PROCEEDINGS

OF THE

NINTH ANNUAL MEETING

OF THE

New Jersey State Conference of Charities and Correction,

HELD AT

Camden, New Jersey,
February 13, 14 and 15, 1910.

TRENTON, N. J.
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Hon. Franklin Murphy, Newark.
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Mrs. H. H. Dawson, Newark.

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Local Organization to Receive Conference.

Camden Citizens' Committee.

Mayor Charles H. Ellis, *Chairman.*
J. Byron Deacon, *Secretary.*
P. C. Messersmith, *Assistant Secretary.*
(and 150 Citizens of Camden).

Sub-Committee Chairmen.

Preliminary Arrangements—Howard M. Cooper, Esq.
Hospitality (Including Receptions)—Mrs. E. Stockton Woodward.
Meeting Place and Headquarters—Mr. Upton S. Jefferies.
Finance—Mr. F. Wayland Ayer.
Co-operation of Churches—Rev. Holmes F. Gravatt.
Registration—Miss Emily S. Cooper.
Press and Publicity—Mr. John D. Courter.
Visiting Institutions—Mrs. Henry Hanford.
Exhibits—Mr. Ira E. Lute.
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The Chairmen of these committees and Mayor Charles H. Ellis, Chairman; J. Byron Deacon, Secretary, and P. C. Messersmith, Assistant Secretary of Citizens' Committee, *ex officio*, constituted the Executive Committee.

Organization of the N. J. Conference of Charities and Correction, 1910-1911.

President—MRS. CAROLINE B. ALEXANDER, Hoboken.

Secretary—J. BYRON DEACON, Philadelphia.

Treasurer—ERNEST D. EASTON, 40 Clinton St., Newark.

Vice-Presidents.

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Hon. Edward C. Stokes, Millville.
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Assistant Secretaries.

Prof. Royal Meeker, Princeton.
C. S. Fayerweather, Paterson.
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Hon. George B. Wight, Trenton.
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Rev. Francis A. Foy, Nutley.
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George O. Osborne, Trenton.
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J. C. Kalleen, Jamesburg.

Chairman Committee on Exhibits.

Robert G. Paterson, Orange.

OPENING SESSION.

Sunday, February 13th, 4 P. M.

Invocation.

BY VERY REV. B. J. MULLIGAN.

Let us pray.

O God, from whom right counsel and just judgments proceed, give ear, we beseech thee, in thy divine mercy, to the petitions we offer thee in behalf of the convention here about to assemble in the interests of charity and correction. Grant the delegates, we pray thee, light from on high, that their deliberations being marked by charity and their recommendations reflecting the wisdom of thy divine promptings, may make for a better safeguarding of society, for the more efficient workings of our institutions of charity, and for the moral uplifting of all the wards of our commonwealth.

Guide the officials of our state and of our nation that, putting aside all personal and selfish motives, their aims may be pure and their labors tend to the alleviation of human suffering and misery; that peace, security and prosperity may come to all our people. Look down upon our city, and bless those who have been selected to be its rulers and guardians, that by prudent and wise ordinances they may promote industry, safeguard property, encourage good citzenship and make for the moral and spiritual uplifting of our entire community. A blessing we ask through the merits of thy divine Son, in the name of the Father and of the Son and of the Holy Ghost. Amen.

A Word of Welcome.

BY HON. CHARLES H. ELLIS, MAYOR OF CAMDEN.

Mr. President, Members of the Conference of Charities and Correction and Visitors:

I am glad of this opportunity of welcoming you to Camden on this the 82nd birthday of our city. About one year ago I

received notice that I had been chosen one of the vice-presidents of the Conference of Charities and Correction, and I consider it an honor and a compliment to be thus connected with your organization. While it has not been my privilege to be with you at prior meetings, by reason of pressure of business at home, I have been with you in spirit, and I am glad now to be privileged to welcome you. I feel that your presence will be beneficial to us and I trust that this meeting will be one of the most successful, if not the most successful, of any since your organization.

I am cognizant of the good work that has been accomplished by you, and I am confident that your visit to Camden will be instructive to our people and will inspire them to take a more active interest in the work. It has always been a great pleasure for me to speak of our good friend, Dr. G. B. Wight, who heads the Department of Charities and Correction of this State. Brother Wight was with us for several years as pastor of several of our larger churches, and I was gratified indeed that the Governor of this great state recognized his eminent qualifications and assured to us the best possible administration of a highly important department by naming him to the exalted position he now holds. This convention can assist him in many ways, and I am sure the results will be apparent.

In visiting Camden you do not come to any mean city. When we were incorporated, eighty-two years ago to-day, the population was 1,143, while two years ago a police census showed a population of 92,458. The city covers an area of 9 square miles, embracing 1,215 acres laid out in 68,175 lots, with 22,641 buildings. We have 81 churches, 10 missions, 12 charitable institutions, 7 libraries and 3 hospitals, and can boast of being one of the best lighted, best policed and best fire protected cities in the country. We have an independent, progressive class of citizens and our community is rapidly progressing, notwithstanding the many obstacles with which we have to contend by being so close to a large city.

With our unequalled railroad facilities and water front opportunities we are in a position to advance even more rapidly

in the future than in the past, and with our four score of churches and kindred organizations, working as a unit for moral progress, we have much to be proud of.

Of course you have already sampled our water and no doubt commented on its excellence and purity, and we confidently expect that this feature alone will induce a few of you to make Camden your permanent home. It is one of the best supplies in the world and has been instrumental in reducing the city's death rate to a minimum.

The city authorities have endeavored to care for our unfortunates in a humane manner, as will be seen by visiting our local prisons. What to do with our erring boys and girls is the most serious problem which confronts us. In the new police headquarters building, detention rooms, with a matron constantly in charge, have been fitted up, and there, apart from the older prisoners and the hardened criminal classes, is kept the youth who fracture the law. Authorities the world over are struggling with this great question and we will no doubt receive enlightenment along this line as the convention progresses.

While we have ample facilities for the temporary care of the mentally deficient, far better than a few years ago, yet I believe the most humane method would be to arrange with the local hospitals to provide the necessary quarters, the city to meet the expense.

Camden makes ample provision for the care of its worthy poor and needy, and under the system in vogue in the Bureau of Charities money is saved to the city, the really deserving are provided for and the impostor finds himself on the blacklist.

Again I welcome you and extend to you the key of the city. I want you to feel at home in all that that expression implies.

Response for the Conference.

BY HON. GEORGE B. WIGHT, COMMISSIONER OF CHARITIES AND CORRECTION, NEW JERSEY.

Mr. President and Citizens of Camden: It gives me great pleasure to make a brief response to the kind words of welcome

which Mayor Ellis has so well spoken. An address of welcome from the Chief Magistrate of so important a city as Camden is a matter for self-congratulation and is greatly appreciated by us.

On behalf of this ninth annual Conference of Charities and Correction of the State of New Jersey, I return hearty thanks to his Honor the Mayor, the several local committees of arrangements, and the citizens of Camden generally, for the great interest they have manifested in our work, and for their successful efforts to give the Conference a generous entertainment.

The Conference of Charities and Correction, as Mayor Ellis has told you, and as the President will doubtless more fully explain, is an entirely voluntary association. It is composed of prominent ladies and gentlemen of the State, who, without compensation, give time, effort and means to promote public and private charities, and correctional and reformatory work; and what they have done and are still doing along these lines is of incalcuable importance to the State and to good citizenship everywhere.

The Conference during the years of its existence has done much toward the improvement of charitable and correctional work in New Jersey. While it declines to originate and urge legislative enactments, by addresses and papers at its annual meetings, by experts both State and National, it has made many important suggestions which the Legislature has accepted and enacted into laws, greatly to the betterment of State institutions. As Commissioner of Charities and Correction, I desire to publicly acknowledge the valuable assistance this Conference has rendered the State, and to say that it has been an important factor in bringing about the modern methods which now obtain in the State's charitable and correctional work. Our institutions compare favorably with those of the most advanced States, but we are not perfect; much is yet to be done in the way of improvement, and the Conference may be depended upon to do its share of the work.

The field is a large one, perhaps more so than is commonly understood. For the care of defectives the State Hospital for

the Insane at Morris Plains has 2,059 inmates; the State Hospital for the Insane at Trenton has 1,338, and the county asylums 2,651 more, making an aggregate of 6,048 insane in the State. The Tuberculosis Sanatorium at Glen Gardner cares for 129; the Epileptic Village at Skillman, 297; the Home for Feeble-Minded Women at Vineland, 186; the Training School at Vineland, a private charity, but second to none in the State, has 321 feeble-minded State pupils. We are training seventeen blind children in Philadelphia and eighteen in New York. For correction the State Prison has 1,393 inmates; the Reformatory for Males at Rahway, 496; the State Home for Boys at Jamesburg, 486, and the State Home for Girls at Trenton, 208. In the Soldiers' Home at Kearny are 473 veterans of the civil war, and in the Vineland Home for Disabled Soldiers, Sailors and Marines and their Wives or Widows are 281; aggregating 10,220 now under State care, requiring an expenditure of $1,807,195 from the State Treasury.

The State needs the help of this Conference and of all well-disposed citizens to properly care for its large number of defectives, mercifully doing for them what they can never do for themselves, and for its criminals and wayward that they may be reformed and led to honest and useful citizenship.

Again I thank his Honor Mayor Ellis and the citizens of Camden for their generous welcome to the Ninth Annual Session of the Conference of Charities and Correction of New Jersey.

The Meaning and Purposes of a State Conference of Charities.

BY ALEXANDER JOHNSON, GENERAL SECRETARY, NATIONAL CONFERENCE OF CHARITIES AND CORRECTION.

Every good business man, no matter what his specialty, takes stock at least once a year. He wants to know whether he is making progress, and what kind of business he is doing as tested by its results. Now, the State of New Jersey, like every other State in the Union, is engaged in business in a very large way.

It has a number of institutions, some for benevolence and some for correction. They cost you, the citizens, a great deal of money every year. It is a question of great importance to you what is the result of this business of the State which is done in the institutions.

Now, the most important thing about any business is the product. Suppose, for example, that you had a factory for the manufacture of cotton cloth; it might be equipped with the latest machinery; it might have a business manager who bought his raw material at the very best price, and it might have supposedly very competent operators, but if at the end of the operation the cloth manufactured was not of first quality and had to be sold at a discount, then that factory would be a failure, and in spite of all its good equipment and so-called business management, it would soon go into bankruptcy.

Similarly with the institutions doing the State's business. Their management is of great importance, but this does not merely mean that their finances should be honestly and legally administered. The vital question with them is, what is the product? Are they turning out such a product as you have a right to expect? Does the reformatory reform people, taking in bad citizens and making them over into good ones? Does the Industrial School for Girls or the School for Boys do the kind of work that you, the people who pay the cost, desire to have done there? Are the young people who are taken in those schools so trained and influenced and disciplined that they come back to society worthy, self-respecting, self-controlling, honorable citizens? If these things are so, then these social factories, as we might call them, are eminently successful; if not, they do not succeed.

You have some great hospitals for the insane. Are they hospitals in name or in fact? Do they really cure these sick people (for you know the word "insane" simply means sick) and those who cannot be cured, the protracted cases, as our friend Dr. Ferris, from New York, wants us to call them (not chronic, not incurable, but protracted), are they made as happy and as comfortable as may be? And so I might go on asking about all the other institutions of the great State.

Now, this Conference is a place for a kind of stock-taking for the State's business, where we may exchange notes about our products, asking each other and asking ourselves "How is it, brother—is the work being done as it ought to be?" This is one of the great purposes of the Conference, to measure up our work and that of others who meet us here, and find out how we stand.

Now, the second great purpose is that of comradeship. When the soldiers went down to the front to fight the enemy, they did not go singly, but in companies. Everyone felt the touch of the elbow that told him a comrade was by his side. We want the same kind of comradeship. We are soldiers in a common cause. We put together the two seemingly dissimilar things of charities and correction because they are two sides of one great effort whose purpose is to uplift humanity. So whether we are working in charity organization societies, or child-helping agencies, or reformatory work, or with the criminals in any other line, or with the indigent in the county poor-house; whatever may be our special branch of work, it is a part of the great cause, and at the Conference we can find sympathy, and comradeship, and co-operation, and help.

The next thing which comes out of comradeship is co-operation. I think we might call that the master word of the 20th century. We are learning to co-operate. We have not yet really learned it, but we are doing better all the time. I heard the other day of a little bit of fine co-operative work which is being done in this good State of yours, of which you will hear, no doubt, before the end of this Conference. It is a co-operation of three or four different agencies, having a somewhat common purpose, to help forward one of them immediately, in order that each of them may be strengthened eventually.

Now, another value of the Conference is the friendliness which comes out of knowing each other. In our various tasks we often come near conflict with each other, differences of opinion will arise, little misunderstandings will take place. Now, when these things happen between strangers they are sure to be magnified, and may cause great harm, but when they happen among friends and acquaintances the good feeling melts away the little

misunderstandings like the warm spring sun melts the winter's ice.

But, beautiful and strong and useful as are the purposes I mentioned, there is another purpose still finer and more valuable. Perhaps it does not matter very much how these able people, who are carrying on the State's business in the institutions, feel personally about their work. They must do their duty, the law is positive and often precise, and they will not get far wrong while they are regulated by it. They are honest, noble people, ably doing their best, and if they don't do their best Dr. Wight is looking after them. If Dr. Wight is looking after you, you had better do what is right, or

"The gobble-uns
will git ye, if ye
don't watch out."

It is indeed important what the State officials think and what they do, but it is not the most important. Who is the State? The great King of France, when somebody talked about the State to him said, "The State, I am the State." Every free citizen can say the same, "I am the State, I am an integral part of it. When I vote it is my business that is being done, and the authority which the Governor has is given to him by me and my fellow-citizens, and it goes through him to the Boards of Directors and then to the officials down to those of the lowest grade." This is true, we know, and we are proud of it, but do we not frequently forget that authority always brings responsibility? If this business of the State is ours, then we are responsible for the way it is done until we have done everything in our power to see that it shall be done right.

This, then, is the great purpose of the State Conference, to convince the people that the State's business in charity or correction is their business; to convince them that it is their duty to know that it is done right and to make them determined to find out themselves what is right, how the insane should be treated, how the criminals should be and may be reformed, how the feeble-minded and the other degenerates ought to be so carefully, so kindly, but so firmly taken out of the body politic and set off by themselves where they may be happy and useful and harmless, and

where their degenerate families may end with the present members instead of going on in an increasing, enlarging flow of evil.

This fourth purpose, then, is to diffuse a right sentiment among all the people of New Jersey as to this great public business which is being done in their name and which their money pays for and which their conscience must be responsible for. In an autocracy the responsibility is far off from the citizen, but in a democracy each must be responsible. The old maxim of law that every lawyer learns in the first beginning of study, "what you do by an agent, you do by yourself," holds true. And if this great work is not done as it should be we cannot put the responsibility on the Governor, or on Dr. Wight, or on the superintendent at Morris Plains, or on anybody else. It will come right home to us unless we are conscientiously knowing what should be done and trying hard to get it done.

This nation of ours began as the greatest example of individualism in the world. We have carried individualism too far and there is a reaction now very apparent. We are gradually evolving a social consciousness. No doubt this has grown out of class consciousness. It is a natural evolution, we feel it strongly in cities. We think about our city just as your good mayor expressed himself about Camden, not merely a collection of houses, mine and yours and some other man's, but as an entity, something that exists, that has a life of its own of which we are a part. This we call the "city consciousness," and under the stress that this brings many cities are doing great things. Of course these things they do not only benefit the city as a city, but also every individual. But we are not thinking of our own benefit, we are thinking of the city that we love and are proud of when we do them.

Now this civic consciousness grows and gets ever higher and finally it becomes a civic consciousness and we do things, not so much because we gain by them as because we have a feeling of right and wrong in civic affairs, just as we have a feeling of right and wrong in our private affairs. As the public conscience grows and develops there is dawning something like a public soul which leads to high and noble citizenship. Some day we shall say of our city, "the spirit of our city will not endure this, that or any

other wrong thing; a noble spirited city should be pure; there is no place in her borders for the degradation of the slum, for the vile resort, for the low groggery."

Nay, we shall some day say far more than that. Not only will the spirit of our city demand the absence of evil things, she will demand the presence of good things no less; she will want an enlightened, a free, a prosperous and a happy civic life for every man, woman and child within her borders. Degradation shall be driven out and with it the worst of poverty.

To make known and to bring into general acceptance such thoughts as the above is the great purpose of the State Conference. For such purposes the National Conference has existed for thirty-seven years, your Conference has existed for one-fourth of that time, some twenty or twenty-five States are now holding conferences, and it is not idle to claim that much of the social spirit which we see on every hand in the progressive States is one of the fruits of the spirit of the Conference.

To the citizens of Camden I would say, make the best of this meeting which has come to you, attend the sessions, get acquainted with the delegates, not only listen to the speeches and set discussions, but get all you can on the side. Often the choicest morsels of the Conference feast are the crumbs that fall from the table, which you may gather up in the corridor, the lobby or on the street. The Conference is yours, and if you will use it you may make it a benefit to the city and to the citizens.

The Opportunity and Responsibility of the Church for Social Service.

BY REV. J. W. MAGRUDER, GENERAL SECRETARY, FEDERATED CHARITIES, BALTIMORE, MD.

The great and characteristic event of modern times is the rise of the plain people. They are coming to their kingdom. Instead of being ruled, they are the rulers.

This popular movement is more than political, or industrial, or social; it is religious. It springs from the fact that every

son of man is, in the last analysis, a son of God; that he is a brother to every other man; that the whole human race is a human brotherhood, with God as the Father over all.

This universal brotherhood is revolutionizing the world. It is breaking down all the middle walls of partition. It is answering the cynical query of the first murderer, "Am I my brother's keeper?" with the parable of the stranger who ministered to the man that fell among thieves. It is making us in fact as well as in name "one body" and "members one of another."

If religion is responsible for this new social order, the Church is only at work among its own, if it takes a leading place in the modern social movement. And if we are only in the beginnings of the things which, by common consent, "must shortly come to pass," the Church has yet its greatest work to do. The social revolution is not yet complete. Whether it shall come to its finish by peaceful evolution depends upon the Church, upon the measure of unselfishness, self-sacrifice, social consciousness and social conscience which can be instilled by the religion of the Church into the hearts and lives of the people. In other words, the Church must create the atmosphere which will make the evolution possible.

That is to say, the service of the Church to society is to be inspirational. Its business is to renew a right spirit in men, to teach transgressors the ways of righteousness, to prompt men to do the will of God on earth a it is done in heaven, to establish "a divine order of just relations" among men, to bring in the Kingdom of God.

As viewed from the standpoint of this Conference of Charities and Correction, the Church is to "bring home to the business and bosoms of men": first (1) that the life of the people is more than meat; (2) that any evil destructive to life must be eradicated; (3) that to root out evils, we must work unitedly; (4) that the one thing indispensable is righteousness.

1. One would think it would go without saying that the life is more than meat and the body than raiment. And indeed it does go, with rare exceptions, among the rank and file of people. Otherwise, for example, how are we to account for the per-

petual revolt, even among the poor, against charity? And how is it that the Lords and Ladies Bountiful, even when they have done their worst by unintelligent almsgiving to pauperize the poor, complain against these same poor if perchance any of them succumb to the treatment and degenerate into beggary? Even the man in the street repudiates that kind of charity which takes thought merely for the life of the poor, what they shall eat, and for the bodies of the poor, what they shall put on.

There is significance in the fact that Jesus was Himself hungry and refused to feed Himself, when He said, "Man shall not live by bread alone." And the pilgrims at Capernaum on their way to the Passover were hungry and He was refusing to feed them, when He said, "Work not for the food which perisheth, but for the food which abideth unto eternal life." He always lived up to His own injunction, "Give to him that asketh thee," but He never gave what was asked unless it was also what was needed. He shunned spectacular giving by not letting His left hand know what His right hand did, but He never perverted it into working in the dark or at cross-purposes with others, to the lasting injury of the poor.

The Church has not always been so Scriptual in its practice of charity. It has fed the hungry in the midst of an uncharitable paganism, where the poor were left to starve. It has lavished upon them such a wealth of alms that at times its charity has become a huge corruption fund, and the State has been compelled to interfere, in order to protect itself against the spreading disease of pauperism. The Church has been censured, and deservedly so; but criticism ceases the moment the Church profits by its mistakes and failures, abandoning unspiritual methods of charity which are pagan in their effect, and adopting "the more excellent way."

The Church has but to search the Scriptures to find in them not only eternal life, but eternal principles of philanthropy. They are the record of God's dealings with individuals and problems in every imaginable condition of need. They are a revelation even to social workers themselves who are inquiring the way of redemption for dependents, defectives, delinquents, and all

the aliens and outcasts of the commonwealth of the world. No better service can be rendered by the Church than that which is already beginning to be done, by expounding the social teachings of the Scriptures and applying them, line upon line and precept upon precept, to the needs of our time.

2. Then, let the Church insist that any evil destructive to the life of the people is not to be tolerated, still less to be accepted as inevitable. We have already come to regard disease as curable, and most of it as preventable. We no longer believe that vice and crime are "necessary evils." But how about poverty?

The fact that poverty, like vice and crime, has roots which strike down into the very foundations of character, means that poverty will persist to the last. And the poor will be with us long after diseases, one after another, have been eliminated. But does this mean that the poor who are always with us, are always to be with us?

For the Church to accept this fatalistic doctrine would be to repudiate its own Book of Life. The Mosaic order, at the very beginning, with its recognition of human rights as against property rights and its provision for a Year of Jubilee, may properly be described as "an Anti-Poverty Society." All the Prophets of Israel foresaw a good time coming when they would sit every man, amidst peace and plenty, "under his vine and under his fig-tree." Jesus set an example of simple living and self-sacrificing service, which, in so far as it is reincarnated in the lives of His followers, will mean the beginning of the end of the existing extremes of wealth and poverty. The inspiring example of Christian communism at Pentecost, though it ended in failure, was prophetic of a far-off divine event not less visionary than that of the Apocalyptic city "coming down out of heaven from God," in which there will be no "mourning, nor crying, nor pain;" for "the former things," like selfishness and greed and vice and crime and disease and poverty, which make for tears, will have "passed away."

Indeed, prophecy is already becoming history. Selfishness is being supplanted by a growing "fund of altruism." Vice and

crime are being attacked at their very sources. Diseases which once decimated continents are being wiped out. The poverty rate has been so reduced that whereas it was once true that the masses of the people were chronically hungry from their cradles to their graves, there are now whole nations where the poorest of the poor are rich as compared with their confreres in the Golden Age of Rome. And among the more progressive nations, it is questioned whether we have a right longer to speak even of "the submerged tenth."

In the face of prophecy already fulfilled, the Church would be apostate to its own faith if it failed to see its opportunity and accept of its responsibility for service, by throwing the whole weight of its influence on the side of prevention and cure of evils which destroy people rather than on the side of mere relief from these evils.

3. But, to eliminate an evil which is social in its nature, it is imperative that we get together. Salvation is not merely individual, it is a social matter. The sins from which people are suffering are the sins of others as well as their own sins. This is increasingly true in these days of machines and factories and corporations and cities and of a world reduced by steam and electricity to a neighborhood. "No man liveth unto himself;" he cannot do so if he would.

This solidarity of the race, with its infinite complexity and interdependence, has within it superhuman possibilities either for good or for evil. Unfortunately, the evil spirit is not yet cast out of this vast human body, and a whole brood of social maladies and maladjustments is here to testify against us: child labor, exploitation of women, underpaid and overworked men, an army of the unemployed and unemployable, the "social evil," disease, crime, poverty; all of these, too, as Patten points out, in an era not of deficit but of surplus!

To undertake to eradicate these evils by private enterprise alone is fatuous. The labor and expense are prohibitive. The evils are communal in character, and cannot be eradicated except by the concerted action of the community as a whole. We must get together.

Here again is the opportunity and responsibility of the Church. It can come forward with its great doctrine of social solidarity and bear authoritative witness to a collective as well as individual salvation and to a community obligation to "the least of these" who are hungry or thirsty or naked or a stranger or in prison.

And there is a powerful inducement to the Church to undertake this social duty in that by so doing its desmembered parts will be brought together, and a Church unity will be achieved which for our day would be utterly impracticable on any other basis than social service. Unity as to creed, liturgy, polity, or even practice, is a dream yet remote. But conflicting parties forget their differences in the presence of human want and suffering; and Jew and Gentile, Catholic and Protestant, Evangelical and Unitarian, can be counted upon, every day in the week, to get together as a fighting unit for things philanthropic and social. It is high time to seize upon this vantage both for the Church and for the community, mobilizing the religious forces municipally and nationally, and massing them "like a mighty army" behind the mighty modern movement for the redemption of all human life from destruction.

4. But, even if the Church does inaugurate this new crusade, it will have all its labor for nought unless its contention is for righteousness, first, last and always. Nothing short of the proverbial "square deal" will meet the need. We may cry "Peace, peace!" but there is no peace except "the peace of justice."

The trouble lies too deep and wide for either palliatives or patronage. "Not alms, but a friend" has been a slogan of the old charity. It will still be the slogan, provided, however, the "friend" stand squarely "not for alms but for justice." Special privileges must be socialized. The open door of opportunity must be set before every man, with no one permitted to shut it. The entire social and economic situation requires of us what the Lord requires: that we "deal justly."

This then is the service of all services for the Church to render in our time: to preach righteousness. Moses led the way with the Decalogue. The Prophets followed with the proclamation of a God who is "a righteous God." And He who came to fulfill the Law and the Prophets began and ended His career by cleans-

ing the Temple, denouncing the hypocrisy of the self-righteous, demanding a righteousness exceeding that of the scribes and pharisees, and prescribing as a condition precedent to entering into the new social order, which, in the language of the Gospel, is the Kingdom of Heaven upon earth, that they be righteous even as He is righteous.

The Apostles who went everywhere preaching this righteousness of Christ were themselves wronged by a crooked and perverse generation; suffering the all-too-common fate of apostles. But they awakened the age-long hunger and thirst after righteousness and created a social conscience, which is slowly but surely sapping and mining the lust and greed and pride of the oppressors of the world and ushering in the joy of "the peace of justice."

Here, finally, is the supreme opportunity and responsibility of the Church. Will it rise to the occasion, or will it "know not the day of its visitation" and "the things which make for its peace"? There be some who believe that history will repeat itself; that the Church will sin away its day of grace; that its house will again be left unto it desolate. But be it remembered by social workers, secularists and churchmen alike that the Church, even in its darkest days, always contained "a remnant" of the righteous; that they reached up through the thick darkness to "the light of life;" and that these elect churchmen, inspired of God, have been from the beginning, are now, and always will be, the revolutionists who will "turn the world upside down" and establish the Kingdom of God and His righteousness.

The Church may fall into the hands of "thieves and robbers." Our business is not to abandon it to its enemies, but to drive the money-changers hence; restoring it as "a house of prayer for all nations," and re-asserting its prophetic mission, as did Jesus in the synogogue at Nazareth when He opened the Book and read:

> "The Spirit of the Lord is upon me,
> Because he anointed me to preach good tidings to the poor:
> He hath sent me to proclaim release to the captives,
> And recovering of sight to the blind,
> To set at liberty them that are bruised,
> To proclaim the acceptable year of the Lord."

President's Address.

BY A. W. MAC DOUGALL, PRESIDENT OF THE NEW JERSEY CONFERENCE OF CHARITIES AND CORRECTION.

We are met together for the ninth time for our annual conference. There are represented in this Conference Charity Organization Societies, Relief Organizations, Children's Societies, State Boards, County and City Institutions—Charitable and Correctional, Professional and Volunteer Workers. This body, beyond doubt, has grown to be a real Conference of New Jersey's charitable and correctional activities, public and private. It is not dominated by any sect, class or school of thought. It has become broad, democratic, representative, and therefore speaks with authority on subjects coming within its field. It has consistently avoided committing itself to forms of belief or lines of action. It offers an untrammeled platform for the enunciation of principles and convictions. Through free discussion of these, ideas are clarified, enthusiasm engendered and the way opened for action—action by each one of us in our respective fields of work. The conference has grown in influence, because those taking part in it have returned each year with the results of the year's experience, with the ideas and suggestions of the previous Conference tested in action.

CONFERENCE PARTICIPANTS CRANKS AND VISIONARIES?

Participants in such meetings are sometimes spoken of as cranks and visionaries. This is hardly true if it is meant that we are impractical dreamers or theorists only. Those who are engaged with the practical daily problems of charitable and correctional administration during the three hundred and odd working days of the year, between the meetings of the Conference, are not likely to prove theorists and visionaries in Conference addresses and discussion. This Conference, I take it, stands for the earnest, serious, purposeful presentation of views that have already been or are about to be worked out. We sometimes listen to views that seem visionary, but they may

seem so only because unfamiliar. It is a law of psychology that ideas must precede action.

The Conference has ceased to be an experiment. It has become, in business terms, "a going concern." It is not a body of amateurs, given to futile discussion. It is made up of sane, practical men and women, serious of view and earnest of purpose. It is worth while to emphasize this fact in order to indicate the promise there is in it for better things in our State.

PROGRESS.

Many of us who are here this afternoon took part in the First Conference which met in Trenton nine years ago. Some good things have come to pass since that time. We have seen the Fee System in counties abolished; the Civil Service Law placed upon our statute books; the Probation System and the Juvenile Court established in many counties; children no longer in our almshouses, but cared for by our State Board of Children's Guardians. We have seen the State assume responsibility for the cure of incipient tuberculosis; we have seen the development of our splendid Labor Department enforcing the Child Labor laws; the continuance of our excellent State Department of Tenement House Supervision.

UNREMEDIED CONDITIONS.

As we have returned year by year to these meetings, however, we have had to see many things remain unchanged, many harmful conditions continue unremedied. I emphasize the growing power and influence of this Conference to indicate its opportunity. With regard to these unremedied conditions it should speak with no uncertain voice.

At the Third Meeting of this Conference, Mr. Edward C. Stokes pointed out the increasing burden to the State of defectives, dependents and delinquents and the need for a serious study by the State of the causes. Again in his address at the Fifth Conference, when Governor, he showed that the current cost to the State of the support of these classes was 30% of the State's total revenue. At that time there was $12,000,000 invested in

plant and a yearly expenditure of $1,400,000. To Mr. Stokes is due our present State Department of Charities and Correction, an attempt to systematize and make more effective the expenditure of this money. To Ex-Governor Stokes is also due the text of the act passed by the Legislature of 1908, creating a State Commission to inquire into the Causes of Dependency and Crime. This Commission had a short life, and is now no longer in existence.

WHAT IS THE SITUATION TODAY? New Jersey is spending from the State Treasury over $1,800,000 a year on its charitable and correctional institutions. It has invested in the plant of these institutions over $14,000,000. It is caring for over 10,000 wards.

These amounts, paid from the State Treasury, however, represent the minor part of the burden upon the resources of the State. Each county, city, town, village and township throughout the State is carrying a burden that is increasing from year to year. There are no authentic figures available of the aggregate of this expenditure. It is estimated to be over $4,000,000, with an investment in plant of upwards of $14,000,000. Manifestly on the side of economy alone, there is need for inquiry into the causes for this expenditure. There is a deeper need for inquiry, however. The prevention of human misery and suffering is involved and the restoration of many to normal useful living; the saving of many to the service of society and the State.

The Commission appointed by the Legislature of 1908, failed to accomplish its purpose. Its work was futile because of the assumption that anything final or authoritative could be found out by a superficial examination of conditions covering a few months. It is clearly the duty of the State of New Jersey to undertake a serious, scientific study of the causes of crime and dependency. These causes are complex, and but little progress can be made toward their discovery without systematic study and the tabulation of facts over a number of years. A definite plan might be outlined by which through our state, county and city institutions, with the co-operation of private charitable and reform agencies, causes of dependency and crime might be

studied and statistics tabulated. It seems logical that if the State is to make progress in the care of its wards it should be recording its experience from year to year and profiting by it.

Some of our State Institutions, of their own volition, are establishing departments of research to ascertain causes. The Training School for Feeble-Minded Boys and Girls at Vineland has such a department, doing admirable work.

Granted that this example is to be followed by other institutions the proper State Department for correlating the work is the Department of Charities and Correction. We need legislating giving this department wider scope and greater powers with additional staff and equipment.

WHY SHOULD NOT THE SCIENTIFIC DEPARTMENTS OF OUR INSTITUTIONS OF LEARNING CO-OPERATE IN THIS WORK? The State of New Jersey, through the appropriate Department of Rutger's College, is rightly concerning itself with questions of scientific agriculture. Surely these questions of crime and dependency, involving as they do the well or ill-being of society, are of no less importance. Why is not our great University of Princeton interested? This Conference secures each year the interest of individual members of its teaching staff, but we have not yet had the co-operation of Princeton as a University in solving these vital human problems.

Apart from the purely scientific side, some of us have wondered how a well-rounded culture can be given a student without making him aware of the human problems of the life about him, problems that are outlined most clearly in the Charitable and Correctional activities of the State. Our different agencies offer a laboratory for the study, at first hand, of problems of economics and sociology. Better still, they offer a college man the opportunity for unselfish personal service, and through this, the training in citizenship which is so fundamental to the well-being of a democracy.

LABORATORY FOR SEMINARY STUDENTS.

This opportunity for study and for service applies also to our Theological Seminaries. A Pharisee, who was a lawyer, seeking to tempt our Saviour, asked him a question saying,

"Master, which is the great commandment in the Law?" Jesus answered him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment,

"And the second is like unto it,

"Thou shalt love thy neighbor as thyself.

"On these two commandments hang all the law and the Prophets."

It has been pointed out that a human teacher would not have ventured to reduce all God's commandments to two, nor would a human teacher have presumed to exhalt man's obligation to love and serve his fellows to an equal plane with his obligation to love his Creator. Some one has it that Philanthropy is the flower and fruit of religion. "If ye love not man whom ye have seen, how can ye love God whom ye have not seen?" Philanthropy is Christianity in action. Manifestly it is fitting that a Theological Seminary should include in its curriculum a study of Philanthropy, of human relations. Furthermore, it must offer the opportunity for observation of these relations working out in practice. Laboratory work is essential. Our State Charitable and Correctional activities may well serve as a laboratory for study and for practice. Drew Theological Seminary at Madison, N. J., has now a Department of Sociology. Professor Earp, the head of that Department, is co-operating with us in this Conference.

"POLITICS."

I have said that we return to these Conferences each year conscious that many conditions continue unremedied, and that with regard to these we should speak with an emphatic note. The one cause of our lack of progress, the cause which looms above everything else, is "Politics." Its curse ramifies into every department of our public life. Politics is a word much abused. It may mean unselfish public service; it has come to mean time-serving party service for personal ends. It means the prostitution, to base ends, of the best opportunities of public life. How long will the American public stand for it? We are at heart honest as a people and earnest. Some day, not far

distant, we will awaken to the utter folly of surrendering our entire public life into the hands of the politician.

Do Social Workers realize how their best efforts are frustrated, their work nullified, under present conditions? The "new idea" or any other idea, that would mean a conscientious, businesslike administration of our counties and cities would bring about, in months, results that social workers toil for years to obtain.

Imagine a city run without "Politics," of which the public officials take office because of the opportunity for public service! Clean, well-kept streets in the poorer sections, recreation centers, playgrounds, public baths; the application of preventive measures safe-guarding the children and preventing crime; keen, intelligent police courts seeking to get at the causes of crime and to cure it instead of maintaining the present stupid mill that grinds into its hoppers good and bad alike, intent only upon keeping up the process. A police force of intelligent men picked for their character and moral fitness instead of for their muscle.

I have said that politics is the cause of our lack of progress. Take for instance the treatment of the prisoner. The conviction has settled into certain knowledge, proven and accepted throughout the length and breadth of the land, that delinquency in large part is preventable and that the treatment of the prisoners in our jails and penitentaries should be *reformatory*.

We have been talking this for twenty years. The wisdom of it has been demonstrated many times in many places. No legislator or public official would prove himself so ill-informed as to give utterance, in public, to anything to the contrary; and yet when it comes to the practical application of these facts what do we find? They are not applied.

A Warden is wanted for the County Penitentiary. The man who has the political influence secures the position. He may happen to be a hatter by trade. He knows as much about the question of prison management as would a plumber or a carpenter. He knows nothing of the proper treatment of prisoners. He is intent only upon landing a "job." The other attendants secure their positions in like manner.

Think of the folly of such a system! We arrest a man for a misdemeanor and sentence him to the Penitentiary—for punish-

ment? Hardly, for in response to the demands of modern humanitarianism, he is well fed while there, and comfortably housed. It is not punishment in any real sense. I know men, now serving sentence, who are at less physical discomfort than their wives, left behind with the burden of the family thrown upon them. We have fallen between. We neither have the old jail and penitentiary conditions, which inflicted a *real physical punishment,* nor have we a reformatory. In place of either we have a weak, meaningless kindness that has no moral force in it. Instead of the wrong-doer coming in contact with a strong, earnest, moral atmosphere that will awaken in him a sense of his responsibility, he finds only a cheap tawdry moral environment which is of a piece with politics.

Take the question of legislation. It seems to me that under the present practice our Legislatures are working irrevocable harm by discouraging the unselfish service of citizens in legislative matters.

Take for example the treatment of commissions. A commission is created in response to public demand to perform a much-needed public service. Citizens accept appointment on these commissions certainly not for personal gain since it means an expenditure of valuable time and the personal expenditure of money. The reward in view is the consciousness of having performed a citizen's duty and the satisfaction of helping on the progress of the state.

What is likely to happen? After months of work the commission brings its report to the attention of the Legislature only to be treated with scant courtesy, and frequently to have the results of its work thrown aside. The history of commissions in New Jersey is the history of a tremendous amount of *wasted effort.* The single-minded citizen, finds it not such a simple proposition as he supposed. He thought such things hinged on the question of the public good. On the contrary, to fathom the situation, his mind has to travel the devious maze of party politics.

I repeat, that for public-spirited citizens to go through such an experience as this, is dangerous to the State. The health and soundness of a Democracy is dependent upon the disinterested

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service of its citizens. Instead of discouraging such service our legislatures should be at great pains to foster and develop it.

WHAT WE NEED AS A PEOPLE IS TRAINING IN PUBLIC SERVICE. I do not think we fully realize present conditions. In time of war our young men sacrifice position and comfort to serve their country. We know how to value this. This is Patriotism. There is another kind of patriotism we know less about, but that is even more important. Indeed we will come to realize that it is of the utmost importance.

I refer to *Civic Patriotism,* service for one's country in time of peace. It seems to me we need to preach this from our pulpits, utter it from our platforms, get it into the consciousness of people through the daily press.

We need to create a demand for it, a public sentiment that will give it its reward as service in time of war is acclaimed. I believe this to be the crying need of the hour. I believe the matter is germane to our subject of charities and correction, for with a change for the better in political conditions many of the changes we are striving for will come to pass.

Benediction.

BY REV. U. F. SMILEY.

God bless you and keep you; God make His face shine upon you and be gracious unto you. The Lord lift up His countenance upon you and give you peace. And now may grace, mercy and peace from God the Father, God the Son, and God the Holy Spirit be and abide with you all forever. Amen.

SESSION ON DELINQUENTS—PREVENTION AND REFORMATION.

Monday, February 14, 9:30 A. M.

CHAIRMAN, REV. ALOYS M. FISH, PH.D., MORAL INSTRUCTOR, STATE PRISON, TRENTON.

Introductory Remarks by the Chairman.

The main scope of this Conference is to give room for exchange of views and opinions, for the liberty of expression, either pro or con.

Eminent men and women have been asked to address us to-day; they intend to give to our minds some good thoughts which we can profitably carry away with us. But if we should feel that we have ground and reasons for advancing opinions contrary to their views, let us freely come forward and do so. After all, it is by thorough discussion that we ascertain the inwardness of facts and bring truth to the fore.

This section of the Conference deals with delinquency mainly under the aspects of prevention and of reformation.

After all, prevention and reformation are the two great directions from which delinquency must be attacked, for we must take steps both to hinder new delinquents being formed and to bring back into the paths of righteousness those that have already become delinquent. But the field of delinquency is so broad that it would be useless to attempt to cover all its details, hence a discriminating choice of topics has been made, and it constitutes the program of our present session.

We have in our State various penal institutions, among them the State Prison. The question will be asked and discussed this morning, whether it is appropriate to regard that institution as a punitive one, or as one that shall be reformatory in its aims. We want to establish clearly what should be the main purpose of

the State Prison and how that institution should be regulated to that end.

I believe and hold that confinement in the State Prison, while in itself it is to a degree punitive, should not be mainly or preponderatingly so. I stand for the reformative factor in imprisonment, being convinced that imprisonment fails in its purpose if it does not change the men and women for the better, both as individuals and as component members of Society. Punishment of the transgressor with the consequent deterring influence upon others, reformation of the transgressor and his rehabilitation to the ranks of the good in society, are in my estimation the basic ideas of sound penology. Perpetual custodial confinement of those who are demonstrated irreformable is a corollary to these ideas. Limiting myself to those that are presumably reformable, and I believe the great majority is of such, I know that the indeterminate sentence is widely praised as a measure that presents strong stimuli and incentives towards reformation to the men and women in prison. I would like to see the indeterminate sentence adopted for the State Prison of our State. I have made efforts to this end and have drafted what I deem most consistent with the peculiarities of the ways and manners of this State. I submit this sketch.

AN ACT TO DEFINE COMMITMENT TO STATE PRISON AND TERMINATION THEREOF.

1. After the taking effect of this act no sentence to confinement in the State Prison issuing out of any court having criminal jurisdiction shall fix or limit the duration of such sentence, and every sentence shall specify the exact denominative of the crime in accord with "An act for punishment of crime (Revision), approved March 27, 1874," or supplements or amendments thereto.

2. Every sentence to confinement in the State Prison shall be construed so as to endure not longer than the maximum term provided by statute for the crime for which the prisoner was sentenced, nor shorter than a minimum equal to one-half such maximum term, provided that a commutation from death to imprisonment for natural life shall be construed to be no shorter than a minimum of twenty-five years.

3. Whenever more than one sentence is issued upon a prisoner, if these sentences be concurrent, the longer sentence shall determine the minimum and maximum of confinement under this act; if these sentences be consecutive, the minimum term of confinement shall be the sum of the minima of such sentence and the maximum shall be the sum of the maxima of such sentences.

4. The Board of Inspectors of the State Prison, with the approval of the Governor, may transfer to the State Reformatory any prisoner received in the State Prison under this act, or any prisoner now in confinement in the State Prison, who is of lesser age than twenty complete years, and who has never before been in a State, Territorial or Federal Prison or Reformatory. Such prisoner transferred to the State Reformatory shall be detained therein and released therefrom under rules made or to be made by the Commissioners of the State Reformatory, with the approval of the Governor.

5. The Commissioners of the State Reformatory shall, the Governor consenting, transfer to the State Prison any inmate now confined there or hereafter received there of an age greater than twenty-five complete years, or any inmate who shall have at any previous time been confined in a State, Territorial or Federal Prison or Reformatory or who shall have been previously confined in the Reformatory of this State otherwise than after revocation of parole. Such inmates transferred shall be detained in the State Prison and released therefrom under the provisions of this act; and the period of confinement undergone in such Reformatory shall be computed an integral part of the minimum term of confinement in the State Prison.

6. The Board of Inspectors shall have the power to establish, with the consent of the Governor, needful rules for the purpose of determining the fitness for release upon parole of any prisoner confined in the State Prison under this act, provided no release on parole may be granted by them before the expiration of the minimum of imprisonment.

7. The Board of Inspectors shall devise or adopt a system of identification and recording and exchanging of such identifications and the Principal Keeper shall cause to be applied to every prisoner committed under this act such system or mode.

8. It shall be the further duty of the Principal Keeper to obtain and to record information concerning the past life and the nature and gravity of the crime of the prisoner, as well as of his conduct while in prison, and such information shall be by the Principal Keeper laid before the Inspectors and shall by them be considered when determining the fitness for parole of any prisoner.

9. At each regular monthly meeting of the Board of Inspectors, the Principal Keeper shall lay before them a list of prisoners whose minimum term will expire during the next three calendar months. Thereupon such prisoners shall be allowed to appear in person before said Board or Committee thereof and the Board or Committee shall by questioning them or otherwise diligently seek to determine the fitness of such prisoners to be at large, and the Principal Keeper shall be a party to such determination.

10. Upon the expiration of the minimum term of such prisoners as have been thus deemed fit to be at large, the Governor consenting and not otherwise, they shall be enlarged on parole under such terms and conditions as shall be established by the Governor, the powers of enlargement attributed by statute to the Court of Pardons remaining concurrent with the provisions of this act.

11. Whenever in the judgment of the Board of Inspectors, at the expiration of the minimum term of sentence, prisoners are deemed morally unfit to be enlarged or dangerous to the community if enlarged, said Board shall,

the Governor consenting, prolong the minimum term of sentence of such prisoners. Thereafter at intervals of not longer than six months, nor shorter than three months, determinations for fitness to be enlarged shall be made over such prisoners and when deemed fit they shall be enlarged, provided no prisoners shall be held in confinement beyond the maximum term of their sentence.

12. It shall be lawful for the Principal Keeper to give to every prisoner released from the State Prison, complete clothing, transportation to a point within the State and a sum of money not to exceed ten dollars, all of which shall be paid from moneys appropriated to him.

13. Surveillance of prisoners under parole and revocations of parole shall proceed as far as consistent with the present act under the provisions of an act entitled "An act to establish a parole agent for the State Prison, approved May 11, 1905," or supplement or amendments thereto. Provided the Principal Keeper may designate one or more deputies or officers from time to time to execute the provisions of said act.

14. After return to prison upon revocation of parole of any prisoner, other determinations of his fitness for enlargement may be made, provided no such determination be made until twelve calendar months shall have elapsed since such return to prison.

15. No person sentenced under the provisions of this act shall be entitled to benefit by an act entitled "A supplement to the act for the government and regulation of the State Prison," approved April 2, 1869.

16. If a prisoner, released under the provisions of this act, shall at any time again be sentenced to imprisonment in the State Prison, such new sentence shall take effect immediately upon the expiration of the remainder of his or her previous maximum term, and not otherwise, and no computation of a new minimum term shall include such remainder of the maximum term.

17. If a prisoner, released under the provisions of an act entitled "A supplement to the act for the government and regulation of the State Prison," approved April 2, 1869, shall after the going into effect of this act again be sentenced to imprisonment in the State Prison, such new sentence shall take effect immediately upon the serving out of the number of days remitted on the previous term and not otherwise, and no computation of a new minimum term shall include such number of days previously remitted.

