of working off the superfluous effervescence of youthful spirits?

The discipline will be moral, rather than physical. In most instances, loss of marks will be the only penalty required, and it is only in extreme and rare cases that the solitary-room will be needed. The question may be asked, how many women now under the kind of care in other States which we hope to be able to give them here have failed to improve, and how many are permanently reformed? Out of the 209 at Bedford, there are twenty-seven of whom the superintendent has little hope, but several of these are below par mentally, and there is only one girl that the superintendent would

like to transfer to the State prison if it were in her power, thus proving the small percentage where the best methods must fail. Of the fifty-five paroled at Bedford, six have been returned to the institution and seven have ceased to report. The head of the Sherborn Reformatory feels that there is no girl or woman of average mind who can be called incorrigible with a certainty that she will always be so, and reports that many become self-supporting and respectable citizens after they leave. The Western House of Refuge at Albion reports 138 girls, and not one considered incorrigible, and out of the first 200 girls discharged, 61 per cent. were doing well. The Lancaster Industrial School reports 74 per cent. doing well. The superintendent at Hudson has only two willfully hopeless. The magistrates sending hopeful cases believe that all are practically benefited.

Who will be in charge of our model reformatory? Matrons, teachers and attendants, a physician and chaplain, all loyal to a head, who, in the words of President Wilson, will be one "with ideals, but without sentimentality; with principles, but without bigotry;" a judicious mixture of the New England conscience and the saving grace of the Celtic sense of humor, so necessary in understanding another's point of view, and of whom can be truly said "I am human, and nothing that is human can be foreign to me;" with tact, courage, convictions, the instruction that educates, and, above all, the old-fashioned virtues of faith, hope and charity, which can discern the divine image, however blurred or mutilated. Such women exist, and we shall find the one we need, led by that "kindly light"—call it what we will, passion for humanity, thirst for souls—of Elizabeth Fry, whose placid presence was a benediction in the horrors of the prisons of her day; Father Damien, whom Stevenson calls "that noble brother of mine and all frail clay, the man with all the grime and paltriness of mankind, but a saint and hero all the more for that;" or, in a more modern, but not less vital, spirit, Mrs. Johnson, whose work and memory have gone far beyond the Sherborn she made her own; or Governor Taft, who has accomplished what he has because he trusted the Filipinos and made himself one with them.

There was an earth which looked unpromising, useless, and had always been thrown aside, after having failed in the test which had been considered final. But, in reality, it was waiting for a woman, with the patience, the skill, the faith that sustains. Then to the world is given this new and marvelous substance radium, full of a light hitherto unsuspected, and of powers for good far trans-

cending our finite perceptions. May it not be thus with these many lives, thrown aside as useless because they have failed in the test of our hard and fast rules of conduct and antiquated methods, to which they come so ill-prepared, but having within themselves this latent power, which is only awaiting the magic touch of an understanding and loving heart, the daily contact with lives consecrated to their service, through whom they learn the lesson that "the all-great were the all-loving, too."

CRIMINOLOGY AT PRINCETON.

DR. A. CLEVELAND HALL.

Mr. President, Ladies and Gentlemen—I will try and tell you in a few words what we are trying to do at Princeton. It is only a beginning, but we hope out of a small beginning large things will grow. Looking around over the work which is being done in colleges and universities in this country, there seems to be a decided tendency to make studies in the social sciences a preparation for the actual duties and work of life. Quite a number of men have recently been appointed as professors in our universities who have not only a knowledge of books, but also practical experience among men in those fields, about which they are called to lecture. Among these is Professor Wyckoff, of Princeton, whose books many have read. You know of his intimate personal acquaintance with many workingmen in this country. Professor Garfield has recently been called to the professorship of politics in Princeton. He is a son of one of our distinguished statesmen, a man who has all his life been an active worker in the field of law and in politics. For the last twelve years there has been an increasing amount of attention given in our colleges and universities to the study of charities and corrections, but in Princeton practically nothing of this kind. Last September, with considerable misgiving, it was decided that a course be offered in criminology. We had in mind three ideas—three reasons for giving the course. In brief, these were the three—*first*, to make a strong historic and scientific foundation for the later law-school study of law, especially the criminal law. It is surprising how little attention is given to the foundations of law in the law schools of this country, although such a course would hardly fail to add greatly to the interest

of the study of law, and also to the practical usefulness of the man who had made such a study. The *second* reason was to study one of the great population classes, and that the most dangerous class, which seems to be increasing in numbers, and which is costing this nation several hundred millions of dollars annually, a sum probably larger than the yearly value of the cotton crop of the United States. The *third* idea, and, perhaps, the most important, was to arouse in the minds of these young men a living interest in these great problems of social betterment, to show them what was being done, give them knowledge of the best modern methods of dealing with the defective, the degenerate, the anti-social class, and, if possible, to awaken in them a wish to help in this work when they leave their *alma mater*. So the course was offered. The question was: How many would elect to take it? It was a seminar course, and therefore restricted to sixteen men. There were more than thirty applicants; among them men who stood foremost in their studies in the senior class, and quite a number of graduate students. Another course was offered—a course in social reconstruction and reform movements, and in that course we had about seventy applicants. We concluded that the interest in each of these subjects existed, and all that was needed was simply to have the courses offered. I am glad to say that all through the courses interest seems to have increased. Some day I hope that we may have the pleasure of seeing this Conference meet within the walls of Princeton University. I am not entitled to invite the Conference to go there, but I trust that an invitation will be forthcoming within the next few years.

Last night Dr. Brackett told you of the great need in this country for trained workers in the field of charities and corrections. Of course it is utterly impossible to attempt to train specialists among seniors in college, but we can do something, and that something is no less important, namely, awaken in these young men an earnest desire to help in the work of social uplift, after they leave the university, by showing them the importance of these great problems to the community, and giving them a knowledge of what is actually being accomplished by the best modern methods.

The course in criminology is introduced by a series of lectures—*first*, we deal with the nature and extent of crime; *second*, the criminal; *third*, the question of the responsibility of the criminal; *fourth*, the causes of crime; *fifth*, historic systems of punishment, and *sixth*, modern systems of punishment, prevention and reforma-

tion. The text-book used showed the historic development of the criminal class, and of the English criminal law. Then followed papers prepared by the students upon some of the most important topics in the field of corrections. For example, among the subjects chosen were the probative system and the juvenile courts, juvenile reformatories, and reformatories for women. Other topics were drunkenness as a cause of crime, parental neglect as a cause of crime, the habitual criminal, crime among the American Indians, and crime among the negroes in the United States. Some of these papers were exceedingly good, and one or two I would like to see published.

Another course under consideration for the coming year will aim to give the same kind of an introduction through the field of educational philanthropy and charity which this course in criminology attempts to do for the field of criminology. Briefly, it would deal with the tenement districts of our cities and factory towns. The lectures would consider the problems of immigration and the colonizing of the tenement districts, life in the tenements, hard times and the unemployed, relief by work and charity organization, the settlement work and what it stands for, and finally, public gymnasiums, public baths and play-grounds, university extension, &c. It seems difficult to find a text-book covering this large field of work. I have thought of using in connection with the course the *Charities Magazine,* and also the *New Jersey Review of Charities and Corrections.* I shall be very glad if anyone here, specializing in this field, will make any suggestions to-night or to-morrow about these courses, that we may improve them, for I am sure that we as residents of New Jersey are all interested in the welfare of New Jersey's university. [Applause.]

THE BERKSHIRE INDUSTRIAL FARM.

MR. FREDERICK G. BURNHAM.

The Berkshire Industrial Farm is a corporation, organized under a special charter of New York. It is in the State of New York, near the Massachusetts line. It owns about 800 acres of very beautiful land, properly divided between forest, cultivated land and pasture land. The reason why I had the cheek to suggest this topic to the association is this: That New Jersey has had many boys there, and

during the last year has had thirteen in that institution, and whilst it is a New York State institution, being organized under a special charter granted by the Legislature of New York, yet it is a national institution, taking boys from any of the States of the Union.

Last summer I chanced to be going down through the fields, on a visit there, when I came across a lot of boys, five or six in number, and just for fun I said to them—bright, lively fellows—what States do you come from? One replied, from Missouri; one from North Carolina, two from New Jersey and one from New York. That was the mere incident of their being together. Now, this institution seeks to take only criminal boys—boys tending toward criminality. Hence this, of course, we have to fight against, the proposition that is continually being made, by parents and guardians, of dumping boys upon our hands who are not fitted to be members of our institution. We have simply one desire, and that is to make the crooked straight, to take the boy who is either a criminal now and a thief—and most of our boys are thieves—or who, for his vagrancy and disobedience, is fast tending toward criminality, to take that sort of a boy, and only that boy, and, by our discipline, to bring him into righteousness and truthfulness. You, of course, will ask me what our discipline is. Allow me to say that on our board of directors we have had for many years—in fact, Mr. Lewis was one of the incorporators of this institution—we have had, and have, Mr. Charlton T. Lewis, and also another person whose name is known—almost all of you know him—and that is President Franklin Carter, for many years, and until lately, President of Williams College. These two gentlemen have taken a great and active interest in the affairs of our institution. I will give away to Mr. Lewis in a moment or so. The true plan for making bad boys into good ones is, I take it, the plan of the home. I do not believe that there is any patent system which has ever been discovered other than that. The law of God has instituted the home, and that is the true place for the child—the true place for the education of the child. Now, what is the plan of the home? The plan of the home is, in the first place, children shall obey; no nonsense about it. Obedience is the first law of the true home. What is next? I take it that the next law of the home is affection and sympathy and kindness, lavished as far as it is possible for the parent to lavish it upon the child. These two ideas, I suppose, are the main ideas of every home, and if you are intending to do anything with bad boys, I believe you must take those two ideas from the

home into your institution, and make it, as far as possible, in the place of the home. To carry out that idea we have an exceedingly strict discipline. I won't go into details. If I had ten years I could talk about it, for we were organized in 1886, and have been at work ever since. The discipline is minute, it is exact. It goes so far into the lives of those boys that it teaches them at every point of the circumference, at every hour and moment of the day. Half of the boys go to school every day in the morning and in the afternoon go to work. The other half take the place of the first half; in the morning they work and in the afternoon go to school. There is time taken from these two halves of the day for what we call recreation. That recreation is some of the finest fun that you have ever seen in any lot of boys. They have to do this every day, unless it is raining too hard. This winter they have been riding down the hill on sleds; they have the finest kind of skating on a lake bordering on our property for a mile. I have seen them go off in the woods with the teacher, up the mountain sides, gathering stones and cracking them for crystals, and they have secured some beautiful ones; they analyze the plants, securing information from the teacher. You understand these are boys difficult to handle. We line them up about half a dozen times a day. We keep our eyes on them, and do not allow them to go out of our sight. We know just what they are doing. No boy can leave an imaginary line drawn around the buildings. There is a discipline which demands patience. This is our plan: work, play, study, obedience all the time.

I was told yesterday, on my way down here, by a lady of this Conference, I do not see her now. She said: "Mr. Burnham, there are not fifteen persons in my town, of a population, I suppose, 25,000, who ever heard of the Berkshire Industrial Farm." I suppose we have taken more than fifteen boys from Essex county and from Hudson county I suppose we have taken many times fifteen boys. To-day, of the thirteen boys we have from New Jersey, I suppose there are eight or ten from these counties.

I will tell this one story. I am not here to tell stories; I abominate them, except an interesting story. Last summer I was up there with my wife on Sunday. We have there an admirable Sunday-school. She went in and took a class. She saw a young fellow, who was well dressed, who was bright, and he was so much in attention that she thought she had a young man who had been taken on recently as a worker, and coming out of school she asked the superintendent's

wife who that exceedingly fine young fellow was. He was from a city in New York State of over 100,000 inhabitants. His home was one of the filthiest and wretched homes a boy ever came from. The father, a habitual drunkard. A week or two before this incident the young man had gone to the superintendent's wife and said: "Do you think God would be angry if I took my life?" "Why so?" was asked. He replied: "I have worked my time out (we have a system by which boys can work out in about fifteen months); I am now going and my family have sent for me to come home. Do you think God would be angry at me for taking my life rather than go home?"

We decided that we could get the consent of the family by allowing them the boy's wages, which is all they wanted—the filthy matter of his wages—and we got a home for him in the State of Pennsylvania, as far as possible from his home, and there he is to-day, making a man of himself.

I thank you. [Applause.]

THE PRINCIPLE OF PROBATION.

DR. CHARLTON T. LEWIS.

Mr. Chairman, Ladies and Gentlemen—Never more deeply than now have I realized the insufficiency of the time that is given to each of the great subjects which we are called to consider. We have had three addresses this evening, each one of which strongly tempts to criticism or at least to comment. I think that Dr. Hall might have spoken at greater length and very instructively upon that curriculum of penology in the university, and might usefully have pointed out the lines in which it could best be extended. I think that Mrs. Alexander would have been helpful to us if she had gone further and described the present situation of the question of a woman's reformatory in this State and the real obstacles which the movement has to meet. But you will surely agree with me that the most imperfect and unsatisfactory address which we have heard was that of Mr. Burnham, because, while he was specifying the facts which should particularly interest every Jerseyman in the great industrial farm, that magnificent foundation for the reformation of boys tending to criminality, he forgot to mention the fundamental fact that the whole of the 800 acres of land which are consecrated to

this cause are the free gift to it of two God-loving and man-loving citizens of New Jersey—Mr. and Mrs. Frederick G. Burnham.

