PROCEEDINGS

OF THE

NEW JERSEY CONFERENCE OF CHARITIES AND CORRECTION

THIRTEENTH ANNUAL MEETING

ASBURY PARK
MONMOUTH COUNTY
APRIL 19TH, 20TH AND 21ST
1914

TRENTON, N. J.
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PREFACE.

A distinctive feature of the thirteenth annual meeting of the New Jersey Conference of Charities and Correction, held in Asbury Park, was the co-operation received throughout the county. Through the assistance of the Monmouth county branch of the State Charities Aid Association, all organizations in the county were made to feel that the Conference was for their benefit, and many were given a part on the program. This has tended to unite the forces making the county more of a unit.

Another feature was the Section Meetings, inaugurated this year for the first time. Five sections, on "Probation and Courts," "Health," "C. O. S. Problems," "Municipal and County Institutions," and "Child Welfare," were well attended. Discussions were freer and there was a greater opportunity for personal contact of the workers with one another, to the mutual benefit of all, than in the General Sessions.

E. D. E.

Organization of the New Jersey Conference of Charities and Correction, 1913-1914.

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Sociological Exhibits.

In connection with the Thirteenth Annual Meeting of the New Jersey Conference of Charities and Correction.

Arranged and Prepared by the Local Committee on Exhibits.

The exhibit was on view in the gallery of the Casino and open daily from 9 A. M. It consisted of a demonstration of the resources, functions, activities and needs of

State Agencies, ... Public
State Agencies, ... Private
County Agencies, ... Public
County Agencies, ... Private
Municipal Agencies, ... Public
Municipal Agencies, ... Private

On Sunday evening, April 19th, there were several special addresses in conjunction with the exhibit. Mrs. C. B. Alexander spoke on the work of the New Jersey Reformatory for Women, at Clinton; Mr. Alexander Johnson, of Vineland, told of what is being done for the feeble-minded in New Jersey; Col. E. A. Stevens, Commissioner of Public Roads, outlined the work being done upon the highways of the State by men from the State Prison, at Trenton, and Dr. Britton D. Evans, of Morris Plains, told of the work for the insane.

OPENING MEETING.

Sunday April 19th, 1914, 3:30 P. M.

General Topic: "The Government and the Governed."

INVOCATION.

REV. G. M. CONOVER, ASBURY PARK.

Almighty God, our Heavenly Father, whom we serve, we, having heard the call which assembles us together this beautiful Sabbath afternoon, look back over the way we have come and can see thy guiding hand; thou has kept our feet from falling and our eyes from tears, and thou art interested in all that concerns us. We thank thee, oh Lord, as we review the history of this great State, our birthplace, that thou hast been with us as a people and hast helped us. We thank thee that within the confines of this State there are God-fearing men and women who give of their time and means for the uplift of humanity. God bless the various organizations, as they have for their purposes the serving and helping of those that are helpless. Grant thy special blessing upon the speakers of this Conference, that they may have a message for this people and that this people may go back to their respective places of abode filled with a new desire to serve their fellowmen and thus serve thee. Be with them in the days that they gather here by the seaside from day to day, and grant as we return to our homes it may be to feel only the call of God, as Jesus has said, "Inasmuch as he did it unto the least of these ye did it unto me." Bless the speaker of the afternoon; give him a message from thine own heart and may it do us good, as it doeth the upright in heart. We ask it for Jesus' sake. Amen.

A Word of Welcome.

BY CHARLES WOODCOCK SAVAGE.

Mr. Chairman, Ladies and Gentlemen: His Honor, the Mayor of Asbury Park, asked me to be the mouthpiece of the city in welcoming you here to-day. Out of a hospitable heart words of welcome rise so naturally to the lips that this is always a pleasant duty to perform, but when, as on the present occasion, the speaker has been so thoroughly in sympathy with the objects which have brought this conference together, as I have been these many years, with your aims and purposes, then I trust I shall not be misunderstood if I add a warm personal tone to the more formal welcome usual on such occasions.

Men have met in all ages to discuss ways and means for the amelioration of the condition of their less fortunate fellowmen. Indeed, according to the good Book, this world was not very old when the question, "Am I my brother's keeper?" was asked for the first time, and that question has come trailing down the centuries until very recently always answered in a more or less sentimental manner. It remained for you, in these latter days, to apply scientific methods to this and other correlated subjects. To put the axe at the root of the matter, to concern yourselves with the causes of evil rather than with its effects, and the result has been of great benefit to the State at large. Therefore, dear friends, I welcome you, because I believe that through your discussions here there will go forth an influence that will be felt not only in our fair city and in other cities, but throughout the entire land. I trust that during your stay among us you will not find us so bad as to be of special interest to you as a conference, nor so good, "so un'co good," as the Scots put it, as to make intercourse with us as individuals irksome to you. Whatever faults we have are faults of youth. Asbury Park is not yet forty-four years of age, which, for a town, is synonymous with infancy, but, like everything else in this world, we are growing older every day, and we are getting rich in experience if in nothing else. But I am reminded that one of the reasons why

Mayor Berry assigned to me the pleasant duty of welcoming you to-day was the same reason given for the selection of the site for a Western city—that its terminal facilities were good, and so I shall have to try to live up to that reputation, although to say "a few words" and say anything at all is about the hardest task that one can place before a public speaker.

In closing, I wish, for the time being, that Asbury Park, like ancient London, had its Temple Bar, where our mayor this afternoon might confer the freedom of the city upon each and every member of this Conference. This being impossible, I know that I voice the desire of our mayor, and of our citizens generally, when I say that the modern equivalent to the freedom of the city (whatever that may be) we wish you to consider as conferred upon you. We trust that your visit may be so pleasant and so profitable that you will wish to come here again, and we hope that in the future you will always think of Asbury Park as in a sense a co-worker with you for the betterment of mankind, for to this city by the sea each year come the weary and worn toilers from all parts of the land, here to be strengthened to meet the trials and the temptations which go to make up our complex modern life. May all your discussions benefit man and redown to the glory of Almighty God.

Response to Words of Welcome.

PRESIDENT HUNT—On behalf of the Conference, allow me to thank you for your very gracious words. It is not always realized, I think, by those who speak such words to us, how dependent we are as a conference upon them. We have no abiding place; we have no home; we are here to-day and gone to-morrow; we go from Atlantic City to Paterson—all over the State—and we are absolutely dependent upon the work which we do. These are gracious words of welcome, and it is very encouraging to us all at the opening of the Conference to hear such words as yours which bid us welcome to your city.

President's Address.

BY REV. WALTER REID HUNT, PRESIDENT NEW JERSEY CONFERENCE OF CHARITIES AND CORRECTIONS, 1914.

In his interesting account of the life of John Bright, recently published, Mr. Trevelyan quotes a paragraph of an address delivered by the great Commoner, near the close of his long and honorable career. Standing before his Birmingham constituents, and reminding them of the contests which they had waged together, he said:

"The history of the last forty years of this country is mainly a history of the conquests of freedom. It will be a grand volume that tells the story, and your name and mine, if I mistake not, will be found on some of its pages."

He might have added "the history of the world." For beyond the islands of the sea the same contest was going on. Italy added her heroes in the names of Cavour and Garibaldi, and our own nation hers in the names of Lincoln and Grant.

I have no doubt that many of those who fought in that conquest of freedom believed that with the end of that fight there was to come the peace and happiness of the world.

It is not so written, however. More than a third of a century has passed since then, and as one looks about him it must be confessed there are still some things to be done. And the history of the first half of the present century, when it shall be written, will have as its crowning interest for men the use to which this freedom, so costly in its purchase, has been put. That history, too, will be a grand volume, not less noble than the other it may be, and in that chapter of it which deals with the State of New Jersey the name and influence of this State Conference will be found.

We know already a few of the uses to which this freedom has been put. We have seen the lives of children sacrificed in the factories and mines for the sake of employer's profits and parents' greed. We have seen the traffic in the souls and bodies of women conducted for gain. We have seen the love of play and recrea-

tion used to wreck and kill human life, and we have seen human weaknesses and passions preyed upon and fostered.

We have seen freedom put to another use; to excuse a man from any participation in, or any contribution to, civic and social health. We have seen it permit him to attend to his own business, to make his own fortune, without a thought of his responsibilities for the common good, or participation in its welfare.

If I mistake not, these will form that part of the history which we shall care least to read. We shall turn with truer instinct, I fancy, to that other use of freedom which has gone hand in hand with the abuse of which I have already spoken—the generous response to the needs that have been found in the lives of the unfortunate and the abused. The sheltering of the weak and neglected by the strong. And the enlistment in the service of their fellows by so many of the youth of to-day. In an age when the financial prizes were never so great, nor so plenty, many a young man and woman voluntarily prefers to find his reward in the service of his fellows, his joy in adding his life to theirs. In all history there is no chapter more beautiful than this.

May it not be that when the smaller definitions of religion have been found inadequate, and the narrower conceptions of the church have given place to something more worthy of this institution of the ages, we shall see that in these useful lives, freely spent in the service of their fellowmen, we are face to face with a daily manifestation of the religious life?

But the use of freedom does not stop with these lives of service. Much as they have given to those to whom they have gone with their ministry, they have given even more to everyone of us, in the knowledge as to the causes which have produced the misery which they seek to relieve.

That there are social causes for the misery which prevails, and that these causes are so overwhelming in their consequences that against them personal service and private charity alone are helpless, is one of the greatest contributions which has yet been made to human thought.

If it be true, and I think it is now commonly accepted as true, that there are these social causes acting to produce poverty,

sickness and hindered lives, it sends a challenge to our free democracy which is more searching in its demands than is at first realized. It is nothing less than a demand that we search out and destroy these social causes of misery, and replace them with other causes and conditions which shall make for health and strength.

No less than this is connoted, I think, in the two words now so much in use among us—abolition and prevention.

To many, I fear, the mere saying of the words indicates the accomplishment of the fact. There seems to be some magic in the words, like the "open sesame" of the Arabian Nights tale, which will bring, in a moment, the desired results.

I venture to suggest that it is not to be so easy as this. The new discovery must be accompanied by an imagination great enough, a vision clear enough, and a consecration deep enough—else we shall be misled again, as we have so often been misled before, by—words, words.

It is easy—never was it more so—to enlist personal service and financial means to help an individual or a family who is in need.

It is more difficult; takes a longer time; requires, above all, a greater imagination, to search out and attack the social causes which have produced that need.

The one requires an individual, and hour, and a few dollars, and there follows the visible accomplishment of a result.

The other requires hundreds of lives—no one knows how many years, no one knows how much money. Men and women must work in the laboratories, never seeing those for whom they work. They must visit other States and other countries. They must put aside prejudices and change their minds. They must fail time and time again. They must become discouraged and take heart again. They must find those who know, convince the skeptic, and make the blind to see. They must visit the halls of legislation. All this, and more, they must do; and the end is not yet.

After all, we are not dealing with an exact science. A friend of mine, a physician, tells me it would be an easy thing to cure

tuberculosis; it is a harder and quite a different thing to cure a person who has tuberculosis.

When we are attracted then, as I trust we all are, by the challenge to add to our common service in the alleviation of human misery, the larger duty to seek out and abolish the causes that produce that misery, let us not think it is some easy way to which we are called. Let us rather see that it is a distant goal, but possible.

I commend to you the memorable prayer, quoted by Agnes Repplier, which was offered by Sir John Astley, a hardy old cavalier, who was both devout and humorous, before the battle of Edgehill: "O Lord, thou knowest how busy I must be this day. If I forget thee, do not thou forget me. March on, boys!"

There remains yet one further use of our freedom in the great affairs of life which I have to suggest to you as the crowning use of all: The living of the abundant life in every one of the human relationships in which we stand, one to another.

Many a life is generous with its money; stingy in its influence. Kind in its family relations; cruel in its business methods. Devout in its ceremonial; careless in its duties to the world. Strict in its private morals; careless in its public morals.

This attempt to break life up into water-tight compartments, each separate and distinct from every other, is failing more and more to command the respect of thoughtful men.

Over against this departmental type of life stands John Burrough's estimate of the life of Mr. Emerson. "I like Emerson," said Burroughs, "because where he is, he is altogether."

In the library, on the public platform, in his business relations, in the pulpit, in his poems and essays, the whole man is found, and he always rings true. It is the type of what I mean by the abundant life.

Alleviation, prevention, abolition, are steps on the long road, but they are not the end of the road.

In the days of slavery, many a master was kind to his slaves. But the relationship was degrading to both. The Proclamation of Emancipation destroyed this relationship; it was prevention and abolition carried to its fruition.

Fifty years have passed since then. The other day I saw in a printing office a copy of a poster which had just been delivered to a customer to be placed upon a house which he owned in one of the best residential districts. It read: "To be sold to the highest bidder; only colored people need apply." Probably slavery itself shows nothing more cruel than this blackmail of a race, either for profit or to satify a grudge or a spite.

After wages have been raised there must yet come an honesty and an integrity in the work.

After hours of work have been reduced there must come a use of leisure for refreshment and real growth.

After child labor is abolished there must come the participation of the child in the common welfare, and his fitting preparation for a useful life.

After unfair methods in business are abolished must come a true recognition of what business is for after all.

After graft and partisanship in politics are gone there must come devoted and faithful service to the State.

It is a great time, this first half of the century in which we are living, for those who believe that this larger use of freedom and life is possible. I know how visionary it must seem to many. The mechanics of life are wonderfully attractive. But its soul has a power which runs deeper still. It is because this soul is wrong that the unrest of our time is what it is. It is because the soul of childhood is imperiled that the cry goes up. It is because the soul is stunted and blunted that what is called success in business and life does not mean to a man or woman in later life what in his youth, when his soul is alive, he hopes it will be.

Mechanics and systems are not the means by which life is to be straightened, nor are short hours, higher wages, larger homes or greater physical strength alone the things with which it is to be satisfied.

And it is to this deeper power of the soul that we must call. To its sense of justice, service, helpfulness, kindness, generosity, loyalty—these, after all, are the only things which have the power to satisfy.

It must be buttressed, this life and faith of which I speak, by what I call singleness of purpose. Nothing of selfishness or indifference must be allowed to creep into the work which we are doing, or the spirit in which we are doing it. You remember how Kipling points out the danger in his story of "Kim". The Llama is about to buy his railroad ticket, when Kim stops him, tells him to keep his money. That he will beg the fare from a fellow traveler, and give the rich a chance to acquire merit.

This exploitation of the rich by the poor, and by the same token of the poor by the well-to-do, is as destructive in the work of charity and social service as it is in the world of industry and business. Heaven is not to be entered over the bodies and through the misfortunes of others any more than is business success to be so achieved. To consider, for a moment, the social prestige, or the personal advancement or power which may come to one's self from connection with a group of people who are doing a good thing, is to miss the mark for one's self, and to vitiate the whole thing. We must be honest with ourselves if we would strengthen the faith of which I speak. We must have singleness of purpose without an exception or a doubt. We must do the thing we can, because it is worth while, and we shall find our joy and our reward as we go.

And it must use this faith, methods and means that have been tried and proven and give promise of their worth. It is a great time, this age of ours, for schemes and plans. It is good to have them so attractively outlined and so boldly championed. Their promises are most alluring. But before we commit to their tender mercies the lives and destinies of others than ourselves, lives upon which in the last analysis must fall the consequences of these schemes, we do well to act with great care.

I have seen a Children's Aid Society in a comparatively small community collect from parents who had neglected their children and disburse to those families in one year the sum of $11,000. I have seen homes reunited, deserting parents brought back, work found, and the family life flow on as before. And all this has been done by methods which are very simple and very old. The one suggestion which has been made by that society, which may be called at all novel, is the passage of a law which shall provide

that a parent who is convicted of failure properly to support his children, shall, as he serves his sentence, be compelled to work, and from the value of that work there shall be deducted and sent to his family a certain sum of money each week. This law might well take the radical name of making the punishment fit the crime.

Out of all such experiences as this there should naturally come suggestions of improvement in methods of work, and in the laws under which our various agencies work. The point which I wish to make is: that what is needed first in such a field as ours is not a revolution in the social organism, but a real attempt at a better social life, with the tools which we already have at hand.

And it must conserve this faith, the family, its relationships, its standards of conduct and life. How lightly we hear it said that the family has broken down. If this were true, my friends, you and I would not be here, nor would all the laws and all the substitutes of which we could think from now till doomsday avail to save. The family has not broken down. Let us beware lest we help to break it down by our charitable endeavors and our social schemes.

The judge who summoned the parents to court when the child failed to attend school, where his predecessor summoned the child, knew what he was doing. By his wisdom, not only did the child return to school, but the unity of the family responsibility was conserved, and society saved from a worse thing than simple truancy.

Community fatherhood and community motherhood are certainly attractive sounding terms. As a supplement to family endeavor they are necessary and helpful. But what we still need is "the real thing." To do these things we must know the facts as they exist. No exaggeration is necessary, no concealment will be permitted. We must know, not guess, and as soon as possible, exactly the situation which confronts us. And we must have an intelligent State plan as to the way out, and a careful estimate of the cost. Of course it will be expensive, but, then, what is money for?

In a word, we must have not politics, or partisanship, but

statesmanship, in the greatest field of human endeavor which exists, in all the world. I have faith enough to believe that when we have this kind of leadership we shall give to it our money, our lives, and our sacred honor.

THE PRESIDENT—It now gives me great pleasure to present to you Doctor Harvey W. Wiley, of Washington, who will speak to us.

The Government and the Governed,
or
The Overlapping of National, State and Municipal Authorities.

HARVEY W. WILEY, PH.D., WASHINGTON, D. C.

Mr. President, Ladies and Gentlemen—The question which has been assigned to me for discussion is a little bit off of the usual line in which I appear. I was particularly struck by the eloquent words of the mayor by proxy, who regretted that there was no Temple Bar in Asbury Park. I have always understood that one of the glories of this town was the absence of bars, and I fear if the temple bar should be re-established there might be others claiming an equal privilege.

The overlapping of the State, federal and municipal authorities is a problem that I can discuss very much better from my own experience than from any practical observations upon its effect upon charities. I think we may assume, for the purpose of argument, that the same kind of difficulties would occur in the administration of charities and corrections as are encountered in the administration of the federal, State and municipal laws relating to commerce in foods and drugs. One chief activity of all charity is largely the supplying of food, in the case of persons who are hungry, and of drugs for those who are ill; and, therefore, the overlapping of laws of this kind and the difficulties arising therefrom, it seems to me, are of the same general character. Having had a very large experience in the difficulties arising from the overlapping of federal, State and municipal laws in respect of foods and drugs, I perhaps may draw some

conclusions which may be of value in the administrative work of this organization.

I believe that we are not peculiar in this respect, viz., that we live largely in a state of illusion. We are proud, and sometimes boastful, by reason of pleasing fictions, and one of those fictions is in regard to our form of government. The Englishman is proud of the fact that he is ruled by the King, when in point of fact the English government is almost a pure democracy. We are pleased with the fiction that the people rule this country, when in point of fact we are ruled by a monarch, and thus you see both points of view are erroneous: the Englishmen live under a democracy and we live under an autocracy.

I am not speaking of this with any purpose of throwing any imputations upon the autocrat. I am a great believer in and admirer of the one we have at the present time. I can't say so much of his predecessors, from my point of view. But that is not the point at all. I wonder how many in this audience could pass an examination on the form of government in this country. I have no doubt there are many intelligent people who do not know how a President is elected. There are many men who do not understand legal politics. I have been surprised at the ignorance of intelligent people about the form of government which exists in this country. We are not a democracy, the people do not rule; we are ruled by an autocracy, big and little (mostly little), and hence we must take that fundamental fact into consideration in a discussion of this kind. It isn't so much what the law is as it is the way the autocrat interprets that law. The law may be all right, and its interpretation may be all wrong; the law may be all wrong, and its interpretation be all right. Therefore, the kind of government we have in this country does not depend so much on the laws we have as it does upon the autocrats who administer those laws.

Have you any idea how vast are the bounds of autocracy we have in the federal government? I served for nearly thirty years in the federal government, and know something about it. I was somewhat of an autocrat myself, as far as I could get permission to be, and I lived under the autocrats, or tried to. I

wouldn't call it living, but existing. I know all about them, and there is no ruler on the face of the earth to-day, not even the Czar of Russia, who has the power that is wielded by the President of the United States of America. No matter what his name may be, whether Czar, Emperor or King, I challenge anyone to deny this statement. If you don't believe it, just read the history of this country for the last year, and see if I am not right. Are we ruled by Congress? Well, you may think so. Come down into Washington and stay a week and see who is ruling this country—and a mighty good man, too, I think; one whom I helped to put there and one whom I admire and follow, but, nevertheless, an autocrat, with a great deal more power than the Czar of Russia. The Czar of Russia is an autocrat by reason of his own will; the President of the United States is an autocrat by the will of the American people. We don't elect weaklings to be our autocrats. We choose men of brains and men of power, men of faith, and let us hope always we will choose men of uprightness and honor to be our autocrats.

Why, you say, we have a Civil Service law. Yes, we have. Does the Civil Service law protect anybody in the Civil Service? Not to any extent. Any head of a department, any cabinet officer to-day, may discharge any person in his employ, and that person has no recourse at law to protect himself. There is not a man in the Civil Service to-day at Washington, in this great government of ours, who may not be discharged by the stroke of the pen. It is true the law in this connection says that the autocrat must make charges. Yes, it is of much use to make charges. The law does not say you have to prove them; not at all. I know something by experience. My friends, I was tried on charges that I had never seen nor heard of; convicted on evidence that was trumped up—false and malicious in character—sentenced to be discharged from the public service. Another fact: I didn't have a single idea of anything that was threatening me. This is the position of every person in the Civil Service to-day. Men may plot against him, bring charges; he may be tried, convicted and dismissed from the public service, and with no chance, as far as the law is concerned, to say a word in his

own behalf. Just a few weeks ago there came a young man into my office, with tears in his eyes and with trembling hand, and said, "I have been threatened with dismissal in disgrace from the service of the government." "Well," I said, "Yours is a common lot." He said, "But it is so unjust, it is so malicious, it is so undeserved." Of course, we all think *that* when we get discharged, and some of us, I think, are right. Well, I couldn't do anything for this young man. I told him, if necessary, to take his medicine like so many of the rest of us have. Every single member of the cabinet is an autocrat; every single bureau chief is an autocrat, and when we speak of the overlapping activities of the government we ought to know something about the government.

I should like to see all this changed. If it were possible, I should like to see the Civil Service protected as it should be, where an accused man might employ counsel if he desired; where a trial might be open to the public; where an accused man might have a chance for argument. The charges against me were made public and my conviction was set aside, and by no less a person than the President of the United States himself when he saw the papers that were taken to him for his approval. Not that it was necessary—oh, no, the Secretary of Agriculture at any time could discharge me on his own initiative—but somehow or other he didn't seem willing to discharge me without consulting some of the powers higher up. He first consulted the Attorney-General of the United States, and the Attorney-General of the United States looked over the report and wrote underneath, "Doctor Wiley is worthy of condign punishment" (whatever condign punishment means!). Well, if I could have been punished with real condign punishment, that is, "a punishment that fits the crime," I would not have cared. What was my crime? My crime was an effort to serve humanity. That is the crime I committed, and the only one, and I would have liked "condign punishment" for that. When it went to the President of the United States, he didn't pass on the merits of the case. No, but he said, "That isn't right. I do not see that Doctor Wiley has ever been informed of these charges against him," and he

wrote across these papers, where the Attorney-General had written his approval of this verdict: "Take these charges to Doctor Wiley and give him all the time he needs to make a defense." And that's the only thing that saved my skin—this sense of justice which had not yet been crushed out of the heart of the President of the United States.

I could go on and give you many other instances of this kind to show you that our government is a pure autocracy, and, therefore, the relationships of the government to the governed in this country are not what they should be.

Now, what are some of the faults of this overlapping? In the first place, the federal government has absolute control over interstate commerce. According to the constitution, the federal government has no control over anything except the powers which have been delegated to it by the States. The powers not delegated to the federal government are reserved for the people of the various States, but the power to regulate interstate commerce was one of the powers originally delegated to the federal government. The federal government is very jealous of its limited authority, and so is the Supreme Court, and the tendency of the decisions of the court is to extend this delegated authority just as far as it will stretch without breaking. This tends to make the federal authority more and more imperial over the authority of the State—and I will confess that I am a believer in imperialism. I believe what is good for one part of the country is good for all, and the laws that Congress makes relating to the public welfare I should like to see applied to all parts of the country—just as the laws Congress makes regarding taxation.

The question is not, however, the emphasizing of this imperial power over interstate commerce, but how does that power affect the States? The federal government may say what may come into a State and the State cannot keep it out. There are two things in which this power of the nation especially applies to interstate commerce. In the first place, the federal government may say that foods, which the State itself might exclude and whose manufacture the State may forbid, may come into the State if in harmony with the federal law and the regulations

made thereunder, just as long as they are in unbroken packages. That is, you may receive into this State from other States products in the original package which your State would forbid. And more than that, the Supreme Court has interpreted the "original package," and I think correctly. I have a standard by which I measure the correctness of the decisions of the Supreme Court: whenever the Supreme Court decides a case my way, I say the court is right; if it does not, I make a respectful comment, or, if silent, keep up, as they say, a "devil of a thinking." When the Supreme Court said the "original package" meant the package which was put up by the original maker, it said just what it ought to cover. Hence you can send into this State packages that don't measure up to the food products which the State permits, and your State cannot forbid their coming into the State because this would be interference with interstate commerce.

I have just returned from a trial illustrating, in one respect, this overlapping of authority. The State of Wisconsin passed a law which said that every package of food that came into that State which contained glucose should have the word "glucose" on the label and the percentage thereof contained in the food. The courts of Wisconsin upheld that law, and it was appealed to the Supreme Court of the United States. The court said, "No, the State of Wisconsin cannot keep this food out of that State. It is regulated by the federal authorities and they say that 'corn syrup' is a proper name for glucose, and, therefore, when those packages went into Wisconsin with the label 'Corn Syrup' the State of Wisconsin could not touch them." The Wisconsin law also said the labels should not bear any other name for glucose. That was the reason of the decision of the Supreme Court. The State of Wisconsin last winter passed another law, saying that the manufacturers should put on the label the word "glucose" and the percentage thereof, leaving the other label on. And so Wisconsin has been sued again in the federal courts. I went out there to aid the State of Wisconsin in so far as I could to maintain the validity of the present law. I believe it is a just law and hope the Supreme Court, when the question again reaches that august tribunal, may sustain it. This is a most interesting ex-

ample of the conflict between the State and National authorities where the State, in my opinion, is in the right.

This calling "glucose" "corn syrup" is simply an interpretation of law by the executive authorities which I believe is wholly wrong, and yet it controlled the decision of the Supreme Court. You heard what I said awhile ago about the kind of interpretations that are sometimes made of laws. Any of the State's authorities, in so far as interstate commerce is concerned, may be interfered with by the courts of the United States, which are supreme in regard to interstate commerce.

Another case which is perhaps more pertinent to you is this: When the United States says a package of alcoholic liquor is labeled in accordance with the United States laws, the State cannot keep it out. It cannot be imported for sale, but if it is imported to you in your name, even if the State law does forbid it, its exclusion would be an interference with interstate commerce. No matter what you say in New Jersey, if your booze is shipped in the original package from another State in harmony with the regulations and laws of the United States, it can come to you in the original package and the State cannot forbid it. Just now the States are going to put up to the Supreme Court another proposition, that while they cannot forbid it, the State shall take charge of it the moment it crosses the line. What the State is going to do with it when they get it I don't know. I suppose the Governor and the other State officers, who are autocrats, can use it as they like, and whether they are going to pour it into the gutter or into the esophagus we don't know. But at least they will have the power if the Supreme Court sustains that law.

I am not a teetotaler, but I am a Prohibitionist, and have been for a good many years. I see so many evils from the liquor traffic that I am perfectly willing to go the rest of my life and not take a drop if by doing so my brother may be saved from a drunkard's grave. (Applause.) So whenever I have an opportunity I speak for prohibition, and if I had the right to vote in the autocratic government of the District of Columbia I should not hesitate a moment on which side to cast my ballot. Although I am taxed out of my boots—if I wore boots—I have not a

single right to vote where I live. I can remember in my history a little unpleasantness that arose about a hundred and forty years ago between the Colonists and the mother country on that very principle, and some day the District of Columbia is going to reissue the Declaration of Independence and set up a government of its own on the same lines as the Colonists did, and with equal justice, if this autocratic system continues in the District. They are paying clerks there the same salaries they did fifty years ago, and the price of living has gone up by leaps and bounds. Now, in Congress they have a bill that all the taxes which support the great capital city of this country shall be borne by these poor government clerks. There aren't enough millionaires in Washington to form a decent club. The people are poor, have small incomes, but as high taxes as any city in this country. There is an example of autocracy which you may well think of, when a poor man has no right to say how much he shall be taxed; has no voice in the law; is absolutely helpless. You patriotic people of this country, men having a just pride in your capital, will not say that the slaves of the District of Columbia shall support it in all of its beauty now and forever. I know there is one Jerseyman who may have an opportunity to return this act without his signature, and I hope he will, in simple justice to the people of the District and the country.

So you see when the State authority conflicts with the federal authority, the State authority usually must give way. Now, there are some things the State ought not to interfere with at all. Some of these things are of vital interest to your organization. Especially so is the quarantine service of the United States. While the United States has power to levy income tax, tax at the frontier and internal revenue tax, and raise military forces, issue bonds and coin money, and keep up relations with foreign countries, it has no right to quarantine one part of the country against another. The United States does not even quarantine against a foreign nation. That is one of the powers that ought to be delegated. It is in the line of the activities of this great Conference of Charities and Correction. It is the protection of the public health, the absolute control of interstate diseases,

just as if they were articles of commerce. The nation can control the Texas tick because that is carried in interstate commerce, but it cannot control yellow fever because the Stygomia mosquito has no commercial value and does not attach itself to live stock when it is transported. Therefore, the human being may carry all the germs he pleases from one State to another, as far as this government is concerned.

I say, above all things, the control of contagious diseases going from one State to another should be in the power of the United States government. When an epidemic breaks out in a commercial center all the merchants get together and say, "We must not jeopardize commerce," and everybody says, "Keep it quiet. Don't let the people know we have small-pox here, because they wouldn't come here to trade." Why do we fear small-pox? Well, I will tell you: It spoils our beauty; it is no longer dangerous to life. Every single one of these diseases, I say, control as the Texas tick is controlled. The germs of small-pox, typhoid fever, and all the other pathogenic germs, should be subject to a national quarantine service, and they will be some day. The States will delegate the authority to the nation, which will thus be able to protect the public health. So I say, in this great work of controlling the food supply, the drug supply, any great work of controlling the centers of contagious diseases, the power of the federal government ought to be in all cases, as it is in some, supreme.

Thus you see this overlapping of authority, the State being jealous of what it holds, the federal government being tenacious of what is delegated to it, injures the efficiency of the laws relating to the public welfare and cripples the executive authorities which have the administration of the laws, which thus interfere in such a way as to be prejudicial to the general welfare of the people of the country. It seems to me that is the principle upon which I ought to particularize here to-day. In all these works of charity, in all this bringing pure food and drugs into the homes of the people, in all this control of disease, there ought to be no conflict, but a co-relation between the States and the federal authorities. In order to secure that, as we may not hope

to change our form of government very soon, let me say that the national and State officials should stop interpreting public benefit laws in the interest of trade and unite in a pact to promote the common welfare.