18. If a prisoner, at any time paroled by action of the Court of Pardons, shall at any time after the going into effect of this act again be sentenced to imprisonment in the State Prison, such new sentence shall take effect immediately upon the expiration of the unserved remainder of the previous sentence, the period of being at large on parole not being computed as serving, and not otherwise; and no computation of a new minimum term shall include such unserved remainder, provided such prisoner has not been pardoned or restored to citizenship before such new sentence.

19. Whenever in the opinion of a judge issuing a sentence under this act, the maximum statutory term of such sentence in a particular instance is exorbitant, such judge may, within six months after the issuing of such sentence, present to the Court of Pardons his opinion and reasons therefor,

and the Court of Pardons may, in such particular instance, commute the maximum as established by statute into lesser maximum, one-half of which shall thereupon be the minimum term of confinement.

20. Upon application made by any prisoner committed to the State Prison before the taking effect of this act, the Court of Pardons may commute the present sentence of such prisoner to a sentence under this act by determining a maximum term, one-half of which shall be the minimum term of confinement, provided no such maximum shall be greater than the maximum established by statute for the crime. In case of such commutation by the Court of Pardons, such prisoner shall relinquish all commutation earned by good conduct and his minimum term shall be computed from the day of his commitment to prison.

21. All acts or parts of acts conflicting with or inconsistent with the provisions of this act are hereby repealed.

22. This act shall take effect on the first day of July, 1910.

While I am not hopeful of results this year, yet I trust that the impetus given by the members of this Conference and the consequent reaction upon public sentiment will bring about in the near future the application to the State Prison in New Jersey of the indeterminate sentence with conditional release.

There has been for some years in our state a strong agitation for a female reformatory. New Jersey has its State Schools for boys and for girls, it has its reformatory for male offenders, its prison wherein are confined both males and females. I would be glad to see added an institution to which certain girls and women could be sent, where they would not contaminate younger and more tender girls, as is being done to-day in the State Home; where they would not bear that stigma of hopelessness which is usually associated with the thought of State Prison; but where careful efforts could be made to reclaim them if at all reclaimable. Female delinquents are, in much, differentiated from the male trangressor; strict parallels cannot be drawn between them. In connection with this strong movement in favor of a female reformatory it will be appropriate to learn more about the female delinquent, her peculiarities of temperament and the diversity of treatment which she demands.

The topics accentuated thus far deal mainly with reformation. They assume that delinquency has already become a patent fact in the individual. But delinquency may lie dormant and without doubt does lie dormant in many, if not in most, human

beings. Whenever I see the taint which theologians call Original Sin, I also espy the possibilities of sin, vice and crime. To hinder the transmutation of this potentiality for evil into the actuality of wicked deeds is the province of all preventive measures. The center of prevention is the individual personality as stamped by what we term character. Character is a highly complex thing and it grows and devolops in pursuance of a highly specialized concatenation of causes and amid an amazingly diversified series of conditions and circumstances. This is why the study of prevention is so intricate a one, why actual prevention and the application of preventive measures is so difficult and puzzling.

I have now the pleasure of introducing to you the gentleman who will read to us a paper on "The Prevention of Delinquency," Mr. Joseph P. Byers, Superintendent of the New York House of Refuge. He has much theoretical and practical knowledge; he is the General Secretary of the American Prison Association, is a prominent figure in the National Conference of Charities and Correction—a practical man above all.

The Prevention of Delinquency.

BY JOSEPH P. BYERS, SUPERINTENDENT, NEW YORK HOUSE OF REFUGE.

Juvenile delinquency is not a new disease. Eighty-six years ago we began in this country to organize to cure it. We have been organizing ever since. Our efforts at cure were reasonably successful—yet the disease attacked new victims faster than cures were made. After trying ineffectually to control what threatens to become epidemic by treating the victims, we are turning our attention to the source of supply, hoping there to learn its genesis and to discover some serum that shall render children immune.

We have proceeded in a perfectly logical manner, although, to most of us, we make progress but slowly. We saw and felt the effect of juvenile delinquency eighty-six years ago in New

York City. The result was the organization of the Society for the Reformation of Juvenile Delinquents in the City of New York. That society established the first Juvenile Reformatory in the United States—The New York House of Refuge. Other curative establishments were started—most of the States have two or more. They effected cures, but there were many relapses and new cases developed rapidly. We undertook to modify our treatment. We changed the names of our institutions. Houses of Refuge became Reform Schools; Reform Schools, Industrial Schools; Industrial Schools, Training Schools. We changed their construction from the congregate to the cottage plan. We planned new institutions and called them parental and disciplinary schools. We classified. We changed our age limits. We enacted new laws governing the commitment of children to reformatories. We in some localities made it legally impossible for children under sixteen years of age to commit crime. We enacted compulsory education and child labor laws. We began to see things clearly, as we thought, and establish Children's Courts with probation officers and began to parole and suspend sentence. The last edition to our treatment of the juvenile offender is to subject him to a physical and medical examination upon his appearance in Court, and to place him under such surgical or medical treatment as the diagnosis of his case shall indicate. All of these things I have enumerated have accomplished much in the reformation of juvenile delinquents, but they have all been aimed at the *cure* of those stricken with the disease. As I said before, it is all very logical; we work back from effects seen to discover causes. So in the treatment of juvenile delinquency. We have now seemingly reached the stage in our experience in endeavoring to control by curing it, when we are face to face with at least some of its causes. It took us some time to recognize the very potent fact that juvenile delinquency exists prior to the commitment of a child to a reformatory, prior to his appearance before a children's Judge, prior to his arrest. We are now seriously thinking of holding parents responsible to a certain degree for their children's conduct and acts. That is one of the great advantages and opportunities

of Children's Courts. We are beginning to say that the home is responsible for the delinquencies of its children. Let us rather say the lack of a home in its true sense.

Some of our scientists are telling us that juvenile delinquency is due to adenoids, hypertrophied tonsils, malnutrition, and certain other mental and physical defects, many of which can be modified or cured with a to-be-hoped corresponding cure in the moral delinquencies. Doubtless they are right, at least to a degree that will make it inexcusable for us to fail to provide ample facilities for the examination and treatment of cases as they come before our Children's Courts. If the men of science are right, and I believe they are, we have already adopted in many of our large cities a most important preventive agency. I refer to the medical examination of children in the public schools. If this is a good thing, why limit it to public school children? If means cannot be found to require all parents to provide proper medical attention in the home for their children, including of course their teeth, as well as their sight, hearing, etc., why not subject all children at proper periods to expert examination? We register their birth, certain of their contagious and infectious diseases, their death, why not their general health and physical condition?

We are making progress in prevention along other lines—through our efforts to improve housing conditions, to provide public playgrounds, vacation schools, manual training in the public schools, and other similar ways. But we must go even further back than this. If the newest feature of the work of Children's Courts (what we might call hospital work), is to be of the greatest value, it is going to show us presently how much of our delinquency is due to inherited physical and mental defects. When we know beyond question that criminal tendencies of children are due to pre-natal causes, we shall have to shoulder the responsibility of removing these causes. We have made a beginning. Insanity and feeble-mindedness are recognized legal obstacles to marriage. When we learn, as it seems likely we shall, that epilepsy, syphilis, alcoholism and other diseases in the parent beget in the child similar weaknesses and defects, we

shall make additional restrictions to our marriage laws. And, even further—when we find, as we may, that criminal tendencies and pronounced moral defects in the parent, coupled with the environment that such parents are likely to provide, ensure a race of inferior, weak and delinquent children, we shall of necessity adopt some means that will ensure their inability to reproduce their kind. There are those, I know, who believe that the human race is too sacred for any such treatment, and that to adopt such a course is to interfere with God's plan. What is God's plan? That we shall, Mohammedan-like, supinely accept as "The Will of God" the effects of evil that we have the power to banish? Or is it not rather our duty to resolutely and determinedly remove or modify the causes and by so doing prove that it is not God's will that the forces of evil shall persist and finally prevail? Is it more important that we give to the world improved breeds of horses, cattle, dogs, flowers and plants than that we shall restore men to the image and likeness of God? I am reminded of an incident said to have occurred during the delivery of a lecture by Rev. Sam Jones, the Southern Evangelist, in the State of Kentucky. Mr. Jones was severely criticising a large audience of Kentuckians on the manner in which they "raised" their children. He was interrupted by a gentleman in the audience who rose to remark that "I would remind you, sir, that we 'raise' horses in Kentucky; we 'bring up' our children." Mr. Jones replied, "Well, from what I have seen of your children and from what I know of your horses you had better start in to 'bring up your horses' and ' raise' your children."

Whatever may be the physical and mental defects of children the fact remains that their so-called criminal tendencies are very largely fixed habits. They have gone beyond parental control, the discipline of the public schools has failed, the influence of religion is undiscoverable, and in many cases the authority of the law and of the courts fails to exert a corrective influence. The results achieved by the work of our courts, wonderful as they are, are nevertheless below their full measure of usefulness. There is a tendency often to exercise clemency, when

clemency has ceased to be a virtue. The boy or girl who has successfully resisted parental and school control has by that very resistance developed qualities that make it necessary for the courts to act vigorously and constantly. I do not mean that they should commit offhand to institutions, but I do mean to say that if these courts were afforded the proper facilities for more constant and close supervision of those who are placed on probation, and if the children through probation agents were kept in closer touch with the courts, fewer children would finally be committed to our reformatories. But, when to a contempt for parental, school, and church control is added a disregard for the control of the courts, there would seem to be no other course to follow except to commit to a juvenile reformatory. The work of our children's courts has eliminated the more hopeful cases from our institutions. The result has been a very noticeable deterioration in the general character and quality of those who are now committed. Few appreciate the increased difficulties and new problems these changed and changing conditions force upon those charged with the administration of our reformatory and corrective institutions. It is a serious question as to whether or not the very structure of our institutions, the arrangement and character of buildings, must not be modified to meet these newer requirements. Certainly they must be built and organized in such a way as to teach those committed to their care, self-control, obedience to lawful authority, respect for the rights and property of others and to train them mentally and industrially. No training of any kind can proceed until a reasonable self-control and obedience to authority are established.

Another influence that we shall ultimately have to take into account in the assumption that a child under the age of sixteen is not responsible for his or her acts. No longer in New York, and possibly elsewhere, are children under sixteen years of age tried for crime. It seems, and it *is*, absurd to arbitrarily fix an age limit *below which* all crime becomes merely a misdemeanor, or, to use the last phraseology, "juvenile delinquency," and *over which* crime is crime. A boy fifteen years and eleven months old in the city of New York may commit a burglary or

a robbery, or assault, or some other equally serious offense. Under our present law, whatever the offense, he is charged with "juvenile delinquency." If one month later the same boy commits the same offense, he is, in the eyes of the law, guilty of a felony, and may be committed to a reformatory or to a State prison. Under our law in New York all boys committed to the House of Refuge are between the ages of twelve and sixteen years, and come under our jurisdiction during their minority. They may be paroled when they have attained a certain standing as regards conduct and schooling. After parole they are subject to supervision until twenty-one years of age. We are careful in paroling boys to see that satisfactory work is secured. This work is investigated by our parole officers and is approved before a parole is granted. Parole boys are not permitted to change their employment without consulting the superintendent. Every incentive is given to make good. It happens frequently that boys are returned to the institution for violation of parole, some of them after having been on parole for two or three or more years. No parole system can be efficient unless there is in the mind of the boy a certainty that the violation of parole rules will result in his return. We are supervising now more than one thousand boys on parole, and we continue our supervision until they are twenty-one years of age; after that age responsibility ceases.

The boy who, prior to his sixteenth year, has shown such pronounced criminal tendencies as to make it necessary for him to be committed to an institution, and who during his life in the institution and subsequently on parole continues to show these same tendencies, must, under our law, be released from all supervision when he attains his majority. We seem to assume that any boy or young man, however vicious, however dangerous he may have been up to that age, is entitled to a sudden and arbitrary release from all supervision and authority. The law that makes it necessary to find him guilty at the age of fifteen and a half of juvenile delinquency, and thereby very properly seeks to keep his record free from the stigma of crime, makes it impossible during his minority to transfer him to an adult reformatory or to a State prison, unless during that period and after his sixteenth birthday he commits a felony. If during this whole period

he shows the most pronounced criminal tendencies, and gives other evidence of being a dangerous element in and outside of the institution, nevertheless, at the age of twenty-one the law arbitrarily releases him from custody and supervision. With the development of our institutional parole systems and the probation work of the children's courts it will become increasingly evident that age limits must be obliterated, and that the sole standard must be the development of a character that will render the individual a positive benefit to society, and that he shall not be released from custody and supervision so long as he continues to show himself unworthy of confidence and respect and incapable of self-control.

Now, just one word touching upon the remarks of Father Fish concerning the juvenile delinquency, particularly among our foreign element. We have in the House of Refuge an average population of something like 700 boys inside and over a thousand boys outside on parole. More than fifty per cent. of our present population are Jews. It has been a constant wonder to me, with my knowledge of and intercourse with the Jewish families—the American-Jewish families—that so many Jewish boys should be getting beyond control; that they should be losing their respect for authority, respect for home, respect for the law. We have been asked to find some reason why these boys—not only the Jewish boys, but the Italian boys; not only the foreign boys, but the American boys too, in our cities, but particularly the Jewish boys—should be coming in such numbers to the institution. We can only account for it that these boys, living as they do in New York City, among the dreadful housing conditions that still obtain there and in most of our other big cities—the parents scarcely Americanized, comparatively few of them knowing our language or our customs or our laws, engaged as they are in making a bare living, having little time to give to their children—the children are left to the streets.

The average boy inside of a year after he comes to this country knows something of our language, and he knows a great deal more of our habits, particularly our vicious habits. That gives to the boy a certain superiority over the parent. He has the parent at a disadvantage. He knows more; he knows he knows

more; and the parent knows that he knows more. That boy—I see them constantly at the age of 13, 14 or 15 years—bidding absolute defiance to the parental control, leaving their homes, going out for the day or for the night, or for two days or a week; going back to the home as they will; being received into the home. Most of the time when they are away from home they are in the company of older boys and crooks.

My parole officers, several nights ago, three of them, went down to the east side of New York to make a survey of certain poolrooms and other so-called joints—candy stores—for the purpose of ascertaining how many, if any, of our paroled boys are frequenting these places. They did not find any of our own boys, which is a rather remarkable thing (but for two or three years they have failed to find as many of our boys in such places as formerly, and this is the result of a constant, close parole supervision); but they did find these poolrooms full of boys of 14, 15 and 16 years of age, at a time of night when boys ought to have been at home. That is one of the reasons, Father Fish, why so many of our boys are drifting into the institutions.

I promised Father Fish that I would not exceed my time; I tried not to. If there are any questions later on I should be glad to answer them.

Female Delinquents.

BY MRS. MARTHA P. FALCONER, SUPERINTENDENT, GIRLS' HOUSE OF REFUGE, DARLINGTON, PENNSYLVANIA.

Mr. President and Friends: I thank you very much for calling the institution which I represent by such a pleasant name. (Confidentially, it is the Girls' House of Refuge.) It is the State Reformatory for Pennsylvania. I felt pleased when I saw it on the program as the "State Industrial" or something of that kind. We hope to change our name by and by.

I want to say a word, first, about the great difference between work with delinquent boys and girls, and delinquent men and women. The work with the girls and women is so much more

difficult; it is so much less hopeful; it is never popular. It is so much more difficult, always, to raise money for work with girls than with boys. I think there are several reasons for this: there seems to be a sort of glamour about the homeless newsboys. Whether he is homeless or not doesn't really make much difference; men of means are always glad to help the poor helpless newsboys, and build newsboys' homes of all sorts, and club houses and places for boys. It is never as easy to raise money for girls.

A boy can be grossly immoral and his immorality is not so apt to follow him, nor find him out, as it is with a girl. Then again, it is more difficult to help a girl who has done wrong to get back into her place in society and to earn a decent, honest living. This is a fact, and we simply must meet it. The sex question comes in there, and always will; it is simply one of the factors in the situation of which we must take account; that it is more difficult, that it is less hopeful, and that it is never as popular and never as easy. A boy with criminal tendencies may turn out to be a burglar, or something else, and drift; but the counterpart in the woman is usually the immoral woman. That is much more difficult to meet. It is much more difficult to reach those girls; there never will be as many girls, we are thankful to say; and there are strong reasons for this. The girl is more protected in her home; she has less freedom; she is not on the streets as much as are boys. Then I think they are often protected with the feeling of chivalry by the police and those in authority, until the girl is allowed to go and get further into trouble, because she is a woman and those in authority feel sorry for her. I am not sure that they are always doing the wise thing for that girl to let her go so long.

The girls are much more emotional. During that adolescent period when they are so unreasonable, when they don't know what they want or why they want it, it is much more difficult to manage the girls, I believe, than the boys. So much more apt to be hysterical, so much more apt to be nervous, needing so much more patience; so full of notions, well-born girls as well as the girls who have been neglected. It is exactly the same kind of girl, only when the girl has been

neglected by the time she reaches fourteen, fifteen and sixteen, she is a very difficult person to handle.

The whole nature of reformatory work has been changed in the last few years, and this is as it should be. I heartily endorse all that Mr. Byers said about an institution being the last place in which to send a child. We ought to do all we can to push preventive work; and I don't believe the superintendent of any institution is doing his or her full duty when he simply feels that that is all he has to do. I grant you it is quite enough in one way, quite enough to keep any superintendent busy to manage the institution and the pupils—keep things running smoothly; but we ought always to be interested in the question, "Why do those children come to us"; and not simply feel we are there to run that institution; we have been doing it a good many years and that is our work, and we simply see that end of the hopper, and we are taking care of the children, the men or the women who are coming to us—none of our concern why they come. I feel that it is of very great concern to me. We have four hundred girls to take care of in the school, and several hundred outside. I want to know, continually, why do those girls come from all parts of the state of Pennsylvania, as they do, every girl being committed by the courts. Why are those children coming? I am not afraid of legislating myself out of a job; I think that many places will be opened to me if I cut off the source of supply and find out how those children come—be able to prevent their coming—to the House of Refuge.

And so I am identified with the state child labor movement, with many other things, because I want to know and push back, asking, "Why do those children come?" I often tell some of the mining regions that I will take care of a particular child, now that she has come; but who is looking after the brothers and sisters, to prevent their coming? And don't let us feel that all the problems are in the large cities. The problems are there, truly; but they begin often in the smaller places, and especially with the girls. We are blind when we feel that everything is centered in the large cities. They have begun so often in the smaller places. Those of you who have been in the smaller

places in the winter time, will realize that usually the only place that is lighted and open and warm and ready for a girl is the railroad station; and she goes there, often without a thought of evil, at first simply as a place to go and to meet her friends, and a place to have a good time; because that girl is going to have a good time, whether we like it or not; and if we don't provide the right kind of a place to have that good time, she is going to seek it; and we may ring the curfew bell a long time, but we will never solve the problems until we find the place for them, and something for them to do. The railroad station is usually a pretty poor place for a girl to drift to in order to meet her friends. The very joy of living is hers, and she wants to have a good time; and if she comes from a wretched home where there is a tired mother—true. the girl ought to be happy, and if every girl had a wise mother and a good home, there would be no need of my work, and some other. But we are talking about the girls who have not got a good mother, and we should provide a place for them.

Of course, every child ought to be in home and in bed in reasonable time.' I agree with you, but there are plenty of so-called homes where there is nothing at all to interest a bright, lively girl who is going to seek companionship—seek companionship of the other sex; and it is a perfectly natural thing that she should do, and we are blind when we are not providing any place for her to go, nor anything for her to do. We are doing better in getting the larger use of the school-house. That should be a safe place and a good place, but it means supervision. It is going to take money to open the school-house, heat it and light it, and have something for those young people to do. I don't think it makes much difference what they do, but it must be under wise leadership of people who understand, who have sympathy with young people and who have been young themselves. Alas! there are so many people who have really forgotten—yes, really forgotten what it ever was to be young.

In my office in Chicago, when I was assistant superintendent of the Children's Home and Aid Society, where part of my work was placing girls out, a girl was brought one day. She had been

placed in one of the suburbs with a good family, but there had been more or less friction. The woman brought the girl in to me, and they said equally complimentary things about each other; the woman said the girl was careless and heedless (and she was, undoubtedly); and the girl said the woman was fretful and fault-finding (and I believe she was); then the woman asked that the girl should go out of the office—said she had something to tell me. The girl was a pretty girl, nearly eighteen, and I braced myself for something dreadful. She said to me, "Do you know that the girl is beginning to think about the boys, and go with them?" Awful, awful crime! "Where is she going to meet the boys?" I said. "What kind of boys is she thinking about?" is the main question; but, of course, that woman thought it was a terrible thing in this young girl—she had just forgotten that she had ever been young.

We want to open libraries, we want them in the small towns; or we want the school-houses open, or the larger use of the church, or the church house; but a place where they can go and have a good time, and where they can meet each other, and have something for them to do. So many of the girls come from a broken home. This is a factor in the situation of which we must take account. The mother has been taken; the girl has been left to the care of a stepmother who is not particularly interested in her, perhaps has several children of her own; or of a relative who has no judgment. Over and over again the girl has come from a broken home; there has been no mother there to hold her. That we cannot help; we simply have to meet it.

We want probation work; we need it here in New Jersey. At a meeting held in one of the cities in New Jersey, at which I was present, a statement was made that young girls were found in the county jails through some of the counties in the interior. You need truly to push probation in every county in New Jersey. I am interested in all that preventive work; I am not sure that I agree with Mr. Byers that the public school discipline has failed. I should like to see it tried in Pennsylvania, where we have had such a poor child labor law; and now that we have one, we are waiting to see if it is really going to be enforced. I should not

like to say whether the public school discipline would fail or succeed; because we have a great many girls sent to us, especially from the coal mining regions, who cannot read and write; who have been born and brought up in that rich state of Pennsylvania and have never been to school a day in their lives, or have been allowed to come out of school long before they should and go into the silk mills and the factories because their parents were not interested in keeping them in school, because their parents looked upon them as a little chattel mortgage belonging absolutely to them; because the girl loses her interest in school and wants to have her own spending money; and so she drifts out of school, and there is no sentiment there to hold those children in school.

I should like to see good compulsory education laws enforced, keeping the child in school, but we must make our schools more attractive. I believe we ought to have industrial wirk and give our girls just as good training in the public schools as we are trying to do at the House of Refuge, where we have the industrial work for half the day, and the academic work for half the day. We ought to have domestic science, sewing, basket weaving, sloyd, in the public schools, and the public school ought to be so attractive that the girl will want to stay there. There ought to be enough public sentiment in each community to impress these parents with the thought that that child must be kept in school.

If we have probation and the co-operation of all these forces, the child labor law and compulsory education law, probation and the larger use of the school-house, and more play grounds, and the right sort of recreation centers—if we have all that, we still are going to have need of the reformatories. Within the last few years the work of the reformatory has changed because of the work of these forces in the community. Formerly, when a child was neglected, it was sent to an institution. Now the children are being classified, as Mr. Byers told you, and we are having all the adenoids and tonsils removed. We are keeping just as many as we can in this way; we still have need of the reformatories, but a very much more difficult class of children are

sent there. Now, let no one pass a criticism (and I have not been asked to say this) upon any reformatory or school—the method of them—until they first go and study the kind of children or girls or women that are sent to a reformatory. It is unjust for any one after a short visit to pass judgment, and say, "What an awful thing to do!" Go and visit them; spend a day; the emotional girl, highstrung, unreasonable, and just think about it for a while, what would you do? You don't know what you would do. You try everything; to build up that girl physically, which helps her wonderfully—putting her in the care of the right sort of physician; you would give her the right kind of food, which helps so many. They don't have tea or coffee, any of them; we feel that we can tell them that they are quite emotional enough, that they don't need any stimulant; milk, all the wholesome food they want—that will help a great many. Most superintendents will agree with me when I say that one of two things is going to happen; either you are going to give the girl something to do, or they will give you something to do.

We prefer to lead in excitement with our school. We keep them at work or play, not letting life get monotonous. We have some debates at our school, and are doing something all the time to keep them busy and occupied, or else they will keep you occupied in another way. Even so, there still will be some who will not respond to all of that, because they are abnormal, half insane. feeble-minded girls, and so difficult to handle. They are the exceptions, but let us remember that the helpable cases are supposed to have been on probation first. The more difficult cases, those who do not respond to probation, are what the reformatories are to help. All of our teachers are young college graduates, which is more than can be said of many private schools. I prefer to do my own training. It is never discussed or known as to why a particular girl comes to the school. It should not be a matter of family gossip. If a girl talks about her past, she has the opportunity of living alone, and no one knows why that girl came to us. The girl should be helped to take a fresh start. We could not ask young women of refinement to work in institutions if we were discussing from day to day the gross immorality of some of these girls.

We do have very difficult girls to manage. It is unfair for any outsider to say "What a dreadful thing to shut a girl up." Yes, I grant you; I think it is a dreadful thing, but I am a great believer in letting a girl have a chance to think and be by herself; always fed, they may refuse the food, but the meals should be taken to them. Reading, if they care for it—they may tear up the book; sewing, if she wants that—she may tear that in strips; still, these things should be offered at first, and the girl living by herself is not neglected. In Pennsylvania we have a different problem, because we have no place for the custodial care of feeble-minded girls; and we are allowing girls of twenty-one to go. Girls—as Mr. Byers explained—girls who should never have their freedom; and there are plenty of people in the courts and legislatures who would say, "What an unjust thing to deprive girls of their freedom!" It is not unjust; those girls are well developed physically, willing workers, but should never be self-directing. But they can be self-supporting, but not self-directing. They should not have their freedom, but custodial care past the child-bearing period. When we do not give this we send them out into the world often to bear illegitimate children of a lower grade, usually, than the mother, for the State to take care of in another way.

We ought to get over the sentimentality of thinking what an unjust thing to deprive some girls of their freedom. A girl can be happy; such often do good work at the feeble-minded institutions, these high-grade feeble-minded girls; she makes a good caretaker for the low-grade imbecile, and some one has to take care of those low-grade children; she can serve the State in taking care of these children; we are not taking care of her when we allow her to go home and out to household service; she is often allowed to drift in and out of the county almshouse with an illegitimate child, usually of a lower grade than the mother. A girl would prefer to be sentenced for ten or thirty days rather than have an indeterminate sentence.

We ought to have probation for grown people as well as children; we ought to push probation in every county, give it to the girls who will respond to it. If, after a fair trial, they are not

helped, then the girl or woman should be committed to a reformatory; she ought never to be committed for ten or twenty days or six months, any more than we would say to a physician, "We are going to put that person in a hospital; we have tried everything else; we are going to put her in your hospital for ten days; we expect you to turn her out cured at the expiration of that period." It would be absurd; yet we are doing that continually with our short sentences, and there is often much feeling against committing a girl for a longer period. I say to do all we can for a girl or woman before she goes to an institution, but when she is committed let it rest with the institution how long she shall remain. "It is unjust to deprive them of their liberty for this one thing," we often hear. Fortunately, the juvenile court takes into account not only the specific act, but the child's past life, not just that one thing that has happened, but all of the circumstances of her life leading up to the trouble for which she has been arrested. We don't go out and ask for the girl, but—mark you that—if it is best for the girl to come, it is best for her to stay. Every girl who comes should stay at least two years; we think that none too long for the training which we try to give and try to undo the defects which have been accumulating, and that we feel is only fair. Then she goes out on probation. Of course, every girl and woman would rather go to a place where they go for ten days or so, and no questions asked, no investigation—let her drift in and out of the House of Correction, out of these other places where she can go for ten days, first, or for three and six months, no questions asked. Usually a girl has been drifting; she commences going out at night; the parents think nothing of it; they do not realize the danger to the girl until it is too late. I think we are going to have a better race of mothers. We are doing more to make our girls better homemakers than we have done in the past. That ought to tell in the future generation of children, so that mothers will be more responsible, and know how to make the home more attractive or give the girl closer supervision.

Shall the State Prison be Reformatory or only Punitive?

BY REV. H. CRESSON MC HENRY, ASSISTANT SUPERINTENDENT, PROTESTANT EPISCOPAL CITY MISSION, PHILADELPHIA.

To be asked to gravely consider such a question as we present in this paper is to confess that the science of penology is in a state of transition. A few short years ago it would have been impossible to have secured or held an audience to listen with patience to what would then have been looked upon as the wild vagaries of a silly sentimentalist. Prison keeping was prison keeping in those days, and every breaker of the law was subject to measures that were entirely punitive in their theory and practice. Those were the good old days of "an eye for an eye and a tooth for a tooth"; when men read with complacent satisfaction such laws as the Hammaurabi code and felt that contained therein was the soundest and clearest expression of perfect justice. Those were the days, too, that made possible the writing of such books as "Les Miserables" and the "Scarlet Letter," two books, by the way, which may be well considered illuminating commentaries on the conception of justice of the people of that period, for men believed then in making the punishment so far exceed the crime as to be sure the wrongdoer got all he deserved, with interest, in order to whip him into having respect for the law and to keep him from repeating the offense. Also the penologists of the good old school were forever taking a shy at two birds with one stone and punished not only severely but publicly in order to strike terror to the hearts of such as might be tempted to stray from the narrow way of the law-abiding citizen and to warn them to beware the strong arm of the law whose purpose was to revenge the wrongs done society.

Often have I wondered why the ancients conceived justice as being a goddess hoodwinked, with a naked sword in the right hand and a pair of nicely-adjusted balances in the left, with a cold and an impassive expression of countenance which rivals that of the sphinx. One would naturally suppose that justice would surely need both eyes uncovered in order to see the truth

so as to dispense her punishment with intelligence and impartially. Never do I behold the figure of the old blind goddess but that I feel a shudder at the thought of the many deeds of horror done in her name, and wonder if they would have been committed had she been looking. Of course, the key to the misconception of the true nature of justice lies in the fact that the art of the age depicts the ideas of the people, and whether those ideas are true or false they are forever pictured or carved in buildings and statues of stone. For instance, it would be impossible for a modern sculptor to create a figure of justice which would bear even a family likeness to the ancient conception, and it is saving to the risibilities of the world that no artist of this particular generation has attempted to bring the old goddess up to date, so as to suit this period of transition. For there is remaining just enough veneration for the ancient conceptions of justice to demand that she shall be changed only in part, and what a rakish looking deity she would be if, for instance, after due deliberation the advocates of the past and the present should permit the modern sculptor to create her with the bandage raised so as to leave one eye exposed. Of course, it would be absurd and grotesque; nevertheless, it *would* be a compromise. And that would aptly represent the present peculiar conditions existing in the science of penology as regards the reformatory and punitive methods as applied to law-breakers. Most of us have long ago reached the point where we fully recognize and appreciate the value of reformatory measures when applied to institutions for the incarceration of juvenile delinquents. During our generation the entire code as applied to the child has undergone a startling change. Under the sway of the blind goddess who could not look upon their tender years, and therefore whose feminine and perhaps motherly heart could not be touched by their helplessness, the children were ruthlessly thrust into jail with men and women in every conceivable stage of degradation. As there was but one common jail for young and old, so also was there but one common form of punishment for all, and mercy for none. At one time, boys and girls as well as men and women were hanged for theft.

However, to-day do we behold a change, a discrimination in favor of the child law-breaker which fills the heart of the modern penologist with hope for the future of his science. In this, our generation, we behold the establishment of the House of Detention for children, an institution which has been created for the purpose of separating the child from the adult while awaiting trial. Again, we see the juvenile court system a material and established fact, wherein the children under the age of sixteen years are tried in as informal a way as possible and entirely away from the adult criminal so that not even in the court room do the old and the young come in contact. Again, there is the probation officer—not a great hulking ignorant police officer of olden times, who was an object of dread, but generally a woman of intelligence and tact and sympathy—or if the officer be a man, one who is especially fitted and trained for the work. Again, there are the institutions for confinement of young offenders and the methods of discipline maintained therein, which is especially constructed for the purpose of developing the physical, mental and moral natures of the child with just enough stress upon punishment to make the child aware of the cause of his or her confinement. Such institutions as the House of Refuge for Boys, at Glen Mills, or the Girls' Department at Darlington, Penna., are good illustrations of the modern penal institutions for the young where stone enclosures do not exist and iron bars are cunningly made to appear as ornamentation, and in which the family life is duplicated as closely as is possible in a public institution, and wherein is heard the ring of laughter and shout of joy as often and even more frequently as the cry of distress. Society seems to be doing all in its power to create an ideal condition for its erring children, with the hope, of course, of winning them from paths of sin to paths of morality; for the child is never turned from the doors of these institutions to wander alone and forgotten about the world, but the interest and care of those who have made it their business to go with him and seek for the child the proper care and protection so as to keep him from returning to the old life of sin. All of us, whether we are advocates of the old or the new way of treating convicts, are satisfied with this state of affairs for our children and we say with one accord,

it is well. We are glad that at least one eye of our patron deity is uncovered and that she sees what our children need in order to save them from a life of crime.

But the more we contemplate the wonderful results of the experiments, the more do we find the question pressing itself upon us stronger and stronger—if reformatory measures have done so much for the child, would they not have a corresponding influence on the older law-breaker if wisely and tactfully applied? There is one thing of which we are pretty sure, *i. e.*, the punitive measures which are generally in vogue in our state prisons are doing very little towards the discouragement of the criminally inclined. Either one of two things must be done, return to the torture system of punishment, which society has already ruled out as barbarous, or take the step forward which brings us to the adoption of reformatory measures for those confined in our state prisons as well as for those who are held in our juvenile institutions. Of course, the favorite argument of the advocates of pure punitive methods is that conditions for the child and the adult are different. The necessary point to overcome in the child is his ignorance; that done, and you have practically worked a cure in the child's life. I think most of us believe that; so thoroughly do some of us believe it that we who advocate that our state prisons *should* become reformatory are adopting it as *our* favorite argument in behalf of the adult law-breaker. Ignorance in one form or another is responsible for the most of crime; it is our part to open the eyes and enlarge the understanding by every means at hand, whether reformatory or punitive, before we may hope to inculcate into the minds of the delinquent a proper respect for the majesty of the law. If men are taught to respect the rights of their fellowmen, the law will be unconsciously upheld by them.

There are many of our day and generation who feel that it is a grave mistake to dwell so much upon the thought of reforming the convict. To them it appears to be a sort of morbid sentimentalism which is producing more harm than good. So long as these have back of them the endorsement of the ages, we advocates of a newer system have no right to be flippant or attempt to sneer away what we might be pleased to term out-of-date

notions; consequently it is with an honest endeavor towards fairness that this part of the paper is directed to the consideration of the claims of the punitive discipline. Suppose we grant, for argument's sake, that our state prisons ought to be conducted on a strict punitive basis—the question immediately arises, for what purpose are we maintaining this form of discipline? Certainly it is not for the purpose of torture or revenge, but rather because we wish to force the criminal to realize that he cannot continue his career of crime with impunity; therefore, if he would escape its consequences, he must desist, or in other words, reform. Also, we hope that the severity of the punishment will be sufficient to restrain others who are restrained only through fear. Now, it seems to me that upon analysis we have, in this double answer, nothing more or less than a rather crude attempt to attain the ideal for which the champions of the reformatory idea are seeking. The difference lies, of course, in the methods to be adopted. Punitive measures seek to bring about the results through suffering and dread, while reformatory measures hope to induce the man to renounce crime by developing his body, mind and moral concepts, and thereby convert him into a useful and law-abiding citizen.

With this thought in mind, suppose we turn back and view the results of a long-standing punitive discipline as maintained in our prisons, and *do* we find that the results of the system are at all satisfactory? Have men been taught to have any greater respect for the law; has a satisfactory percentage of our discharged convicts under the old system become better men and women because of their confinement and punishment, and has the criminal class shown any noticeable decrease, or has crime itself fallen off in the least? Unless we can consciously answer these questions satisfactorily, it seems to me that we must acknowledge that strict punitive discipline has not proven a succes. And most of us are convinced that the answers are *not* satisfactory. Again, if we were to examine what the punitive discipline has actually done to the convict, we seem to have all the more reason to turn aside from it to a form which at least promises better results. Those of us who have observed the convict and the results of his environments cannot help but feel that in

most cases the State is committing a crime against the criminal by adopting a form of penalty which is destructive to his whole nature. The favorite disease of the convict is tuberculosis, which is caused, of course, by the careful attempt on the part of the prison architect to shut out as much sunlight and wholesome air as possible, or by adopting a system of sanitation which would scarcely be tolerated by a respectable board of health in any locality outside of the prison. Also the system of confinement and the enforcement of silence in the shop or wherever the convicts are congregated, are driving hundreds of our convicts insane. You can force a man to stop talking, but you cannot stop his mind from thinking, and thinking, under cetrain environments, is maddening. Again, under a system where the mind is not occupied with wholesome or elevating matters, you generally find that the victim of the system falls into vicious and degrading habits which eventually destroy the man both body and soul. I submit that the law has the right to punish, but the law has no more right than the individual to ruthlessly destroy. Try as they may, it still is impossible for the prison officials to overcome the vicious effects of a purely punitive discipline. And it is due to this discipline that we behold each day the long procession of ghastly, stricken, broken men and women come forth from our prisons back into the world again, totally unfit to face the problems of life, who sink back in despair into the old life of crime and finally are crushed out of existence entirely. Why not destroy the wrongdoer at once and cease this perpetual torture? Or why not give trial to that system of treatment for convicts which promises so much and which, as a matter of fact, has done so much for the young?

Some years ago the speaker asked Captain Nibecker, who is superintendent of the House of Refuge at Glen Mills, what percentage of the boys turned out to be good and useful citizens after their discharge from that institution. He very confidently replied that it would aggregate to very nearly seventy-five per cent., and after a careful investigation I am rather inclined to think that the figures are conservative. Think of it, every year seventy-five per cent. of what threatened to be criminal is being saved in only one institution where true reformatory discipline

is maintained. It seems almost like a Utopian dream to even hope for such results for the criminal. But I believe that if given a fair trial the dream will become a reality and far fewer men and women will be turned to a life of crime and shame because of the system. If we demand of the convict that he shall, upon gaining his freedom, keep the law and earn an honest living for himself and those depending upon him, we must see to it that he is thoroughly equipped and prepared to meet the exigencies of life. His body must be strong, his mind must be clear, and his moral concepts must be unclouded. Given these advantages, he is almost sure to win his place among his own kind. And this condition can be brought about by the probations, indeterminate sentence and parole law, also in the gymnasium or military drill, in the school room, in the trades school, in agricultural pursuit, and in the chapel. If the mind and the hands of the convict are busily engaged day after day through his whole period of confinement, I am sure the reformatory state prison would become one of the most powerful social factors known to man, surpassed in moral and spiritual force by the church only.

Discussion.

MR. HUGH F. FOX (of Plainfield)—There was one very practical question which was not touched by what Mr. Byers said, that I believe we ought to consider just for a minute. As most of you know, during the last year an act has been put into effect in New Jersey making the medical inspection of children in the school compulsory; and as Mr. Byers very properly said, this is a very important and very hopeful thing, but now let us just see how it works.

This is how it works in my community, and I believe in pretty nearly every community in the State. The medical officer periodically, perhaps twice a year, maybe four times a year, inspects all of the children. Those children who have contagious or infectious diseases are sent home. A large percentage of the children who are found to have some kind of ailment or difficulty which is going to retard their growth, which is going to handicap them in the battle of life, are recorded, and a statement is sent

to the parents by the medical officer recommending that certain treatment be given; and that is about as far as it goes. If the parent happens to be particularly enlightened and solicitous for the child's welfare, that medical attention is given; but in a considerable percentage of cases (and those are the cases that are probably likely to be the greatest menaces to the community) nothing is done. You see, it isn't anybody's business, under the present scheme of things, to follow them up and see that anything is done. It is not the duty of the medical officer; it is not the duty of the truant officer; it is not anybody's particular job at the present time; in other words, we are not following through in our work, we are not carrying it out.

Cannot we devise some kind of system (this is what we are considering in my city of Plainfield), cannot we consider some kind of system whereby these children shall get the treatment recommended by the medical officer, so as to carry out the intent of the law? We are thinking of trying to make it work in this way—by a scheme of co-operation between the charity organization society, the board of health, the medical inspector, the truant officer, and the superintendent of schools. So that the records of these cases will be available, we shall assign a special agent of the charity organization society to follow up such cases by visitation, consultation, etc., and try and see that these children do get this treatment. Now, if it is found that the parents cannot afford to provide the treatment, then it is the city's job to provide it, and that will be done through the dispensary or the hospital, in conjunction with the health officer. If the parent can provide the treatment, and it is made perfectly clear that such treatment is really needed for the future welfare of the child, then we propose to take a particular instance and see if we can not make a constructive case of cruelty against the parent for the neglect of the child. This is the particular point that was not considered in the law; it is a very practical question which we have all got to face sooner or later—the sooner the better, and I believe that those who are doing this sort of work in the different communities can take this one step forward during the next year.

SESSION ON THE INSANE-MENTAL HYGIENE.

Monday, February 14th, 2 P. M.

CHAIRMAN, DR. HENRY A. COTTON, STATE HOSPITAL FOR THE INSANE, TRENTON.

PRESIDENT A. W. MACDOUGALL: Unfortunately the Chairman, Dr. Cotton, who was to preside, is sick and has not been able to get here; so Dr. George B. Wight, our State Commissioner of Charities and Correction, has kindly consented to act as Chairman. Dr. Wight will now take the chair.

DR. GEORGE B. WIGHT—The topic for the afternoon is, "The Insane—Mental Hygiene"; and Dr. Cotton, who is amply competent to speak to us on this topic, being unavoidably detained by illness, has sent his paper to Dr. Evans, the medical director of our large State Hospital at Morris Plains—the State Hospital for the Insane; and Dr. Evans will kindly come forward and read the paper.

DR. B. D. EVANS—*Mr. President, Chairman, Ladies and Gentlemen:* It is a source of as much regret to me as I am sure it is to you, that Dr. Cotton is ill, and that you will be deprived of the opportunity of hearing him on this important subject. It is a subject to which I have probably not given as much attention as has Dr. Cotton. Along with the paper of Dr. Mabon are written remarks by Dr. Cotton which I take it for granted are intended as introductory remarks, and if it be your pleasure, I will read them, as I suppose he intended to do.

"The province of this section upon the insane and mental hygiene is of the utmost importance, and is rather wide and far reaching in its effects.

In the annual conferences the subject of the insane has been somewhat of a fixture, and we hope that it will always have a place on the program. There are many things that have been

discussed in this section at previous meetings, and as you have always shown considerable interest in these papers, I hope that to-day you will also be able to learn something new in the subjects under discussion. Some points of them will be new, and others, necessarily, will be old, but both will be important. I hope they will make some impression upon you, and that they will at least awaken your interest in the welfare of the insane.

Those of us who are engaged in this work see great possibilities for the future if we can but enlist the interest and sympathies of the citizens at large in the question of mental hygiene. In no better way can the problems be presented to the citizens, and the proper interest aroused, than through such a conference as we have assembled here to-day. We ask you to heed the advice which will come from the speakers, and assure your interest in these maters by carrying these thoughts to your neighbors, and endeavoring to arouse their interest in the subject.

It has only been in recent years that the public has become interested in the work that is being done for the insane; one reason being lack of interest, and the fact that previously those engaged in this work did not take the public into their confidence. Very erroneous ideas were entertained in regard to hospital work and methods of treatment. The subject was, and is to some extent, still somewhat foreign to you. Unless you happen to have friends or relatives who are afflicted and have to seek treatment and seclusion in the hospitals, very little is thought about the subject. Many fail to see how the public can assist very much in the work of the hospitals. I think it can be shown that their part is a very necessary one.

Two things are very essential in order to make progress against the increasing ratio of insanity. First, is the work of the hospitals. It is necessary to have well-equipped and well-managed hospitals where patients are not only properly cared for and secluded from their environments until their attacks are over, but the hospitals must also be a center of research where scientific work of a high character is fostered and encouraged. The medical men in charge of these hospitals and the medical staff should be well equipped to engage in this scientific work, and

capable of delving into abstruse and difficult problems, that confront them. It is incumbent upon such a hospital to gather important information as to the treatment and prevention of mental diseases, and this information should be judiciously disseminated for the benefit of physicians, legislators, and citizens at large. A mere perfunctory report of the workings of the hospitals which is important, but which, nevertheless, is seldom read by laymen, does not meet all the requirements. The results of careful searching investigations as to the causes of mental diseases and methods of prevention should be at intervals made public, so that citizens can know just what is being done, and what they, on the other hand, can do to assist in the prevention of mental diseases.

As in other branches of medicine, so, in the domain of mental diseases, prevention is the keynote of progressive work. It is not how to cure hopeless cases we receive daily, but how to prevent the occurrence of such cases.

The statistics gleaned from this careful investigation should be accurately compiled and the results made public, also methods of practical application of the results of hospital work should be promulgated. This, then, is where the responsibility of the hospital ends, and the responsibility is transferred to the public.

In the last few years the character of the work in the hospitals has improved very much, and constant knowledge is being acquired. That the practical application of such knowledge will benefit the community at large cannot be gainsaid. What, then, is the responsibility of the public, and the answer to this is extremely important.

In our country, in order to carry out any methods of reform, it is necessary to have the co-operation of the Legislature. Public opinion has a great deal to do with the character of the laws enacted, and those who are interested in the study can, to a certain extent, influence public opinion. It is absolutely necessary, to show any progress in the prevention of mental diseases, that the public becomes fully acquainted with the preventable causes. The economical side of it is also of great importance. In order to care for a large number of insane the expense upon the community is burdensome. If they have the knowledge that by cer-

tain methods the number of insane could be diminished, they certainly should have the right to enact laws which would tend to decrease this number rather than to show an indifference and allow the number due to preventable causes to increase.

As to the organization of the hospitals and the responsibility of the State, you will hear from the first speaker upon this subject, and the part that the public can play in this cause will be discussed in another paper."

These are Dr. Cotton's introductory remarks to Drs. Mabon and Ferris' papers. Now, since Dr. Mabon is absent is it your pleasure that his paper shall be read by title, or will you have me read it in full?

THE CHAIRMAN—Perhaps read it just as coming to us, then we will call for Dr. Ferris' paper.

DR. EVANS—My experience in reading papers has led me to the conclusion that very frequently a short, poor paper is more gratefully received than a very long, exhaustive, good one. I believe I have here, in Dr. Mabon's paper, a very good one. At any time that it may seem that the subject has been sufficiently covered and the reading has become too extended, you can, through your presiding officer, have it discontinued and the full paper will reach you through publication.