Although these topics suggest much comment, I am called on to speak of something quite different. Instead of concrete facts and incidents which have the color of life and the interest of a story, I am asked to present to you a general principle, and to discuss it in a time so short that it will require your close attention. My subject is "The Principle of Probation," one intimately related to the various subjects already presented this evening, but requiring a different kind of discussion. Our inquiry is into the methods by which society should deal with crime, and in order to reach any valuable results in it we must treat it as a scientific inquiry. Detailed and individual facts, historical events, the anecdotes of personal experience are all valuable in their place, but are not the main objects of attention in a scientific research. To understand the considerations which must determine this great question we must study human nature, and keep in view its capacities and the laws by which habits and character are formed and modified. And here is the supreme difficulty in making the principles of penological science understood, whether at the university or in the lecture-room. I agree entirely with Dr. Hall upon the value and importance of the study of penal law, but the text-books in use are likely to be misleading, and the course of procedure in our courts is no less so. For the prevailing traditions of penal law and of its administration are full of assumptions, of pretended principles, which are at war with the facts of human nature and are hindrances to progress.

Our penal codes begin by attempting to classify crimes as if they were substantive things, beings capable of definition and comparison, creatures which can be classed in genera and species. The law defines manslaughter, arson, burglary, robbery, larceny, and so on, as if each offense were something representing a distinct character and a distinct degree of guilt, so that when the name is given to an act, the proper treatment of the perpetrator can be inferred from it. The entire system is absurd. We are dealing, not with acts, but with actors; not with deeds, but with men; not with abstractions, but with human hearts, minds and lives.

The supremely significant and instructive fact in the dealings of society with crime in our day, and one which has not been fully grasped as yet by the legal profession, not even by those who practice in criminal courts, and who should be familiar with it, is

this: We have now two classes of institutions fundamentally distinct in character and purpose, both of which are designed by society, erected and conducted at public expense, for the purpose of dealing with criminals. The most numerous class of these institutions consists of prisons, in which to confine men for terms specified by the courts in which they are tried, as penalties for their offenses. The laws under which offenders are sentenced to these prisons aim to classify crimes according to the degree of guilt which they imply, and to assign to each of them the penalty which it deserves. Thus to these prisons are sent men sentenced to confinement for two, five, ten, fourteen or thirty years, or for life, according to the name which the law attaches to the crime proved upon them, and each man, when he has served the prescribed term, is turned loose upon society. The other class of institutions includes what are known as reformatories. The fundamental principle here is that an offender is sent to them not for a term, but for a specified work. It is assumed that his condition proves him to be unfit for social life. For some reasons, to be found in his own mind and character, he cannot yet be trusted with freedom and the responsibilities of citizenship. But he may possess the capacity to become an honest, industrious and useful citizen. To the reformatory, then, he is sent to be educated; to be trained to habits of industry; above all, to be disciplined in the habit of looking forward to the future with the consciousness that his welfare and happiness to-morrow depend on his conduct to-day, and that he is constantly shaping his own destiny. He is expected to remain until it satisfactorily appears that this training is effective, and he then goes forth with the prospect of leading an honest and respectable life. This, in brief, is the distinction between these two classes of institutions.

Now, for a generation past, those two kinds of prisons have been standing side by side in New York, Massachusetts and other States. Each of them has received thousands upon thousands of criminals under sentence for grave offenses. Each of them has sent out thousands of its inmates into the world of human society, with all the effects of the life, teachings and associations of the institution impressed upon their natures, as a preparation for their after career, and what is the result? It is definitely known to everyone who has taken the trouble to study the official and recorded facts that a large majority of those who have been sent to the traditional prison, and discharged after serving their terms, have returned to a criminal

career, and have taken their place among the habitual and, so to speak, the professional enemies of society; and that a large majority of those offenders who have been sent to the second class of institutions have been successfully trained to industry and to lawful living, and have become self-supporting citizens.

Note that I am not assuming to give statistics, with percentages of the number of discharged inmates relapsed or reformed, in either class of prisons. Such statistics are open to criticism, and no scientific basis of comparison has been established for these institutions which would justify the assertion of precise or even approximate numerical results. But the general statement which I make, that a large majority of these wards of the State are, by one mode of treatment, consigned to the criminal class and to final ruin, and that a large majority of them are, by the other mode of treatment, saved to society, is far within the limits of known experience, and will not be disputed by anyone with a knowledge of the subject. What is the reason of the difference?

This leads us to the principle of probation. That is the key to the whole subject; it is the touchstone of the difference between these two classes of institutions. This principle is not a fanciful theory nor a sentiment, but a truth, fixed and fundamental in the facts and science of human nature. We are all on probation—that is, we are all on trial in our lives in the general sense that what we do to-day determines what shall be our fate to-morrow. We are the framers of our own future. We cannot put our hands in the fire and have them burned off, and then have the use of them in our future life, nor can we clog and mutilate our souls with filth and crime, and to-morrow have the proper use of them as human souls again. The supreme training of every child until he becomes able to take his place as a man in the world is to have this principle of probation impressed upon him; to become conscious that, in every act and movement of his thoughts, affections and will, he is framing his future; that, in the language of psychological science as truly as in that of the preacher, whatsoever a man soweth that shall he also reap. He who fully learns this is the educated man; he who learns this and acts upon it is the wise and good man. He who has not learned it is the infant, while he who has learned to live in violation of it is the criminal. Children and criminals are much alike, in that nearly all criminals, like children, have an imperfect sense of responsibility in the present for the future.

Examine the mental habits of a body of such offenders as are sent to one of our penal institutions, and you will find that seven out of every ten of them are incapable of looking forward to anything like a remote future. They have to be taken in hand like children—like animals—and slowly and painfully taught the elementary fact of life and experience, that the future is the creature of the present; that to-morrow is cast in the mould of to-day. When you have succeeded in making the criminal who comes under your control or into your school realize that he must suffer to-morrow if he violates a law to-day, when you impress him with this sense, so that he bears it continually with him, and restrains himself because of it, you have taught him the first half of the great lesson of life. When he is so far trained in this principle that his consciousness of it can withstand the shock of sudden temptation and the long weariness of delayed recompense, so that his life is governed habitually by the aim and purpose to shape his future day by day, hour by hour, he has achieved his education, and is prepared to take his place in the world as a man among men. Probation, then, is the law of education and reform. Long experience has taught us that the building up of this sense of the future is the end of all right methods of discipline for criminals. The deadly influence of the old-fashioned prison, as its inmates always say, "takes the heart out of a man." It incapacitates him for human society. Whatever disposition he had to live for the future, and it was weak and imperfect in nearly all, and needed support, guidance and invigoration, was expelled or destroyed by entrance into prison. There is nothing for him thenceforth but to be a criminal, to revolve between crime in free life and its punishment in prison. Society spends much of its energy in impressing on the criminal the hopelessness of his condition. There are few even of the benevolent who will associate with him, who will not on any occasion which brings them into contact with him show their feeling of suspicion and aversion.

The aim of the reformatory, then, is to apply the principle of probation by making life in the reformatory a probationary life; a life in which this principle shall become incorporated in the very consciousness and soul of the offender. But remember this: that while a man is in confinement, while subjected to the discipline of a penal institution, a true probation is almost impossible. What we mean by probation is a course of life in freedom and in society—that is to say, its essential elements are that there shall be liberty

of choice, from hour to hour, between evil and good, and that this choice shall be continuously exercised, under the social influences which come with fellowship and intercourse, with all the relations of neighbor, friend, family and fellow-citizen. Without these two elements in union, there can be no natural and perfect probation. If you take away a man's freedom, not merely in the technical sense of placing him in stone walls, but by putting him under iron discipline, where every act is prearranged and regulated for him, so that his life in every detail is determined by others—his rising, his meals, his labors, his exercises, his conversation, all ordered by rigid rules and limited by narrow restrictions—you suppress the activity of the will, and make him largely a machine. You destroy that personal freedom which is the great formative and upholding power in character, you limit to the narrowest field those exercises of the will by which we direct and control every detail of our lives. Did you ever think how many decisions you make in a day? How many acts of choice are performed by your volition? Every movement of the body, every word you utter, is the result of an act of the will dependent upon considerations in your mind which determine it. Throw a man into prison, under its severe discipline, and that experience is taken from him; he becomes, in all matters of moment, an instrument in the hands of the law and the officers of the institution. At the same time that his freedom is destroyed all social influences are taken from him. The chief agency for the general and proper development of human nature is the fellowship of mankind. But in prison free and natural conversation is impossible; companionship and sympathy are restricted; the social basis of the soul is cut from under it.

Thus, in confinement the two essential elements of human life as a probation are destroyed, and with all our efforts it is impossible adequately to replace them. Great and beneficial as the work of our reformatories has been, it is hampered and narrowed at every point by the impossibility of reconciling imprisonment, in any form, with a degree of freedom and of true companionship which will answer to the demands of the principle of probation, and give it full efficiency. Hence it is of prime importance that, to the utmost extent possible, the probationer shall be kept outside of the walls of institutions and apart from their discipline and their solitude. If you would reform the probationer of criminal tendencies you must place him under social influences and where his power of will is continually

exercised. You cannot give him the power to choose good unless you give him also the power to choose evil. In order that he may be drawn to use his power of choice for good, and not for evil, you must surround him with all the influences for right and for strength of character that you can command. During the formative period of life the acts, the sayings, the very looks and atmosphere of those around us are at work upon our natures, shaping their growth. The weak need these influences even more than the strong. Those who have criminal tendencies need them more than those who are free from such tendencies. Hence it comes to pass, not as an impression, not as a theory, not as a dream, but as a scientific fact which lies at the basis of all true penal law and administration, that, in order to reform men whose natures are prone to crime and save them to society, their personal freedom must be conserved to the utmost extent that is safe for others, and they must be surrounded with social influences as natural and as strong as those which other men enjoy. In other words, the ideal of reformatory efficiency would be attained by a society which should itself become the probation officer for those who have gone astray, a community which, as a whole, should exercise supervision over them, should follow their daily life with affectionate care and kindness, should extend the sympathy of human brotherhood to them in trial and under temptation, should furnish them with a guidance and a leadership which will tend to keep them in the right way.

In the few minutes allowed me here I can but make a suggestion of broad considerations, in the hope that you will apply them yourselves, in your thoughts, to the correction and completion of your ideas of penal law and administration. It is by obtaining rational attention to the subject, and by the formation of a sound public opinion upon it, in accordance with true principles of social science, that any valuable reform can be effected. To this end keep steadily in mind one pregnant thought. All that has been done in recent times to mitigate the ferocity of penal laws and to make organized society the savior, instead of the destroyer, of its most unfortunate class, has been done by introducing hope to the prisoner. On the door of the jail of the old style was written: "Leave hope behind, ye who enter here." The new gospel of penal law, the new doctrine of social science, is to make the prison the home of hope. When a wrongdoer is brought to its gate, let him in, saying: "Here is a place of rest until you are able to go forth, as we feel assured you will, to do

a man's work in the world." Hope is the stimulus of effort; the prospect of creating a future is the motive for doing well in the present. Religion and science, whatever conflict they may have or be imagined to have in aught else, are at one in this fundamental truth; and in accordance with it all penal laws should be framed and all penal institutions conducted. With this principle clearly in view, we should know that it is the extreme of folly, and is treason to society, to send an habitual or professional criminal, a depraved nature, with no sense of order or restraint of conscience, out into the world, whether he has served a term of years in prison or not; and that every such enemy of mankind should be confined until his character is changed and his future honesty of life reasonably assured. But, on the other hand, I would commend to your reading a remarkable paper in the *Nineteenth Century and After,* for February, written by an intelligent man, who has served as a convict a term of imprisonment in a British State prison. He gives a striking and doubtless a correct account of the character of the habitual criminals with whom he was associated. He knew them by thousands, in the course of his career, but among them all there were but two whom he could regard as hopeless. The rest were habitual criminals because there was no other life open to them; because of the want of that element of hope which is the motive power of all true human life. You cannot reform without it; you cannot even sustain in law-abiding citizenship the mass of our fellow-men who are not criminals without it. How, then, can we ask the man who has fallen, who meets all the obstacles of weakness, of habit, of discouragement, of bad repute, to overcome them without the inspiration of hope? This is the one force which moves humanity onward. Put it into the heart and life of the convict, and the work of reform is begun, his salvation is nearer than he or the world has believed. He is brought into touch with the movement of the race towards light, with the cheerful and confident promise of a nobler future, which inspires the greatest poet of our age to cry:

> "Tho' the rough kex break
> The starr'd mosaic, and the beard-blown goat
> Hang on the shaft, and the wild fig-tree split
> Their monstrous idols, care not while we hear
> A trumpet in the distance pealing news
> Of better, and Hope, a poising eagle, burns
> Above the unrisen morrow."

THE PRACTICAL APPLICATION OF THE PROBATION LAW.

REV. WM. AIKMAN.