Now, what is the next thing to do? To see that the people whom you charge with the business of being your autocrats may have your welfare at heart. That's the great thing to this country. To protect the people of this country from poisons in foods, useless drugs and quack nostrums; place in positions of authority men who have proven themselves to be lovers of men and not mere seekers after power and greed; men who have at heart the welfare of the people of this country and not any industry or branch of manufacture or mercenary purpose whatever.

While I was still in the government's service there appeared before me, one day, an eminent man, who had been a member of the Cabinet, as the attorney of those who use alum in food. He said to me, "There are eighty millions of dollars invested in this alum industry. You wouldn't, by any arbitrary acts of yours, destroy eighty millions of dollars, would you?" I said to him, "If there were eighty billions of dollars in this industry or any other which injures the public health, I would not hesitate for a single moment, if I had the power, to destroy that industry." I don't hold myself up as a model as a public servant. There are millions of men and women in this country who would have answered in like manner. I want to say one thing in my own behalf, if you will allow me, just to illustrate: I served as a government official nearly thirty years. Congress placed in my hands certain functions in connection with the administration of the Food Law. In hundreds and hundreds of instances where I was called upon to decide points arising under that law, when it was a question between the right of the manufacturer and the welfare of the consumer, so far as I know I never gave the benefit of a doubt to the manufacturer. If there was a doubt in my mind, I resolved that doubt in favor of the consumer in every instance. And why? If you wrong a manufacturer, he can appeal to law. If you wrong the consumer, he

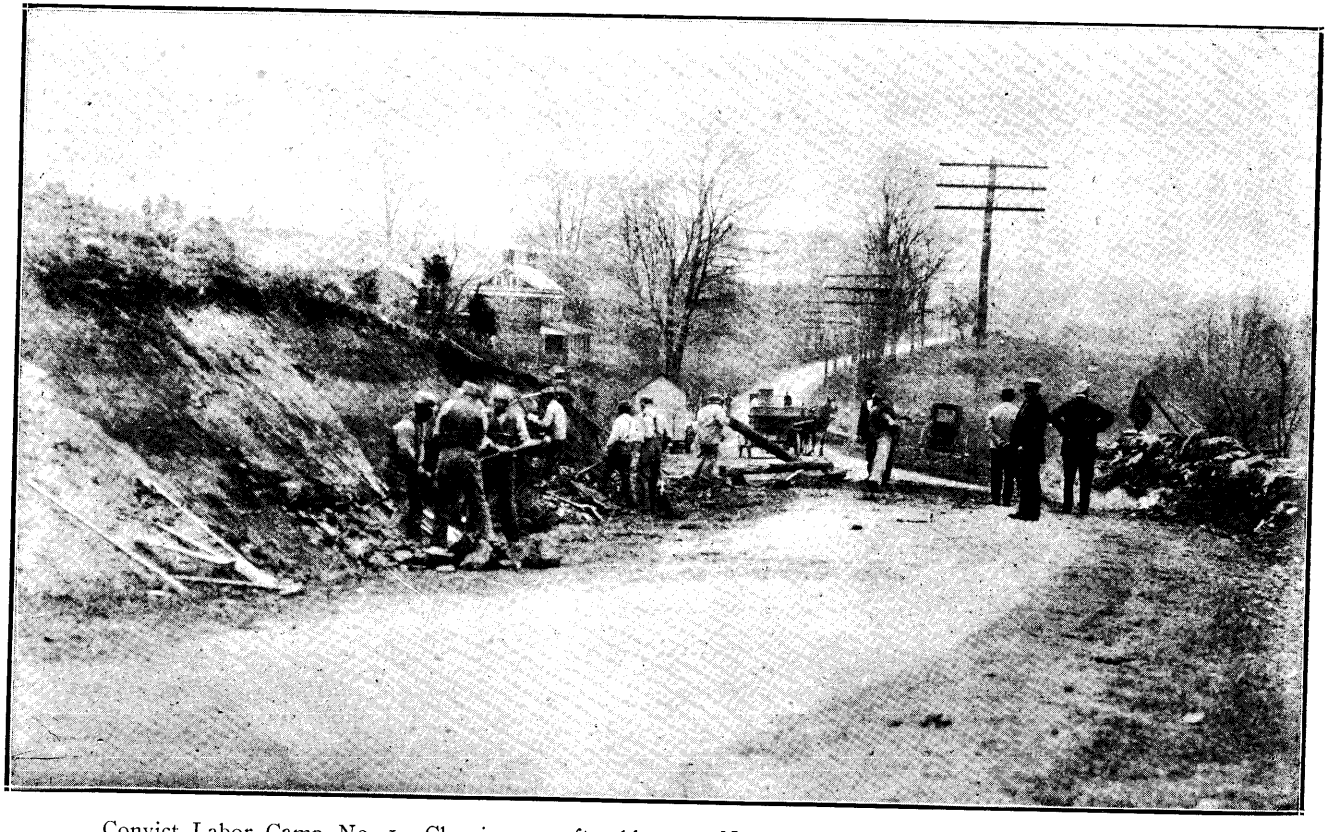
has no appeal, he is absolutely helpless. As a consumer in this country I cannot go to court and bring a single one of those rulings under the Food Law which I think are wrong before the courts. The consumer is absolutely helpless in the matter, whereas a manufacturer can appeal to the court if he wants to and have his wrongs redressed by the court.

An illustration will explain this attitude. I don't believe in drinking whiskey, but when one does drink it it ought to be whiskey. In the whiskey controversy, as usual, I got the hot end of the poker. I ruled that whiskey was whiskey, and all the people that made whiskey that wasn't whiskey appealed from my decision. They carried with them the Secretary of Agriculture and the solicitor; they never failed to be on the other side when they knew what side I was on. Then they carried it up to the President. It was not a matter that concerned him. But this is an autocratic form of government. It was a matter that the court should consider. I was very much gratified when the President of the United States sustained my opinion. I give credit to Mr. Roosevelt for doing that. He evidently knew as much about whiskey as I did, being, as I am, a teetotaleroid.

Then what did the men who were making the rot-gut whiskey do? They appealed to the court, and carried the question in succession to several federal courts and lost in every one of them. Every single court decided that my decision was the correct one according to law. Just at that time we swapped horses, got a new President. The first thing he did was to overthrow the decision of his predecessor on the question. So now any old thing is whiskey in this country, as long as it has enough alcohol to make you drunk. The night that decision was made I met Mr. Justice Harlan, that grand six-foot-four Kentuckian—that giant of intellect and of heart. He said, "What is this I hear about holding Supreme Court in the White House?" I said, "Mr. Justice Harlan, you know about as much as I do." "Well, well," he said, "Its about time this question was coming up to my court." I said, "Oh, Mr. Justice Harlan, it will never come there under this administration," and it never did. Nor has it under the present one. Verily we live under an autocracy.

These are illustrations of the overlapping of the federal and State authorities, and of conflicts of federal authorities themselves, which make it almost impossible for a State to defend itself against unfortunate interpretations of this kind. If I had time I could give you many more illustrations of this kind which I have known in my experience, but it is not necessary.

So I am glad you asked me to say a few words about this overlapping of authority, because it is of great importance to everything that leads to the public weal. Whenever you try to do anything for humanity there are lots of people and lots of interpretations against you. And so I hope there will be a spirit in this Conference which will spread throughout the State and the nation to correct the evils of which I have spoken, to see that only men of superior character, men of trust and full of service to humanity, are put in places of trust and profit, in order that the laws, good as they are or bad as they are, may be enforced in the interest of the public welfare.



Convict Labor Camp No. 1.—Cleaning up after blast on Newton-Stanhope Road. Straightening the line.

Sunday Evening, April 19th, 1914.

Talks at Exhibits.

On Sunday night, April 19th, the exhibit of the Training School at Vineland was on view, and Alexander Johnson, Director of the Extension Department, was present to explain the meaning of the pictures. Various groups of members of the Conference came to the alcove where the exhibit was on view, and Mr. Johnson explained to them the meaning of the names of the three classes into which the feeble-minded are divided, namely, Idiots, Imbeciles and Morons. He called the attention of his audiences, of which he had three successive ones, to certain pictures illustrating the kinds of work that feeble-minded children can be taught to do, their heredity charts, their amusements and work, and told a number of interesting incidents which threw light upon the character of the children and the methods adopted in their training and employment. About 150 people were present in the different groups who heard the talks. Many questions were asked and answered, and the method of exhibit was apparently very much approved.

Col. E. A. Stevens, Commissioner of Roads, in talking about Convict Labor on the Public Roads, spoke as follows:

Generally speaking, I feel that the social side of the convict road work has been a success, and that enough has been done to show that the financial side can be made a success under proper conditions.

The work was begun in the fall of 1912 upon a road known as the White Horse pike. Under the legislation as it then stood, it was held that the chief keeper of the prison was responsible for the custody of the men, and that they could not be taken out of the prison without his consent. The keeper was unwilling for the men to be taken away from the prison excepting for work in the neighborhood of Trenton, where they could be returned to

his custody every night. The work was carried on under these conditions until the summer of 1913. The Legislature of that year had passed an amendment to the act which, to some extent at least, relieved the head keeper of responsibility. This law is the law under which the work is now being done. The attempt to further amend the law last winter was not successful. At present the road department is responsible for the pay of guards, but has nothing to say as to the appointment of the men, to their number, or as to the rules and discipline, all of this being in the hands of the State Prison authorities. The legislation of last winter, however, enabled the governing bodies of the various penal institutions to establish a wage system, and it is proposed to apply this to the road work under an agreement which has been reduced to writing, but which has not yet become effective.

The object of the road work for the convict is to place the men under conditions in which improvement will be possible, and which will fit them for a useful career after they are released. The advantage of having a man in physically good condition at the time he is set free is very obvious. It is also obvious that if he has been progressively liberated and more or less taught to control himself that the chances of his again yielding to temptation have been considerably lessened. I take it that any financial advantage that might accrue to the State from the use of convicts on roads must be kept subordinate to the idea of the improvement of the men themselves. I feel sure that the financial gain from the latter, though intangible, will exceed that from the former.

The men have shown an excellent spirit. Heretofore they have not been under pay. The system which is now proposed would give the men pay for their services on the road. Out of the fund thus created the men would be housed, fed and clothed. They would also be charged with the cost of guarding. The surplus remaining would go partly to the State Prison to reimburse the State for his expenses while there, and the balance would be available for the support of his dependents, or for his benefit when released, under rules and regulations of the governing body of the institution.

The legislation under which the work has been carried on has been very imperfect, and many things have been done, not because they were advisable or economical, but because the law provided no means of meeting the emergency otherwise.

It is hoped that the arrangement now proposed will obviate many of these troubles, and that the others will be corrected at the next session of the Legislature.

Dr. BRITTON D. EVANS spoke on the needs of the insane in the State of New Jersey and what is being accomplished at Morris Plains.

Mrs. C. B. ALEXANDER spoke of the work on the farm at the New Jersey Reformatory for Women at Clinton. (For full report see 1913 Proceedings.)

Monday Morning, April 20th, 1914.

(Section meetings 9:30 to 11 o'clock.)

GENERAL SESSION.

11 to 12:30 o'clock.

Topic: "State Problems."

MRS. CAROLINE B. ALEXANDER, HOBOKEN, CHAIRMAN.

THE CHAIRMAN—My duties this morning are very small and very pleasant, and I am sure they will be for you, as they consist simply in introducing the speakers. We are very fortunate in having as our Commissioner of Charities a man who has had a very unusual training, beginning as the Secretary of a State Board of Charities and having had a very large experience in managing one of the largest institutions for boys in the country. New Jersey was especially fortunate in being able to secure, through the foresight of the State Charities Aid Association, the services of Joseph P. Byers, our Commissioner of Charities and Correction, whom I have great pleasure in introducing as the next speaker, and who will speak on the subject, "The Problem of the State and Its Solution."

The Problem of the State and Its Solution.

ADDRESS BY JOSEPH P. BYERS, COMMISSIONER OF CHARITIES AND CORRECTION.

This seems to be a conference of "problems." I notice on the program, on every page, printed in large type, "PROBLEMS, PROBLEMS." There are State Problems, County Problems, Municipal Problems, South Jersey Problems and Shore Problems. I notice something else on the program, and that is that the speakers during the sessions are most of them given very definite subjects to discuss; but it seems to be my misfortune and yours, this morn-

ing, that at this session the speakers are supposed to suggest offhand the solution of the whole problem so far as it relates to the State.

I am glad that we still seem to recognize the fact that there are social problems that do not pertain wholly to the State; that there are still some county and municipal problems. This is a time when we seem to be inclined to put everything up to and on to the State, with a resultant tendency to shirk our responsibility as counties or municipalities, or societies, or churches, or individuals. We seem to be willing to "let the State do it." I am hopeful that we will still continue to recognize and talk about and to undertake to work out our county and municipal problems. We have them. We have also social problems that the church and neighborhood and the individual must work out, and I am of the opinion when the church and neighborhood and individual get to work on those things that directly concern them and in which they must continue to have a direct responsibility and interest, the social problems of the county, the municipality and the State are going to be greatly simplified. We need clearer vision. We need to know what we are attempting to do. We are too prone to talk glibly about social problems. Not a few of us are ready to declare their solution offhand, and we are undertaking to do it before we are able to set down and relate the known factors and state clearly just what the problem is. We need to know what we are doing.

I think we need first of all to have a clear definition as to the State's policy with regard to the domain of Charities and Correction and what it is to be in regard to our defectives, dependents and delinquents. The functions of the State and of the smaller political units of the State must be clearly defined. In the report of the Department of Charities and Correction for the year 1913, under the head of State Policy, this appeared:

"The State has of necessity or from choice assumed the duty of providing for certain classes of its citizens, viz., convicted criminals, juvenile delinquents and mental defectives (insane, epileptic and feeble-minded). For the care of all of these by the State there is sufficient justification on the ground of necessity and self-protection.

"It has by statutory provision made it the duty of the smaller political units, counties and municipalities, to make provision for the sick, the needy poor, dependent children and petty criminals."

In my report of last year I called attention to the failure of the State to extend to the institutions caring for these latter classes its supervisory functions. I would again urge upon the attention of the Legislature the suggestions then made.

I believe that the State must say in effect something like this to the counties and the municipalities:

"I, the State, will take over the care of the mental defective, the criminal, the delinquent, and you in your several capacities must care for the sick, the dependent poor and for those physically incapacitated; and in order that you may accomplish the work with the greatest efficiency and at the least cost and for the best interests of the whole State, I, the State, will provide you with counsel and advice and criticism in order that you may do your full duty intelligently. I will pass and enforce general laws governing the erection and administration of your several institutions and the admission and care of their inmates; for the safeguarding of health; for the regulation of your schools; for controlling your housing conditions and the labor of your women and children. In short, I will indicate the laws for the general good and see to it that you live up to them." Now, here is where the State of New Jersey has fallen down, or at least not lived up to its full opportunity. Although by statute the State directs how the dependent poor shall be cared for, how minor criminals shall be treated, what provision should be made for the sick poor, how certain homes for the care of dependent children may be established, it has failed utterly to provide the facilities or the law by and through which the institutions maintained by public and private funds, one or both, for these several classes of its citizens, are to be supervised, regulated, and, within reasonable limits, controlled. The almshouses, children's homes, public hospitals, private institutions for delinquent children, county penitentiaries and jails are not under State supervision. I am firm in my belief that they ought to be.

I want, briefly, now, to take up the several classes that the

State, as a State, should provide for, not merely to supervise, as is indicated on the chart behind me, but to control, to manage, and direct. We have had within the past year, a State commission engaged in studying the care of mental defectives. That commission has completed its work and submitted a report which is now in print and can be had on application to the Commissioner of Charities and Correction. It suggests and recommends what the policy of the State should be in establishing a system for the care, and custody, and treatment of the insane, the feeble-minded, and the epileptic. I know there is likely to be a difference of opinion with regard to an ideal system for New Jersey, but this difference of opinion is not serious so long as we have an ideal in front of us and are open-minded enough to consider the ideals of others to the end that out of such consideration we may develop a system that shall be safe and sound, and comprehensive and just to all of the citizens of the State. But we, all of us, must realize that in dealing with these matters there are practical difficulties, customs, habits, that must be overcome or modified or because of which we must be willing, at least for the time being, to modify our ideas. And after all, though we are constantly striving for the attainment of our ideals, their realization would be about the worst thing that could happen to us, because then we should be satisfied, and when we are satisfied we are likely to quit, and when we quit we begin to go back, for there is no standing still.

I think that most of us could agree that the ideal system for the care of the insane would be full State care and that the county and municipality should not be required or permitted to make any provision for this class, but that the State should provide directly all that might be needed for their care and treatment. But on the practical side of it we find a present system to which the State has adapted itself of a combined State and county care. Under this system six counties of the State, embracing more than half of the State's population, have invested their own funds in providing accommodations for a large number of their insane citizens. The investment in lands and buildings for this purpose by these six counties approximates

$5,000,000. If the State should adopt full State care it would be necessary to take over these institutions from the counties. The financial condition of the State forbids this and so what we might approve as the ideal system must, at least for the present, be cast aside because of the very practical consideration that the State, with its present income, is unable to finance the proposition. But times change and so do laws and ideas, and though it is cast aside it may, nevertheless, remain the ideal until one better and higher is brought to life. So the Commission on the Care of Mental Defectives, in studying the situation, realizing the difficulties in the way of accomplishing full State care, and realizing, too, the fact that you ought to realize, that this State is woefully deficient in its accommodations for the insane, has recommended the establishment of a colony system.

It has suggested that we should provide at once for three colonies to accommodate not to exceed three hundred patients, each to be located on farms of not less than five hundred acres each; that the buildings should be plain, simple and inexpensive; that the outside cost of these colonies, including land and buildings, should not exceed a per capita cost of $350 and that they should be located within a reasonable distance, say twenty miles, more or less, of the two State Hospitals for the Insane, and that they be directed by the present Boards of Managers of the Trenton and Morris Plains Hospitals. The commission called attention to the fact that there are now more than one thousand insane persons under public care in excess of the normal capacity of our hospitals. The colony system recommended itself, first, because of its economy; second, because of the increased benefit to patients; third, because it would mean immediate relief to citizens, and lastly, because its elasticity would enable the State to make additional provision as the need might arise.

The only relief now in sight, and that is only partial, is at the Trenton State Hospital where funds have now been provided for the erection of a separate building for the care of the criminal insane, and at the Morris Plains Hospital, where $20,000 has been appropriated for additional buildings to relieve the congestion at that institution. The most that we can hope for is

that the building for the criminal insane will be ready for occupants by the spring of 1915, and the new building at Morris Plains in about a year from this time. We shall be fortunate if we secure additional accommodations for more than one hundred additional patients with the $20,000 appropriated. It will remain for the Legislature of 1915 to carry out the recommendations of the commission, or failing this, to select some other mode of action, or failing in both, to continue the overcrowded conditions which are already not only distressing but disgraceful.

With regard to the care of feeble-minded, New Jersey has in some respects taken the lead. The best indication of this is in the growing interest on the part of the public. While our provision for the feeble-minded, both children and adults, is still woefully inadequate, we are in this respect at least no worse off than other States, and I believe that through the development of the work at the Vineland institution and the Burlington County Colony we are establishing a policy and a system that other States will be glad to emulate. The people of the State are beginning to realize the need for increased provision, and I am confident that what we have so far accomplished indicates the methods and character of the work for the care of this class. Most of you know that we have no State institution for the care of feeble-minded children. New Jersey has for some years utilized a private institution, the Training School for Feeble-Minded Boys and Girls at Vineland, for the care of what feeble-minded children that institution was willing to receive. The limit of the school, so far as State wards is concerned, has, until very recently, been 300, but during the past year or year and a half, because of the pressure for admission and the compliance of the school officials, this number has been exceeded until we have now at the school approximately 350 State wards. This number, if charged for at the rate established by law, $330 per year, would exceed the available appropriation by about $15,000, but up to the present the school has charged for the care of these wards between $40 and $50 a year per child less than it might have demanded. You will see from what I have stated that not only has the limit of the appropriation been reached, but the capacity of the institu-

tion as well. There is no hope that the Vineland school will be able in the future to care for a larger number of children than it is now providing for. The rate at which new applications are being received keeps building up a waiting list, and there is no present prospect that demands for this class of children will lessen, but quite to the contrary. One reason for this is that the growing number of special school classes with the consequent segregation of backward and mentally deficient children is bringing these children to notice. We shall of necessity very soon give serious consideration to the establishment of a State institution along the lines of the Vineland school, and it should be located in the northern part of the State.

The recent report of the Commission on the Care of Mental Defectives contained also a recommendation, as in the case of the insane, that the colony system should be adopted for the feeble-minded. If the Burlington County Colony, which is now assured, shall work out successfully, it will at least show us the way for making economical and satisfactory provision for that class of feeble-minded men who must remain under custodial care. With the establishment of an institution for the training of feeble-minded children, as already suggested, and the enlargement of the State Home for Feeble-Minded Women at Vineland to care for all custodial cases of women of child-bearing age, New Jersey will have practically solved the problem of institutional care for the feeble-minded.

The realization of these needs would be greatly expedited if the citizens of the State could sit with me for a few days in my office reading the letters that come to me making demands and petitions and prayers for the commitment of feeble-minded children. Then if these citizens had to explain either personally or by letter to parents, relatives and friends why it is that their petitions can not be granted, even though it might be a feeble-minded girl or woman in imminent danger of going wrong, or already going wrong, and for whom, unless the State should step in and at once, there could be no hope; or, it might be, a feeble-minded boy who is getting beyond the ability of the family to protect or control; and all that they could say to these dis-

tracted parents was, "There is no provision; your daughter or your boy will have to wait until some of the inmates of the Home for Feeble-Minded Women or the Training School die, and then he or she will have to take his or her chance with several hundred others of the same sort, for each of whom there is insistent demand that the State shall do something," then there would be no question of the next Legislature adjourning before making ample provision for this class.

But I cannot dwell too long on the problem of the State with regard to the care of its mental defectives, for I must say a word with regard to the care of epileptics. Something like a definite policy for the care of this class was adopted during the last session of the Legislature. The State Village for Epileptics at Skillman has by law now become a Village for Epileptics. The clauses in the law that had heretofore excluded from that institution certain classes of epileptics, insane, feeble-minded, idiotic and otherwise undesirable, has been repealed, and the scope of the institution has been extended to include merely epileptics, without regard to either their physical or mental condition. Now, this is all very nice, but the State of New Jersey cannot send all of its epileptics to the Epileptic Village without first providing proper accommodations for their care, custody and treatment; so while we have established a broad—and, it seems to me, wise—policy with regard to the scope of the institution, we must not forget that before that policy can be enforced additional and special provisions for certain classes must be made.

Now, the chairman of the appropriation committee of the Legislature, Senator Hennessy, is sitting in front of me, and I am afraid to say how much money it would take to meet the demands of all of the State institutions. He has a good deal of congratulation over the work of his committee, and he deserves a lot, and yet no one knows better than he how far the appropriation committee fell short from meeting all of the State's necessities. The committee's failure was not due to the lack of appreciation of those needs, but rather to the necessity of keeping expenditures within available income. It was a wonder to some of us how the committee was able to do so well with the re-

sources at hand. It did provide generously for increasing the facilities at the Epileptic Village and at the State Home for Feeble-Minded Women. At the latter institution accommodations will be available next year for an additional hundred cases.

A new building to accommodate one hundred inmates is now almost ready for occupancy at the State Home for Feeble-Minded Women. The furniture is not yet in, but the appropriation committee gave to the institution in the supplemental bill a sufficient amount to equip it, and I am hopeful that by the 15th of May we will have an additional hundred beds at the Home. Now, that is not a notice for all of you to get busy at once in your respective communities digging up cases that you think ought to be committed to Vineland, and yet I am afraid that that is just what many of you will do. We have had a fairly large waiting list for commitment to the Home, but within the past few months all of these cases have been investigated by a special agent sent out from my department. The investigation disclosed the fact that some of the applicants were dead, some had moved from the State and some had disappeared. The number of the latter is gratifyingly large because it reduces the pressure. Of course, it may be very disastrous in another way, since many of these cases being out of sight may be doing just the thing we don't want them to do; but the number of applications approved and waiting for action can all be cleaned up as soon as this new building is ready for occupancy, and it will leave a fair margin of surplus accommodations. But the margin will not last long, especially if each of you feels it incumbent to do your share in reducing it from your several communities. But it is a tremendous relief to know that applications that have been a long time pending can be taken care of, and that we will be able to at least temporarily clean up the waiting list.

Now a word or two with regard to the State's policy concerning the criminal and delinquent. I suppose we may call it a policy but it certainly is not a comprehensive one. The State owns and controls a State Prison, a State Reformatory for Men, a State Reformatory for Women, a State Home for Boys and a State Home for Girls, five institutions, and these include all that may

properly be included in our State Prison system, because these are the only institutions that the State controls or seems to care anything about. Of course, we have certain county institutions, such as county jails and county penitentiaries, that any well-organized and wise State would not exclude from its State system, if for no other reason than that they are, for the most part, especially the jails, merely breeding grounds for the State Prison and Reformatory.

I think I said to you last year that officially the State of New Jersey does not know that a county jail exists within the borders of the State. I say it again, because there is nothing that looks like, or sounds like, or acts like State supervision of these county institutions, and I would go further and say that if there is any class of institutions in the State that needs State supervision and State direction it is our county jails. I went over the situation with you last year, and I am not going to repeat it, except to say that we have not yet hooked up these institutions to our State system, and further, that the State of New Jersey will never have a prison system worthy of the name until it shall include within it not only the present State Prison and Reformatory but all institutions, however organized and wherever located, that are used for the custody and punishment, care and reformation of those who violate the law, whether they be of the misdemeanant or felony class.

Unless we in New Jersey hurry up a bit the State of Massachusetts will lead the way. A bill is now pending in that State that proposes to take over under State ownership, control and direction all of the county jails. It is merely a question of time as to whether such a law will pass in Massachusetts this year, next year or the year after, and it is merely a question of time as to when New Jersey will do the same thing. I suppose we shall have to talk about it a good bit before we begin to move, but the more we talk the sooner we shall get ready to move, and the sooner we move the better. What we need to do is to get together on these propositions and having got together tell our Legislature in plain, straight terms what it is we want and when we tell them in a united chorus we shall get it.

A STATE SUPERVISION PROGRAM.*

1. Agencies That Should be Supervised:
   (*a*) Sick, (*b*) Aged and Infirm, (*c*) Dependent Poor, (*d*) Mental Defectives, (*e*) Prisoners, (*f*) Children who are Dependent, Defective or Delinquent.
2. Supervision Covers:
   (*a*) Administration.
      (1) Organization, (2) Accounting and Financing, (3) Selection of Trained and Devoted Workers Free from Partisan Control.
   (*b*) Home Care.
      (1) Investigation, (2) Diagnosis, (3) Rehabilitation.
   (*c*) Institutions.
      (1) Preliminary Study, History of Inmates, Physical and Mental Examinations, (2) Admission Procedure.
3. The Form of Supervision Covers:
   Personal Care, Medical Care, Diet-Training, Education, Building Architecture, Sanitation, Equipment, Inspection by the State, Reports by the State, Recommendations, Publicity.

THE CHAIRMAN—I would like to believe, and I do believe, that it would be impossible to get together in any one place, in any other State, an equal number of people who have more truly at heart, and more truly in their mind, and more truly in their vision, what is necessary for the State that we all love so well. But just as soon as these wishes of ours need to be expressed by the State and through the State, we find that we must appeal to those who have been elected by the voters throughout the State to carry out other policies. Now, whenever it comes to any reform connected with any State institution these requests have to be put before a certain number of men chosen from the Legislature each year who form the Appropriations Committee. Only those who have had some dealings, from year to year,

* Taken from the exhibit.

with the Appropriations Committee can imagine the difficulties they have to contend with, because every person with a condition at heart, every person loving and wishing for the best and the future of the institution with which they happen to be affiliated, feels that his claim ought to be considered, and there would never be enough millions in the State of New Jersey, or any state, to carry out what we all want to have done. Therefore, it needs a large mind, skill, knowledge and tact to make the adjustments which become necessary. This year the condition became even harder because of the condition of the State's finances. The chairman of the Appropriations Committee this year had a very difficult task before him, and I think the State of New Jersey ought to be congratulated that just at this moment the chairman should be the Senator from Bergen county. He wanted to get all the possible facts that could be brought to him and he wanted to go beneath the surface to know what it was that caused the necessity for the institutions which he is asked to help out through his committee; therefore, I think the State of New Jersey was more than fortunate in having such a chairman on the Appropriations Committee, and I think we are most fortunate in having him here with us to-day. So it is a very great honor to introduce Senator Charles O'Connor Hennessy, from Bergen county.

Address.

SENATOR CHARLES O'CONNOR HENNESSY, HAWORTH, N. J.

Mrs. Alexander, Ladies and Gentlemen: It is very grateful to me to have such kind words said about the Appropriations Committee. The Appropriations Committee needs them. I don't know of any committee in the Legislature which more deserves the kindly consideration of the people of the State, for its work is hard, and, ordinarily, misunderstood, and it cannot be explained to everybody. I have found the committee, in the two years in which I have served upon it, to be a body of honest, intelligent, well-meaning citizens seeking, despite peculiar diffi-

culties, to do wisely and well for all the institutions and departments of the State that are supported by public funds. Just here, because it has somewhat to do with the discussion of to-day, I may pause to say that the system under which the Appropriations Committee works every year in dealing out State funds to satisfy the various public needs seems to me to be a very inefficient system. A number of men are appointed by the respective presiding officers of the Senate and House of Assembly to do this work, and the man who is chairman of the Senate committee is recognized as chairman of the joint committee. Every one of these men is engaged in active work in the Legislature. Some of them are chairmen of other important committees, and all are constantly engaged in dealing with various vital matters of public interest outside of the Appropriations Committee. Notwithstanding these demands upon its members this committee is expected to give patient, deliberate and wise treatment to the various and conflicting problems of public finance in the State of New Jersey. It cannot, in the nature of things, do so. The members meet once or twice a week during the legislative session and devote the time to the hearing of persons who desire appropriations. On man comes from an institution and says, "We need so and so, and we must have so much money." We have learned in some cases it is safe to discount what he says from twenty-five to fifty per cent. In some cases we find that the advocate actually underestimates the needs of his institution. We cannot discover even the approximate truth unless we make an actual, practical, personal study of the needs of that institution at the institution. And so the committee endeavors to visit the various institutions widely scattered throughout the State. This year we visited several of them, but as the visit usually permits only a superficial examination, I fear the result frequently is that the determination of the committee is a hit-or-miss judgment which does injustice as often as it does justice. That is not the fault of the men who are engaged in this work; it is the fault of the system. It is a system which is inefficient and uneconomical for the State. Some day I hope to join in the work of improving or reforming it.