After-Care of the Insane.*

BY WILLIAM MABON, M.D., SUPERINTENDENT AND MEDICAL DIRECTOR, MANHATTAN STATE HOSPITAL, WARD'S ISLAND, NEW YORK CITY.

The matter of after-care is the most recent development in the modern enlightened care and treatment of the insane. It is a logical result of the system which is doing away with the old custodial repressive idea of caring for this class and substituting the hospital idea that the insane man is a sick person and needs medical care and attention. It may be of interest to you to know

* Abstract of an article by Dr. Mabon which appeared in the "American Journal of Insanity," July, 1907.

something of the history of this movement in this and other countries, and consequently I shall give a résumé of the facts as I have been able to gather them.

As early as 1893, Dr. Wise presented a paper on this subject, and in the following year, and again in 1905, Dr. Dewey discussed the subject in papers read before the National Conference of Charities. Furthermore, Dr. Henry R. Stedman, as chairman of a committee of the American Neurological Association, on the After-Care of the Insane, appointed in 1894, submitted and published a report in 1897. He collected much information of value from those interested in the care and treatment of the insane, particularly from superintendents of State hospitals, which, with the discussion of Dr. Dewey, is worthy, at this time, to be touched on.

Since 1893 numerous references have been made to the need of the indigent insane who are discharged as recovered from institutions, but no steps were taken in this country to inaugurate any systematic plan of after-care, such as has existed in certain European countries for over fifty years, until Miss Louisa Lee Schuyler, who has done so much for the insane, initiated this new branch of philanthropic work through the agency of the State Charities Aid Association of New York.

From the report of Dr. Stedman's committee I find that a circular letter was sent to certain prominent alienists and neurologists. This letter gave a brief statement of the apparent need for some system of after-care, and the operation of such systems in certain European countries. It asked for answers to the following questions:

1. What are your views as to the practical utility of such an undertaking, generally speaking?

2. In your opinion, should such an association be entirely a private charity, or would the co-operation of the State in this work be practicable?

3. Do you think it probable that benefit to a sufficient number of patients would result from the establishment of convalescent homes as departments of, and at a distance from, our State hospitals for the insane? This inquiry is suggested by the proved usefulness of convalescent homes as adjuncts to general hospitals

and summer cottages in connection with private institutions for the insane.

4. Will you kindly give a rough estimate of the probable number of patients who have been discharged during the past year from the hospital under your charge, whom you would consider deserving, or likely to be benefited by such a charity, mentioning any special instances that may occur to you?

The result of this inquiry was as follows:

There were fifty replies received, being scarcely half a dozen less than the number of letters sent. Thirty of these were from superintendents of hospitals for the insane, and for the most part they were comprehensive, and, as might be expected from the practical experience of the writers, threw much light on the question. Thirteen were from neurologists, but in view of the apparently unanimous sentiment at the meeting in favor of the general adoption of after-care provision for the insane, it did not seem necessary to extend the inquiry further in this direction.

Of the entire number of correspondents, six were either doubtful of the desirability and practicability of after-care societies for the dependent insane, or were decidedly opposed to such a step. The reasons given by them were that the number of cases likely to be benefited by such aid was too small to make it advisable; that while such a step might be desirable, it was inexpedient; that while excellent in theory, it would probably be found impossible in practice.

The majority expressed, and in many cases in the strongest terms, their decided belief in the great advantages likely to result from properly organized and conducted societies of this kind.

Regarding the auspices under which such associations should be conducted, it was the general opinion that they should, by all means, be begun under private philanthropy, and so continued until their utility was demonstrated.

Regarding the advisability of establishing State homes for convalescent patients, as part of the general policy of the State toward the insane, there was more diversity of opinion, but at the same time, there was some degree of interest and careful consideration of the subject. Scarcely a member of the Neuro-

logical Association wrote in opposition, and of the twenty-nine hospital superintendents and other alienists, nineteen favored it as an accessory provision, five were doubtful and five were opposed. Of four members of lunacy and charity boards, one was in doubt, and the others thought it would be an unnecessary and useless experiment.

To show the careful consideration given to this subject by the committee, I quote from their report:

As a result, therefore, of their inquiries on the after-care of the insane, your committee reports the following conclusions:

1. It is the general and well nigh unanimous sentiment of those who are conversant with the needs of the insane in this country that measures should speedily be inaugurated for the temporary relief of discharged, recovered, convalescent and improved insane patients of the dependent class, by organized societies.

2. As a preliminary step, inquiry should be made of all such patients before they leave the hospital, regarding the mode of life, surroundings and occupations to which they are returning, and proper advice given by the medical officer of the hospital. This is a precautionary measure, as we believe, often neglected in large institutions for the insane.

3. The legal provision, whereby an allowance of money is made in some States to each patient on his discharge, should be adopted by all.

4. Outside assistance can best be provided, we believe, through the medium of an after-care association, which, until its utility can be proven, should be entirely a private undertaking, and should be organized like most existing charitable associations depending upon voluntary subscriptions. Obviously, a large city offers the best field for starting and developing such a system.

5. The special methods of after-care relief by such an association should be those employed by similar organizations in other countries; or a selection of the best methods of each. Such relief, at first at least, should be extended only to the class mentioned, and be understood as temporary, covering only the first month or two of the patient's discharge. The work may best be done by associates or agents appointed for the movement, who shall find suitable homes and situations for all proper cases. There should also be a systematic supervision of the homes by agents for the time specified, or until the patients seem to be in good condition for taking up life and work again. This applies also to patients returning to bad surroundings in their own homes. Reports should be made and records kept of each case.

6. Regarding convalescent homes, there is abundant evidence of the most authoritative kind of the advantages to follow from their establishment, but, in our opinion, the first reform in the order of precedence should be the general recognition of the necessity of the hospital treatment of insanity in its early stage, and the actual adoption of special provision for the acute insane, as an indispensable step in the hospital treatment of public insane patients.

The valuable paper read by Dr. Dewey before the National Conference of Charities in 1905 is worthy of notice. Dr. Dewey said:

It is a subject whose vital importance has not been appreciated in this country, and yet a moment's consideration would show that of the large number of recovered who go out into the world from our insane hospitals, there must be a great proportion for whom the renewal of the struggle for existence is peculiarly difficult, and for whom temporary assistance would make all the difference between a more or less speedy relapse and prolonged and permanent good health.

The objects which suitable assistance and after-care would secure are:

1. The permanent restoration of many cases that relapse to self-support instead of public support for many years or a lifetime.

2. A return to useful activity of many who remain permanently in the hospital who would care for themselves if they could get a start.

It is evident that convalescence from insanity, as much as from any severe disease, is difficult and needs to be promoted. If, therefore, the value of convalescent homes is recognized in connection with our general hospitals, it certainly should be for our insane hospitals, and for the increasing numbers who, under modern enlightened methods of treatment, recover from mental maladies. Not only is there a critical period of weakness for such patients when discharged, but there is also an added difficulty in the fear and prejudice of the public in general, which (however needless and ignorant), nevertheless, has to be reckoned with. In the latter respect, the patients suffer as much, though innocently, as one who has been an inmate of a penal institution, and if aid societies for ex-convicts are commendable, still more so would be any aid extended to one who has regained health in an asylum.

After referring to the work as undertaken in European countries, he continues:

Considering, now, this work with reference to our own country, it would appear that as yet scarce a beginning has been made, and that the first duty is to bring it before the community, and to make clear to every one the great value of the work for the recovered and convalescent insane. Work on this line of great use and importance is being done in an unsystematic way constantly. Every superintendent of every hospital for the insane has to constitute himself a "committee of one" to bring suitable conditions for the return of his patients to the world. Even patients who have means and homes and friends can only return after a great deal of work has been done in providing conditions, as so much depends upon environment and employment in preventing a relapse, and often the friends and families show a disposition to keep the patients permanently in the asylum rather than to lend them a helping hand. This is all the more true of public authorities, who have sometimes to be strongly reasoned with to be convinced that the patient is able to leave the hospital, and under suitable conditions will be permanently, or for a long time, a self-supporting citizen.

Dr. Victor Parant, of Toulouse, France, in a letter to the American Journal of Insanity for July, 1894, refers to the great work already accomplished for the indigent recovered insane patients in France. He speaks of the special need of this class and the handicaps they must labor under. He then describes the development of after-care work in France and outlines the two systems followed, one for the large towns and the other for the rural communities.

The general interest felt in after-care for the insane has extended to Japan, and in the report of the Psychiatric Clinic of Tokio University, it is stated that the wives of the alienists in the city and physicians in the community organized in 1902 the Tokio Ladies' Aid Society for the Insane.

This organization is entirely independent of any other charitable body. It seeks to take care of insane patients, and their families, and to attract public attention to the subject. From a translation which Dr. Matsubara has kindly made for me, I learn that it is doing after-care work of a high order. It provides recreation and occupation for patients in institutions, employment when discharged, cares for the families of patients, instructs the public in mental hygiene and other activities of like nature.

The income of the society is as follows:

1. From dues of members which are placed at one or two dollars.
2. From contributions from members in addition to their regular dues.
3. Contributions from the public.
4. From a garden party given in the spring and a concert given in the autumn, they clear from one to two thousand dollars each.

That the State Charities Aid Association of New York has a sub-committee on the after-care of the insane, of whose work I am able to give some account, is due entirely to the interest taken in that line of philanthropic work by Miss Louisa Lee Schuyler. While the needs of this work were being discussed at National Conferences of Charities, and at the meetings of the Neurological and American Medico-Psychological Associations, Miss Schuyler was quietly investigating the successful continuance of the work

in England, and getting ready to interest the public of New York State as soon as she believed the matter was ripe.

At a conference of the State Hospital superintendents with the State Commission in Lunacy on November 18th, 1905, Miss Schuyler reported the investigation she had made and suggested a plan for practical after-care work in the State of New York. She said:

> For many years I have been interested in the subject of after-care for the insane. While in England last summer I visited the London office of the Society for After-Care of Poor Persons Discharged Recovered from Insane Asylums—a society established twenty-five years ago, which does most excellent work. Its methods, in brief, are as follows: The secretary of the society visits the asylums and works in close coöperation with the medical superintendents, and is notified by them when there are patients to be discharged cured, who are poor and who have no homes nor friends to go to. For such cases boarding places (in the country for the women and in the city for the men) have been arranged for. These are small "cottage homes" or, as we would call them, boarding houses where a man and his wife are willing to board these after-care cases. There are now about twelve of these cottage homes in different parts of England. The board of both men and women is paid for by the society for from one to six weeks usually until employment is found for them. The society keeps in communication with them often for years, until they are absorbed into the community as self-supporting, self-respecting men and women. Conditions in England differ from those we have here, but the need of a helping hand to be extended to poor and friendless convalescents and those discharged cured, upon leaving our State hospitals, is just as much needed here as there, and this is what we ought to do. We need no new society, because we have the machinery ready at hand; nor do we need to establish a new institution, or to own buildings, or incur large expense.
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> I have thought that with the concurrence of the medical superintendents, of two or three members of the reëstablished boards of managers of our State hospitals, and of some of the local visitors of the State Charities Aid Association—those living in the respective State hospital districts—that, with this combination, a working joint committee to provide after-care might be formed for each State hospital. The experiment might be tried first on a small scale with one State hospital to see how it would work.

Being deeply impressed with the suggestions made by Miss Schuyler, it was decided that the subject be presented in the form of a paper at a later conference, and, therefore, at the next conference of the State Commission in Lunacy with the managers and superintendents of the State hospitals, held in Albany, January 30th, 1906, Dr. Adolf Meyer, Director of the Pathological

Institute of the New York State Hospitals, read a paper on "The Problem of After-Care and Organization of Societies for the Prophylaxis of Mental Disorders." Among other things Dr. Meyer said:

For a successful movement it is necessary that there should be a harmonious coöperation between all the elements concerned, and that everything should be done to help the hospital physicians, who are most intimately confronted with the great problem.

In large institutions a great deal has been done to give a more and more concrete form to the interests of the physicians in the families and environments of the patients. The demand of a thorough study of each case has led quite naturally to an attempt to visit the home of the patient, or have it visited by someone, and the results have been decidedly interesting. Contrary to what was expected, the non-professional visitor, who kindly coöperated with us, is received with uniform cordiality and confidence. The people appear just as they are, free from the constraint of the hospital; the environment can be sized up more adequately, and the family's desire to be politic, which so often vitiates the account to the hospital physician, is reduced considerably. A link is established of as much benefit to the patient as to the friends, especially where the visitor is able to see the patient, too, and to bring reports, relieve doubts, fears and suspicions and to clear up misunderstandings.

It is quite natural that in mental disorders, and in the period of convalescence and of danger of relapse, we should regulate the mental diet, the environment, in addition to what we may be able to do for the organism. In all chronic diseases the physician realizes that to be successful with the patient one must have a chance to obtain the coöperation of the family; to get the patient away altogether is, of course, a convenient thing in order to give a good start, but what about the return to the conditions that have led to the failure before? The importance of this point is plain enough where we deal with alcoholism as the chief cause, as is the case in at least 20 per cent. of our patients; there we deal with a social evil which we all find extremely difficult to handle, whether we have to deal with it from the point of view of criminal issues or police regulations, or the health and prospects of entire families or actual alcoholic insanity. The hospital can enforce abstinence during the patient's residence; what will become of the patient on discharge is generally left to chance. Hospitals for the insane ought to be in some way in close contact with all organizations that militate against alcoholism, so that patients might be referred to them since we know that company is the most important factor in keeping newly-formed habits from yielding again to old tendencies. The same holds for many habits, especially the inability of many individuals to get adequate forms of recreation and enjoyment, which might replace abnormal cravings or preoccupations. For this we should have contact with clubs and with movements by no means exclusively looking out for persons who have been insane, nor even bodies that try especially to prevent insanity, but movements which

bring together a wholesome environment for any individual in need of it. Many patients can be recommended to churches. In large cities we might appeal to settlements; in towns we might obtain means to open schoolhouses to public utility, to add to them a gymnasium, or perhaps a bowling alley. Even patients in tolerably satisfactory home surroundings profit from a few casual visits by one who has gained their respect and gratitude during the illness; a timely advice and the mere feeling of responsibility carried by the realization that somebody takes an interest has proven to have a decided influence in pulling former patients out of discontent, and the healthy members of the family out of a harmful attitude of suspicion of relapse and lack of confidence in the patient.

The following resolutions were adopted by unanimous vote of the conference:

Resolved, That in the opinion of this Conference it is desirable that there shall be established in this State, through private philanthropy, a system for providing temporary assistance and friendly aid and counsel for needy persons discharged recovered from State hospitals for the insane, otherwise known as "after-care for the insane."

Resolved, That the State Charities Aid Association be requested by this Conference to organize a system of after-care for the insane in this State and to put it into practical operation.

Resolved, That the representatives of the State Commission in Lunacy and the managers and superintendents of the State hospitals for the insane here present hereby pledge to the State Charities Aid Association their earnest and hearty coöperation in the establishment and maintenance of a system of after-care for the insane in this State.

Immediately after this conference the committee on the insane of the State Charities Aid Association appointed a sub-committee on the after-care of the insane to carry into effect the above resolutions; and on the 9th of February, 1906, at a meeting of the board of managers of the State Charities Aid Association, the first report of the sub-committee was presented and approved. The report outlines the plan of organization as follows:

We propose that after-care committees for each State hospital shall be appointed by the State Charities Aid Association, which shall work under the immediate control and direction of the "sub-committee on after-care of the insane" of our standing committee on the insane. These hospital district committees shall consist of the present visitors of the association to the State hospitals, or such of them as may be willing to serve, with others added as the need may arise, all residents of their respective hospital districts; and with them as *ex officio* members of the committee, two or more managers to be appointed by each hospital board, and the superintendent of the hospital.

The chairman and secretaries of the committee are to be members of the State Charities Aid Association. The committees are to receive the names of their respective hospitals, viz.: Manhattan After-Care Committee of the State Charities Aid Association; Willard After-Care Committee, etc.

In regard to expenses: The laws of New York provide that a patient on discharge must have suitable clothing adapted to the season, and money, not to exceed twenty-five dollars, may be given at the discretion of the superintendent. This sum, or as much as may be needed up to this amount, is used in certain cases for the patient's maintenance under the direction of the After-Care Committee. The administrative expenses, salary of agent, etc., are borne by the State Charities Aid Association. By making use of existing agencies for the poor and needy, the expense is materially reduced.

On April 15th, 1906, the "Manhattan After Committee of the State Charities Association" was appointed, this being the first hospital district after-care committee to be organized in this country. Shortly afterwards an agent trained and experienced in work among the poor in their homes, Miss E. H. Horton, was engaged as after-care agent of the association, and was immediately assigned to the duty of assisting the Manhattan After-Care Committee.

After-care committees were subsequently appointed as follows: For the Willard State Hospital, April 10th, 1906; for the Hudson River State Hospital, May 22d, 1906; for the Binghamton State Hospital, November 8th, 1906; for the Central Islip State Hospital, February 5th, 1907. These committees have done very valuable work for the patients discharged, recovered, from their respective State hospitals, and have presented interesting reports to the sub-committee.

A few of the individual cases assisted by the aftercare committees are given to illustrate the aims, methods and results of the work:

A. B.—A middle-aged woman, discharged from the hospital May 14th, 1906. She was too weak to work, and the after-care agent arranged to send her to the country to board on a farm.

While there she gained steadily, and upon her return a situation was found for her.

C. D.—While in the hospital her husband died, and her only child, a girl of twelve years, had to be cared for by strangers. The mother worried about the child, and the ward physician asked the agent to see the child and report. She found her well and happy, and the man and wife with whom the child was were much attached to the little girl. The agent found a place with this family, at low wages, for the mother upon her discharge from the hospital. She has visited her several times and finds her very happily settled with her child.

E. F.—Discharged September 8th, 1906. Agent visited her relatives several times, but found them unable to assist her in any way. She finally found a place for her as ward helper in Bellevue Hospital, purchasing for her the necessary clothing. When calling to see her two weeks later, learned from the nurse that her work was satisfactory and that she was doing well.

G. H.—A married man, about forty years old, who had broken down from overwork as bookkeeper in a large firm. After a few months at the hospital he completely recovered, and a position was found for him in a bank, where he had formerly worked, and where he was given employment of a less responsible and exacting nature, but at a very good salary.

The plan of co-operation between the Committee of After-Care of the State Charities Aid Association and the Manhattan State Hospital is as follows:

The hospital notifies the committee several days at least before the discharge of a patient, with all facts which would be of assistance in investigating the case. The committee is again notified when the patient is actually paroled or discharged. If news comes to the hospital of the possibility of a former patient relapsing, the after-care committee is notified at once of the facts.

The committee investigates the home conditions of patients soon to be paroled or discharged, and reports the situation, with recommendations, to the hospital authorities. After patients leave the hospital the committee undertake to visit them in their homes and report the facts to the hospital before the expiration of the parole. Former patients already discharged are also

visited at the request of the hospital officials and reports made on the circumstances and progress of the case.

Aside from the relations existing between the institution and the committee, other assistance can be rendered by the physicians of the hospital to patients paroled or discharged who may need medical advice, and to meet this need there was prepared by me, as the medical superintendent of the Manhattan State Hospital, the following circular addressed to the friends of patients:

The superintendent begs leave to offer the following advice for the benefit of the patient who is leaving the hospital, with the view of preventing, if possible, a return of the mental attack.

Those conditions and surroundings which operated in bringing about the first attack should be avoided and, as far as possible, remedied. Where the surroundings were objectionable a change should be made in residence. Bad associates should by all means be avoided. In order to effectually change the surroundings and associates it is frequently necessary to move to another section of the city or even leave town and take up life in another community.

Oftentimes it is embarrassing to the patient to have the subject of the former residence in the hospital discussed. See that the patient avoids all forms of dissipation; endeavor to keep the patient occupied and establish regular hours for meals and for retiring. During the summer months, where it is possible, it is well for the patient to go to the country for a short time at least. The home life should be made as pleasant as possible, and friends should endeavor to encourage and help in every way.

Inasmuch as it is the practice of this institution to parole for a period of from one to six months before discharging a patient, it should be considered a duty on the part of relatives to encourage the patient to return to the hospital once a week during the parole period to consult with his former ward physician in reference to the progress of his convalescence, and to seek from him advice as to the best mode of living. The patient, at the same time, should have instilled into his mind that the idea of these regular visits to his physician is not for the purpose of his possible return to the institution, but rather to prevent a recurrence of his disease and hence the necessity for a recommitment.

Whenever a paroled patient declines to return to the institution it is well to keep him under careful observation, and in case of any illness, or a suspicious symptom of his former malady, the family physician should be immediately consulted, and then if advice is desired, a letter addressed to the superintendent will receive a prompt answer.

The State Charities Aid Association reports that the expenses of the work thus far average about one hundred dollars per month only, this being due to the fact that the association is able to

avail itself of the many existing charities in New York City and their willingness to co-operate with the after-care agency. The committee had but little experience in the line of preventive work, but it believed that here also much might be done. One case was referred to which had been called to the attention of the committee last summer by one of the ward physicians. By sending this patient to the country it was thought that a breakdown had probably been prevented.

It is the opinion of the committee that in undertaking after-care work in other States, representative, public-spirited citizens should be appealed to, who already have experience in charitable work. In a city, work of this kind could probably be best undertaken by a committee of some existing charitable organization. In smaller cities, a combination might be formed with some of the existing voluntary relief societies and thus ensure more efficient work than by accepting volunteer service from individuals.

I recently asked several of my assistants for their conclusions as to the usefulness and shortcomings of the After-Care Committee, and Dr. Evarts, the first assistant physician, reported that the agent had usually visited the hospital one a week to see and become acquainted with patients about to be discharged. She was uniformly well received by the patients, even after their parole or discharge from the hospital, also by their friends. Through the work of the committee, the hospital physicians have in several instances visited patients in their homes and given counsel as to the best course to be pursued. A number of patients for whom positions have been found belong to the alcoholic class, who usually make fair recoveries. As a class, however, they are not fully appreciative of the work of the committee, and some of them soon returned to their old habits. In several instances, the committee has found a boarding place for patients who were perhaps not quite equal to engaging in independent work, and have maintained them in the country for several weeks at a time. In one instance, Dr. Evarts distinctly recalls a former patient who was provided with a sewing machine, so that she might be able to support herself. The

committee advanced the money for this machine, allowing the woman to make small payments at intervals to reimburse the committee, so that the burden of paying the debt was light.

Our experience is that the work of the After-Care Committee has been helpful to a large number of patients and also to the hospital. Were it not for their work, many patients would necessarily have been discharged to the care of the Department of Public Charities, as was formerly done. The circumstances of their going out into the world are far better under the present arrangement than they were at any time previous, when the Department of Public Charities took charge of them. Under the previous conditions, they were either sent to the almshouse or allowed to go directly on to the streets of the city to seek friends or work without assistance from any one, except such as might have been provided by the hospital. At the present time they are assisted and protected when they leave the hospital.

An analysis of the views expressed in the report of Dr. Stedman, in the papers of Dr. Dewey and Dr. Meyer, in the letter of Dr. Parant, and in the remarks of Miss Schuyler, shows clearly the necessity for establishing after-care committees.

The opinions of all who have contributed to the literature of the subject indicate very clearly that the greater field for after-care work is in cities and large towns and less in rural districts.

Some very useful methods have been outlined in this discussion, but a suggestion made by a member of the staff of the Manhattan State Hospital seems particularly applicable to cases in large cities. It is that members of the staff of the State hospital for the insane should be connected with several of the large dispensaries, so that they could easily keep in touch with such former patients who had been discharged recovered, and with a great many other cases in which there was a prospect or necessity for special treatment.

The establishment of the After-Care Association in New York City has tended to increase the confidence in the administration of the metropolitan State hospitals. Relatives of patients, as a rule, welcome visits from outside parties familiar with the work, and yet not part of the hospital organization. They feel

in that way that they get an unbiased report on the standard of care maintained in the hospital. By means of this association the ward physician oftentimes gains the confidence of a patient who has been paroled or discharged and he is then in a position to point out the dangers of illness, privation and overwork, and to enlighten him as to premonitory symptoms which, unless relieved, might lead to a relapse. The patient having these symptoms should be encouraged to come and see his ward physician, talk over the case with him, take his advice, and such medical treatment as in the physician's opinion was called for.

An analysis of the work of the Manhattan After-Care Committee for the past three years shows that from seventy-five to one hundred cases are referred to it each year. An average of five visits are made by the agent in behalf of each patient. Employment is secured for about thirty each year and supervision is continued until the patients are doing well and have become self-supporting. Some are assisted with clothing or money, some are sent to the country, others have board provided until employment is secured. Where home conditions are unknown and thought to be of rather a low standard, the agent makes one or more visits before the patient is discharged, and reports to the physicians as to conditions found, etc. Patients discharged to go to such homes are kept under supervision for some time until they are doing well, or until a return to the hospital is advisable. Many cases referred to the After-Care Committee are turned over to existing charitable and relief organizations and receive help in this way. A few, from five to ten each year, relapse and have to be returned to the hospital.

From the point of view of a superintendent, I can say that this work is of much value to an institution. It enables us to discharge our patients who have recovered, but are without friends, a home, means or employment, for the After-Care Committee takes the place of these until the patient becomes self-supporting. For those patients who go to their homes, the work is equally important. It enables the hospital physicians to keep track of the cases and advise the best measures to prevent another breakdown, and brings to the friends and relatives a realization of the serious-

ness of the situation and the need for active co-operation on their part.

In New York State this work is beyond the experimental stage and we deem it a fixture in our system of State care of the insane. It fills a need we have felt for years and for which there was no adequate provision before the After-Care Committee was appointed. The need for such work in a great metropolital district must always be greater than in a rural community, but there is a demand for it in both conditions of life if we are to prevent another breakdown in the recovered insane patient.

Whether we look at it from the economic, the social or the humanitarian point of view, the work in my own State has justified itself and those who urged its adoption and I predict that within a few years it will be as generally adopted as State care or State supervision of the insane it at the present time. It is in the line of progress and as a means of treatment has proved its value for this unfortunate class."

DR. EVANS—The Chairman gives me notice that I have consumed the full time alloted to this paper and I take it for granted that the full paper will go into your proceedings.

THE CHAIRMAN—We appreciate Dr. Evans' kindness. I think I owe an apology to Dr. Ferris. Not being familiar with this program, I was not aware that his topic came just after the remarks of Dr. Cotton, who was to preside at this meeting. I am very glad that we have Dr. Albert Warren Ferris, the President of the New York State Commission in Lunacy, here with us to-day, and I take pleasure in introducing him to the audience, and know we will be glad to hear from a man so thoroughly familiar with the topic.

The Economics of State Care of the Insane.

BY ALBERT WARREN FERRIS, A.M., M.D., PRESIDENT, NEW YORK STATE COMMISSION IN LUNACY.

The problem of the care of the insane is not simple nor is it easy of solution. Its complexity is due in part to the fact that, while it is undeniably a medical matter, insanity is not a definite disease, like malaria, to be treated successfully with a specific remedy, like quinine. Rather, it is a sociological problem resulting from heredity, food, occupation, education and mental hygiene. Hence, no narrow view, no easy self-satisfaction, no simple financiering, no mere utilitarian theory will avail in grappling with the situation.

So intricate is it in its correlation with psychology, nutrition of tissue and development of function, with occupation, provision of environment, maintenance and medical treatment of disease, that the care of the insane should be in the hands of a body of men who together will bring to the work not only prudence, thrift, judgment and enthusiasm, but also expert medical and administrative training.

A former legislator of my own State gave utterance to the statement that all that the insane need is to be housed, clothed and fed until they perish. This thought, though confessedly inhuman, he considered practical. It is not practical, for it is not economic. Mere custodial care of the insane as a mass is wasteful and extravagant. It is wasteful of the lives and possible future usefulness of those whose mental integrity can be restored through proper nursing, treatment and occupation. It is wasteful because it writes over the portal of the hospital for the insane the words "Leave hope behind, ye who enter here," thus making unnecessarily discouraging the matter of the diseased condition, creating in the minds of the near relatives and descendants a personal dread that robs these individuals of their social and industrial chance in life, and limits their effort and ambition; it also contributes toward perpetuating the unfortunate "stigma" that attaches to mental disorder.

Mere custodial care is extravagant, because it assumes the burden of permanently caring for those who may become partially or entirely self-supporting, even after years of insanity. It is extravagant because it makes no provision for the study of the conditions of mental development, its arrest and retrogression; from which study by successive groups of physicians, teachers and parents proper methods of rearing the young may be learned. Every pilot must personally study the charts of the stream if he is to guide vessels past the rocks, beyond the whirlpools and around the shallows and bring his ships in safety to the haven.

The importance of adequate provision for the insane is unquestioned. Whether or not insanity is on the increase we do not know. My own State of New York, which for many years averaged a net increase of the insane of 750 patients out of a gross increase of over 5,000, experienced a sudden augmentation of its net increase to 1,246 in the year before last, and one of 1,014 last year, with a total admission of 6,474 cases (of which number 5,146 were first admissions).

In contemplating the apparent increase of insanity attention must be given to the fact that more of the population has become liable to insanity than was formerly the case through the operation of an increased longevity. In 1840, the average age at death was about 28 years. In 1900, the average age had increased to 34.5, thus bringing more people into the third decade of life, which is the most fruitful decade in insanity.

The question is often asked, "What is the proportion of insane to total population?" Fairly accurate figures are obtainable in several instances. In England and Wales (with an insane enumeration of 128,787, the proportion is 1 to 278, as compared with 1 to 277 in Massachusetts, 1 to 284 in New York, and 1 to 450 in the whole United States.

These figures suggest that a broad comprehensive view be taken of mental unsoundness, and that all expedients be employed that science can devise to limit and to restore, and that the most humane consideration be given to the subject. Past experience has shown that counties, with the rarest exceptions, have not taken such a view of the subject, or employed such measures.

Revolting and heartrending cases of neglect and cruelty toward even possibly recoverable individuals are too frequent. Abundant instances convince us that the only adequate and proper care of these unfortunates is State care.

It is difficult to compare the cost of County care with that of State care as the latter is in operation in several commonwealths. The meager furniture, the coarse and common clothing, the revolting cheap food, the wretched housing, including bathing and toilet facilities, the insufficient lighting and heating, the infrequent medical attention, the total absence of nursing, the unskilled attendance and the absence of diversion or occupation, as existing or provided under ordinary County care, furnish no basis of comparison with even moderately intelligent provision. Were the counties separately to undertake to construct hospitals and provide properly in all these respects, the cost to taxpayers would be far greater than with one centralized board of administration and control, with an estimate system leading up to a central auditor and a central treasurer, and a single purchasing agency.

There is a widespread impression that the insane are recruited largely from the ranks of the ignorant, the idle, the vicious and the generally useless members of society. This is most emphatically erroneous. The patients who suffer from attacks of insanity are of the valuable members of the community, in the largest proportion.

To illustrate this point the following statistics are taken from the Nineteenth Annual Report of the New York State Commission in Lunacy: "From October 1, 1888, to October 1, 1907, 104,013 patients (52,152 men, 51,861 women) were admitted to the New York State hospitals. Of this large number but 7,901 (3,052 men, 4,849 women) were not engaged in some legitimate wage earning occupation before becoming insane. In 2,715 the occupation, if any, was unascertained, and but 12,962 were classified as laborers only. Eighty thousand four hundred and thirty-five, over 77 per cent., were engaged in work above the grade of day labor, or were the wives, or in some cases the minor children of men so occupied. Nothing could show more conclu-

sively that the State in aiding these people has given the aid to those who most deserve it, and to those who as wage-earners and taxpayers have in the past contributed to the support of others in a similar condition, and that by restoring a considerable proportion to mental health, it has made a definite and valuable contribution to the resources of the State."

The most economical method of caring for the insane is naturally the method by which as much as is possible is made of the remnant of life left to the incurable patient, and by which the greatest number of patients are rendered entirely or partially self-suporting, through cure or re-education, the latter a very important agency.

Such a method is made complete only through State care. With a State properly districted for its hospitals, with hospitals built on the cottage plan for a capacity of about 2,000 patients each, with careful grouping and classification of inmates (socially as well as according to psychoses), with skilled medical officers and good laboratory and other medical equipment, with an organized nursing system radiating from each local training school, with facilities for amusement and therapeutic occupation and practical industries, true economy in care, in the lives of citizens and in the use of the taxpayers' money will be secured.

It is especially economical to make commitment simple and to encourage voluntary admissions. The insane should be placed under treatment without delay. The earlier you can institute care, the more patients will recover, the sooner the recoverable cases will be returned to their homes, the earlier they will cease to be a burden upon the State. A close intimacy between State hospitals and families having an insane member will offer opportunity for warning and advice, and for early re-admission in case of relapse. Cultivation of such intimacy will be progressed by the admission of voluntary cases.

Two important measures are inseparable from State care: First, *Prevention;* Second, *After-care,* or "Social Service."

Simply to build hospitals in which to treat the insane produced within the State will not solve the great problem. We must go to the fountain-head and limit the volume of the stream. We

must instruct the people and the physicians of the State in the study of the avoidable causes of insanity. Our first preventive measure is *instruction of children.* As an aid in the instruction of children, we need the old family physician, modernized and versed in the psychiatry of to-day; the true "guide, philosopher and friend." We need the physician who is wise enough to instruct the young parent, and discreet enough to teach the youth important matters. There are certain truths which the parent should impart to the children very early. When the boys and girls are about to leave home for boarding school, the danger of certain diseases should be taught them, whatever their age may be. If children are living at home, and the parents share their complete confidence, these truths should be told the children at the age of fourteen or fifteen. Do not be misled by the old adage, "A young man must sow his wild oats."

The harvest is not infrequently insanity. One indiscretion may result in an attack of syphilis which may in later life be followed by the insanity of general paresis. Of the 13,000 men in our New York State hospitals, probably 5,000 became insane as a result of self-indulgence or vicious habits, or sowing "wild oats." The perils of syphilis consist not only in temporary and present illness, but also in a breakdown in the prime of life, in diseased children, and in final insanity.

While the children's minds are being stored, by their teachers, with the studies of the day, do not neglect the training for the home. Better than free-hand drawing, better than clay modelling, is training in correct habits of thought, common-sense ideas, and an imagination stimulated along proper lines. Strength and breadth of mind, order, attention, concentration, frankness, sincerity, and avoidance of superstition are the traits that your child should acquire. Encourage your child to ask explanations; see that the children understand. You may recall the story of the examination paper written by a young child in a public school. His paper contained this sentence: "Every name of the Deity should begin with a caterpillar." Poor, little, confused head! Not daring to ask what was meant, he had formed the habit of accepting and committing to memory, and thus "capital letter"

and "caterpillar" were easily confused. Such a child readily develops a want of self-confidence as well as avoidance of others' help, and easily becomes a prey to doubt, suspicion and alarm, and thus the dangerous "undercurrents of thought" become strengthened, to break through, perhaps, at some future time of stress and strain, with resulting insanity. I heard, with amazement, a public school teacher say that he, in an experience of twenty-five years, had never seen a school child so defective as to require separate or different teaching. Teachers should be psychologists. They should note not only if the conduct and behavior of their children is proper, but also if correct reactions to ideas and experiences follow normally. They should note the occasional weakening of the "upper current of thought" and build up a protective personality. They should encourage the fullest enthusiasm for health, strength and beauty, and for doing right for right's sake. Nature-studies among the bees and birds, the ferns and flowers, the shells and pebbles, or the rocks and trees, will fill the children's minds with interests of great value; will always provide the change of occupation that rests the mind, and will encourage them to love the proper surroundings.

The second preventive measure is *instruction in the dangers of alcoholism.* The greatest single factor in the avoidable production of insanity is alcoholism. Of the insane of New York State 28.9 owe their lunacy to alcohol; of Massachusetts, 30.6 per cent.; of three asylums in England, 26.3 per cent.; of Munich, 30 per cent. of the male patients, while in 44.9 of the male Bavarian parents alcohol was the important factor. In a series of 961 New York cases, in which the causation was accurately known, the use of acoholic stimulants was the precipitating factor in fifty-five per cent. of the men, and in twenty-two per cent. of the women. Syphilis is the next important avoidable cause of insanity. It is the cause of insanity in from fourteen to twenty per cent. of the men, and in from 2.5 to 3.5 of the women. In the prevalent disease general paresis, commonly termed "softening of the brain," syphilis is the cause in eighty-five per cent. of the victims. Communities must be investigated, teachers must be informed, youths must be taught plain truths in vigorous language, families must be educated.

Deportation of insane aliens with mental defects is necessary. All States should combine in assisting the United States government in preventing the admission into the country of immigrants who are insane; who have been insane on more than two occasions, or within five years of entering this country; or who, within three years, become insane from causes existing previous to landing. The immigration laws are clear and forcible, and will afford ample protection with co-operation of State authorities. When found, such aliens should be deported forthwith, and when discovered within the three-year period, after slipping through the port in some way, they should be returned to their own countries at once. About forty-five per cent. of the 30,000 insane people in New York State are of foreign birth, against about thirty-five per cent. of the population. To use the words of the former president of Harvard College, Dr. Eliot, "we should not water the blood" of our people in this way.

The second great adjunct to State Care of the Insane is *providing After-Care*. The most practical work and that which will most quickly result in the prevention of the recurrence of attacks in certain cases, and prevention of any attacks in relatives of patients, is the work done by the after-care committees. Some call this important and valuable work "Social Service." It consists in co-operating with a State hospital and visiting the convalescent patients in their homes. Under a long parole period, patients may be sent to their homes in the care of a relative, when convalescence begins, for a trial. The After-Care consists of the following duties:

(*a*) Securing from the hospital information concerning the precipitating factor of the attack of mental trouble, the stress and strain of the patient's life, the undermining features of his environment and the hereditary influences in his case.

(*b*) Securing from visits to the patient in his home additional facts concerning surroundings and conditions, and gaining his confidence and that of his family.

(*c*) Suggesting and providing agencies which will improve his environment, explaining away his remaining doubts, reassuring and encouraging him, and teaching him and his relatives how to avoid future illness.

(*d*) Providing occupation and employment for him, and raising up friends for him; giving him a mental and moral prop.

Philanthropic men and women are needed to volunteer for this work, who will attach themselves to the after-care committees and familiarize themselves with the common manifestations of the diseases called by the collective name of insanity. There is no more imperative duty, and there is no nobler service one can render humanity, than to care for the insane wards of the State.

THE CHAIRMAN—Dr. L. M. Halsey, of Williamstown, N. J., is to discuss this topic of "The Economics of the State Care of the Insane." Dr. Halsey, please come to the platform. Dr. Halsey is one of the managers of the State Hospital for the Insane at Trenton.

Discussion.

DR. L. M. HALSEY—Mr. Chairman, it seems to me that Dr. Ferris has so admirably covered this question that really he has left very little for anyone to say. I suppose that you are all familiar with the fact that it has only been a few years since hospitals or institutions for the insane have been considered hospitals; that it was only a short time ago that they were all taken under the general class of asylums. People were put into these institutions; they were kept under a certain kind of restraint, and they were fed, and if the good Lord was good to them, they got well, and if he was not, they died. All this whole thing has been changed in a great many institutions throughout the country. The question which Dr. Ferris brings out very largely in his paper is the question of heredity and occupation and mental hygiene. These factors are carefully taken up and studied by the medical staff of these institutions. In that way I think we are doing a great good work for the amelioration of these troubles and the restoration of a great many to health.

I thoroughly agree with Dr. Ferris that custodial care for the insane is a mistake, and is wasteful and extravagant, and I think that that gives us reason to call to your attention the fact that in many county institutions—there are some in the State of New Jersey where simply this plan of the treatment or care of the insane is carried on at the present time. There are a very few institutions in this country now that are taking the stand that

restraint is absolutely necessary for the treatment of the insane, though most of them have done away with that almost exclusively. The question of hydrotherapy—that baths of various kinds during the excitable period of the insane—has done so much for them that restraint seems to be almost unnecessary.

I want to call your attention to the fact brought out in Dr. Ferris' paper of the laboratory work. Every well-equipped institution of this character at the present time has a laboratory in which the question of the condition of the insane—autopsies are made, careful records are kept, which will be of immense value to the treatment of these conditions in the future.

In almost all institutions at the present time there are daily clinical conferences, in which all the new patients are discussed, and at regular intervals the others, their cases are taken up and gone over carefully by the staff as to the exact status of them. We have in Trenton (and so at Morris Plains) a well-equipped hospital, where frequently it is necessary to perform operations, for many cases of diseased conditions in women in all our institutions are remedied to-day, and the patients put in very much better physical conditions from the fact that these cases have been recognized and remedied.

It seems to me that there is very little to be said in regard to what Dr. Ferris has so admirably stated to you in regard to the after-care. That is a subject which must be very carefully gone into, and that if we are going to have these people permanently cured or permanently bettered, that much attention must be given to the after-care of the insane. The Medical Director of the State Hospital at Trenton, Dr. Cotton, has been very much interested in the subject of voluntary admissions of the insane: questions of a person who probably has a suicidal intention or a homicidal intention; he feels these attacks coming on, the determination to do some harm to some one or himself, and yet he does not feel as though he ought to be at large. Now, if he could voluntarily have himself admitted to this institution, you can very readily see what good that would be doing, not only to himself, but to the community in which he resides.

I think that Dr. Ferris has brought to your attention very admirably the question of the education of the people at large

and the work which men who are making a study of insanity to-day are doing. I know of nothing, possibly, which might come under the head of medicine, which is making such rapid strides as the treatment of insane conditions. I will go a little bit further than Dr. Ferris has gone in the question of one or two of the predisposing causes of insanity. I have been an advocate for some time and I have always felt that this question of the social evil is a matter which should be taken up and more freely discussed by everybody. I think this question of this social evil should be taken up and more freely discussed by everybody—the terrible ravages of syphilis, with which you are all only partially familiar; as Dr. Ferris has stated that the statistics show that 85 per cent. of the cases of paresis in the institutions are directly traced to syphilis. I think there should be a law upon the statute books which shall positively prohibit the marriage of syphilitics. I think it should be done.

Now, I think he has gone over all these questions very carefully; and the question of the after-care, the voluntary admissions, and the causes which are factors in the causation of insanity, are of such vital importance to all of us that we should be willing to take any steps which could ameliorate these conditions.

THE CHAIRMAN—On the paper presented by Dr. Mabon there is to be discussion by Dr. Evans, the Medical Director of our State Hospital at Morris Plains.

DR. EVANS—It seems like working a willing horse too much; you have had me reading all those papers; but if I can keep you from going to sleep by indulging in a few remarks, I shall endeavor to do so.

It seems to me just as a number of writers and speakers upon this subject of "after-care" have stated, that it is more particularly the work of organized charity than a matter in which hospitals for the insane may consistently take the initiative or even a very active part.

My efforts in the direction of "after-care" have led me to believe that after a person has been discharged from an institution

for the insane as cured, that such following him up by the superintendent or a member of his staff or an official of that institution, whatever may be given as the reason, is very frequently looked upon as an obtrusion into the private life and private affairs of the discharged patient. But by the line of action which has been suggested in Dr. Mabon's paper and by the authorities whose writings he has briefly reviewed, we find that organized charity—such organizations as this—can have their committees and sub-committees do effective work in the various hospital districts and through such sources obtain definite information from the medical superintendents, the medical directors or the other resident officials of such institutions. For instance, on the first of any month it has been determined that a poor woman is going away from a given institution; she has no definite idea as to what she can do to obtain a livelihood or to maintain herself; if your committees were authorized to take this matter up and look after her you would thus be a great help to her in a material way and probably prevent a relapse. It is impossible for institution authorities under the law to hold such a patient after recovery, but she could come under your tender and kind observation and under your charitable ministrations, and be helped along and made stronger in mind and stronger in body, and after awhile thoroughly self-supporting and a credit to your work and the efforts of all who had been tenderly looking after her.

It seems to me along such lines, clearly within your reach, much might be done in the matter of after-care. It does not mean that you would be called upon to look after twenty per cent. of the people who would go out from institution treatment. Probably not more than two to five per cent. at the most would need such assistance, but to you as a society properly organized, it would be easy from time to time through the year, with established facilities in the various localities, to act without great inconvenience and sacrifice of time and trouble and yet do great good. You could probably in the course of a year care for and help two per cent. of such people as are discharged from institutions for the insane and thus be effectively helpful to a deserving

class of humanity in which the results of your efforts would be graciously rewarded.

The matter of caring for the insane seems to me is but poorly understood by the public at large and not clearly understood by organizations of this sort. Your committees do not come to our hospitals; you should come there with the purpose of carrying out a distinct line of inquiry for the purpose of helping our work. You are more likely to give ear to some gossip of the sensational press and listen to it and say, "Well, what in the world can we do to stop this or that?" What I am now saying is not meant for the purpose of saying anything in a spirit of severe criticism, but it is to awaken in you this one idea that if you would have committees which would go to the hospitals for the insane, exhibiting a desire to help, no reasonable medical director or superintendent would do anything but throw open the doors and willingly admit you and say "welcome."

If you can do anything to help in this work I am sure we are glad to see you and go over the various phases of the proposition with you, because your counsel and influence would be valuable, but you cannot do it by staying away nor can you do it by an academic consideration of such propositions. They are practical propositions; they are the problems of human life and human suffering.

Too frequently out of simple curiosity people visit an institution for the insane and many of them say, "Well, this is a great public charity," but they do no good and give no aid or counsel. I, after a quarter of a century of official connection with institutions for the insane, desire to say to you that eight out of every ten patients sent to hospitals for the insane, are sent for the purpose of a police regulation rather than for charitable reasons. As soon as a person gets to disturbing his neighbors, the neighbors complain; as soon as he commits some overt act the law takes notice of the situation, and for police purposes—for the promotion of the harmonious action of society, the safeguarding of the body politic—he is committed to an institution. Then comes along the charitable aspect of it, and you people think about it, and you often talk of it; but the way to get into touch

with it is to come and talk with the people who are living day and night with propositions of great interest to the public, and which mean so much to the public welfare.

I realize that I have strayed somewhat from the subject proper, but I wanted to tell you these things because I want you to come to the State Hospital where it is my duty to deal daily with such problems as we have been discussing, and I want you to help me if you can. Then I can tell you and show you what I have of interest to humanitarians who are seeking to help the poor, the sick and the infirm. If these propositions of public interest which I have tried briefly to discuss awaken in you the desire to aid me so that I may be able to do better work for these sick people and for the State, then I shall feel that I have accomplished some good by coming here.