It seems to me admirable to have a definition made concrete and very clear. Someone has said that "eloquence is logic set on fire." You have had a specimen of eloquence in that regard just now. I regret very much that my name is on the program, because I am very unwilling to follow this admirable address, so full of eloquence and so full of power and thought. I will, at this late hour, condense what I have to say as much as I can, making concrete this principle that you have had laid before you. I take it for granted that most of this audience is entirely familiar with the probation law of this State and of other States, perhaps. It is according to the principles that have just been announced against making a criminal of a delinquent, in some way lifting him out of his delinquency not into crime, but to open up to him these great vistas of beauty and gladness you have just heard. There are two things to be considered—one is that the law must be sustained. Among all the great influences in this universe of God is the rule of divine power and action. You may talk about humanity, about the great needs of uplifting, but there is one thing that must stand out before all men—law. One of my earliest infancy memories, my father, in Heaven for more than half a century, was accustomed at family worship to use this expression. I must have heard it when I was very little. "Oh, God! the laws which men call the laws of nature are only thine orderly workings." God's power working in direct lines of his wisdom and Christianity and love. So, in all matters that concern criminals, you are never to lose sight of the law which is the foundation of God's doctrine and which is the foundation of human society. So that, in all your care of the criminal and all your guardianship of the delinquent you are to carefully guard this, that the law shall be maintained. I think that is one of the cardinal principles of this probation enactment which has been in existence for several years, which was enacted at the beginning of 1899. I confess I never knew anything about it, perhaps to my shame, until one evening at a reception Judge Endicott and I were talking together when he told me

about the probation law that had been enacted in this State, and I think Judge Fort had been its author. We talked over the whole matter and it commended itself admirably to me. On Sunday, coming home from church, we again talked about it. The next day I saw in the papers, or rather, my wife read it to me at the breakfast table, that I had been appointed probation officer of Atlantic county. I believe that, as the judge has since told us, that he would not have made the office if he had not thought he had the men. He thought I had leisure, as I had, and that I had experience. I had thought and studied about criminology, but was sorry that he appointed me to this office; but I dared not, with the leisure on hand, to decline it, so I took up the burden. It has been a burden. I do not think anybody who is a probation officer can get into the work without some sort of burden and care. It is putting men, women and children under your care, and that means something that is a responsibility that one need not take with indifference or with carelessness.

I want to have you look at this matter of probation in the way of results and the application of principles that have been so eloquently laid before you, and as they bear, first, upon the judge, I have tried to put myself in the place of a judge. A delinquent is before him—a criminal, if you please. The law has been broken. The judge, by all virtue of his authority, is compelled to maintain that law, and yet the offense may be trifling. The person may be a man, woman or child, and I can readily understand how a sympathetic man can have his emotions, his feelings, all turned, until he says: "What shall I do? Shall I send the children, it may be, to prison?" It is, as you have been told this evening, almost a hell on earth. Have you ever walked through the corridors of a prison where these lone prisoners are confined in cells, without sympathy, without hope, and had your hearts go down into sorrow? The judges do not want to send prisoners to jail if they can help it. Through the probation officer the thing is solved.

DISCUSSION.

In the absence of Miss Mary S. Lewis, who was to have acted as chairman, Dr. F. H. Wines took the chair, and announced Mr. Joseph P. Byers.

Mr. Joseph P. Byers—One cannot have listened to these addresses and failed to be impressed with the change that has taken place in the attitude of society toward the criminal. More and more our efforts are being directed toward keeping men out of prison, rather than, as formerly, forcing them into it, and, once in, confirming them in their criminal tendencies. These changes for the better can be traced through the legislation of the last twenty-five years providing for adult reformatories, parole and indeterminate sentence laws, probation acts, and probation officers and juvenile courts.

We are realizing that if the worst thing we can do with a man is to hang him, the next worse thing we can do to him is to send him to prison. With a wise and careful administration of present and prospective laws, we are coming to the time when only the worst men will be sent to our prisons, and these prisons will become more frequently than now their permanent abode. I would not, even in the convict prison, deprive men of the element of hope so beautifully spoken of by Mr. Lewis, even for the habitual criminal serving a life sentence as such. I would have the possibility, the hope of parole.

DISCUSSION CONTINUED.

Judge Joseph H. Gaskill—Not being able to be present, Judge Gaskill sent the following letter:

I am anxious to say a word in commendation of our most excellent probation system. In Burlington county it has worked admirably, and, although in operation but little over a year, already we can see most excellent results.

Prior to the adoption of this system in New Jersey the judge of the Quarter Sessions, when dealing with first offenders who were above the age for commitment to the reform school, was compelled either to send such persons to the county jail or state prison, or suspend sentence. In the latter case, without any conditions other than a warning against future violations of the law.

Now we can suspend sentence under circumstances that protect the community and impose some punishment, and place around the offender suitable restrictions, and yet give him every opportunity for reformation. We can require the costs of the prosecution to be paid in installments to the probation officer, thus relieving the taxpayer

from a considerable burden, and imposing a measure of punishment upon the violator of the law. We can also require the persons upon whom we suspend sentence to make regular reports to the probation officer, stating when and where and how employed, and we can, through the probation officer, keep a constant supervision over those upon whom sentence has been suspended. We can require them to report their whereabouts, their change of home, or business, to the probation officer.

Finding, by experience, that most, if not all, the offenses committed by the persons who are placed under the charge of the probation officer, under suspension of sentence, are more or less traceable to the use of intoxicating liquors, and that many of the crimes committed by such persons were so committed while under the influence of drink, in my practice I have refused in such cases to suspend the sentence and commit the offender to the probation officer unless the offender was willing, in open court, to take the pledge to abstain from the use of all intoxicating liquors for the probation period of two years. This pledge is taken in the form of an oath at the bar of the court; and from my experience I want to say that I have been exceedingly gratified with the good results that have followed. During the time that the system has been in vogue in Burlington county there has not been a single violation of this pledge.

I have received word from clergymen and others interested in young men released on probation testifying to the favorable prospects of complete reform of persons in whom they were interested; so that I have come to look upon this as one of the most beneficent laws upon our statute-book with reference to the treatment of the criminal.

I have found it better to give the probation officer a per diem compensation, with expenses, rather than salary, for the reason that I require him to visit the homes and places of business of the different persons under probation, without the knowledge of the probationer, and to make inquiry, of others than the probationer, as to the manner in which the requirements of the probation officer have been observed; this in addition to written reports signed by the probationer and regularly sent in.

Once every term of court I have a sitting with the probation officer, and go over the list of persons that are on probation, and, in addition to the written report, discuss the conduct and prospects of the probationers, with the result that I cannot too highly recommend this law and its operations.

I was glad to note that last winter our Legislature extended this act so that city magistrates and justices of the peace, before whom young boys were brought for malicious mischief and petty offenses, instead of discharging these persons without punishment, and without being forced to send them either to the county or city jail, where they would be subject to all sorts of moral contamination, such persons can be put under the charge of the probation officer, and they, in common with all others under his charge during the probation period, will feel that they are under some restraint and obligation to the public officials.

Mr. Joseph P. Byers—There is another quite indispensable feature in the successful treatment of prisoners, without which hope grows small. This is *work*. In many States legislation enforcing idleness upon prisoners has been enacted. Here is something for society to do, or rather, undo. The great handicap that prison wardens and superintendents labor under to-day is the inability to find employment or productive industry inside the prison walls. This is a question we are expected to handle very gingerly. I have come in contact with it as Secretary of the Ohio Board of State Charities. Representatives of free labor have stood before finance committees of the Ohio Legislature, where I have had the pleasure to be present, and presented arguments inimical to the highest welfare of the prisoners. I have known them to stand up and say to our legislators that the prisoner had no rights that they were bound to respect. I believe there is a change going on in this regard, and that labor unions are beginning to recognize and respect rights too long denied.

In regard to the habitual criminal law, it may be interesting to know that in Ohio we had a law passed twelve or fifteen years ago that sent the man convicted the third time for felony to the State prison for life. This law had a parole feature attached to it. That legislation was twenty-five years in advance of public sentiment. There were thirty-five or forty prisoners convicted under it and sentenced for life. Two years ago a reform mayor, in one of the larger cities of Ohio, rose up against it and succeeded in having it repealed. I expect to live to see it re-enacted.

One word in reference to paroles. Mr. Lewis did not give you statistics. At Jeffersonville, Indiana, up to a year ago there had been paroled in round numbers 1,400 men. Seventy-five per cent. of these were satisfactory cases. But the parole law has not gone

far enough in that and in other States. Our paroled men reported for twelve months. At the expiration of that time, if no bad reports were received, the man was discharged. Many of the so-called satisfactory cases may have returned to crime after the one year of probation; if so we had no means of knowing it. I believe that a year on probation is too short for our purpose, if we want to get at the true work of our reformatory institutions and laws.

Rev. A. H. Fish—I have had now about eight years' experience with prisoners, and I agree with Mr. Lewis in his reference to the article in the *Nineteenth Century*, in which an ex-criminal says they are not so bad. I have seen and come in intimate contact with them, and they are not so bad as we think they are. I have made studies on this subject and believe that members have received my pamphlet, in which I embody some of my ideas. Now, what I want to do this evening is to bring before the Conference what I think in the matter, and, if possible, receive their backing. I feel that I am right in my ideas, and I feel that I can achieve much. I would ask the Conference to carefully read this little pamphlet, and I will gladly furnish copies to those who have not had them, and endeavor to let me have the sentiments of this Conference.

Another point is this—I know that the poor man in prison cannot make his way upward in the world unless he be helped, unless he has the friendship of someone—someone to sympathize with him, to help him onward in his efforts. I have suggested that there should be a prisoners' aid society in this State. Now, I have the formation of a society, and I know that it takes time and discussion, but I am willing to give the matter my time, and I am anxious to have it, and we would like to have men and women of this State signify themselves as willing to act as patrons to these discharged prisoners. I would like everyone of you to do so. Those who would be willing to communicate with me do so, and let me send out men and women, and you try and see if you cannot put them on their feet, and thus introduce into the State prison a reform movement for the future. I assure you, ladies and gentlemen, there is a great deal of humanity in those who are branded as criminals. I do not want to stand alone in this matter. I hope you will correspond with me and let us do something. Something can be done.

The section was then declared adjourned.

SATURDAY MORNING SESSION.

SECTION IV.—PRIVATE CHARITIES.

REV. F. A. FOY, CHAIRMAN.

The Saturday morning session was called to order at 9:30 by Dr. W. R. Hunt, after which Rev. F. A. Foy acted as Chairman of the Section on Private Charities.

The first paper before the section was read by Mr. Otto W. Davis, General Secretary, Paterson, entitled:

CO-OPERATION IN EMERGENCY RELIEF—THE EXPERIENCE OF PATERSON.

MR. OTTO W. DAVIS, GENERAL SECRETARY, PATERSON.

The subject, "Co-ordinating Relief," which we are to consider this morning, necessarily implies, and probably the implication is founded upon the usual experience, that, in time of great disasters, there is liable to be an attempt by different societies or committees to do relief work. It is the bringing of these different forces into harmonious co-operation that often forms the first step for successfully meeting the problems presented in such an emergency. Fortunately, in our city we did not have such a perplexing problem to deal with. To anyone acquainted with emergency relief work, a survey of that which has been done in Paterson must show that, next to the generous and noble independence of her citizens in shouldering unaided the burdens so suddenly and frequently thrust upon them, there stands out the unity and harmony in which these relief measures have been conceived and effected. The story of Paterson's relief work is, therefore, one of spontaneous and harmonious co-operation, rather than one telling how scattered forces were made to work in unison.

Within the past two years Paterson has been visited by a series of calamities believed to be unparalleled in the history of any city. Four times have the elements of fire and air and water worked ruin

in our midst, and as many times has special aid been extended to those who have suffered. The great fire of February 8th, 1902, did damage conservatively estimated at $6,000,000, and left 500 families homeless. Three weeks later the melting snow caused the Passaic river to overflow its banks, causing great damage, rendering temporarily destitute even more families than had the fire, and left their homes, to a large extent, wrecked beyond repair. To relieve those made destitute by these two disasters the citizens of the Silk City raised and expended $38,000. The tornado of last July, while inflicting a large property damage, rendered comparatively few families dependent, and a special subscription of $77 relieved all necessities. Last October the heaviest rainfall reported for this section caused an unprecedented rise in the river, and with water three feet higher than the first flood, reaching, in many cases, to the ceiling, distress and destruction again called for prompt action. To meet this a special relief fund was raised of nearly $23,000.

When the great fire swept across the city, rendering so many families homeless, there was no society or organization in this city adapted to the task thereby imposed. The first step towards relief work was taken when Rev. David Stuart Hamilton, a progressive minister of the city, secured the approval of Mayor Hinchliffe for a meeting to discuss a plan of procedure. With the aid of a special edition of the *Morning Call,* such a meeting was held, and while not largely attended, yet there were present a number of our best citizens. Representatives of the New York "yellow press" were present at this meeting and offered to furnish for relief purposes all the material and money that we needed, but these were promptly rejected. At this time was made the decision, which was commended throughout the country, that, while Paterson appreciated the kind offers of neighboring cities to assist her, yet we were able and willing to take care of our own needy.