You have heard a great deal recently about efficiency and economy in the administration of the State government, even if no practical results are in sight. Efficiency and economy in the administration of private business has concerned many kinds of business men a great deal within recent years, and a new profession, that of business engineering, has grown up to show how we may economize effort and eliminate waste in accomplishing business results. The efficiency engineer gets a large salary for his capacity to go into a business establishment and point out to the employer where waste and inefficiency are going on, and where economies can be effected, in order that the head of the business may get at the root of things in accomplishing the most with the least expenditure of effort and of money. Now it seems to me that the principles of economy and efficiency might well be applied to this business of charities and correction with which you are dealing. That is the thought about which I came here to speak a few words to you to-day. I regret that I have not had any opportunity to prepare any formal address, but I aim only to make a suggestion that may be worth thinking about, in the hope that out of it may come fruitful thought for the future of the fine work in which you are engaged.

One of the things that we discovered in the Appropriations Committee work is this: The State of New Jersey has the service of some splendid men and women, many of them unpaid servants of the State, who sacrifice time, comfort, convenience and material resources for the common good, aiming to make our State a better place in which to live. And according to efficiency standards as commonly understood, we have fine public servants of the paid kind, also. One of them is the gentlemen who has just spoken to you, the Commissioner of Charities and Correction. I believe him to be a conscientious public servant and there are others like him, not only in the departmental activities at Trenton, but in charge of these various institutions; the Asylums for the Insane, the Tuberculosis Sanitarium, the Epileptic Village at Skillman, the Home for Feeble-Minded Women at Vineland, and others, where skilled and conscientious men and women labor for the State. So if there is not a real but only a

superficial economy and efficiency in administration, it is not because of the character of the men and women, unpaid and paid, who are engaged in this work, but it is because of some fundamentally wrong viewpoint with respect to the problems with which they have to deal.

At the outset I make bold to say that few of you seem to apprehend what the real problem is. What should be the real aim and end of the great expenditure of public and private effort and money that we are devoting to the problem of the indigent and dependent sick, the infirm, the insane, epileptic, feeble-minded and criminal classes? Is it a problem of amelioration or of prevention? If your work is only to ameliorate, then I must say it seems futile, inefficient and wasteful of effort and of money. For reflection should convince us that the things that we are doing in New Jersey are as a mere drop in the bucket of amelioration, so long as we are leaving the sources and the cause of our problems untouched.

Commissioner Byers tells us that our State institutions are woefully deficient in their capacity to care for all who should be in custody or under care. The State prison is too small, the asylums are overcrowded, and there is a long waiting-list of people who should be in institutions for the feeble-minded. Mr. Byers tell us with pleasure that the Appropriations Committee was able to provide for the erection of another building at Skillman, so that you are going to be able to take care of one hundred more epileptics this year. I cannot think of this as a great accomplishment. Why, they told me down at Skillman that there are thousands of poor epileptics in the State that are registered and known and who ought to be under custodial care of some kind. And why are our well-managed State institutions deficient? Why, in spite of the labors of all these good men and women, paid workers and volunteers, are you making no real progress in solving your problem? It is because somewhere and somehow they are manufacturing these classes, these dependents and defectives and human wrecks, faster than you can take care of them. Do not the principles of economy and efficiency suggest that you should attack your problem at the source?

I see here Captain Allen, another fine public servant, who is doing what he can with the tenement-house problem in this State. It is allied closely to your problem. Not thousands, not tens of thousands, but hundreds of thousands of men and women are crowded together under housing conditions that tend to destroy health—morally, physically and mentally. Do people live in a tenement-house because they like tenement-houses? Do people live in hovels because they would rather live that way than some other way? No, my friends, the tenement-house question is but an aspect of the poverty question, and you must discover that if you would efficiently deal with the conditions that produce the sick, the infirm, the dependent poor, the criminal and the mental defectives, you must first deal with the fundamental problem of poverty. Just what causes poverty in a State? Will you argue backwards and say that people are poor because they are physically or mentally defective, or immoral and intemperate? Reflection and study teach us something different. If we will but look beneath the surface we will see that involuntary and undeserved poverty is the real problem, and that it resides in the fact that there is a considerable class in every large community unable to find the opportunity to employ themselves, or be employed, and that vast numbers of our citizens are employed precariously, or at such small return for their labor that existence has become for them a constant struggle against conditions which degrade and brutalize. These conditions produce the great Social Disease of which the moral, mental and physical deterioration of the individual are symptoms, and prisons, insane asylums and charity hospitals the incidents. Is the Poverty Disease a natural one? We cannot be Christians and think so. A great philosopher has said it would be blasphemy to believe that the Great Architect of the Universe, to whose infinite skill all nature testifies, has made such a poor job of this world of ours that a majority of human creatures are naturally condemned to constant want, suffering and toil such as shuts them out from the opportunity to develop those mental and spiritual faculties that raise man and woman above a mere animal existence.

You talk about tuberculosis. I went with my committee to

examine this tuberculosis sanitarium we maintain in New Jersey at public expense. Without reflection upon the men and women who are responsible for conducting it, I want to say that it seems to me like a joke, so far as it undertakes to prevent the spread of tuberculosis in New Jersey. What is the cause of tuberculosis? What is the cause of most of our physical diseases if it is not the conditions under which men and women must live? The normal man and woman is healthful, and if such a man or woman blessed with ordinary health is living in normal surroundings and, falls into ill health, as a rule it is his or her fault. But the conditions under which we are compelling hundreds of thousands of men and women and children to live, as Captain Allen, of the Tenement-House Department could tell you, are conditions which naturally produce tuberculosis just as they produce the other physical and mental and moral wrecks who are crowding our institutions to-day.

And so, to return to my idea of applying the principles of economy and efficiency to the business in which so many of you are giving fine energies, high intelligence and generous heart impulses, I would impress this thought that you are getting wholly inadequate results for the energy and humane devotion of your work. And if there is waste and inefficiency and small dividends, is it not because you are treating the mere symptoms of the disease instead of attacking the disease itself?

A Voice—What is the remedy then; what is the fundamental cause of poverty?"

Senator Hennessy—Perhaps it would be unfair to this Conference, and to me, should I attempt to fully answer that question in the two or three minutes that remain to me. I feel that I would offend the proprieties and outwear my welcome here if I undertook it. But I must say that nothing would please me more than to have the opportunity to talk to you at such length as to make myself understood adequately about what I regard as the fundamental cause of poverty. All that I can do in the few minutes that remain is to indicate, rather than demonstrate, what the fundamental cause of poverty is. I believe that if I had oppor-

tunity, and you had patience enough to listen to me, I could demonstrate, as well as indicate, and that I could send you out of here fired with a new thought, a new inspiration, a new conception of the opportunities that are open to all earnest social workers who really wish to accomplish something. I have tried to indicate in what I have said that it is a denial of opportunity to work which is the cause of poverty. Those of you who have studied economics to any effect realize that the production of wealth is a process that deals with the operation of three factors. These factors are labor, capital and land. These are all the factors in the production of wealth. The most vital of these is land. Land constitutes the opportunity upon which labor and capital must employ themselves. Man, and in that term I, of course, include woman, is a land animal, and must employ himself or be employed on land, and to the extent that the opportunity to employ men or women upon land is monopolized or restricted, to that extent is the natural order interfered with and freedom of opportunity denied. In economics, as in the movement of the stars and the manifold phenomenon of the material universe all around us, there is a natural order—an order, God-ordained, of infinite wisdom and infinite justice. We must make human institutions conform to this order if we are to have sweetness and light and justice and harmony here below. Our land system in New Jersey, as elsewhere, is an interference with the natural order to the extent that it makes it difficult for labor and capital alike to have free access to opportunity to employ themselves. All that is needed is to establish equality of opportunity for capital and labor alike, and that, I believe, can be brought about without any radical interference with existing institutions. It can be accomplished by gradual changes in our system of taxation, tending to make access to land more easy. Our present system of taxation imposes fines upon industry, penalties upon thrift and burdens upon enterprise. The gradual shifting of tax burdens from the values produced by capital and labor to land values produced by the community would bring about not only the most just and expedient way of raising public revenues, but would inevitably tend to set free industrial opportunities

and possibilities, and, in time, transform our entire social system and put an end to the problem of unemployment, and of great poverty amid great wealth. In New Jersey, those of us who have seen the glorious possibilities of the natural economic order, are proposing the first legislative step toward industrial freedom in the bill known as the Home Rule Tax Bill, which would give local option to municipalities with respect to this problem of taxation, so that they might be set free to deal with it as they please. This would lead to discussion and enlightenment from which would proceed, in time, the adoption in our cities of a taxation system that would open up unprecedented industrial opportunities for capital and labor alike. You would not very long need organized charity in the State of New Jersey if you would but create a social and political system founded upon economic justice. I cannot, I regret to say, elaborate upon this for lack of time, but it is because opportunity to-day is fenced in and shut out from the average man or woman that you have made wage slaves, dependents and paupers of great masses of men. Another ominous aspect of our system is the growth of a class-conscious feeling between the House of Have and the House of Want, expressing itself in bitterness and hatred that threatens the very existence of social order and progress. I would have you study this question, and the simple remedy we propose, for in a just taxation system I believe you will not only find the solution of the fiscal question of how best may public revenues be raised, but a safe and certain pathway to a just and prosperous social order, which in time must revivify and regenerate our State.

THE CHAIRMAN—I am sure, after you have heard Senator Hennessy, you will be very glad to be reminded of the fact that for the first time in the history of the Legislature, the Appropriations Committee is going to continue after the adjournment of the regular session, and all during the summer. I think this is a very significant and extremely important fact to remember.

THE CHAIRMAN—The meeting is now open for discussion and I will ask anyone who wishes to speak not to speak more than two or three minutes, as our time is so very short.

Discussion.

Doctor Weeks, I would ask you to open the discussion.

DAVID F. WEEKS, SUPERINTENDENT OF THE NEW JERSEY STATE VILLAGE FOR EPILEPTICS AT SKILLMAN.

I did not expect to take part in the discussions. My object in attending the Conferences from year to year is to learn something that will be useful to me in conducting the affairs of the New Jersey State Village for Epileptics at Skillman, but as Mrs. Alexander has asked me to talk on "What Class of Dependents Should Be in State Custody?" I shall endeavor to confine my remarks to this topic.

Naturally, the first class of dependents that appeals to me that should be in State custody is the epileptic. He is probably the most dangerous defective with which the community has to deal, in that his acts are more or less impulsive and uncontrollable, and when he commits crimes they are usually brutal ones. He needs the care and protection that comes with State custody.

Between eight and ten per cent. of the crimes committed by juvenile offenders are committed by epileptics. In the school he is a detriment to the normal children, not alone by the reason of the shock produced at the time of his convulsions, but also to the fact that his morals are usually of low order. He is quick to engage in fights which frequently result in serious injuries to the victim of his anger.

At the Village at Skillman, the State has provided, among other things, a school in which each pupil receives as much education as he is capable of taking. One of the most disappointing and discouraging things with which our teachers have to contend is the fact that a single convulsion may efface the work of months; another, the desire to take the patient home when he begins to show progress.

The last session of the Legislature passed an amendment to our law which provides for the discharge of patients as follows:

1. When in the judgment of the Board of Managers the physical condition of the inmate is such that his discharge is not likely to be detrimental to the welfare of the community in which he may reside and that he is not likely to become a public charge.

2. When the treatment has resulted in a cure or the equivalent thereof.

3. When the period of reproductive power is passed.

The law provided that the decision of the Board in reference to the discharge may be reviewed upon certiorari, at which time the Board of Managers are required to produce the family history of the patient as far as it bears on the heredity transmission of epilepsy and the history of the patient while an inmate of the Village, together with reasons why, in the judgment of the Board of Managers, the patient should not be discharged.

A bill was also introduced, but failed to pass, providing for the removal of the restrictions relative to the class of epileptics to be admitted to the Village. It is the intention of the Board of Managers to admit, as rapidly as buildings are provided, all classes of epileptics regardless of any complicating disease or condition. How soon this may be accomplished will depend upon the amendment referred to above and the amount of money appropriated for the buildings.

The various organizations represented in this Conference can assist us in our work by encouraging the commitment of all epileptics and discouraging the applications for their discharge.

When a request is made for a discharge, I am in the habit of advising the people to go to the local charity organizations and get a certificate from the secretary certifying their ability to give the patient proper care.

Other defectives requiring State care are the feeble-minded and defective delinquents. Much of the State's burden will be reduced when provision is made for the proper care of all defectives.

PROF. E. R. JOHNSTONE.

Proper care of its dependents has been one of the serious problems of our State. Lately we have been asking "What Causes Dependency?"

In the institutions for the feeble-minded the admission blanks have asked many questions, endeavoring to find the cause, and frequently we have found tuberculosis, insanity, epilepsy, etc., of the parents assigned.

A careful investigation of these family histories soon showed that about sixty-five per cent. of our pupils are feeble-minded because their parents or some of their ancestors were feeble-minded, and we also find that a large number of people are epileptic because they are feeble-minded; a number are syphilitic because they are too feeble-minded to be morally and physically clean; from forty to sixty per cent. of those in penal institutions are there because they are feeble-minded enough to be so weak in understanding that they are easily led astray; numbers of tramps and paupers are so because their feeble-mindedness prevents their "making good" in society.

If you will imagine a wheel, the hub of which is marked feeble-mindedness and the spokes marked insanity, epilepsy, criminality, sex offenses, pauperism, diseases of neglect, etc., you may form an idea of what our research is bringing to light. Most of these social problems are the results of feeble-mindedness, not the cause of it.

THE CHAIRMAN—I didn't want this Conference to end before hearing a word from Mr. Samuel J. Fort.

MR. SAMUEL J. FORT.

Did you tell where I came from? I am from Burlington county, and we have a lady traveling over Burlington county, looking up the feeble-minded people, and when she made her report she reported that Burlington county presented the highest percentage of feeble-minded people in any county in the State.

I may be one of them and I made up my mind then that was the reason why our county was so supremely Republican.

I would rather talk about tuberculosis than anything else, because we hear so much about tuberculosis coming from dairy cows. I am here to dispute that if anybody wants to argue it with me. I have been interested in the animal industry for forty years and I and my boys are farmers, and some people wonder why I am interested in the production and sale of milk. I am interested, through my sons, in about one hundred and fifty cattle, and we are very careful to select the best cattle we can get and produce a high grade of milk. They passed a law in Philadelphia compelling the people to buy pasteurized milk. Pasteurized milk is embalmed milk with impurities in it. When you get it from a good clean dairy, where everything is sterilized, that milk is good. There is where you get your best milk, produced by the best class of dairymen in the world. I firmly believe that we will have more tuberculosis patients in the next five years than we have to-day, by the way people treat themselves—violating the laws of nature. Whenever you violate the laws of nature you are going to suffer. Can young people go out dressed as they do and dance, getting steaming hot and ride home fifty miles in an automobile without proper wraps? They will never stand it. In my section of the country we have fine-looking girls who have died of tuberculosis. Didn't come from the dairy cow. Its one of the finest things in the world to be born healthy. I can show you little children in my neighborhood, one around my own house, two and a half years old, spent its first summer under the grape arbor—never knew what it was to be sick and never has taken a drop of medicine from a doctor. Don't need it, out of doors every day. In the country is the place to build up the children, to bring them up. Why the doctors are even going to tell us how we should feed our children. I have never been sick but once in my life. I was born healthy, lived out of doors, keep out in the fresh air, sleep with the window up every night, breathe the fresh air of Heaven that is purified and made fresh every day by nature's own hand, the best in the world.

Monday Afternoon, April 20th, 1914.

Topic: "County Problems."

WINSTON PAUL, JERSEY CITY, CHAIRMAN.

THE CHAIRMAN—It is a matter of very great gratification to those of us who have been interested in county problems during the past few years, who have been studying county problems and the possibilities of improving county conditions, to know that there has been in the last year such an increased interest and a new manifestation of a desire to know facts about county problems.

We are very fortunate in having with us this afternoon a man who, in my opinion, knows more about the problems of the county than any other man. I take great pleasure in introducing the Executive Secretary of the National Short Ballot Organization, H. S. Gilbertson, who will speak on "Social Reform and the Short Ballot."

Topic: "Social Reform and the Short Ballot."

ADDRESS BY H. S. GILBERTSON, EXECUTIVE SECRETARY OF THE NATIONAL SHORT BALLOT ORGANIZATION, NEW YORK CITY.

In attacking any of the problems of relief or correction which come under the head of social reform, it is necessary to vibrate constantly between two perspectives. You must do what you can to relieve immediate distress and you must forecast and forestall future conditions, and lay plans for future constructive policies.

It is on this latter ground that social and political reformers should meet, since it will be practically impossible to accomplish very much in the way of social reform, without changes in the laws and proper machinery for their enforcement. It is for this reason that we in the Short Ballot Organization feel that we are helping in the fight for every social and economic betterment. And I hope to make it clear to you that as social reformers you

should all devote a portion of your energies to simplified government, which is another name for the short ballot; that, as practical men and women, with a practical purpose, you will in the long run be very impractical if you weakly accept the present methods of lawmaking and administration as necessary evils which must be endured indefinitely. I know many social workers who are skillful lobbyists, and it is well that they are so, but in so far as they are failing to displace the very system under which they sometimes obtain some very desirable but very immediate results, they are contributing comparatively little to the sum of human betterment.

Now the constructive political problem whose solution must precede that of the social problem is twofold. We first want a government which will respond to a well-defined public opinion, and secondly, one in which there will be adequate machinery for carrying out the public will in definite acts of administration.

In our organization we have been publishing matter on this subject for a long time. But the other day we had the whole force of our first contention thrown back into our faces in a way that we will never forget. We started a fight to abolish the useless, incompetent and corrupt office of coroner in the city of New York and substitute for it a scientific system of medical examiners. Behind the bill which we presented was apparently a practical unanimous public sentiment. Nearly all of the New York City papers came out with vigorous editorials denouncing the present system and advocating our measure. The Bar Association did likewise. The entire medical profession, as represented in the two medical associations, the Academy of Medicine and the County Medical Society, actively supported our measure. No opposition to the bill appeared on the surface, except from the coroners themselves and a few clerks whose positions would have been rendered perhaps somewhat insecure. What slight criticisms of the bill were made after the public hearing upon it were met, apparently, to the satisfaction of everyone. Now, under a truly representative government, a measure of that kind under such conditions would have gone through without the slightest difficulty. But the thing which actually happened (and it is the normal thing in such cases) was as follows: The Re-

publican County Chairman quite ignored the public sentiment and gave ear to the coroners and their clerks, who, by the way, were carefully protected in the bill itself and had no apparent reason to complain. He was not able, apparently, to secure the support of the New York City Republicans on the Cities Committee in the Assembly, but by a combination of up-State Republicans, who suddenly evinced an astonishing interest in New York City affairs, and Tammany Democrats, he was able to block the measure in committee by one vote. And there the matter ended.

It is such incidents as this that have probably been duplicated in the experience of everyone present, that we must seek to eliminate before any large constructive program of social reform can even be laid out. We must devise a government which will respond to normal pressure and not wait for an avalanche of adverse votes, a government which will have in it a legislative body that will regard the people as the source of their power instead of a pestiferous nuisance.

The other big political problem in which we must all be interested is that of framing a workable, responsible, effective system of administration. Or, to put it plainly, it must not only be possible to get good laws, but we must also have the instruments of enforcement.

I suppose the division of government which most perfectly illustrates the sort of thing which we are objecting to is the county as it is organized, not particularly in this State but throughout the country.

County government sometimes seems to be an absolutely hopeless proposition, and a reason for this is perhaps somewhat different from what you would expect. It is not because it is now so much worse than city or State government, but because there do not inhere in it the same elements for hope. I will explain what I mean. Counties, especially where they are superimposed upon urban communities, are almost wholly concerned in the performance of inconspicuous public duties, in which only a small fraction of the people is at any one time directly concerned. Most of us, for example, are able, for the greater part of the time, to keep off the calendars of the criminal and civil courts,

so it does not harm us particularly if the sheriff draws a crooked jury, or a judge exceeds his powers. Most of us also hope to steer clear of the poorhouse and the county insane asylum, and we prefer not to think on such unpleasant subjects in which neither we nor our friends are directly involved. Apparently, about the only visible and ever-present function of counties is road administration, and in such urban communities as Essex and Hudson counties, we see very litle even of that.

What is to be done? Shall we insist that the people take an interest in these things?

Perhaps they should; perhaps they will, at some future time. But the present fact is that they don't. And that is the whole problem of the Short Ballot—to cut the plan of government to fit the actual people or electorate.

Actual county government, on the contrary, is a thorough misfit, because it is built on the theory that the people will and must take a direct concern in the officers which have immediate charge of charitable and correctional institutions. This theory is so very insistent that in nearly all of our States the sheriff, who is virtually the commissioner of correction and the superintendent of the poor, or a corresponding officer, must be elected by the people. This, of course, seems, on paper, to be the purest of democracy. We know that in practice it amounts to something quite different. For since, as has been said, the functions of the sheriff and the superintendent of the poor are so very obscure, and so remote from the daily experience, you have right there one very excellent explanation for bad charities and correctional administration. The voters in general do not bother their heads or take the time to fit the man to the job. In the smaller counties they are perhaps diligent to secure men of decent reputation. In the most populous counties the voter who even recognizes the names of the candidates for these offices is something of a phenomenon, as you will perhaps be surprised to discover, if you attempt to verify my statement. And so it happens that certain functions of extreme importance, but comparatively obscure, are left in the control of public officials who are not chosen by the people themselves, or any responsible rep-

resentative of the people, but by a self-appointed party leader. You know the rest. Publicity is very largely missing in the conduct of their offices. Inefficiency always, and gross corruption often, gets headway, simply for the want of the kind of political daylight which usually keeps such conspicuous officials as governors, and mayors of cities, from going very far wrong. But there is another phase of county government which is hopelessly bad. It is such a headless affair! Suppose we could elect the very highest and best qualified men for every county office. Even then the very form of county government would prevent their achieving the best results. There is no strong executive, thoroughly conversant with county needs and on the job all the time to keep the parts of the machine working in harmony, to prevent conflicts of authority and duplications of effort. The board of freeholders can resolve and appropriate, but they cannot compel the sheriff, who is an independent elective officer, to conduct his office in a business-like way. The other county officers can be known to them only in a superficial way. It is only in counties of the first class where the need of something approximating executive leadership is recognized at all. No private business could keep its head above water for a month according to such a plan. Public offices achieve the impossible by gradually forcing up the tax rate and increasing valuations.

The remedy for these conditions we call the Short Ballot, because it proposes, when an officer or his functions are too hopelessly obscure, to take them off the ticket and tie them up to some officer or board of officers who is or are conspicuously responsible to the people. The effect of this is to establish a distinct and unbroken line of accountability from the people through the appointing officer to the subordinates.

Just what officer or board shall this be? That is a question which will be influenced by consideration partly of local conditions and partly of the claims of a uniform State system of administration. In the rural counties it is quite possible that the board of chosen freeholders or county commissioners are sufficiently under the eyes of the voters to be entrusted with the appointment of administrators or charities and correction. But

in the urban counties it is very doubtful if such an arrangement would be an improvement upon the present system. In such communities, so far as the citizens have an interest in public affairs, it is expressed in the activities of the cities rather than the county which is superimposed upon the cities.

A more hopeful solution all around, it seems to me, looking at it as a student of political forces, would be to take charity and correctional administration entirely out of the hands of the county government. The former might well be taken over by the cities in some cases, or in some of its phases, but should certainly be at least under State supervision. Correctional administration, on the other hand, properly belongs to the State. It is possible, of course, to devise a State system, which will be full of politics, in efficiency and obscurity. I am not pleading for that kind of a system, but for one from which political considerations of every kind will be excluded, and in which scientific methods and expert service will be encouraged.

But if, on the other hand, we are to continue holding the counties responsible for important functions, we must make some radical changes in its government.

In the first place, we shall have to recognize the very great difference in the voting efficiency of different types of communities. County voters, without doubt, can carry a greater political load than their city cousins. In the closely populated sections, like Essex and Hudson counties, I am inclined to believe that county functions, to the utmost possible degree, should be turned over to the cities, and that there should be no elective county officials at all. It is far more important to classify counties on the basis of the social composition than by population, as is now the case.

And then, we must take measures to simplify the county government. And simplification necessarily means centralization of authority. Possibly, we shall come sometime to something like the city manager plan, which is now awakening so much attention throughout the country. This plan should commend itself to social workers because of the emphasis which it places on expert public service. Any other kind of administration of the

"social" functions is not only inefficient, but may even create greater abuses than it corrects.

In closing, I want to commend to your thought these principles which I believe should underlie every phase of social work which takes political agencies into account: full publicity, certain and complete accountability, and expert non-political administration.

Topic: "Financial Budgets and the County as a Unit."

ADDRESS BY WINSTON PAUL, JERSEY CITY.

I expected Mrs. Alexander would speak next, but inasmuch as she is busy at the moment, I will refer to that topic which has been put down on the program opposite my name, "Financial Budgets and the County as a Unit." There is so little known, not only in the State of New Jersey, but throughout the whole country, it is well for us to inquire why it costs so much to run our government. I am very much interested in the practical experiment, which I perform from time to time, the experiment of asking the citizens and taxpayers of the various States and counties how much it costs in a given year to maintain, run and operate their county government, and if the occasion is informal enough I put the question to the audience and ask the audience to give me an idea of how much it costs to operate the county government in their county. I asked that question in Elizabeth. The guesses as to how much it cost to run Union county varied from $70,000 to $7,000,000.

There is a lack of elemental knowledge, I might almost say, a terrible ignorance of the most important facts concerning county government. We have over three thousand counties in this country that vary in size from counties as large, and larger, than the State of New Jersey, to counties so small that they are contained within the limits of one city. I have been studying county government now for two or three years. I have been studying it more exactly, possibly, than any of you in this room. I have watched county government in this State, particularly, and I have found so very much to astonish me and so very much that

is interesting that I would like to tell you many of the things I have learned about county government in this State, but there has been put down opposite my name "Financial Budgets and the County as a Unit," and I wish this afternoon to confine myself to that particular phase of county and to the cost of county government more particularly.

I will start with a statement that may surprise you, and in order that you may know that it is not a rash statement I have written it out, and the statement with which I wish to preface my remarks is this: The whole system of finance, in so far as it relates to counties in New Jersey, is in need of remedial legislation.

I have arrived at this conclusion by a consideration of the facts which go to make up the financial policy of the county, and I wish to speak particularly of the county budget or the appropriations act. In New Jersey the statutes or the law under which our county budgets are made date from the seventies. The classification in the act of 1878 is out of date. It omits purposes for which moneys are now needed by the various counties. It is obvious that a statute as old as that, over thirty-five years old, could have no premonition and no warning of the new problems, of the new situations, which we are forced to meet and with which we are confronted in this age. In order to meet the purposes of legitimate expenditure not contemplated in the statute of 1878, we have to stretch that statute so as to make it null and void in its purpose. Every county in this State is appropriating money to-day under an act which is no longer worth the paper upon which it is written.

The statute of 1878 shows a clear intention to establish the budget system. What I mean by budget system is the appropriation in advance of fixed amounts of expenditures for public purposes. It is both an authorization of liabilities and a limitation of expenditures. This act of 1878, to my mind, leaves no doubt but that it was the will and intent of the Legislature of New Jersey to establish the budget system. But that act is inadequate to-day.

The laws under which we appropriate moneys for our county government are inadequate in this respect: When these laws

were passed the offices of surrogate, register, county clerk and other county officers were on a fee basis—that is, the register or county clerk collected certain fees and he paid all the expenses of office out of those fees and kept the remainder for himself and grew rich upon the proceeds. By law that has all been changed, and now the register, county clerk, and so forth, are no longer on a fee but on a salary basis, and all the revenues are now paid into the treasury of the county, and the county in turn pays the salaries which are necessary to carry on the work of that office. But the act of 1878 takes no cognizance of this situation; there has not been a single new law passed which will provide for the expenditures on the part of a county which are necessary to carry on this work. In other words, we are operating to-day under a statute which was conceived under an entirely different financial relationship than we are to-day living under. Formerly all the funds needed for county purposes were raised by taxation; to day a very considerable proportion of our county revenues come from the State and from these special sources of income which I have mentioned. The statutes authorizing the expenditure of county funds take no cognizance of these changed conditions. An examination of the affairs of the various counties shows that no two counties have construed alike the exactments and the amendments of the appropriations act. Some counties feel that they have need to appropriate only a specified sum of the county receipts, which sum must be raised by taxation, and they omit from their appropriation bill those amounts for the conduct of their institutions as come from the State. For example, the State of New Jersey reimburses the various counties for the treatment of the insane and tubercular persons who are unable to pay for their treatment. If a certain county received $50,000 as its allotment, the county board of freeholders, in making the appropriations for the county insane, tubercular, etc., will appropriate not $200,000 for that institution but will appropriate $150,000, and you have got to guess at the fact that the institution is receiving money on the side from the State. Now, that is the condition which prevails in certain of our counties.

Also, in certain counties no credit is given in the appropriations bill for the revenues which are received from the register or the

county clerk. In other words, it looks as though from time to time the financial officers of certain of our counties have deliberately sought to conceal the sources of income in order that the true amount of cost of our county offices may not be known to the taxpayers in general. And again, by law, the budget may be passed at the annual meeting of the board of freeholders or at any subseqent meeting, provided same is made not later than the first Tuesday in August. There are cases of counties in this State where the appropriations act has been drafted in January, changed at every monthly meeting of the board of freeholders until the first of August. Imagine a budget system in which the budget is changed five or six times after it has been adopted.

There is another evil which has crept into our county system—the evil of transfer appropriations. In certain counties of this State it has been the practice toward the end of the year to transfer all the balances remaining in the various accounts into one omnibus account called the incidental account, from which all the bills against all the accounts were paid for the remainder of the fiscal year. Transfers have been so frequent as to actually result in a juggling of accounts, all of which defeats the budgetary system.

Now, how do the social workers come in? Why should the social worker be interested in county government. Simply because the county is one of our most important instruments for corrections and charities. I am here to make a plea this afternoon that you should take an interest in the financial condition of your various counties; to make sure that its funds are expended properly; to see not only that the right and full amount is given for correctional and charitable purposes, but also that too large amounts are not given in ways which will be wasted.

So I say that the financial budgets of counties is one evidence of the statement with which I started, that the whole system of financing, in so far as it relates to counties, is in need of immediate remedial legislation. It is a well-established principle of business, every business man knows it, that every half year, or at least once a year, the business should make a financial statement showing its assets and liabilities.

What are the financial reporting methods in a county? In the larger counties of this State it has been the habit to publish books containing over one thousand pages and giving much unnecessary detail. A few months ago I went to the financial officers of Hudson county and showed them where they were annually preparing a book which was costing an enormous sum for printing and giving little information of value. They agreed to have it condensed and this year have published a book of fifty or seventy pages, which gives vastly more information than in the past, but they are doing that in absolute violation of the law.

The methods of financial reporting in the State of New Jersey are as antiquated as are the requirements for making up the budget, and the situation is the same so far as the bookkeeping methods of our counties are concerned.