A LADY IN THE AUDIENCE—I was told the other day that in the asylums, in order to give the attendants some time off, that all the patients were obliged to go to bed at 7 o'clock. Can that be true? And, if true, is it necessary? And if necessary, is there any thing that the outside world can do to help matters? A long night, from seven to seven the next morning for a diseased brain, must be a pretty terrible experience.

DR. EVANS—No, that is not true. I am very glad to state to you that so far as the institution over which I preside is concerned, that statement is not founded in fact. Some patients insist upon going to bed as early as seven o'clock, and sleep until the whistle blows at six o'clock the next morning. Such patients are not prevented from doing so. Others remain up until a quarter of nine o'clock. Nurses have regularly allotted time off, known as regular leave of absence, and they rarely ever neglect to take the time which is given them; they do not, I am sure, get too much time off. Their hours are long and their pay small, but if I should begin paying nurses much larger rates and as a result the running expenses showed a decided increase and a higher per capita cost of patient maintenance should follow because of such increase in the pay of nurses, who work fifteen and a half hours a day and then sleep on the wards with the patients who are noisy, and who have been a constant care and

trouble to them during the long day of service, there would be a cry of extravagance go up in the land. Should I take the responsibility, with the co-operation and approval of my Board of Managers, and the consequence be shown to the State legislature and to the ever-ready critics of this State to the effect that I had increased the per capita maintenance cost twenty-five cents per week, there would be a howl of "waste and extravagance" and a demand for investigation, etc. I am in hearty accord with your suggestion to give nurses more time off and better pay, but I desire to do these things if possible with the approval of the public. You must help me educate that part of the public which has not been well informed on the care of the insane and the wisdom of giving adequate recognition of the true worth of nurses when they render faithful service.

The matters discussed by Dr. Ferris are extremely important. I, in a paper which I read before this organization in Trenton several years ago, took up these very subjects. I probably did not take them up in so systematic a manner, nor treat them so ably, but I tried to present them to you in plain terms. I was of the same opinion then as now, and I am in hearty accord with Dr. Ferris. If we can regulate the preventable causes of insanity, if we can regulate the matter of deportation of people who come to us not properly qualified mentally and from a nervous standpoint, to be made citizens, if we can regulate the matter of intermarriage between people clearly disposed to mental breakdown or mental disorder, and if we can better safeguard our citizens by the establishment of municipal regulations or State laws which operate against the spreading of those dire diseases which directly produce mental disease, or in whose wake such serious diseases as general paresis follows, and if we can so regulate the sale and distribution of alcohol and prevent its being of easy access to the susceptible youth of this country, we will have done much to lessen in a marked degree the development of mental disorders among us.

It is easy enough to point out these things of importance; it is easy enough to propose something which is worthy of attention; it is easy enough to present very difficult problems, but

the solution of them is what we want. The demand is for a systematic effort, an organized and persistent effort on your part, co-operating through your committees with people who are directly and officially in touch with the dependents, the defectives and the sick of the State, and after that go with your fullest intelligence and present your worthy cause to the State legislature, and in such manner, the results of your organized efforts with the educating influence of your society and its committees, the State of New Jersey will be greatly helped, society at large will be benefited and succeeding generations will rise up and call you blessed.

DR. HALSEY—Nothing has been said this afternoon by any one that gives any person here a practical idea of what social service or the after-care is, and I think you will pardon me if I give you just a few illustrations. The people who belong to after-care committees visit hospitals and are introduced by the ward physicians to certain patients who are convalescing, they gain the confidence of these patients by conversing with them, bring them in something of the outside world, and perhaps by a few flowers, or a few trifling gifts at different times, and just when the patient is said to be fit to leave on trial after care, this man or woman says, "Let me take this patient out." Now, Munro, of the Willard State Board of Managers, has taken out in that way this last year four women, whom he has employed—servants in his own family. After employing them for two or three months, he goes around among his friends and says, "Now, I have a capital cook. She was insane; she has recovered, and I have had her in my family and she is perfectly safe, and I want you to take her"; and he gets someone to take her, and from that time on that woman is self-supporting. He also employs men in the same way in his business (he is a large coal merchant). People thought he was introducing a dangerous element into the community; but it has not proved at all dangerous, excepting people—all those who fall into the hands of evil persons who give them alcohol. Most of the troubles that we have with the dangerous relapsing patients come from the use of alcohol; and that is because their only friends are friends in the lower strata

of society. Now, after-care or social service raises up friends for these people in the higher strata of society.

As to the police methods of an arrest of an insane person, to which Dr. Evans alluded, if your State is going into State care (and I hope it is), one thing you want to get rid of very early is police interference. Insanity is not a matter of crime nor poverty; it is a matter of illness, and, really, there is no more reason why the police should arrest an insane man than one with pneumonia. In New York and Plainfield arrangements are being made, instead of having the police sent for to arrest people supposed to be insane, ambulances are sent, or automobiles, with nurses dressed in nurses' uniforms, who are sworn in as special officers, and they make the arrest in the way that nurses do, without putting shackles on the wrists of the patient, without tying their ankles together with towels, or without tying towels over their mouths, as some do; and they are brought usually to the hospitals without going to court; and our idea is to make this a matter similar to the matter of quarantine for contagious diseases. These people are only sick; they are not always poor, and they are never criminal.

Why should the police arrest them? Simply because in 1778 there was a law put on the statute books that a person who was either noisy or insane should be put into the jail and there confined until released by some magistrate; and so the idea of police interference has come from that time. Then there is a large class of lawyers assuming that no one has a right to take possession of an individual's body without some sort of a legal paper being signed, issued by the court. The corpus always comes in, either dead or living. When a man has smallpox, we simply catch him and cart him away to where he belongs, and we should treat the insane person the same way.

Dr. Henry H. Goddard, Director, Department of Psychological Research, New Jersey Training School for Feeble-Minded Girls and Boys:—It gives me very great pleasure to have a few minutes in which to tell you a little about our work —I am going to call this, "A New Method of Studying Causes

of Dependency and Crime," and that you may know at the very outset what the new method is, I will tell you. It is to study the dependent and the criminal. Up to the present time we have never thought that it was worth while to study the individual who came within the care of the State. We could study everything else—clams and oysters, etc.,—but human beings, and especially human children, are hardly thought worthy of study. For this particular branch of the study of human beings and this particular type of dependent, you are indebted to the superintendent of the institution at Vineland, who is so well known to you—Professor Johnstone. It was his idea that if the State had to take care of these children, these people, these unfortunates, then the State ought to know something about them, and get some return in the way of knowledge that should be useful in the future treatment, and more especially in the understanding of the causes, and of how to prevent the condition. In twenty minutes I cannot go into details as to methods of study; I will only mention one or two things that we have been doing which may be of interest to you. We have been attempting to find out the actual mental condition of feeble-minded children. We have never known heretofore very much about that. We have known in a general way that they were feeble-minded, that there were different degrees of feeble-mindedness. Outside of those who are directly and intimately associated with them in their care, the public knows vastly less than it knows about subjects that have already taken your attention this afternoon, the cause and care of the insane.

One of the great problems that we have before us is to make it understood by the general public that there is a great group of these people that is not recognized by the ordinary citizen as feeble-minded. Yet they are defective, unable to compete with the rest of us in the struggle for existence, and therefore need special care and sepcial treatment, preferably in an institution, to live a healthy and happy life. In our study of these children, then, we examine them, we test them to see what are their powers of control, what are their powers of initiative, of working for themselves, of carrying out directions; and we find, in brief, that they

are all lacking in these lines. We have one little apparatus in which we put the person so that he can move one finger at will, and see how much work he can do with it; and we can compare the work of these children with normal people. We find that they always fall short of what the normal person can do. We test them to see how rapidly they can make strokes with a telegraph key; we find that they fall short of normal children of same age. In these ways we find that they are different from normal people and require very different treatment. We have an apparatus which has been exploited in some quarters very extensively. It is a very delicate instrument, that records the presence of any emotion in the person; we place the subject in position and find out exactly what impression our words make upon him, whether they mean anything to him or not; and in that way we find that many words mean nothing to these children, even words that we naturally think they understand; and, indeed, to which they respond in a way that seems intelligent; and yet we know by this lack of emotion that they do not mean to them what they mean to us.

The topic to which I want to devote most of my time is the cause of this condition. We knew, when we started in to study the cause, that a large percentage of it was hereditary—authorities differed as to how much, and we don't yet know; but that you may have some convenient figure to remember let us say that 80 per cent. of all mental defect is hereditary. I want to show you some of the actual case histories, that you may understand the family life, the family conditions from which the great majority of these children (80 per cent. of them) come, in order that you may see where the root of this matter is. You know without my telling you that this problem of feeble-mindedness is at the root of probably two-thirds of the problems that you as a charity organization have before you. People get into the jail; people get into the almshouse; people get into insane asylums, because they or their parents were feeble-minded; and if we are going to attack the thing at the beginning, there is where we must look at it; when we go back of the feeble-minded we find that it is defective ancestry. Now, in order that this may be clear, we have prepared some graphic charts.

On these charts are represented by circles (1) the child in our institution with his brothers and sisters arranged from left to right in order of birth; (2) the parents with their brothers and sisters, and (3) grandparents with their brothers and sisters.

A black circle means a feeble-minded person.

A white circle means no data, unless it has a "N" in it, which means Normal.

A lined circle means (1), died under 1 year of age, or (2), if it has a letter in it, it means some disease or habit; *e. g.*, A = Alcoholic, T = Tuberculosis, N = Neurotic.

Circle with black centre means a miscarriage.

The hand points to the only child that is in an institution and thus prevented from further injury to society.

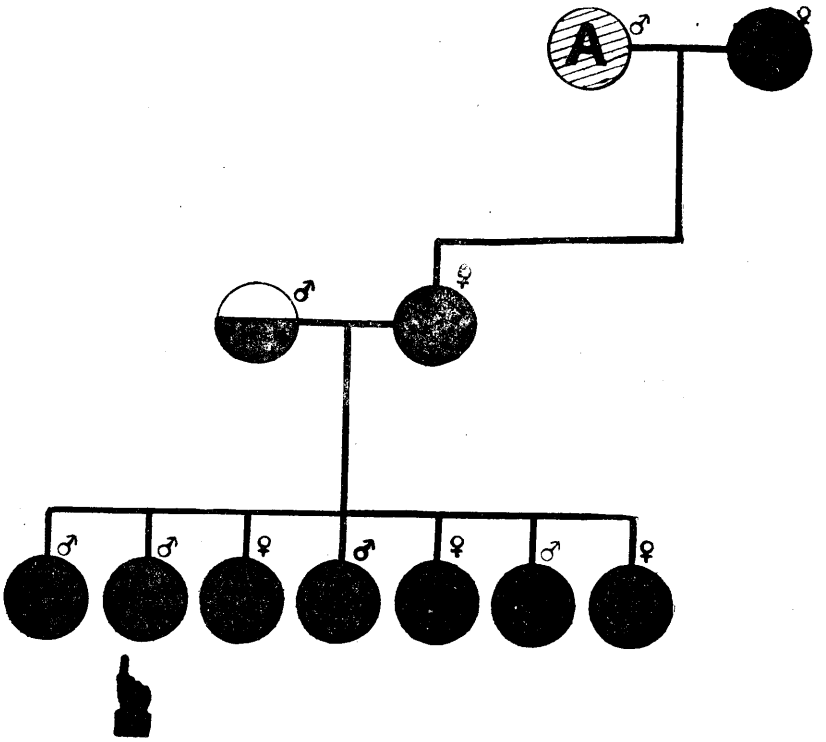

CHART I.

Chart I shows a family history which is fairly typical, not by any means the rare exception. Here is a feeble-minded mother,

who is being supported in the almshouse; a father that is insane and in the asylum, and apparently gets well occasionally and is discharged and goes home, just long enough to beget a few more children; and there have been 7 feeble-minded children born to that pair. Of these children let me tell you the history. The first one, a man, is working, and is just barely keeping out of the almshouse. That means, probably, that he is working for some farmer, who is good-hearted, willing to put up with a good deal of inconvenience and trouble with this incompetent man, because the farmer himself is a charitably disposed man. Some day he will lose that job, and then he will go to the almshouse. The second is a child in the institution for the feeble-minded; the fourth child died at three months, the sixth one at five months; and the fifth and seventh were sent to the almshouse with the mother. The youngest cannot talk or walk. That is the history of that family. The grandmother was feeble-minded; the grandfather was alcoholic. Is there any reason why we should allow a feeble-minded woman to get married? And her feeble-minded daughter to get married? And live in the almshouse and give birth to 7 feeble-minded people? With all that that means for society?

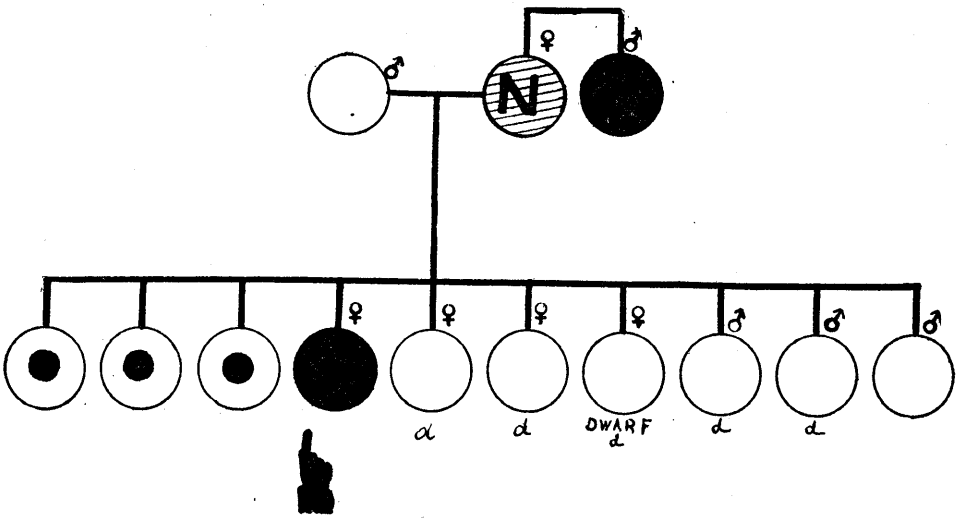

CHART II.

Chart II. One of the speakers that preceded me spoke about syphilis as a cause of insanity: the evils of it cannot be magnified too much. Chart II shows a condition of things that probably means a syphilitic ancestry. Here are three miscarriages, a feeble-minded child, 5 that died in infancy; one of whom was a dwarf, and one that we don't know about, which probably will prove feeble-minded also. Such a sequence, authorities tell us, almost certainly means that the father or mother were syphilitic; although we get no history of it.

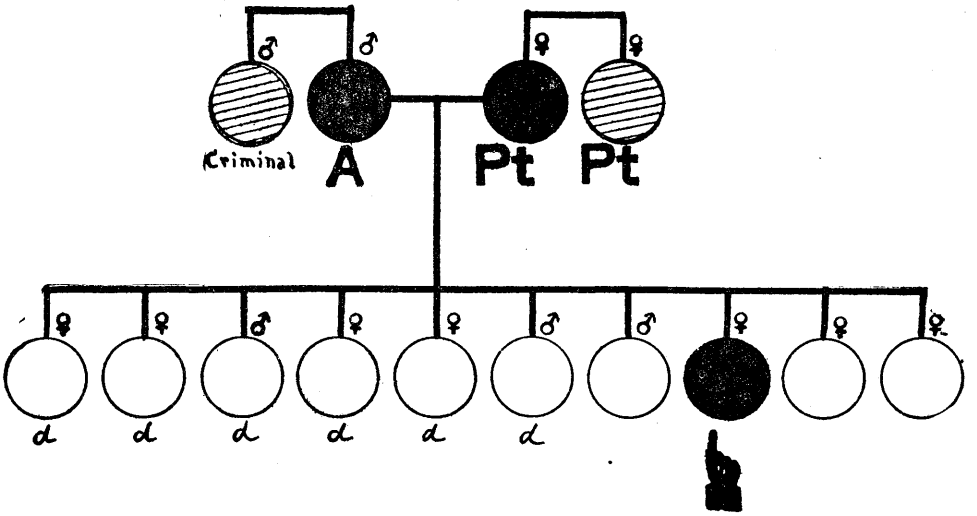

CHART III.

Chart III. Here are two more town charges reported to us "father an imbecile and the mother an idiot," and yet they are supported at the public expense and live together and have had 10 children, all of whom are undoubtedly feeble-minded; since two feeble-minded parents never have anything but feeble-minded children.

Chart IV. Here is another family: not a healthy, normal child in it; the parents were both alcoholic. One of the speakers

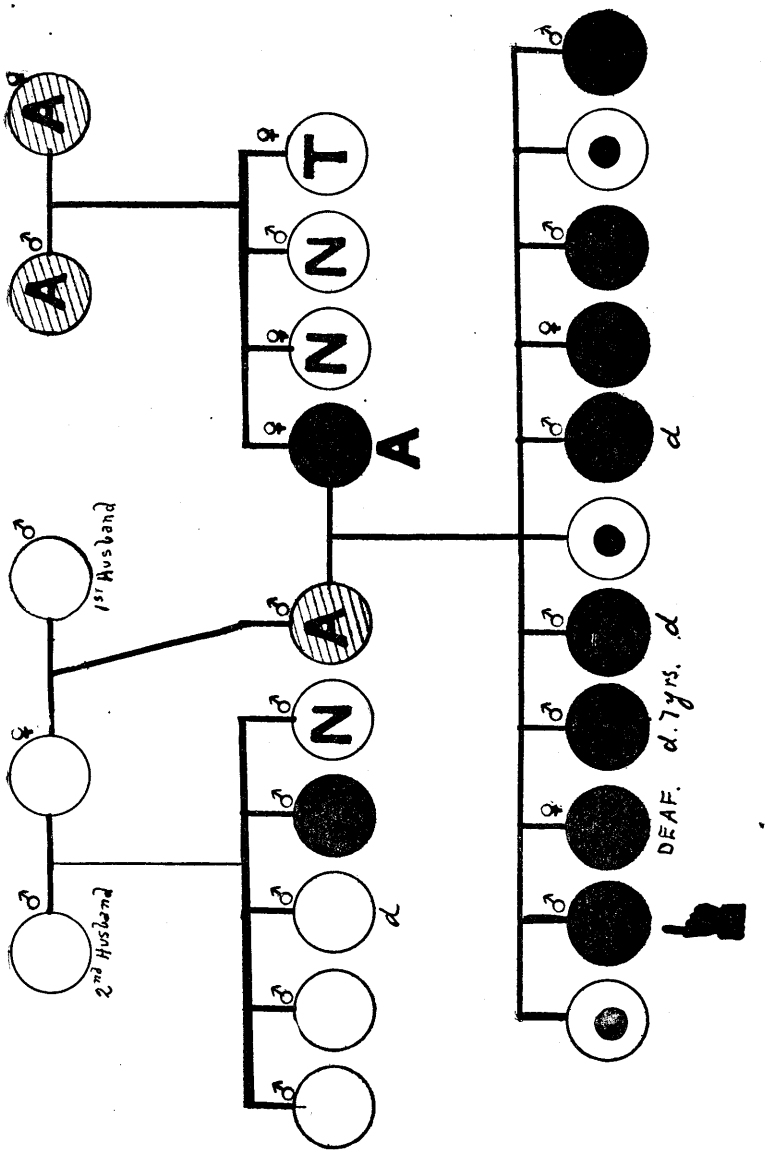

CHART IV.

stated that alcohol was responsible for 50 or 55 per cent. of insanity. Alcohol is responsible for quite a percentage of feeble-

mindedness, but not all the cases where it seems to be. Alcohol was not the cause of this family of feeble-minded children, as we know; because that man had a half brother that was feeble-minded. The alcoholism is itself an effect. That man was alcoholic because he was weak-minded and could not control himself; and the sooner we recognize that fact and get it before the public, the sooner we will take one great big step toward the solution of the alcohol problem.

Curiously enough, we have there a mother alcoholic and she had a sister that was tuberculous: which shows that those two girls inherited from their parents a weakness that has manifested itself in one way in one sister and the other way in the other.

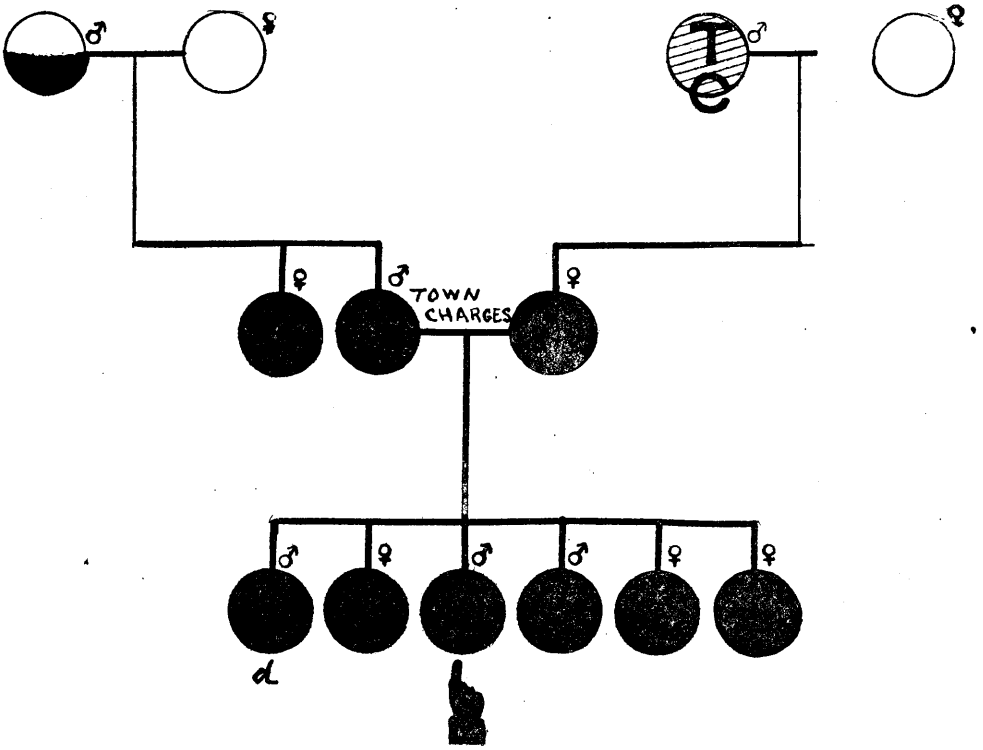

CHART V.

Chart V. Here is another one: both parents, town charges, imbecile and idiot; the father had a sister that was feeble-minded;

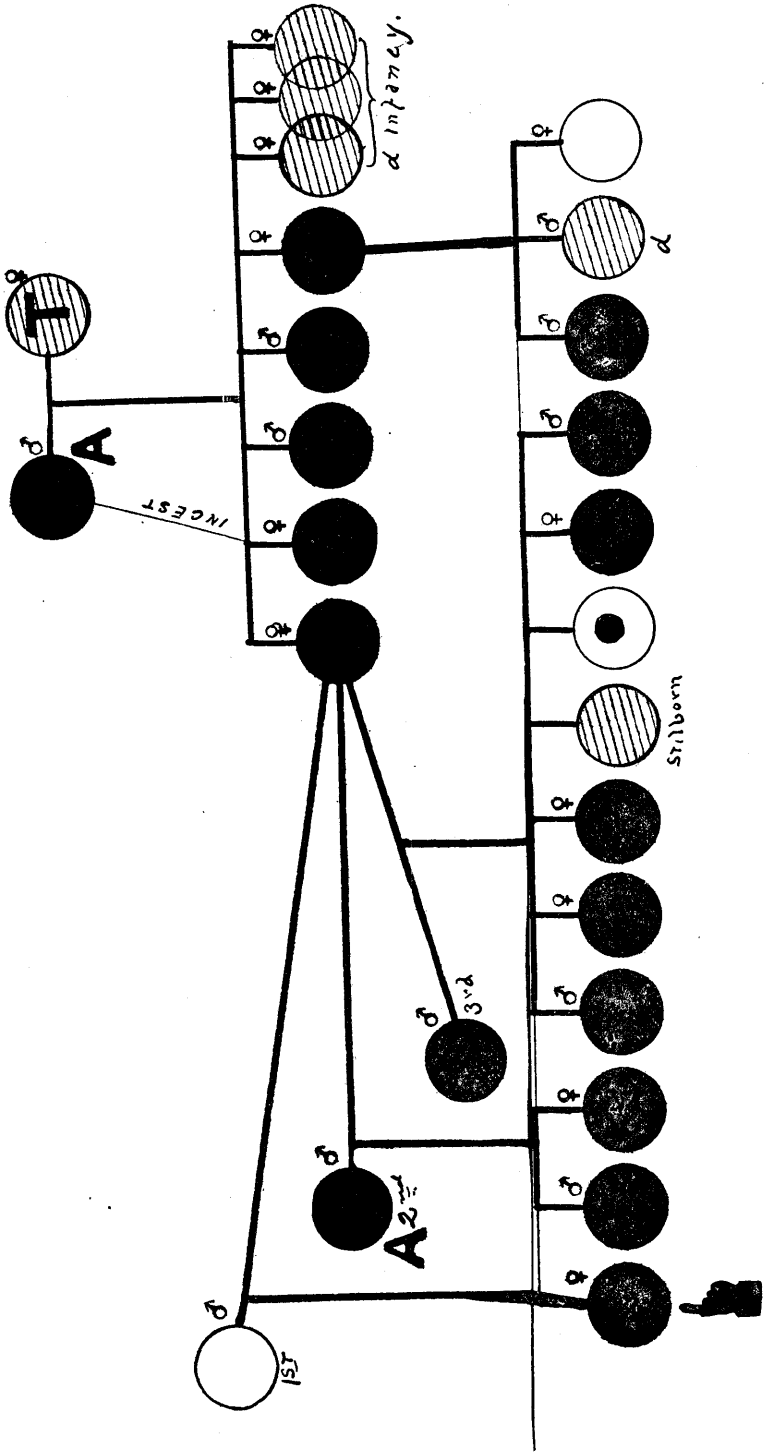

CHART VI.

their father was alcoholic and insane: and they have had 6 feeble-minded children for the public to take care of. How many more will come from these four children that are at large?

Chart VI. This last chart is one of the most striking that I have. This is the high grade type which the ordinary person does not recognize. Everybody recognizes the imbecile and the idiot; but the public does not understand this type, which really does the most damage in the world. They often look as normal as you and I, sometimes handsome. That is why they are dangerous.

The mother in this Chart VI was, and is, a handsome woman; more than that, she has a certain indefinable element of refinement about her; but she is feeble-minded. When she was eighteen years old she went out to work in a good family in Orange, she got into trouble and this daughter is the result. She was discharged, came back to her native town, and went to the almshouse, as such cases often do. (And we have no control over that condition, my friends. I saw in one county almshouse 8 feeble-minded women that were there for childbirth, and they all gave birth to feeble-minded children within six weeks of each other; and society has not one particle of control over the situation. The superintendent told me those people would go out as soon as they were able, and probably come back a year later in the same condition. Nothing to do about it; we cannot detain them, we cannot at present do anything with that condition of things.) In the course of time the good neighbors found that there was another child coming; and they said, "Now the worst thing in the world that can happen in a community is to have an illegitimate child born." My friends, it *is* rather disgraceful; but there are worse things than that. This is a worse thing: those people hunted up the father, and he was a drunken, epileptic, feeble-minded man. But they must be married, so that the child would not be illegitimate; and they married that man and that woman and they had two children. In the course of time they found that history was repeating itself; there was

another child coming and another man was the father; and these well-meaning people did not balk at anything—they went into the courts got a divorce from that man and married her to the prospective father so that this should be a legitimate child, and 5 other legitimate imbecile children might be born.

This woman was feeble-minded; she had 4 feeble-minded brothers and sisters; three of those are married; one had 3 children, of whom one died in infancy, another is feeble-minded; the third one we don't know about. The grandfather of the whole group was feeble-minded, and committed incest with his daughter. He was in jail a little while and then let out. If society was working upon this subject and had anything to do or say about it, the taking care of that grandfather would have saved 14 feeble-minded individuals that the state now has to take care of.

At the present moment all of these people except the child in our institution and the grandfather are at large. What will the future be? One daughter is already to go the way her mother went. She will go out to work—perhaps has already gone. She is about 17, pretty, with no control. She is a high-grade feeble-minded girl, who will become the victim of the first immoral suggestion that comes to her. She could now be placed in an institution if there was any money for her support.

In just one minute let me sum up what we have already found as the result of the complete study of only 35 families. Of those 35 families, both parents were imbecile in 8 families, and they have 26 feeble-minded children; the mother is imbecile in 8 cases, with 23 feeble-minded children; the father alone is imbecile in 6 cases, with 18 children feeble-minded. Thus 22 families had one or both parents imbecile. In the 35 families, there are 165 feeble-minded persons in the three generations, 35 others were alcoholic, 20 others were neurotic, 29 were tuberculous, 30 died young, there were 18 miscarriages, there were 5 insane and 4 paralytics. Again, in these 35 families there are 200 children of whom 67 were normal, that is, 33 per cent. Thirty-five died in infancy.

That is a little summary of the result of our study so far, and now I will stop, thanking you very much.

SESSION ON THE CHURCH AND SOCIAL SERVICE.

Monday, February 14, 8 P. M.

CHAIRMAN, REV. HOLMES F. GRAVATT, D.D., CAMDEN.

THE CHAIRMAN—*Ladies and Gentlemen:* I am sure it is a great pleasure to take part in this service to-night and to be associated with the men and women in this great work. We are glad to welcome you to Camden, glad to give you the very best that Camden has. We feel that you are followers of the great John Howard, who labored to make the places in life for the unfortunate more comfortable; and in the great work in which you are engaged I may say we wish you Godspeed. You have a splendid program to-night; the speakers are here and are ready to give you their speeches. I take great pleasure in introducing the first speaker, because he comes from an institution from which it was my privilege to graduate—I won't tell you how many years ago, because you might guess just how old I am now. I will leave you that to guess without any clue whatever for your guessing, but the first speech is the speech whose subject is entitled, "The Place of Sociology in the Curriculum of the Theological Seminary." Prof. Edwin L. Earp, Professor of Sociology in Drew Theological Seminary, will be the speaker. I take great pleasure in introducing him to you.

The Place of Sociology in the Curriculum of the Theological Seminary.

PROF. E. L. EARP, DREW THEOLOGICAL SEMINARY.

It will be readily admitted by most of us that the emphasis of the teaching in our theological schools of an earlier period was not to train men to teach people how to live in this world

so much as it was to teach people how to reach another world beyond this life "where the wicked cease from troubling and the weary are at rest." Hence the theological school itself, as well as its curriculum, had little to do with the actual world, with its social needs. In fact, men were taken out of the world, and away from its teeming throbbing life, that they might be better prepared to lead men to the heavenly world. But to-day, the emphasis is changed, so that men are being taught that their mission is to show people how to live in this world; how to make their surroundings tolerable and life-serving; how to master the problems of social relations and their accompanying ills. To do this men must know this world, and to know it they must live in it, and be made to see the evils they are to help destroy, and learn to see the good they are to help conserve. Therefore the modern school of theology, while not discarding the essentials of the old curriculum which place emphasis on the great doctrines of the Christian faith, is beginning at least to supplement its courses of study with subjects that have a more vital bearing upon the social character of sin and salvation. It recognizes that the needs of the people to-day are social in character, as well as individual, and that the church of to-day must minister to these needs in a social way. It has been led by the modern social movement within the Church to recognize that the powers of evil to-day are socially organized, and therefore the salvation of society involves social methods and machinery in order to overthrow the organized powers of evil. It has also learned that it is possible in modern times to "sin by syndicate," and therefore our methods of salvation must be socialized. While not ignoring the value of remedial agencies it has been led to see the necessity for placing emphasis upon preventive methods in moral reform by seeking to better the conditions of living men, not so much by prohibiting evils themselves, as by releasing energies that will keep the life of the individual in society normal.

The modern movement for social service within the Church means also organization to discover the causes of social ills, and organized effort to destroy sin at its source. It means

an earnest endeavor to save human life by regenerating and transforming the environment that pollutes and destroys the springs of human life. It is our endeavor to-day not so much to save from the slum as it is our determination to remove the slum; not alone the screening of our children from infectious mosquitoes, but the filling up and sterilizing of the pools where they breed.

Social service means also not merely charities and philanthropies to care for the victims of vice and poverty, but also intelligent organized effort to eliminate the causes which make these charities and philanthropies necessary.

In fact those who are directing the educational policy of our theological seminaries to-day are being aroused to the fact that all life is being socialized, not only in consciousness, but also in activity, and it is therefore necessary that the men to be sent out from these institutions as religious leaders must be made to recognize the social character of their tasks, both in ministering to the conscious needs of men in social relations, and also in directing the social machinery and organization necessary for the successful accomplishment of these tasks.

In one age it was the Master's command for the Seventy to go out into the cities and villages by twos, or for the One Hundred and Twenty to go out by one's to preach the good tidings of the Kingdom; but to-day His command may mean the organization of societies, the establishment of institutions, the building of vast structures, the management of world-wide enterprises for doing the work of redeeming men and regenerating human society.

In the religious work of the world we are learning that federation and co-operation are better than denominational self-interest resulting in waste of economic resources in duplicating of work and overlapping of territory. We have reached that stage in our religious consciousness where we seek not to get all men to think alike or to hold the same opinion about any plan or project of social reform, but our aim is rather to get men to act together in an organized way for the destruction of evil in society and for the creation of good in the community. As a result we

find the most fruitful examples of church unity to-day in the fields of Christian service and not in the fields of theological controversy. We find no time for burning heretics in our haste to brand sinners in high places. Religious denominations that differ widely in theological discussions are working shoulder to shoulder in the battle with the slum and in the stupendous task of evangelizing the world in this generation.

This, then, is my point of view; we have reached a stage in the evolution and development of methods in church work where we see the need for placing emphasis upon the task of realizing in social conduct the moral and religious ideals we have been teaching the individual who lives in a real world that confronts him so often in the Christian race with a social handicap.

Sociology has been one of the strongest educational factors in giving to the religious world this point of view. If sociology has to do with man and human relations as represented in humanity as a whole in the various forms and structures of society, and if the supreme object of the Gospel is the redemption of human society in the bringing of the Kingdom of God to men, then surely the study of sociology should have an important place in the preparation of the Christian minister for his life-work. It should therefore be given a co-ordinate place with other theological disciplines in the curricula of our theological seminaries for the following reasons:

1. The minister of to-day must know society. He must be able to make an adequate social diagnosis before he attempts to prescribe remedies for the social ills he has discovered. Before the Christian minister to-day lies the great world-field of teeming, throbbing, struggling, human population, the vast network of organizations of human beings grouped in accordance with the natural laws and forces that are at work through heredity and environment, and also the social integration and differentiation of these groups into voluntary and purposive associations in response to psychic forces that have been aroused by an intelligent response to human needs immediately felt or more remotely discerned. He is not only to proclaim the Kingdom of Heaven is at hand, but also with the daring and confidence of his Lord

he is to say to the multitudes not alone, "This day is this program being fulfilled in your ears," but is to back it up by sacrifice in intelligent service and compel the multitudes among whom he has done his work to say to one another, "This day is his program being carried out in our town." His work is not done when he has preached his message to the individual alone, but it must reach further and include the regeneration of the social order, so that the individual may find it easier to keep saved.

Take for example the minister's relation to the work this conference represents—the treatment of the poor, the afflicted and the bad. It is a matter of the greatest interest that all church workers should know something about these classes in society, and of the institutions that have been established and the societies organized to care for these victims of circumstances and misfortune, of social mal-adjustment and economic blundering, and also of willful diversion from the rightful ways of good citizenship. It is also important that they should know how these institutions are controlled and managed and supported by the State, the municipality, or by voluntary gifts and bequests, and also how the specific individuals of these three classes in any local community may be gotten into the appropriate institutions for care, treatment or correction and reformation. But beyond all these matters of interest that we should know as teachers and students of moral and religious truth we should know also something of the causes that produce these great classes in modern civilization.

We are apt to emphasize the causes that are personal and that lie within the narrow range of the victims themselves, when, as a matter of fact, the causes are more frequently found to be in the environment or in heredity over which the greater number of these persons have no control whatsoever; for example, the blind, the idiotic, the feeble-minded, the epileptic, the insane, the deaf and dumb, the congenitally deformed and crippled, etc. Thirty to forty per cent. of the blind in the institutions for that class in the State of New York are actually known to be the victims of a loathsome disease contracted in the eyes at birth, which could have been cured or avoided by the application of a

well-known and simple remedy had it not been for the ignorance or culpability of the parents or the attendant. In the case of poverty, many of these pitiable creatures are but the victims of accidents in industry, where the bread-winner has been killed, maimed or otherwise disabled for life; or they are the victims of inadequate support by profligate parents, who have spent their meager earnings for drink, or wasted them in other forms of riotous living. In many other cases poverty is due to the unthinking overcrowding of the labor market, resulting in low wages and low standards of living which permit the working people to store up little against the day of adversity. In the case of the multitude of juvenile delinquents the causes lie often in the laws themselves, which, while prohibiting certain things yet make no provision for the lawful exercise of useful energies. Many a boy has been brought before the juvenile court for some misdemeanor which would never have been committed had the city provided a municipal playground, or bathing pier, or other facilities for useful sports.

If our religious teaching is going to really amount to anything in the lives of our young people it certainly should include the facts concerning causes that are known and remedies which are not only good as temporary measures of relief, but are also fundamental to the elimination of preventable causes.

2. The minister must be a social leader in the modern social movement. It would be a calamity for the Church if it should fail to dominate the modern social movement by giving it the right kind of leadership. The modern minister must not only *know*, but he must be able *to do*. A distinguished educator in addressing an audience some time ago made this remark, "Civilization is running short of men who know and can do," and he said this after quoting a statement of Senator Root, made in a speech before the New York Legislature, in which he showed how the tasks of government were becoming so stupendous that it was becoming a serious question whether we could find men capable of performing them. The same may be said of the Church. I know several churches in and around New York where the people interested frankly confess that if their pastor

should suddenly die or leave them they would not know where to find a successor, because of the social character of the tasks the Church is undertaking through the pastor's efficient leadership. It is one of the funtions of the theological seminary to train such leaders for church work of such a character.

The preacher of to-day must be trained in social engineering. We mean by this expression the art of making the social machinery move with the least friction and with the best results in work done. In church work to-day we often have good leaders who know the technique of organization, men who can finance church enterprises, but we often fail to obtain the best results in a community full of opportunities because we lack practical social engineers to organize and keep at work the masses of men and women within the membership of our churches. We need to develop a new type of minister or religious worker, a religious social engineer for the work of the Sunday School, who understands the psychology of the adolescent and knows the social forces which dominate the thinking and conduct of young people. A social engineer for the men of the church who have no work to do, in many cases worthy of a man of strength, and must be organized for greater tasks. One who knows the city and its needs and can relate the men and women of the Church and the community to the civic life of the town or city. Another type of social engineer for the country problem is one who will be able to direct the social forces of a whole county and relate them to the best interests of the state and the nation. Still another type of engineer is needed who will be able to deal in an intelligent way with the foreigners in the villages and towns, and the great colonies of them in our large cities. In other words, we need a type of man who knows the value of social machinery and how to run it, and is willing to stay on the job.

3. The minister of to-day needs to know how to carry on administrative work in the fields of spiritual conquest, and conserve our resources and prevent waste in the work of the Kingdom. The administrative tasks in the fields of spiritual conquest are becoming so great that they demand the highest type of administrative efficiency. One of the most difficult pro-

blems in the social movement to-day is how to conserve the benefits of victory in the administrative periods of reform. We often see skill and courage in victory, but lack of patience and common sense in administering affairs after the victories are won. The victories of warfare are often robbed of their glory in part by the follies of the carpet-baggers of the new construction period. The carpet-bagger is a man who is given the task of a statesman to perform in the administration of affairs among the conquered while he carries with him into the territory to be administered a war consciousness with all its limitations. We must insist on keeping the ecclesiastical carpet-baggers out of the administrative offices in the field of spiritual conquest. This does not apply to the higher offices alone, but to the less responsible positions in the local church community. We have suffered greatly in church work by allowing people to hold office because they desire the honor rather than a place to serve with efficiency, while others more capable and yet more modest were allowed to remain unused in these important tasks of the Kingdom.

4. The minister must know how to interpret socially the religious facts of history; by the term religious fact we mean anything that has its origin in religion or any movement in history, any institution or association of the present, or any body of literature that has been originated, organized or produced from a religious motive. By the term social interpretation, we mean the endeavor to find in what way these religious facts are the product of social forces within or without society, or are the product of laws and principles of association as expressed among men everywhere in social evolution.

One of the most important fields of social study in religion to-day is that of the social interpretation of the meaning of God's message to men. We know fairly well what men wrote and spoke as they were moved by the Holy Spirit, we know also approximately well the origin and composition of the most important books of the Bible, but the great field for the scholarship of the Church to-day, in my opinion, is to determine what these words mean for our age as well as for the age in which they were

written, or for the age when they were first utered by their reputed authors. We certainly need men who shall go out from our theological seminaries with hearts warm with the love of God for the world of struggling humanity, and with heads clear with Paul's vision of the Kingdom of God to be established upon this earth.

In conclusion I wish to say that these important facts in the work of the modern church and other questions of a similar character make it evident that sociology has a very important place in the preparation of the Christian minister for his best work in the field of human relations to which he has been called. The study of sociology does not stop with the interest of the student in the study of the nature, structure and laws of society; but it goes further and makes him alert to discover new principles, and methods, and ways of controlling the social forces about him that they may be made to contribute in every case to the good of man and his highest development, and to the progress of society as a whole until that state shall be reached in which the conduct of every individual, whatever may be his social status, will contribute the highest good to himself, to his offspring, and to humanity at large.

THE CHAIRMAN—I am sure this paper has been very interesting and instructive to us and teaches us that the interest is not an impractical, but a very practical, one, and that everybody who lives in the house of the Christ makes every other man his brother.

And now we shall hear from a man who has put his theory into practice, and who will tell us something, also, about workable plans, "The Catholic Church and Social Work." Very Rev. William J. White, D.D., Supervisor of Charities for the Diocese of Brooklyn, will be the speaker. Dr. White will now speak.

The Church and Social Work.

VERY REV. WILLIAM J. WHITE, D.D., SUPERVISOR OF CHARITIES FOR THE DIOCESE OF BROOKLYN.

"Behind all the extraordinary achievements of modern civilization," says Francis Greenwood Peabody, Professor of Christian Morals in Harvard University, "its transformation of business methods, its miracles of scientific discovery, its mighty combinations of political forces, there lies at the heart of the present time a burdening sense of social maladjustment which creates what we call the social question."

This is a very lucid description of the fundamental character of the age. There is a contradiction between our economic proggress and our spiritual ideals. It is recognized that democracy does not necessarily spell equality of opportunity, and the unrest consequent upon this discovery creates at least some of the problems that present themselves to us for solution.

A generation ago physical science was to the fore; today emphasis is laid on the organized life of man. And just as a quarter of a century ago there were some who were trying to prove that religion and science were opposed to each other, so, in our own day, there is a disposition to accuse the church of a lack of interest in the material welfare of her children, to look upon her as the prop and support of capitalism, "the chloroform agency," as Hyndman, the English Socialist, puts it, "of the confiscating classes." It is not out of harmony with the general purpose of the Conference to define briefly the attitude of the church to social works; we are engaged in a common work, but our points of view are different. We arrive at the same conclusions, reasoning from different premises. We are fighting the same enemies, but with different weapons. And if we agree in many things, I have no doubt there are points of difference which are fundamental and which ought to be understood. That is the purpose of this paper to explain the attitude of the church to the works in which we are engaged. I speak as a priest; my point of view is the view of the Catholic church.

A cursory glance at the program of a State or National Conference will show the change that has come over the character of the papers read at them, even during the past ten years. We are no longer content to discuss the best methods of caring for the poor, the sick, the insane, the dependent and the delinquent child, but we have been asking ourselves Why there is so much poverty in a country so rich in natural resources as is ours. Why is there so much delinquency in an age of universal education? We have turned from a study of effects to a consideration of causes; we are substituting preventive remedies for mere palliative ones. We have come to realize that many of our problems of charity have their roots in economics, and when we study the economic basis of society with an open mind we realize that these same problems after all are ethical. The social question is a moral question, a religious question, and in it the church has a vital interest. Settlement houses, the child labor campaign, the anti-tuberculosis crusade and the agitation for a living wage, these are more than social questions; they are modern interpretation of the words of our Savior, "I have compassion on the multitude."

Now, what ought to be the attitude of the church to these and similar works? Two answers have been given to this important question, but both fail to satisfy because they either minimize or exaggerate the importance of social works.

It has been said that the church ought not to concern herself with any program of social reform, or any particular social theory, that as a religious organization she has no economic program. The church is to point the way to God and leave to secular agencies the field of social work. The raw material that she handles is souls, not bodies. Her goal, her *raison d'etre,* is the worship of God, not a new environment. Texts of Scripture are sometimes quoted to support this view. "Man lives not alone by bread," and "What will it profit a man if he gain the whole world and lose his own soul?"

This, I need not say, is a false view of the function of the church, and has never been accepted or put in practice. An elementary knowledge of the history of Europe from the fall of

the Roman Empire is sufficient to make us realize that the church never looked on men as abstractions or spirits, or considered them apart from their environment. The field of charity she ever claimed as her own. Indeed, as Professor Robert Ellis Thompson says in "The Divine Order of Human Society," it was through the institutions of the church that charity was dispensed through all ages of Christian history down to the seventeenth century.

And in social relations involving the idea of justice she exercised a profound influence. Slavery disappeared, serfdom became bearable, and the working classes gradually acquired that measure of self-respect and of power which enabled them to set up and maintain for centuries the industrial democracy that prevailed in the medieval times.

At the present time there is a disposition in some quarters to go to the other extreme and look on the church as a great charity organization society or a social reform club whose chief function is to create a better physical environment. "There are some who talk," says Professor Thompson, "as if men were to be regenerated by clean homes and fresh air, as if the gospel were to be superseded by political economy."

The church's function is the regeneration and improvement of the individual soul with a view to life beyond the grave. "Her primary mission," says Dr. John Ryan, author of the Living Wage, "is not to reorganize society nor to realize the Kingdom of God on earth. Her primary sphere is the individual soul, her primary object to save souls. Compared with the life to come, such temporary goods as wealth, liberty, education, fame, are utterly insignificant. Scoffers and scepters may contemn this view as 'other worldly,' but they cannot deny that it is the only logical and sane position for men who accept the Christian teaching on life, death and immortality."