A relief committee was organized at this meeting, with Rev. Mr. Hamilton at the head, and a finance committee, composed of representative business men. After the immediate necessities of food and clothing had been provided for those who were rendered homeless, the burned portions of the city were districted, and all the applicants from any one district were assigned to a woman who took charge of the relief for them, visiting the families and reporting to the central committee, who issued the orders. People prominent among the Protestants, Catholics and Hebrews served together upon this work,

the co-operation of all being insured when so influential a body of men undertook the relief work with the sanction of the Mayor. There was no attempt made from any other source to provide for the necessities of the destitute.

Three weeks later, when the flood worked its destruction in another part of the city, the work of the fire relief committee was still unfinished. Unity and expeditiousness in the new work to be done was secured by the board of aldermen at once requesting the same group of people who had so successfully met the exigencies of the fire relief to continue in charge of the work needed to assist the sufferers from the flood. The work was conducted on a general plan the same as after the fire and without any opposition or friction. Among the sufferers were a large number of the Hebrew population, and their societies rendered valuable service, co-operating with the committee All contributed what they were able to the success of the work, which was done, on the whole, as carefully and with as good discrimination as possibly could be expected where necessary to make use of investigators who lacked special training.

The fire and flood committee, in their work, were greatly assisted by the members of the "Charity League," a society composed of ladies which attempted to do with volunteer workers the work usually conducted by charity organizations and similar societies. From this there developed into active working order last spring the present Charity Organization Society.

When the tornado occurred last July, prompt co-operation was received from the papers in preventing a general appeal for funds and letting it be known that all sufferers might make application at the office of the society. The destitution was comparatively small, and the agent of the society, in co-operation with the Rev. Mr. Hamilton, looked personally after the few whom it was found necessary to assist.

Last October, when for the second time in eighteen months the waters of the Passaic leaped over its banks, causing death and destruction far beyond the first flood, there was found already organized a number of persons prepared to undertake the work of restoration. Five months of patient endeavor to show people the value of organized charity had not been spent in vain, and everyone seemed perfectly willing the Charity Organization Society should assume the task. This it speedily set about, and the co-operation met with was as prompt and efficient as could be desired.

As soon as it was realized that relief work was necessary, Dr. J. C. McCoy, Secretary of the Charity Organization Society, and Rev. D. S. Hamilton called upon the Mayor, who issued a statement placing the work of relief wholly in the care of the society.

It may be suggestive to outline the several steps of the co-operation met with in this last emergency, this writer having been active in this, but not present during the relief work following the fire and first flood. The first movement toward successful co-operation was when the chairman of the previous fire and flood relief committee and an officer in the Charity Organization Society joined forces. The second was when the official sanction of the mayor was obtained. After this the acts requiring co-operation followed in swift succession. Men and women known to have gained experience in other charitable work were pressed into service. The police sent officers to assist in handling the crowds, and the Mayor furnished two detectives to aid in excluding rounders from those applying. The newspapers opened subscription lists, turning the funds over to the society. The co-operation of the Governor secured the use of the armory for housing and feeding the homeless, and the co-operation of the officers and members of the fifth regiment greatly assisted us in handling there a tumultuous crowd composed chiefly of excited and ignorant foreigners.

The co-operation of a corps of physicians and nurses from the hospital relieved much suffering and avoided the danger of an epidemic. The serving of meals and the handling of clothing purchased or donated, a disagreeable task at best, was made far less arduous by the help of many good women. Many mattresses were purchased, and some were donated by the merchants. One of the mills had a number of cots and mattresses, used during a strike, which they now loaned us. The Public Service Corporation sent many more. The telephone company quickly installed a 'phone at our headquarters. The Public Service Corporation also turned over to us a number of their collectors, made idle by the flood, to assist us as investigators. The Secretary of the Society for Prevention of Cruelty to Children and the superintendent of a mission gave us their assistance. The New York Charity Organization Society and Association for Improving the Condition of the Poor generously responded to our request for trained investigators and sent three men. Best of all, the people as a whole responded most generously to the appeal and contributed the necessary food, clothing and money. Benevolent societies, labor

organizations and churches sent contributions. The Hebrews appointed a special committee to assist in raising funds. This committee also hired a capable man to aid in investigating cases among their own people. In fact the co-operation from all directions was both prompt and efficient.

A point upon which co-operation was secured which seems to me worthy of special mention, because of its importance at such a time, was co-operation *within* the society itself. When, as would naturally be the case in a small society, the working force of two or three experienced workers is increased to fifteen or twenty of little experience, there is a real danger that some of the committees, impatient and generous, may have a tendency to give from their department without the necessary orders from headquarters. A remedy for which may be found in the selection of a capable chairman.

The relief work began on Saturday morning. The first twenty-four hours were spent in strenuous labor providing food and shelter. By Sunday afternoon every committee and department had been formally organized and was in working order. A special finance committee undertook that part of the work. The work of providing temporary relief in food and shelter was separated from that of the restoration of families in their homes and continued under the able direction of Dr. McCoy, while investigation and the granting of all further relief was placed under the care of the agent of the society.

The contrast between the use of trained and untrained investigators was brought out in a marked manner in our experience. We first attempted to use as investigators the collectors turned over to us by the gas company, all of whom were bright young men, desirous of helping as much as possible. Our difficulty came when the committee tried to decide from the reports what relief should be granted. In most cases the records were found inadequate either because of the inability of the investigators to ascertain the essential facts or to record them. All this was changed upon the arrival of men from New York accustomed to such work, and their services were invaluable.

To sum up, Paterson has experienced in its emergent relief work a spontaneous co-operation both widespread and generous, the support of those conducting the work and a credit to her citizens.

THE EDUCATIONAL VALUE OF PUBLIC CALAMITIES.

MR. HUGH F. FOX.

The title is such an alluring one that I might spend the morning in discussing it. The best use I can make of my five minutes is to give a concrete illustration of the effect of the educational value of an emergency. It is part of the history of the panic of 1893 and 1894, when, in Bayonne, a city of 18,000 to 20,000, several hundred workingmen marched in a body to the city hall, where the council was in session, and demanded work or food. The council became much alarmed, and concluded that the best thing to do was to temporize, and a call for a mass meeting was issued. In the interval the wise heads got together in the council and evolved what they thought was a beautiful scheme for the relief of the poor and the political benefit of the council. A sum of money was to be placed in the hands of each councilman, who was to have the sole distribution of it among the poor in his ward. It did not seem to some of us that that was meeting the question very wisely, so we went down to the meeting and captured the council, and the result was that a citizens' relief association was formed, and the money was turned over to it, and we immediately began that night after the meeting to receive applications for relief and to make our investigations. We concluded that the first thing to do was to give food to everybody who seemed to be in need, and the next thing was to find some way of applying a work test. We arranged the next day that the work condition should be applied. The result of the work test was that the 600 men who had marched to the city hall had dwindled down to 200; then it got down to 100 within a week. Still, we did find a great deal of distress. I remember that at the mass meeting I asked about the condition of the labor market and whether there were any industrial problems to account for the trouble. A local paper referred to Mr. Fox as getting up and asking a lot of foolish questions and making a spectacle of himself. We found after three months no occasion for any further emergency relief work. During our investigation we found this—that the overseer of the poor was carrying dead people on his books and had a private contract with a relative grocer, who gave him a special deal and the poor people

got short weight. We found also his poor-list could be scaled down 70 per cent. We found the whole industrial system in Bayonne chaotic. We found that the coal docks and the oil company were keeping on their books about three times as many men as could be regularly employed. We found a large class of unskilled and ignorant laborers, who gained good wages by the day, but who were only averaging about three days a week, and the rest of the time they were idle, with nothing to do to kill time, and we also found that the percentage of drunkenness in the city among that class was abnormal. It seemed to me perfectly natural. The way in which we handled and solved the question is this: We secured steady employment for a certain number, found work for others in Pennsylvania and elsewhere, and the whole industrial condition was changed. The next step was the establishment of a charity organization society, with the order and system which that implies.

PREPARATION AND TO WHAT EXTENT.

MR. WILLIAM POTTS, GENERAL SECRETARY, ORANGE.

Mr. President, Ladies and Gentlemen—When Father Foy wrote to me asking me to say something this morning in regard to this subject, he gave me as my special topic "What Orange Would Do in the Presence of a Great Calamity." It would try to organize itself during the whole of its experience in such a way that, if called upon to meet an emergency, it would have the machinery ready, and have it so trained that it could be called upon with safety. And this is what we are trying to do. Father Foy suggested as the motto upon which we might work "In time of peace prepare for war." Not being a man of war myself, but rather a man of peace, and having a supreme contempt for that which at this time poses as "the strenuous life," I prefer to look at the matter as one of evolution, and not of revolution.

We are in danger in four different directions—from flood, from fire, from pestilence and from commercial derangement of one kind or another. What we feel is necessary in Orange is that we should be perfectly acquainted with the topographical features of the region, and know where a flood is going to touch us if it reaches us at all;

be acquainted with the character of the buildings, to know where fire is likely to spread; know, also, the nature of the buildings, the manner in which they are constructed; know where pestilence is likely to be serious, because of the crowded conditions, or filthy or otherwise unsanitary surroundings; and know the relations between employer and employe, the character of the business of the city, how conducted; know who are likely to suffer, and how they can be relieved in case of commercial distress. All these things are matters which we should prepare for in our ordinary experience, and that is what we try to do. Another point which we are called upon to effect is to make our relations with the people of the city such that they will have confidence in us and gladly support us; with the charitable organizations such that we may co-operate freely and with complete confidence and quickly; to have such relations established with the municipal government that it will give its assistance in case of great danger when we call upon it. We may have difficulties in ordinary experience in getting support from a municipality, but this is not likely to be the case in great emergencies, as ordinary difficulties are apt, in a great measure, to be removed in the presence of the feeling of a calamity. I have no remarkable specific to give you for a great calamity, no panacea which would cover all sorts of dangers, but merely wish to say to you that, if Orange, if confronted with such a calamity as that suggested, it would hope to be prepared, through the ordinary experience through which it has gone, to meet the contingency.

VALUE AND NECESSITY OF CO-OPERATION.

JOHN A. CULLEN, SUPERINTENDENT CATHOLIC CHILDREN'S AID ASSOCIATION.

Mr. Chairman, Ladies and Gentlemen—It may seem, in view of the common sentiment that has brought us here together, that any plea of mine for co-operation among the private charity associations of this State is but a needless painting of the snow white and the sky blue. It is true much has been accomplished towards bridging the Rubicon, in the way of passive sympathy. My only reason

for obtruding the subject now is my anxiety to see this friendly regard materialize into an active force, systematized on a select basis.

As free and intelligent men and women, in the face of suffering want, we have a right to so co-ordinate the practical work of our societies as to produce the best results; we have the right that every class of workers has to associate forces for mutual benefit and mutual resistance. The very keystone of social reform is based on this principle; it is the one approved bulwark which any community has against existing evils. It is a right that has so vindicated its claims to be considered a power for good that even such rigid and extreme individualists as the late Herbert Spencer have been compelled to give it a reluctant benediction. Without this right that all citizens have to unite forces for better conditions, communal life in this country would be an impossibility, until by some such upheaval as that in France at the time of the revolution, it should rise and shake off its chains amid the ruins of society. With it the process of social readjustment rendered essential by the expansion of knowledge and population has been able to develop on peaceful lines what one day promises to lead to a happy issue.

We have passed, thank God, from days of syllogism and polemical discussions to more rational vews. Educated men no longer limit their energies to their own little side-show worlds; nor do they now bicker over commas and semicolons that happened in the Bible thousands of years ago. We have got beyond all that. Modern needs have rendered imperative modern methods, and what once was decided by the sword is now settled by common sense.

Reviewing the upward stages in charity work which are culminating in such meetings as these, I am reminded of the traveler who saw on the top of a neighboring mountain a great, dark threatening figure of a man, which was increased by clouds and mist to gigantic proportions, standing right on the only path to his home. There was no road around the mountain, so he gripped tight his stick and mounted upwards, but as he went near and nearer the figure grew small and smaller. Encouraged by the aspect he hastened forward and at last reached the summit to find the clouds had all rolled and the mist cleared aside revealing to his astonished sight the beloved form of his own brother, who had come to meet him.