Some time ago I made an effort to compare statistics of Hudson and Essex counties. I found I had to make the comparison a third time and fourth time, because the methods of bookkeeping in the two counties varied so greatly that amounts charged to one account had nothing to do, in another county, with amounts charged to the same account. It was only after many weary months' work and labor we were able to finish my booklet. The methods of financial accounting are obviously in need of very prompt and very careful revision.

In the last place, I wish to call your attention, while on this subject of financial methods of New Jersey, to the fact that at the present time, under our State laws, there is no adequate or other check upon our financial officials. For example, the sheriff receives and expends large sums of money and yet there is no audit made of his books. Until recently there was a very inadequate audit made of the books of the board of freeholders in most of our counties. In Hudson county it is only recently that an audit has been made. Even to-day the accounts of the sheriff of Hudson are not audited.

I have tried to give you this picture of the real condition of affairs which relates to the finances of our counties, because I want you to feel and know, if you don't already appreciate, that every dollar that is misspent of public funds means a dollar

less for some necessary and worthy object for the betterment of the people. When officials falsify their books; when they graft from the public they take away from the people an opportunity for progress and for development, and it behooves the social workers who have the social viewpoint and men of every class, all people in the community, to be alive and alert to the activities of the county, to watch and see to it that every dollar of the public funds are efficiently and economically expended in the wisest possible manner.

THE CHAIRMAN—I am asked to interpose at this point a discussion of the various points which have been brought up and I will therefore throw open the meeting for discussion.

If any of the persons in the audience wish, I believe that Mr. Gilbertson would be glad to speak upon any point that we may not have made clear in our addresses.

Discussion.

MR. MCDOUGALL, Newark—Mr. Gilbertson suggested the transfer of county funds to municipalities as a part of his scheme and I wondered just how you could avoid county action.

THE CHAIRMAN—I am glad that point has been raised. I consider that the most important point in Mr. Gilbertson's review. I remember in Mr. Gilbertson's paper, and I take the liberty of re-reading that part of Mr. Gilbertson's speech—I think it is a very significant point and I am very glad Mr. McDougall has raised the discussion on that point. First, I will read that particular point of Mr. Gilbertson's paper. (Reading "A more hopeful solution all around," etc.)

MR. GILBERTSON—In making that point I had in mind particularly the urban counties. In the State of New York and the northeastern States, and I think New Jersey possibly, the function of charities is taken care of by counties and partly by the cities. In New York we have a distinction between county and town poor, inasmuch as in some communities it has gone over to the cities, while it seems to me if the cities attend to it better

it might as well take over the whole thing. As I pointed out in the latter part of my paper, in this whole county problem you have to make a distinction between the urban counties and the rural counties. It does not seem as if there was any other unit in the rural counties than the county itself which could handle the question of charities, and please bear in mind that particular reference was in respect to charities, and particularly in urban counties like Hudson and Essex.

MR. MCDOUGALL—The proposition as originally made was to provide for county overseers of the poor instead of local poormasters.

THE CHAIRMAN—The question or proposition which Mr. McDougall has raised is this, that in drafting the poor law of this State they decided to put in a proviso that there should be a county overseer of the poor, in order to correlate all the work in reference to the poor in the various localities instead of having local poormasters who might be working in different ways.

MR. ELMENDORF—I couldn't hear what Mr. McDougall said, but I fail to see what we are going to gain by this change which is, perhaps, evident to those who know the difficulties that we have to contend with. If we are going to advocate a change we ought to know for what reason the municipal or State authorities would do the work any more effectually.

THE CHAIRMAN—Mr. Elmendorf has raised the important point that the burden—if we are to put it on the county officials—is on the State officials to prove that they are going to perform the work more efficiently than at the present time.

MR. GILBERTSON—My point is this, that since county government bids fair always to be inconspicuous and very difficult to control, it seems to me that we should put those funds in the hands of officials—should put it into a position of government which seems more likely to produce efficiency than is the case with the county. I think the counties are hopeless so far as these funds are concerned. I am not raising the question about the charities and corrections, as they are entirely out of my field,

and I have not studied them at all, but I believe that the situation in other States shows the proposition throughout the country —it seems to me the first work in charitable administration is done by the cities. You can get an interest in cities, in the government, but I have yet to find an instance where you can get a studied interest in county government; and since these funds are so obscure to the average citizen and held at such great possibilities of abuse it seems to me they should be turned over to the cities or States, because in these units more efficient methods are in use.

MR. MCDOUGALL—Isn't it possible to educate your county officials and your county people in county government? Are there not two examples in this State of an attempt to arouse an interest? We have in Essex county a committee which is just now, with the help of Bureau of Municipal Research, undertaking to arouse public interest in public problems; they have a pretty fair prospect of succeeding. Does not that seem to be a more hopeful thing, rather than to accept as impossible county interest that bears on some other form of political interest?

THE CHAIRMAN—The points that have been raised by Mr. McDougall and the speaker from Morris county are questions as to whether or not it is possible to rouse such an interest in county government that would make county government an effective instrument of the things which we wish to do, and we have heard something from Essex county to the effect that such an effort is being made in that county. I wish to read just a paragraph from an article which I wrote for a magazine on this very point which Mr. McDougall has raised:

(Reading) That is where the problem arises. It is possible in Essex and Hudson counties, and we have succeeded in getting an interest on the part of a certain small number of people in the problems of county government—to get an understanding of what is wrong in county government, but it is not true so far as that relates to the great mass of voters. In any State and city election, citizens have voted for a man who may be well-known in one part of the county while the rest of the county

may be ignorant of him. Now, that is my answer to the point Mr. McDougall has raised, *i. e.*, as to whether or not it is possible to get the public to take a deeper interest in county government.

I see that Mrs. Alexander is now here, and will, therefore, take pleasure, not in introducing Mrs. Alexander because she is already so well-known to us in New Jersey, but in announcing Mrs. Alexander as the next speaker, on the topic "Widows' Pensions."

Widows' Pensions.

ADDRESS BY MRS. CAROLINE B. ALEXANDER.

The subject assigned to me this afternoon is that of widows' pensions, a subject which has been much discussed all over the country for the last two or three years, and more particularly in New Jersey, because, as you know, we have had in New Jersey, since the fourth of last July, a law under which widows' pensions have been, for a short time, administered. This administration was put in the hands of a board called the Board of Children's Guardians, instituted about thirteen years ago, to take over the charge of all the dependent children in the State of New Jersey. I want you to bear in mind that the administration of the law in New Jersey is in charge of a board already in existence and doing a work which is in a sense like, and in another sense unlike, the new work of widows' pensions.

I thought I would begin by telling you the story of a family from the town where I live. I have known them a long time, personally. The father was a man who worked as an unskilled laborer. As far as I ever knew, the only thing against him was an occasional lapse from sobriety. The mother was a remarkable woman, a very hard-working woman. She came to live in Hoboken with her five little children and husband. The husband dropped dead, and she was left with the five children, and another which was born after her husband's death. I can tell you the story of that whole family. Of those six children four were

girls and two boys. One daughter is married, and absolutely satisfactory in every way. The other daughter is married too well—she and her husband consider themselves so much above the condition into which my friend and her children have dropped that they will have nothing to do with her mother and brothers and sisters. Of the other daughters, two ran away to be married, one is living apart from her husband; the other one was divorced, has remarried and is living apart from her husband. The two boys both have been arrested many times for theft and for crimes of violence. One son died of tuberculosis, leaving an illegitimate child. This woman, whom I know myself, made every possible effort to work, to work hard. In spite of all that, because she had to go out for all those years and earn what was necessary for the children, that family has gone to pieces. It is not the fault of that woman's character, nor of her intentions, nor of her efforts, but it seems to be a lack of confidence, a lack of intimate relation between her and her children. From the time they were little tots she had to be out all day long scrubbing and cleaning. Now, if anyone of her friends see her on the street she looks the other way rather than to meet anyone who has known her, because she feels so thoroughly discouraged at the way her children have turned out. I think that would be an excellent example of where the pension might be applied. After all, it is in prevention that we are going to succeed. No one could tell how much the pension would have helped that woman, or many other families. The great question seems to be, "Does the State owe to each individual the opportunity for the pursuit of happiness, afforded through home-training, as a preparation for life's work?" If so, where are we going to stop? Why stop with widows? Why should the grandmothers, why should the deserted wives, why should the unmarried mothers be thrust on the charity of others? In Hudson county we have put aside $20,000 for this coming fiscal year for the pensions to mothers, and nobody knows where it is going to stop. It seems to me the only way we can get this programme accepted is by proving that every single dollar appropriated by the counties for the support of the children and by the State for the administration

of that support, is going to be used up to 100 per cent. of its capacity.

I am going to try to give you some account of what has been done in New Jersey, and what we hope to do in the future, with the generous sum which the appropriation committee has now put at our disposal. First of all, I think I may speak of what was done by the Board of Guardians, looking towards solving this situation, before the Pension Law was passed. We found that many dependent children were placed in our care where the mother or some other relative was frequently the best person to take charge of the children. For several years back the Board of Guardians has been actually paying board to mothers and other relatives for children. Then a bill was introduced by Senator Nichols which created mothers' pensions, but differing in several important respects from the bill subsequently passed. This bill did not contain any specific provisions as to the administration of the pensions. A hearing was held, and the bill subsequently amended, so as to place the duty of investigating all petitions for pensions, of making reports of these investigations to the judges at the hearing, and of the subsequent oversight of the homes of pensioned mothers, in the hands of the Board of Guardians, and also restricting the benefits to widows.

I think if we are going to have widows' pensions in New Jersey, it was well that the only State board which had to do with the care of children in the State should have been designated as the one to carry out the provisions of the act. So the law went into effect July 1st, 1913, and hearings were immediately begun. At these hearings the Board of Guardians attempted to present to the judges a report of the result of investigations into the cases of all such widows as had previously filed their petitions with the county clerk and the Board of Guardians. This went on until February, and during that time the number of petitions investigated was six hundred and fifty-eight; the number of families pensioned, three hundred and twenty-six. You see just about fifty per cent. of the pensions were thrown out by the judges. The number of children committed was nine hundred and twenty-two; the number of hearings held, fifty-two,

in the various counties; the amount paid out in pensions, $5,557 per month, or $68,884 per year. These hearings were held as often as we possibly could get our material together, and we soon found out several things. In the first place, that we had too few agents to do the work, because we had been obliged to cover the State of New Jersey as well as we could by detailing from the corps of agents employed by the Board of Guardians three of our best investigators to do this work. We also found that they were attempting to investigate an average of twenty-one cases a week. We believe that where this work is thoroughly done it should not average more than six or seven cases a week. The investigators and Miss Day used the very last ounce of their endurance and strength in trying to accomplish a task impossible for any human being to accomplish. We found that. We found, also, that the traveling expenses were very high in trying to follow up these cases. We did not have agents to do the work and we did not have the money to do it with, because we had no money given to us by the Appropriations Committee for this new work. We could not feel that we were getting thorough information for the judges, and we felt, also, that we were not keeping in close enough touch with the families pensioned. We made up our minds that the best way out of it was to be perfectly frank with the judges, and in January our board wrote a letter to all of them setting forth what had happened; that the work had accumulated enormously; that there were about twice as many petitions on file in the counties as those we had been able to look up; that petitions came in all the time; and that we, therefore, felt that the only way to make any sort of headway at all was to stop the hearings. This the judges consented to do. That was a very unpleasant duty, and yet we felt on the whole it was the choice of evils. It would be better to do that than keep on piling in more and more children, when we could not do justice to those already in our care. The hearings were stopped the first of February, and from that time on we have tried to keep in touch with the children on our list, who now number nine hundred and thirty-three. The number of children

visited during the month of March was two hundred and thirty-five. That's what we are doing now with our agents.

From now on begins another situation, because we hope to have support for as good a department as can be found in any State doing this special work. In order to do that we asked the Appropriations Committee to give us enough money to establish the work. As soon as the money is available we intend to clean up the accumulated cases, of which I think there are about one thousand on file not attended to.

In our short experience with trying to administer this law, we have found a great variety of types among the mothers. We found the good manager and the bad manager. We found quite a number of feeble-minded mothers. Those homes evidently will have to be broken up, because it is an injustice to leave a child in such a home. We find many women whose homes are clean, many who are untidy, some who are religious, some who are not. We find women who are very quick to take advice of our agents and others who resent it. There are a great many mothers who are going to be very difficult to bring into line in accepting the advice which they undoubtedly need. We find some who are pitifully broken down by the struggle they have put up and others amply able to take care of their home.

I want to point out to you one very important difference between the administration of this law and the administration of the Board of Guardians law. You know the Board of Guardians chooses the family into which it places the dependent child, and it is a rare exception when a child can be placed with its own relatives. The family must come up to a certain standard or it is not accepted. In the Mothers' Pension work we have no option at all. We must place the child in the home of its own mother, therefore our duty is to bring that home up to our standard. Thus the problem seems to run back again to the home, because if we do not bring up the standard of the home, we are simply adding to the list of almsgiving agencies. In order to do this we shall be striving with our newly organized department; first, for a very thorough investigation, in which

we are going to point out several things, in addition to a description of the physical surroundings—the influence of the home, the moral tone of the home, the character of the mother, as far as we can find it out, everything that will shape the judge's opinion of that home as being a poor or good place for the child to remain. We shall be obliged to allow the mother to supplement the income which we give her. We shall form a budget for the family. The agents will make up the amount—what it should cost that family to live. Then we shall try to ascertain the medical and scientific care needed, and you know how difficult it is to persuade some people to have their children properly taken care of. Then we are very anxious to get in close touch with all the private institutions doing work in the State—charity organizations, children's societies—all the different private organizations in the State, because we know we will never make a success of this work unless we work in close co-operation with them. We are going to arrange for a conference with all the child-caring agencies in the State and find out some plan by which we can all together care for these children.

One thing that we are finding, also, is the enormous number of women who ought not to be dependent—those who become widows through preventable causes. We find that many petitions state the cause of death of the husband as tuberculosis, accidents. We know that we are going to run back in this work to fundamental things—preservation of life rather than the attempt at relief. The second thing that we find out is that the proportion of administration expenses to the amount of the pension granted will be startlingly large. Our board feels that the only frank way is to acknowledge this and to give reasons which we consider valid. These reasons being that we believe the only way to justify the large expense to the taxpayers involved in any pension plan is to insure, first, a preliminary investigation so thorough that none except the deserving shall receive a pension, and secondly, that the homes shall be so frequently and understandly visited that through the influence and advice of our agents these homes may become training places for future citizens.

This is our standard and nothing short of this will satisfy the

Board of Guardians. Only with the help and co-operation of such agencies as are represented in this audience can this standard be achieved.

THE CHAIRMAN—Mrs. Alexander also has offered to answer any questions or you may take the form of discussion if you prefer.

A DELEGATE—I would like to ask Mrs. Alexander if the State Board of Children's Guardians, as the guardian of the child, can insist that certain things be done? The second question is whether the judge can grant a pension for one child when the widow may have perhaps five children.

MRS. ALEXANDER—The Judges often grant a pension for one of two children when there may be more than that in the home.

THE DELEGATE—Does that mean they can give as low as four dollars a month?

MRS. ALEXANDER—No, they must give $9 for one child. The other question: The Board of Guardians does not become the legal guardian of the child as it does become of the dependent child. I think the mother still continues to be the legal guardian of that child, and I think the only way we can change that is to make such a report to the judge as would convince him that the mother was an unfit custodian of the child.

THE DELEGATE—You would not have the right, then, to remove an epileptic child to Skillman if the mother was not willing to sign a paper?

MRS. ALEXANDER—No, I think not. I think there could be only a report made to the judge.

MR. MCDOUGALL—May I ask if it is part of your plan to keep records?

MRS. ALEXANDER—That is very much our plan. We hope to finally arrive at a set of blanks for reports, compiled from every available source and from our own experiences, which will be as complete and scientific as anything of that kind can be made.

MR. MCDOUGALL—Do you have a special person, whose work would be to utilize all these facts gathered?

MRS. ALEXANDER—We hope to do that. How long would you feel that we ought to have facts gathered before we give out conclusions? That is, of course, our purpose eventually. I think it would be a little difficult to make up one's mind how soon data would be useful. Wouldn't you feel that a family might change very much from year to year?

A DELEGATE—I would like to ask if any other agency can do the supervising with the State Board of Guardians?

MRS. ALEXANDER—As I understand it, the report on which the judge grants or denies the petition must be made on the responsibility of the Board of Guardians. That is the first investigation. I think we want to make clear that we have not the right, under the law, to accept anybody else's investigations or facts on that first or preliminary report to the judge. The board is directly responsible to the authorities, to the Governor, and charity organizations or private organizations, no matter how excellent their work is, are private not official agencies.

A DELEGATE—May I ask whether the mother must be absolutely destitute?

MRS. ALEXANDER—That is a very distressing feature of the law. The law provides that she should be. Some judges have decided that she must not have one single cent left, others have granted the pension when the widow still has a small amount left on hand out of insurance or other funds. The determining facts would be whether the widow showed symptoms of being thrifty or a spendthrift.

A DELEGATE—I would like to ask, in case a judge is not the person granting the pension, whether the State board has ever considered who would be the proper person to do so?

MRS. ALEXANDER—I didn't want to imply that the judge wasn't the proper person.

A DELEGATE—I mean by that question that the determination

of the amount should be by the probation officer, which I judge is the way it is administered in the State of Illinois and Washington. What I mean to say is that the administration through a board which has only to do with unfortunate dependent children is far better than to have the matter in charge of the probation officer.

MRS. ALEXANDER—There was a bill which would give a juvenile court judge the right to decide upon the pension. I think in some States there are commissions of citizens appointed in the different counties who decide on whether the pension should be granted. That would be a way of getting it away from the judges, but in New Jersey I cannot think of any better way than the present one. I think it would be interesting to hear some of the others.

A DELEGATE—Does not the present law provide for a referee?

MRS. ALEXANDER—Yes, a judge can direct that, but it has only been done once or twice. It is a very curious thing—the difference in the hearings between the small counties and the large ones. In the small counties a judge has known the widow and the husband and the family and all the circumstances for many years, while, of course, in larger counties the widows are generally strangers to the judges.

A DELEGATE—Wouldn't you think that chamber proceedings would be better than court proceedings?

MRS. ALEXANDER—I think so. I believe it was a very cruel thing the way those cases have been heard in large counties. Women have to come up in the court-room, appear before the judge and tell their story. I suppose a reason back of that is that anyone objecting would have a right to know and see who was claiming a pension and have the right to object. So far the judges have decided to hear the case in open court.

A DELEGATE—Did you also give the six visits a year?

MRS. ALEXANDER—In many cases we ought to visit once a week, sometimes almost every day, to get things going right. For the first few months the visiting is harder; you cannot go too often.

A DELEGATE—Are the judges assuming that the woman who has been supporting her family by going to work, and is not broken down, comes under the law?

MRS. ALEXANDER—There again, I think there is a great divergence in the opinions of the judges. I have seen cases which appear to me to be absolutely identical treated in exactly the opposite way by the different judges. Some judges are very much more liberal and allow the pension more than the others.

A DELEGATE—What wages are a widow supposed to make?

MRS. ALEXANDER—She is supposed not to make enough to keep her family. If she had a very large family and made six or seven dollars a week that would not be enough. For one it would be.

A DELEGATE—How far would you feel it desirable that the various churches should co-operate?

MRS. ALEXANDER—To the utmost extent. I think we have always made it a point to use that as one of the first sources of information—we would go to the church to find out the applicant's character and whether she was a deserving woman, and so forth. On our subsequent visits every possible effort would be made to interest the family in the church to which they belong and to interest the church in the family. The policy of the Board of Guardians has always been to bring religion into the lives and character of its charges.

THE CHAIRMAN—It may be that there are some here who are desirous of knowing more about county government. I am glad to say that during the first year there has sprung up quite a lot of literature and information on county government which is available for distribution.

I am sure we have listened to a very interesting discussion of a very important problem and how we are to obtain better results. I wish to mention just one fact which I will leave with you—that is, that incompetency and inefficiency in government is a challenge to citizenship. An indifferent public means a public so selfish as to be completely absorbed in its own business and personal affairs—such a situation is a challenge to the social sense of any community.

Monday Evening, April 20th, 8 P. M.

Topic: "Municipal Problems."

MRS. LEWIS S. THOMPSON, RED BANK, CHAIRMAN.

THE CHAIRMAN—I am very glad to have a chance to speak in Monmouth county. To-night we have two very unusual opportunities to hear two very unusual speakers, Mr. Harris R. Cooley, of Cleveland, Ohio, and Mr. F. H. Tracey, of Montpelier, Vermont. Mr. Cooley is going to speak to us first. He, for ten years, has been in the municipal government and has practically been in charge of every department of public charities. I feel it is a great honor to introduce Mr. Cooley.

A City in the Life-Saving Business.

ADDRESS BY HARRIS R. COOLEY, DIRECTOR OF CHARITIES AND CORRECTION, CLEVELAND.

One of the most promising developments of our time is the increasing interest in the poor and unfortunate. Man is being exalted above mammon. Our cities have grown up with the more prosperous people living in one section by themselves and the children of want and misery living in congested quarters by themselves. The trouble is more a want of knowledge and thought than a want of heart. In some parts of New York they are living twelve hundred to the acre. If all the people of the world were so congested they would be crowded into the little State of Delaware. These slum districts are breeding places of vice, crime and disease. Unless we can solve our questions of human poverty, wretchedness and misery, all that is so glorious in our progress must be lost. The slum problem is really our civilization problem. The question of conservation of human life which has arisen on the social and political horizon is the promise of a better day for our country and for humanity.

In the development of the social feeling and consciousness lies

the only hope of the solution of our living questions. The power of the group is the new force for human betterment. The resources and strength of a city are more than that of thousands of individuals. This super power can accomplish easily the things which baffle the individual. Only the strength of a nation could build the Panama canal.

This principle is illustrated by our municipal waterworks. In the country every man digs his own well and thus supplies the family's wants, but in our city of Cleveland we use our combined power and dig tunnels and lay pipes and secure engines capable of pumping a hundred million gallons of water per day. The city supplies the water to our people at the rate of seven barrels for one cent. In securing this water how impotent we are as individuals and how powerful we are as a group. Take for another example tuberculosis. Your neighbor has tuberculosis. How little you can really do as an individual to permanently help him, but the combined power of the municipality can build a hospital in the country, can take care of the man and look after his family and in many cases can restore him to strength and health. The city of Berlin has spent four million dollars for its tuberculosis sanatorium at Berlitz, thirty miles out in the pine forests.

This mysterious power has also its spiritual expression. There was a fire on one of the city streets. As the fire department came there appeared a little child at one of the upper windows. A ladder was run up to the window and a fireman started up. A volume of smoke came from a lower window covering the upper part of the ladder. The fireman looked at the black smoke and halted. The chief turned to the multitude on the street and shouted, "Cheer him; cheer him!" and from five thousand throats there came a great cheer. The fireman climbed through the smoke and in a moment slid down the ladder with the child in his arms. Somehow the courage of the multitude had entered into the man's heart so that he was not afraid.

In his wonderful description of the Fall of the Bastille, Carlyle represents the old servant of the King, DeLaunay, ready to light the powder magazine and blow up those who were attack-

ing and those who were defending the Bastille, but a great cry of protest came from the multitude outside, and DeLaunay could not light the powder magazine.

The time has come when we must meet our modern problems with this new combined superstrength. With the old individual methods we are helpless, and the outlook is hopeless. With these new social forces applied, the future is full of hope. Individually, we are impotent; together, we are almost omnipotent.

It was with the feeling that the city was not doing its best for its children of misfortune that Cleveland purchased a great tract of two thousand acres in the country, and on this three square miles of land have located the infirmary or almshouse group of buildings on the Colony Farm, the tuberculosis sanatorium on the Overlook Farm and the house of correction buildings on the Correction Farm, and also laid out a great municipal cemetery, to be developed by our prison labor. Each one of these estates consists of five hundred acres. The settlements are entirely distinct. The Colony Group being one and a half miles from the Correction Group. These combined estates give two thousand acres of normal, beautiful environment for the wreckage of a city.

THE PHILOSOPHY OF THE MOVEMENT.

Underneath this movement back to the land are simple fundamental principles. The first is that normal environment has a strong tendency to restore men to normal physical, mental and moral conditions. Whether people are abnormal in body or mind or heart, it is the part of wisdom to place them in the open-air life and the normal environment of the country. This form of treatment will not always cure, but its efficiency is being recognized more and more in tuberculosis, insanity, and all other forms of abnormal development.

The second principle is that the land furnishes the largest opportunities for the aged and defective to use, whatever powers and talents they may possess. In shop and factory the man who cannot do his full work is crowded out. Upon the land the

man past their prime, the crippled, the weak, can always find some useful work. "Idleness is the heaviest of all oppression."

There are seven buildings in the Colony Group for our almshouse people. They are of the Spanish mission style of architecture. Our political enemies called them the "Moorish palaces." The central or service building covers an acre of ground, and has a large open court and cloister with a fountain. Some objection has been raised to providing such a comfortable place on the ground that these people have done something wrong or they would not be in the almshouse. There are also a good many people on the outside who are having a comfortable time in their old age with plenty of money who have also done wrong somewhere sometime in their lives. The bent backs and the swollen joints show that they have done their share of the world's work. The only fair question is what we would like if the misfortune should come to us or, worse still, if it should come to those dependent upon us. The golden rule should be the rule of society in dealing with its unfortunate.

THE OLD COUPLES' COTTAGE.

There is a separate building for the home for aged couples. The eight rooms on the first floor have outside French windows, giving the effect in summer of a cozy cottage by itself. This is their humble home as long as both shall live. The motto of the home is: "To lose money is better than to lose love." Over the fireplace in their living-room are the words of Browning in Rabbi Ben Ezra:

> "Grow old along with me,
> The best is yet to be,
> The last of life, for which the first was made:
> Grow old, nor be afraid."

This is the message of the great social heart of Cleveland speaking to her children of misfortune.

With the removal of the six hundred of our almshouse people, aged, depressed, crippled in body and mind, there began to ap-

pear at once a new hope for life. The old quarters in the city had been a comfortable place to go to die. The new is a place in which to live in some comfort the declining years of their lives. From inmates of an almshouse, they became residents of the Colony Farm. The fields, gardens and orchards invite to useful work out of doors.

A few years ago the Japanese government sent to our country forty or fifty of her brightest men to study our industries and institutions. When they came to Cleveland, Baron Shibusawa, the head of the delegation, asked to visit our Farms. On our return to the hotel he said to me, through his interpreter, "Since coming to America, they have shown to us wonderful mills and factories, beautiful banks and business places, but the most interesting thing which I have seen is the Colony Farm out on the hill at Warrensville." The next day he sent me a fine letter, and in the letter were two fifty-dollar bills for the old folks, that they might have a happier time at Christmas. After that I was looking for more Japanese to take out to the Farms.

At the meeting of the National Conference of Charities and Correction last summer, twelve hundred delegates spent a day at the Farms. Many of them came to me saying how fine it was for the old people to have so comfortable a home. I said to them, "That is true, but to me the larger part of the blessing will come to the city of Cleveland in its consciousness of dealing more justly and generously with its children of misfortune." One of the church societies sent out a hundred shawls for our old ladies at the Farm. Of course, they were very much pleased, but I have always maintained that it did the women of the church a little more good than it did the old ladies out at the Farm. Society cannot do a generous deed unless the blessing comes back to its own life, good measure, pressed down and shaken together and running over.

At Christmas time we thought to give a little holiday cheer to our old people, and sent out some letters asking for help, thinking that we would receive probably three hundred dollars. The checks came pouring in until over nine hundred dollars in money and many other gifts had been received. This is significant because

it manifests the change of attitude on the part of the city toward the unfortunate.

THE CITY AND THOSE IN PRISON.

The changed attitude on the part of our city is also manifest toward the criminal. Our dealing with the offenders has been largely pagan. There has been a criminal treatment of crime. In the modern betterment of the conditions and opportunities of life the prisoner has been overlooked. Progress has halted at the iron doors. The old torture idea has lingered long in the common thought of punishment. The traditional feeling is that severe and painful punishment exterminates wrong thoughts and actions.

In every large city there is a class of minor offenses against good order and municipal ordinances and regulations which have been punished in a crude, unjust and often cruel manner. The cases are hurried through the police courts, and the victims hauled off in wagon loads for punishment in workhouses. Society has intermittent and senseless spasms of indignition against this class of offenders, but has really taken little practical interest in them and the problems which they present. They are poor, weak, mentally and morally defective, and very human.

Having been called from the active ministry to the head of the municipal department of charities and correction, I suddenly found myself face to face with three hundred prisoners in the workhouse, with the responsibility of their treatment. As I looked into the faces of these prisoners, there came to me this challenge, "Dare you put into practice with these men and women the gospel which you have been preaching from the pulpit?" It was one of the most serious questions I had ever been called upon to face.

I went to Mayor Johnson, saying to him that a change of methods would raise a storm of protest. He said to me, "If it is the right thing to do, do it anyway." And so in his first administration we pardoned and paroled eleven hundred and sixty men and women from our House of Correction. In the previous

administration only eighty-four had been pardoned. Of course, the radical change raised a storm of protest from the press, and even from the pulpit. Many good people seemed surprised that the gospel of human kindness really worked.

Mercy is not an afterthought in religion. The vision which came to Moses was the Lord God full of compassion and graciousness, slow to anger and plentious in mercy, and the Great Teacher taught that we should forgive seventy times seven. When they lifted Him upon the cross, He prayed that His enemies should be forgiven.

If we are to deal fairly with the offenders, we must know, as Victor Hugo says, "the path up which the crime has come" and sometimes to know all is to forgive all. Some of our visitors have expressed surprise, saying that "the prisoners really look like the men outside." If they are hurt on the machinery they bleed, and their blood is red like ours.

There are only two reasons which justify the confinement of men and women in prison: the first, the protection of society; the second, the good of the criminal. All thought of revenge should be put away in a civilized community. Severity and brutality of punishment has never decreased crime. A hundred years ago, in Great Britain, there were two hundred offenses punishable by death. This was thought necessary in order to repress and restrain the criminal class. If the execution of men and women has marked deterrent effect on crime, then to have private executions is to hide a light under a bushel. By the law of suggestion, brutal, revengeful punishment arouses thoughts of violence and blood. The method of severity and torture is not necessary either to protect society or to cure the criminal. For its own sake a city cannot afford to be brutal even to its weakest, meanest man or woman. At the time of the passing of King Edward, and the coming of the new King, instead of liberating a few chosen prisoners, a reduction was made of the time of the entire prison population. Five hundred years was thus at one stroke cut off from their total time of confinement, and it was significantly stated that no evil result followed from this act of goodwill.

When the apostle said, "If thine enemy hunger, feed him," he was expressing a good social law. The best way for society to destroy its enemies is to make honest citizens. The simple story of mercy and kindness of the Nazarene has done more to lift men and women out of vice and crime that all the jails and penitentiaries and hangman's ropes combined. The emblem of the coming power is not a lion as with Great Britain, a bear as with Russia, an eagle as with us, but the emblem of the coming power is a Lamb which is in the midst of the Throne.