All social work must be based on some theory of the value of life. Whether we look on man as the product of chance elements or made for a purpose, whether we believe that he has come up slowly through the slime and mud of primeval ages, or down from the high estate of a Son of God, we must have some

theory about his destiny, and our work for him is based on this theory. The Church believes that man is made for God. The thought of eternity is the thought that is ever uppermost in her mind. It is like the golden ground on which the old masters painted their pictures, which lent dignity and splendor to the figures themselves. The thought of eternity forms the background of man's actions and gives them meaning and value.

But this view of the real destiny of man does not prevent the Church from taking a very active part in social works, such as occupy the attention of the Conference. "The Church does not exist," says Rev. Charles J. Slater, S. J., in "Catholic Social Work in Germany," "for the sake of supplying specialists in sanitation or providing experts in economics." That is true. Her concern is with the souls of men. Yet the provision of experts, though not an end, may be a necessary means of securing higher ends. She will help in removing demoralizing poverty, not because it is poverty, but because it is demoralizing. She is concerned to lift the crushing load from the necks of the destitute, because so long as it is crushing, it will distract them from listening to her message. Here is common ground on which Church workers and the representatives of secular organizations engaged in Social work may meet. We can unite to make war on demoralizing poverty and destitution. We can and we ought to make common cause in fighting the white plague, in pleading for a decent standard of living, in protecting the family through the regulation of child labor and the presence of women in the industrial life. But it may be asked: Is the Catholic Church doing this? Has she shown that interest in social questions that other churches show? In Germany, Austria, Belgium, in fact on the continent of Europe, social reform has no stauncher adherents than Catholics. As far back as 1864, Bishop Von Kettler of Mayence, had formulated a definite social program which included homes for disabled laborers, the restoration of the family through Christian teaching, higher wages based on the value of labor, shorter work day, protection of Sunday rest, and the formation of productive societies. In 1891 Pope Leo XIII, in his famous Enclyclical on the Condition of Laborers,

sanctioned the main principles of the movement, threw the weight of his authority into it, and marked a new epoch in its history.

In the United States, however, the Catholic social reform movement has not yet reached great proportions. "Whatever," says Dr. William Kerby, of the Catholic University, in an article in the Encyclopedia of Social Reform, "the theoretical, literary or logical features of the reform be in the United States, the movement is not a national power nor even a vital element in the national life of the Catholic Church in this country. There is no whole plan of reconstruction advocated as in the case of Europe."

The reason for this is not far to seek. The Catholic Church is still in the brick and mortar period of her existence. The energies of her priests and bishops have been directed towards caring for the immigrants who yearly come in thousands to these shores, and to the children of the immigrants of the last generation. Our intellectual activity was directed towards defending the Church against the attacks of those who professed to see in her an enemy of American institutions and the destroyer of the Bible. To-day she is hailed by thoughtful men, irrespective of their religion, as a bulwark of the Republic and the champion of the Bible as the Word of God. She has had to meet, too, the attacks not of science, but of so-called scientists, who waged war on the supernatural. But one short generation has hardly passed away and most of their theories have been consigned to the scrap-heap.

There was little time or energy left to devote to the new problems arising from new conditions produced by the introduction of machinery on a large scale into industries, or the consequent congestion of population in the cities. Signs are not wanting that indicate the beginning of a new era in the Catholic Church in America. The Catholic University of America, a few years ago, awarded the doctorate in theology to the Rev. John Ryan, of St. Paul, for his work on the Living Wage, and in the leading seminaries of the country ecclesiastical students are learning the elements of economics and sociology. It is felt that the clergy should be able and willing to understand, appreciate and systematically direct the aspirations of economic democracy.

Where the priest leads, the Catholic layman will follow. To his natural conservatism as a churchman, a conservatism much needed to keep social reform movements sane, will be united an exact knowledge of social conditions and the desire to better them. He will take his place in movements such as I have described, not as a mere figurehead, but as one having knowledge and authority. He will fight poverty, not the poverty of the Gospel, which our Savior called blessed, but the grinding, degrading, unnecessary poverty which prevents men from even thinking of the eternal truths of the Gospel.

THE CHAIRMAN—I am sure we will be very glad to have discussion of these subjects that have been presented to us. Dr. George B. Wight, who was to have opened the discussion, was called home this afternoon, and therefore he is not here to speak, but for a moment we will hear from Rev. John J. Moment, of Jersey City, who will open the discussion.

REV. JOHN J. MOMENT—I have been considerably embarrassed to think I was to discuss those addresses in the time allotted. In fact, I am considerably embarrassed to think of discussing those two addresses in any case. With the wealth of their information and the richness of their suggestion it seems almost impertinent to begin a discussion, and yet there are some things which I would like to say, though it is difficult to choose from the many things and discuss just those few which one might think most important.

There is, I believe, one thought that has come to all our minds as we have listened to these papers. That is this: that the Church is waking up. There is not much use of our disguising the fact that for a number of decades, and perhaps for a number of centuries, the church has been mainly interested —not exclusively, as Dr. White has well pointed out, but the church has been mainly interested—in that portion of human nature which was technically designated as the soul; and the soul was supposed to be an attenuated, invisible, intangible essence of which every man was possessed without his own knowledge, and of which the wants, the fost characteristic wants, could be satisfied in a prayer meeting. Inasmuch as most of us

did not have any very pressing wants, that found satisfaction in a prayer meeting, we had a tendency to lose interest in our souls. Now, the fact is, of course (and the church is coming to recognize it to-day more than for a long time past), that the soul, with which the church is concerned—that the soul is the man, with all his wants; and we are especially glad to learn that the seminaries are coming to life on this matter. We are always learning that the seminaries are coming to life; perhaps we shall discover sometime that they have been alive all the time, but it seems to me that the seminaries must do something more than merely introduce a course or courses of sociology into their curricula. I am glad to see these courses introduced, especially on account of the stamp of men who are usually given charge of them, but it seems to me, as I have said, that we must go back of this. There is considerable difference between the theology of the schools, as we have been ordinarily accustomed to it, and the theology of the one theologian of the New Testament, for example. The other writers of the New Testament contented themselves in the main with presenting a picture of the life of Christ, so that men might see for themselves the principle upon which that life was lived; and then, in the second place, of teaching men how those principles might be applied to their individual lives.

Paul was an exception; he was a theologian. But Paul's theology—Paul's great passages in theology—always ended with a sentence containing a certain word, and that word was "therefore;" and in every case he went on to show, on the basis of his theological discussion, that men must live in such and such a manner. In every case his theology was only an argument leading up to the manner in which men must live, in which men must conduct themselves in relation to their fellow men in human society; and when you come to that, you are entrenching upon the realm of sociology.

Now, the theology of the schools ordinarily has not ended with a "therefore;" on the part of the students for the most part it has ended with the Doxology, and on the part of the professors it has simply ended; there has been no "therefore"

leading up to anything further, and that kind of theology—whether it is true or not is not for me to discuss at present, but it is not Christian, because Christian theology always leads up to an argument bearing upon the manner in which men must live in their relations with other men in human society. That is the thing that theological seminaries have to learn, and when it is learned we shall have sociology, not perhaps in its technique, but in its spirit; not in our classroom with the label pasted over the door, but in every classroom in the seminary.

But no student can be fully educated in the theological seminary. God pity the student who gets his theology in a seminary! I do not mean by that language what I seem to mean, though I might even say something in defense of what the language seems to mean; but a man has no business to have a complete theology at the age of twenty-two or twenty-three years—he must get his theology in contact with men, with the great problems of the world; and he must get his sociology in the same fashion. He can get something in the seminary; he can learn the manner in which he is to go to work, and certain methods upon which he is to proceed, but he must get his education in sociology, as in theology, out of the world. That is what we ministers want; we want education. And the one point which I wish to make to-night is an appeal to you as social workers to educate us, and then we can go on and do our best to educate somebody else.

Now, social workers are not always willing to do this. Social workers have a way of wanting to get into the pulpits themselves, and sometimes this is a valuable proceeding. I have no disposition to condemn it altogether, but ordinarily the best man for the pulpit is the minister, because the minister is a good preacher; at least, he thinks he is, and the people in his congregation have in most instances made up their minds philosophically to put up with his particular preaching; they have not made up their minds to put up with the preaching of somebody *else* that can not preach, and we are always getting into trouble.

A few months ago I had a request that I preach a sermon on a certain sociological subject in which I was particularly

interested, and there was a notice enclosed, saying if I desired information on any phase of the subject that I should address a post-card to this organization and I would receive the information. I addressed my post-card, and in reply I received two addresses and a sermon. Now, the addresses were bad enough, but what, in the name of all plagiarists, was I supposed to do with that sermon? What a minister wants is information; he wants to know, and it is awfully hard work to find out. He is a busy man and he has a good deal to do. He has a great many afternoon teas to attend, and his time is pretty well occupied, and there are many phases of the social question. Professor Earp said a man must not only know, but he must be able to do. If he is to be able to do, in the first place he must know, and he wants facts. When a minister is going to preach a sermon on some phase of the social question, the first thing, of course, that he has to do is to look around to get his data, and it is very difficult, indeed, to find out where to go for data. After he has found out where to go, the next great difficulty is to make that person understand that what he wants is not models of eloquence, but facts. We are supposed to have got our models of eloquence back in a course on homiletics, which is another part of our theological course, and we all learned all there is to know on that subject; but we want facts, and it seems to me that the social workers of this State, if they desire to educate this State, can not do anything better than to put themselves out to let the ministers know, in some fashion or other, each social worker in his or her own sphere, the facts in connection with the work in which he or she is occupied.

THE CHAIRMAN—Now I am sure you feel certain that you have had a splendid Moment. President MacDougall thinks you ought to have another moment and this moment ought to be yours. He thinks that we ought to give you an opportunity to discuss these subjects. Now, that will be an opportunity for everybody, but not a very long opportunity. I would like to suggest that if anybody has a very long discussion on these subjects that he give it to us on the installment plan, just a little at

a time, but we will be glad to hear from anyone who desires to discuss any or all of these subjects in a very brief time. The opportunity is now yours.

Discussion.

MISS EARLE (Representing The Survey)—For those who want facts in the matter of social service, the headquarters for facts in all this line of work is to be found at 105 East 22d Street. Those who are back of The Survey, with Dr. Devine at their head, are trying to make The Survey just exactly what Dr. Moment has asked for: they are trying to make it their headquarters for all helpfulness for those who do want facts to extend the knowledge of these things before the people, and to make it possible for people to gather together public opinion and make it what they desire, to extend away to the utmost corners of our country and the world the facts that will lead to actual work in social service.

Now, the point is, will you help The Survey to extend that work? Will you help it, will you stand back of it, will you encourage and help it? You can do it; we know if you have something that you want to say, you will write to The Survey people and ask them to help you out, they are always willing to do it, and you can do it if you will. Do your best to extend the subscriptions of The Survey and make it possible for us to extend our work.

REV. FRANCIS A. FOY, Nutney, N. J.—New Jersey by means of the Review of Charities and Correction is doing the same work along state lines as The Survey, published in New York, is doing upon national lines. It is endeavoring to gather up and put vital information to the people of this state as regards to civic and social matters of importance as a basis for social work and for legislation. This report has been published for a period of nine or ten years, and we feel has done some good in the way of assisting the work of the State Charities Aid Association and advertising that work; and inasmuch as The Survey is astute enough to have a representative here to claim the merits of The Survey, I think it my privilege in this modest way to bring to

your notice the existence of this magazine, and I will ask you to also subscribe to that paper. Lately the publication has ceased on account of the—I may say largely because of the great loss which this state has sustained, and the Review sustained, in the death of Mrs. Williamson, and for the present we have no one to devote his or her entire time to this work, but the State Charities organization now is in process of reorganization, and if our plans carry, we shall have, probably, one of the most powerful organizations in the United States for civic and social work and the betterment of conditions generally, and this Review will continue to be the organ of the State Charities Aid Association, and I bespeak your patronage of this Review, and also of the State Charities Aid Association. All citizens of this state or the United States may become members of this organization and also subscribers to the Review for the sum of $1.00 a year; and possibly this conference has awakened enough grit in the people of Camden to guarantee a large access to our subscription list.

PRESIDENT MACDOUGALL—The Survey is the great national magazine covering this work, and we are glad to have the representative here to-night, because The Survey represents, to my mind, a splendid accomplishment in American social service. It is a splendid magazine, which has force and brain-capacity back of it, and the libraries all over the country recognize it. I heard a prominent librarian the other day say that 80 per cent. of all references in Pool's Index to social service are to The Survey. The last number of The Survey was a copy on juvenile courts covering the whole United States, and covering Europe, also, I think—giving the summary of all the work done in juvenile court —probation—work throughout practically the whole world, and there is your material for a minister.

REV. JOHN J. MOMENT—I wish to say that I take both of these papers, and enjoy them both, and find them both indispensable. I trust the publication of the second paper will soon be resumed.

The existence of these two papers, however, is not a complete answer to my question. As I have found in my work, it is

specific information in regard to our state work here that is needed. The minister does, of course, get much information from these two periodicals, and from the people back of them, but we will be very glad of more, and I have no doubt that many of you have much more to give.

PRESIDENT MACDOUGALL—I would say one word in favor of our own State Charities Review, and which is not in competition with The Survey, because The Survey has never been self-supporting, and neither of these magazines are able to pay for their publication—it is missionary work, not for profit, and I want to add my word to Father Foy's in asking that we do extend the subscriptions to the little Review, which treats of state affairs and keeps us posted on progress throughout the state such as The Survey, and in a way that The Survey can not do. The meeting will now stand adjourned.

SESSION ON PREVENTIVE WORK IN A SMALL COMMUNITY.

Tuesday, February 15th, 9:30 A. M.

CHAIRMAN, MRS. H. H. DAWSON, NEWARK, EX-PRESIDENT STATE FEDERATION OF WOMEN'S CLUBS.

PRESIDENT MACDOUGALL—It is not always fair to the first speaker to call the meeting to order on time, because there is seldom an audience, but this morning we have such a long program and the time is so valuable that we will have to call the meeting nearly on time.

It is one of the regrets of the morning that the Chairman who organized this section and who is responsible for the splendid program, is not able to be here; she is sick, and Mrs. MacClary, of Union County, who knows the ladies who are to take part and whom Mrs. Dawson herself asked to take the chairmanship, will be Chairman.

This morning's session is significant, I think, in this regard: in dealing with the small community, the initiative in preventive work, charitable and social, can not depend upon regularly organized charitable associations. In the cities we have organzed means, such as the Charity Organization Societies and the clubs of various kinds. In the small community the work must of necessity depend, it seems to me, on two types of organizations: either the church, or the women's clubs. Now, the significance of the the meeting of this morning, I think, is that it shows that this work of prevention in the small community is being done largely through the women's club, and for that reason the women's clubs are well represented. It is certainly a matter for congratulation that all through the state—through Southern New Jersey, as well as northern—there are in every county active women's clubs, who are taking the lead in social service work.

I want to say just a word more with regard to our regular Chairman, who was to be here, that is, a word of personal thanks for the work that she has done (she is not here, therefore I can speak with more freedom)—the splendid work that she has done while on the membership committee of this conference. It was through Mrs. Dawson that the first interest in points of contact were aroused: in Southern New Jersey and throughout the whole state we have had this conference this time splendidly advertised. I think in such of the counties from which we get no delegates there will be in the future an interest in the Conference of Charities and Correction from which we will get the benefit next year—future years; and we have an organization now of county chairmen which I have purposely included in the chairmen this year as a basis for the work next year, and I think that the membership and attendance of next year will have a chance of getting the increment that comes from the work of Mrs. Dawson this year.

I have the pleasure of introducing Mrs. MacClary, whom you probably know already better than I do, because many of you are club women.

CHAIRMAN MACCLARY—*Mr. President, Members of the Conference* (and I expect I greet many members of the New Jersey State Federation of Women's Clubs): It is a matter of sincere regret that Mrs. Dawson, the past president of the State Federation, and your chairman for the morning, is unable to be present; but, anticipating her absence, Mrs. Dawson has given to me a message, and I speak for her through this page.

Mrs. H. H. Dawson's Introductory Remarks.

(Read by Mrs. MacClary.)

The topic for the morning is, "Preventive Work in a Small Community."

We expect this section of the program to be hopeful, helpful and forceful. Hopeful, because prevention is possible; helpful, because we shall hear to-day the experiences of those who

are now actually preventing evils in their communities; and forceful, because each individual present may discover how to effectively combine his own force as a unit, with that of others in his community, and thus create public opinion which carries all before it.

How can we make the prevention of evil, of crime and of poverty, a *popular* idea?

By co-operating with whatever force or forces in our community that are creating public opinion in this matter, and combining them into one. Find some such force in your community that has come to stay; work with it and for it. You probably have such an organization in your town. It is called the Woman's Club. As a force for *creating civic interest,* and overcoming indifference, where can you find its equal?

Since men have not time to become active club members, their advice and co-operation as associate members is considered invaluable. Many clubs have children's leagues, so that the Woman's Club is often a family affair.

The chief value of the Woman's Club lies in the fact that it creates public opinion. It is non-partisan, non-sectarian, its members are not "sweet girl graduates," but women of experience and ability.

Club women have found out that there is a standard which each town may attain in morals, in health, and in beauty. They are finding out what that standard is and they are endeavoring to bring their own town up to that standard, or know the reason why.

Clubs are not organized for "reform." Many of them are for study only, but the study topic which is most popular with every variety of club is the topic called "Current Events."

When women know of the evils in their community to which their children are exposed, and that such evils may be *prevented,* and that officials are actually paid salaries to enforce the laws, think you that they will sit supinely, and watch evil grow? Nay, verily. There are 800,000 federated club women belonging to the General Federation of Women's Clubs, and "Civics and Town Improvement" is one of its standing commit-

tees. When these women and their families all over the country get thoroughly aroused, you will find "Prevention" a very popular and much-talked-about idea.

Can you and I hasten that day in our own community?

CHAIRMAN MACCLARY—On our program this morning, the first number will introduce Miss Adeline A. Buffington, of the Civic Club of Madison, her subject being, "Some Problems Confronting Small Communities."

Some of the Problems Confronting Small Communities.

ADELINE A. BUFFINGTON, MADISON, N. J.

It is hardly necessary for me to remind you that "prevention" is the order of the day. The end and aim of our efforts has ceased to be the cure of a disease or bad condition, but the prevention of that disease or condition; witness the anti-tuberculosis campaign, the new tenement house law, the medical inspection of schools, juvenile courts, probation, playgrounds, etc. Generous gifts have been made by public spirited citizens to enable us to search out the causes of disease, misery and crime. We are impatient and intolerant of these things; like tuberculosis they are "preventable and curable" and the way to cure them is to prevent them.

With all our efforts along these lines, we have been, up to the present time, strangely unmindful of the small community. Our attention has been focused upon the large city where social problems of all kinds exist and furnish a rich field for experiment and work. But why not carry our doctrine of prevention to the small places, especially those of 5,000 to 10,000 inhabitants that are just passing over from village to town life? Why wait till they grow up into cities and present the same problems of disease, poverty and crime to be cured? That is a relic of our old methods of doing things, to wait to cure the disease instead of preventing its growth. Why not nip these problems in the bud so that they will never exist? The advantages are obvious. The saving in health and happiness to

the community would be enormous to say nothing of the economic saving. Take the loss by tuberculosis which has been worked out in figures. Every death, according to age, is estimated from $800 to $1500; the total money loss to the United States $330,000,000 a year. Even in a small community the gain would run into the thousands if the conditions that breed the disease did not exist. The cities have spent millions to provide parks and playgrounds that could have been purchased for a trifling sum when the place was little. That, too, would be saved. Again, work in a small place is much more productive of effort than in a large one. The effect of too much work is paralyzing. There is more hope and more prospect of growing model conditions in a small town.

What then is the situation in an average small community of this state and what are its needs? Let us in imagination get off a train in such a place. The first thing that will impress us is its unattractiveness, its unkempt and unthrifty appearance. A dingy and ugly railroad station flanked by some glaring billboards and some dilapidated, paintless and spiritless outhouses and dwellings, some either very muddy or very dusty roads littered with scattered bits of paper, branching off in an aimless hit-or-miss fashion in every direction, destroy whatever natural beauty the scene might possess. We walk along the almost shadeless main street and note the close city blocks in the center of the town, some tenements, back yards piled high with ashes or rubbish, some fine buildings, a library, a Y. M. C. A., and some churches ineffective because of bad settings, no parks or playgrounds, little space even around the public school. We pass some beautiful streets lined with handsome houses, also a foreign or a negro quarter presenting a strong contrast with its low unsanitary dwellings and dirty, ill-kept yards. We are impressed with the fact that there are no or very few streets of small, thrifty-looking homes that betoken a self-respecting family life. Evidently the working class of laborers and mechanics are supposed to crowd into the center of the town. If we ask a few questions we find that even undesirable land is held at a high figure and a small house at a reasonable rent is a luxury.

The demand for such houses is far greater than the supply. We inquire a little further and we find that the town has either bad water, no sewage disposal beyond the brook, or no garbage and ashes disposal, perhaps all three conditions are present; therefore certain streets are becoming malarious and unhealthy. It probably has no contagious hospital, no study is made of vital statistics to improve health conditions. The health inspector is policeman, truant officer, overseer of the poor, general utility man, and the Board of Health a negative factor, a sort of tribunal where complaints are brought to be adjusted instead of a positive force working for the health of the town. The school facilities are inadequate; the methods of the board of education out of date. And if we exclaim at any of these things our informant will look surprised and reply: "Oh, we are a fine healthy little place, plenty of fresh air and sunshine, country and open fields all around us, what more do we want? We are far ahead of the town of B——— where I was the other day."

Every small New Jersey community has not *all* of these faults and bad conditions named. The pity is that so many have a large majority of them!

What might that small town become? What is the model towards which we should work in correcting its faults and directing its growth so that in the course of time we shall have instead of a city with problems, a city where people will be the better for living.

First of all our model town is beautiful. Beauty is not only pleasing to the eye, but reacts strongly upon the health and happiness of the community. The railroad station is picturesque and attractive, with a lawn around it and flower beds—no billboards. The tree-lined streets are planned with an eye both to the natural topography of the land and to economy of space. Handsome buildings have appropriate settings and show off accordingly. There are parks and playgrounds, no tenements or overcrowded living conditions in the center of the town. The poor are proud of their one, or at the most, two-family houses with their small well-kept lawns and gardens.

Our model town is healthful, partly from conditions outlined above, and because there is an active and aggressive board of

health and with an executive officer trained in his profession. It has good water, good light, a system of disposing of all waste, sewage, garbage and ashes. The main streets are paved and clean. A careful record is kept of vital statistics, there is rigid inspection of all food supplies, of houses and yards in the poor and foreign sections, and strict enforcement of sanitary measures. Contagious diseases are fought through a free physician for the poor, medical inspection of schools, a district nurse, and proper hospital provision.

Our model town has ample educational facilities, an up-to-date, capable board of education uninfluenced by politics, and first-class school teachers. The best ideas in industrial training are carried out. There are grading by physiological tests, gymnasia, playgrounds, an attendance system well enforced, a night school, and out of school hours the rooms are used for social gatherings. Consequently there are few truants or juvenile offenders.

Our model town is up-to-date also in the treatment of its poor. Its overseer of the poor is trained for his profession. As the executive health officer works to eradicate disease he works, with the co-operation of all the forces in the community, to eradicate poverty, by the most advanced methods of modern philanthropy—investigation, education, adequate relief—in short the creation of *inde*pendents instead of *de*pendents. He pensions worthy widows so that their children will not become subjects for reform schools; he firmly attacks the tramp problem. He is the central agency for the charitable activities of the churches and others so there is no overlapping.

Beauty, health, educational facilities, opportunities for the rehabilitation of the unfortunate—these are only a few of the requisites of a model community, and yet they indicate the most important lines of work as we attack the problem of the typical small town. Given these, other advantages will follow, for our ideal constantly grows as we approach it. The conditions named are already realized in whole or in part in many towns of the United States. In New Jersey one especially is well advanced in matters of health and education. The work was begun fifteen years ago when the population was 11,000. Other small communities have begun in the right way.

Let us go back to our typical New Jersey town. How shall we go to work to convert it to the model town? There are several obstacles which the worker will meet which, if overcome, solve the whole problem. The first and greatest is the ignorance and indifference of the average inhabitant. This condition will be more prevalent if there is a large number of commuters, who spend only their nights in the town, and see little and care less about anything outside the doors of their own homes. It arises from the plain ignorance in the poor, from ignorance plus greed and selfishness in the well-to-do, and from no sense of civic and social responsibility in both. To those of us who are used to the idea of social solidarity—that society like a chain is no stronger than its weakest link—that the large part of poverty and misery is preventable and curable, that the strong not only "bear the infirmities of the weak," but are, in large measure, responsible for them, to those of us, I repeat, used to this doctrine, it sounds passing strange to hear such remarks as these: "It does not make any difference to me what conditions exist in the public schools. My children do not go there. I have not time to think of such things." "Need sewage in the town? Why really I am not interested. We have a perfect system upon our own grounds you know. The town conditions do not affect us any. When the odor is bad in one street we drive through another," and, "You cannot do anything with these foreigners. They love dirt and thrive on it. It is perfectly awful the way they come over here and go on with their shooting and Black Hand societies. A criminal is born a criminal, there is no changing him, and as for their poor let them take care of their own."

These are all real remarks. The people who made them seem to have no conception that society is interdependent, that like the human body, if one part of it is sick, the rest, from the very nature of things, is affected; therefore that above conditions will eventually affect *them* no matter how remote they seem to be. And in their minds there is no hope or use in trying to change the settled order of things. According to a Divine Dispensation we have poverty, disease and crime among us, and like the everlasting hills they are unchangeable. In other words the citizens of the small town are old-fashioned, they must be taught.

The worker will meet two other serious obstacles that are interrelated. These are politics and inefficient town government. The inhabitants retain a sort of false neighborly feeling for one another. They are more or less related by blood and marriage and they do not want and are afraid to step on one another's toes. Officials are reappointed because of *"long* and *faithful"* service to the community, or because they are friends of the "powers that be" and *not* because they are *efficient* public servants. They may be excellent men, with the cleanest kind of personal records. And yet—they are afraid to stand up for their convictions, if they are fortunate enough to possess any, because it will affect either their pocket-books or their standing in their town. They are afraid of criticism. This is well illustrated in the town of B——— that has needed a contagious hospital for many years. The Board of Health refers it to the Council and the Council to the Board of Health. Neither acts because an uneducated public opinion fails to back them up and there is strong opposition to every site proposed. Of course official boards can proceed no faster than public opinion will allow them, but if that town needs a hospital the Board of Health should, by a publication of the facts, enlighten the citizens till they would support them instead of waiting to find a site of which no one would disapprove. In that same town the sign cards for the notification of contagious diseases are placed upon the back door only! The public must not be alarmed.

Politics are apt to play an important part in the small town and to be a force for evil and not good. The political boss is there and clogs the wheel of progress at every turn. But the hopeful side of these difficulties is that the rule of the political boss and the inefficiency of public servants are, like indifference, based upon ignorance. Surely we can educate the citizens of our small communities! Of course we war, too, against evil—when do we not?—but the knowledge and light that education brings will eventually put to flight the greed and selfishness of those who know and *do not* and *will not* care.

To carry on successfully the education of a small town so as to bring about the conditions we have called model, but which have been realized in whole or in part in many places, several requisites are needed. The worker must be thoroughly versed in the modern social philosophy such as is founded in the books of Dr. W. H. Allen and Dr. E. T. Devine. He must not only believe in it, but must have faith in the ability of himself and his co-workers to bring it about. He must keep the end of rousing the *whole* community constantly in mind so that his energies may not be absorbed in one or two definite projects, however worthy these projects may be. Therefore he must aim to "get things done" rather than to "do things" himself, and he must not object so long as he gets results, when others take the credit of the work. He needs courage, a dogged persistence that will not be "downed" by any defeat, and a patience that will keep him complacent even when his efforts do not bring him any tangible results for months. A few people like that in a community are like the leaven in the meal. A little leaven—given the necessary temperature and the necessary time—will leaven the whole lump. The temeprature in this case is knowledge, faith, self-forgetfulness, courage, patience and persistence. These—given the required amount of time—through education, will bring about in our New Jersey towns many of the desirable conditions mentioned.

By all means let us educate our small communities!

CHAIRMAN MACCLARY—I am sure we have had great inspiration listening to Miss Buffington. We are now to hear from Mr. Selskar M. Gunn, Health Officer of Orange.

The Health Code of a Small Community.

SELSKAR M. GUNN, ORANGE, N. J.

Madam Chairman, Ladies and Gentlemen: The topic assigned to me for my ten-minute talk is "The Health Code of a Small Community." The difference between the code of a

large and a small community will primarily be one of size, as with small populations there is necessarily a simpler environment to deal with and consequently much that would be imperative in large cities can be ignored in smaller communities. Special emphasis, however, should be paid to the subjects of pollution of wells and privy construction and maintenance, as the two things are of great importance where there is an absence of a public water supply or sewerage system.

I have not the time to go into the details of such a code, but I want to briefly mention how the code might be planned and point out such sanitary provisions as should be included in it.

Whoever draws up the code should have a good knowledge of the state laws regarding the public health; the ordinances must be in accordance with the state laws. It is a frequent occurrence to find ordinances which, even if of a desirable nature, cannot be enforced, if contested, on account of lack of authority from the state laws.

Brevity should always be sought for, but it is advisable, in my opinion, to devote some space to definitions of terms that will be used throughout the code. Defective technical language has oftentimes caused much trouble and should be carefully avoided The terms "tenement," "cellar," "yards," etc., should be carefully defined. The code should be divided under various heads and so arranged that sections dealing with the same conditions are not mixed up indiscriminately with other subjects.

I would suggest the following tentative scheme for a health code under the following eight heads:

I. *General Sanitary Conditions.*
   a. Cleanliness of dwellings.
   b. Cleanliness of yards.

II. *Privies.*
   a. Construction (water-tight and fly-proof).
   b. Location with regard to wells and houses.
   c. Cleaning. Methods and licensing of scavenger.
   d. Final disposal of excreta.

III. *Wells.*
- *a.* Location.
- *b.* Arrangements for analysis.
- *c.* Provisions for closing polluted wells.

IV. *Milk and Food Supply.*
- *a.* Standard of cleanliness of dairies.
- *b.* Chemical standards for milk and cream.
- *c.* Slaughter-house inspection.
- *d.* Provisions for enforcing Pure Food Law.

V. *Contagious Diseases.*
- *a.* Duties of physicians in reporting same.
- *b.* Definition of quarantine.
- *c.* Penalties for breaking quarantine.
- *d.* Regulations with regard to disinfection.

VI. *Disposal of Refuse of Community.*
- *a.* Regulations for scavenger.

VII. *Nuisances.*
- *a.* Nuisances defined.
- *b.* Methods of abatement.

VIII. *Plumbing Code.*

Such a scheme is necessarily very sketchy in character, but serves to show how a code may be drawn up in a rational way. Of course a sanitary code, however perfect it may be, is of no value unless it is properly enforced, and the difficulties of enforcing a sanitary code in a small community are often greater than in a large one. The chief difficulty arises from the fact that it is usually considered that there is not enough work to do to employ a health officer or sanitary inspector all the time. As a result a physician, or perhaps some official who has other positions in the community, will be appointed to act. In many instances physicians have found that it is against their own interests to assume this responsibility. For example, if they insist on rigid quarantine they are apt to lose their own patients, who

prefer someone less strict. In many communities where a part-time health officer is employed, there is really a necessity for the whole time of a trained man if the health of the town is to be properly safeguarded and the code really enforced.

Local health authorities can obtain a great deal of assistance from the State Board of Health if they wish it. The Division of Water and Sewage is willing to assist in all matters pertaining to the important subjects; the Division of Creameries and Dairies can be called upon to assist in improving the milk supply, and other divisions can be employed in order to assist in enforcing the Pure Food Law. All this assistance from the State Board of Health is given free, and it is very efficient.

In my opinion the most important thing of all for a Board of Health to bring about in the community over which it has authority, will not be found in the code at all. I refer to an enlightenment of the public. The Board of Health must constitute itself into an educational body, and use all means to spread the gospel of sanitary living. Educational work is fundamentally more essential than the placarding of infected houses or the cleaning up of back yards, necessary as such work is.

Health Boards must emphasize to the Board of Education the importance of the proper teaching of hygiene in the public schools.

Sanitary progress comes slowly, but it comes much too slowly in small communities; the very smallness of the community fails to emphasize the need for sanitary improvement. If we study the death rates, from preventable causes in small communities and in large, we will frequently notice that the rates in the small places are as high as they are in the large. In large cities it is often the very immensity of the figures that compels attention and commands that steps be taken to prevent the loss of life that is going on. The health officer of a small community should study the statistics at his disposal. The loss of one infant every year from a preventable cause in a small community fails to arouse interest or activity, and it is only when all such preventable deaths are added together from the large number of small places that we are able to come to a proper realization of the large loss that is actually taking place.

It is essential that the health officer be paid adequately. Too frequently we find the health department the worst paid department in the community. This is a result of the ignorance of the people, who seem to believe that the police, fire and other city departments are more important, and it is only by methods of education that we can hope to arouse the community to properly finance the health department.

It is the duty of the health department to educate the individual to realize that because his father and grandfather drank polluted water before him that it is a poor argument for him to continue to do so; we must prove to him that because he was brought up and thrived upon milk full of filth, there are reasons why he should not raise his children in the same way.

We cannot hope to make the greatest sanitary progress until the people realize that there is such a thing as physical morality, and that it is their duty to keep themselves in good physical condition.

CHAIRMAN MACCLARY—We are now to have the pleasure of listening to Mrs. E. B. Allen, of Flemington.

MRS. E. B. ALLEN, Flemington—The Woman's Club of Flemington was organized in 1898 as a literary and philanthropic association, its object being to promote the welfare of its members and to improve in any way possible the general conditions of the community.

As many of you know, Flemington is the county seat of Hunterdon county, and is about fifty miles from New York and nearly the same distance from Philadelphia. It has a population of 2,500.

One of the first efforts of the club was the establishment of a free public library, the need of which had long been felt. It was started by holding a book social to which the citizens of the town were invited and the admission charged was a book. The books thus collected formed the nucleus of a library which now contains about 3,000 volumes, and in the coming spring a library building is to be erected through the liberality of two citizens of Flemington, the late Dr. Wm. H. Bartles and Mr. H. E. Deats —the former providing the building and the latter the lot.

The club has a permanent Village Improvement Committee, which has had tin waste-paper boxes placed at the street corners, and these have done much to keep the streets free from papers and rubbish.

The stations of the three railroads having terminals in Flemington, namely: New Jersey Central, Lehigh Valley and Pennsylvania, were susceptible of improvement and promptly recognized the request of the Committee to beautify their appearance, which added materially to the general scheme of improvement.

Through the efforts of the Health Committee, Red Cross stamps have been sold at Christmas time for the past two years, and cards warning against spitting have been printed and hung in public places.

In 1902 an artistic granite fountain was erected in front of the county buildings, which furnishes refreshment to man and beast, the water being donated by the Flemington Water Company, and the fountain being illuminated through the generosity of the Electric Light Company.

The club started and conducted a girls' sewing class of one hundred and twelve members, the object being to teach plain sewing to girls between the ages of seven and sixteen years, and much good was accomplished, particularly in families where mothers were too busy to instruct the children.

The club also aided in the organization of a boys' club, the members being between the ages of twelve and eighteen years. A room was provided and a small gymnastic outfit procured. The organization was semi-military, and the boys were drilled by a member of the Seventh Regiment, New York National Guard. They made a creditable showing marching with the G. A. R. men on Memorial Day and other occasions. This Boys' Club did much for the young men of the town.

In 1903 the Women's Club took up the task of improving the county lot, a tract of land in the center of the town, which, on account of its ownership, became a dumping-ground for rubbish and a storage place for old wagons, etc.—a most unattractive spot. A landscape gardener was employed and a small park

planned. All the shrubbery and trees were donated; the lawyers of the town gave the evergreens; the doctors, the maples; the county officials gave trees and the pupils of each grade in the public school gave a tree. The Odd Fellows gave three lindens and several memorial trees were also given. The benches were donated by citizens and former citizens of Flemington. Crushed stone for the paths, sod and grass seed and some manual labor were contributed. The bandstand was moved to the center of the park where band concerts are now held, and what was an unsightly place has been converted into a most attractive and useful public square.

In the summer of 1906 the club decided to hold a carnival, the proceeds to be used for books and the general improvement of the town. This carnival netted $469 and one of the purchases made with the money was a flag for the flagpole in front of the court house, but most of the money was used for the support of the library.

The second carnival netted $1,110. It was then decided to purchase a lot adjoining the park, which had a frontage of one hundred feet on Main street, as it would give the Park an entrance from the center of the town. This made it necessary for the Woman's Club to become regularly incorporated, which was done. The lot cost $3,875. One thousand dollars was paid at the time of the purchase and a mortgage for $2,875 given.

In 1908 the proceeds of the carnival netted $2,007, $1,475 of which was used to reduce the mortgage.

The carnival for 1909 netted $2,340, which enabled the club to pay off the mortgage. Seven hundred dollars was deposited in the savings bank and will be used for improving the land recently acquired, which will enlarge and beautify the park.

Practically all of the work done by the club of a public nature has been in the interest of all the people of the town and has been accomplished without the imposition of any burden upon any of the citizens.

THE CHAIRMAN—We will now have the pleasure of hearing from Mrs. J. Hugh Peters, of Englewood.

MRS. J. HUGH PETERS—*Madam President and Members of the Conference:* When Mrs. Dawson asked me to say a few

things about the workings of our club in Englewood, I did not feel at liberty to mention our hospital in this paper, our public schools and our probation officer, because, although we had something to do in securing the probation officer, it is not under the care of the club in any way, or the societies the outcome of the club. Our public schools have all spacious playgrounds, I am thankful to say.

When the "Englewood Club" was organized in November 1895, there were twelve working committees; among the number being the Town Improvement Committee and the Ethical Culture and Reform Committee. The Town Improvement Committee still exists—it has been the aim of this Committee to interest itself with the welfare of Englewood, endeavoring to raise a strong public sentiment towards bettering conditions as to the health, the cleanliness and the beauty of the city. The impression made by the club through the efforts of this Committee has aroused sufficient enthusiasm among the men of the town to cause them to organize a City Club having the same objects in view, though with a wider scope and more power. The club hopes that working in harmony with this City Club much may be accomplished in establishing a Municipal System of Garbage Collection and the suppression of many saloons of which there are far too many.

The Ethical Culture and Reform Committee existed for nearly five years, doing what it could to enlighten the members of the club as to the needs in New Jersey as well as in Englewood and helping all individual cases coming to its notice. As the members of this Committee changed constantly, it was deemed wiser to have the work placed on a more solid basis, and in the spring of 1900, the Civic League and Day Nursery was organized. This association has grown constantly since that time, having during the past year cared for eighty-three babies for four thousand three hundred and seven days in the Nursery—having three hundred and fifty children in the various clubs and classes—many evening clubs for the entertainment of the older girls and boys, a Mothers' Club, a Sunday afternoon story hour, when about sixty children come from the streets to listen to stories,

usually illustrated. A weekly class under the care of Miss Steen, a trained nurse, for the mothers of small babies is held at the League; here the little ones are carefully examined and weighed and the mothers advised as to the care, food and clothing needed and general talks on hygiene are given.

One of our local dentists kindly consented to give talks to the mothers on the care of the children's teeth.

We have also a dispensary where milk is prepared under a doctor's supervision for the little ones in the city and sold at a reasonable price. A Library and Penny Provident Bank are doing fine work. This library is distinct from the city library. For two years two very successful vacation playgrounds have been carried on—one for small girls and boys, the other for older boys. We have a paid lady and gentleman in charge of these, with many volunteer workers under them. Some of our managers, realizing the needs of the colored men in Englewood, advised the starting of a club for them. This was done a little more than two years ago. A house was rented, with rooms for playing games and reading; shower baths were put in and the colored clergyman engaged to watch over the young men as they gathered there. This club is gradually becoming self-supporting.

There has also been started in Englewood a Bureau of Associated Relief, where thorough investigations of needy cases are made and help given judiciously.

From the interest taken by the ladies of Englewood in the poorer classes, naturally arose a desire for better homes for the poor. A company was formed, and in May of last year a house was completed and ready for tenants. This house has six separate homes, each containing five or six rooms and a bath, and each apartment home renting for four dollars a week. Another building is now under construction, with four apartments containing three rooms and a bath; the rent of these will be two dollars and fifty cents per week. These apartments are visited each week by a lady collector and carefully watched as regards cleanliness and health conditions.

It would not be fair to the Englewood Club if I should at this time make no reference to its efforts at saving the Palisades.

A commission was appointed in 1895 by the Legislatures of New York and New Jersey to solve the problem on the lines of a military park for government use; this effort failed. Then the women of New Jersey took hold. On a very wet day in May, 1897, the State Federation of Women's Clubs held a meeting in Englewood, and at this meeting Mrs. Sauzade, a member of our club, made a very earnest appeal that the ladies of the State interest themselves in working, before it was too late, to keep the Palisades from being ruined by blasting, and to arouse a public sentiment in favor of establishing a park and roadway. This effort, after many years, has been successful, and the park is secured.

As a body of women in Englewood, we aim to stand for friendliness and neighborliness, to make *prevention* a prime consideration in combating evil, to rescue the child before it is hurt rather than content ourselves with the healing of his wounds. We wish to educate the boys and girls in our community to better ways of living, morally and physically, realizing that these boys and girls are to be the men and women of the future.

CHAIRMAN MACCLARY—If Mrs. Baker is in the room, we shall have the pleasure of hearing from her—a five-minute talk.

MRS. W. R. BAKER, Madison, N. J.—You may be interested to know that Madison is a town of less than 4,000 inhabitants. In the spring of 1906, the Thursday Morning Club of Madison organized its Town Improvement Department, under whose supervision there has been carried on a most successful work. A Civic Association in the town has made it unnecessary to go into all sorts of civic work, but in co-operation with this association the club has managed a public playground for two summers. The first year it was open for the last five weeks of the school vacation in charge of volunteer workers. The borough contributed largely to its support, and sufficiently impressed by its importance and appreciating its value to the town's children, last summer gave the money needed to keep it open all the vacation with a trained playground worker in charge. It is very simply equipped and economically administered, but over five hundred different children used it during the summer.

For three years we have co-operated with the board of education in school and home gardens. The school gardens are planted and worked as class work, but many children buy seeds from the school and have gardens at their homes. In the early fall an exhibition is held, awards of medals are presented, and buttons given to all who exhibit. A committee of ladies visit these gardens regularly, give advice when needed, speak at the school on garden topics, and act as judges at the exhibition. Over two hundred children held home gardens last summer, and the prospects are that there will be more this year, as the interest has been steadily increasing. We feel this part of the work well worthy of the effort expended, for gardening is not only a pleasure but has been of profit to many of the children, and as a means of physical culture cannot be improved upon.

The work that has appealed most deeply to the club and to the townspeople, however, is that of our district nurse. We were particularly fortunate in securing a woman who had had large experience in settlement work in Albany and New York, and to her unfailing sympathy, kindness and tact, during the three years and a half that we have been at work, we owe largely our success. In emergency she goes into any home in Madison, but in the homes that have never before known trained nursing she has been of inestimable service. For two years she was friend, adviser, employment bureau, hospital, in fact everything to the patients, but as the work grew she was unable to do so much. We then organized friendly visiting work, which has been under the able management of a trained social worker.

We are not in any way a relief society, but under this system we are being asked very frequently to administer relief for others. Another need has arisen in line with our work. Madison has a large Italian population who do not readily respond to suggestion and need an object lesson to understand our idea of sanitation, etc. A housekeeping center is the goal to which we are working now, but in the meantime we opened three weeks ago a room in the Italian district, simply but tastefully furnished, which is used primarily now as a recreation center. A boys' club, a girls' club, a sewing class, and some work among the men, is

already well started. The men are particularly anxious for instruction.

All this work, though managed by the Thursday Morning Club, is supported by voluntary subscription from its members, the townspeople, lodges, the borough, and so forth. It has never cost less than $1,100, and this year, including the playground and the room, will practically cost $1,600. It may interest you to know that of our four years' income only about $300 has been derived from entertainments, and these were not under the management of club or department, but given by organizations or friends interested in our success.

THE CHAIRMAN—A very good paper was written by a member from the Ridgewood Club; but it will not be given this morning, except by title.

(Note—The following paper, which was not read, was prepared by Mrs. F. H. VALENTINE, of Ridgewood, N. J.)

In some way I fear that Ridgewood has gotten "a name to live" which she may not quite deserve. Yet, she is by no means dead, and she has made a little living progress along the line of her aspirations.

Previously to the year 1908 Ridgewood was a town that had like Topsy "just growed." Or, where it had had any propulsion it was towards every possible freak development that might chance to satisfy private or individual, often selfish, interests. There was no unity, no attempt at beautifying, scarcely any towards conserving even the natural beauties of the place. But its attitude was that of appealing as a "residential suburb" to the refined and discriminating among homemakers. Beauty and repose are high among the needs of a town which may make such an appeal successfully. Nature had been lavish in gifts of advantage through situation and environment. But the problem was a two-fold one *(a)* to make the home town better, more comfortable, more ornamental; *(b)* to do this without heavy expense, yet rapidly enough to make the commercial value of unity and beauty evident. For

there were those whose living depended on the expansion of the town who *must* be made to see this.

A few who had faith and vision gathered, by subscription, a few hundreds of dollars, and employed an expert to study the town and to formulate a plan for the purposed improvements. Mr. Chas. Mulford Robinson was engaged and after careful study made a formal report to the Board of Trade, which was published as a pamphlet. The local papers also gave all the support possible.

For brevity's sake, I must confine myself to those portions of the report only which have borne some fruit. In Mr. Robinson's eyes, Ridgewood's worst sin of commission lay in the narrow turf levels between sidewalks and streets, this space being but twelve to eighteen inches. Except in the closest of large cities it was contended that this distance should rarely be as little as three feet in a 60-foot street. Mr. Robinson urged that three feet on the inner side of the walk and six feet between walks and curbs should be in grass: this strip carrying the street trees, together with some ornamentation with shrubs and flowers if desired. The buttressing economic argument for proportionately narrower roadways is that wide roadways are more costly in building and maintenance. The sanitary buttress is that more dust rises in wider streets. Puny trees or else injured walks go with the narrow grass strips. Other forcible arguments emphasized the expert opinion. Mr. Robinson averred that even if Ridgewood committed no future sins in the line of too wide roadways with too narrow "parking" his work would be fully justified.