We, too, have been travelers at one time or other in our history; we have seen each other at a distance with the mist between us,

magnifying the defects to threatening proportion, but as we came nearer and examined step by step the methods, objects and scope of the great work that each was doing we were surprised in the end to find it the counterpart of our own. And we are here to-day to discuss in a friendly spirit how we can best help each other. I think this is a great victory won. There is no grander principle to work for than the fraternity of charity, and every private relief organization in this State who has an intelligent appreciation of the situation should make all possible effort to support a firm championship of that principle which is as well worth fighting for as liberty is worth fighting for. The bonds of fellowship, the community of interest and identity of aim are already established. What we now want is a systematic co-ordination of our activities. Procrastination means unnecessary waste, since we are already aware of the inadequacy of isolated action to cope successfully with present conditions; we each know our own limitations and see plainly where the advice, help and influence of a kindred society can be utilized. It is not enough to be brothers at heart, we must lend a helping hand. Independent effort, no matter how pure the motive or how tireless the energy, can never accomplish the same results as conjoint effort. Division in the ranks of any class working towards a common end means weakness. The system of reciprocal investigation, the methods of administration, the limit and nature of relief should be modeled after an approved plan. In the face of so much misery, only the means of alleviating it should be considered, and all other petty differences should be forgotten, as the Samaritan forgot the antipathies that separated Samaria from Jerusalem, in the presence of the bruised and bleeding Jew that he found in the rocky gorge between Jerusalem and Jericho. I deprecate any system of charity that hedges its operations so closely around a form of belief as to preclude the practicability of intercommunication with other philanthropic movements. In the world of politics, economics, sociology and industry the association of forces is being utilized without consideration of men's religious beliefs; and, as the field of charity, in a sense, is as neutral as any of these, I see no reason why our private charitable organizations should not form amongst themselves some workable scheme for united and reciprocal endeavor by keeping in sight the practical truths in which all can agree, and holding the religious truths to where they rightfully belong.

This is an age of combination. Around us on every side we see progress stamped with the union label, and few men can get outside their environment. We are but creatures of the social world we live in, and must adapt ourselves to the conditions as they are, using the weapons that have proved most formidable in other spheres of operation.

The question of motive—and this seems to be the main difficulty in co-ordination—should not confuse us. It is immaterial to the point at issue whether the motive be religious or selfish, as long as the end is to uplift. Of course, I do not commend a charity that is not based on proper motives; I am only claiming that all the heterogeneous elements should be co-ordinated and made to move systematically and intelligently towards one end, that a greater good may result.

Now is the opportune time to formulate a course of action. Such a meeting as this would fail in one of its most essential duties if the various delegates were to return to their respective societies and only report that their sympathy and respect for other kindred associations were increased. While aware of the benefit of passive sympathy, I think an active sympathy of more utility; and it is now within the province of this meeting to resolve their well wishes into some scheme of helpful action. Thus, by taking a firm stand, which as freemen we should take, on the question of co-ordination and harmony in charity work, we are acting in the best possible way to secure a real good. To defend a sacred principle and create a brotherhood of charity is a glowing prospect which demands any sacrifice.

The associated bureaus and the organized aid associations are blazing the track for the co-ordination I am advocating, and already, by the broadness of their views, their fairness and neutrality, they are stealing the confidence and admiration of all relief agencies and loosening the tightness that holds charity so close to partisan camps. In New York it has manifested its worth by drawing within itself Protestant, Catholic and Jew, whose representatives are now members of every district committee in the city. By this system a great economy of energy has been effected and a waste of charity checked, while the apportioning of effort to its rightful place and the associating of all beliefs in a common cause is fast eliminating intolerance and producing a species of shoulder to shoulder work that is very encouraging. This in itself is a live argument showing the possibility

of co-operation among all charitable societies, while the strictest religious autonomy of each can be preserved.

Now, as a preliminary, it seems to me that all private relief agencies in this State should register their willingness to draw nearer to each other by affiliating with the organized aid societies, so as to come abreast of the system obtaining in New York. Concurrently, it might be possible to introduce a sort of alliance between each society on the club plan, whereby the superintendents or other delegates might meet to discuss their methods, experiences, failures and discoveries. A report of each meeting might be submitted to the boards governing their respective organizations for suggestion and advice. This would be sufficient for a beginning; other developments for mutual help would grow out of this.

In mitigation, I may plead that I was tempted because of my confidence in the tolerance and friendliness of this meeting, which I reckoned would look kindly on the subject.

NEWARK'S SYSTEM OF PRIVATE CHARITIES.

MR. A. W. M'DOUGALL, GENERAL SECRETARY, NEWARK.

Newark has a splendid group of charities, commensurate with her size and importance. Her individual charities will compare favorably with those of any of our (American) cities. The largest and most influential society of the city recently celebrated its one hundredth anniversary. Another society has a record covering more than fifty years of constant usefulness. A number of important charities date back twenty-five years and more. The Bureau of Associated Charities was organized twenty-one years ago. There are in all about forty-five organizations doing charitable work.

These may be classified as follows: (1) Child-saving institutions and societies; (2) care for the aged and infirm; (3) care for the sick—hospitals, a home for incurables, and care for the sick poor in their own homes; (4) material relief to the poor in their homes; (5) care for the unemployed and homeless, in exchange for work; (6) employment agencies for women with families, including industrial training and material relief in return for work; (7) rescue work, for both men and women, including three refuges for way-

ward women and girls; (8) agencies for promoting thrift; (9) fresh-air work; (10 agencies along social and recreational lines; (11) the Bureau of Associated Charities, which is an agency for systematizing charity, for filling in the gaps in the system of private charities, for bringing about co-operation between all charities, public and private, and for promoting personal service to the poor by means of friendly visiting.

There are eight institutions for children, three day nurseries, two children's aid societies, seven hospitals, five homes for the aged, two industrial homes for homeless men, and three rescue homes for women.

Care of the Sick.—The work of the city in caring for the sick is supplemented by private charity. There are, as has been said, seven hospitals in Newark. The babies' hospital conducts a milk dispensary—work for sick poor children which the city would not have done, is not as yet prepared to do, and possibly cannot afford to do.

The home for incurables is maintained by the Young Women's Christian Association.

Newark has a system of district physicians, to whom the medical care of the poor is almost universally left, both by charitable societies and by the doctors. Very little gratuitous work for the poor is done by the practicing physicians of this city.

Private charity has attempted nothing in the way of caring for those afflicted with contagious diseases. The city is building, for this purpose, a small annex to the city hospital; and the county of Essex has purchased land, on which it designs to erect a large county hospital for contagious diseases.

The trained nursing of the sick poor in their homes is supplied exclusively by private charity, which has kept one nurse employed for one year. Three of the hospitals have training-schools for nurses, and an effort is making to induce them to co-operate in this work by undertaking district nursing as a part of the practical curriculum of their undergraduates.

No provision has yet been made for supplying special sick diet to convalescents, although this is obviously constructive work, a means of bringing the dependent to the point where they will be physically able to care for themselves.

Care of the Aged and Infirm.—Private charity cares for the old and the infirm, along church lines or lines of nationality. Newark has a Baptist home for the aged; its little sisters of the poor, for

Roman Catholics; the Krueger Home, largely for Germans; and a home for respectable aged women. The city almshouse receives nondescript old persons.

Care for the Homeless Unemployed.—There are two private charitable institutions for furnishing lodging and food to unemployed, homeless men; both of which owe their inception to the desire to do religious work. One of these tendered its plant to the municipality, which declined to accept it.

Industrial Relief.—Private charity has made no provision for giving relief work to the unemployed head, or to the working members, of a destitute family.

Rescue Work.—Newark has two institutions for homeless men, on a missionary basis; and two for rescue work with women and girls. These are mentioned, because they are well organized and supply their beneficiaries with a home.

Child-saving.—Besides the eight institutions for children, and the three day nurseries (two of which are connected with two of the institutions to which allusion has just been made), there are two children's aid societies (which are also societies for the prevention of cruelty to children), one Catholic and one non-Catholic, both of which do placing-out work. There is also a home for crippled children, a medical institution, maintained by private benevolence.

Delinquent children are splendidly cared for by the probation officers of the county and by the juvenile court. The city maintains an institution, the Newark City Home, at Verona, for boys and girls; it is a part of the educational system, children being committed to it by the chief attendance officer of the board of education: and the truancy officers of this board follow up truant children. Boys who are incorrigible may be sent to the State Home for Boys, at Jamesburg. All of this work is in charge of county and municipal officials.

All that can be done, in the case of defective children, is to send epileptics to Skillman and the feeble-minded to Vineland.

Newark has a club for boys.

Fresh-air Work.—Fresh-air work is carried on by the female charitable society, and by the societies of Christian Endeavor.

Material Relief.—Material relief is given by the female charitable society, the St. Vincent de Paul Society, the Hebrew benevolent and orphan asylum societies, and by a number of other organizations, such as the King's Daughters, the Epworth League, &c., &c.

Let us now inquire how far do these charities cover the field to be occupied and to what extent have they been co-ordinated with each other, as integral parts of a complete and harmonious whole?

(1) There is, in their organization and management, as related to each other, a lack of system.

(2) Over-generous provision is made for some of the needy, while others, whom it is of still greater importance to assist, are left entirely unprovided for.

(3) Our public and private charities are deficient in co-ordination. Each of them is inclined to view its special work as separate and individual, with fixed, unchangeable boundaries.

(4) No step has yet been taken to reduce their financial support to a system. Meritorious charities, doing work of the first importance, are hampered for want of funds, while superfluous charities are freely and generously supported, because they are shrewd enough to employ plausible collectors and circulate attractive literature.

The people of Newark do not yet realize that the statement that "investigation is not a matter of choice, but a moral responsibility," applies not only to the beggar on the street, but with equal force to charitable organizations—to the receiver of alms and to the giver by proxy, alike. The avoidance of waste in financing private charity is a topic that might profitably occupy one entire session of this Conference. Business men are parties to methods of charitable expenditure, which they would not countenance in the management of their own affairs.

The Bureau of Associated Charities has proposed the creation of a "charities endorsement committee," composed of representatives of mercantile and professional organizations, to pass upon all charities asking for contributions, and to insist upon certain accepted standards of worthiness to solicit them from the public.

(5) Our charities are not sufficiently *mobilized,* ready for instant action. They are not quick to meet a need—to grasp the situation, and fit the aid to the need. It is too often necessary to fit the need to the aid, the aid being of a fixed, unchangeable kind. The tendency of charity so managed is to encourage the growth of a class of chronic beneficiaries, rather than to make them independent of aid.

(6) There are gaps in the system. Newark has no provision for aiding resident married men by giving them employment, although it has two large homes for tramps, and innumerable lodging-houses. It has no adequate system of nursing the sick poor.

Our charity has not yet come to realize that it must consciously and intelligently provide whatever is necessary to put the poor on their own feet. We do not give enough relief. Relief is given piecemeal, without sufficient discrimination. Its amount depends too much on the chance that someone else will supplement it, without perceiving the relation of relief to constructive or destructive charity. Relief in Newark is not adequate.

I have not touched the problem of tuberculosis on its relief side.

(7) The charities of Newark are defective and ineffective, by reason of their dependence upon volunteer service, and the lack of trained workers.

The following remedies are suggested for the faults discovered and pointed out:

Open discussion, such as we have inaugurated in our Newark conferences of charities, is valuable as a corrective. Get the inconsistencies and crudities of charitable work out in the open; contrast them with better ways, and I have faith that change will come. Such discussion will be fruitless, however, if it is purely theoretical, and fails to show that crude and careless charity promotes actual human suffering.

Our interest in systematic charity is not because it is "up-to-date," but because it will lessen the sum of human wretchedness and misery, develop self-reliance and independence of character, and save the children, instead of wasting them, so to speak. The true end and aim of organized charity is to make the great heart of the world really effective in raising the unfortunate to a higher plane of living.

DISCUSSION.

CO-OPERATIVE WORK IN THE ORANGES.

Mr. Bleecker Van Wagenen—I am very glad, Mr. Chairman, that I have not an hour. I think that the Alpha and Omega—the beginning and the end of organized charity is dutiful co-operation. The functions of charity organizations are many; some of these are very important; some of them very absorbing, and, at certain times, requiring the utmost attention. I think that the fact of dutiful co-operation as the central basis of a charity organization society should

never be lost sight of. The co-operation to which I refer does not mean simply getting that and that society organization, church or institution to work in accord with others and with the organization society; it is something which includes that, but it goes further and includes getting the co-operation of individuals throughout the whole community in which you work and to which your influence extends. There is a vast amount of latent kindness, charity, good feeling which it is the business of the charity organization society to stimulate and bring out and make effective. It seems to me that we need always to try from the beginning to the end to infuse that charity into all the organizations and then to seek for active co-operation in all work in our community.

Mr. Wilson—I think the best thing to say is Jersey City; that's all. We feel in Jersey City that we have not enough of the charity spirit; that there is too little to appeal to there for some reason, and that there is no way by which the hearts of the people can be reached. I think the better example set by some members of that county who are on the social surface will have its effect on Jersey City. That is the hopeful situation just now. There is always big work there for a charity organization society.

The Newark society has amended its constitution so that relief can be given by the bureau of charities. It seems to me that the examples of Orange and the example of Newark, for instance, are worth following. Make the charity organization society fill a double function—of the work done by the society proper and a relief-giving society as well. The overseer of the poor of Jersey City handles the relief problem, and here it is more difficult to handle than in Hoboken, a town about the third in size of Jersey City. There the relief-giving is more or less hap-hazard, and there are more or less instances of acting under difficulties. While we must give with a degree of discrimination, yet it seems to me that the charity organization is the only place for it, and it would certainly relieve the minds of the workers there if we could feel that we had something to turn to as a last resort when the overseer of the poor failed to bring the proper relief to a particular case of distress. In my work I have felt that more than anything else.

A VOICE FROM SALEM.

MISS ANNA VAN METER.

[On motion, the paper was read by title, and ordered to be published in the proceedings.]