The awakening to the magnitude and vital importance of this problem has been slow and slothful. We spend money like water for punishment. While at the head of the police department, a voucher came through one day for twenty-one dollars for a Book of Thieves. I said to my secretary, "Why is this? I can buy a Book of Saints, bound in morocco, for a dollar." In this country we are expending for the detection and punishment of crime probably a thousand million dollars a year—as much as for education, charity and religion combined. This enormous expenditure is devoted to one-tenth of one per cent. of our population. More than this, many of our penal methods and institutions are training first offenders for a criminal life. In the face of these facts, the general indifference in regard to this subject is difficult to explain. Winston Churchill recently declared in the House of Commons that "the attitude of the public in regard to the treatment of crime and criminals is one of the best tests of the civilization of any people."

We are so apt to feel that those in prison are of a different class from ourselves. They are outcasts from society with whom we have nothing in common and with whom we want nothing to do. We do not see them in their family relations with the human past and the possibilities of the human future. They still belong to the fellowship of the common life, only they have been engulfed by storms and undercurrents which perhaps would have wrecked the best of us. In this injustice the women have suffered most. The treatment of those who have, in the face of low wages and great temptations, gone down the path of shame, this treatment is one of the saddest things in our social and religious life.

A recent report of our parole officer shows that during the ten weeks previous 188 men and women were on parole; 162 reported employed; 26 were still unemployed; the total amount of earnings of the 162 for ten weeks was $8,810.30.

In the eyes of the law these men were still prisoners, but instead of being confined to the cells they were given opportunity to go out and work for themselves and their families.

For most of the prisoners who are held in the House of Correction we have outdoor work on the great farm. They are quarrying the stone, underdraining the land, clearing out the forests and doing general farm work. The guards are really foremen who are leaders of the groups of men. Most of the men appreciate the privilege and serve out their sentences working in the fields under the open sky. That the method of outdoor treatment of crime really works is a surprise to many good people, yet we all know that if we can touch the latent sense of honor in any man, we have touched a power stronger than prison bars. I had said that I thought fifty per cent. of our men could work outside. At times we have worked over eighty per cent. of our prisoners under the open sky. It is much better for them and we have found it much more productive for the municipality.

The money value of the Correction Farm products for 1913 was over $22,000. This will increase as the resources of the land are developed.

We have a night school which helps to equip them to take their place in society, and when they go out we have the Brotherhood Home which furnishes them a comfortable place to stay until they can get on their feet again. In seventeen months these men, whom some have declared as worthless, paid into the Brotherhood Home for board and room over $10,000 which they earned by honest labor in the shops and factories of Cleveland.

A general change of attitude toward the so-called "criminal classes" is the fundamental thing which is happening. Prophetic minds have heralded the new spirit of human fellowship, and here and there individuals have had faith to try the discipline of kindness. Some are seeing the vision of the possibility and wisdom of preventing and curing the crime. The new probation and

parole systems show that the social conscience is growing sensitive. Society is asking whether, by its own neglect, it is not in many cases a partner in the wrongdoing. Even the family of the prisoner is becoming a burden on the new conscience. The body social is feeling that the good of the weakest erring member is the concern of all. Vice and crime are men and women going wrong, and not offensive refuse which you can "clean up" as from an alley or a backyard.

THE BOYS' HOME.

On another farm of four hundred and fifty acres, twenty-three miles from the city, we have our Boys' Home. Eight cottages with master and matron and sixteen boys in each cottage. They call him Pa and her Ma, and it is the first home life that some of these lads have ever known. Our group of cottages is like a country village with many boys. They study and work and play and respond to the normal environment by developing into active, normal, fun-loving boys.

One of our lads for whom we had found a position in the city came to our parole officer saying, "Someone made a mistake and put $13 too much in my pay envelope. What shall I do? I need the money." The parole officer replied, "You must decide, Steve, what is the right thing to do." The next day the parole officer went to the shop where the lad worked and the foreman called to him saying, "I want to tell you what Steve did this morning. He brought me $13 and said someone had "put it into my pay envelope by mistake." I think it was partly the moral teaching and partly the blue sky and the clouds and the trees and the ripening fruit and grain and the playground which had developed the normal boy who did not want a thing for which he had rendered no service. The boy was sent down to the farm for stealing. He is now a young artist about to study abroad.

The city has been wasteful of the human life of the children of the slums. Angelo found a neglected block of marble at Florence and out of it carved the wonderful statue of David. Out of the slums of our city we may be able to bring forth, not a statue that cannot speak, but a man who will think some great

thought or make some great invention, or paint some wonderful picture which will be more to our city than all of the wealth of all of our millionaires.

The Boys' Farm with the buildings and equipment cost the city two hundred thousand dollars in bonds and some of our people have complained of the expense. We have just finished a five-million-dollar courthouse. It is very magnificient and we are all proud of it, but I cannot help thinking as I walk through the marble halls that if we had had the five million dollars for parks and playgrounds for the children and for boys' homes and girls' homes to give them opportunities for right living, possibly then the two hundred thousand dollars would have been sufficient for the courthouse.

To be for years face to face with the poverty, wretchedness and misery of a great city would be unbearable were it not for the vision of what might be under just social and industrial conditions. Only one-tenth of our resources are developed. We could support a thousand million people instead of a hundred million. With the aid of machinery, we are producing fifty times as much as our ancestors did a hundred years ago.

To say that most of our people are living in comfort is not enough. There were nine pieces of silver safe, and only one was lost. There were ninety-nine sheep warm and comfortable in the fold and only one out on the mountain desolate and cold. The good shepherd could not be satisfied.

On the one hand we have the poverty and misery of the unprivileged, on the other hand we have the fabulous luxury of the privileged class. Wealth does not come out of the sky. It is labor applied to the earth. If someone receives a great income which he does not earn, someone earns it and does not get it. We cannot have some people living in the greatest luxury without working unless we have some other men, women and children working in great misery without half living. It is not because of envy of the rich, but because of the growing social feeling, that the heavy burdens of the unprivileged must be lifted. A professor of Johns Hopkins University has recently declared that the time would come in this country when the people would

look upon abject poverty as we now look upon the institution of slavery.

The heart of the church and of society is more and more directing its services to the men and women farthest down, the poorest and weakest and most wretched. This ministration "to the least of the human family who is in want or sick or in prison," the Great Teacher has made the final and supreme test of religion. He has placed it far above dogma, or form or ceremony. It is not merely a beautiful sentiment. It is the fundamental principle of His teaching. It is the only permanent method of the growth of human society. Jesus was a profound social teacher.

Other nations have developed culture, art and education on the part of a few favored ones. Their civilization has always declined. If we make permanent progress, we must lift society from the bottom, and then we all rise together, not to decline and fall. This movement is beginning to make itself felt in our religious, social and political activities. We are coming to realize that the conservation of human life is the highest functions of religion and education, of society and of government itself.

The Boys.

ADDRESS BY F. H. TRACY, SHERIFF, WASHINGTON COUNTY, MONTPELIER, VERMONT.

I did not know that our good friend Easton had secured Mr. Cooley to speak before this audience to-night. Had I known this I should have hesitated before making the attempt. He has covered the ground, and has taken almost all I had thought to say away from me.

I am not a public speaker; had one said to me five years ago that I should ever make the attempt I should have felt that they were very much in error. My only idea in coming here to-night is not to make a reputation as a public speaker, but to try to tell you something about the boys we have had in our care and some of the results. I am not here to speak of the men steeped

in crime, but of the boys who have come to the parting of the ways; men who, when they came to the meeting of the roads, did not know which way to turn, and took the wrong road; of those boys who never knew what the word home meant; of those men who never knew what the word mother meant, and for that reason have fallen.

For fifteen years I have had the privilege of being jailor of a small county jail carrying from thirty to sixty prisoners, and allow me to say that the county jail is one of the institutions that have been open to criticism even more than penitentiaries, and this is not strange. The superintendent of a penal institution is paid a salary and is supposed to devote his entire time to the care of the inmates, while the pay of a jailor is hardly sufficient to provide proper food for his inmates.

But in the larger institutions better and more modern methods are being used. A few years ago there was the lock-step; speak to a prisoner and his eyes were fastened to the floor; he could not speak unless spoken to; very seldom could he write to his family or friends, who certainly were not to blame for his misfortune. In our State Prison all has been changed; ask to talk with a prisoner and he looks you in the eye; the striped suit has been thrown in the ragbag, and there has come that feeling of confidence between officers and men that brings out better motives and endeavors. Formerly at the House of Correction conditions were even worse than at the State Prison; very often the lad whose only offense was a second intoxication, or perhaps a breach of the peace, was handcuffed to a man with a record, transported perhaps across the State in this manner, compelled to work and associate with him during his term of sentence, and then perhaps be cast adrift in his company to make his way home to friends, penniless.

The story is told of a stranger who visited a cemetery in Ohio. He came to a tombstone on which was this inscription: "Here lies and a lawyer and an honest man." He walked around the stone, looking puzzled, when the sexton approaching asked him the question, "Have you found an old friend?" and he

said, "No, I was wondering why you buried both of those fellows in the same grave."

In this work we sometimes let opportunities pass that never come a second time. It reminds me of the lad who took his girl to ride for the first time. He was bashful and did very little talking. Finally she began to cry, and asked the reason she replied, "Nobody loves me, and my hands are cold." After a pause, he said, "That can't be so, God loves you, so does your mother, and if your hands are cold sit on them"—a lost opportunity.

The first seven years of my life as jailor was under Vermont's old law, the men spending their time in idleness, leaving their terms of imprisonment weak mentally and physically, sometimes being discharged in mid-winter, penniless, with no alternative but to beg, steal or get drunk.

The Legislature of 1906 passed our present Prison Labor law, which reads as follows:

Section 1. A male prisoner imprisoned in a county jail for being intoxicated, for a breach of the peace, or for being a tramp may be required to perform not more than ten hours work within or without the walls of said county jail each day, except on Sundays or legal holidays.

Section 2. The labor to be performed shall be classified and fixed from time to time by the prison board hereinafter created in and for each county, and to be constituted as hereinafter provided, and shall be subject to such rules and regulations as are adopted by said board to secure humane treatment of said prisoners, and provide employment within or without the walls of said county jail.

Section 3. The assistant judges of the county court, the sheriff and the county supervisor of highways shall compose said prison board.

Section 4. Said board, within its respective counties and subject to the rules and regulations to be established under the provisions of section two of this act, and under such control and management as shall be therein and thereafter provided, shall

have authority to require and compel said prisoners to work on the public highways within their respective counties.

Section 5. Said board is hereby authorized to expend such sum out of the public money in the treasury of its county as is required for the purchase of material and tools adapted to the work hereinafter provided.

Section 6. Said board shall have authority to employ such deputies or other officers as shall be required for the supervision, safe keeping and good conduct of said prisoners while employed within or without the walls of said county jail, and the compensation of such officers or deputies shall be fixed by said board, not to exceed two dollars per day for said services.

Section 7. If a prisoner, while employed as aforesaid without the walls of a county jail, makes his escape, such prisoner shall be deemed guilty of committing a prison breach, and shall be subject to like penalties as are now provided by law for prison breach.

Section 8. Imprisonments for a breach of the peace for a period of not exceeding three months, and all imprisonments for being found intoxicated or for being a tramp shall be in the county jail where the offense was committed, the proceeds of such labor, if any, shall be applied in payment of materials and tools furnished as aforesaid, and the balance, if any, shall be turned over to the State Treasurer.

This law took effect January 1st, 1907. The Legislature of 1908 passed the following law:

"Whenever a person is convicted of a crime, not a felony, which may be punished by imprisonment, the sentence imposed, if the minimum term of imprisonment shall not exceed one year, shall be that the respondent be confined at hard labor for the term of the sentence in the jail of the county where the offense was committed."

We started trying the prison labor law in midwinter, but in Vermont there is little work to be had at this season. The men were first employed cutting bushes or underbrush in a piece of woods owned by the State Treasurer and myself. The men did

as little work as possible and in the worst possible manner, and, although we paid the State but fifty cents per day, we got the worst of the bargain.

They worked until nearly spring. Early in May the superintendent of streets of the city came one day to hire some of the men to assist laying a water main through the streets of the city. The first morning we sent nine, three did a small day's work, three about one-half and the other three as little as possible. This was Thursday. I asked him to try them another day. Results were even worse; Saturday the same. When the men had eaten their supper, I called one of them to the office and asked him the reason, and this is the story of George Palmer, who lived in Massachusetts:

He was on his way north in search of work when arrested. He told me he could get the money to pay his fine should he write or communicate with his people, but he would rather serve his sentence than let them know. He asked me if I would not do the same. Being asked if he had any money at all, he said, "No." Then I asked him if he should receive one dollar per day while working, what would he do; his reply was, "Try me." No man did better work than this one the following Monday. On Tuesday every man was working on the honor plan, and from that time on it has been a success. About this time we had a man by the name of Peter Coyle, who served a sentence of twenty days under the old plan. He came back and served a second term, and worked for us on the farm. I believe the length of the second sentence was sixty days, and he earned for himself about forty dollars.

When his time expired he came to the jail office dressed in a neat cheap suit of clothes, and said, showing me a ticket for a little town beyond Montreal, "I haven't seen father or mother for fifteen years; I haven't had the money to go home; I am going back and try to do the right thing and be a man."

This same year we had a man brought in for stealing chickens, who told the deputy jailor that when he came again it would be for a real crime. I had very little to do with this man, but the deputy talked hours with him. To-day he is one of the leading

business men of our city. He never said anything to me about it until last spring, when he carried me out into the country. Coming home he put his hand in mine and said, "But for your jail I would be to-day in the State Prison." This same summer we had a young man by the name of Joe Gudici, who was arrested for larceny in the neighboring city of Barre, and who broke out of the lockup and went to Massachusetts, where he was found six months later and sentenced for one year. The police officers warned me not to trust him, for they said I would lose him. We watched him carefully for three months, and then I asked him if he wanted to work. He worked faithfully for six months, the last three of which he was the trusty in the jail office, locking and unlocking the boys, and sat at my left hand at the table. Coming into the office of the jail one day I heard him in conversation with the former sheriff of the county, who said to him, "Joe, you broke out of the lockup, why don't you run away from here?" His answer, "I am trusted; I can't go back on them."

A year ago last winter I was called to the railroad station to arrest a man for intoxication. Before we landed our man both myself and deputy realized we had been in a mixup. The next morning I took him to the police court, and on the way back he told me his story. He had been a railroad brakeman, who had worked on several roads in the West, and had just returned to Vermont. He asked me to go with him to the railroad station, where he could see some of the boys and they would pay his fine. I thought I saw some manhood in his face, and said, "I will trust you to go down." The next morning the money came.

The next winter he was brought in a second time. When he returned to the jail he asked me the same question, and I allowed him to go. Weeks rolled by and no money came. Finally I located him in St. Albans jail. I wrote him a letter, saying that I should not go after him, but would let him think it over. The 29th day of May, two days before I was to make up my quarterly account and include in it the payment of his fine, at eleven o'clock at night, the bell at the jail door rang, and upon going there I found Robert Farley at the door, who said, "I have come back

to serve my sentence; I couldn't allow you to pay the fine." He said, "I want to work awhile with you." I sent him out shoveling soft coal, and when his term expired he had earned twenty dollars for the State and as much for himself. These are only a few of the instances where men have made good. I could stand here for hours and tell of men who have kept their word of honor with us. I think I can safely say that we have had 1,800 men working on their word of honor during the last seven years. Of this number only three have attempted to escape.

All this time we have had a prisoner as trusty, locking and unlocking the jail doors. Four years ago a circus visited our city. The men were working during the day, but when evening came I asked how many of them wanted to go to the show, and eighteen asked for the privilege. Fifteen minutes after the show closed every man was back in jail. My first experience in trusting them was six years ago, when Vermont had the Northern League playing baseball during the summer months. We had, as near as I can remember, twenty-four men. One Saturday noon I asked how many would like to go that afternoon. When all of them came into the jail office and waited for me to accompany them, I told them to go alone. Although the ball park was three miles away, every man was back within thirty minutes after the game closed.

We have a little pledge we ask the men to sign, and I have over one thousand of them that have never been broken. It reads like this:

MONTPELIER, VT., 191 .

I hereby freely and voluntarily promise and agree that, while I am a prisoner confined in the Washington County Jail, or employed as a prisoner outside the walls, I will abstain from the use of intoxicating liquors of every kind and character; that I will not play cards for money or for any article of value; that I will break none of the laws of the State; that I will not violate any of the rules of the jail, and that I will at all times conduct myself as a gentleman.

One other card we have used with success:

MY FRIEND—For a little while you and I are compelled to live under the same roof, and, in a way, to be in each others company. You came without an invitation from me. Probably you had no intention we should meet in this

way. During your stay your treatment will largely depend on your behavior. Probably you have made a mistake, perhaps done wrong; I have done both—most all have. Let we both, the little while we are together, try and do as we would be done by. Should we both do this, I am sure we can part with respect for each other. My earnest wish is that I may be a better man for having known you and that you may be none the worse for having met me.

We haven't made the money that Brother Cooley has—ours is a small institution—but, as he says, this is a very small consideration. But we have tried to make some men better, and have had wonderful success. The little we have done has been more than duplicated in other parts of the country. Warden Gilmour tells about going out on his farm one day and seeing the men coming from all parts of it to dinner. He asks himself this question, "How is it these are the same men who five years ago I had behind bars and bolts, and here they are as free as air?"

He tells of the minister who asked him what percentage of his men made good, and when he said ninety-five per cent. the parson said, "What a pity." The warden answered, "Yes, it is a pity, but can you say that that percentage of your church members make good?" He made no answer. He tells of the young lawyer who took his wife into court, and when the judge came in she said, "What an awful looking man the prisoner is." He said, "Sh—that's the judge; the prisoner hasn't come in yet."

I love to think, in connection with this work, of that beautiful poem, the words of which I would rather have said of me than to have all the wealth of J. P. Morgan [reciting] "Abou Ben Adhem, may his tribe increase."

They tell the story of the judge who came into court one morning, and meeting his court officer, who said, "Judge, an old bum returned to town last night." The judge asked what was his condition. The officer said, "The same as ever, drunk." The judge said, "The first time he is so again bring him in and we will soak him." The officer replied, "Judge, this is your brother." The judge said, "That's different."

The story is told of a judge of the police court in San Francisco with the usual bunch of drunks and disorderlies before him. He had sentenced the first one when, from the tombs below, some one commenced to sing the "Holy City": "Last night as I lay asleeping, there came a dream so fair."

The judge made an inquiry and found that a noted tenor singer, a member of an opera company, arrested for forgery, was singing in his cell.

The song went on, "I stood in old Jerusalem beside a temple fair."

A boy at the end of the line buried his face in his sleeve and sobbed the word "mother," the sobs breaking the silence of the room. A man, showing the signs of a drunken night, with a broken voice said, "Judge, we are here to take our sentence, but this is too much."

The song went on until finally, "Jerusalem, Jerusalem, sing for the night is o'er." Then there was silence.

No one was sentenced in that court that morning. A kindly word of advice, with a clasp of the hand, was all. The song had done its work.

To-day, in the prisons and jails of this country, are thousands of men and boys serving time. Some who never had a home, some who never heard a mother's voice or heard a mother's prayer.

Responsibility greater than that comes to the average man. It has come to you and to me; it comes in a measure to every one. Some time one may say, "I was in prison and ye visited me not," and what will be the answer? I want to try and tell you why I have made the attempt to speak to you to-night. It was because I had a good mother. If it had not been for that, I would never have dared to try. Up near the bank of the White River, in a little country churchyard, is my mother's grave. I had her care through my boyhood days, her counsel and help until middle age. Sometimes in my wild days, when some would say I was going to hell, she stood by and encouraged me. In the village where we lived was the county jail, and many times when a man or boy was sentenced to State Prison she would go and talk with him and ask him to write her during his term of sentence. I have a little package of letters written by some of those boys. The last eighteen months of her life were months of agony, and yet no complaint. The morning she went away she called me to her room, and the last words she spoke on

earth she spoke to me, and said, "If the time ever comes when you can do what your mother would have done for these boys, I ask you to do it." She turned to the wall and died.

That is why I have dared to try to speak to you to-night. I would not have tried but for that. If anything has been done in the little jail in Montpelier for these boys, the credit is due that mother. I thank you.

Discussion.

MR. STONAKER—I do not like very much to get away from the spirit of this meeting, but I would like to ask a simple practical question of Mr. Tracy on this earning question. You speak of their earning in jail the money. Where does it come from and what do the men do to get the money? Do the men go out into the places and get the job or do you find the job, and who pays them?

MR. TRACY—In answer to that question I would say that the jail has become an employment bureau. We don't have to search for the work, the work searches for us. There is not a day after springtime opens—and we can only work about six months in the year, as we have the cold mountain winter—from now until the first day of December many requests come in for help. Every night heads of corporations, families, who want to employ men, send into our jail and ask them to send one, two, three or five men in the morning. Half of the wages go to the men themselves and the balance to the State. The best citizens of Montpelier have telephoned for men to come clean their cellars, and do all kinds of work, and they prefer them to any help they can hire on the street, and they have never lost a pin.

MR. STONAKER—I want to get that detail. He goes out and works. The money is paid by the people employing him? To whom does that money go? Is it turned over to the man?

MR. TRACY—He brings it to me. Many and many a time they come in with their week's wages, bringing me their part. Yesterday morning, Sunday, if I had been there, a half dozen

men would have come to me and said, "I can go home and spend my last week's wages with my family," and they go and come back.

THE PRESIDENT—Someone wants to know what nationalities are represented.

MR. TRACY—All nationalities. There are a few Italians. There are a few negroes.

A DELEGATE—Are there any more sheriffs in Montpelier looking for jobs?

MR. TRACY—The woods are full of them. I will say this much, they are beginning to do it in the other counties, and this is just the beginning of what we are going to do. I do want to say this: We are not going to run employment bureaus; we are are going to have what Mr. Cooley has told you about, a farm colony, where these men may work in the open.

THE CHAIRMAN—In your county jail do you have the men for more than six months at a time?

MR. TRACY—A year.

THE CHAIRMAN—This morning we were told that from forty to sixty per cent. of our men in the jails are feeble-minded and should require custodial care. I wondered if you found those conditions true in your institution, and, if so, what you did about it.

MR. COOLEY—I can answer for my part. We have known for a long time that a number of our men were arrested for crimes, so we have a special commission, composed of men who study the physical side, and so we are going to try and determine how many are feeble-minded. Quite a large percentage, I know, of our men who are more than forty years old are not more than eight years old mentally. Of course, these ought to be taken care of permanently. When they are taking custodial care they ought to be taken care of, not with any spirit of punishment, but simply because they need it. I think the best thing to do in the local jail is to take out the men who are mentally deficient.

MR. COOLEY—Don't you find there are some who are rather simple-minded, easily led?

THE CHAIRMAN—I would like to ask whether it is a question of the man or the law, and whether an ordinary average citizen can get such results. It seems to me each time we hear of these remarkable things we find it is a remarkable man that has done it.

MR. TRACY—I think I can answer that better, because I rarely have a man that takes care of prisoners under me. The real facts are brought out by something I think Doctor Leonard spoke to you about last year. A warden went to Leonard and said, "How do you manage those men? You know I let some of the rascals out, but they all ran away from me." Leonard couldn't explain just why it was. Of course, they would run away from him. It's the personality of the man. But anyone that has the right spirit will win out.

REV. S. A. WEIKERT (Rector St. Mark's Church, Paterson —I would like to ask Mr. Cooley a question in reference to the colony plan. We are very much interested in that at the present time in Passaic county, from which I come, and the city of Paterson is in that county. I had a conference with the president of the board of freeholders the other day; they have that question before them at the present time and they are in a quandary as to whether it would be a better plan to purchase one large tract of land and have three or four institutions on that one tract, separately from each other, or buy four farms of a certain number of acres, one removed far from the other, and have the almshouse on one land, on one the house of detention, on the other a hospital. Which would you recommend, based upon your own personal experience, so I might take a message back to the president of the board of freeholders?

MR. COOLEY—I would very decidedly recommend the large tracts of land, for a number of reasons which we found in our experience, and which we have found out in actual experience in addition to the others. The large tract of land gives you the opportunity of controlling a great environment. There is a great difference between a colony farm and a colony in the country.

When you speak of New York city, some people think about New York city and not a little farm outside. When you have a large tract of land you control a great environment, which is desirable when there are all kinds of abnormal natures to be dealt with. It is exceedingly important to have a large amount of land broken for our old men and for the tubercular patients. We probably have about four hundred old men who can do a little work, and are better off when they are doing it. We have two hundred patients who ought to do some work. If you have a large number of men that need work, you must have heavy work as the basis for that. If you have gardens, you have the digging. We can bring one hundred men, strong fellows, if necessary, from our colony farm and put them together. I saw the other day fifty workhouse men in one field. The tuberculous patients can't work laboriously, but they can hoe and plow in the garden, and thus supplement the work of the prison colony. I know the objection will be raised at once of putting these institutions on one farm, but the workhouse group is a mile and a half away from the other groups. Some of our friends have objected to that. When an English friend was visiting here, I took him to our workhouse, and I walked him from the workhouse group up to the colony. When we got up to the colony group, he said, "If anybody says these institutions are too near together, just refer him to me." We have found no trouble at all. There was fear of it, but we have tried to keep a good distance between the groups. I think it is extremely valuable to have a great tract of land. We have one lighting system for the whole farm, and that is a great saving. We put the girls' home in connection with it also. In the city no one thinks anything of it. When you speak of a farm, one thinks of a hundred or fifty acres, but a farm that is two miles long, one and a half wide, gives plenty of room for the location of a colony.

THE CHAIRMAN—A jail with only an average of fifty or sixty inmates, would you take up tracts of land of that size?

MR. COOLEY—No; but I should think it could be a mile or so, I don't know of any institution making the mistake of getting too much land. I know a great many have made the other mis-

take. We have purchased it all, probably, within ten years. It cost the city $300,000. We were offered a million dollars for it by a real estate syndicate last year. When you are building your institution a good thing is to get all the land you are going to want. Your transportation, lighting and water system are very important items and are tremendous economies in having one plant. It would be better if one or more counties would join together and get a large tract.

THE PRESIDENT—I would like to express, on behalf of the Conference, the appreciation that we have for the work which you gentlemen both are doing, and more than that, the spirit in which you are doing it. (Applause.)

As I look over the situation which we are facing to-day, I am coming more and more to the conclusion that it is just such a spirit as these men have manifested as coming out of their work that is going to do the tremendous things that are to be done in the State. You gentlemen have added to that spirit to-night more than you can appreciate, and we thank you both.

Tuesday Morning, April 21st, 1914.

(Section Meetings 9:30 to 11; General Session 11 to 12:30.)

Topic: "Settlements, Interpreters of Democracy."

MISS CORNELIA F. BRADFORD, HEADWORKER, WHITTIER HOUSE, JERSEY CITY, CHAIRMAN.

It is with no overvaluation of settlement life and work that I make the assertion this morning that I think it is good for us all, and for New Jersey at large, to have settlement workers represented at this Conference. It is the first time we have been so considered, and though I have spoken many times at these annual conferences, yet it has invariably been on subjects closely allied to social reform work, and so, naturally, to settlement work, but not distinctively on settlements as such.

In Plainfield last year, immediately after the selection of Dr. Hunt to the presidency of the Conference for this year, I appealed to him in behalf of our New Jersey settlements and asked him if we might have a section at the coming Conference. He very kindly responded; he thought it would be a good idea, and later told me the reason we had not before been asked was because we so repeatedly emphasize the thought that we are not charitable institutions. However, this morning has been set apart for us, and in retaliation, perhaps, I have been asked to take the chairmanship of the meeting.

Emerson, you remember, says, "The President pays dearly for the White House," and I have long since found this to be equally true of the Headworker of Whittier House, because Whittier House is the pioneer settlement of New Jersey. However, I have to thank the president of this Conference, and the committee, for giving me the pleasure of introducing to you this morning prominent speakers from equally prominent New York settlements, and also for the pleasure I have in introducing to you our own New Jersey settlements.

To this day settlements seem greatly misunderstood. To be

sure, as an idea, or a movement, we are not very old, being not yet thirty years of age, but the animating idea of settlements was, and is, a belief in the unity of humanity, a belief that if civilization civilizes, then this civilizing and uplifting power is intended for all. Settlements, in a vague way, define themselves. There was and is no thought to build up an institution, but rather to live a life in a neighborhood, to make this life one of good-will toward all in the neighborhood. The spirit of democracy is the spirit which started the first settlement nearly thirty years years ago in East London. This spirit of democracy animated the students of Oxford and Cambridge who left their universities, carrying with them their university ideas and life to the people of congested East London. These students knew well that the good which would be received would be reactionary, that in carrying education, civilization, life and light into the congested quarters of that great city, they, too, would receive larger ideas of life, greater knowledge of humanity, would be getting closer to the life of Christ. They knew that in East London they would find other agencies working for good, and that it was for them to co-operate with these agencies. Their spirit was to establish no cult, but rather in the simplest and most natural way possible, to make brother understand brother. Every neighborhood has in it those who have seen better days. The curse of the poor man is his poverty. Because of sickness, lack of work, loss of money, these people are to be found in every neighborhood. Distasteful surroundings, economic pressure, keep them in a perpetual state of suffering from the hunger of the soul. This soul hunger is almost as excruciating as stomach hunger. Longing for higher things, for books, for music, for recreation and for pleasure, and for leisure in which to acquire them, is, of itself, suffering, and is best met by the "law of recognition." University men and women, after finishing their course, long for the best opportunity of disseminating this knowledge, and, for their own souls' sake, giving to others that which they have themselves received.

The settlement house is the meeting place of the educated and the uneducated, the rich and the poor, of all nationalities and of

many creeds. Co-operative assimilation, as it were, is in the atmosphere, and the result is generally enlarged and spiritualized vision and life. This spirit of co-operation extends also out of the neighborhood into the city and into the State, thus making the settlement a co-operating factor in municipal and civic life.

There are twelve settlements in New Jersey. The oldest of them is Whittier House, Jersey City, now twenty years old. It is not an easy thing to carry on philanthropic, humanitarian and democratic work in this little State of ours. New Jersey is not interested in New Jersey. Situated as it is between two large States, having at its northern and at its southern extremities two of the largest cities, into which the population of New Jersey pours itself every morning, returning late at night, only to close its eyes in forgetful sleep, it is but little wonder that New Jersey suffers from lack of thoughtful planning. But in spite of all this, our twelve settlements have grown animated by the spirit of love for brother man. Several years ago, by uniting, they established the New Jersey Neighborhood Workers' Association, which brings the workers into close relationship, these few but not large settlements.