I am happy to report that Ridgewood has even at present done considerably more than this passive good. Actively, no less than three development sections have adopted 16 foot sidewalks, including parking, in place of the old style (the walks themselves are 6 feet wide). And already strangers and townspeople alike are exclaiming over the beauty of some of the newer sections.

Mr. Robinson's idea concerning the street trees was that they should be considered the property of the community as a

whole, and should be put into the charge of a warden or Tree Commission. Such a Commission has been formed in Ridgewood. The trees have been mapped and plotted, and plans made for supplying vacancies at the coming planting season. The Commission passed an ordinance which fully protects the trees. No corporation and no private individual can touch them, root or branch, even to spray them, without permission. Notice was served on all grocers, both here and in Paterson, that they would be held responsible for injury to trees due to carelessness of their drivers. A certain hillcrest, overlook drive or boulevard of special value, recommended in the expert report, has established a beginning and is almost certain to be extended very soon.

A rather wide and picturesque brook crossing the town at right angles to the principal street gave a beckoning opportunity for a drive or brook parkway. The town has made a sustained fight to save this beauty spot, a trolley having determined, despite protest, to appropriate just the stretch needed for the parkway. Property owners contributed land; public-spirited persons purchased land and donated it to the town, and the remainder necessary for a 50-foot parkway is now under process of condemnation by the town, in order to establish this parkway along Hohokus Brook.

Other of our aspirations towards civic beauty will come into realization later, but we feel that the two short years having elapsed since the report have been by no means fruitless.

Turning to the altruistic side, I think it may be said very truly that we have made more advance in our human brotherhood work in even less time. We believe that our first wise step was in naming our organization "The Relief Society" leaving out the word and the thought of "charity." This society was formed by the action of the Executive Board of the V. I. A., because it had been found that church relief overlapped at some points and fell short at others. Pastors in each church in Ridgewood and other small villages almost adjacent, were asked to select two representatives each. These met to organize. We were fortunate in gaining for president, Mrs. F. F. Knothe,

whose husband had long been actively interested in altruistic work among his factory employees, so that we had the benefit of wise experience.

The first important work attempted was the employment of a trained district nurse for the sick. The nurse did excellent work, but at the end of three months the logic of circumstances forced the conclusion that a wise, friendly and neighborly woman, who could do nursing on special call, would better fit our needs at less cost. Fortunately a trained nurse resident in town was obtainable on this basis.

We have had very serious cases: typhoid fever, tuberculosis, accident, etc. Sometimes they are sent to the hospital at Paterson. We have also the usual run of cases of failing health, coming age, childhood and youth without oversight and drifting toward lower levels. A friendly sewing class has been formed, partly for instruction, partly to bring some sunshine to the young girls composing it.

The regular work is transacted through an executive board meeting monthly, and composed of the officers and heads of committees. The people have supported us nobly. We have now well towards 100 members, 55 being active. The first 7 months we received donations of over $300.00. In October, the Finance Committee sent out a circular appeal to all. This resulted in the almost immediate receipt of $333.00. There have been special gifts besides, in addition to the Thanksgiving and Christmas helps, which were entirely separate from the general fund. Fifty-seven children were made happy with gifts, including both toys and clothing. The aged and sick also received especial attention.

We have established a sanitary list of laundries, which we are to inspect monthly and to recommend. A separate tuberculosis fund of $150.00 has been established in connection with the State work.

We find difficult problems, drunkenness, inefficiency, cruelty to children, professional beggary, old age, poverty, loss of work, sickness; some prejudice, some criticism. We are driven in one case to appeal for "big brother" help for some boys, whom no other means seem able to reach.

Feeling some sense that lack of knowledge was at the root of any criticism made, we decided to ask the local papers to give space to a detailed description of some of our work. This needs very wise handling of course, but good results are already apparent. The papers are generous with space, and we hope to bind all the agents for good into a cord so strong that it may uplift all who need "Relief."

CHAIRMAN MACCLARY—We are to have the inspiration of hearing from Mr. Benjamin C. Marsh, Executive Secretary, Committee on Congestion of Population, New York. The subject is, "Town Planning and Housing in Small Communities."

Town Planning and Housing in Small Communities.

MR. BENJAMIN C. MARSH, NEW YORK.

I feel very much embarrassed to be one of the first gentlemen to make a set talk after the ladies have spoken this morning, but I will break the ice for Captain Allen, and I am glad that attention is being paid to the need for improving conditions in small towns, because I do not believe that we have any hopes of appealing to either the philanthropic or altruistic motives, or to any motives of economy, in our great cities, to improve conditions there. We are altogether too much in the death grip of the landlord in our great cities, and the only way we can improve conditions, I believe, is by an appeal to the economic motives of the smaller communities who realize that there is absolutely no reason why, for instance, in your State of New Jersey, you should have such a preponderant majority of your population in large cities; and absolutely no reason in New York State why half the State's population should be massed in New York City, and about one-quarter of it in the Island of Manhattan; but people who are very miserable in New York or in Camden or in Newark or Hoboken, or any of those places, are not going to come out to the country merely because they oughtn't to be in any one of these mentioned cities.

You know the story, of course, of the lady who was very poor and was sent out by the New York Charity Organization Society; and she went up to a little town where things were pretty nice, but she came back in a short time, to that very horrible condition from which she had been sent, back to New York City and the slums; and she said, "Well, you know I might get sick, and there isn't any charity organization society up in that place where they sent me." That is merely an illustration of the fact that we have got to improve the living conditions in our smaller communities and respond to the demand for better conditions, if we are going to get people out there.

Now, town planning, as the term is used abroad, is peculiarly significant, because it is fundamentally an economic, and not wholly an æsthetic, proposition. I heard a very entertaining talk at a meeting I attended in New York last night, upon the impropriety of having rooms painted dark-colored in New York City, where the windows, or rather the courts, are so narrow that no sunshine could possibly get in, and the community substitutes bright colors, and profusely bright colors, for the sunshine. While we have got to have something of an æsthetic turn, admittedly—of an art point of view—in the planning of our cities, it is even more fundamentally important that we should have a standard of housing which will put these beautiful conditions, or at least reasonable conditions, within the reach of those poor unskilled workers. For instance, there is not a single block in Manhattan where an unskilled wage-earner can be properly housed; and we have a million unskilled wage-earners trying to be housed in Manhattan. They ought to be elsewhere. Now, we have had no city plan for Manhattan, or that is, no reasonable plan; we have been choked and done to death almost, by the land speculator; in fact, we do lose about 15,000 people a year from preventable diseases from land speculation and other economic causes in Manhattan, 15,000 deaths from preventable diseases; but there is a chance for about 300 cities and towns in this country to have a reasonable city plan.

Now, what does a city plan mean? The Germans are the most successful advocates and the most successful carriers out, too, of scientific city planning. The only value of their city planning

is the thing which we have not yet fully comprehended in this country, and that is, standardizing the housing conditions of the working population. Right on this point I want to say that we have not a respectable tenement house law in a single city in this country. We have a sort of a procrustean tenement house law. We permit in New York—and with very small variations this is true of every other tenement house law in the larger cities of the country—we permit human cages, rooms 10 x 12, say; in an apartment of three rooms, one must be 10 x 12, the other 7 x 10, about as large as a good-sized dining room table for a fairly large gathering; and we have only half of the cubic area, cubic space, that is required (the hygienists tell us) for healthy living conditions; because practically throughout the country we have only 400 cubic feet for adults required, and 200 cubic feet for minors under twelve years of age. In other words, we are permitting a corner upon health conditions, not only in New York City—because I wish it were the problem of only one of the cities in the world—it is not a problem in New York City alone, it is a problem of nearly every growing community where the landlord realizes that the more he can crowd people, the more profit he can make. You are unfortunate in having a uniform state tenement house law in New Jersey, I believe, although very fortunate in having the administration which you have at present; because town planning means pre-eminently that where land is reasonably cheap only such use shall be permitted of that land as will enable poor people to get ample space and sunshine in their rooms; and even under our alleged ample tenement house law in New York City we are degenerating into a city of twilight dwellers and not a people who dwell in light, who have real sunshine in their rooms. You have about the same law here. Of course, you don't have as many families; but I have been in most of the cities of any size in the State, that is, coming from New York, I don't regard any city of less than 50,000 of any considerable size; but I have been in most of these in the State and know that you have some very bad housing conditions.

I had to come over here after some children, and saw some of your housing conditions in Camden which I devoutly hope

have been improved, for the sake of Camden, since. But the town plan means that we must talk about the English plan, and we haven't that yet; because they have set as their ideal for small communities (and larger communities as well, outside the central parts) that every working man should have a house with at least four or five well-constructed rooms, and light rooms, and their ideal is a sixth or an eighth of an acre of land, or at least a good-sized garden-yard. And, of course, conditions must be sanitary. That I shall not go into, because that is at least taken for granted in a town plan.

Now, that sort of condition is feasible, of course, and that amount of space, particularly with the garden, is feasible in most growing American communities to-day where the land is reasonably cheap. For instance, a few weeks ago I was up in Detroit, and there was told that land up there is worth only two or three hundred dollars a lot, even within reasonable distance of the center of the city; because they have succeeded in preventing speculation in land up there. So that this standardizing of the housing condition is the first requirement, the first essential, in making a city plan.

You see, in the great cities we have provided parks. We have gotten that far, but we have provided parks and civic centers too much as places of escape, merely, from unendurable, absolutely intolerable home conditions. Now, the two ought to go together; we ought to have good homes and ample parks; and while we put the homes in the condition of this high standard of space and of light and garden as an essential in a well-planned town, whether it be a community of five, six, or eight thousand, or a hundred and fifty or two hundred thousand, there are other factors entering in and which the community must develop, and which it pays them to take up early if they want to have a contented and a healthy citizenship. I shall enumerate only a few of those features, because heaven forbid that I should exceed my time, when none of the ladies here have attempted to do so—I will not be so discourteous.

The second fundamental, next to the providing of good housing in any community, is the creation of democratic civic centers. I think it is worth a summer's vacation, or, better, if

one could escape during the winter, when more is in operation, to visit the social centers up in Rochester. I have been through them, on two or three occasions, and some such sort of community activity needs to be carried on in every town. The preeminently interesting feature of the work up in Rochester is that this is not a charity—people don't have that feeling, which all self-respecting citizens ought to have, that they are taking anything as a form of charity; and we are gradually beginning to realize that it is the function of government to do something besides to put us in jail when we go wrong —that it is their business to see that we have normal living conditions and that we have an opportunity for the development of the spiritual life, our spiritual lives. A social center such as the one in Rochester is practically a sort of a ward church (if you can but appreciate it), in which all sections of the community can have an opportunity to express themselves, because they do not exclude the subjects, religion or politics, and I think we can add a splendid subject which we generally taboo now, and that is woman suffrage. I think this subject is proper to be discussed in these social centers, and the family, although they have some very good housing conditions in Rochester—the family meets as a unit in these social centers and the work is supported by taxation. I remember Governor Hughes, after visiting them, said last fall that he thought it was one of the finest forces of democracy; and this provision by the community at the expense of the taxpayer, not relying upon the chance charity of some benevolently inclined individual, is the only way by which we can insure, in all communities, the standard of living—to which we ought to aspire. No matter whether there are a lot of immigrants in the community, we have got to take the stand—that we must set our American standards, and America can not afford any immigrant who cannot afford American standards.

We have to keep that point in view, and it is humiliating that we are permitting lower standards in every American city than those being enforced in most of the European countries from which immigrants come, and we are twenty-five to fifty years

behind the more progressive European cities in the development of their communities. The reason is fundamentally this: it is not complimentary, it is because we do not like to be restrained by laws, because we are strictly an anarchistic nation, and we want every man to have a right to do that which he wants, to make his money anyway. In Germany and in Austria they have a finer democracy in this respect than we have in this country, and city planning is essentially the expression of democracy in the organization of a community, whether of 1,000 or 4,600,000 as in New York city. This provision of the centers is a third point.

Next is the making of streets. To have attractive streets is another very important factor. They are really the avenues of communication between different sections of the city or of the town. They may be an eye-sore, and they often are, and you want to get out of them as fast as possible. I sometimes wonder if the reason we do not let children play in the streets is the hope that they will clean them up a little. They may be very attractive, and they have got to be adapted, of course, to the nature of the district. Of course, we all agree that the ample provision of parks and playgrounds and open places is the function of the city absolutely, and that these should all be supported, particularly the playgrounds, by taxation, as to which there seems to be, in some quarters, that same question about taxation again. Every child who goes to school ought to go to play, and ought to go to play carefully supervised, and the taxpayer should insist upon this. There is one feature which I note in closing—two features, really; because closely related: the question of transit, which is not realized in the small communities, and the question of the location of factories, a very serious problem. I had a long conversation with Ambassador Bryce in Washington last year, and was much humiliated, as he criticised our concentration of manufactures in our great communities, where reasonable standards of living, for instance, as in Manhattan are impossible as also in many sections of Brooklyn and the Bronx, and he said, "Why don't you build up, all over your country, as in the countries abroad, com-

munities of ten, fifteen to forty thousand, with factories where people can walk to their work, and where you can really have economy in manufacturing?" The answer is: Because we have neglected—although we have accomplished many economies in manufacturing, we have failed to appreciate that one of the most important factors in economic production is the efficiency of the workman, and we have relied upon the ability, although killing off our workmen, to find an ample supply through immigration to keep our factories going in our great cities.

Now, that is unfortunate, but—but, it is perfectly true; my colleague, I presume, will emphasize that this afternoon in an address upon economic adjustment. In other words, town planning means making every part of a community adapted to its purpose and best adapted to its best purpose; it means the democratic assumption by the community that the community shall regulate the community's development, that the wealth of the community shall be devoted somewhat to the welfare of the community as a whole. Frankly, after several years of study of city planning and conditions, I am compelled to agree with the experience of every foreign city, and with what President Eliot has said, that we shall not get proper planning of our cities, or proper housing conditions, in our large or small communities, under our present system of local taxation. We have got to be more democratic in our taxation, ladies and gentlemen, before we can be democratic in our cities; and we have got to make some radical changes. In other words, we have got to have a larger social income; we must tax wealth and we have got to tax accumulated wealth progressively, or we can not have reasonable standards for unskilled wage-earners. We must take our choice, either to hand our charity in doles to people, or levy upon the community increment in all of our towns; and we must have inheritance tax and other forms of taxation by which we can distribute the result of the labor of all the community. That is, in essence, an outline, merely (I usually try to talk two hours upon this subject)—just an outline of what town planning means—the real organization of the community for all the citizens in the community.

CHAIRMAN MACCLARY—We are to hear from Capt. Charles J. Allen, Secretary of the New Jersey State Board Tenement House Supervision. Will Captain Allen please come to the platform?

Tenements in Small Communities.

CAPT. CHARLES J. ALLEN, NEWARK, N. J.

In approaching the subject assigned to me, "Tenements in Small Communities," I must confess to a feeling of regret that the committee saw fit to limit me to that class of tenements. I would much prefer to speak of the general tenement condition throughout the State, as affording a better opportunity to illustrate the work of the Tenement House Department in the six years of its existence. Perhaps the committee will permit me to briefly present a few facts concerning the work of the department in general, including the smaller communities. The Tenement House Department was organized May 1st, 1904, under an act passed by the Legislature March 24th, 1904, so that the department has been in existence nearly six years. In that time the deparement has supervised the construction of five thousand two hundred and two tenement houses, the aggregate cost of which is $47,890,000.

The new-law tenements, erected during the six years of the department's existence, furnish accommodations for thirty-three thousand three hundred and four families, or one hundred and sixty-five thousand five hundred and twenty persons, using the directory method of computation, five persons to each family.

That means that under the supervision of the department living places have been provided for that number of persons in well-constructed, well-lighted apartments, properly protected against the spread of fire, each room with a window opening directly to the outer air, no room with less than seventy square feet of floor area, with sink and running water directly within each apartment, with proper toilet facilities in each apartment, all halls and stairs properly lighted by day and night and all ceilings not less than nine feet high, from the finished floor to the finished ceiling.

Within the fiscal year ended October 31st, 1909, the department supervised the erection of tenement houses aggregating $11,500,000 in value, accommodating 7,155 families.

So much for the work of the department in the erection of new tenements. In addition thereto, there have been fire-escapes erected on one thousand six hundred and eighty old and new tenements, more than three stories high, affording direct egress from each apartment.

More than eleven hundred back yard privy vaults have been removed and sanitary toilets installed in the buildings. Windows have been placed in the partitions between the dark, interior bed rooms and the adjoining light rooms, so that the inner rooms may borrow some degree of light and air from the rooms having direct light and air, in two thousand and ninety-three tenement houses in various parts of the State. Sinks, with running water, have been installed in scores of houses where the department found the sole source of water supply to be in the yard. In upward of thirteen thousand instances the department has compelled the removal of the woodwork under the kitchen sinks, thus doing away with the noisome little closet, usually the hiding place of the garbage pail and other repositories for filth. The limited time allowed me will not permit me to enter fully into the details of the thousands of violations which have been removed in the old tenements of the State.

The department has worked energetically toward making a systematic record of all the tenement houses in the State, that is, buildings which, at the enactment of the Tenement House Law, were arranged for or occupied by three or more families each. There is now on file in the offices of the department 38,700 such records, showing to the last detail the condition of the buildings when the inspections were made. This work is going on constantly, and we are working to secure a record of every tenement house in the State. As soon as possible after the original inspections the cards are read and notices forwarded calling the attention of the owners to the violations found to exist on the houses. The surveillance of the building is not relaxed until the violations are removed.

It is a fact that in almost every tenement house so inspected the department finds anywhere from two to twenty violations existent. It will be seen that the work of improving conditions in the old tenements is a gigantic task, when it is remembered that the department is also charged with the supervision of the work of erecting the new-law tenements. The department has twenty-two inspectors with which to cover the entire State, supervise the construction of the new tenements, remove violations in the old buildings, investigate complaints and keep under surveillance such buildings as have been partially brought up to the standard set for the old tenements, in order to be certain that they do not return to former conditions.

During the six years of the existence of the Department we have looked after the construction of new-law tenement houses in eighty-six cities and towns of the State, from the upper end of Sussex county to Ocean City.

The operations of the board, in the removal of violations in the old tenements have included three hundred and sixty-six municipalities of all classes, in all parts of the State, while complaints have been received from one hundred and sixteen municipalities and the cause of complaint removed in all but a few instances.

It has been said that there is no necessity of supervision over tenement houses in the smaller municipalities, the argument being that this class of municipality is not likely to be confronted with a tenement problem such as is found in the larger cities. That this view is erroneous is shown by the fact that there is not a city or town or township in the State, where the department has worked, which has not a well-developed tenement section, constantly growing and sure to continue in growth. The erection of one tenement house in any section of any municipality is the sure forerunner of a tenement colony. The man who owns a single lot, on which he has a one-family house, learns that the owner of an adjacent lot proposes to erect a building for six or eight families, thus increasing his revenue. He immediately follows the example, arguing that it would be folly to rest content with the rental paid by one family, when he could, by

building as his neighbor has built, multiply his returns by six or eight.

It is with the smaller municipality that the Department has the greater trouble in bringing about compliance with the law in the erection of the new tenements. The plans for buildings in such sections are usually prepared by the contractor, whose knowledge of the requirements of the Tenement House Law is not very extensive. Generally such plans are far from meeting the requirements of the law, and when the Department insists on a revision of the plans, the demand is frequently met by a letter from a lawyer, who gravely explains that the law was not intended for such places as the municipality in instance, but for the larger cities, where the population is more congested.

In many of the smaller municipalities tenement house construction is frequently undertaken without the slightest regard for the law, and in such places the inspectors frequently find a new tenement house in course of construction, perhaps well on toward completion, for which no plans have been filed with the department as required by law. In such cases it is more than difficult to force the owner to a compliance with the law, and in more than a few instances the department has been threatened with utter annihilation, because we refuse to sanction the violations found to exist on tenement houses, in small municipalities, which have been started in violation of the law. Any number of times since the department has been in existence have members of the Legislature been appealed to by owners of tenement houses, for the repeal of the law, on the claim that the owners in question are being forced to comply therewith.

The department has recently been confronted with a peculiar condition right here in Camden. A detailed inspection in this city has demonstrated that the tenement house, as defined in the law and as found in every other part of the State, is infrequent in Camden. There are very few buildings in Camden which are arranged for and occupied by three or more families living in apartments as in the ordinary tenement house elsewhere in New Jersey. The records of the department, however, show

that there are scores of buildings operated as and called "furnished room houses." It is true that in every part of the State we find furnished room houses, but we also find that in other parts of the State the furnished house is tenanted by single men, or at best by man and wife, whose tenancy is of short duration. In Camden, on the other hand, we find that the so-called furnished room houses are peopled for months, even years, by the same families, and the inspectors report in many cases entire families of six or seven persons are found living in one, or at best, two furnished rooms.

This class of houses the department regards as tenements, but in their work the inspectors found owners and lessees who insist that such buildings are not tenements, in that the tenants do not live entirely independent, but are dependent on the owners, who supply the furniture, bedding, cooking utensils, table ware and all the appurtenances of housekeeping, and that, therefore, these buildings do not come within the jurisdiction of the department.

The position of the department, that these so-called furnished room houses are tenements, in the meaning of the law, is sustained by the Attorney General of the State, who, in an opinion furnished at the request of the Board, holds that these houses are tenement houses, within the meaning of the Tenement House Act of this State.

"In my opinion," the Attorney General continues, "the fact that the owner of a house may rent to each tenant the furniture, tableware, bedding and cooking utensils, does not affect the character of the house as a tenement house, under the law, so long as the occupants who reside therein live independently of each other."

In accordance with this opinion of the Attorney General, the inspections made in this city will be followed at once by the service of the necessary notices and orders for the removal of the violations found to exist in the so-called furnished room houses of Camden. It is only fair to say, at this point, that the local authorities with whom our men have come into contact in this city, have extended every help possible in gathering

the necessary information relative to these places and have welcomed the efforts of the department to do away with what would appear to be the worst features of the housing conditions in Camden.

I wish to bespeak for the department the full and earnest support of the conference. Our force of inspectors is so small, in proportion to the task involved in the administration of the law, that we are unable to proceed as fast as we could wish. The Board has asked the Legislature, now sitting, for an increase in the amount of the annual appropriation, to enable us to appoint ten additional inspectors and two clerks.

If the members of the conference will urge their representatives in the Legislature to give the Board the assistance that the character of the work and its present and future effect on the welfare of the State should have, the department may be enabled to push the work much more effectively and to much greater lengths.

CHAIRMAN MACCLARY—We are to hear of "The School and the Community"; Mrs. Edwin C. Grice is the speaker. She is President of the Philadelphia League of Home and School Associations.

The School and the Community.

MRS. EDWIN C. GRICE, PHILADELPHIA, PA.

The other day a prominent physician said to me, "I want to read you a paper that I have prepared for our medical association." I replied, "I shall be glad to hear it. What is the subject?" He said, "I have called it 'The Failure of the School.'" "Oh!" I said, "I wish you had called it something else. I wish you had taken up some constructive line of thought. We are worn out—every worker in the world to-day is worn out with the criticisms of the institutions as they stand. You know it is true the home, the school, the church, the State are in the limelight of criticism, and it would be so much better if you could give us something to construct—to build up;" but he

said, "I have called it 'The Failure of the School,' because, as I see it, the school is a failure in its results." He would not give in, and he had his paper published under that caption, and I was sorry for it. So, if you please, this morning you will understand why I say I wish your topic had been constructive work in a small community rather than preventive work.

Have you never seen such preventive care of a child that all his initiative has been taken away and really his normal capacities have been dwarfed? If that is true of the child, it is equally true of an organization. My mind runs back to a small community where one of the chief menaces of the town was a gang of roughs who gathered around the railroad station night after night; they were very annoying. By and by the authorities of the railroad drove them away from the station; they took up their rendezvous in a wretched shop across the street, and were just as much of a menace and just as much of a nuisance. Then, the wise men of the community got together and said, "We must do something to prevent this thing;" and so they opened a reading room in connection with one of the churches as a preventive measure against the mischief of this gang, and the gang entered its silent protest by never putting in an appearance at the reading room. Preventive work of that type is not always effectual. So, with your permission, we will term this thought "Constructive Work."

We are so arbitrarily separated, in all our communities, especially so in the smaller communities: In our social life we are separated; in our church relations we are separated; our club relations, our political affiliations; there doesn't seem to be left to us any really common meeting ground except the school; so it has been well called "The Common School." Now, I presume you are willing to admit that the school was created by the community; that the key-word of democracy is "together"; that institutions that are created by a community must work with that community to get the best results. Are we doing that? I think not. Those of you who are interested in school work will realize not. You go to any teacher, take any man or woman who is in our educational work to-day, and ask, "Are you getting the co-operation of your community?" The answer will reveal the

limitation. I have been interested in this movement for years, and have traveled a great deal around the country, visiting schools. I have gone to commencement exercises and parents' associations, and social gatherings, and I have said to fathers and mothers in many such gatherings, "Have you children here?" "Yes, of course, that is the reason for our being in the school building." "Now, in that group of teachers over younder, who is the teacher of your boy or your girl?" Times without number the answer has come: "I don't know; I have never—really, I am ashamed to say it (there always is that saving grace of shame, or at least they say so)—I am ashamed to say, but I have never been in the school before." "You don't know the teacher's face —the face of the teacher of your child?" "Yes—no"— and that is about the way its ends. They don't know and that is all there is about it.

Now, there is a splendid move on foot to bring together these two great forces in the life of the child. I accepted this invitation not to come over here and talk platitudes, but to present possibilities, to suggest methods whereby a community and its schools could work together; I came to tell you definitely of a plan that has worked out successfully. There are plenty of very good plans, but one can only point the way one has seen oneself. The first thing you want to do is to get your community into your school-house. A great many school boards are afraid to offer the use of the school buildings. A great many teachers say, "You know my room is so nice." It was only last week a teacher said to me, on the proposition that we open her school as a social center, "*Must* it be?" "Oh, no, there is no '*must*' about this work. It cannot be if you don't want it." "But," she said, "my school is new, and the benches are unscratched, and, see, the walls are clean and fresh, and oh, what would it be if we opened it to the neighborhood?"

I said, "Measure up the relative values. Measure up the value of the clean walls and unscratched desks, and the value of the life of the boys and of the girls in the community. How are you going to accomplish it? Form in your schools, in your community, a home and school association. You should call it by that name because I think it is larger than 'parents' association.'"

A parents' association is a floating thing, because the parents of the children have not always children in the school, but your community is always there, and the school belongs to your community. Never forget that the pivotal point of the whole movement is the child. It is to make conditions better for the child-life of your neighborhood that you thus "get together." You want a central committee, a citizens' committee, people who are representative in your community—educators, your clergymen, physicians, noted men and noted women who are willing to stand by it, who will say to the teachers, "We will take all the work from you, all this definite work that comes with any such gathering; we will do that for you, only you will be there, for you must shake hands with the people of the community;" then you get your people into the school-house, the committee backing it, showing that it is worth while. Your citizens' committee forms a list of speakers. In a small community you will always find a physician who is glad to talk to the mothers and fathers and guardians of children and tell of the needs in the home, and how they can help the school by taking better physical care of the child. You will always find a clergyman glad of an opportunity to speak along moral lines. We have so much in common in our ethical ideals that our points of difference need not be touched upon. In every community there are those who can bring a message of uplift. If you need more than your community can supply you have your county to draw upon.

Of course, over in Philadelphia we have had our University and our High Schools, and, indeed, in the Bureau Speakers, we have even drawn from your State Normal School and have had Miss Williams, and were proud to have her; so you see you will always find men and women glad to go to such community gatherings.

The next step is to form a home and school association that will hold its regular meetings in the school-house. In this way the community comes into the possession of its school building and the sense that these buildings belong to the people and should be used by them for purposes of public good slowly dawns upon the civic consciousness. The strong point of the work in Philadelphia and that which gives it a staying quality is the fact

that it is the people who are doing it themselves. Of course, the board of education is back of it; I don't mean that; let me tell you an incident that will explain. In a mill district up town, last winter, at a home school meeting the speaker was one of our most (in the best sense) elegant gentlemen; he was to speak on the life of one of the generals of the late war. Indeed, the speaker was present in his military capacity. There presided over that meeting a chairman, virile, strong, full of the deepest interest for his community's uplift. When he came forward he introduced this man, to whom we all look up, by saying, "Say, now, boys, ain't you glad we have General So-an-so with us to-night?" And such a clapping as came from the hall! After the meeting was over, I said, "General, does this impress you?" He said, "It is wonderful to me—wonderful to see communities so awakened to the best and deepest interests." I said, "What, here, has impressed you most of all?" "Oh," he said, "the virility, the strength, the power of that man (pointing to the chairman). What it is going to mean to our communities if we can ever awaken their latent force." Thus you have wooed your people into the school. They are going to talk first about *that* school and its needs; their horizon hasn't stretched out yet. Be patient with them (and this I say to teachers and citizens' committees) —be patient with the people who have not had the chances to see as you may have had. They talk along quite awhile, meeting after meeting, whether the hygienic conditions of the school are right, etc., etc., and by and by it reacts in some way, and the interest falls back into the home. It is "What can the homes all around here do to make this a better school materially and every other way?" Not educationally, of course; they realize that must be left to the teachers. Then, your people begin to open their eyes about this time. Someone is talking of playgrounds; someone has said to them it is a good thing for the children to play; the mother, in her heart, knows it is a good thing for her boy to have a good safe place to play, and she says, "If it is a good thing for my boy, isn't it good for every boy in the community?" And that horizon has stretched back that much farther, and they are talking about community interests first: the school, then the homes, and then the community.

Now, you know, it is not a very far call from the community's interest to the wider sweep of the nation's interest: you bring your preventive measures to these people who have gathered there and they know that it is a good thing for their community to take up such preventive measures for the health of the few; when they feel that it is a good thing for their community it is not long before they join hands with the national march, the national sweep, the world sweep—whether it is arbitration and peace—whatever else it may be—they have grown to look at it as their own and just for that reason their community is a better place.

And in this way the community comes into possession of its school building: simply by going and going and going it learns that the school belongs to the people—it was built by the people for use. I have been on school boards—I want to tell you right here it is the easiest thing in the world to sit on a school board and build fine houses out of a bank account that the people supply. That is not hard work; but it is not as easy to make the people who have the authority see that those buildings were built out of the people's money and they belong to the people and should be used by the people for all sorts of public purposes that make for public good.

Before you know it, you will find that you have in full swing in your town a social centre; and that is what a social centre is. Now, I wish I could take you all over across the river and you would see some of the social centres in full play. People stand by their centre night after night: some of our large school buildings in the congested sections, and some in the residential sections—are filled to overflowing. What are they doing? Go over to the Washington School, Ninth and Carpenter, and there you will find in a room, as I found last week, some forty to fifty Italians, under the care of a good man who was willing to help them understand their naturalization papers. There is an uplift in that activity. In another I found women under the care of earnest people who were helping them to learn to sew "American styles" on sewing machines sent there for the purpose. I don't believe in the social centres for children—chil-

dren ought to be in bed at night; but when home means just one room and six or eight people in it, you can understand what a godsend a room in a school is, where lessons can be prepared for the next day.

Then in the kindergarten room—the kindergarten room was thrown open; and I presume there were 150 who had come down from the noises upstairs where the men and women were singing—had come down for a dance at the end of the evening. Those girls and men are going to dance. If we want to meet them, we have got to go where they are; and I can not see that it hurts our public school buildings, when there is a clean, wholesome surrounding about the whole thing. They made the room ready for the dance—some of them had brought in their picees of music, so that they had really good music: they danced as only the children of Italy can dance. It was life and joy and recreation and all that was clean and wholesome; and we met them on the plane in which they are living; and that is being done all over the city; and that could be done in every community, with a certain kind of tact and care and patience.

In ending, let me say this—this work must be done in the spirit of love. You can not open your buildings for the sake of tabulating cases, you can not do it; and the people know it and they don't want to be tabulated, they don't want to be "done good to"; and they disappoint you. Have you ever heard of the girl whose mother said to her, "Ah, my dear, those good women come down, those nice ladies; they are going to be good to you!" And she said, "Oh, mother, they are so good I feel as if I would like to turn the hose on them, sometimes;" and you know what she means. If you want to do this work you can not *go down;* you must *go along.* Love never goes down. A friend of mine the other day, in passing through the corridors of a hospital, saw a little child with blinded eyes and hand held out waiting for an operation. She said, "Is that child paralyzed, why does he hold out his hand?" "No, he does that all the time," said the physician. "Now wait;" and he stepped across the corridor and took hold of the child's out-

stretched hand; and the fingers grasped his great finger and the child smiled up into his face. "That is what he wanted," said the physician, "just wanted the touch of a hand." Mark you, friends! all over our country today there are these "little ones," strangers—these men and women, blinded to many of the things that you and I do not remember when first we learned with hands held out waiting for the *human touch*. That touch, after all, is born of Divine love; and you can never bring the work to full fruition in any other spirit.

CHAIRMAN MACCLARY—It seems a very happy coincidence that our next speaker, Mrs. Robert H. Dodd, of Upper Montclair, has for her subject "The Mothers' Point of View." Mrs. Grice has been giving inspiration to many women for many years; and it was a great delight to-day, when I saw Mrs. Grice come upon the platform, to remember that we had worked together fifteen years ago in the Executive Board of the New Jersey State Federation of Women, and that Mrs. Grice had grown to be the mother of New Jersey—the first mother of the Mothers' Congress.

Mrs. Dodd's word will carry great weight as the ex-President of the Women's Club of Upper Montclair; she has made a study of child culture, a study for many years; and as a prominent member of the Mothers' Congress of New Jersey she has given great inspiration, both in her club and in her private circle among the mothers, and to her state a great service.

Preventive Work in Small Communities from the Mother's Point of View.

MRS. ROBERT H. DODD, UPPER MONTCLAIR, NEW JERSEY.

The first point I would make is: That the mother must understand that there is need of preventive work in small communities. We are so accustomed to consider "temptation" and "big city"—as synonymous. When I moved from New York to a small suburb, I was astonished by two things, viz: First, How little the mother there knew of her child's whereabouts;

and second, What serious temptations met the child in her own village. For instance, I passed by the village station one beautiful April afternoon when everything around me seemed innocent and delightful, and saw a small boy of six years sitting alone on the curbstone near the station. Upon inquiry, I found he had come down at 4 o'clock to meet his father, who would arrive by the 6 o'clock thain. I suppose to his mother it seemed perfectly safe, as he sat there quite still. But as I came near and left, and while I was talking to the little boy, I could hear a conversation which for obscenity and profanity was equal to anything of the kind possible for lips to utter. For several colored men were waiting at the station with their cabs to meet the train. My dear little boy was listening most intently to this same miserable conversation. Much of it he could not understand. But there it was, sinking into the tender, fertile soil—bad seed—which in after years might bring forth an hundred-fold. But that mother never knew what I did. She was "at home" where we are told so often now-a-days a mother and woman should be. It is so easy, so much easier to "send the children" on the errands than to go yourself. But I would emphasize my first point: A mother should be enough in touch with outside conditions to realize what temptations meet her children when they press out of home into a world of sin, even if it be a small one.

Dr. Lyman Abbott has said: "It is a *mother's duty* to go out of her home to bring back what will enrich that home," and I would add: "It is also her duty to go out of her home, to leave her cooking and sewing in order to find out what is in that world of her community."

My second point is: That she must make it her great object in life and duty as a mother to gain her children's confidence so that she knows what they are thinking, hoping, planning and caring for. Ah! I know that is not easy. For children, and especially young people in their adolescent years, are so reticent, so much is hidden deep in their clean young hearts. We cannot get it by questioning; only by beginning so early that "telling mother" becomes a habit, even when they did not mean to.

Confidence can be gained only by constant companionship,

drawing out by conversation and suggestion those deep feelings. Choose the propitious time. The heart-to-heart talks by the fire-light, after the study and play hours are ended. First, before dinner or at the close of the day, or bed-time. That is a mother's golden hour, and, dear mothers, study your talks with your children as you do those with even the great of the land. Use all your woman's tact, courtesy and graciousness for these talks and intercourses, which may be of untold value to your child.

3. Be careful of censure and adverse criticism. We are so anxious that these same dear children should be perfection, and there are so many things to correct in manners, morals and habits, that an atmosphere of "dont's" with their chilling influence often drives the girl and boy "out of home" with the feeling "I never can please mother." It is their home, do make them feel so. The place for their friends, with their youthful enthusiasm, which we often find silly and tiresome in our later, quieter years. But it is all so much to them. Do let it be of equal importance to us. For it helps us to understand, and if we *know,* we can prevent much. Knowledge, confidence, companionship, tolerance, sympathy—this is the five-fold golden chord which will bind these young lives to ours for all time. In olden days we should have said the most important things were "obedience" and "reverence." These will come, not in the same way as formerly, but they will follow. The late Dr. Willard Parker said to my husband at one time: "I tell my boy: 'Remember, my son, that your father is your *best* friend. If you get into any trouble or scrape, come straight to me. No one can help you as I can.'" If all boys and girls believed that, how much of the shipwreck of young lives might be spared! How often the bitter cry of both mother and father is: "If *I had known,* it need not have been."

From the standpoint of the mother, it seems to me, all things are hers, for she has the beginning of it all. It is not hers to strengthen by earnest words the abiding principle which alone can help these young and tender feet to escape the *pitfalls* that even in small communities lie in wait for them?

Co-operation between Home and School as a Factor in Preventive Work in Small Communities.

MISS LILLIE A. WILLIAMS, LAMBERTVILLE, N. J.

The principal difference between large and small communities in the matter of this preventive work is that in small places the home and the school have more of it to do, since there are fewer of the other agencies. In such places it is usually true that the home and the school can more easily get together and keep in closer touch, than in large cities. In the work of prevention the school is a great positive factor. The surest way to prevent a criminal career is to give a child right interests, keep him busy with useful things, set before him worthy ideals so persuasively that he feels their motor power, surround him with good companions so that insensibly sociability and imitation will do their work. All these things the school aims to do for him, but in its efforts it feels its absolute dependence upon the home. The recruits for the great army of the dependent and the criminal which are furnished by the small community, are, as in larger places, mostly from the abnormal or defective children. The well-trained teacher even of the small school, in these days, knows how to detect the children with adenoids, enlarged tonsils, defective sight or hearing, those with ill-nourished skins, diseased ears, assymmetrical faces or bodies, of defective mentality. But picking them out is merely the first step in saving them. Ordinary school conditions may not meet their need. Some are sufficiently below the normal to warrant the conclusion that they must have the special teaching of a school for defectives; but the teacher cannot place them there, she can only recommend the parents to take the necessary steps. Others could be raised to a higher condition physically and so mentally by proper medical treatment—I refer to those with adenoids, defective sight, enlarged tonsils, etc.—here, too, the teacher can but point out to the parents their duty; she cannot make them perform it. Others are simply failing from mal-

nutrition—truancy is largely due to this, so is poor attention, which means failure in school work—but the matter of quality, amount and frequency of meals, all, lie within the province of home. Still others are in such a phase of imperfect development that their imperative need is less book work and much more hand work, but I know instances of this sort where the parents in spite of the teacher's judgment insisted on the child sticking to book work alone. Children are sometimes overworked out of school hours so that they have not enough energy left for school requirements, and so take a distaste for school life, drop out, and join the ranks of the illiterate.

Next to deficiency and abnormality as a cause of dependency and criminality, must be placed bad environment and companionship. The teacher who is working to establish in her pupils proper standards of personal cleanliness, correct ideas of decency and order in surroundings, true ideals of conduct—is working at a terrible disadvantage with those children whose home standards are diametrically opposed to what she is teaching. Home influence is usually the stronger.

In the matter of companionship, the teacher knows that children are instinctively social and imitative and that in consequence of having children with widely differing morals and conduct daily meeting at common tasks and at play, most undesirable associations may be formed and terrible evils, through these instincts, may spread through a grade or a school. So the efficient teacher tries to regulate companionship as well as she can by exercising the greatest care in seating pupils so as to avoid bad combinations; she is eternally vigilant for the indications of the outcrop of evil in the form of writing on walls, or walks, passing notes, using vulgar signs about the school building, as well as in supervising play and association on the school grounds at recess and before and after school. Her care follows the children as they separate for home, but she cannot accompany every child. Unless the home is in sympathy with the school in this matter of regulating companionship nothing can be done. The occasion once arose to investigate the spread of a certain evil practice among the scholars of

a village. Each child testified:—"We never did it at school. Miss —— was too wide-awake. We did it when we met to play after we went home—in such a barn or outbuilding." Some of our worst evils arise from the practice of allowing children to play freely about the streets at night—so common in small communities. Teachers assign home work to children when they reach a certain advancement, but often it is neglected for this night play, or, when taken up after fatigue from play dulls the attention, it cannot be done properly. In the matter of home work we need co-operation between home and school in one respect at least in all cases. It should not be necessary for the parents to help their children do their work, but they should see that there is no dawdling. Half the cases in which the complaint is made that the children have too much to do at home—are to be explained by the fact that the children are allowed to dawdle.

Finally home and school should be in close touch regarding school requirements in the way of library work and kindred matters. A teacher asks for certain reading at the library, expecting it to be done in the afternoon or on Saturday morning, but the pupil makes library work the plea for going out at night and getting into bad company. The child asks permission to go to the woods on Saturday with the crowd to gather botanical specimens and the parent permits it under the impression that it is a school exercise supervised by the teacher. In reality it is a frolic gotten up by the young people themselves, and may be the occasion of most reprehensible doings. In short, the educative process forms one interrelated whole and good results can be obtained only when the two chief agents in the work—the home and the school—act as a unit.

CHAIRMAN MACCLARY—Miss Sarah B. Askew, State Organizer for the Library Commission, will speak to us on the "Leisure Time of Boys and Girls." In announcing Miss Askew, I want to state that you have a treat, but that I shall have to be very watchful, for I never knew Miss Askew to speak before an assembly but what the necessity for two timekeepers arose and

motions were made from the floor that ten, fifteen, twenty minutes be added, and I want to state that the privileges can not be so granted, but that we are to have a very great inspiration. Miss Askew.

Leisure Time of Boys and Girls.

MISS SARAH B. ASKEW, ORGANIZER, STATE LIBRRARY COMMISSION.

I claim a little indulgence as to time for two reasons: I am the last on the program and the audience can leave when they want to. Again, I always have long preliminaries and they should not be counted in. I did have a speech with me when I came this morning; I had one beautifully written out and left it at my seat. I concluded you would not like it, although it was a good speech. I am just going to talk with you, not even to you.

My subject as given me was "Idle Hours for Boys and Girls." We have had a mother give us the "Point of View of a Mother," and a teacher give us the "Point of View of a Teacher." Perhaps, you won't think I am the proper one to give you the "Point of View of the Boy and Girl," but I want that for my subject. The boy and girl often let me in on that footing.

The fact that the title for my talk was confusing, was brought to my attention by the boys and girls themselves. I instituted a questionaire which I will describe to you in a few minutes. The question was, "What do you do in your idle hours?" In a great many instances the answer was, "nothing," which was, of course, the only thing possible for anyone to be doing when they were idle. So I changed the form of my question to "Leisure Hours." I wrote or visited fifty-two towns without libraries, and asked or tried to find out what the boys and girls did with their leisure hours. I assure you I didn't walk up to a boy or girl and demand of them what they did with their leisure hours; nor did I write them in just this way, but tried to find out, in a roundabout way, through a teacher, or girl friends, or the librarian.

I am talking of the little communities of less than 1,000 inhabitants. I don't think a single solitary one of you came from them. There are 896 communities in the State of New Jersey

of less than a thousand inhabitants, most of them not near a railroad, quite a good many of them without any facilities whatever. Those are the ones I am dealing with.

Of the girls in the towns without libraries, twenty-one answered "I read"; eighteen, "I do nothing in my idle hours." One answered, "I think." Four answered, "We help mother in the kitchen." Six answered, "We go walking or visiting, or out with the others." Of the boys, twenty-three answered, "We read"; fifteen answered, "We do nothing"; seven answered, "Go out with the fellows." Four "Helped father," and one "hoed the garden" in his leisure hours.

These answers were only the start of my inquiry, as they gave me no real information. The girl who wrote me that she thought during her leisure hours was the first one I wrote to, as she interested me most. I asked what she thought about. She answered, "I think about what I read." I wrote back and asked her who was her favorite author. She said, "Mrs. E. D. E. Southworth" was her favorite author, and "In a Grass Country," was the "grandest book" she ever read. The book, I find, is a story of a girl of eighteen without a mother or father, who lives with her seven brothers, wears men's clothes half the time, has always at least a dozen men around her begging her to marry them. Her rudeness only adds to their zeal. She is very poor, but so lovely and charming, she is always in "high society." After several duels about her she marries a duke. You can imagine this girl sitting dreaming over this kind of a book and how much it is fitting her for her home life. I am speaking of girls from ten to sixteen. Then, I wrote and asked those boys and girls who said they read, what they read. I found the favorite authors among the girls were Pansy, E. P. Roe, Laura Jean Libby and Bertha M. Clay, and the favorite book was Madeline Rivers. To get the elements they liked and what they liked and what they were reading to fit themselves for life, I possessed myself of a copy of Madeline; here are the opening chapters: Madeline was a young woman of some seventeen summers; the blue of the violets lay in the depth of her limpid eyes; and her head was covered with sun-kissed curls. She was in a school that was called Red Bank. This school at Red Bank

was very select, to show you how select, it is only necessary to say she was left tied to the door-knob when she was eight months old by her mother, with the statement that there was $2,000 in the bank for her. At the seminary she was misunderstood. Finally this misunderstanding culminated. A young man came to live next door, and Madeline threw a note over the wall wrapped around a stone. It was picked up by a servant and returned to the principal. The principal read it. It said, "If you should care to meet one who may be companionable, if you will look up at the old tower to-night at 7 o'clock, I will be looking out." The strange inhuman principal did not like the note; she had so little human nature in her you see, so she locked Madeline up in a tower on the other side of the school. Madeline slid down the bell-rope, why the bell did not ring we do not know, and went out to row on the river, and, of course, the young man was on a rock in the middle of the river, and the tide rose and kept them there for fully eight hours. It must have been a queer river. When she returned the cruel principal met her at the door and said, "You enter here no more; there is $48.64 in the bank; go get it; leave at once." Madeline goes out and falls in a faint, and her mother coming back for her almost drives over her, but recognizes her, although she left her at eight months of age. This is only the beginning.