From the character of the founders of Salem, and her slow and quiet growth for many years, there appeared to have been no necessity for organized efforts for the poor, outside of the several religious societies, which, from time to time, were formed, and the public provision, until 1817, when, in answer to a felt want, the Female Benevolent Society had its beginning. The obnoxious prefix "female" has dropped into *inocuous desuetude,* but, under the name of the Benevolent Society, the organization continues its ministry, one generation after another falling into line as givers and workers.

In 1858, the year Salem was incorporated as a city, the Wood and Coal Fund was inaugurated. The Society for Organizing Charity followed in 1881. Then the Needlework Guild, and the latest is the Sunshine Society of 1902—all in the hands of the women of Salem.

These are our private charities, that soothe and bless, to which the lame and the blind, the aged and the children, the sick, the helpless and the afflicted have made their appeals, and not in vain, ever since they were organized.

And so, in Salem, there are strong arms for the weak and friendly hands to the friendless. The world is wide. Salem is small. Our labors may be as nothing compared with larger endeavors elsewhere, but they have, with the blessing of our Heavenly Father, literally given feet to the lame, sight to the blind, comfort and aid to those who needed help.

Everyone assisted has not reformed, nor become self-supporting, but some have. Many worthy families in our midst, who, for years, have been a blessing to the community, received their first lift out of the hard places in their lives through one or more of these societies. We verily believe that

> Others shall
> Take patience, labor, to their hearts and hands,
> From our hands, and our hearts, and our brave cheer.*

*Adapted from Mrs. Browning.

THE VINCENTIAN METHOD.

JOHN J. MULVANEY, ESQ., JERSEY CITY.

One striking feature of philanthropic work is that, no matter what the individual motive may be behind it, in its practical operation it follows lines which have come to be matters of settled, determined policy. Whether the relief given be emergent or continued, whether it has for its primary object the giving of immediate aid or the ultimate uplift of conditions, whether it has to do with infants or with adults, whether with defectives or with normally-developed individuals, whether it is undertaken from an economic or from a religious motive, whether it is administered scientifically or in a dilletante spirit—all of us work along the lines of these settled policies.

It is true, that some differences of opinion exist with regard to certain of these policies, and I propose to concern myself with two of them: First, because they are unsettled in some minds; and second, because they are striking features of the work of the St. Vincent de Paul Society.

Leaving aside for a moment the religious aspect of the case, I think it is now admitted that the last word on the subject has been spoken by Miss Jane Addams, of Chicago (whose published opinions, by the way, have the happy faculty of being the last word, whenever they are published). In her book, "Democracy and Social Ethics," she emphasizes in almost every chapter the lack of the democratic spirit in philanthropic work, and to that lack she attributes the failure of many good schemes.

In St. Vincent de Paul work, this democratic spirit springs into existence from two sources. One is the motive of the organization of the society. The other is the character of its membership.

The St. Vincent de Paul Society is one of the results of the so-called Neo-Catholic movement, in France, in the early part of the last century. It was organized by students of the university of Paris, of whom Frederic Ozanam was the most enthusiastic in this particular work. The story is that, in a philosophic discussion in the university one day, Ozanam, who had the religious spirit strongly developed within him, was taunted by a fellow-student who was a materialist, with the alleged fact that no religion has shown itself to

be an active force in the betterment of material worldly conditions, and that, admitting that religion, as such, has to do with supernatural affairs, that progress in supernatural affairs ought nevertheless to result in the betterment of the material conditions surrounding those whose spiritual nature it is sought to improve. At that time there was no organized movement, outside the clerics, for the relief of the poor, and Ozanam, brooding over this taunt, was moved to the organization of the St. Vincent de Paul Society.

The basis of this society is not primarily the relief of the poor, but the spiritual improvement of its members; and, as a means to that end, the performance of what the church calls the corporal works of mercy, including the relief of the poor.

Part of the religious spirit is, and of necessity must be, the belief that all men, under God, are equal before him. No matter what the condition of life, no matter what the intellectual or spiritual development may be, the truth remains, to the honestly devout mind, that all are equal before God. Hence, the true Vincentian looks not upon wealth as an advantage, or poverty as a disadvantage, nor upon quick mental attributes as conferring favor upon their possessors, nor their lack as handicaps. In relieving his poor, in visiting his families or his convicts, he does so as treating with equals. This does not prevent him from seeing the conditions surrounding his unfortunates which demand correction, but it does prevent him from feeling that he personally is in the last resort superior, in any way, to those who receive his bounty.

The second source from which this spirit of democracy springs, is the character of the membership of the society. While every male member of the church is eligible to active membership in the society (and females to auxiliary membership in it), and while the membership is drawn from all ranks of society and from all trades and professions, the vast bulk of the membership is made up of the poorer and middle classes—using those terms in their commonly accepted signification. In the county of Hudson, out of a total membership of 293, ninety per cent. are laborers and mechanics.

The meetings of the parish conferences are held weekly. The families cared for are visited every week, by at least two members in association—the members not being permitted to visit alone. The county institutions are visited every week. No person in receipt of relief from the society or its conferences is required to report anywhere but at his or her own home, and the members of the society

go for these reports. Within my own knowledge, a mechanic had on his visiting list a family living next door to himself, in the same character of apartment-house, furnished almost as well as his own. I know one case, in which a member of a conference having through sickness lost his position, and having, after long inability to obtain another position, become destitute, applied to his own conference for relief. I know of young men whose families in their childhood were on the relief roll, who in their growing years became themselves prosperous, and who joined the society, and are zealous members.

Reports of visits to the families are made at the weekly meetings. It is forbidden that the names of any families be mentioned to any person not a member of the conference on whose roll the family may be.

When the weekly reports are made, and discussions as to kind and quantity of relief are had, if there is not unanimity of opinion amongst the members, the matter is decided, not by a vote of the members of the conference (voting being forbidden by the rules), but by reference to the council of the conference, which is composed of the president, vice president, secretary, treasurer and spiritual director. They deal with unsettled questions in the abstract, and their decisions are final.

We have thus settled, to our own satisfaction, the question which for a long time has agitated philanthropists, whether more substantial and far-reaching results are obtained through the distribution of relief by individuals in (practically) the same social *stratum* as those who are relieved. It may be that it is because of the combination of the religious with the humanitarian spirit that we succeed. It is, however, a fact, that we have found in everyday practice that the laborer and mechanic knows almost intuitively what relief is best for his poor neighbors.

THE WORK IN ATLANTIC CITY.

A. M. HESTON, ATLANTIC CITY.

Mr. President, Ladies and Gentlemen—It is a matter of regret to me that my name is on the program, as I am not in the habit of making even short talks, and did not prepare myself with a paper, and furthermore, I am rather a novice in this charitable work. We

have here in Atlantic City a colored population. We have about 700 hotels and boarding-houses. We have no charitable organization. We have a colored home supported largely by citizens. The present winter here has been a severe one, and within a few weeks there was organized a soup society. I was not identified with it at all, but I found it largely patronized by colored people. At the same time there is a large element of white people—mechanics—here, who, on account of the severe winter, could not work, and it occurred to me something should be done for the white families, as they did not care to go to the soup society, as the colored people were monopolizing the soup-house. We soon got a fund of $300, and it is now increasing every day. The question then came up as to how we should offer this relief—whether we should give the cash, or buy the supplies for them, such as clothes, shoes, food, &c. We concluded to make personal calls at the homes. I took two days of my time to devote to that subject. I called upon ninety-eight families, and noted down exact conditions; number of children—in some families were ten children and in others a smaller number—some of them without shoes, some suffering for clothing. We have been able to give relief to these poor white families, who seemed to be above going to the soup-house for relief. We found the politicians were using the soup-house for political purposes, and when they found I was engaged in making private collections of money they came to me and suggested a co-operation with their movement. I said no, because the poor white families who were really in need would probably be the sufferers.

We have never suffered here as we have this winter.

You have my hearty thanks for your meeting with us for the first time, and I hope you have enjoyed your stay here. As it involved upon me to select a place of meeting, I hesitated whether this hotel, being somewhat removed from the institutions, would be largely attended. I knew you would find no better hotel, and I understand you have enjoyed your stay, and I want you to come again next year.

Rev. F. A. Foy—We appreciate Mr. Heston's cordial words. We cannot fail to realize that Atlantic City has troubles of its own, and regret that the medicine which seems to give good results elsewhere is not applicable here. I am almost attempted to suggest a remedy on the subject, one in regard to the colored population. Possibly it

is chicken soup they furnish. The remedy, of course, would be to furnish some other kind of soup. As to the political aspect, that is more difficult to solve, except, in some way or other, you get the politicians in the soup.

Now it becomes my duty to turn the Conference over to the children. This is children's day, and will be the children's for the rest of the program. The first paper will be on "The Catholic Children's Aid Society," by Father Moran.

Rev. Thos. J. Moran, Arlington—It seems strange to me to hear Father Foy giving the Conference over to the children. Generally, when there are children involved, he is giving them over to me. My position among the reverend clergy is peculiar from a social standpoint. The character of my calling should suggest delight at meeting a brother priest, but the fact is, I have no greater trial. As soon as I see one coming my way I get ready to be "touched," and the more friendly the greeting, the surer I am that he has designs on me. A good, jovial "How are you, Father Moran?" is always the preface to an application for a place in the institution at Arlington for a boy. I'm so used to this now that I generally anticipate the demand by giving my salutation the form: "How old is the boy?"

Of course it is my duty to accept all youngsters answering the requirements for entry into the institution, but with the house always crowded there is not much pleasure in receiving applications. Then again, some priests are worse than others, because I meet them oftener. In this class is Father Foy. He knows how I fumed and raged at him for years, for we never met that he had not a "worthy case—one that had to be looked after right away."

I'm coming to the organization of the Catholic Children's Aid Association of New Jersey now. One night I called on him and found the good man especially delighted at my appearance. He was not only glad to see me, but backed up the assertion with the assurance that he was gladder to see me than he would be to see anyone else in the world. I met the demonstration with the usual coolness and an inquiry as to the age of the boy. "Boy," he said, "why it's not a boy, but boys; ten of them. The Sisters in the orphan asylum down here are overcrowded. You'll have to relieve them." I said about half of what I felt, and frightened the life out of him at that. He started in to appease me with compliments, and, I think, even offered me a cigar. When I was quieted down, he suggested the

adoption of a placing-out system to relieve the institutions and improve my temper. We began planning forthwith, and to Father Foy's solicitude for the ten boys, who had outgrown the orphan asylum, and his interest in my peace of mind may be credited the formation of the Catholic Children's Aid Association.

THE CATHOLIC CHILDREN'S AID ASSOCIATION OF NEW JERSEY.

REV. THOMAS J. MORAN.

Mr. Chairman, Ladies and Gentlemen—In speaking of the Catholic Children's Aid Association of New Jersey, defining its purpose and considering its methods, it may not be amiss to recall that for a long time the system of placing children out in homes received little encouragement from Catholic quarters.

The conservative spirit of the old church, the undeniable success of her orphanages under existing circumstances, and the sad results of occasional attempts to better the condition of a child by delivering it into the hands of a stranger, fought off this advance in child-saving.

Nor do I doubt that with the State working along the same lines as the church, and with a zeal equal to hers, this more successful form of benefiting the destitute little ones would not have been thought of for years. The need would scarcely have been felt, and where necessity is not, there neither is invention.

The placing-out system is the result of an uprising against an existing evil, rather than a development from salutary conditions. The origin and purpose of the New Jersey State Board of Children's Guardians bears me out in this assertion. The zeal of its founders was quickened entirely by the dreadful conditions that existed in the children's wards of county almshouses. Private orphanages received no reproach, because a well-conducted institution seemed then the acme of success in the work of child-saving. The difficulty was not in the system, but in the impossibility of properly pursuing it. Competency for the work demanded charity, but charity was not to be expected in the wardheeler and petty politician, at whose mercy the State, of necessity, had to place its destitute wards.

Of course, we now see the advantages of family surroundings over the mechanical routine of institutional life. But this gradually

dawned on us through study and experience. The absolute success of the placing-out system is a surprise, even to its early ardent advocates and supporters.

Beginning its work only last year, the Catholic Children's Aid Association of New Jersey found encouragement in the success, and direction in the methods, of the State Board of Children's Guardians. Of course, it assumed greater responsibilities than the State Board, for its charter bespeaks plans for both the protection of children and the prosecution of their oppressors. At the same time, the transferring of children from institutions to the joys of family life constitutes its principal work.

It may be well here to point out that while both organizations are one in purpose and method, there is neither rivalry nor antagonism between them. Their spheres are different, with work enough to keep both busy.

Until a child has actually reached the almshouse it does not become a subject of the State board's care. The association, on the other hand, finds its wards in the various orphan asylums in the diocese, and with thirteen such institutions, harboring at least two thousand (2,000) children, the necessity for such a society must be apparent.

The purpose of the Catholic Children's Aid Association is threefold—the betterment of the child; the relief of the institution, and the moral elevation of relatives.