Jersey City, with about three hundred thousand inhabitants, has but one settlement. It should have six times as many or more. There is the Italian quarter, the Polish quarter, and many other quarters of the city where settlements are absolutely needed. It is impossible for one settlement to meet the social, economic and neighborly demands of all parts of the city. From the first, Whittier House has been necessarily constructive in its character. It has established kindergartens, district nursing, legal aid, playgrounds and many other activities, and as soon as it was possible has turned these over to the Board of Education, the Shade Tree Commission and other city authorities. It is now carrying on the only babies' milk dispensary and children's dental dispensaries there are in the city. The amount of work done in them proves that both of them belong to the city and should be carried on by it. As a Child Welfare Department is now being established by the city authorities, the hope of Whittier House is that these two dispensaries will soon be established

in the public schools. Last summer Whittier House had, for the first time, its summer camp. This is nothing new to the New York settlements, but it is the first of the kind to be established in New Jersey—that is, belonging to a New Jersey organization. It is not unusual for New York settlements and other organizations to have their vacation houses in New Jersey, but it is an unusual thing for a New Jersey organization to have its summer outing place. The hope of Whittier House is that this Pomona Camp may in time become a New Jersey camp, to be used by other organizations through the State.

It has co-operated with churches, with educational, charitable and labor organizations, and, indeed, with all organizations for the improvement of social conditions. For years it was the only social center in lower Jersey City. Now the public schools are being converted into social centers, and Whittier House is co-operating with them. It was with pride it helped to launch forth the New Jersey Neighborhood Workers' Association. From the first it has taken an active interest in the Neighborhood House in Orange Valley, established in 1897.

This is situated in the manufacturing district of the Oranges, in the midst of large hat and box factories, around which are gathered dense populations of working people. Notwithstanding it is situated in a rural community, it has to solve the problem of a mixed population, such as American, Irish, Poles, Germans and Italians. It maintains a public library, co-operates with the public schools, has the usual industrial classes of all settlements, but adds to it Italian lace-making, has a fine dramatic club, gymnasium, etc. Its head worker, Miss Adelaide Crommelein, has been there for several years.

The third settlement is also situated in Orange, and defines itself as the "Visiting Nurses' Settlement." This is an outgrowth of the Orange Training School for Nurses, and maintains a three-months' course in visiting nursing, has a milk dispensary, a first-aid room, and carries on free public lectures in nursing and medicine.

The Neighborhood House, of North Summit, was the fourth of these New Jersey settlements, and was established in 1901.

The work, while undenominational, is carried on by the Presbyterian Church of Summit. It is situated in the silk mill district, and the majority of the population are Syrians, Armenians, Polish Jews, Italians, Irish, Americans, Bohemians, Russians, English and Turks. In a neighborhood made up of such diverse elements, it aims "to provide a unifying interest which shall give to every child at least training for head, hand and spirit." It carries on a Sunday-school, has classes for immigrants, sewing school, music and athletics. Miss Louise M. Lyon is its head worker.

In 1905 the Newark Neighborhood House, of 555 Market street, Newark, was established in the iron-bound district, which is the heart of a great factory district in Newark. Surrounding it are the homes of an Italian and Slavic colony. In this colony are Poles, Lithuanians, Hungarians and other Slavic people. The keepers of the shops in the immediate vicinity are largely Jews and Germans. About are multitudes of tenements of the worst type, veritable cesspools of disease, into which are crowded the newly-arrived unskilled laborers. There are scores also of small, neat houses, owned by skilled laborers, and a few houses of well-to-do families. Besides the usual industrial and social clubs of all settlements, it maintains a dental clinic and a milk station. Miss Clara P. Curtiss is its present head worker.

In 1907 the Jewish Sisterhood House was established in Newark. "The crying need for social activity led to the beginning of this settlement." It is situated in the heart of a Jewish district. The people are Russians, Hungarians and Slavs. It maintains a day nursery, library, visiting nurse, has a special work for immigrant girls, has classes in cooking and home keeping and does an extensive work in the homes with the mothers. Miss Josephine Miller has been head worker for two years.

Miss Louise Watts established, in 1908, the Sophia Ricord Neighborhood House, also in Newark. This aims to improve the social, mental and physical condition of the neighborhood. It has gymnastic classes, manual training, and in a most unique way serves the immediate neighborhood. It is a quiet, unpretentious work, but must be of great value to its neighbors.

Bound Brook, New Brunswick, Morristown, Madison, Elizabeth and Montclair all have settlement work. Bound Brook, Madison and Morristown have settlement houses, and some of the settlements are carrying on extensive work in rural neighborhoods. In Morristown and Madison the neighborhoods are Italian, so, also, in Montclair, and in the other cities the population is more or less mixed.

The New Jersey Neighborhood Workers' Association has this winter been active in legislative work. The meetings are held once a month at the various settlements which compose the association, and its aim, like the settlements, is to work along democratic lines, feeling certain that if democracy, like the kingdom of heaven, is "within us," the only way in which it can be made a reality is, as we, ourselves, help to bring it about.

While in the whole State of New Jersey there are about twelve settlements, New York City alone has sixty or more. Toynbee Hall, in East London, is the oldest of all settlements. University Settlement, New York, is the oldest in the United States. The next oldest is the College Settlement, 95 Rivington street, New York, and the next Hull House, Chicago.

Miss Lillian D. Wald, of the Henry Street Settlement, is the head worker and was founder of this settlement, which has celebrated its twentieth anniversary. This settlement, formerly known as the Nurses' Settlement, is one of the most influential in the city, and Miss Wald herself is considered an authority on all questions pertaining to all municipal, State, social and economic affairs. From the beginning, Miss Wald has been actively and earnestly interested in the welfare of the stranger within our gates, and is considered an authority on questions pertaining to the immigrant.

Dr. Moskowitz is head worker of the Madison House, of the Down Town Ethical Society, and one whom Mayor Mitchell has honored by placing in municipal office. "This society was established in December, 1898, by a group of twelve young men, with the moral and financial assistance of the Society of Ethical Culture. Two primary purposes have actuated the society in its work. One is thorough Americanization of the residents of the lower East Side, and especially of the younger generation. The other

is the strengthening of the home ties between immigrant parents and American-bred children, and the ennobling of the family life, by reconciling the differences due to change in social and economic environment. It, the society, stands for the supremacy of the moral life, and tries to emphasize the moral aspects of the complex problems with which the East Side is grappling." Dr. Moskowitz is an ardent believer in democracy. He thinks that the bringing about of democracy can be made permanent, only as the neighborhood depends upon the neighborhood, that complete democracy means complete responsibility, and that reforms in neighborhoods can be effected only as a neighborhood depends largely upon itself in assuming financial responsibility.

The Rev. Mr. White, head worker of the Union Settlement, will speak on "Settlements as a Religious Force in a Community." Mr. White was for many years president of the New York Neighborhood Workers' Association, and is one who believes that religion is best exemplified, not necessarily in preaching and in meetings, but by living. His settlement aims to maintain a settlement in New York City for the assertion and application in the spirit of Jesus Christ, of the principles of brotherhood, along the lines of educational, social, civic and religious well-being. It is active in district improvement, in public co-operation in public schools, and indeed with everything which enters into the general uplift of the settlement.

THE CHAIRMAN—I feel very delighted to think I can introduce to you the Rev. Gaylord S. White, Head Worker, Union Settlement, New York.

The Social Settlement as a Religious Force in the Community.

ADDRESS BY GAYLORD S. WHITE, HEAD WORKER, UNION SETTLEMENT, NEW YORK CITY.

Chairman, ladies and gentlemen: I know how sorry you are that Miss Wald and Doctor Moskowitz have failed you on this programme, and I know much better than most of you what these settlement workers would have said to you. I am sorry

myself, because I felt what they would say would be an introduction to what I am to speak on. I don't think we could have had a better introduction than this survey of settlement work which Miss Bradford has given us in such an interesting and efficient in manner, because Miss Bradford was in the work in its early days, and I am going to say in her presence I am proud of the work Miss Bradford has done. I think we in New York consider that Jersey City presents a great many questions and is a most difficult field. The topic I am to speak on this morning is "Settlements as a Religious Force in a Community."

Some years ago the rector of a prominent church in New York, and a man of social vision, defined the so-called "institutional church" as the "settlement *plus* religion." It was a reflection of a popular sentiment respecting the settlement. In the mind of this clergyman, and in the minds of many other persons at the time, there was the feeling that the institutional church was an important step in advance in the work of social progress. Here was an organization that could do all that the settlement was trying to do, and at the same time supply the one thing needful that the work of the social settlement lacked. That there has been a general impression abroad that the settlement was devoid of religious significance and influence cannot be denied. There were indeed many people who regarded the settlement as not only lacking a religious influence, but as having an influence even antagonistic to religion.

It is my purpose to show that instead of being without religious significance, and, still more, instead of being anti-religious, the settlement is a force that makes for the futherance of religion by tending to establish and enhance the essentially religious values in practical life.

We can readily enough understand how this idea—that the settlement was an irreligious or an anti-religious institution—gained such general currency. Although in England the settlement developed, in a sense, from the "college mission," a religious undertaking conducted in London by university students, in this country the work was begun in most cases by those who, to say the least, were not identified with the evangelical churches.

Indeed, the work was commenced with a careful avoidance of everything that might savor, even remotely, of religious propagandism or religious influence of any kind. The effort of the leaders was to unite all the people of the neighborhood, without regard to race or creed or social condition, and in order to accomplish this it appeared to them necessary to omit any line of work that could in any manner tend to alienate any group represented in the life of the neighborhood. The *basis* of organization was thus *frankly humanitarian*. It was a new departure in philanthropy. Hitherto most of the charitable effort was carried on by "church people," and often under the direct auspices of the churches. Religion was recognized and frequently emphasized. But here was a movement for social betterment which purposely left to one side all connection with organized religion, and even appeared to go out of its way to avoid the possibility of being thought to have religious significance. This, of course, was in itself enough to arouse suspicion against the settlement on the part of the church. But there were further grounds of complaint. It was soon apparent that the settlements were absorbing many of the more thoughtful young people who had been brought up within the churches. Not a few college men and women, coming to take up the active work of life, and finding little sympathy in the church for their intellectual and social convictions, turned with a sense of relief and satisfaction to the opportunity which the settlement offered of practical work in simple, genuine, human ways. This fact did not pass unobserved by the churches, and, in addition they could not but recognize that the settlements were achieving results in the very districts in which they were compelled to admit utter failure. And so friction and misunderstanding resulted and the settlement and the church went each its own way, the church looking with disfavor on the settlement, and the settlement largely ignoring the church.

Within recent years a marked change has come about. Much of this old feeling has passed away. A more sympathetic attitude has taken its place on both sides. And yet, the feeling that the settlement is an irreligious institution still lingers in the minds

of so many people identified with the churches that it appears worth while to point out in what respects the settlement of to-day may fairly be regarded as a force making for religion in our common life.

In approaching a subject about which misunderstandings exist, it is always a good plan to begin with a definition. Let us then make clear, if we can, just what we mean when we speak of *the settlement,* and just what we mean also when we use the word *religion.*

There is need of getting a distinct idea of the *essential purpose* of the settlement. We must clear the air of certain misconceptions. It is somewhat surprising to find how general, even at this late day, is the confusion of mind regarding the method and aim of the settlement. There are, for example, those who confound it with the "mission." They think of the settlement as if it were some new form of religious propagandism. Others regard it as some fresh departure in organized charity. Still others conceive of it as chiefly concerned with educational effort. Now such misunderstanding is after all not so much to be wondered at. Just because the settlement sought to touch life on every side it laid itself open to misunderstanding on the part of the casual observer. And most people moreover are slow to grasp a new idea. They can think of it only in terms of something they already understand and in association with some institution to which the new idea appears in some way related. And those who confounded the social settlement with enterprises of education or undertakings of religion or organized charity were not altogether at fault. For the settlement has been brought of necessity into intimate relations with these and other phases of work.

If there were time I should like to show in what respects the settlement differs from a "mission" and from an educational institution and from a charity, in the narrower sense of the term. But in this gathering it is scarcely worth while. The more important and the more difficult thing is to show just what it is. The task has been simplified, however, by the fact that the settlement idea has been expressed in catechetical form. In this cate-

chism which Mrs. Simkhovitch has prepared it is clearly brought out that a settlement is primarily a family living in a neglected neighborhood. It is somewhat of an artificial family, being composed of people who have had educational and social advantages and who are brought together by their common neighborhood interests. Their purpose is to understand the problems of wage-earners and to take their full share in the development of the social life of the neighborhood. The method is the method of co-operation. The catechism then goes on to show that the settlement being a family, cannot be a charity or an institution or a mission, etc. Now, the important thing to bear in mind in thinking of the settlement is its *family character*. Think of it in terms of the family, and we shall not go far astray. I recognize that the settlements have often seemed to depart from this family ideal. There is not time now to discuss the question. But it is perhaps sufficient to say that those settlement which have been most useful have preserved to a large degree the family spirit, or the family consciousness. Let us, then, keep this family characteristic of the settlement in mind—the idea of a group living in normal, neighborly relations—while we proceed to try to define what we mean by "religion" or "religious," when we claim for the settlement a religious influence in the community.

Here, for example, is a definition of religion from a well-known writer: "Religion is man's belief in a being or beings mightier than himself and inaccessible to his senses, but not indifferent to his sentiments and actions, with the feelings and practices which flow from such belief." Religion thus has both a Godward and a manward side. It is indeed concerned primarily with the unseen Supreme Being, on whom man feels himself dependent and to whom he realizes that he owes allegiance; it springs from this belief, but it does not end here. It is equally concerned with the practical results which flow from such a conviction. The practical results are quite as much a part of religion as the relationship to a Supreme Being. Old Bishop Latimer had the same thought in mind when he said, "Pure religion standeth not in wearing a monk's cowl, but in righteousness, justice and well-doing." And the old Hebrew prophet, Amos, protesting against the ceremonial religion of his day, put the matter

in the splendid words, "But let justice roll down as waters and righteousness as a mighty stream." As another has said, "As the life of man is his relation to God, religion affects all sides of a man's nature, intellectual, emotional and practical." And it is true that, while the idea of religion is not completely fulfilled without the thought or belief in a Supreme Being, the religious attitude toward life may be expressed even by those who have no clearly defined conviction respecting God. I think we may say that those persons have an essentially religious spirit (the spirit which in its outward manifestation characterizes those whom we should commonly consider "religious people" in the strictest acceptation of the term) who exhibit a sense of the dignity and worth of each person, a feeling that man is made for higher and better things than his present life affords, and who are dedicating themselves to the task of bringing in a better order of social life. It is in this sense that we commonly speak of the Socialist movement as a religious movement. And it is just here that we come to realize the possibilities that the social settlement possesses as a religious force.

Let us look now at the matter a little more closely, and ask ourselves in what sense we may regard the settlement as a religious force?

I believe the settlement to be a force making for religion (a) because of the character of the work it carries on, and (b) because of the attitude which it holds toward the neighborhood in which its work is done and toward life in general.

(a) Because of its WORK. There can be no doubt that the work of the settlement is both physically and morally uplifting. It is a work primarily of neighborhood improvement, but one that frequently reaches out far beyond the bounds of the immediate neighborhood. And work of this character is manifestly APPLIED RELIGION, or to use Graham Taylor's phrase, "Religion in social action." It is work that is tending to bring about the kind of social order that religious people have in mind when they speak of the "kingdom of God." The clubs and the classes of the settlement often seem trivial and a waste of time. But they acquire a new dignity, when one realizes that out of just these

trivial little clubs there have developed ideas which have gone into important social movements.

I need only to remind you that the settlements have been an important factor in the development of the movement for playgrounds in the recreation center work of the public schools, in school nursing and home and school visiting, and in many other branches of work which have now become established in our public educational and recreational work. It has constantly been the policy of the settlements to experiment with new proposals in these fields, and when their value has been established they have been turned over in many cases to the appropriate public authorities.

Such things as these indicate the practical character of the influence which the settlements have exerted. And they indicate the religious character of the settlements, for if religion consists in "love to one's neighbor", as well as in love to God, the kind of work the settlements have done and are doing is essentially religious work. How can we better express our love for our neighbor, our regard for his welfare, than by doing what in us lies to see that he gets a fair chance to develop to the highest degree the powers and capacities that he possesses. This means making it possible for him to live in decent surroundings, to earn a fair wage, and to be able to give opportunities to his children for health and education and recreation. And it is this sort of thing that the settlements are interested in trying to accomplish, not all by themselves, but by the democratic method of co-operation. I submit that this is essentially religious work. As Prof. Peabody says, "The social question is another name for practical religion." Is it not the *spirit of brotherhood* expressing itself in social and industrial reform? There are persons who have dedicated themselves to this work with all the ardor and enthusiasm of the devoted missionary, who would resent it if you sought to express admiration for their consecration. Some of them would not even like to be accused of being "religious," but in spite of this the work they are doing as a result of their sense of the injustice of present conditions is truly a religious work.

(b) Because of the settlement's *attitude*.

But the settlement is exerting an influence that is religious, not only because of its work, but also because of the attitude it holds toward its neighborhood and towards life in general. That attitude is best described by the word DEMOCRATIC. By that I mean a genuine belief in men, people, the rank and file of humanity. The true democrat is one who believes in the essential dignity of the individual. It is out of this belief that the conviction that he has a right to the highest development grows. We have treated of the work of the settlement before the attitude; but, logically, the work is the result of the attitude. It is because of the views of life that the settlement worker takes that he seeks to socialize the means of personal development, and to make the conditions of life better—to introduce into human relations more of justice and righteousness and love. And what is this but the aim which all religious men are striving to realize? It is the purpose to give reality to the word BROTHERHOOD, and it is an acceptance (often unacknowledged) of the religious truth which was the keynote of the message of Jesus that life in its true sense is found only by losing it—only by self-sacrifice.

And to return to the thought with which we began, the reproach is often brought against the settlement as a whole that they are not religious. I hope we have seen that such a judgment must betray either a misapprehension about the nature of the settlement or else an extremely narrow view of religion. Must we not rid ourselves of the idea that "Christian work" is one thing, and "humanitarian work" quite another thing? Was not Jesus quite as "religious," fully as much engaged in "Christian work" when he was feeding the hungry or healing the sick as when he was preaching to the multitudes or dealing with Nicodemus or the Samaritan woman at Jacob's well? Both functions are important. One must supplement the other. Service is not all of religion, but it is an important element; and the settlement is a synonym for service.

In this brief discussion of the subject I am compelled to make only passing reference to what is, perhaps, the most important

thing that should be said in this connection. I do not wish to give the impression that the only service the settlement renders is on the physical side. It realizes the need of the closer co-ordination of all the moral and spiritual and social forces of the community. It has had, too, an influence in overcoming social and racial prejudices and in uniting diverse elements which is by no means the least of its service.

Finally, let me quote some pertinent words from Prof. Peabody. In speaking of the similarity which religion and the social question possess as to practical consequences, which suggests a similarity in origin, he remarks, "Shall one say then that this identity of operations indicates that religion is displaced by the new social spirit, or is it more reasonable to conclude that the social question is but a new channel through which flows the unexhausted stream of the religious life? Even though the social movement is not the main highway of the religious life, may it not be the way which lies most immediately before the mind of the present age, and which indicates that step in God's education of the human race which this generation is called by Him to take? There are many paths by which the life of man may reach the life of God; but may one not become so accustomed by tradition and training to one of these paths that he fails to see another way which lies directly before his feet? When the Pharisees were confronted by the teaching of Jesus, they applied to it their preconception of what it should be, rather than their appreciation of what it was, and, in failing to meet their preconceived test, it failed to command their loyalty. It was the same even with certain disciples, when Jesus was discovered not to be what they had fancied He would be. He 'drew near,' it is written, 'and went with them.' But their eyes were holden that they should not know Him. They were so preoccupied in thinking that this should have been He who was to redeem Israel, that they did not recognize the Messiah of the human soul walking by their side. And what self-repreoach could be more keen than this—to meet the same spirit of self-effacing service walking, as on the path to Emmaus, along the dusty track of the social question, and to have one's eyes holden, even though one's heart burned within him on the way?"

THE CHAIRMAN—I am quite sure you can all see why we like to have Mr. White with us to represent practically the spiritual side of our work, and now we have about ten minutes. I feel like begging your pardon, and Mr. White's pardon, for taking the time, and I am sure if there are any questions you would like to ask Mr. White would be glad to answer them.

Tuesday Afternoon, April 21st, 1914, 2 P. M.

Topic: "Coast and South Jersey Problems."

ALEXANDER JOHNSON, VINELAND, CHAIRMAN.

THE CHAIRMAN—When I was asked to take charge of the meeting concerning itself with South Jersey and Coast Problems, I didn't know exactly what those ought to include, and I think perhaps some of the problems we are meeting in South Jersey relate just as much to North Jersey as South Jersey. One of the most important things is the work of the State Commission, which, for some time, has been finding out what ought to be done with the mental defective, including the insane, epileptic and feeble-minded, and Mr. Read, of Camden, will present to you the work that the State Commission is doing. This Conference, some years ago, appointed a State Committee on that very thing. This commission, appointed by the Governor, has a little more authority than a voluntary committee.

I have the pleasure of introducing to you Mr. Read, whom, I presume, you all know.

Some Results of Research.

ADDRESS BY EDMUND E. READ, JR., SECRETARY STATE COMMITTEE ON PROVISION FOR MENTAL DEFECTIVES, CAMDEN.

Ladies and Gentlemen: I deem it a great privilege to have the honor of presenting to you a survey of the work we have done. The story of it is very simple. The Governor appointed five of us, in response to a joint resolution of the House and Senate, to investigate the subject of mental defectives of the State of New Jersey, having special relation to studying the problem of what we should do with them, how we should reorganize the method of their care and what we should do looking forward to their cure. This commission was composed of five, all strangers,

practically, to each other. We met without either knowing the others, and we determined from the start that there should be no politics whatever in our work. The work was carried on, therefore, without the slightest political sentiment and at the smallest possible expense. It has always been my experience that when you inject politics into this sort of work you add very materially to the expense. The Legislature appropriated $2,500 to our work. We did the work as best we could, and I am very happy to say that we will return to the State treasury, after having completed our work, $1,200 of the $2,500 that were appropriated.

The results of our work, to begin at the beginning, relate to children. We found that all the schools were not devoting enough study to the subject of mental defectives. In many of the cities of the State there are classes especially for backward children; I mean those that are naturally backward, not merely those that by absence have become backward in their studies, but the really mentally defective. Unfortunately, these classes only meet five days a week, only five hours a day. They meet, as a rule, in a building where the other scholars are. The teacher generally has very little training in the kind of work that she is called upon to perform, and the result is that the schools are not doing the best possible work for this class of unfortunate children.

As a member of the board of education, the great difficulty, as I find it, is that the parents do not realize the conditions their children are in. It is so easy to think that Mr. Jones' child requires special treatment, but to think there is nothing the matter with your own child, except she had the measles which kept her out of school, and is "backward." The hardest work we have among the population of the State is to persuade fathers and mothers that the children are actually mentally defective.

Then we should go a step further. We feel there should be an effort made by the medical inspectors of the schools to study every child in relation to its nervous condition—not those who are mentally deficient, but those who are perfectly normal except for the fact that they show certain nervous conditions, and then

endeavor to have the training of those children of such a character that they will not break down. We are quite sure that many cases that are now in insane asylums would not be there if early in life they had been removed from the schools, and put in outdoor environments where their training would be less the training of the brain and more the training of the hand and eye, where they would have become strong and healthy. They never would have become the people who set the world on fire because of the great things done, but the chances are they never would have lost their reason and inhabited the State Hospital for the Insane.

Now, as to the people other than children, the men and women. The first thing we find in relation to the mental defective is that the State is not giving them occupation enough. The fact that they are overcrowded is patent to everyone. The Hospital for the Insane that is built to accommodate 1,600 people, and has in it 2,300, I don't have to tell you, is overcrowded; an asylum built to hold 400, and has 800, I don't have to tell you that that is overcrowded. Almost all of our institutions are overcrowded. We find in all of them, with almost no exception, that there is insufficient work and occupation for the patients. We find patients in this condition—sitting with their arms folded and nothing to do. Some of them work for a while in the laundry, some wait upon table, but the great majority have nothing to do, so we asked the question of the various people who were good enough to give us the benefit of their advice, how many of the insane, as a rule, could be put to work, and the result of our investigations show that about 35 per cent. would work without any help whatever. You couldn't keep them from work if they had the opportunity, and that about 35 per cent. more would work with urging. They would require some help; 30 per cent. were incapable of working. We found in both State and county hospitals that nothing like 70 per cent. of the patients were at work. We found, where they were at work, they were happy, better, less trouble to the institution, far less of a nuisance to themselves and to their fellow-patients. In one of the county asylums which I visited, and in which I was lacking just as the

New Jersey State Hospital at Morris Plains. Voluntary Competitive Gardening for Patients.

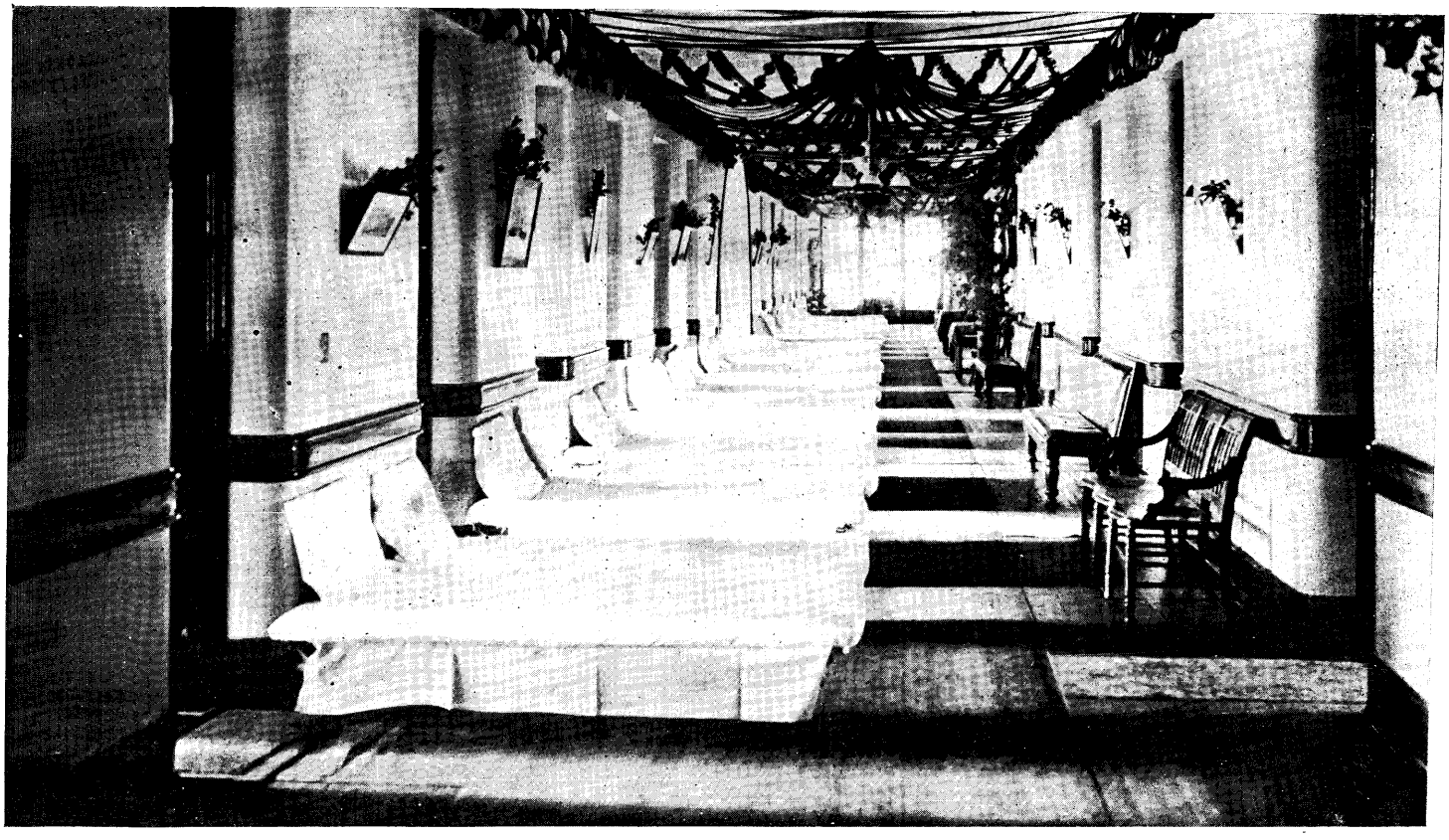
others, I urged more occupation. A week before coming here the chairman of the asylum committee of the board of freeholders invited me to see the institution. I went down to the asylum to see what had been done. They had three or four more men at work. I saw one man, about 61, knitting stockings on a knitting machine. I stood and watched him. He thoroughly enjoyed his work, and he was knitting all the stockings that was necessary for 250 patients, so that is a matter of economy. It is positively pitiful to see these poor men and poor women sitting around with nothing to do. They are, to a degree, just like you and me; their needs are very much like ours. If you and I had to sit for hours at a time, day in and day out, with others, walking up and down for exercise, now and then taken into the open and brought back, I am not sure but we would go crazy ourselves, and these men and women whose minds are defective should be given occupation. The county of Essex gives the most desirable industry of any institution I visited, and I never found a happier lot of people than those at work, and they were doing excellent work. There was one class in which about fifty women and teachers were doing embroidery work; the men were making baskets, weaving carpets, making stockings, shoes, and to a large degree doing the work that was necessary to maintain the institution. So we found it was a matter of economy, as well as a matter of keeping their minds busy.

How shall the State take care of this great surplus? This surplus which seems to be growing? We are not sure that there are any more mentally defective people now in proportion to the population than there were fifty years ago. The statistics of half a century ago were very poor and, therefore, we could not ascertain the facts. Times have become different in the last fifty years; the whole nation is in a more severe struggle for existence, and now we look at the only man who is able to support himself as the ten-unit man, or possibly an eight-unit man, and the State must take care of the six-unit man, where, ten years ago, it didn't have to. I am not certain that I can say that there are more insane or mentally defective in proportion to the population than fifty years ago, but I am sure of this—the State is

more careful of its mental defectives, giving more attention to them, looking after them better than it did fifty years ago. What shall we do with all these people crowded in these institutions? The first thought is, naturally, to "build a new institution." The idea twenty or thirty years ago was to build one great big institution like Morris Plains, like Trenton. We are quite sure that isn't the best thing to do, because we have learned new and beter methods of the treatment of the mental defective. But we cannot tear down these institutions, the State cannot afford to build new ones, and therefore the progress that we ought to make is being held back. Our feeling, therefore, is that we should not build new institutions, except much smaller ones, and our idea, first of all, is the colony plant. Put them upon rough lands, lands that they can work and land which is made better by their work. They are happier and healthier out in the open air, working almost from dawn to twilight; they are happier, stronger and better; tuberculosis ceases to be a factor in their lives. It will be wiser to build houses that will hold about fifty, and houses that will fall down in twenty or twenty-five years, so that after twenty-five years, if there is a new and better system for the treatment of the insane which has been developed, we shall be no longer hampered by buildings that cost a million or two millions of dollars that the State cannot afford to destroy, but buildings we will be glad to tear down and replace with others better adapted to the care of the feeble-minded and the epileptic.

That is about the work of the commission. To recommend to the State at once the erection of these colonies; no colony to hold more than three hundred patients; but the Legislature needed all the State's money and unfortunately it could not see its way clear to adopt the plan. Some year it may not be so.