Madeline, in the course of that book, is buried alive; is imprisoned in an insane asylum, and escapes; is pursued by her rival, and, pushed in a ravine, is left for dead; disguises herself by rubbing nut-brown stuff over her face, goes out to service, and is finally rescued, and at the age of eighteen stands a lovely bride, the lady villainess kills herself; and this book has a moral at the end thereof, which teaches that young girls should always tell their mother about whatever they are going to do. Evidently the lady villainess had not done this. This was what these girls were nourishing their minds on. If they had only such weak but highly spiced concoctions to feed their bodies on, we would expect them to be anæmic, indolent and sickly in body. Are their minds of so much less value?

Boys, I found, liked Jesse James, Nick Carter and Newcomb best. These three writers have something like 865 books to

their credit. Next came Alger, Optic and Henty. Newcomb's are the type of the Jesse James story. The commissioner of Compulsory Education in Chicago, says, "I consider that these books are to blame for more juvenile crime than any other one thing." He has a collection of over 2,000 of them locked up in his place, also a collection of pistols and bowie-knives.

To go back to this and find the connection between the books and the bowie-knives, we must read some of these stories to find out what they are teaching our boys. I will give you the titles of some of Nick Carter's and you can decide for yourself what they are: "At the Knife's Point," "Vial of Death," "Blood-Red Hands," Baffled Oath," "Council of Death."

Here are some chapter headings of Jesse James': "Disinherited," "A Forced Robbery," "That Devil," "A Highwayman at Sixteen," "Buries a Fortune," "Escapes the Noose," "Terror of the Valley," "A Lone Hand," "Sixteen to Shoot," "A Girl," "The Kidnapping," "Held for Ransom," "The Handsome Renegade," "Not So Much to Blame," "She Loves Him," "A Wild Night Ride," "A Marriage," "Forgiven," "He Comes to His Own." The end of this remarkable book shows the man whose course you have followed, a pillar of society reformed indeed, the author tells you, but chuckling over his memories and telling them in parts to his grandchildren.

We have a story in one of Hawthorne's books about a boy who went out every morning and night and looked up at a beautiful stone face under the shadow of which he lived. As he grew older and older he grew more like the man that face typified. In the same way the boys and girls reading these novels and making heroes of these people will grow up and be the man or woman as far as possible in the novel.

We ask what shall we do about it? Give them something better; I believe they will read it. Give them a great stone face of beauty and goodness to ponder over. You may think they can get something better, if they only would. They can't in ninety cases cases out of one hundred, and they can in ninety-nine cases out of a hundred get the harmful book.

I tried in one of these small towns to buy a book to read going home on the train. The only book I could buy was either

one of Nick Carter's or a book that was called "Stronger Than True Love," which was exactly on the order of the other book the girls were interested in.

Many of the boys and girls spoke of the Fireside Companion and its family connection. I determined to look up matters somewhat on another line. I found that the mailing list of the Fireside Companion series in New Jersey is over 93,000.

Do any of you people get the Fireside Companion?

(A member.) We don't want it.

No, *you* don't want it, but it circulates, nevertheless. Who gets the Fireside Companion? I have not found a single mother or father that read the Fireside Companion, but the boys and girls I know read it. The favorite story in the Fireside Companion for the girls is on the type of "Aimee, the Well-Beloved," and Aimee, the well-beloved, was fifteen years old; she was also of the very much misunderstood variety; as usual, it was by her mother, her mother positively refused to allow her to meet a young man; you see the whole race of these stories are alike; so she used to slip out after dark, and meet him under a horse-chestnut tree; and bemoan their fate. At last they ran away and returned to her mother, years after, rich and in all the pomp and circumstance of high-priced attire. Her mother fell upon her neck and wept, and saying: "My dear, you knew your own best good better than I did."

The boys' stories were the "Dare-Devil Dick," or the get-rich-quick variety; that is the favorite type of story in the Fireside Companion. I also tried to get the record of the yearly sales of the dime novels by the American News Company. I found that as far as could be computed they sold over 56,728 dime novels in the State of New Jersey. I hope a great many of them go up into New York over the railroads, or over into Pennsylvania, but there still remains a large quantity of them. You don't get them and I don't get them, except when I am bent on an inquiry, so our boys and girls must get them.

We are all reformers, but we should remember an ounce of prevention is better than a pound of reform.

A little boy was running for a train; he missed it; the con-

ductor called back, "Too bad. You didn't run fast enough." He says, "No, that ain't the trouble. I didn't start soon enough."

The lady over here wanted to know what to do with the mother and father when absolutely incorrigible. What we should do with the mother and father is to see that the next generation has no fathers and mothers of that kind. Give these boys and girls the influence of the greatest and best people the world has produced, when they are at the formative stage. Influence is a great factor in this world, but training is more.

Year after year committees are appointed to go down to Trenton and influence legislation. We should educate our coming legislators, so the coming generation will not have to go down to Trenton to influence them. Or, if we can't accomplish that much in our brief life's span we should educate those who are going to do the influencing, because there are two kinds of influencing, you know.

Don't forget what Emerson said, "That to teach a child to read and not give him something to read, is putting in his hands a powerful instrument for evil."

There were sixteen girls who stuck to it they did nothing.

I tried to find out what they meant when they said they did "nothing." I found that some meant just *that* "they did nothing." Many of these will grow up to be women, shiftless, idle, and gossiping, capable only of doing nothing, their idle, shiftless minds reacting on their bodies. I also found that many meant the same as those girls who said they went out with the others. I am glad Mrs. Dodd brought out that about the railroad stations. I find that is the common meeting place in a great many of the small communities; a worse place there could not be; worse influences there could not be. While these girls who congregate there do nothing actually wrong, they all do things that they wish ten years afterward, they hadn't done.

Many know full well that their mothers do not approve such behavior, but they think these same good mothers "old fogies," and to pervert and old proverb, "Where ignorance is bliss for mother and father, it is folly to behave."

I have gone down on the train with girls who have had their hats on the back of their heads and who were giggling and flirting; as they got near home they would straighten their hair and put their hats on right—they were going to be seen by mother. The same is exactly true when they gather at the stations. It seems to me these are in a more pitiful condition than those girls who spent their idle hours reading Bertha M. Clay and the other authors. They have gotten into bold, gossippy habits, and are the ones by whom many people judge modern girls.

Now those girls who helped mother in their leisure hours—isn't it a rather pitiful story, the only hours they could call leisure were when they helped mother in the kitchen.

As to the boys who did nothing. They are a worse case still. Can't you see them with your mind's eye in the last stages of their evolution? Perennially, in front of the village post-office and general merchandise store, they sit in their shirt sleeves, whittling and chewing, and talking and doing nothing, surrounded by half-grown lads doing nothing. On the outer edge of the group hang barefoot boys with rolled-up trousers supported by one "gallus" listening idly. It needs not second sight to picture them the center of the same kind of group themselves, in the coming years. What do these boys and men add to our nation? Nothing, for they do "nothing," and so are nothing.

The salvation of humanity is something to do. We all can get in the habit of doing nothing. This consent to absolute idleness has but one end, we are dropped out of the current of advance and back we go.

Out in the pines of New Jersey and among our mountains are scattered, living in miserable little shanties, the descendants of those who were content to do nothing; content to give up the fight and drift, and drift they have into the backwater of civilization.

This brings me to another point of my "Parable of the Book." We want to send books to everyone, to give them all a chance in life. You know we actually have tenements in these pines, too. I have been in one and found eleven people staying in one room

with a lean-to, with two small windows in it; father, mother, grandmother, and the children, all of them sleeping in one room. The father did almost nothing, killing for a barren living the animals we don't mention in polite society, and drying the skins on the outside of the house. How can we expect the girls and boys to do anything, growing up there without help? I was telling them about the big outside world, and one of the boys spoke up and said, "I wish I had never seed you." I said, "Why, son?" He said, "Before I never knowed about these things, and now I does, and can't have them."

For this boy we made it possible to get these things, and so we should make it possible for all to have them. Give the country boy his chance. The boy in the city has them; the boy in the country whether or not he wants them, in a great many instances can not have them, because he is outside of the world of books, out of touch with mankind. It is books that have brought down to us all the wisdom that has been collected from all the ages and which make us better than the animals.

We want all girls and boys to have these tools for making themselves better men and women. We want to bring books to them, so they can learn how to do things, how to make things, give them an opportunity. Our traveling library is a very small thing to help these boys and girls with, because we have only 216 of them, and there are 896 communities, so you see how far they go. They are a wedge, however. Through these traveling libraries we have helped sixty-seven girls to become teachers; we have sent them the books to study. We have helped thirty-two boys to get in the technical schools in New York, Philadelphia, and other places. We have started many on new lines of thought and work. We have started classes in lace-making, in weaving, in cooking. We have formed debating clubs, study clubs, manual training classes. We have helped women learn domestic science; we have helped men learn the fertility of the soil, and many other things. In fact, we have made it possible for the boys and girls in 216 communities to have an even "fighting chance" to become men and women worth while, capable of helping themselves and others. We have given them the magic mirror that reflects all

the truths and teachings of the great minds of all times and all countries.

Now for a few figures to show how books do help.

I wrote to fifty-two towns that had libraries; I have some statistics here from these towns also. As to the most popular books I don't always put absolute dependence in what they say, because I think they are often influenced by what the librarian wanted them to say, even though they think they are not, while the others in the communities without libraries, of course, were not. Of the girls twenty-nine answered that they read; nine answered that they went to the library in their leisure hours; I suppose that means reading also; one painted, four helped mother, seven straightened up their rooms. Their favorite authors were: Coolidge, Alcott, Richards and Scott. On the whole, I do not think they named these because the librarian suggested they should name them, because while all on the list are fairly good, none are of such superlative goodness that to circulate them puts a star in the librarian's crown. Not one is pernicious, however, or even milk and water. Not one of these girls said they did "nothing." Perhaps going to the library took the place of the depot—anyway a library is a far better loafing place than a railroad station—and every girl has the chance of making good.

Of the boys, thirty-two answered that they read or went to the library; six went out with the fellows; four helped father, and the others answered that they made things. Now, that is the kind of boy we want to help, the one "who makes things," and it is the library that helps him and gives him a push forward.

The boys' favorite authors were: Tomlinson, Henty, Stratemeyer, Barbour, and Doyle. None harmful, nor silly. They are good, wholesome, manly books. The substitution of Doyle for Nick Carter is not only a step in advance, but a whole flight of stairs in advance. We hope the ones who went out with the boys remembered some of the clean sports taught in Barbour.

I see the Chairman rising, and know my time is up.

I have talked, I think, rather as the apostle of the book, and maybe I have departed from the point of view of the boy and girl, but it is this I want to say in the end: if we want these boys and girls to be good, and true and brave, and grow up

men and women of the right kind, proud of their citizenship, we have got to give them an incentive, we have got to give them an opportunity, and we have got to give them the right model to build on. It seems to me the worst condition of all is to have them doing absolutely nothing. If we get in the habit of doing nothing in our youth, we will do nothing when we grow up, we will come to nothing, and die amounting to nothing, and we will be buried and there will be nothing left of us. I thank you for your attention.

Discussion.

Mrs. F. C. JACOBSON, Newark, N. J.—We have a splendid tenement house commission working hard in the State of New Jersey; but it needs your help. Every bit of it that you can give. Send to Trenton, so that the State Tenement House Commission will get enough new inspectors to do the work that the State Tenement House Commission ought to do. It can take care of the new tenement houses, but can not take care of the old tenement houses with the small number of inspectors it has. If we are going to change the condition of people and things in this State, we have got to begin at home; and it is our duty to help the State Tenement House Commission to do its duty. Please let that sink in, and do what you can.

Miss JENNIE G. FISHER, Head Worker of the Jewish Sisterhood, Newark, N. J.—I want to thank Mrs. Grice; and I want to congratulate her upon the few words she said. She has mentioned the school, Ninth & Carpenter. Whenever that school is mentioned to me, it always brings back the sweetest thoughts and memories that I ever had in my life. It was the first school that I ever went to in your country, and I am glad to hear of the splendid work that they are doing. The progress and the advance of that community and that neighborhood (I am not in Philadelphia now) I shall certainly go to see; and I hope to meet my very first teacher, who taught me the beautiful things of your country.

BLEECKER VAN WAGENEN—In view of the great importance of this housing question, I suggest that the conference request the State Charities Aid Association of New Jersey to make it a subject of special inquiry and investigation, and report the results to the next Conference of Charities and Correction. There are few subjects of more importance for our consideration and for preliminary investigation and report. I move that the State Charities Aid Association of New Jersey be requested to make the subject of housing conditions in New Jersey a matter of special investigation during the next year, and report to the next Charities Conference their findings and recommendations as to these conditions. (Seconded and carried.)

SESSION ON HANDICAPS OF THE POOR.

Tuesday, February 15, 2:00 P. M.

CHAIRMAN, PROFESSOR LUCIUS HOPKINS MILLER, PRINCETON UNIVERSITY.

PRESIDENT MACDOUGALL—Before beginning our regular session, I wish to call upon the Committee upon Time and Place of Meeting, Mrs. Cushing, chairman, for a report as to the meeting of the committee this morning, to decide upon a meeting place for the next Conference.

MRS. CUSHING—The Committee on Time and Place recommends to this Conference that the invitation which has been extended from three organizations in Princeton to hold the next meeting of the Conference there, be accepted. With regard to the time, the committee desires the permission of the Conference not to report at this time, but that the report upon the time of the meeting be deferred.

PRESIDENT MACDOUGALL—You have heard this report; what is your pleasure? We have had cordial invitations from Princeton to have our next meeting there, both from the Women's Clubs and Improvement Association, and from Princeton University, so there is no question but that we will be welcome.

(On motion, the invitation was accepted, with thanks.)

THE PRESIDENT—The next Conference, then, will meet in Princeton, and the Conference is to be congratulated upon having the matter settled so early, because it will enable us to have time for arrangements and preparations, as we have not had in other years.

We have the pleasure and satisfaction, this afternoon, of having a chairman of our meeting from Princeton University, which augurs well for our next Conference. I take pleasure in turning over the meeting now to Professor Lucius Hopkins Miller, of Princeton, who will be the chairman of the afternoon.

CHAIRMAN MILLER—Mr. President, ladies and gentlemen, it gives me great pleasure to preside at this session of your Conference this afternoon, not only that I may thus express my own personal interest in the problems for which this Conference has been convened, but that I may also bring to you in person an expression of the interest of the town and University of Princeton in these same problems. This I need hardly say after the invitation which you have just received and accepted. You will be received in Princeton next year with open hearts.

Of course, a university must, in the nature of the case, live more or less to itself alone. The goddesses of study, thought and meditation are more or less exclusive in the demands that they make upon our worship; in fact, we find that we have difficulty, at times, in keeping our students from exhibiting too much and too soon the activities in which they will be engaged after graduation. But, at the same time, I feel that Princeton can and should take a more active interest in the solution of the problems which have been laid before us here in this most attractive program. I wish, therefore, to say to all of you who represent the various organizations of the State on this occasion, that I would most gladly act as an intermediary if in any way you desire things which Princeton, or the faculty of Princeton, has to give. If you think that you can use us, kindly communicate with me and I will gladly do what I can to make the connection.

As a college professor I am exceedingly interested in the subject of the afternoon—"Handicaps of the Poor"; and we as a fraternity will be interested in the solutions which the specialists will offer for the alleviation of our lot.

I take great pleasure in introducing as the first speaker of the afternoon Mr. H. LaRue Brown, of Boston, who has so kindly come from such a distance to speak to us upon the subject of "Savings Bank Insurance in Massachusetts." Mr. Brown.

Wage-Earners' Insurance Through the Savings Bank: The Massachusetts System

BY H. LARUE BROWN, BOSTON.

Five years ago, the incidental disclosures resulting from dissentions among the high officers of a great life insurance company resulted in an investigation by a committee of the New York legislature of the business of life insurance as conducted by the large companies whose home offices are in or about the city of New York. The turning on of the searchlight revealed conditions which astonished even a public which had begun to have some acquaintance with the devious operations of so-called high finance. The result of that investigation has been the institution of reforms of momentous consequence.

The attention of the general public naturally was attracted chiefly by that part of the committee's discoveries which related to what is called "ordinary" insurance, because that is the sort of insurance with which the more influential of our citizens are most concerned. Less appeared in the public press regarding the conditions disclosed in the conduct of what is called "industrial" insurance, but the situation there revealed called no less earnestly for remedy. What the situation was and what remedy we are trying in Massachusetts it is my purpose to attempt to explain.

A. The Importance of the Subject.

The ordinary citizen does not realize the importance to the community of the form of life insurance called "industrial insurance." It is written in small amounts upon the lives of humble citizens. The premiums, while relatively very large, actually consist of very small sums. The business is not brought directly to the attention of the business or professional man, and until the aggregate figures are brought to his notice he is likely to regard it as of minor consequence. When, however, one is told that of the 21,000,000 level premium life insurance policies which were outstanding in the ninety American life insurance companies on January 1st, 1905, 15,000,000 were industrial poli-

cies, that the Metropolitan Life Insurance Company, whose business is chiefly industrial, has insurance outstanding amounting to over $2,000,000,000; that in 1908, the workingmen of Massachusetts alone paid in industrial premiums over $8,000,000, it becomes apparent that the conduct of this form of life insurance is a matter of the very greatest consequence to the people of the United States.

B. The Requirements of a Proper System.

To understand the significance of the situation which was revealed in 1905 and to measure intelligently the value of a proposed remedy, it is necessary first to look at the position of the workingman with regard to life insurance and to see what it is which he has the right to demand of an insurance system which is offered as at least distantly approaching the ideal.

The necessity of life insurance in some form to the wage earner has long been accepted by the student of social conditions, and it must be said to the credit of the industrial insurance companies and their agents that as a result of a long and in the main intelligent campaign of education by direct solicitation, the ordinary workingman in Massachusetts has been led at least to assume a receptive attitude of mind when the subject of life insurance is broached to him. But if the workingman is to have life insurance it must be designed to meet the justice and the necessities of his situation. It must be safe. It must be written in such amounts and on such terms as to enable him to carry it on the slight margin between the weekly wage and the margin of existence. And, since life insurance is or should be only a method of saving, it should be so conducted as to make the saving real and attractive by giving the highest possible return for the sacrifice entailed.

C. The Evils. 1. Industrial Insurance as it was in 1905.

As matters stood before the inception of this system the workingman who wished to have some life insurance in order that he might provide at least for the heavy expenses of his last illness and for a decent burial found his choice extremely lim-

ited. On the one hand there was recourse to the fraternal societies with their merits and weaknesses. On the other there was industrial insurance chiefly written by the Metropolitan Life Insurance Co. of New York, the Prudential Life Insurance Co. of New Jersey and the John Hancock Insurance Co. of Boston. Industrial insurance is legal reserve life insurance. It differs from ordinary insurance only in that it is written in small amounts calculated rather on the amount of the premium which is collected weekly than on the amount of the benefit. It is safe in the sense that the companies can be relied upon to make good their promises if the policyholder is able to carry the burden of premium payments until the policies mature. In these respects this form of insurance answers the requirements laid down Where it falls far short is in its enormous cost—a cost so heavy in proportion to the return as to make it a question of some doubt whether it is the part of thrift to carry on such insurance at all. To appreciate just how heavy this cost is, it is necessary to compare it with the cost of what is called ordinary insurance—the insurance which the business or professional man buys. In the first place it is found that the cost is doubled; in other words the same form of policy the wage-earner who buys on the industrial plan pays about twice as much for one dollar's worth of insurance as it costs the professional man, a fact of double significance when you realize in addition, that the former is much less able to pay anything for insurance than his more fortunate fellow citizen. Starting with the double cost and beginning to investigate the reasons, it appears that twice as much of the amount paid in for premiums is taken for the expense of conducting an industrial company's business as is required to conduct the business of writing ordinary insurance. This double proportion of a double premium is for the actual expense of doing the business without regard to questions of mortality, of insurance reserve and the like. The wage-earner is required to pay relatively four times as much to have his insurance conducted for him as is the business man.

Such an inequality in itself demands investigation. If, as a result of that investigation, it appears that the differences in

expense result from irremediable causes the situation may be dismissed as unfortunate. If, however, it appears that this tremendously heavy burden upon the shoulders of our working people is in part due to causes which can be remedied, then the duty to improve the situation by removing those causes is plain and imperative. To determine which is the case, it is necessary to analyze the factors which contribute to making the cost of this sort of insurance so heavy, and it is here that the information which became public as a result of the investigation conducted by Governor Hughes becomes important.

The Evils. 2. The Reasons for the Enormous Cost.

In the first place the companies which write the major part of the great volume of industrial insurance are stock companies as distinguished from mutual companies and they have stockholders to whom dividends are paid. The Prudential Life Insurance Company started with a cash capitalization of $91,000. The capital stock of that Company has been increased by the simple addition of water until it amounts to $2,000,000. When the Prudential Life Insurance Company pays a 10 per cent. annual dividend upon its present capitalization, it is paying back 220 per cent. upon the cash invested in the company, and while compared to the enormous premium receipts of the Company the sum so paid may be spoken of as small, it is of great consequence when it is considered that every cent of it comes in the form of nickels and dimes from the pockets of those who are doing their utmost to keep body and soul together. The insurance written by the two companies is strictly non-participating and the profits which are made or rather the over-charge of insurance premiums which is called profits belongs absolutely to the stockholders, and the policyholders have no legal right to any division of this great accumulation of money. In the case of the Metropolitan Life Insurance Company, an original cash capitalization of $200,000 reduced to $100,000 out of profits has since been increased to $22,000,000, and that Company had in 1904, as testified to by its President, Mr. Hegeman, a

surplus amounting to over $14,000,000, all of which came from the pockets of the workingman.

A second cause of some consequence is that the Metropolitan, for example, was found to be paying its president a salary of $100,000 and its vice-presidents sums ranging from $85,000 to $37,000. Again these sums represent but a small percentage of the premium receipts of that Company, but they are indicative of an extravagance of management and a liberality of treatment by the stockholders of their executive officers which would be praiseworthy enough except for the fact that the liberality was being exercised at the expense of men and women of the United States who were pinching out of meager wages ten and fifteen cents a week in order that there might be some provision against the terrors which death brings to an empty house.

But these are minor matters. The chief evil of the situation is to be found in the innate vice of the system employed for the conduct of the business. Industrial insurance is written as a result of persistent house to house solicitation by an army of agents whose efforts are directed by a smaller army of different grades of superintendents. All the members of this great field organization must receive their compensation out of the premiums paid by the policyholders. After the policies are written the premiums are collected by a similar system of house to house collection. It is here and not in the increased mortality among our working people that the chief reason for the great expense of this form of life insurance is to be found. On the one hand the salaries and commissions of the field organization represent 60 per cent. of the cost of doing business. On the other hand it represents twenty cents on each dollar paid by the policy holders into the coffers of the Company.

The last thing to be mentioned in this connection is partly a cause and partly a result of the situation already outlined. Once the policy is written certain expenses have been incurred, for the agent's commission, for medical examination, for the necessary incidental book-keeping and the like. Unless the policy is carried for three full years that cost has not been repaid. That is to say, if a policy is allowed to lapse within three years of its

inception, it not only means a loss to the policyholder of all that he has paid, but it means a loss to the Company, and by the company is meant not the stockholders, but the persistent policyholder who must pay more in premiums to meet this loss. It appeared when the figures were made public in 1905, that 35 per cent. of these policies were lapsed in three months; that 43 per cent. were lapsed within six months, and that 51 per cent. were lapsed within a year, and that two-thirds of the policies written were allowed to lapse before they had paid in by sufficient premiums enough to repay the original cost of writing the insurance. It is submitted that while this lapse rate in part results from the vicissitudes in the lives of the insured and is unescapable, a very large part of it results from the facts, first, that much insurance is written as a result of over-solicitation by earnest agents of those who are not able to carry the policies at all, and even in larger part from the inability to shoulder the disproportionate expense attendant upon insurance conducted under such a system. How serious the question of lapse is, is shown by the fact that in the fifteen years before 1906, the wage-earners of Massachusetts alone paid into the coffers of the industrial insurance companies $55,000,000, and received back from them less than $19,000,000, and by the fact that of all the policies written by the Metropolitan Insurance Company which terminated in 1904 only 13 per cent. terminated by payment and 87 per cent. in other manner of which the chief was by lapse.

The Remedy. 1. The Savings Bank of Massachusetts.

Such then were the conditions confronting the working man, such was the cost which he had to pay, and such were the reasons which brought it about. In an article in *Collier's,* in September, 1906, Mr. Louis D. Brandeis set forth the remedy which was available to the people of Massachusetts, and which is now an accomplished and successful fact. Briefly put, it consisted in utilizing the existing and efficient organization of our savings banks and extending their service to the field of life insurance.

The savings banks of Massachusetts have a history running

back for nearly a century in which they have preserved the savings of our people and handled them with great efficiency and the utmost economy. Their business has been done with the utmost conservatism; their errors have been on the side of safety for the most part. They are managed by gentlemen of long experience in the handling of the savings of our people in small amounts at the lowest possible cost. They have neither stock nor stockholders, but are purely charitable corporations. Their profits are divided as dividends, so-called, to their depositors, and these payments have averaged more than four per cent. per annum. They have no expensive officers, but are managed by trustees who give their services. The ratio of their expenses of management has been 1¼ per cent. of the amount of their deposits—a rather significant if not altogether fair comparison with the forty per cent. required by the industrial insurance company for its expenses. As a result of all this they have a very large clientele which represents the most thrifty and intelligent of our working population, which constitutes a goodwill of the utmost importance. Such was the machinery which it was proposed to use for the purpose of furnishing wage-earners' insurance at cost.

The Remedy. 2. The System Proposed.

In its essential features, the business of a life insurance company is or should be exactly the same as that of a savings bank. It is the receiving of the people's money in small sums, the management of it to make it earn interest, and the return of it eventually to the person who paid it in or his designated beneficiary. The savings bank receives money in any amount at any time that the depositor brings it. The insurance company receives it in fixed sums and at fixed times. The savings bank pays back the money practically on demand. The insurance company pays upon the happening of a fixed event. But these differences are not essential. If you add to a savings bank the work of an actuary, which is chiefly a question of mathematics and exact mathematics at that, and that of the physician who determines at the outset whether a given risk shall be accepted, you have all

the mechanism which is needed for the conduct of an insurance business. Briefly put, the Massachusetts plan is that the State shall supply the actuary who serves all the savings banks, furnishing them with forms of policies and premium rates, and a medical director who has general supervision of the question of medical examination. The result is a complete insurance organization.

The insurance which it offers is in character industrial. It insures the wage-earners for whom it was designed. It provides for the issue of small policies with a maximum of $500 based on monthly premiums. It is safe insurance. First, because it is legal reserve insurance; second, because its funds must be invested in accordance with the rigid requirements of the Massachusetts law governing savings banks and the business is conducted under the supervision both of the Savings Bank Commissioner and of the Insurance Commissioner of the Commonwealth. In addition, a guaranty fund is being built up to cover unexpected mortality or other unusual demands by setting aside a small percentage of the premiums paid in. This fund is under the supervision of a board of trustees appointed by the Governor. In addition to this, provision is made for a special guaranty fund to cover the period while the business is young. This is subscribed by persons not connected with the bank, and upon which interest is paid from the earnings of the insurance department, if sufficient, at the same rate of interest which the bank is paying upon its savings deposits. The requirements of safety and of adaptability to the situation of the wage-earner are thus shared with the industrial stock company. What is not shared with those companies is the enormous cost to the policyholder. This is mutual insurance and is a real incentive to thrift, because it is conducted at cost and at a low cost. It really gives an adequate return for the sacrifice involved in saving.

The Remedy. 3. The Economies of the System.

There are no stockholders. The profits go to the policyholders. There are no expensive directing officers. The trustees serve without pay. The business as a whole in accordance with the long-established practice of the savings bank is con-

ducted without extravagance and at the minimum of expense. These two items alone mean a substantial saving. But the projectors of the plan struck at the very root of the evil and forbade the employment by the banks of paid solicitors or collectors, and here is the great strength and the one possible weakness of the movement. With the weakness, I shall deal presently and I think I can show it to be apparent and not real. For the present I wish to deal with the strength.

If the cost of solicitation and collection is eliminated, you have cut out an item which is the chief contributing cause to the enormous expense of this sort of business. The result is that a policy written by the savings bank pays for itself within six months as opposed to the three-year period of the commercial company. The bank can therefore offer insurance at rates which at the outset were 25% and in the face of recent reductions still are 15% below those of the Metropolitan and Prudential companies. This is without regard to the question of dividends. To this saving are to be added these returns to the policyholder—the dividends which go to the policyholder of right, and which are not a matter of bonus distributed by munificent corporations. In addition the bank is enabled to offer a very much more advantageous policy. Before this system became established a policy of industrial insurance was good for but 25% of its face if the insured died within six months of its issue. A policy issued by the savings banks is given for its full amount if the insured died the day after the policy was delivered. In 1905, no industrial policy carried a cash surrender value and only after five years could an insured obtain a small paid-up policy, if he desired to cease the payment of premiums. On savings bank policies, cash surrender values are given after the policy has been in force six months. The banks have had a year of successful operation. The first year necessarily is one of heavy expense because among other reasons every policy involves a medical examination which of course is made once for all. In industrial insurance, the percentage of this item of expense is unusually heavy and in the year's experience of the banks represented two-thirds of the expense of the insurance depart-

ment has consisted of medical fees which will not have to be paid again. Despite this fact the banks, after setting aside the full legal reserve, all payments of interest and the like to the guaranty funds and the maximum which the law permits them to put aside as surplus, returned to their policyholders a dividend of 8 1-3% or one full month's dividends, making the net cost of the policies over 23% less than that to the holder of one of the Metropolitan's policies, with every prospect of heavy increases in dividend returns in the future.

The Remedy. 4. How it is Made Available.

This is the strength and the great significance of the movement. It remains to deal with the alleged weakness. At the outset the plan was described as attractive but visionary. Men experienced in the insurance field shook their heads and said "You can never persuade people to insure without the intervention of a paid force of efficient solicitors." In answer it was said first that these things are a matter of education, a process sometimes slow but none the less certain. The savings banks themselves had a long period in which they did discouragingly little business. Gradually the people of Massachusetts awoke to their advantages and today they have many millions of dollars on deposit. In the second place it was made convenient for the prospective policyholder to go to the bank which could not come to him. Provision was made for a liberal extension through unpaid agencies located in factories, in department stores, in local savings banks which did not care themselves to open an insurance department, in labor unions, social service organizations and elsewhere. We invited the co-operation of the employers of the Commonwealth and the response was as ready as it was enthusiastic. Solicitation even direct and personal has not been frowned upon, but it has been insisted only that it shall be voluntary and unpaid. The system has been investigated by the great commercial bodies of Boston. It has met with their approval and received their earnest support. Full advantage has been taken of the enlightenment of our people with regard to the need of insurance and it is the intention

primarily to appeal to that class of our citizens who voluntarily take advantage of the savings banks. Once such people have opened an account with the insurance department they may be depended upon to keep up their premium without the direct stimulus of a collector's visit. In greatly reducing the cost we have removed one great cause of the tremendous lapse rate. In appealing chiefly to the better class of our working people we have eliminated another. There is a lapse rate of course. It is less than one-half that of the Metropolitan.

The Remedy. 5. Its Successes.

The thing has been put forward to the people of all classes as a proposition of the greatest significance. In a little more than a year's actual experience more than $1,500,000 of insurance is outstanding with nearly 3,000 policyholders. It is significant that the average policy amounts to $393.00 as against an average of $183.00 reported by the Metropolitan as the average of all its policies, industrial and ordinary in 1904. We have received the co-operation of organized labor and organized capital alike. But not one cent of the policyholders' money has been spent for the exploitation of the movement. In no degree has there been deviation laid down by Mr. Brandeis at the inception of the movement. The Savings Bank Commissioner and the Treasurer of the Commonwealth alike has set the seal of their official approval upon the record which has been made in the first year of practical operation. And such is the verdict of our people as a whole. So far as experience has gone the promises made have been redeemed to the letter and the promise of the future is bright indeed.

THE CHAIRMAN—I have the pleasure of introducing Dr. Lee K. Frankel, of the Metropolitan Life Insurance Company, of New York City, who will conduct the discussion on this subject.

Discussion.

DR. FRANKEL—I feel that I have to be distinctly thankful to this audience this afternoon, to be willing to listen to an individual who has been so deeply branded as being connected with an organization—one of those horrible, disreputable insurance companies whose entire motive in life has been gain and exploitation, and particularly when it is put in that drastic way, the exploitation of the weak and the unprotected workman.

If I had not had considerable experience and had learned to keep myself somewhat under control, not as an insurance man but as a social worker, to which I think I have some right to aspire, my blood would have run just a trifle hot by the attempt to appeal to an audience of social workers on any ground excepting facts. The men and women representing this Conference (as they represent conferences everywhere) have gotten beyond the stage where sentimentality guides them. They want facts; they want truths, and they act on these. I want to say at the outset that no insurance company nor insurance official has ever attacked the savings bank insurance proposition. I contend that every insurance man— honest insurance man (and there are such) not only advocates, but will welcome any plan that will give not only to wage-earners but to men and women at large, you as well as others, because you are wage-earners, any scheme of insurance cheaper than the ones that are now in vogue. Savings bank insurance is not new; it is not even new with Mr. Brandeis. If you will read old Eleazur Wright, away back in the '70's, in Massachusetts—a State that has done more to purify, to cleanse and to keep cleansed insurance than possibly any other State in the Union—you will see away back there in those marvelous writings of his, savings bank insurance dwelt on.

Gladstone, while he lived, was confident and staked his reputation upon the desire to give to the working people of England a scheme of insurance that should do away with the middleman and the cost of collection. It has been tried in some form or other in every state in Europe. In Belgium, particularly, through the intermediation of the labor unions—and there has not been a scheme of saving anywhere that rested short of compulsion by

the state that has ever induced the great mass of workingmen and women—the men and women whom you and I know, the unorganized individuals of our great communities who live by hand to mouth; it has never induced them voluntarily to co-operate in any plan of insurance, and it has not even succeeded in inducing the intelligent men and women voluntarily to assume insurance.

I should like to do nothing better than to take a census of this audience, the intelligent men and women of the State of New Jersey, representing its best element, and I say this without any attempt to flatter; I should like to know how many men and women there are in this audience who have ever deliberately, willingly, and voluntarily taken out a life insurance policy without solicitation of the agent. And if you men and women will not do it, even you—and for centuries it has been necessary to send the educated agent to you, and he has to be a propagandist—how much more necessary is it among the illiterate, uneducated masses whom we are trying to improve and to build up?

Life insurance does differ from the savings bank. It differs in that one essential of human nature, that people will save, but will not make provision against death. Now, that is not open to argument. That is a fact—demonstrable. Not in a day or a year, but covering the hundreds of years that the insurance business has been a business, that it has required the agent, the solicitor, and, for the industrial classes, the collector.

Now, I should be the first to hail any proposition: I can say that I was one of the first to hail, with gladness and with satisfaction, the savings bank proposition. I have absolutely no word to say against it to-day, as an academic proposition, nor have the insurance companies said anything against it. So far as my own company is concerned, it is a pleasure for me to be able to state that when this plan was devised, and when these lovely men and women with good intentions in Massachusetts developed it without any actuarial experience of their own, they had to come to the Metropolitan Life Insurance Company for its different statistics, for its experience, in order to calculate their rates, and they were given to them willingly and gladly. Now, what has happened? Let us talk sensibly—what has happened? The sav-

ings bank insurance proposition has been in existence now for a little over a year and a half. It has had the co-operation of the best men and women in Massachusetts. The Savings Bank League numbers thousands, and there has possibly been more good, disinterested unpaid-for service put into that movement than almost anything that can be spoken of in any of our social movements that we know. Lectures, propaganda literature, meetings of every kind have been held in and out of season, and yet, my friends, after this period of over one year and a half there are something over 2,500 policies in force in the State of Massachusetts. And those 2,500 policies, so far as the information is available and obtainable, are largely representative of a few factories, the proprietors of which have been interested in this movement. But the great mass of the population has not accepted it. The industrial classes, of whom we speak, those who have been here constantly referred to to-day, have not accepted it, and why?

Just for the reason that I have stated. I wish they had accepted it; I wish it had been possible to say here to-day that 100,000 men and women in Massachusetts had written policies of this kind; but Mr. Brown himself has stated that he never hopes to get that mass of the population, and it is almost with despair that it must be said that you can not get that element of the population to provide for itself unless you have got the missionary and the propagandist going to him and almost by the throat compelling him to do so. And that service must be paid for. That service is always paid for by the poor man. He pays for it in his coal; he pays for it in his rent; he pays for it in every necessity of life. You know that as well as I. Whether he gets it through insurance or any other wise, it is the poor workingman paying the bill in the long run.

Now, what has actually happened? Coming over to-day I just happened to make a calculation on the back of the report of the two savings banks. I find that where the two things that were anticipated, the two things upon which this project was based—absolute safety and certainty of economy—have not been realized. Whatever may be said of the insurance companies, and whatever may have been their shortcomings and their fail-

ures, and whatever may have developed through the various investigations that have been made, no one has ever questioned the soundness and the solvency of these large corporations. And yet here only under date of February 8th, there is a clipping that I find in the newspapers of a banker who stole $424,000. Notwithstanding all that rigid regulation we hear of, notwithstanding that splendid mass of institutions, it is possible, then, under that scheme for a man to steal the deposits of such institutions.

There is one very little thing that is never mentioned; and that is the fact that the state of Massachusetts subsidized these two companies last year by an amount of $15,000, and that that amount was exceeded, according to the report of the auditor of the state, by $800.00: in other words, these legitimate expenses of an insurance company the Metropolitan and the Equitable and the other companies must bear, but in this particular case the state is taxing all of its citizens in order to maintain the insurance of the future; and one need not go outside of the portals of Massachusetts to realize that many intelligent men and women are distinctly opposed to this scheme for this reason; and if you will add to the expense of maintaining its insurance department, the actuary and the medical examiner, and printing of forms and blanks, Ladies and Gentlemen, the expenses of those two banks for the last year were 70 per cent. of the premium receipts. Let us be fair! Let us tell the truth!

The fact of the matter is, the savings bank plan is not industrial insurance. Not a word was said here to-day about the fact that the premiums are collected monthly and not weekly. Not a word was said about the fact, excepting an incidental mention that the average policy was $350, that they are appealing to an entirely different class of people from the industrial insurance company. Not a word was said about the fact that in its first year, notwithstanding all that has been done and that unquestionably those who voluntarily insured in the first year were of those with the sense of thrift most highly developed, not a word was said of the fact that 30 per cent. of their policies lapsed in the first year.

Now, Ladies and Gentlemen, is it fair to come here (and I am sorry that I have to take this attitude, but I must do it in

fairness)—is it fair to come here and tell you that there has been no reduction in premiums in twenty years? It is either through lamentable ignorance—I shall not use the rest of the phrase. It is known that the Metropolitan Life Insurance Company, since 1896, a matter of 14 years, has been issuing $500-policies to that class of policyholders at lower rates of premium than is issued to-day by the savings bank.

I will take up my one remaining minute with one thought only; that is to repeat that we are not attacking the savings bank; we believe in it—hope it will succeed. I am here simply to try and refute these attacks being made upon the industrial insurance companies who are endeavoring to do precisely the same things that the savings bank company is doing; and that is, to give back to the policyholders all that the business warrants; and it is well known that in the last seventeen years the particular company of which I speak—the Metropolitan Life Insurance Company—has returned twenty-five millions of dollars in bonuses; because the law forbids a company to be both a participating and a non-participating company; and the only way we can give this money back under the law is to give it back *in* the voluntary bonus.

I should like to take—but the Chairman advises me my time is up. I simply advise you, as social workers, when you come to discuss this subject, please do both sides the justice to consider the facts carefully. Thank you very much.

THE CHAIRMAN—I have the pleasure of introducing Miss Cornelia Bradford, Whittier House, Jersey City, who will continue.

MISS CORNELIA BRADFORD, Whittier House, Jersey City—Those lines of Edgar Allan Poe's, "Like one whom unmerciful disaster, Followed fast and followed faster," seem exemplified in me to-day. Two years ago, when the Conference of Charities and Correction was in Jersey City, I suggested to its topic committee that Industrial Life Insurance should be one of the subjects considered, but for some reason it was not brought forward. One year ago, at the Conference in Trenton, I made this same suggestion, but probably owing to other topics previously suggested, this was again passed

by, and when in the early autumn of this year Mr. MacDougall, our present president, wrote and asked me if I had any topic to suggest for paper and suggestion, I again came forward with my industrial insurance. Now Mr. MacDougall has turned about and asked me for a paper on the subject. Whether or not it is in retaliation I am unable to say, but it is certainly an explemlification of almost immediate retribution. The reason why I have repeatedly asked for the presentation of this subject is, that as a social worker I want to know its pros and cons, want to know how to advise, and am particularly desirous of knowing if the chief reason assigned to this industrial or weekly payment life insurance, viz., respectable burial, is after all of such great importance? It is then with a desire for knowledge, with the open mind, that I present this paper to-day, my mental attitude being one of ignorance, but one desirous of enlightenment. I think I am perfectly safe in making the assertion that during the sixteen years' existence of Whittier House, in Jersey City, fully ninety-five if not one hundred per cent. of the people applying to us for assistance, for work, food, clothing, are carrying a weekly payment life insurance. When questioned their reason for doing this their answer is always the same, the desire for a "decent burial." It is the fear of a pauper's grave that incites to this weekly saving, so that many are willing to beg, to go without the necessities of life even, if they can but keep up their weekly payments. Dr. Devine in one of his books, "Misery and Its Causes," I think it is, lays great emphasis upon the subject of fear, and the part it plays in the lives of the men of limited income as well as in the lives of the exceedingly poor. The fear of sickness, the fear of want, the fear of being laid off, and the fear of the pauper's grave at the last, are all real and not imaginary causes of suffering. It seems curiously strange that so much stress should be given to the proper burial, something which is to occur when one is no longer present, but an elimination of this overwhelming desire can be brought about only by time and by education, and to educate to less showy funerals, to less showy accompaniments, seems impossible, and as I said before, can only be accomplished by time. To be willing to endure present suffering, such as hunger and cold, that the life-

less body may insure attention and a proper burial are very live arguments in the minds of thousands who are insured. I have been assured by one of the largest charity organizations in the United States that one hundred per cent. of the people who apply to this bureau for relief are carrying an insurance policy at the time they make their applications or have carried it some time during their lives. These suppliants for charity finally grow canny and try if possible to keep this fact from the knowledge of the persons to whom they apply. The old phrase "Die to win," I am assured by prominent industrial officials in prominent life insurance companies, no longer holds true, and that it is possible to carry on and to catch up in a payment even though a lapse may have occurred. This matter, as well as other statements in this paper, I am putting forth but tentatively ,and shall hope for information and for correction. While living in a settlement in East London, I heard of children who had died of intentional neglect in order that their insurance might be secured, but for that matter our daily papers are almost daily giving similar instances of secret and violent deaths for the purpose of procuring a life insurance, so it would seem as though the statement would be no more applicable to industrial life insurance than to any other form of life insurance. A rather interesting thought was suggested in a conversation which I had a short time ago with a prominent official in one of the industrial insurance companies, and that was, to have him make use of the word charity in his arguments brought to bear upon persons insured. He quoted the Biblical saying, making prominent the word "Biblical," that "charity begins at home," and that as a workingman and the widow mother have no means whereby to be of charitable help in the great throbbing world, and as they can not join a society for the distribution of relief, and as every one ought to take some part in the charitable movement, and as the children are stranded here with no volition of their own, helpless, unable to care for themselves, and as all have been commanded to practice charity, it is no more than just, it is simply imperative, that their one act of charity should be that of caring for their children, of providing for them for the death which must come to them, and that by so doing they have

followed out the command of letting their charity begin at home. To a social worker it would seem as though there must be collusion between the insurance officer and the undertaker. This I am assured is not true. Yet so unvarying have been the experiences of many charity and social settlement workers as to the knowledge of the undertaker as to the exact policy carried, that one can but be confident that in some way information is extended to them. For instance, about twelve years ago a woman, who had been a member of one of our clubs at Whittier House, was taken ill, and during her illness had conferred upon me the power of attorney. After her death, when arranging with the undertaker, I found he had positive knowledge of the amount for which she was insured, and while he suggested and would have liked a more elaborate funeral, yet, without any argument, he conformed to my ideas of a simple one, and it was with pleasure, if such a word may be used in this instance, that I found my friend had just enough money to bury her in a simple manner. Another woman whom I know was telling me lately of the death of her husband. She is a common-sense, strong-willed little woman, so that when the undertaker came to her directly after the death of her husband, told her how much policy was carried for him and proposed a casket which would cost about $150.00, she cut the sum down to $80.00. When he proposed rugs to lay in front of the coffin, two at $5.00 a piece, she said she would not take them; a covering for the mantel at $5.00 was done away with, a candelabra for $10.00 was replaced by two candlesticks, and many other things were eliminated which were duly proposed by the exceedingly sympathetic, but nevertheless officious, undertaker, who finally said to her, "But, woman, how mean and stingy you are! You couldn't have loved your husband much, for you are not giving him a decent burial and he was insured for so many dollars." Whereupon the little lady replied, "How you know what my husband's policy is; who tell you?" I know of a woman who pays $1.46 a week for the different members of her family, no one of whom earns more than $5.00 a week. This same woman, brave, more than willing to work, comes to us with tears in her eyes, not begging, she never begs, wondering how they are going to live and wondering how long she can keep her

family together. I know of another family where there are nine weekly payments made for insurance and one of them has been carried for thirty-five years. In this case, the man, a son, is now forty-five years old, married, living in another State, but the mother began the insurance for him when he was ten years old and has kept it up ever since. The man himself is in good circumstances, doing a prosperous business, but the mother love prompts the sacrifice and so the weekly payment is met. One naturally wonders why the savings banks, with their four per cent. interest, do not appeal as energetically to the mind of the wage-earner as does this form of life insurance? At the outset we are met by the following reasons: It is so easy to hand five, ten or fifteen cents, as the case may be, to the collector who calls regularly. Then the secretiveness and privacy of making the weekly payment is another reason that not only appeals but oftentimes is necessary, if money is to be saved. The husband, the father, does not approve of it. The wife, the mother, puts aside the five and ten cent bits, the collector calls, the money is transferred into his hands, the husband and the father, the non-saver and the non-believer is none the wiser. But with the savings bank it is different. The one who does the saving must take the time to go to the bank and so is more likely to be discovered. This objection, I think, is now being done away with by the savings company in that they have grown wiser, and, learning of the industrial insurance companies, are sending their collectors on stated days into the homes. Another objection raised to patronizing a savings bank is, the money can be drawn out in case of actual, imaginary or anticipated need. In the industrial insurance the money is there till death. The thought of the accumulation of interest, the possibility of being able to tide over in some way and so perhaps of not having to draw out the money, do not seem to be reckoned upon. The friend that is often found in the collector is another argument used for his visits. This rather appealed to me at first, for I heard a collector telling, with tears in his eyes, of the pitiful conditions he would encounter going into rooms of absolute poverty, of sickness and of unemployment. I was told how he and many other collectors would help to carry the payments along, that the much-dreaded lapse with the forfeiture of

policies should not occur. Speaking of this to an official of one of the insurance companies not long ago, he said, "That is something we do not encourage. If a man is fool enough to do that we have no sympathy for him and consider him a poor collector. Business is business." I found it is a curious yet universal custom of not knowing how much money the insured has paid in. We frequently ask, "Have you a life insurance?" "Yes." "In what company?" Answer given. "For how much are you insured?" Sum stated. "How much have you paid in?" "I don't know." "How long have you been insured?" "I don't know, my mother began it when I was a child." After much figuring, looking up his books, calling upon his friends, we find that the payments have many, many dollars exceeded his policy. This, of course, will be replied to in this manner. "But we are taking care of his money for him and to do this buildings, helpers, clerks, salaries and the whole expense of carrying on banks in cities, towns and villages are to be considered and met. It would then seem as though the working man and the widowed mother are the ones who carry on and support the expensive paraphernalia connected with the industrial life insurance houses scattered over the country. Thus far in this paper the experience has been drawn from that of a social worker and a few of the conversations remembered with those who would naturally come to her for counsel and for confidence. Wanting to secure the knowledge from a C. O. S. bureau I gained the following information from the Newark bureau extending over four months and embracing 367 different families, every family of which, during these four months, applied to this bureau for some form of relief. According to these statistics these 367 families applied to the bureau for relief during November and December, 1909, and January, 1910:

291 reported as carrying insurance.
Of these 45 could not be found,
6 refused or could not give information,
12 had had industrial insurance but lapsed,
3 were in benefit or fraternal orders,
1 carried ordinary life.