It is now settled beyond question that no institution, no matter how well conducted, can take the place of home in forming the character of a child. The family is God's method of rearing the child, while the institution is, at best, but a human makeshift. I am assuming, of course, that both child and home are normal. The good child loses individuality in an institution, and takes on those habits of dependency on the direction of others that too often mar its after life. My experience as director of the Catholic Protectory at Arlington has been that the boy who gives the least trouble in the institution is the one whose future is least secure in the world. Everything has come his way. He knows nothing of life's struggles and the difficulty of providing. To obey is his only rule, and this is easily observed, since he is not otherwise inclined. The result is that he looks to the world for the same kind treatment—in fact, he thinks that it owes him a living—and, unless he fall into good, strong hands he becomes a dependent.

In contrast to him is the wayward fellow to whom the institution will ever be a necessity, and in whose management the mild discipline of the family can do little. Institution rules harass him, but in time he learns their need, and then passes from submitting to the control of others to that state of self-control which is the making of every man. Leave him in the institution until his character is formed and the world has no danger which he dare not face. Such a boy needs neither the service nor support of the association.

Our subjects, then, are principally those innocent little ones who have had the advantages of good moral and religious training under the Sisters in orphan asylums. Apart from the blessing of brightening their lives by the affection of foster parents, there is the necessity of relieving the institutions. When we began the work every orphanage was overcrowded. Pitiful cases were daily turned away for lack of room, and places were made for those accepted only by giving the older children to doubtful applicants, whom the Sisters could not spare the time to investigate.

Some of these children were without relatives, though a goodly number had a father or mother, an uncle or aunt who could well care for them, but whose natural meanness was encouraged by the lax system of institutions in assuming charge of the children. This is an abuse that our system promises to wholly eradicate.

Passing from the purpose of the Catholic Children's Aid Association to its methods, there is little to say other than that we pursue the well established course of the State Board of Children's Guardians. Every home is thoroughly investigated, testimonials are demanded and supervision follows the settlement of the child. Our work is lightened greatly by the character and training of our wards. While the State board must do the best it can with all kinds and classes, we select the children from institutions where they have been under good discipline and instruction. For this reason satisfaction is given from beginning, transfers are never necessary, and even much of the supervision work is obviated by the pride people take in bringing the children to the superintendent at his office.

I regret that the placing-out phase of our work has taken up so much time, for just as interesting is that which deals with the protection of children from inhuman parents and guardians. Our superintendent is well known in the courts of Newark, and scarcely a day passes that he does not defend some helpless little one and prosecute its oppressors.

The association has only entered on its work, and the good that it is capable of doing is not yet fully realized. Support, however, for its present needs is not wanting, as the financial advantages are even as evident as the charitable.

The burden of keeping orphans in the asylum falls on the parishes from which they come. Occasionally relatives pay, but generally they drop out of sight once the child is settled, appearing only when the work of rearing and educating has been completed. To overcome this evil a maintenance voucher is signed, and, in case of default, the child falls to the guardianship of the association. With placing the abandoned and the absolutely friendless out in homes, and returning those whom relatives could well support, we are even now saving the parishes well on to $600 per month.

In every way the Catholic Children's Aid Association is a blessing —a blessing to the children, a blessing to the church and a blessing to society.

Rev. Father Foy—I might express the hope that the Conference does not think that too much prominence has been given to the Catholic church, along the line of charities and corrections, in making contributions to the work of this Conference.

CO-ORDINATION OF STATE WORK AND PRIVATE CHARITIES IN CHILD-CARING.

MRS. E. E. WILLIAMSON.

In my capacity as worker I might say that in a few words that the co-operation which has been given by the Catholic church in our work will be a great value. We of the Children's State Board of Guardians felt the necessity, even before it was appointed as a State board, of the co-operation of the private children's guardian societies and relief societies of the C. O. S. organizations of the State. I may say now in passing that I do not think that there is an organization in the State of New Jersey, but one, which holds itself aloft from the children's guardians. The St. Vincent de Paul Society in the county of Hudson has been of value to us in our work, and we have spoken to-day of what we have done for them. In the few

minutes that I have I feel that it must be my place to thank the society of Hudson county for the very thorough work done for us. Their co-operation has been most valuable in that county which had the largest number of dependent children of the State. It was that almshouse that was filled to overflowing, where there were over 200 children that we were obliged to take out and place within six months, and we could not have done such good work without the co-operation of that society. As far as co-operation of the other organizations of the State is concerned, it has been more difficult, perhaps, for us to accomplish the work done, but as I said, we have made a beginning and have nearly reached the top. The institution people throughout the State, especially along the old line of institution work favored in New Jersey, have fine buildings. We have not come to that point when we have educated the women of our State to realize these institution doors closed and the children placed in homes under proper supervision, but we feel that the first step is taken in the fact, as I said before, of the child-saving societies and institutions in the State, except one, have in some way or other come in touch with us in the work of the State Board of Children's Guardians.

HOSPITAL WORK FOR CHILDREN.

DR. HENRY L. COIT, NEWARK.

Hospital work for children is justified, for the following reasons:

First. To avert the shocking mortalities among young children, and save to the State worthy and useful members of society.

Second. To stimulate correct ideas of management and care among the parents of poor children, now the victims of ignorance so prevalent among this class.

Third. To prevent pauperism, by unlocking the distressing situations in which many helpless mothers get with young infants, without the proper means for their support—made so by shiftless husbands, who neglect or desert their families.

Fourth. To prevent suffering in those who are neither responsible for their condition or existence, and who are helpless, without proper medical care, unless provided by private or public charity.

Fifth. To cure disease and to prevent the spread of those affections, unmentionable here, but whose ravages may be stopped in the young, but if not, then, in after life, scatters their seed broadcast through a class who become closely identified with those we love in our homes.

Sixth. To make possible the modern methods of feeding infants who are denied their natural food, and to give the poor the benefits of this knowledge, as applied in hospitals designed for this purpose. It is possible, in infant hospitals, to so establish delicate infants in their nutrition that they will become strong and vigorous adults, and in orthopedic hospitals to correct physical defects that would inevitably result in permanent deformities.

Seventh. The foregoing statements point to a great and important principle, namely, that "an ounce of prevention is worth ten pounds of cure," which is an axiomatic way of saying that it would be infinitely cheaper for the public to support institutions which can accomplish these results than to support the vast numbers of dependent persons who fill our institutions.

In order to properly administer a children's charity hospital, several factors must be manifest in its management, its conduct and its support:

First. The sentiment which grows out of humanitarianism, which first recognized the need, which prompted the initial steps to relieve, and which incited the unselfish and unrewarded labor for the sake of those who suffer, *as seen in voluntary and unpaid management.*

Second. The unselfish and unpaid, and unpayable, labor of those who identify themselves with its work for the sake of the scientific interest and scientific results which follow their investigations, as seen in hospitals where physicians give so much of their time and labor.

Third. The identification of those (the public) who cannot labor actively, but who, none the less, are anxious to see human suffering relieved, who value the scientific labor and its results, offer their contributions for the support of the charity.

For the above reasons, paid public officers or public funds should seldom, if ever, be employed exclusively for the conduct and support of purely charity hospitals.

NEW JERSEY ORTHOPEDIC HOSPITAL AND DISPENSARY.

MISS MARGARET PIERSON, ORANGE.

The work which I am asked to speak of is probably the youngest charity at this Conference. The beginning of this organization took place last October, when a modest little room was opened at the Visiting Nurses' settlement, Orange Valley, as an orthopedic dispensary, and a general invitation was issued to the crippled to come and be helped. The seeds of this work, however, were sown many months previously in the heart of a woman whose sympathy went out in unbounded measure to this class of unfortunate ones. For years she had been keenly alert to their needs. She at last succeeded in gaining medical assistance of Dr. Russel Hibbs of New York and Dr. Pulsford of South Orange, and finally raised a small sum of money sufficient to rent a room at the nurses' settlement for an orthopedic dispensary. Co-operation was sought and found with the nurses' settlement for their share in the undertaking. The first clinic, in October, was overcrowded, patients were presented needing hospital treatment, and almost immediately provision had to be made for the permanent care of these cases. Rooms in the adjoining nursery building were accordingly rented and nurses placed regularly in charge of the same.

Owing to the rapidly-increasing demands of the work it seemed desirable that it should become incorporated, and accordingly a board of trustees was duly organized on the 16th of December. Six beds are now available, and the nurses' settlement will continue to care for the patients until their limited space is outgrown and more spacious quarters are provided.

The following statistics will show what has been accomplished since then. We who through personal observation can read between the lines know that infinitely more has been accomplished than can possibly be recorded by pen and ink. We know that while these children have been put on their feet for life's race, that they, through contact with doctors, nurses and new-found friends, have also had their mental and moral horizons broadened and their spiritual natures deepened.

Statistics show that 81 patients have been treated at the dis-

pensary; 12 patients have been cared for in the ward and 11 important surgical operations have been performed. In addition to this, 34 visits have been made by physicians, and 130 by nurses in their own homes.

All this is of great local interest; human suffering among our neighbors is through this agency decreasing; the class of future dependents is lessening. Sympathy of the fortunate, as represented by members of the board of trustees, as particularly of the younger women of the auxiliary board, with the unfortunate is quickened. This work deserves, perhaps, more than a purely local interest, for it proves that results which make for righteousness in a community may be obtained at a small outlay of money. In these days, when public institutions publish annually reports of deficits that are terrifying in their magnitude, it certainly is desirable that due consideration should be paid to the possibilities of altruistic work within the means at hand. The separation of the essential from the non-essential is of supreme importance in the many questions which demand the attention of a Conference like this. In the care of this class of cases, if suffering is alleviated, recovery induced, happiness brought to sufferers, ideals raised and a spirit of hope and ambition instilled among these peculiarly unfortunate ones, may we not claim that the essentials have been accomplished and that the fact they were obtained in a small, ordinary tenement-house made clean and attractive by loving hands, proves that the day of small beginnings should not be despised, and that it is not essential to wait for the model hospital, equipped with the latest and most costly paraphanalia, costing a fortune to maintain, before holding out the helping hand which may give the support and encouragement which alters for good so many lives. It may be of interest to state that the orthopedic board has paid to the nurses' settlement up to date $372, which sum covers all expenses of board, lodging and nursing of the above-mentioned cases for the past four months, including the visits made by the visiting nurses in the homes of the patients.

This has necessitated the most rigid economy on the part of the settlement, and the expense could not have been met had it not been that some of the largest expenses had been shared by a day nursery association which rents rooms in the same building. The per capita price paid is $0.83+ per diem, which includes nursing, food, rent, fuel and all expenses except braces. Patients are expected to pay for surgical braces. About $250 has so far been spent for this purpose, of which above $150 has returned from patients.

THE WORK OF THE EVENING JOURNAL FRESH-AIR FUND.

JOSEPH A. DEAR.

[In the absence of Joseph A. Dear, of the Jersey City *Evening Journal*, his paper was read by Mr. Wilson.]

I am asked to give some account of the experience of the Jersey City *Evening Journal* in its fresh-air fund work. This I am very glad to do, if a short history of our work and a few deductions from our experience will throw any light on the general principles on which such work shoud be conducted.

The fresh-air work of the *Evening Journal* owes its existence to the repeated suggestion of the late Mr. Myron Furst, of Jersey City, who finally clinched the proposition by laying down a subscription of $50 and daring the writer to refuse it. The work was undertaken. We were favored by Providence in securing the services of the Rev. Edward MacMinn, a Baptist minister, who had just resigned his charge, and who was delighted with the opportunity to engage in a work for which it was shown that he had special aptitude. The conditions under which the work was to be done were not, however, by any means well understood, either by him or by us. The leading idea was that the children of indigent parents should be afforded a vacation of one or two weeks at the seaside. Of course, it was contemplated that the preference would be given to the children who were sickly, or whose parents, for various reasons, might be unable to give them the necessary care. This was shown, by experience in subsequent years, to be a grave mistake, but about 200 boys and girls were afforded what was, in many cases, a very beneficial vacation at the seashore. There were numerous applications for the benefit of this fund by women and mothers, but none were accepted during this first year.

The response of the public of Jersey City to our appeal was prompt and liberal, amounting to nearly $2,500, of which only $1,369.14 was expended. The following year, 1897, a larger house was secured, and a very worthy and conscientious couple engaged to superintend it. Over 400 children were given a residence at the cottage during

this year, and now the defects of the system began to be apparent. It was soon evident that there must be an entire separation of the sexes, and therefore, in the following year, boys and girls were taken on alternate weeks. Then the mischievous propensities of the children, which it seemed impossible to repress, no matter how close their supervision, proved of great annoyance to our neighbors. The children themselves, in many cases, seemed to be under the impression that they were conferring a favor upon us by accepting our invitation, and some actually went so far as to threaten that, if they could not be allowed more liberty, they would not come again. It was also a fact that, in many cases, even the children of respectable, well-meaning parents, who had been allowed to run in the street, participate in its customs and indulge in its evil practices, were restive and resentful under the restraint and the regular habits that they were compelled to observe. They were homesick for the freedom of the gutter.

In following years it was attempted to avoid this state of things, as above stated, by separating the sexes and selecting the visitors to the home with more care. We also permitted enfeebled and sickly women to participate in the rest and good food that our fresh-air cottage has always provided.