We believe that there should be erected somewhere in the State a hospital—not an asylum—but a hospital to which you and I could go for treatment when suffering from a nervous trouble that we fear may develop into a mental one. There is no such place now in the State. We can go to Morris Plains and Trenton, but the very thought of the insane hospital deters us from going and undertaking the treatment that we need, therefore we



New Jersey Hospital at Morris Plains. Christmas Decorations of Ward 3–4 for Male Patients. Arrangement of Beds in Corridor showing Overcrowded Condition.

feel there should be established in the State of New Jersey a sort of a physiological laboratory where those of us who begin to break down should be allowed to go and stay three or four weeks, pay our board, medical fees, have our cases thoroughly studied. We have recommended that to the Legislature. We would like to see connected with every hospital in the State of New Jersey a psycopathic ward. There is hardly a hospital in the State of New Jersey, other than State or county institutions, that can now take care of an insane man temporarily. They have no conveniences, and, unfortunately, the physicians in charge as a rule have little or no knowledge of mental diseases. In our conversation with physicians throughout the State we found that a general complaint they had to make against themselves, "We do not know anything about the subject." Therefore we have advised that there be held in the various institutions in the State, built for the care of mental defectives, meetings of medical societies. Such work has been done in Vineland at the State Home for Feeble-Minded Women—the Cumberland County Medical Society has met there. If physicians were brought more in touch with the subject and with the patient, if it were possible to hold regular weekly or monthly clinics where physicians could come when patients were being examined, it would be an immense help to the ordinary practicing physician, who, so far as we can see, and he himself confesses, are practically helpless when taking up the work of mental disease.

This is practically the story of our work. It has been a pleasant one, a work that we hope will bring about some good for the State. We wish, so far as the Epileptic Village is concerned, that all epileptics be taken there. We found in county asylums, as well as State asylums, epileptic insane. We believe that that is wrong. Therefore we have advised in our report, and the Legislature has carried it out, that epilepsy be made a dominant factor. If the feeble men or women needing State care be epileptic, instead of being sent to Prof. Johnstone's training school or Dr. Hallowell's home, they should be sent to the Epileptic Village.

Lastly, we found that in only one county of the State was there any preparation made for the commitment in jail of an

insane person pending the time he was committed to a county or State hospital. A man is found upon the street insane. First thing a policeman does is to take him to jail—the last place, of course, he ought to take him—but it is the first place because it is the only place he knows. Frequently for weeks he is confined with criminals, and his only crime is that he is insane. In Atlantic county we found they had a padded cell so that the poor unfortunate could not beat his brains out while he is waiting for the county physician to come and decide his case. Our report has been printed, and I have no doubt Mr. Byers, who was our chairman, will be very glad to see that a copy of it is sent to every member of the Conference.

THE CHAIRMAN—I have great pleasure in announcing as the next speaker, Miss White, of Vineland.

Cranberries and Colony Contributions; or the Appeal of the Colony to a Dweller in the Pines.

PAPER BY MISS ELIZABETH C. WHITE, NEW LISBON.

At the meeting of this Conference in Princeton three years ago I spoke very briefly of the condition of the Italian women and children on the cranberry bogs of New Jersey, and later found my hearers were wondering if I really knew what I was talking about, if lack of experience had not possibly led me to form erroneous opinions.

I have been asked to tell you to-day of the appeal of the Burlington County Colony of the Training School at Vineland to some of us who are supporting it.

These two seemingly different subjects are closely associated in my mind, and the same experience which has familiarized me with the condition of the Italian cranberry pickers is the basis of my interest in the Vineland colony movement.

To avoid the former lack of understanding and at the risk of seeming egotistical, it is necessary to give you some account of this experience.

One of the fundamental things leading to the organization of the colony in Burlington county was the research work by Miss

Elizabeth Kite, first for the training school and later for the New Jersey Commissioner of Charities and Correction, into social conditions in some sections of the pines.

I am a "piney" myself; that I am not generally so classed is simply because of the degree of success my forbears have achieved in their struggle for existence in the Jersey pines. My home is on a farm within fifteen minutes' walk of the continuous pine belt which stretches from here (Asbury Park) to Cape May, and in many places more than half way across the State. I was born there, as was my mother before me.

During my mother's girlhood her father had a good market for most of his farm produce at Hanover Furnace, seven miles up in the pines, where cannon and balls were made for the war of 1812, and where, at that time, his cousin still conducted a thriving business of making pig iron out of the native bog ore.

This grandfather of mine early became interested in the possibility of cultivating the cranberries, which have always grown wild in the bog lands of the Jersey pines. Considering his long association with Hanover Furnace and knowledge of the land thereabout, it is not strange that, after his first tentative experiments, he should have located his bog within two miles of that village, on Cranberry Run, where the Indians gathered the wild fruit years before white men knew them.

Here he had developed a good bog of forty acres before his death, when I was ten years old; and here my father, whose own father was another pioneer cranberry grower and who cleared his own first bog at an early age, has continued their development till they are the largest cranberry bogs in the country.

True child of the pines and the cranberry bogs, from babyhood I have been closely associated with their less fortunate children. The greater portion of the help in our home and on the farm came from the pines. For a time I attended the public school near my home with the other pine children. Within the past year a child of one of those old schoolmates has been admitted to the Training School at Vineland.

In 1893 I began giving out tickets on the cranberry bog, and believe I have not missed being on the bogs fifteen days, while picking was going on, during the past twenty seasons. The work

involves too long hours to travel twice daily the seven miles which separate my home from the bogs; in consequence, from Monday morning till Saturday night I have lived with the families of the various pine men who have been our superintendents during the twenty years, and thereby was blessed with the friendship of one of the finest characters I have ever known, the mother of our present superintendent.

When my personal work at the bog began all the help, including the 200 odd pickers, were from the pines. After two years these began turning to other work to such an extent that we engaged ten or fifteen Italians for the picking season, and they have gradually replaced the pine people, the better classes of whom have found more profitable work, till latterly the 400 to 500 pickers have been more than 90 per cent. Italians.

For thirteen seasons my work required me to be right there on the bog with the pickers, pine people and Italians, every hour of every day that picking was being done.

At the end of the thirteen years it became necessary to put on several men to give out the tickets and to plan the work, so that men of comparatively low intelligence and little education could give the tickets and keep correct account of berries received. Several of the pine men who have done this work the last few years were babies on the bog when I started, and the task of straightening out their ticket bags and accounts every night and going along the line of pickers every day, exchanging their tickets of small denominations for others worth $5, has kept me in close touch with my old friends.

Always feeling an interest in social work and uplift movements, and reading all literature on such subjects as came in my way, I have never been associated with any organized work of this kind, for it seemed that any effort of mine would be more directly applied and bring larger results in assisting my father, see that these hundreds of people working with us were fairly treated, and extending a helping hand when needed to those whose circumstances we knew so well. In the last few years, however, two different charitable organizations have been brought especially to my attention by extending their efforts to include the Italian cranberry pickers and the New Jersey "pineys," the

two classes of people with whom my work has brought me in such close relations.

The contrast between the methods of the National Child Labor Committee and those of the gentlemen who planned the Burlington County Colony emphasizes what is to me one of the strongest appeals in behalf of the colony.

Recently I attended a lecture by Dr. Kerr Boyce Tupper, who told us that in a speech at a dinner at which they were both present, Minister Woo, Ambassador from China, said that the negative golden rule of Confucius, "*Do not* unto others as ye would that they *should not* do unto you," had resulted in the negative civilization of China, while the positive golden rule of Christ, "*Do* unto others as ye would that they should *do* unto you," had resulted in the positive civilization of America.

This, it seems to me, is the fundamental difference between the work of the National Child Labor Committee and the Vineland Training School.

The National Child Labor Committee says, "The child shall not work." This negative ideal is vastly below that of the Training School, which says "The child shall work in such a way and at such things as will best contribute to its own welfare and happiness and that of society," and then by careful, accurate, scientific research the Training School seeks to classify and locate the cause of the limitations of the children in its care that it may work the more intelligently to secure for each that kind of happiness after which follows all else that is desirable.

Perhaps it is the inferiority of its ideal which renders the National Child Labor Committee liable to be tempted by inferior methods of securing its objects of arousing public sympathy and securing contributions and legislation to prevent children from working. That is for you, who have had experience in charitable and correctional work, to judge; and it is only the hope that it may assist in correctly valuing the work to which our attention is more especially directed to-day that justifies, at this time, an account of the work of the National Child Labor Committee on the cranberry bogs as I have seen it.

During the fall of 1910, a Mr. Brown spent a week or more at Pemberton, N. J., visiting the bogs within easy reach, ours among

them. He represented a magazine syndicate, he said, and expressing himself much pleased with his interview promised to send me a copy of any article resulting from his visits to the bogs.

He and a companion, who sometimes accompanied him, took many photographs and left our Italian bosses with the impression that they were to receive copies of the pictures. The whole body of pickers was on the *qui vive* to see those pictures, and for the remainder of the season I was unable to answer the numerous questions showered upon me in regard to them.

In November of the same year, my father received from a cranberry grower in Massachusetts a leaflet issued by the National Child Labor Committee soliciting Thanksgiving contributions, upon which he had placed large exclamation points in red ink. On the front page was the legend, "Did I Pick Your Thanksgiving Cranberries"? and the picture of a child carrying a box of the fruit.

Later in the season Millie Di Giovanni, a little girl attending school at the Madonna House in Philadelphia, discovered in a copy of the "Survey" on the library table some of the pictures she had seen taken of herself and companions at Whitesbog the previous fall. Delighted, she spread the news; it reached the ears of Gus Donato, who engages our Italian pickers for us, and he, failing to find the "Survey" on the news stands of Philadelphia, secured the copy from the Madonna House and sent it to me.

Thus it was, from magazine and leaflet secured by indirect means, that the cranberry growers of New Jersey first learned that anyone found anything wrong with the presence of the children on the bogs.

Among the other indictments on the inner pages of the leaflet was this: "517 children worked seven days each week, one bog only observing Sunday." The total number of children found on the bogs had already been given as 864; a little figuring shows that by the National Child Labor Committee's own count more than one-third of the children on whom they reported were found on this exceptional bog, though it was exceptional only in this one thing.

The child on the front page of the leaflet was recognized by Gus Donato as one he had helped Mr. Brown pose at Whitesbog for this photograph; in reply to a letter from my father, Mr. Lovejoy acknowledged that Mr. Brown was a National Child Labor Committee's agent. Ours was the only bog about Pemberton where so many children could be found, and the others sometimes picked on Sunday when they were pressed, though it is not the custom in other parts of the State. Therefore it is clear that by their own count more than one-third of the children reported on by the National Child Labor Committee were found at Whitesbog.

I have seen the exhibits of the National Child Labor Committee at Princeton in 1911, at Orange in 1912, the article in the "Survey" the winter of 1910–11, and the "Good Housekeeping" article last November, and I should estimate that from one-third to one-half the pictures used in these articles and exhibits in regard to cranberry picking had been taken at Whitesbog. I cannot always tell unless I recognize the faces, the conditions on the various bogs are so alike.

Now, if more than one-third of the children on whom the National Child Labor Committee reported were found at Whitesbog, and a large proportion of the pictures used were taken there, where for thirteen years I was on the bog with the pickers, every hour of every day that picking was being done, and for seven years since have personally directed the work, it would seem as if I should be able to judge the fairness of their report.

The National Child Labor Committee claims that on the bogs the children work from 7 A. M. to 6 P. M. I know there has not been a single day during the past twenty years when the adults have made this time on Whitesbog. There are sometimes two or three days during the season when the pickers start as early as seven, though it is more often eight or nine, and there may be an evening or two when a group of pickers will work till six to avoid a long walk back in the morning for an hour's work, but the two extremes have never coincided.

The hours of picking are very irregular, depending on the dew, the weather, the distance from the quarters and the need

to get the berries off quickly. Last fall, when the hurry was as great as it possibly could be, we kept a careful record and found that we averaged eight and one-half hours, not counting the days we were kept entirely off the bog by rain. Of course, I have no personal knowledge of the hours kept on other bogs, but long experience with the requirements and limitations of the cranberry business teaches me that the grower who has such poor judgment in the conduct of his business as to have his berries picked when they are not in fit condition, will need but few people to gather his fruit.

When one of our cranberry growers wrote to the editor of "Good Housekeeping" magazine remonstrating on the misrepresentation in the article of last November, he replied, "We did all we could to ascertain the truth as to the situation in New Jersey, and had the pages read just before the magazine went to press by Mr. Owen Lovejoy, of the National Child Labor Committee." In this "Good Housekeeping" article the statement is made that the housing conditions on the bog of Mr. Joseph J. White, my father, are as good as could be expected for the short time they are occupied. By their own statements, therefore, the National Child Labor Committee admit that more than one-third of the children whose condition they are reporting have as good housing conditions as their brief stay on the bogs warrants. Our pickers' quarters were copied from those of our neighbor, Mr. Budd, and a number of the other large bogs that I have visited have houses of the same type. Undoubtedly, inadequate housing conditions do exist on some of the bogs, and overcrowding is liable to occur on any bog when an unexpectedly large crop occurs.

In judging the seriousness of these conditions, however, it should be remembered that these quarters on the bogs are camps, that while there the people live the life of campers, working, cooking, eating, playing out of doors. The houses are used for sleeping only, and the poorest ones are pretty sure to be well-ventilated, even when the windows and doors are closed.

The ignorance of the pickers, the Italian bosses, and oftimes of the bog owners, of the rules of sanitation is apt to make these

camps unsavory spots; but remember, they are occupied but four to eight weeks, as a rule, and the rest of the year sun, rain and fragrant pine air work their own sweet and cleansing will. I have never heard of an epidemic on any cranberry bog.

The occasional overcrowding of the pickers' quarters is robbed of its greatest menace by the fact that through generations of practice the Italians have adapted their social customs to living in chastity in close quarters.

These considerations do not in any way excuse the cranberry grower from providing adequate accommodations so far as he can foresee the need, or maintaining sanitary conditions so far as he is able; but they do greatly minimize any danger there may be to the pickers or society from such errors as occur.

It was in the "Survey" article, I think, that Mr. Lovejoy first wrote: "The sight of the padrone swinging his club over the backs of tiny girls becomes too common to arouse interest." At any rate it was quoted again, as a telling phrase, in the "Good Housekeeping" article, where there was also published a large picture of three small boys picking cranberries with a "row boss" standing beside them with his heavy cane, and printed beneath it: "Who is the man with the club? Next to the owner of the bog, he is the one most interested in keeping that line of little pickers busy from sun to sun. The cramped, crouching position is very fatiguing. Not so the padrone's, who watches—and for some reason carries a club."

No! no one said that the club waving above the tiny girl ever descended, or that the "row boss" ever hit the small boys; none of the cranberry growers listed by name in "Good Housekeeping" would have the ghost of a chance in a libel suit; none the less the false impression is successfully conveyed to the reader that on the cranberry bogs it is the custom to club the children that the growers may become rich on their toil.

Is there one of you who imagines that, if by some sudden misfortune you were shorn of every humanitariam impulse, you could profit financially by the labor of any child of three or five or seven or nine? Imagine you did not care in the least for the welfare of any of those children you know the best and believe

the brightest ever, and were determined that they should labor for your financial profit. Would it not inevitably cost you much more in time or money than the labor of the child could possibly be worth? Verily the National Child Labor Committee credits the cranberry growers with marvelous ability.

The stout staff carried by all "row bosses" on the bogs is for the purpose of parting and lifting the cranberry vines, that he may see if the berries are properly picked, for the nature of the growth is such that half the fruit may be dropped on the ground unobserved without this close examination.

One of the great needs of the cranberry grower is help in picking his fruit, but if he desired he could never secure it by harsh treatment of the children. The Italian children are greatly beloved, if not always wisely, by their parents. The pickers come for the few weeks of the season only with no slightest obligation to come again, and a grower who permitted harsh treatment of the children by his employees, if not mobbed at once, would have to look elsewhere for help another season.

The parents teach the children to pick and encourage habits of industry, and, not being persons of refinement and perfect self-control, this instruction is sometimes accompanied with harsh words or even blows, but coaxing, cajoling and bribing are more often employed, and it is taken as a matter of course by both parents and children that the children spend a good portion of the time in play.

And they do have such a good time; I wish you could see the little boys trooping up and down the irrigating ditches, with trousers rolled high, picking water lilies and catching "bu' frogs"; the group of little girls having a merry funeral, with a nice little stick for a corpse and lavish decorations of wild flowers; the little man of five who, with the courage of his convictions, has stripped in the hot September sun for a bath in the irrigating ditch, where the sparkling brown water flows ten or twelve inches deep, while fifteen or twenty of his peers cheer him on from the bank; the party of larger boys who have stolen away from the crowd for a swim in the reservoir; the groups of little fathers and mothers tending their charges in the shade of pine

trees, or perhaps of a big umbrella advertising the advantages of Lit's store, while the grown-up mother works within easy call should any difficulty arise, and the grown-up father can, and generally does, stop, after bringing his boxes of berries to be emptied, to give the baby a sounding kiss; it is just as sweet and dear, if its face has gotten smudgy out there on the bog.

Loved as they are by parents none too wise, many of the children are much indulged and spoiled; the two thousand five hundred lemon sticks, to say nothing of the hundreds of pounds of other candies and cakes, purchased at the Whitesbog store and consumed by them during a single season of seven weeks, is eloquent testimony of this, and few of the parents, if they were inclined, have discipline perfect enough to be able to induce the child to work long after Nature tells him he has had enough.

The presence of all these children on the bogs causes great waste in wear and tear on the vines and in berries crushed and spilled; we don't mind those used as playthings—a little black-eyed, black-haired Italian girl with bracelets, necklace and crown of red cranberries strung on the long flexible vines is so attractive; but the waste is so great that cranberry growers would welcome any practical method of keeping the children off the bogs.

It is to be regretted that the stay of the children on the cranberry bogs keeps them from school the first few weeks of the term. This is highly disastrous to the school routine, and must be very annoying to the teachers; but, after all, the end in view is the training of these boys and girls to be self-supporting individuals, of a character as near our ideal of American citizenship as possible. It is generally conceded that our public schools are not ideal instruments in attaining this end, and it is conceivable that a few extra weeks on the bogs may further it. Weeks spent in the sweet pine air, with time divided between work and play—work which in no way taxes their powers and from which they experience the immediate advantage in the cakes and candy of the daily treat and the better clothes and food made possible for the winter.

The lesson of industry so learned is of no small value; and as

year after year I see the boys and girls who have been coming to the bog with their parents for many seasons, grown and equipped with a serviceable knowledge of reading, writing and arithmetic in English, rise to positions from which they cannot afford to come back for the cranberries, I am convinced life on the bog has, at least, not prevented them from becoming self-supporting.

There are a few of my old boys and girls who have attained positions from which they can temporarily break away, at a pecuniary loss, and come back for the pleasure of the big picnic and the season's work in the open air which brings health and strength for the rest of the year. The most conspicuous example of these is Will Pragliese, who runs the Jefferson Hospital boot-blacking parlor, at Tenth and Walnut streets, Philadelphia. You can go and see him whenever you please.

He began coming to our bog about fifteen years ago, just a little chap, with his father and mother and three smaller sisters; he grew up and married Lizzie Tenuto, who began coming to Whites-bog about seventeen years ago, when little more than a baby. They have three little girls of their own now. Will has never missed but one season, though latterly he would have made more money if he had stayed in Philadelphia. He is my most valued ticket-giver, the dread "bushel man," for he has the knack of getting the work well done, with no rough words or scolding, and last fall he made not a single error in his accounts. The babies came pretty fast, and for three years Lizzie could not come, but last fall her health was very poor and the doctor told her she must get out of the city, so she and the three babies came with Will—a pale little ghost of a woman, she was not expected to pick; Will did not want her to; but she loved the work and to be with the crowd and would take her babies out whenever it was not too far. Sometimes she made a dollar a day besides caring for the babies—oh! so much better than her mother's babies were cared for. I wish you could have seen how plump and pretty she was at the end of the season. "Oh," she told me, "I feel so good here and the air is so sweet I tell Will I want to stay for always."

Will's three sisters are all married to men who cannot afford to come and pick cranberries, and they are too busy with babies to come often, but once in a while they come to see the mother, who works at Whitesbog much of the year, all alone now that the father is dead—the good, steady-working little mother who can speak no English, and can never hope for work that pays much better; and I see what fine young women her daughters have become, speaking English easily.

These and many other things like them I see year after year, and *I know* that employment on the cranberry bogs, in spite of its occasional hardships, has furnished to many field-working Italian peasants a valuable stepping-stone, broken and imperfect though it may be, in their struggle upward into the more perfect American citizenship; furnishing as it does work not so unlike that to which they were trained in the old country, and by which they can earn much more than at most other work available for the newcomer who speaks no English, and at the same time enables them to give their children the advantages of the better schools in the city the greater portion of the term. If between five and six thousand of these children, as stated in the introduction to the "Good Housekeeping" article, come from two school districts in Philadelphia, would it not seem wiser to modify the system to the needs of the children rather than try to have between five and six thousand children, with their fathers and mothers, brothers and sisters, adapt their lives to the need of the system?

It is very seldom that American-born Italians, by the time they are twenty-five, have not positions too lucrative to leave for the cranberry season.

Other statements of the National Child Labor Committee I find false or exaggerated in the light of my experience, but lack of time makes it inadvisable to discuss them.

Their's is the negative way of attempting to right a wrong. Seeing real or imaginary harm to the child on the cranberry bogs, without saying one word about it to those who best know the children and the conditions surrounding them, and who are in a position to right much that may be wrong if they only see

the need and how it may be met, they publish a grossly exaggerated picture of the evil in hopes of arousing public opinion to force legislators who know nothing about the thing, to pass laws which they, the National Child Labor Committee, have drawn up. These laws, they hope, will tear down the evil, no matter if much good comes with it, and when this is accomplished they blindly hope that somehow good will grow up to fill the yawning void.

Of course, I personally know nothing of the work of the National Child Labor Committee in any field but that of the cranberry bogs. We can, however, only judge of the unknown by the known, and others interested in the welfare of children find the same character of work in other fields that I find in this.

Have any of you read "The Child That Toileth Not," by Thomas Robinson Dawley? The book rings true to me; the character of the lower grades of "poor whites" of the South, there pictured, is very like the lower grades of our pine people. "The Child That Toileth Not," by Thomas Robinson Dawley, the Gracia Publishing Co., New York. The preface is worth reading.

The correspondence between my father and myself and Mr. Lovejoy which followed the publication of the earlier articles left me convinced that the object of the investigators of the National Child Labor Committee, consciously or unconsciously, was not so much to learn the truth as to discover something which could be stretched into a sensational story to assist in attracting contributions and accomplishing "Thou shalt not" legislation. Very despondent of the possibilities of righting any wrongs by such a backhanded method—which, in my own mind, I extended to most organized charity—I still hoped there might be some happy exceptions.

One hot day the following summer, just as we were sitting down to dinner, one exception knocked at the door, though when I opened it I saw only a little lady who had walked far in the heat. She took dinner with us, and in the talk that followed we learned that her name was Elizabeth Kite, and that she was compiling the family histories of some of the children at Vine-

land. She had already done considerable work in our vicinity, and my mother and I were able to add to her list of names and characteristics of grandfathers and great-grandfathers, sisters, cousins and aunts, for the families she was studying had been our near neighbors for generations.

Our family followed her work with the keenest interest through the months that followed. Through association with her we became interested in the Vineland work, and learned of the development and application of the Binet test, of how the research workers at Vineland had proved beyond doubt that the feeble-minded child suffers from as definite a lack of faculties as the child born without a hand, but that the school had further proved that the existing faculties could be trained to a more or less high degree of usefulness in favorable environment.

We learned that the higher grades of feeble-minded children, to all but the expert, seem as bright as others up to a certain age, when their powers cease to develop.

We learned that there was no sharp line between the feeble-minded and the fit, but that the mentality of mankind varies by almost imperceptible degrees, from the idiot, with no more powers than a vegetable, to the most able of the world's scientists and administrators, but that most of us are in the middle classes, just tending upward a little or shading downward. Of course, *we* are all tending upward, and our neighbors when they do foolish or unwise things, in spite of their desire to do right, are shading downward just a little bit.

All this was very interesting, and threw a great explanatory light on things we had known for years. Now we understood why it was that so many of the bright appearing little boys and girls about us had developed into such inadequate men and women; now we undestood why financial or other aid extended to a shiftless family so seldom accomplished more than relief of immediate needs. We did not, however, see where we could take hold effectively to remedy the wrong about us, of which we had been painfully conscious for years, especially the gross immorality among the lower grades of people, which spreads as an infection to the more intelligent, and to which the care the

Italian cranberry pickers take of their women and girls affords such a shining contrast.

Prof. Johnstone and Mr. Byers, however, saw what we might do, and one day the latter part of last August about twenty of us from near Pemberton, who had been much interested in Miss Kite's work, sat under the trees and listened to their first unfolding of the plan for a Training School Colony for Burlington county, a plan by which we and the other people of the county might co-operate with the State Departments of Charity and Correction, Education, Forestry and Agriculture in starting a colony, the operation of which was to be guided by the parent Training School at Vineland.

This institution had been largely instrumental in proving that all those crimes which fill our prisons and reform schools were, to a great extent, the result of feeble-mindedness, and it had been signally successful in training the beginnings of useless, injurious members of society into happy, partially or wholly self-supporting individuals. Had we not reason to believe that in assisting the further evolution of its work right there in our own community, we were attacking the base of all those evils in our own community of which feeble-mindedness was the cause?

The practical common sense, the apparent workableness and economy of the plan appealed strongly to those present at the Pemberton meeting; a committee was appointed to further the work and $250 subscribed as a start.

The Pemberton meeting was followed by others in many Burlington county towns, at which Prof. Johnstone and Mr. Byers laid their plans before groups of people already more or less interested by the published accounts of Miss Kite's work.

At each of these meetings a committee was formed, and a number of these local committees met in Burlington High School one evening last November and organized themselves into a County Committee, with Mr. Daniel Bishop, of Florence, as chairman and Miss Margaret Haines, of Burlington, as secretary. Riverton was found to have the only committee which already had promises of money, but the Florence Committee had their work well planned and were sending copies of the "Bur-

lington Enterprise," which contained a good account of the Colony plan, to every household in Florence township, with the intention of following the paper with a personal visit. This plan seemed workable for the other committees, so several hundred more copies of this number of the "Enterprise" and reprints of the Colony article were ordered and sent to the various local committees, by whom they were distributed and followed up more or less imperfectly, acording to the enthusiasm of the members.

The Burlington County Committee has been a very necessary factor in the starting of the Colony, but the organization has been loose and imperfect, and the degree of success that has rewarded its efforts is because of the realization of the beautiful ideal expressed by Prof. Johnstone in his latest report as Superintendent of the Training School: "I feel that we must not waste our efforts and energy in begging, but striving at every point we must so labor each day that the results will be of such a character that all will feel it a privilege to give."

The results of the Training School work have been such that those individuals who in one way or another have obtained a fair knowledge of them felt that it was indeed a privilege to have the opportunity of helping to extend so fruitful a work in our own country. Those people who saw the larger possibilities of the work just turned in as individuals and did everything in their power to help along this thing that was going to help home folks and home evils.

There was something in the *results* of the work of the Training School, or the *opportunity* offered to help known individuals, that appealed to every class; the workers for the Colony had but to spread the knowledge of them.

The people of Hanover Furnace—the thriving village of my grandfather's day has dwindled now to five poverty-stricken families—contributed $5 to the Colony because they heard of the happiness and improvement of Harold Scull, who had been taken from Hanover to Vineland a few months before in a most miserable condition.

The Italian foundry workers of Florence gave their dimes and

quarters to Mr. Bishop to help the "kiddie," the imbecile Italian girl who was such a problem in their midst.

Many gave because the results of the research work at Vineland indicate that each feeble-minded child so cared for as to leave no descendants is one tiny step forward in solving the great social problems.

The results of the work of the Research Department of the Training School, explaining the cause of so much unhappiness and crime; the results of the Training School proper, bringing happiness and partial self-support to those who would otherwise be dependents, unhappy themselves and the cause of unhappiness to others; the results of the work of the Extension Department and School for Teachers in spreading knowledge of the cause of so many social problems and suggesting remedies; the results of all these activities prove the Training School a beneficent force, discovering, encouraging, fostering the good, all entangled and oftimes overlaid with evil, till the evil is suppressed and overshadowed by the good. This work, beginning with the feeble children in its care, it is now extending to other communities—happy Burlington county to be the first.

This is the positive method of dealing with social problems, and as the Colony develops in our midst it is certain that many individuals will better learn to apply this positive method to their own problems. Learn how they may better encourage the good in their own children instead of expending all their efforts in trying to suppress the evil. Learn to foster the good in the conditions and people helping in their own homes, on their own farms, in their own factories, till the good overshadows the evil.

The contrast of the effectiveness of this positive method of dealing with wrong and its economy of attracting the moral and financial support of the community in which the wrong occurs with the ineffective wastefulness of the negative method of publishing the evil in such exaggerated form as to arouse the ridicule and antagonism of everyone knowing the actual conditions; in hopes that distant money and influence will be brought to bear in tearing out the evil, is strongly brought out by the attitude of the Burlington county cranberry growers toward the

Colony work of the Training School and the cranberry work of the National Child Labor Committee.

Of the twelve individuals and companies listed in "Good Housekeeping" as producing 75 per cent. of the cranberries in New Jersey, seven have their homes, or bogs, or both, in Burlington county and form the intelligent portion of the community with the best first-handed knowledge of the condition of the pine people, reported by Miss Kite, and of the Italian children on the bogs reported by the National Child Labor Committee.

In reality the cranberry bogs give to some thousands of the poorest city dwellers an opportunity of spending five to seven weeks in the same air that attracted George Gould to Lakewood, in the same pine woods that the Training School authorities consider most beneficial to their charges, under conditions which, considering the lack of intention on the part of all concerned, coincide amazingly with the methods of the Training School in attaining happiness and development through simple inexpensive pleasures and the ordinary, necessary occupations of life.

With apologies to Prof. Johnstone and his latest report, which I hope you have all read, in which, in speaking of the children at the Training School, he says: "They gratify their love of animals and have the pleasure of having a pet and at the same time drive their horses to the plow and cultivator, and milk their cows. They have the freedom of out-of-doors and the happiness of watching a plant grow and bringing in vegetables and fruits to the tables. They even have the pleasure of splashing around in the mud and water while helping to mend a leak in the water main. They push a squeaking wheelbarrow or a rattling lawn mower for the pleasure of the noise it makes, but they are moving a load of bricks or smoothing a lawn." These Italian cranberry pickers have an outing in the country and go home with many times as much money in their pockets as when they came. The children have the freedom of out-of-doors and the proud consciousness of earning their own school clothes. They have the pleasure of roaming the woods and gather a store of mushrooms to dry for the winter. They come in close association

with English-speaking Americans and both sides lose their prejudices. The children learn industry and thrift, drop the scabs of the skin disease they brought from the city and grow rosy and plump.