During the eight years in which our work has been carried on we have provided transportation from and to Jersey City to the location of our fresh-air cottage and return, after a stay there of from one to three weeks, to nearly 3,000 women and children. Many of them were provided with clothes in which to make their visit, and many others put through the ablutions necessary to make them tolerable in any company. It is believed that these visits, apart from physical benefits to the visitors, were not altogether barren of results in softening and refining influences on both adults and children. Ablutions on both rising and retiring, regular hours, decency in table manners, the restraining and subduing tendency of the observation of others than the immediate family as at home, though continued for only a short time, must have had some beneficial and elevating effect. The substantial nature of the benefit conferred must also have convinced some of the recipients that the world is not wholly heartless and selfish.

While outsiders and visitors were profuse in their compliments and in their commendation of the order, cleanliness and general spirit of kindness which pervaded our fresh-air home, those who were responsible for its management did not feel by any means entirely satisfied

with their work. It was obvious that, in the majority of cases, but little real good was being done, although there were many pleasing cases of restored health and strength, or the avoidance of threatened sickness, to reward our efforts. It was found, also, that the seashore did not afford the isolation and the quiet, and, above all, the distance from the rum shop, which is absolutely necessary in the case of adults, if not only were physical benefits to be secured, but the propensity for whiskey drinking and the private bottle were to be kept from entrance into the home. It was therefore determined that a suitable place should be sought for in the northern part of New Jersey, within reasonable distance from Jersey City, and yet at some distance from any line of railroad or suburban village. To find a place fulfilling all the conditions that experience had proved advantageous was a difficult matter, but at last a cottage was secured about a mile and a half from the village of Pearl River, and to this it was determined that none but convalescent children or women, or those whose convalescence might reasonably be expected, should be received, save in the cases where a sick child absolutely required the attention of its mother or older sister, and also in the frequent instances where a sick mother could not, and would not, leave home unless she could take with her the young children dependent upon her. We could not take the chronic cases, those requiring a nurse, or hospital cases.

The insistence that only those should be admitted to the fresh-air cottage who could be fairly included in one or the other of the above classes, of course, has reduced the number of our visitors or guests, but this is of little importance when compared with the satisfaction of knowing that at last we are really relieving distress and conferring substantial benefits on poor members of the community, who must otherwise have suffered without relief, and perhaps died. One case that was peculiarly pathetic occurred last summer. It was that of a poor old woman, who was wholly dependent for home and food on a family of well-meaning, but coarse, people, who were sometimes kind and sometimes not. Her delight at the cleanliness of her surroundings, at having a bed to herself, at the good food and plenty of it, at the rest and the cheerfulness of her new home, was touching in the extreme. Her oft expressed hope was that she might die before the end of her fortnight, when she must go back to work and hardship. She did. She died unquestionably as the result of the extreme emaciation from starvation and overwork.

Until the present year our enterprise has had no settled home. We have rented such places as seemed best suited to our needs, and there was the further obstacle that it did not accord with our notions of what was right for a corporation, which existed solely for the purpose of publishing a newspaper, to take in its own name property purchased with the benefactions of the public. It was obvious, however, that a great advantage would be secured could a suitable house, with plot of land attached, be obtained. It would mean a great saving in the outlay for rent, frequent moving expenses and destruction of furniture. With this object in view, we last year formed a corporation, under the laws of this State, for the purpose of holding the property and expending the contributions that might be acquired and received. Such well-known and benevolent citizens as Mr. Richard Stevens, of Hoboken; George F. Perkins and Harry Louderbough, of Jersey City, and James Coward, of Bayonne, with the writer, became the trustees of a corporation, to which was given the name of the *Evening Journal* Fresh-air Fund. We have happily secured a commodious farm-house, with good outbuildings and sixty-three acres of land, locally known as Locust Grove, on top of Chestnut Ridge, a spur of the Ramapo mountains. It is an ideal spot for our purpose, and is about two miles from the Allendale station on the Erie railroad. I am sure you share our wishes that our work may increase in magnitude and usefulness.

Turning, now, to the lessons we have learned, they are as follows:

First. It is a mistake to assemble anywhere a group of healthy, active children who have been taken from the streets. They do not appreciate what is done for them. The innate exuberance of boys will break forth in a manner that is not always pleasant—often semi-criminal. Further, they encourage each other in a spirit of defiance and insubordination. It is not the quiet, well-behaved boy who leads, but the daring, noisy lad who has asserted his leadership in many a street fight. Where healthy children are taken, they should be separated and sent in not more than couples to separate homes, as has been done so many years by Rev. Mr. Parsens for the New York *Tribune*.

Second. It is impossible to enforce decency where boys and girls brought up in the street are allowed to commingle. It is not necessary to say more on this point than that the sexes must be separated.

Third. It would be very beneficial if the children taken could be given some employment. Whether we shall be able to do this is

questionable. The prospect of work would be very disagreeable to many children, as well as to adults.

Fourth. A reasonable degree of isolation is essential to the success of the work. The fresh-air cottage is not welcomed among suburban villas. The neighbors of such a cottage are apt to be uncharitable and unreasonable in their expectations. The guests of such a cottage are resentful at what they think is a feeling of hostility with which they are regarded, and they are apt to be unmindful of a neighbor's rights in such cases.

Fifth. Isolation is absolutely necessary, in order to make it difficult for the adult inmates of such a cottage as ours to indulge their appetite for liquor. If anyone is permitted to bring liquor into such a home and distribute it among the inmates, good order, peace and decent behavior are made impossible. It is also unfortunately a fact, also, that, in many cases, the presence of mothers is very injurious to children. The average child submits with docility to regulations it probably does not understand, but takes on trust from the matron or person in authority at the home. The mother, however, is too often inclined to dispute these regulations intended for the benefit of all, foolishly refuses to comply with them herself, and encourages the child to refuse obedience also. The sacred right of eating green apples has frequently been asserted, with dire results.

Sixth. A sharp watch and close inspection is needed to guard against imposition and the waste of charitable contributions on those who could well afford to enjoy vacations at their own expense. It is often the case that we receive applications well recommended by those who should know well that the applicant is in no real sense indigent. On one occasion we narrowly escaped being victimized by the acceptance of the four children of a well-to-do barber, who ran a four-chair shop, in a good neighborhood, and was doing a first-class business. These too thrifty people must be carefully guarded against.

Seventh. We do not feel called on to discriminate very closely between what charity organizations characterize as worthy or unworthy objects. Of course, we will not consider the applications of notoriously violent, disorderly or intemperate persons. With these exceptions, we confine our inquiries to the questions: Is the physical condition or ill health of the applicant such as needs the restorative aid of our fresh-air fund, or can be benefited by it? Next, is the applicant too poor to provide herself or children with help that our fresh-air fund is organized to give?

Lastly and most important, the success of such a work depends to an extent that cannot be overrated on the judicious selection of the matron or superintendent of the fresh-air home. It seems almost superfluous to say that such a person must have a truly benevolent spirit, to which suffering or distress can never appeal in vain. She must be kind and tolerant, but firm; not fussy or critical, but with a judicious blindness to coarseness, or even ill manners; slow to take offense, and with ready sympathy for even self-inflicted ills. She must love children, for the child is infinitely quicker than its elders to detect the least sign of repugnance or even impatience, and absolutely refuses its confidence and respect to such an one, whom it instinctively looks upon as an enemy.

While we know that the work we have undertaken is characterized by defects and imperfections, we are happy to believe that we have organized a true charity, that has in many cases in the past and we are sure will much more in the future help many who are poor and sick to the greatest of all blessings, health and the happiness that follows in its train.

Rev. Walter Reid Hunt then offered the following resolution, which was unanimously adopted:

Resolved, That this Conference recognizes the co-operation and interest on the part of the people and the officials of Atlantic City, and takes this way to record its appreciation.

ELECTION OF TREASURER.

The nominating committee, which had been continued from the previous session, nominated Mr. John A. Cullen, of Arlington, as Treasurer.

The Secretary was instructed to cast a single ballot, whereupon he was duly elected.

Mr. Byers, being granted the privileges of the floor, addressed the Conference on the work in the State of Ohio, as follows:

Mr. Joseph P. Byers—Mr. President, Ladies and Gentlemen, it is something out of the ordinary to find a Conference of State Charities discussing the system of organizing a State Board of Charities. My recollection is that in every State except New Jersey it has been a

Board of State Charities that has fathered the State Conference of Charities. In most of the northern States both organizations exist, and are exercising a wide and wise influence in the management of institutions and in quickening public sentiment in the matter of charities and corrections.

Along the lines of your last topic—"the care of children"—I would like to say something about what the Ohio Board of State Charities has done in providing for the proper care for children. I speak from many years' experience in my own native State. What has been done in one State can be done in another. Twenty years ago, in Ohio, there were 2,000 children in almshouses. The Board of State Charities published the facts, after investigation, then set to work. To-day there is not a child in a poorhouse, unless contrary to law, of sound mind and body. The law provides that no child between the ages of one and sixteen years shall be maintained in any almshouse. They are taken to the county children's homes, designed to be temporary places for children pending their placement in private families. It is quite true that the children's homes have become too largely *institutions* where children often remain too long before placement in families. The effort is being made to close up many of these institutions by getting children into private homes, where they should be.

Another topic that board has taken up comparatively recently is the care and treatment of the crippled and deformed children. Several months ago I had the privilege of writing for the special commission appointed primarily through the work and influence of the State Board, its report to the Legislature. I had the names of over a thousand crippled children in Ohio. The returns were very incomplete, but enough is known to warrant the statement that there are over three thousand in the State under eighteen years of age. More than six hundred of these children were being deprived of the advantages of schooling on account of their physical condition. The commission has recommended an appropriation of $200,000 as a starter for a hospital and trades school for these children.

About eighteen years ago the Ohio Legislature, through the influence of the Board of State Charities, enacted a law for the custody and care of epileptics, being the first State to make such provision.

The organization of the State Board of Charities has saved an immense amount of money to the State. It has placed the institution upon a higher and more uniform standard than ever before, and

all of this has been with the hearty co-operation of the institutions themselves. The State and county institutions and the board have, in the main, been in close sympathy with each other and have worked together harmoniously. The board is without prejudice or partiality; it has no one to fear or to favor; it keeps religiously free from meddling with appointments; it has the highest standing in the State. There are no women on the board in Ohio, as in many other States. I believe in women members if they are of the right kind. I would suggest that instead of seven, six members should constitute the State board. I do not know your practice in New Jersey, but I believe it would be best to have two women and four men, rather than five men. I believe the Governor of the State should be, *ex-officio,* the President of the board. It would give it greater standing. The members of such a board visiting these institutions, giving time to study of local conditions, to the experience of other States and countries, devising laws, suggesting here and there, will bring about a sure and not always slow improvement—improvements affecting their financial and general administration.

The Ohio board placed upon the statutes of the State the laws providing for the indeterminate sentence, parole, cumulative sentence for misdemeanants, habitual criminal law, the State Reformatory, a workhouse system, care of epileptics, custodial care of adult idiots, removal of children, insane and epileptic persons from almshouses, Boards of County Visitors, and a host of others.

Institution officials in Ohio, and in other States where boards have been established, have realized and appreciate the fact that the board is the best friend the institutions have. It often stands between and prevents them from unjust attacks. Its investigations get to the bottom of things. On the other hand, it does not protect incompetent and dishonest officials. I remember, during Governor McKinley's term, a report made of certain conditions in a certain institution. The politicians were determined that the superintendent should remain. The report made to the Governor developed the fact that the superintendent was incompetent. Nevertheless the politicians wanted to keep him there. The State board was asked to modify its report, if possible. The reply was that the report was modified as much as possible before it was sent in. The Governor said: "If that is true, then Mr. ——— will have to go. The people of the State believe thoroughly in the board, and their word is final." It was in that case.

In my experience of fifteen years in visiting institutions in Ohio, as the Secretary of the board, I have never found, as an official visitor, that I was ever unwelcome. The board has brought the county institutions, through the State Conference of Charities, in close relation with each other.

Question by Father Foy—What was the character of the opposition to the creation of a Board of State Charities in Ohio? I would like to know whether it corresponds with ours.

Answer—It was organized before I was born. It did not have any opposition; or at least I did not know of it. Five years after it was created it was abolished. My belief is that this was caused by the pernicious activity of the Secretary of the board in developing abuses and bad conditions in county institutions.

I recall an incident when Mr. ———, a prominent politician, went to Governor Foster and said to him: "You will have to get rid of that man Byers (my father). He has been down in our county, ripped up our poorhouse, and we can't stand it." "What has he done?" inquired the Governor. "Why, he has gotten everybody in the county talking about it and has stuffed the newspapers full of what he calls 'the awful condition of affairs.' You've got to get rid of him." The Governor said: "Hold on; isn't it true?" "True?" said Mr. ———, "yes; that's the h—— of it."

The State Board of Charities was re-established in 1876 under Governor Hayes, afterwards President. He said he would not attempt to administer the State institutions without the board. There has not been, in the last fifteen years, any attempt to abolish the board. It is firmly established in the confidence of the people of the State.

Dr. F. H. Wines moved that the executive committee of the Conference be authorized to select and name delegates to the national convention at its own discretion.

The motion was seconded by Mr. Potts, and carried.

The President announced the names of the executive committee, which had been elected by the Conference at a previous session.

There being no further business to present before the session the Conference was, on motion, declared adjourned *sine die*.