Compared with what has been spent in children's country-week associations and advertising the evils of the cranberry bogs, such a little money and effort would cause the good to push the small evil clear out of sight; and if we can reconcile the fact that Nature's chosen season of ripening the fruit clashes with man's chosen time of starting children to school, make these picking seasons simply ideal outings for thousands of poor but self-respecting city people.

That the cranberry growers are not insensible to childish needs is shown by the fact that the same men who are listed in the "Good Housekeeping" article, the same men who are responsible for the cranberry bogs classed by George Creel in the March "Century," with the rotten spots of the country, have by their personal contributions and efforts on the various committees, put in more than one thousand of the six thousand five hundred dollars now in the Colony treasury.

Not a cranberry grower of my acquaintance but would oppose any measure of the National Child Labor Committee with money or influence, for to a man they are convinced that a wise measure could not originate with an association presenting to the public conditions with which they, the cranberry growers, are so familiar, with such poor judgment that the presentation would be comically absurd if it were not tragic in the waste and misdirection of human sympathies it is causing.

I suppose no vital thing was ever done without giving offense to someone, without raising some opposition, and the work for the Colony has been no exception to the rule.

As we collected money for the work the objection most frequently made was, "Why, Miss Kite is interested in that, isn't she? Oh, no! I couldn't give anything to that. Why, she makes out that Burlington county is a dreadful place, and 'tisn't a bit worse than anywhere else. Why, I had a letter from my friend in New York the other day, and she wanted to know how I ever could live down here with such dreadful people!"

Now, it happens that all the families figuring in Miss Kite's report live within four miles of my home, most of them nearer, pretty close neighbors in a thinly-settled country, and I and the members of my family consider that report very fine and strictly true. Her research work necessarily concerned the lowest type of pine people and while she fully appreciates this and gave due credit to the better class in her article in the "Survey," people reading the "Survey" in New York or elsewhere would be slightly impressed with the exception as compared with the life-like sketch of the lower-grade families with which her work was concerned and would be left with the impression that she pictures the Jersey pines as chiefly inhabited by this low class of people. This sense of unfairness in those who have given the matter little thought and have no personal knowledge of the pines or the investigation is the source of most of the opposition met by the Colony workers; and this opposition rapidly loses force as people realize that those most familiar with the conditions reported are warm supporters of the Colony.

The people who figure chiefly in this report, though my near neighbors, I do not know as individuals nearly so well as scores of other pine people with whom I have worked at the bog. The families with whom Miss Kite's investigations were concerned are of too low a type to fit in where the rules and regulations are for workers several grades higher. A number of them have started picking for us from time to time, but it never lasts long. They want to pick on our bog to-day, when the picking is good, and to-morrow, when we get in poorer picking, and they hear Jones' picking is good, they go over to Jones. They want to start picking to-day at dawn and to-morrow near noon, if they feel like it. As it is not fair to the larger number of better workers to permit this, I have not a close personal acquaintance with these lowest-grade families.

With the class of workers whom I know the best, however, I find so rare the ability to apply knowledge or skill attained in one class of work to other work just a little bit different, that I realize the comparative futility of school work, as at present done, to aid this class of people, whom no one would dream of wishing to eliminate as unfit to earn a better living.

It is my hope that as we see by what methods the low-grade children in our Colony are taught to be more efficient and happier workers than many of the higher-grade children outside, we, the people of Burlington county, will learn gradually to give the higher-grade children of Burlington county, of the pines, the advantages of similar methods which will naturally grow out of those used in the Colony. This is the strongest appeal that the Colony makes to me as one living in the pines.

Then, too, in the Colony I see a new method of attacking a social problem; a co-operation of scientific research and trained management with the intelligent thought and benevolent impulses of the locality in which the problem is to be dealt with.

This co-operation would seem to be applicable to any social problem in any place, and this possibility is the appeal of the Colony to me as an intelligent member of society.

It is pleasant to think I have been able ever so slightly to assist in extending so vital a thing to my own community.

THE CHAIRMAN—Mr. Read's paper and Miss White's paper are open for discussion.

MR. STONAKER—The last paper is too important to be passed. It is too important at this late hour for discussion. I would like to submit to you, if proper to come before the Executive Committee, the suggestion that this particular paper be released in some form of publication as a pamphlet, for all who are seriously contemplating studying and considering the question, and I would like to pass that suggestion through you to the Executive Committee that we might have that in pamphlet form in advance of the regular publication.

THE PRESIDENT—I don't know whether that can be acted upon by the Executive Committee or not. The committee will be glad to take it up and do what they can if it is the wish of the Conference. There seems to be a desire to have that paper in shape for careful study in advance of the publication of the proceedings, and the Executive Committee will very kindly do what they can in that respect.

Some Thoughts About the Melting Pot.

BY ALEXANDER JOHNSON, DIRECTOR OF EXTENSION DEPARTMENT, THE TRAINING SCHOOL AT VINELAND, N. J.

The purpose of our meeting here in the State Conference of Charities and Correction is the improvement of social conditions. We try to effect this chiefly through improvement of the various remedial agencies, such as hospitals, reformatories, charity organization societies, child-saving agencies, and the like, whose purpose is the care or cure or rehabilitation of those members of the body politic who are out of step with the orderly progress of society. Some of these are abnormals. Many of them, like the mentally defective, and especially the defective-delinquents, are clearly degenerates whom we must take in charge for their own good and our own safety.

But many of those with whom we are concerned are normal and are out of step through the faults of other people or by untoward social conditions. Given a fair chance they soon take a reasonably good place in the world's procession. Those who speak our language and who have always lived among people of like customs and habits with the majority can usually be reached and dealt with. Just as soon as their irregularities are corrected, their conditions adjusted, they are readily assimilated, and no longer appear as dependents, defectives or delinquents. For many years past thousands of dependent or neglected children have been taken annually out of evil circumstances and placed in wholesome ones, and the great majority of them have disappeared from the ranks of dependency because they have been assimilated into the great body of orderly citizens.

The same good fortune has awaited a vast number of the younger delinquents who have come in conflict with the law. Perhaps the proportion of success in dealing with them has been smaller than with those simply dependent. Yet, on the whole, the results of reformatory efforts have been, if not entirely satisfactory, still such as to justify our methods.

There are other departments of social and civic duty which belong to society as a whole, concerning which we see more or less clearly what should be done, although we are only just beginning to do it. Among these we may place the care and permanent control of the mentally defective as perhaps the most urgent of the duties which we recognize and yet do not fulfill. Another as serious, more difficult because the method of doing it is still to be developed, though the subjects are perhaps not so numerous, is the treatment of the unemployed and the unemployable. Many other social maladjustments with which we hesitate to cope adequately will occur to you. Probably each of us has some special burden of the kind on his heart and conscience as something that should be done if only the way to do it could be opened.

I think we are sometimes in danger of forgetting that to a very large extent the work of social betterment must be concerned with individuals. It is true that there are some social reforms which involve changes of law, and from which we hope great results. Yet the uplift of the people cannot be done *en masse*. There is no complete panacea for social ills; the progress of the world must come by the progress of the men and women who make up the world. The best we can do by legislation is to remove unnecessary hindrances; to clear the way; to take off some of the shackles that restrain the human spirit. We cannot make people sober by acts of Congress. All we can do is to suppress and destroy some of the temptations to drunkeness and by prohibition, well enforced, make it difficult to get drunk instead of very easy.

I want to offer a few thoughts with regard to a form of social effort which, so far, has hardly received the attention it deserves.

For a hundred and fifty years America has been the land of opportunity for the oppressed and disinherited of the earth. We, or our fathers, have come here and found how good a place it is, how well freedom suits the human spirit, and after a hundred and fifty years there is still plenty of room for millions more. I have recently had occasion to travel over the Southeastern States, and I have been impressed by the advantages of the

climate, by the great natural opportunities, by the millions of acres untilled, by the millions only one-half or one-quarter tilled. The two Carolinas could easily absorb the whole population of New Jersey without crowding anybody. Florida and Mississippi each could feed as many more. Virginia has ample room for two or three additional millions. So has Georgia. Even in New Jersey, which is among the more densely populated States, we see plenty of land which only needs labor and skill and a little capital to make it productive and which can be bought for half as much per acre as a European farmer pays in annual rent.

No thoughtful, observant person who travels over America can believe that we are in danger of famine, caused by the pressure of population on the natural means of subsistence.

Yet, notwithstanding these opportunities, which are familiar to all, we are face to face with a very serious immigration problem, and, perhaps, it is as serious in New Jersey as in any other State. There are many advocates of severe restriction. The most recently suggested plan is to allow the annual admission of only a certain small percentage of the number already here and naturalized of the same race or language as the applicants. The idea is that a moderate number can be readily assimilated, while too many of one race, coming at once without friends and helpers of their own kind, cannot. Congestion is not necessarily too much of anything; it is often merely too much in one place. If the proposed percentage of admissions law were enacted, it would reduce the annual immigration of the Italians from 207,000 to 134,000; of the Greeks from 20,000 to 10,000; of those from Asia Minor from 10,000 to 5,000, and those from China and Japan to very small numbers. At the same time, it would allow of a very large increase from Northern Europe.

Now, great as has been the influx during the past few years, it has not been so large in proportion to the population as in several former periods. In 1854, for instance, the immigration amounted to sixteen per thousand of the resident population, while in 1905, the year when the record seemed to frighten most people, it was only thirteen per thousand.

Just one other fact, often forgotten, should be considered.

The immigration tables published give the numbers received from foreign countries, but they do not often discriminate between those who have been back to their former country for a visit and those who come for the first time, and the number of those who return to their old homes to stay are often forgotten. Many thousand Italians and others come for a few months of the year, returning to Italy when work gets slack, because they can live so much more cheaply there that they save more than their steamship fare. The same year that saw the immigration of 1,100,000 also saw 350,000 return abroad.

So much to qualify the bare figures. Now, how is it with us in New Jersey? A recent census bulletin gives statistics of what the Bureau calls "foreign white stock," *i. e.,* the white people who are foreign born, or the children of foreign born. They are divided according to their mother tongue, not by so-called race lines. It is beyond question that New Jersey is rapidly becoming not a foreign State, but a State composed of foreigners. The figures are from the census of 1910. In the four years that have elapsed no doubt they have grown larger. The population of New Jersey in 1910 was 2,445,894, and only about one million were of those whom we sometimes call "native Americans." The foreign white stock numbered 1,435,985, or nearly 58 per cent. Of these nearly one-third were of those who do not have to learn a new language; they were English-speaking people from the British Isles, Canada and other colonies. That is about one-sixth of the whole population of the State. Those whose mother tongue was German numbered about 372,000, being rather more than one-fourth of the foreign white stock, or 15 per cent. of the total population. The total from Northern Europe, including English-speaking, German, Scandinavian, Dutch and French, numbered 924,758, that is, 37 per cent. of the whole population, or 64 per cent of the foreign white stock. From Eastern Europe there were about 280,000, that is, 19.5 per cent. of the foreign, or 11.4 per cent. of the total population. From Italy about 194,000, or 13.3 per cent. of the foreign, 8 per cent. of the population.

The foreign element is not evenly distributed over the State. The figures for Jersey City, Newark and Paterson show 71 per

cent., 72 per cent. and 77 per cent., respectively, of the population of those cities to be of what the census bureau calls "foreign white stock," *i. e.,* immigrants or the children of immigrants.

If immigration were the dreadful evil that some of the restrictionists fear, New Jersey would indeed be in a perilous condition. But when we remember that William Penn was an immigrant, that George Washington was the great-grandson of another, that the elder Damrosch was an immigrant, and his sons, Walter and Frank, to whom New York owes so great a musical debt, are counted among the foreign white stock in the census bureau; that all over the Union we can find men and women who were born in Europe, occupying places of honor and usefulness; when we think that the only *real* native Americans are the Indians, and that even *they* perhaps came, once upon a time, from some other land, we, who are immigrants, may take heart and not despair of the future of our adopted country because of our own presence here.

Is there any social duty towards the immigrant that rests strongly upon those of us who were here first or those who have been so completely assimilated that if it were not for an occasional inflection of speech that lingers on our tongue, or perhaps the dropping of one letter at the end of a word, or another at the beginning, we could not be distinguished from the children of those Americans who came over in the Mayflower to Massachusetts, or of the adventurers who came with Captain John Smith to Virginia. It seems to me there is a real opportunity of usefulness and some important duties.

The first is that of simple justice. We have made great progress at the ports of landing, and the strangers are not now victimized at Ellis Island, as once they were at the Battery. But it is only too true that the illiterate foreigner, ignorant of our language and customs, is very often at a great disadvantage. We no longer treat the Germans and Irish with contempt—there are too many of them. "Dutchy" and "Mick" are almost obsolete. I suppose the clause, "No Irish need apply," once quite common, has not been added to an advertisement for help for many years; but "Dago" and "Hunyak" and "Sheeny" are still common

enough. There is still a great deal of exploitation; the wrongs of the padrone system are by no means abolished, if they are somewhat abated. Too often the "Wop" is treated as hardly a man. The proportion of raw immigrants who suffer and die in the industrial warfare, which we call "Labor," is very great, and often comes from neglect to make sure that they understand the dangers that wait them and our safety devices which should shield them. I have a friend engaged in coal mining in Oklahoma. He asserts that at a certain mine, near his own, conducted by people of little experience and inadequate capital, during a term of years, one man was killed for each 1,200 tons of coal taken out. The coal was worth $1 a ton at the mouth of the pit, so that if the mine were run by slave labor and slaves cost what they used to on the auction block at New Orleans, the total produce wouldn't have paid for the new slaves required. It goes without saying that the men killed were chiefly immigrants from southeastern Europe. The well-known case of the typhoid fever rate which rose and fell in Pittsburgh in proportion to the rise and fall of the prosperity of the steel business, because the laborers were chiefly ignorant foreigners, who could not read and did not heed the warnings which the city printed in the newspapers in English to "boil your drinking water," and so destroy typhoid germs, is another instance of what I mean.

The immigrants are here and are still coming. In some way we must find out how to fit them into our civil life; they must be taught how to be citizens; as we say, they must be assimilated. It is probably the greatest and most difficult task that was ever laid upon a democracy, but it is *our* task.

Some of us believe that the public school is the natural center of social life. Certainly it is the best hope for assimilation. People from northern and from southern Italy cannot understand each others dialects; they have little in common, except a great hope from America. But when their children meet in the common school, they are no longer Calabrians nor Sicilians. They are all Italians and soon become American. Here is what the United States Department of Education says about them:

"Immigrants are keenly interested in schooling for their chil-

dren, or at least conspicuously obedient to school attendance laws. The least illiterate of our population are the native-born children of foreign parents. The illiteracy among the children of native-born parents is three times as great as that among native-born children of foreign parents."

The bulletin goes on to say:

"Most of the immigrants of recent years have little kinship with the older stocks of our population, either in blood, language, methods of thought, traditions, manners or customs. They know little of our political and civil life, and are unused to our social ideals. * * * Strangers to each other, frequently from countries hostile to each other, they are thrown together in a strange country and are thought of by us only as a conglomerate mass of foreigners. They are crowded into factories, mines and dirty tenement quarters; too often the prey of the exploiter in business and the demagogue in politics. Immigrant education is not alone the question of a school education of children. The millions of adults and of children above the school attendance age, must be looked after. They must be prepared for American citizenship and for participation in our democratic, industrial, social and religious life. They must be given sympathetic help in finding themselves in their new environment and in adjusting themselves to their new opportunities and responsibilities. The proper education of these people is a duty which the nation owes to itself and to them. It can neglect this duty only to their hurt and its own penal."

If there is anything in the simile of the melting pot, and if we are to reap the full advantage that can come from the culture and the strength of the races that come to our shores, we must cultivate a franker and kinder recognition of them. Americans have been so busy subduing a continent and making a wilderness into a farm that they have had little time for art and still less for play. Many of our foreign friends bring with them artistic qualities which we greatly need, and too often we misuse them and waste fine, human ability, or even genius—treasures of inestimable value. Jane Addams once told me a story of an Italian friend of hers who came to a class at Hull House to learn

English. He was of a refined appearance and had rather delicate looking hands, which were bruised and bleeding from his work. He had been a year in Chicago, could find nothing but common labor, and was then working as a coal passer, not even a stoker. She found that he was an artist in silver, a sort of humble Benvenuto Cellini, and when he was found employment with a firm of manufacturing jewelers took high rank among their most artistic workmen. This is one instance of many that might be reported.

It is a revelation as to the possibilities of healthful, beautiful recreation for the common people to see the festivals of the Italians in New York or the Greeks in Chicago. We have much to learn from them in the matter of cheap and beautiful enjoyment.

To make these strangers into friends, to gain the advantage of their brawn and muscle, their artistic qualities, their perseverance and thrift, their gayety and good cheer, and give them in return the idea of citizenship, the love for that true freedom which is only found when we obey the laws ourselves have made; if we do all this, then we shall be the gainers. I think we can only do that if we first recognize that it is a great civic duty, and set ourselves with conscious effort to the task, and I believe that the first step is to recognize all that is valuable and beautiful which they bring with them and help them to conserve it. We must teach them to respect themselves, and teach their children to respect their parents and value the traditions of the land of their parents' birth. The immigrant will be no worse an American because he still loves his mother country, even though those who claim the lordship in that mother country may have been oppressers. When Carl Schurz was once twitted upon being a German and still loving Germany, although he was so great an American, soldier and citizen, he replied, "Do you suppose I shall love my wife any less because I also love my mother?"

Closing Remarks.

THE PRESIDENT—I think you will all agree that we have had a most interesting and inspiring Conference. There remains simply to declare the Conference adjourned, and to carry this spirit to our homes and to our hearts, and I do now declare this Conference adjourned.

SECTION MEETINGS.

Monday Morning, April 20th, 9:30–11:00.

PROBATION AND COURTS.—In the Section Meeting on "Probation and Courts," Mr. John J. Gascoyne, Chairman, pointed out that the probation system was started in New Jersey in April, 1900, a law having been passed in that year giving the requisite authority. The necessity for it was shown by the fact that many offenders when their sentence had been suspended would yield to temptation and lapse back into their old condition. The present system of probation is an attempt by society to find some means of reconciling the individual who by his error has put himself in conflict with the law and at odds with society, try to rehabilitate him as a member of society and at the same time satisfy the conscience of the community and the duty of the court, without the disadvantages and positive injuries that are associated with imprisonment.

Probation is neither a suspended sentence, nor a mechanical reporting as to the doings of the offender, nor is it a parole in the sense of a periodical report, but it a newer form of correction whereby the court through the probation officer tries to teach and direct the unfortunate one into better paths of actual living and a better understanding of his moral duties and relations to society.

The home life and environment play an important part in the rehabilitation of the offender. It is also necessary to study the previous record, if there is such, and also the heredity of the offender. While the court takes cognizance of the offence, it is of the utmost importance that the probation officer should not permit these events in the life of the wayward to occupy too much attention.

Mr. Gascoyne suggested that perhaps society in a measure is to blame for some of the crimes, quoting that "hard times always fills the prisons." If this be true it is necessary to attack the underlying causes under which the particular person lives, moves

and has his being. Under this environment one is more liable to become an offender, just as one living in a squalid environment is liable to contract tuberculosis.

In conclusion, Mr. Gascoyne pointed out that just as in medicine it was very important to have a correct diagnosis of the situation of each person under the care of the probation officer and to recognize that all offenders are not suitable for probationary treatment.

Mr. Walter W. Whitson, General Secretary of the Orange Bureau of Associated Charities spoke of the advantages to be gained through the co-operation of the probation officer and private charitable organizations. He pointed out that charity organization societies are not merely relief-giving agencies, but their primary function is to restore as far as possible to normal life and to build character. In this respect the probation officer and the Charity Organization Societies can work hand in hand. Co-operation to be most helpful must be personal, so the attendance of the probation officer at the Case Committee is very desirable, rather than to depend upon telephone messages and formal letters.

The Confidential Exchange is a form of co-operation which works well to prevent a duplication of effort. By united action it also makes it easier to rehabilitate offenders. To get co-operation it is often necessary to modify one's own plans, *i. e.*, to give and take. Mr. Whitson also pointed out that to get co-operation one must often put aside personality and accomplish the task through whatever agency can do it best.

Mr. Henry W. Thurston, of the New York School of Philanthropy, spoke of "Practical Methods of Dealing with Probationers." The first thing to find out is what are the real springs of action which move the probationer. The probation officer should ask and answer the following: 1. What kind of a body has he? What are its weaknesses, abilities, passions and appetites? 2. What kind of a mind has he? What kind of a pilot to his actions can be made of this mind? 3. Who are the companions of this probationer? What does he hate and what does he love? Who holds the secrets of his choices? 4. What ideas

of right and wrong does he really have, possibly unknown to himself?

The probation officer must put himself in the place of the probationer and ask himself under what conditions he would accept the advice of the probation officer and then seek to establish such condition of sympathy and confidence. The probation officer must also know the resources of the community, and work less by his own direct method of command and appeal than by the indirect persuasions and power of those persons and agencies that mean the most to the probationer. He must also give the probationer a good environment and keep him so busy with harmless and positively good actions that he will have no time or strength left for the bad. In the probationer's search for activity and growth to satisfy his desires, one must discover his tendencies and give them right direction, encouragement and opportunity. Mr. Thurston likened the work of the probation officer to that of the gardener who must prune and direct the shoots into good soil so that they may take root and bring forth fruit.

Prof. B. E. Merriam, School Director of the New Jersey Reformatory, spoke on the "Sentence and the Psychologist." He pointed out that the modern psychologist deals with the great active forces of the day. The church, the school, the reformatory, the workshop, the court room, in fact, the whole world, are laboratories in which to study the greatest of all living forces, the human brain. In the schools causes are being sought for retardation and the dropping out of school for work, and remedies are being applied. The churches are studied to find out why better results are not obtained. Hardly a prison or reformatory but has its psychologist who studies the motives for certain acts and how they may be changed.

The psychologist is in a position to advise through studying stimuli and responses, the right sentence for those who have gone wrong and whether the offender shall be punished or educated into a self-respecting citizen. There should be a psychologist in every court to make a careful, intensive study of the men and women, boys and girls, who have gone wrong to know what motives led to certain acts. In every county there should be a

retention place, not a jail, for every case, to find out the real cause of the deed. The hidden secrets of the mind which even the accused may not be aware of are invaluable to the judge in meting out justice. Also, it helps to know inherited weaknesses, physical defects, home training and environmental influences during the formative period. A hereditary chart and Binet tests may also help the judge to make a better decision.

If offenders were first sent to an industrial colony, and their character and needs carefully studied, the defense of insanity and mental irresponsibility would not be heard in court. Neither would feeble-minded persons be sent to penal institutions in which they are required to meet the standards set up for normal minds.

Ideals must be placed before the unfortunates. "The fact that men do not advance is the best possible evidence that they are contented where they are. Only that which is fine and high can feed human imagination aright. We become that which we look upon, contemplate and remember. Images of evil only help dimming and tarnishing the bright ideals of youth."

HEALTH PROBLEMS.—The Section Meeting on "Health Problems" consisted of a questionaire on such topics as the following: (a) Will a State Commissioner of Health, and a reorganization of local boards give better results? (b) Is the enforcement of health matters a police duty? (c) What can be done with counties refusing to erect tuberculosis hospitals? (d) Should a city insist upon milk coming from tuberculin-tested cattle? (e) Proper employment for discharged patients. (f) Should a family of a consumptive who refuses hospital treatment be given relief? Health officers, tuberculosis secretaries, and Charity Organization Society workers took part in the discussion and, while there was no action taken, the sentiment seemed to be in the affirmative to all of the above questions.

CHARITY ORGANIZATION SOCIETY PROBLEMS.—In the Section Meeting on "Charity Organization Society Problems," Mr. A. W. MacDougall, Chairman, tried to show the place of the Charity Organization Society in community service and how far the

Charity Organization Society is responsible for working out the social and industrial reforms implied in its case problems. Miss Alice Jaynes, of the Consumers' League, and Miss G. L. Button, of the Monmouth County Branch of the State Charities Aid Association, spoke on Industrial Reform *versus* Relief. Mr. Walter W. Whitson, of the Orange Bureau of Associated Charities, spoke on the changing functions of the Charity Organization Society, and how leadership has been obtained through case work. Mr. Fred S. Hall, of the Charity Organization Society Department of the Russell Sage Foundation, spoke on the most efficient methods of building up financial support. He contrasted the letter appeal *versus* the personal appeal, and raised the question whether a collector can make a personal solicitation. He pointed out the responsibility of board members for personal appeals and indicated that voluntary service might be used to some extent.

Tuesday Morning, April 21st, 9:30–11:00.

Municipal Problems.

The topic for the morning was "Municipal Treatment of the Common Drunk," Mr. C. L. Stonaker acting as Chairman.

The discussion was opened by the Rev. Henry B. Wilson, of Boonton, Chairman of the Board of Protectors of the Town of Boonton. Mr. Wilson outlined the purposes of the law in New Jersey which permits the appointment of citizens on a committee to be known as a "Board of Protectors," which has for its purpose the preparing of a list of persons known to be habitual drunkards, and, after due warning, the law permits them to prosecute these men in the courts, as well as those who sell liquor to the persons on such a list. The full address has been printed in a separate pamphlet, which may be obtained by applying direct to Mr. Wilson.

An interesting experiment in the treatment of the habitual drunkard was outlined by Major Winchell, of the Salvation Army, in Jersey City. Last winter Major Winchell opened up

a place which he denominated a "cabaret," where he entertained the men with music, singing, dancing, athletic contests and a religious service. The purpose of this was to so entertain the men that they would prefer to come to his place rather than sit in a saloon. He furnished sandwiches and coffee, and found rooms for the homeless men. In forty nights there was an attendance of over five thousand men. Major Winchell briefly outlined his experiment last winter, and stated that next winter he would open up a number of these cafés in various parts of the city.

Judge William G. De Meza, of Plainfield, outlined his methods of treating the common drunk in the court by insisting upon the man taking the pledge, by personal warnings and official warnings to the saloonkeepers against serving liquor to the men who had thus signed the pledge. In this way the judge was unofficially maintaining a "jag list" of his own. The judge felt that there should be more probation work, and he was very much opposed to the placing of young boys in jail to associate with common drunkards.

Dr. Frank M. Mikels, of the State Hospital for the Insane at Morris Plains, expressed the need for psychopathic wards and hospitals. Quoting from the annual report of 1912, of the State Hospital at Morris Plains, he said that Dr. Evans emphasized the importance of establishing psychopathic clinical wards and hospitals in all the large cities in the State. "The full value of these institutions for the care and treatment of acute mental disease has already been acklowledged by the leading alienists of this country. Psychopathic hospitals and special clinics in connection with the general hospitals have already been established in Ann Arbor, Albany, Pittsburgh, Baltimore, New York and Boston. In these psychopathic institutions incipient cases of mental disease can be kept under observation until their exact condition is fully determined. Patients having symptoms of delirium caused by alcoholic intoxication or infection can receive efficient treatment for this transitory condition. In many cases they may be restored to health without the further trouble of commitment to a State hospital.

"After many years of close observation and analysis of the

cases that have been committed to the hospital at Morris Plains, it has been determined that a large percentage of the insanity is due directly to alcoholic intoxication, and a much larger number of cases show evidence of alcohol as one of the causative factors.

"In considering the problem which presents itself in trying to give proper care and attention to the common drunkard, it is necessary to ascertain the fundamental causes of his trouble. A thorough and careful analysis of each case may reveal a physical disorder or mental defect that has played a very prominent part in the development of this condition. When a man has become so depraved in his craving for alcoholic beverages that he cannot resist the impulse to satiate the morbid desire for drink, and cannot under such conditions regulate his personal habits without becoming a menace to society, his family, and himself, it is time to give that individual more than ordinary consideration. After it has been found that punitive measures have failed to prevent his frequent intoxication, he should be given the benefit of a clinical examination in an institution properly equipped to take care of individuals who are so unfortunately afflicted. Very frequently, excessive alcoholic indulgence can be traced to a mental defect or well-defined condition of insanity which has existed for years without detection, and has been the real cause of the common drunkard's excessive indulgence.

"The fact that some people can tolerate more alcoholics than others may be accounted for because of their peculiar constitutional condition, but this should not be accepted as a criterion for indiscriminate indulgence by other people.

"The economic and hygienic importance of these psychopathic hospitals should interest all public welfare-workers. The facilities of these institutions can be used to solve the municipal problem of taking care of the common drunkard.

"Too often a person having an alcoholic psychosis is classified as a common drunkard. When an abnormal mental condition is found to be the cause of his drunkenness, the indigent citizen should be afforded an equal opportunity with the rich to receive the benefit of hospital treatment."

CHILD WELFARE PROBLEMS—In the Section Meeting on "Child Welfare Problems," Mrs. F. C. Jacobson, Chairman, gave the following questionaire for informal discussion: (a) What are the problems in placing out children? (b) Is it time for State supervision of all child-caring agencies? (c) What is to become of dependent and neglected children where there is no children's society? (d) Should the laws about children be codified?

Dr. William H. Slingerland, Special Agent Department of Child Hygiene Russell Sage Foundation, rounded up the discussion showing that New Jersey had a splendid opportunity to do a wonderful work on behalf of their poor and dependent children.

Committee on Resolutions, New Jersey Conference of Charities and Correction.

The Committee on Resolutions begs leave to report as follows:

Resolved, That the Executive Committee provide one or more standing committees to make formal report at the next Conference upon the subjects of Mental Hygiene and Psychopathic Clinics, Custodial Care and Treatment of Inebriety, and other subjects that have in recent years been discussed at our meetings, to the end that a present summary of the best thought on these subjects may be laid before us in something like orderly sequences.

Resolved, That we extend our gratitude to all the local agencies that have done so much for our personal comfort and for the making of one of the best annual conferences in the history of the organization, and especially the Mayor of Asbury Park, the Beach Commission, the various local committees, the ladies of Long Branch and Red Bank who served daily luncheons for the out-of-town delegates, and to the Monmouth County Branch of the State Charities Aid Association, and its energetic and charming president, Mrs. Lewis S. Thompson, aided and abetted by its zealous secretary, Miss G. L. Button.

Respectfully submitted,

SEYMOUR L. CROMWELL,
MRS. F. C. JACOBSON,
JOSEPH P. BYERS,
Committee.

Report of Committee on Nominations.

MRS. SIDNEY M. COLGATE, *Chairman,*
MRS. C. B. ALEXANDER,
REV. AUGUSTINE ELMENDORF,
MR. A. W. MACDOUGALL,
PROF. E. R. JOHNSTONE.

(See page 13 for Officers, Executive Committee and Advisory Board of 1915 Conference.)

1915 Conference, New Brunswick, April —, 1915.

Treasurer's Report.

July 1, 1914.

RECEIPTS.

Balance brought forward,	$1,093 37
Received from 338 subscribers,	1,591 75
Interest on bank balances,	21 53
	$2,706 65

DISBURSEMENTS.

Expenses of Conference,	$1,553 11
Balance in bank,	1,153 54
	$2,706 65

ISAAC C. OGDEN,
Treasurer.

Examined and found correct.
(Signed) FRANK MOORE,
HENRY L. DEFOREST,
HARRY E. FOSDICK,
Auditing Committee.

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