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The remaining families comprising 452 individuals gave more or less accurate information.

Among them are 19 widows with dependent children,
10 deserted wives with dependent children,
19 widows and single.

In these remaining families were 287 children under sixteen grouped by ages as follows:

Under two, 42; two to five, 61; five to ten, 103; ten to sixteen, 81.

Fifty-five per cent. or 239 of the 452 individuals were insured before they were ten years of age.

Forty-five per cent. or 196 before they were five years of age

Thirty-five per cent. or 153 before they were two years of age.

Total premiums per week for these families $53.16.

Average premiums per week for each family 39 cents.

Highest rent paid $15.00.

Lowest rent paid $4.00.

Average rent paid $7.50.

It seems impossible to give even an approximate family income. Only seven report regular wages.

Sixty-three families from whom the most accurate figures were obtained pay $26.97 weekly premium, entitling them in case of death to $42,702.00.

Six individuals had paid-up policies.

Six individuals carry Ordinary Life.

Thirty families have lapsed policies. Nearly all have lapsed and renewed. The 30 families represent at the very least four times that number of policies, many of them carried many years. In all but 22 families every member was insured for some amount. Of these 22, in 12 the husband was the uninsured member. In 6, neither husband nor wife was insured. In 2, some of the children were insured. In 1, a widow, with children was insured. Fifteen individuals are members of benefit societies or fraternal orders. Three had been in some, but had dropped out.

Seventeen families had been paid death benefits on 21 individuals.

Three in one family.

Two in three families.

One benefit in each of 12 families.

Total amount received $2,871.00. An average of $132.05 to each person.

One person $1,000 "Ordinary Life."

In dealing with this subject of Industrial Insurance I have not touched upon the Automatic Extended Life Insurance policy, nor upon other forms not forfeitable, all of which will be doubtless taken up and explained later in the discussion; I have not approached the subject or dealt with it from the viewpoint of the statistican, or of the individual of Banking House knowledge, neither have I referred to State and Federal Insurance, rather have simply mentioned some of the facts which are presented to the social settlement worker whose life with the people necessarily brings her into close living touch with the people, whose sympathies are with these people and whose one desire is to see their material and spiritual good advanced in every way. In her "Newer Ideals of Peace" Jane Addams says, "Birth, Growth, Nutrition, Reproduction, Death, are the great levelers that remind us of the great essential quality of human life." This road from birth to death is a long and tedious one, full of pain, hunger and suffering to millions of human beings, and how best, most wisely, most justly and most surely to help level this road, with eyes wide open to the future's good as well, is a study uppermost in the minds of charitable, humanitarian and social workers, as well as in the minds of earnest business men, far-seeing professional ones, economists and all who would see social justice done. Business methods are not to be scorned. Government assistance is being invoked. The days of sentimentalism and sentimental workers are nearly over, but sentiment, consideration, altruism, co-operation, interpretation are some of the moral forces that are working together to help solve economic problems of which this Industrial Insurance question is one.

THE CHAIRMAN—I shall extend the time of the discussion of this subject for five minutes longer; and I think that perhaps

the most profitable way of dividing that time would be to give two and one-half minutes to Mr. Brown and two and one-half minutes to Dr. Frankel.

MR. BROWN—Dr. Frankel ought to precede me.

DR. FRANKEL—I have nothing further to say.

MR. BROWN—I shall only take my two and one-half minutes. I am very grateful to Miss Bradford for suggesting, at the end of her remarks, that after all that is done it does have something to do with questions of industrial insurance. Mr. Frankel paid you a high compliment when he made himself known as one of you, and, by inference, excluded me. I hope you will let me in; but whether you let me in or not, I want to call your attention that three several times he used the word "untruth" in connection with what I had said. And I waited very patiently to hear him point out the untruth; and still I am simply citing this because I want to show you where the thing lies. Here is the untruth, as far as I could find it: he pointed out to you that I had said that our policies were twice as big as those in the industrial companies, as showing that we did not write industrial insurance, the subject of this discussion. And then he said that it was untrue for me to say that no reduction had been made in the industrial rates for twenty years when I ought to know that the Metropolitan Insurance Company since 1896 was writing policies of $500.00 at a rate less than that. That is the untruth; $383.00 is not industrial; $500.00 is. Well, I want to put it up to you, Gentlemen and Ladies of the order. I only had thirty minutes; I could not go into it all, or I should have taken up every one of the themes which Mr. Frankel says I omitted to mention; and perhaps I should have told some more untruths of that same character. If Mr. Frankel can show you any reduction in the original rates before the year 1907—see if my mathematics is right!—between 1887 and 1907, I shall be very glad to have him do so. If he can explain to you any other untruths, I shall be glad to have him point them out.

I want to call to your attention that he first took the $15,000 the State of Massachusetts spends as an actuary, and then he added it to the expense of the bank, and then he added it again

to get 70%. I think some of you saw that, I know some of you saw it: I just want to call it to your attention. It may be sentiment, gentlemen and ladies, it may be sentiment with them —perhaps it is sentiment, and it is all co-operative; but we are willing to match it against the motto "Business is business."

When Mr. Frankel was not representative of the Metropolitan Insurance Company, he did hail this scheme with satisfaction, and he said so to Louis D. Brandeis, whose acquaintance he enjoys. After he became so, the first I heard of Mr. Frankel, or from Mr. Brandeis himself—I am sorry he is not here to be called as a witness: I believe he discovered that Mr. Frankel's opinion on the savings bank insurance had changed for the worse. It is not a matter of consequence whether you believe me or not; it is not a matter of consequence whether you think I have told you untruths or not. What is a matter of consequence is, that here is something that we say justifies itself as worth while for the State of Massachusetts to spend $15,000 in one year to save its working people over one million; and if you want the figures, you can have them; if you want to find them, we publish them where he who runs may read; and you don't have to take my word for it, or Mr. Frankel's word for it, or anybody's word for it; because the figures are in black and white that can not be denied.

A LADY IN THE AUDIENCE—I should like to say that I should think that Mr. Frankel unwittingly pointed out to us the very thing that we have to do to help Mr. Brown in the work that he and his colleagues are performing. Mr. Frankel said that he believed it would be a splendid thing for our civilization if the thing that Mr. Brown wants to do could be done; but he said it can not be done without proper propaganda; but I think that we are all fit propagandists, unpaid propagandists, for that work. I think it is clearly our work, from both Mr. Brown's and Mr. Frankel's standpoint, to get right in line to give to the public the education that alone seems to be necessary for this savings bank insurance to be inaugurated throughout the United States.

THE CHAIRMAN—I am very sorry that we must conclude this most interesting discussion.

We will proceed to the next topic upon the program, "Some Social Aspects of Industrial Education." I take pleasure in calling upon Mr. Arthur W. Richards, of the School of Ethical Culture, New York City, who will now speak to us.

Some Social Aspects of Industrial Education.

BY ARTHUR W. RICHARDS, ETHICAL CULTURE SCHOOL, NEW YORK CITY.

The widespread, continued interest and activity which for some years now has been given to the question of industrial education in the country, is fraught with great significance in view of the possible consequences to which it may readily lead.

Considering these, there is ample reason for believing that we are rather at the beginning than far along toward any final weeding out from the great mass of considerations which have been offered upon the subject, those which we as citizens, parents, or special social workers, should stand for and endeavor to urge as those of paramount social concern.

To begin with, therefore, I would call your attention to some of the consequences which I like to think of as premises to which this movement for industrial education can well come.

These consequences will extend beyond their immediately industrial and educational and into their effects upon the social and moral affairs of men.

Furthermore, they bear not merely upon practical consequences in these several respects. Industrial, educational social and moral aims, ideals and standards are involved and are bound to be affected, so fundamental and deep-rooted is the problem of industrial education in all other human problems.

The industrial problem is the fundamental problem of democracy when democracy is conceived, not as the establishment of equality among men, which is the popular conception, but as the establisment of a social order in which right, just, and generous relations will maintain between the unequal, between the rich

and the poor, the successful and the less successful, the efficient and the less efficient, the talented and the less talented, the moral and the less moral.

More than ever there is growing in the minds of men a great faith in the necessity and need of such a democracy, and this even out of the seeming errors of democracy.

Now the industrial problem is the prize problem of democracy, because in industry—business—we have the arena of life in which by far the greater part of man's time and energy is centered. Probably eighty per cent. of his effort with mind and muscle is given to business, industry and commerce. It is important to our purpose to gain a clear vision of the problem, to realize that in the industrial arena not only is the major portion of man's time and mental and moral effort occupied, but also that the whole field of human emotions and experiences is concerned and may find occasion for exercise and culture.

Here ambitions, genius, intelligence, and power of higher and lower degree struggle generously and ungenerously, manfully or unmanfully, with justice or without justice, for just or unjust retribution, for social betterment or self gain, accordingly as its conduct springs from an enlightened and moral sense of labor or an immoral and unlightened sense. There is evidence enough that social virtue will not prevail in government until it has at least appeared in the conduct of industry in goodly measure. And for this good measure of social virtue which must appear in the conduct of industry and work through into the affairs of state, we must look to industrial education and demand that its plan and practices comprehend and be adequate to the purpose. The battle grounds are being changed from the political to the industrial field, to react again, it is hoped, and establish a government as the colleague of industrial and social justice, rather than the colleague of industrial and social tyranny.

In the evolution of industry we are experiencing an interesting and acute period. Science and invention applied to the tools and processes of production have wrought change and progress, and created wealth more rapidly than we have been able to grasp the social significance of what has taken place, and make the adjust-

ments in our systems of book-training that are necessary to properly charge up the accounts.

Indeed, these accounts are the main cause of our troubles to-day. Despairing of finding any justice or law of reason in the distribution of the world's wealth, according to the accounts, men trample over each other in the race for the unjust and lawless share.

We are not clear even as to how to enter our accounts, on what side of the ledger to charge, for instance, such items as the control and use of the natural resources of mother earth; such values as are obviously derived from the community and society; that wealth and power which scientific and inventive genius have given us. Nor do we know to whom to credit the leisure and freedom made possible by these, or how to credit service of higher and lower degree, and still again the wealth and values produced by industry.

Concerning all these things there is uncertainty and disagreemen, even confusion.

Greed, rather than need or general welfare, has been the urgent force demanding ever-increasing power and efficiency in the tools and processes of production. The real need is a more just distribution of the greater health, comfort and freedom which this increasing efficiency and power has certainly made possible in greater measure than exists.

As prerequisites, we are no doubt in need of guiding and measuring principles by which this justice may be established and a fairly common acceptance of those principles.

These are the lessons of industry which must be worked out, the big things which must find a place in the scheme of industrial education. These are the subjects for contemplation which all who would participate in the conduct of industry in any way should be required to face, and there are none among us who do not in one way or another participate in the conduct of industry or are not daily engaged in our own industrial education.

What are the tariff, trust, corporation and income tax propositions, insurance, conservation of natural resources, the Lords and Commons question in England, the election of U. S. Sena-

tors, prison and child labor reform and charities at bottom but our industrial education course of study?

Now, the intent of all this is to indicate something of the far-reaching, deep and ultimate significance of our problem of industrial education. To indicate that it is more than an economic question in any narrow sense; that it is more than a question of outstripping England or Germany in economy of production, which we so much hear about, and so possess the markets of the world; that it is more than a question of business or making progressive increase in the wealth even within the nation; in short, it is more than a question of wealth. It is the question of recognizing in the industrial work of the world the great and everyday opportunity to acquire and utilize the higher faculties and powers; to acquire and practice justice, generosity, sacrifice and a wise humility; to acquire and apply culture—that is genuine; to cultivate individuality and the genius of the race. Indeed, in industry we have the everyday opportunity to cultivate exactly those virtues and that wisdom which it is necessary to possess if we conduct safely the affairs of government and state and individual in the interests of a beneficent social order.

In our newly awakened interest in industrial education shall we consider this as the conception of industry which should guide all our educational efforts, or does this seem rather sentimental for our day, which just now is doing its work because "it pays"? Should our idea be to conduct this industrial education in order that our country may excel in the commercial and industrial races of the world, and in the growth of wealth, especially of many and large private fortunes?

We could well note here as a highly significant sign that in many great industries, in this and other countries, they are beginning to find that it pays to do some "sentimental things"—by which is meant things of a highly social and humane nature—these being done voluntarily and not because of economic and other outside pressure. I refer to the efforts of many industrial establishments to better the working conditions and life of their employes, and lately to recognize some responsibility for their education. Does anybody think for a moment that there is no

other satisfaction to the proprietors of these industries than the increase in profits and dividends? Human nature will out, sometimes even the better side of it.

In these efforts, I venture, there is the sign—one of the signs—of a new spirit which is to prevail in the conduct, the work of the world, especially the world of industry.

It is assuredly the only spirit and view of industry upon which a people can establish its industrial education in any sound sense because *"it pays."*

Herein lies a great opportunity for our country, which in every way is best endowed of all nations by nature, circumstances, and forms of social organization to demonstrate a higher order of industrial and business life. Not that it is at present in advance of other nations, or that the difficulties are not great, but that taking all things into consideration, we are so constituted as to offer the best promise.

With this general survey of the significance of industrial education, which bids us rather to work for what it promises than to fear its outcome in the loss of traditional ideas, let us consider briefly some of the more specific and practical aspects of the problem wherein this all applies.

First, I would call your attention to the long and too patiently suffering public as the party to whom the social side of industrial education is of greatest concern and to whom its lack costs most dearly.

On every hand the public meets with this low-grade and fraudulent service, extending from the proverbial plumber, whom some of us have met in other than literary garb, that first comes to your house to see what the job is, then goes away to the shop for his tools and helper, sends the helper back for a much-needed tool, takes a smoke in the intermission, and finally by working in relays with his helper as being against the traditions of the craft for both to work at once, and patches up the job so painstakingly as to assure some future business. It is much the same with our higher grade officers, such as inspectors of buildings, steamboats and protectional officers, whose irresponsibility, insufficiency and fraudulent service or neglect of duty bring death and disaster to our firesides all too often. Nor is the case so different in nature

as method when it comes to the lawless control and manipulation of the prices of our food supplies which we are recently becoming aware of.

The point I wish to make here is that it is not an *inability* to give the technical service of good grade, but more often a lack of good will and honor to do so. We know that when brought face to face with their ill will the ability to give the service is found to be there.

Now, it is this aspect of the industrial education problem which is apt to be left to take care of itself, yet we know what happens when it is left to itself. The consuming public, upon which the producing public depends for its livelihood, has not as yet had its voice and vote in the proceedings, and industrial education which fails to take it into account will hardly meet the two factors of industrial life.

The second feature of the problem, the development of which is full of social significance, is that of the relation of the employer and employe.

It is safe to say that the provision for the technical training of the workman can, with some confidence, be left to the ability of the employer to successfully represent and urge their interests upon the budget for industrial education. But by no such means will he free himself from the most immediate problems due him as an employer. Nor will the workman, in possession of greater technical training and insight, and so in some measure greater mental keenness, find his problems as an employe one wit less difficult therefor.

We have a case here of two spoiled children; one by riches gained from a bounteous mother nature rather than from value earned—witness the coal and oil lords—the other spoiled boy a high wage given for a low grade and quickly acquired skill.

The days of reckoning are ahead, and in industrial education we must look, whether it comes from within or without the school, for the influence which will make these days for consideration rather than arms. Consideration, first of all, leads to a knowledge of and truer valuation by each of the side of the other. This lack of knowledge resulting in lack of mutual understanding was well illustrated upon the occasion of the writer's

visit to a well-known industrial plant in New England a few years ago when he was studying this problem of industrial education. Talking with one of the managers before entering the shops I was told that they could figure out with reliability on everything but the men, that when they took a large contract and figured close just as likely as not a demand would be made for high pay. Continuing he said that his men would not believe him if he told them the facts that it cost as much to sell one of their machines as they paid him, the workman, to make it. My reply to this was to ask him if he did not think it was too bad that such was the condition, and at that moment the thought of this paper was born.

I went through the shops of this concern and can best give you what I got out of it by reading to you some cuts from a letter which I afterward wrote this man, who indeed had a real social interest in the matter.

"Your mechanical organization is very fine, and I venture, very satisfactory to you; the labor factory of your plant not so fine, and as I understand you to say, not so satisfactory, which also I would judge from your observations.

In view of this I would ask:—

First—Have you given as much attention and thought to the organization of the labor element as you have the mechanical organization?

Second—Has due recognition been given to the fact that men are more than machines and require some special consideration therefore as a problem in organization?

Third—Has your organization taken account of the human element as the greatest economic factor you have as to possibilities?

Fourth—Are the conditions in your plant such that your men, especially younger men, can derive satisfactory motives for putting forth their best effort and service? Can they feel assured that their daily efforts or special contributions will be recognized, become known or at all fairly valued? Do the immediate leaders of your men, job bosses, set a good example to them as to the matter of, for instance, an honest day's work and the

exhibition of faculty, workmanship and efficiency? Do those above the bosses know well the value of the individual men as well as the value of the bosses, and do the men feel this and know of a larger cycle of freedom and opportunity than that which is within the immediate control of the job bosses? Is your system of such a nature as to encourage or discourage individual efficiency and genius, advance or hinder justice, cover or uncover the truth as to the real labor value of the corps of workmen? Is there sufficient contact between men and management through group or individual conference, through visitation between desk or bench and machine, to establish the necessary understanding between the two and their problems, and so the necessary feeling of unity of interest?

In short, is the spirit of your organization oligarchic or democratic? Democratic in the sense that there is established right, just and unstrained relations between the members of various grades in your corps which requires no placards to maintain?"

Of course this was putting it up to him on a pretty high plane, but possibly not too high to make it clear that his troubles were to be expected and from what direction relief might be expected.

Because of lack of time at my disposal I am trusting that the questions just recited give a pretty strong hint as to the problems which were met with those that relate to one theme.

The case of the Ludlow (Mass.) Mills, which most of you probably know about, illustrates another aspect of the employer and employe question, the point of which, it would seem clear, is that the workmen cannot be considered as mere sentient machines, dependents, or in any way as subject to patronage or paternalism, but must be recognized as human beings in possession of all the human feelings, motives, rights and liberties which are common to man, however much they may vary in respect to quantity or quality, and that the right and privilege to exercise these both within and without the working day can be taken away only at the costs indicated, which is profit to no one.

It is right here that we meet the problem of industrial educa-

tion on its school or institutional side, which is the third factor of the industrial education problem which I wish to indicate the scoial aspects of.

The question immediately forces itself upon us as to the workman's fitness to exercise such privileges as those just reviewed. In fact, has not the betterment work of employers for their help, wherein every manner of comfort, recreation and education has been supplied from merely clearing up, airing and lighting the factory to providing meeting halls, lunch rooms, model tenements, educational facilities and even churches, as was the case at Ludlow, Mass., been based on exactly the assumption that the workman was not competent to provide and direct these for himself?

We must not forget for a moment that our workingmen have the full rights and privileges of citizenship, that the eight hour day means an opportunity never possessed by them before to exercise these rights. Someone has recently said that the workingman with his eight hour day is the only one among us who can be said to have any leisure. Aristotle said in substance, that leisure was necessary for the consideration of the affairs of the state, but curiously enough he never dreamed of such a turn of human affairs as we have, and saw no possibility but that of a leisure, aristocratic class to assume and exercise for the nation the business of culture and government.

Thus we see how even the intellect of an Aristotle falls short in its discernment of what is in store for man. Indeed, such great intellects often raise what become in the minds and traditions of mankind, tremendous stumbling blocks to his progress, the removal of which takes ages.

In fact, coming now to the third aspect of industrial education which I wish to consider in its social significance, namely the school, we find that what is essentially the old Aristotlian conception of culture is at the heart of the controversy, the stumbling block over which this movement for industrial education has precipitated many, and about which we see them picking themselves up with evidences of having received more or less of a jolt.

In educational literature we see the effects upon education to be all toward a broader and more liberal conception of education and culture. We note that less fear is shown when school work is proposed which teaches the real world's work and affairs than was the case a few years ago.

The idea of a cultured gentleman of leisure and aloof from the world's affairs, or even the cultured gentleman who can offer service of simply a scolastic character, is no longer an important part of our educational efforts. The idea of service is taking first place, while that of culture is coming to take second place as an integral part of our education. Nor is the idea of service at all aristocratic, but soundly democratic, all fields of human interests and activities being recognized as offering opportunities for a high grade of service. Let us not fear that culture in taking second or co-ordinate place with service in our aim for education will at all have taken any degrading position. On the contrary we are but placing the horse before the cart where he belongs in our endeavor to meet our present problems.

It simply means that culture is coming to mean the development and enfolding from within of the springs and motives of life, and this cannot be due in any wholesale way in accord with soul-working formula which is equally applicable to all sorts and conditions of human nature.

In our schools, below the high school, from the ages between five and fourteen, and in the case of boys and girls of all sorts of parentage and variously endowed by nature, we have, so far as the organization of our schools are concerned all as having the same needs and requiring the same treatment. According to the scheme of organization all are expected, and compelled, to take the same course of studies, no more, no less in the same combinations and sequences, and all are expected to advance at the same rate in all the subjects. This course of study has been the prescription of school bred, minded, and traditional men and women, who have from childhood lived in a school atmosphere, where with the traditional school subjects, in the traditional school way, which means much away from world uses and affairs, they have been quite occupied.

From where this prescribed course of study and methods has fitted the minds and aptitudes of the pupils subjected to it all has been fairly well, but where it has not, I submit, more than to the lack of industrial education as popularly understood, we have derived our need for truant officers and schools, houses of correction, child labor and school attendance laws.

We know that before children reach the age of fourteen they show marked differences in their capacities for such fields of experience and expression as are represented by language, mathematics, music, art and drawing, and the mechanical arts, the linguist, mathematician, musician or mechanic often appearing early and becoming very pronounced during this period, constituting the life of activity and interest along which the greatest measure of self-activity and self-realization is possible to the individual. Does it not seem that a pedagogical practice, a school organization and method—which would make the most of these avenues of self-realization, and development rather than one which rides rough shod over these and tramps them to the dust, as do those schools which at present show the greater need for industrial education, is the greatest social need of the day?

I must caution here against understanding this as arguing for early specialization. Not at all is it so intended, but simply that pedagogical advantages be taken of the individual capacities, aptitudes and interests, at every stage of the educational process, to develop the individual to the fullness of his endowments, and put him into possession of the greatest powers he has and can lend to the world's work and progress.

Think for a moment of the loss, and the fearful cost of the loss, that has its origin in the failure to enlist the good will and self-activity of thousands of boys who are sitting daily in the seats of our schools.

So far I have made no attempt to use any term but industrial education, as I am quite aware of the haphazard way in which other terms, as vocational training or education, technical and trade education, are used and confused in discussions.

Right here, however, we come up against the question of the relation of our school work to the pupil's problem of vocation,

which may or may not be industrial, and immediately are met with one of our greatest social injustices.

It has hardly occurred to educators, nor have I seen the point specifically recognized, that the pupil who happens to choose as his vocation law, teaching, literature, journalism or even commercial work, where to a major extent the traditional school subjects become the tools of his trade, has been receiving special trade, technical and vocational training from the first day he entered school. That is, every day and all the work has been meet for this pupil. It has met his individual aptitudes and so made for the greatest active response to the work. It has been a continual exercise in the use of those powers which his future vocations will demand, and it serves, according to the traditional idea, his general educational needs, if there are any such. And all this is reversed in quantity and significance in the case of the pupil who happens to be of the motor or mechanic type who is held mercilessly to the same course of study. Here is an injustice that excels many that are better known. To the one needing most we offer least. Because of it we have, among other juvenile institutions, the George Junior Republic, which above them all shows what a fair chance for self-activity and self-realization will do.

After all, the ill-will which we found in the industrial establishment, and that we find in the school, are pretty much the same in kind, cause, results and cure, and these, I trust, have already been pointed out and illustrated.

In reference to the lower school, I earnestly urge your influence and support toward a further democratizing of its curriculm and methods that it may make for the culture and development of all rather than the already favored few. It is here that the problem of industrial education begins and should begin, first, because the moment you begin to recognize individual differences in aptitudes and capacities you are recognizing what is esentially the vocational bent, and secondly, because the manual training already practiced in this period of school life quite largely is and must continue to represent the industrial aspects of the curriculm. I would utter a warning at this point

against the tendency which I have noted in the discussion of industrial education to belittle manual training and thus tend to arrest its development even in the lower grades in the interest of developing more specifically vocational work higher up. It is true that much of our manual training practice and ideas also have been rather aristocratic that is claimed merit and virtue in proportion as they were good for nothing in particular. But there has for several years now been a very definite movement to recognize in theory and practice that our manual training logically means our industrial education when it is properly motivated because all handwork that has any significance at all is associated with the industrial affairs of man. With the other subjects of the curriculum it needs the application of that more discriminating pedagogy already mentioned. Then it will play its just part in the lives of the pupils as the industrial side of their education, each according to his needs, and varying, therefore, in regard to its measure and kind.

There is one more aspect of industrial education as a school problem which brings us to a point considered by us earlier in this paper in respect to the workman's being, and being recognized as, more than simply an efficient workman or sentient machine. It is that the state can, less than at any time in its history, afford to forget the larger life and responsibilities which the modern workman shares in common with other men, as home builder and economist, parent, member of trade organization, active and participating citizen, and that the responsibility for providing in the scheme of industrial education for these factors must rest with the state, and so find some place in the state schools. And it should be remembered that there is an employer and employe side to all these questions and that we do not know which of our pupils will be one or the other.

Our industrial education must provide instruction and training that will develop the aptitudes and positive lines of character of the students, give them greater skill, deeper insight into and respect for their trades, and in addition give them some insight into the problems of the workingman's life, historically, socially and economically.

Finally, I trust it has appeared, that this cannot be done in the school alone or the shop alone, but is a matter for collective and co-operative responsibility that cannot be shirked even to satisfy any enlightened self-interest.

In the recognition of the responsibilities which this movement for industrial education is calling forth in conjunction with the consideration which it is leading to upon all interests concerned, we have an aspect of the movement which in itself is of tremendous social and moral significance.

FRANK WEBSTER SMITH, Paterson, N. J.—The last speaker touched on one of the most vital things that has come up in the conference, it seems to me: that is, the relation of the public schools with these corrective and preventive measures that we are discussing in this conference. Now, it seems to me rightly, the emphasis has been laid upon preventive measures; and they come more in the public school than anywhere else. Now, this speaker indicated that there was something wrong with the public schools with reference to this industrial education. We are used to having a good deal of criticism on the public schools. I would like to have him answer this question: How would he make this change so as to bring about this greater regard for the human nature of the people, which is going to react finally on the human nature of the laborer in the industrial plant? Just what shall we do? We have a great many general criticisms of the public schools; now I would like to get at something definite to take home to my school, because I have a great many children in my practice school under me, and am very greatly interested in anything that will bring out the self-respect and the self-control power of the pupil; where shall we make this change that will bring about this revolution in industrial life that he speaks of? I just want some facts in his experience in the ethical culture school that will help us in this matter. If I could have just one suggestion, if we could all take home just one suggestion, I believe we should get at something a little more definite in regard to this great question he has raised here.

THE CHAIRMAN—Is Mr. Richards still in the building? I am

very sorry to say that the source of our information has departed. Is there anyone else who would feel like offering a suggestion in answer to Mr. Webster's question? It is too bad to leave a good question hanging fire; and it certainly is a good one, going right to the heart of the matter. I am afraid, Mr. Webster, we shall have to leave it unanswered, for the present at least. We shall have to terminate this session at this time—asking President MacDougall personally for the committee report that he was vainly seeking for a few minutes since.

President MacDougall introduced Rev. Francis A. Foy, Chairman of the Committee on Resolutions.

CHAIRMAN OF COMMITTEE ON RESOLUTIONS—The following resolution appears to have been adopted this morning, but by way of making it occur regularly, it was submitted to the Resolutions Committee: "*Resolved,* that the State Charities Aid Association be requested to investigate the housing problem in New Jersey as fully as possible, and report its findings and recommendations to the next annual meeting of the State Conference."

The Conference has to record with deep sorrow, the death of its founder and first President, Mrs. Emily E. Williamson, to whose energy and inspiration the State of New Jersey owes so much of its practical progress in the development of humanitarian work. The Conference is itself in a sense her monument, and we desire to pay this fitting tribute to her memory by making it a part of our Minutes.

Another of our number whose loss we have to deplore is Henry K. Straley, the first parole officer of the New Jersey State Prison. Mr. Straley's personal devotion to his work has established a high standard, which has we believe put this most important work on a sure foundation.

The officers and visiting members of the Conference are united in expressing their appreciation and gratitude to Camden for the way in which it has welcomed and entertained the New Jersey Conference of Charities and Correction during its Ninth

Annual Meeting. Not only were many of the pulpits of the city open to visiting delegates and the best meeting places in the city put freely at the disposal of the Conference, but the attendance at the several sessions has been larger than that at any previous meeting.

Acknowledgment is made of the most harmonious and effective work done by the Citizens' Committee of Camden, and appreciation is expressed of the personal services of his Honor, the Mayor, and Howard M. Cooper, Esq., for enlisting the co-operation of such an efficient body of Camden citizens. The work done by Mrs. E. Stockton Woodward and the ladies of the Woman's Club in providing hospitality to Conference guests has been of the highest order and has contributed, perhaps, more than anything else to the success of the Conference.

To F. Wayland Ayer, Ira E. Lute and P. C. Messersmith, representing the Y. M. C. A., who have worked quietly, but constantly, in the development of local plans, and to Miss Emily S. Cooper and Mrs. Henry Hanford and their respective committees on Registration and Visiting Institutions, the Conference extends its thanks.

To Rev. Holmes F. Gravatt, pastor of the church in which most of our sessions have been held, and also to George W. Jessup and the Very Rev. Dean B. J. Mulligan, acknowledgment is also made for their instrumentality in throwing open to the Conference the meeting-places in which our sessions have been held.

THE PRESIDENT—You have heard the Report of the Committee on Resolutions, what is your pleasure?

(Motion was made and carried that it be adopted and spread upon the minutes.)

THE PRESIDENT—It is a pleasure to add a word of appreciation of the splendid way in which Camden has entertained the Conference. I think when we decided to go to Camden, we expected to be received and welcomed; but we did not expect such a splendid welcome as we have received; and it seems to me one of the most successful meetings we have held, in the way of local attendance and the activity of our local people.

SESSION ON MORAL PROPHYLAXIS.

Tuesday, February 15, 4.30 P. M.

CHAIRMAN, T. D. SENSOR, STATE DEPARTMENT OF PUBLIC INSTRUCTION, TRENTON.

Introductory Remarks by the Chairman.

Ladies and Gentlemen: This division of our program is to be based entirely upon prevention, and I suggest as a means of preventing this audience from being completely exhausted, mentally and physically, that you rise for just a moment and let Mr. Johnson lead us in singing "America."

(A stanza of "America" then sung.)

THE CHAIRMAN—I was greatly surprised and somewhat shocked to hear one of the speakers this afternoon say that we must in these deliberations of ours lay aside sympathy; sentiment. If that is the case, and you who are gathered here should for one moment fail to consider the sentimental side of the questions that you have come here to discuss, I am very much afraid we would have an audience of empty benches at the present time. I don't believe that the work of charity and correction, as it is understood in this modern day, could be carried on for a moment without the sentiment that is behind it.

Child-life is what we have to consider this afternoon; and in opening this topic, or this part of the Conference, I want to give you this sentiment that comes to us from lips that can no longer speak. "The rich beauty of helping a child: he who helps a child helps humanity with a distinctness, with an immediateness which no other help given to human creatures in any other stage of their human life can possibly give again. He who puts his blessed influence into a river, blesses the land through which that river is to flow, but he who puts his influence into the fountain where the river comes out, puts his influence everywhere.

No land it may not reach; no ocean it may not make sweeter; no burden it may not bear; no wheel it may not turn. Sometimes we get at things best by their contraries."

In the several days that you have been gathered here considering these important problems of modern life you have been filled full of good things. I think it was wise in the Executive Committee who arranged this program to keep for the last this division of the work. How to keep you from coming here again. We have that problem to solve within the next half-hour. Here is my solution for it. I would do it in the public schools—an institution that comes closer to the life of the nation than any other force or element in it. You can work all your reforms through the public schools if you wish. I had planned, with what few words I might use myself, and by the aid of those who are to assist in this part of the Conference, to bring to your attention some of the existing conditions in this beautiful State of ours. But I am not going to do it, and I will tell you why. Such things do not make sufficient impression upon you to bring about results, and they do hold up to the public view, through the things that you would say about the stories I might give to you this afternoon, and through the publicity that would be given by the newspapers to these conditions, that would do harm to the particular locality in which they exist, and we only need the conscientious help of such people as are in this room to-day to remove the most of these evils.

I am going to make a suggestion to you that when you go back to your homes, if you come from any of the smaller communities in our State, that you just make a visit to your public school, and don't begin by going into the schoolhouse, but just walk around to the back of the school building, and look at the conditions that exist in your own schoolyard. I don't care much whether you live in a big city or whether you live in a town of 5,000 inhabitants, 4,000 inhabitants or 100 inhabitants in a village, just do as I suggest. If everything is all right, you have not found anything of which to complain, and you have nothing to reform, have you? But if I had a screen here and a lantern, and should throw upon that screen some of the views that I have in my possession, you would think that at least in some districts

in our State there is need of reform, and that charity does begin at home. Will you do this? If you have a mother, or a father, or an aunt, or an uncle, or any relative or friend with whom you are in close touch to whom you can write, write them a letter and ask them to go and do this simple thing in their own school district. By such means we may reach some of these rural conditions that are confronting us to-day. Will you do it? That will be a great deal better than for me to stand here for an hour and tell you stories that would curdle your blood. And I can do it, so can anyone who will take the trouble to observe. My duties in the Department of Public Instruction call me from one end of our beautiful State to the other, and I do not except any section in which you cannot find things that you yourselves can remedy by walking back of the school buildings and using your eyes. I had intended to read to you a letter from the principal of a district showing just what one man has been able to do within the last two weeks to remedy some of these frightful conditions. I am just enough of a hobby rider to believe that the public school can remedy all these evils when the public school becomes the agent and the force for good in the community that it should

Do not forget a single word of what Mrs. Baker told you they were doing in the town of Madison. Go home to your own town and start a similar movement if you are in earnest and you have not lost your sentiment in this thing of preventing evil conditions. Remember the school garden and what it can be made to mean to the boys. Dr. Richards was just about to tell you of the practical side of industrial education when he had to stop his paper, how you could put into their souls some elements of humanity if you took out of their hands the books and gave them something to do with their hands that they, from their point of view, wanted to do. The great problem of educating children to-day is to handle the child from the child's viewpoint of life, and stop trying to handle him from the university standpoint of what the child ought to be and ought to know.

If you knew what I believe industrial education means, you would say that industrial education would help mightily to solve this problem. Just a word before we have the address of the

afternoon. If you ladies who are earnestly working in your women's clubs arranging how to do the work, care to learn how to do better work such as Mrs. Baker is so well doing in Madison, come to where the State will be working during the month of July to train just the kind of social workers you need, at little or no expense for those who come, besides their own maintenance. I do not make this suggestion in order to advertise the school that is being carried on at Cape May, and has been in existence for the last three years; but we are seeking measures to prevent our boys and girls from growing up candidates for the insane asylum or candidates for any of the institutions that the State is being impoverished to maintain at the present time. Our work at Cape May is to train workers in preventive measures. Study the problem of the school city, a city established within the limits of the school. There are several concrete examples of how this plan trains for good citizenship in our State. The principal of a school in which this plan is used is here this afternoon. Maybe he will tell us something about it. The school savings bank: if you can not at once have such an excellent system of industrial insurance as was prsented by Mr. Brown, study the value of the school savings bank. You can do that. It is within your power.

We have plenty of law to-day for doing everything that is necessary to be done. No State has as good a law upon the outhouse problem in connection with public schools as has the State of New Jersey. If you have never read, write to the department for a copy of it, and read it, and get busy in your own community.

I now have the pleasure of introducing to you Dr. O. Edward Janney.

The Teaching of Sex Hygiene.

BY DR. EDWARD JANNEY, PRESIDENT, NATIONAL VIGILANCE COMMITTEE.

Mr. Chairman, Ladies and Gentlemen: When the invitation came to me to be present this afternoon, I did not see at first just how I could give the time to it; but in thinking it over, I concluded that is was best to come; and certainly I am very glad to be

in the presence of this splendid audience this afternoon. Perhaps I may say I felt something like the little boy did, you know, who was talking to Uncle Remus, who was telling the story about the rabbit that was so hard to follow, "But Brother Wolf, he ran down the rabbit, and when Brother Wolf got close to him he ran up a tree." "But," the little boy said, "but, Uncle Remus, a rabbit can't climb a tree." "Oh, yes!" he said, "he could. Brother Wolf was after him so hard *he* was just *obleeged* to climb a tree," and so when I thought about the audience here this afternoon and the importance of the subject we have before us, I was just *obleeged* to come here this afternoon and talk to you.

The subject of teaching sex hygiene is pushing rapidly to the front; the minds of some of our best educators are bent upon it. The programs of educational gatherings are not complete without it. Committees composed of earnest men and women are searching into the problem of how to best develop the child's moral nature through education. The social worker meets the problem of sex hygiene on every hand. The juvenile court officers are confronted by it. The physician finds it one of his most perplexing cares. The public school teacher is appalled and discouraged by its presence. What I wish to do this afternoon, in the little time that I shall occupy, is, first, to state the problem, to state what the dangers are that confront the children and the results that come in after life. The fact is that the children are not instructed as they ought to be. That will lead us, perhaps, a little further afield than you would expect from the text before us. Secondly, I would like to make some suggestions as to the teaching of children, on the subject of sex hygiene, and how the problem may be solved through education.

Let us, then, study conditions as they exist in our city schools, using, as an example, that city with which I am most familiar—Baltimore; assuming that similar conditions prevail in other cities. Those of you who are teachers are fairly well aware of the problems that confront you in the course of education. Some of you, perhaps, are inclined to pass over these problems; some of them are not pleasant problems; and yet if we are to discuss

the matter in a helpful way, we must be willing to discuss it frankly. I am inclined to pass over without much comment the many instances of self-abuse observed among boys and girls at a school age, and even younger. I have observed that while there are exceptions, and very pitiful ones, the vast majority of boys and girls soon become aware of the danger and, giving up the habit, are quickly restored to their normal, buoyant vigor. It is quite possible to give too much importance to this habit. A word of caution and information, and then the matter often may well be allowed to drop.

It may surprise you to be informed of the amount of specific infection found among the very young in all the cities. The social diseases which arise, those which come from immoral living—gonorrhea, syphilis—prevail to an alarming extent among school children, both boys and girls. Sometimes they arise from coming in close contact with infected parents, as in sleeping; sometimes from direct contact, being infected by companions, and sometimes by adults. A report prepared by Dr. Flora Pollock, who has charge of a department of the dispensary of the Johns Hopkins Hospital, gives a history of 187 infected children treated at the clinics. Of these, 37 were 3 years of age or under; 91, six years of age or under; and all of them under 16. Every one of these who is syphilitic constitutes a source of danger to all the children about; and owing to the ignorance of the mothers, and partly that of the teachers, no precautions to prevent infection are taken, nor are these children kept away from school except, perhaps, during the acute stage.

Dr. Pollock estimates that during this period there were a thousand cases of such children in the city schools. "Why," do you say, "are they allowed to stay in the city schools?" Because there is an element of disgrace attached to this condition which impels mothers and children to keep silent concerning it. If the child is kept from the school, then people will want to know why; and there isn't any answer forthcoming; and therefore the children are allowed to go into the schools, every one of them being a source of infection; and they continue to make

attendance there unsafe for other people. The books they use, the utensils employed, every article they touch may convey the dreadful poison into the system of an innocent victim, who must not only be affected in health, but become in turn a menace to others.

I believe we do not realize the danger that comes in what we might call innocent infection—the danger of touching objects that are used by these children; the danger of drinking from the drinking-cup or from the drinking-glass; the danger even of touching the books and implements that are used ordinarily in the school. That is a very serious danger, and the result that comes from that innocent infection is just as serious as when otherwise contracted. Boys and girls somewhat older sometimes establish sexual relations with each other during the school age; sometimes under the shadow of the school-house; this is a matter well within the knowledge of the observant. The evils that flow from such relations are manifold and lasting. Not only are habits of immoral living established which often continue throughout life; not only is the peace and happiness of many homes destroyed, but certain physical results inevitably follow. I think you must all agree with me that there has grown up, in this land, a class of young men, and young women, too, whose ideas on such matters are low. There is in every community a large class of men with whom you would not wish your relatives —your girl relatives—to associate.

Now, there is a reason for that. There are a number of reasons for it, and one of the reasons is that boys are allowed to grow up nowadays with the idea that everything must come their way. They are brought up with the idea that they are (to use the modern phrase) the whole show. That everything in life must work in such a way as to help them; to help increase their pleasure, or in some way benefit them. Now, that begins very early in life. Not long ago I went to see a family consisting of the father and mother and a young boy about five years of age, and the grandmother; and they were sitting in the parlor together, the boy, as it happened, sitting in an easy chair in the middle of the room. In a few moments the mother took the boy out of the room for some reason, and the grandmother rose and

sat in this easy chair. In a few minutes the mother brought the boy back, and he hurried right up to the grandmother and he said, "Grandma, get up out of that chair; that is my chair; I want it;" and the grandmother got up and gave him the chair and took a seat off to one side, and the father nor the mother said a single word to that boy in reproof. It was as much as I could do not to take him out myself, but that was not my business, but there was the beginning of a spoiled boy and that sort of thing goes right through the training of the boy, to a great extent. That is one hint as to the cause for the situation that exists around us. These men that are growing up about us care nothing whatever, except for their own selfish welfare and pleasure. What is the result? The result is that they are willing to make victims of any young woman that comes within their reach.

Now, that is the situation. It is a fault of training; it is the origin, if you choose, of the white slave traffic—that dreadful traffic that we have just recently learned something about. A traffic that means that no young woman in the United States is safe; that there are men, and women too, unfortunately, but especially men, who make a business of buying and selling women for immoral purposes, and they are perfectly heartless in the process. They care nothing whatever except for their own avaricious interests; that their business is promoted and that they are able to make money thereby. That is their object.

Now, conduct of that kind referred to a moment ago, that is, the wrong social relations of children in the school, can last but a short time when its inevitable result—social disease—appears. This has now become a widespread curse, with which no other curse can compare. We must take it into consideration. We must study this situation that confronts us; that is present and increasingly present throughout this nation and all others, that is, social diesase. The white plague is small in the damage it does in comparison with this. It affects every class of society. Make no mistake about that. We are all bound together; the rich and the poor; the illiterate and the learned; the cultured and the unlettered—all bound together in this world. The servant comes from the lowest part of the city and enters into our kitchen and our dining-room. We cannot live to ourselves alone; neither can

we keep disease in any one section of the city; it cannot be segregated, it spreads everywhere, and we must take this fact in consideration. It is hidden out of sight by the utmost care, yet it crops out despite every effort. The innocent suffer with the evil, and many a victim endures physical and mental torture without the slightest suspicion of the true cause.

To-day, as I came over in the train, I noticed a man on that train; a man who was carrying his little child in his arm, taking that child, probably, to some resort, a victim, not of his own bad doings, but of the previous generation. There was a man who was suffering; a proud man; suffering from the fact that his child, through no fault of his own, was a victim of the sins of a previous generation. Investigations recently conducted in New York and Baltimore agree in this conclusion, that from sixty to seventy-five percent. of all the young men in those cities (and conditions are quite alike in most large cities) contract social disease; sixty to seventy-five per cent of the young men. And since these affections are slowly recovered from, this means that a large proportion of these men will marry before recovery, the result of which will be that their wives will become infected, many of these will die, many be compelled to undergo a serious surgical operation, many will therefore become unable to produce offspring, homes will be broken up, divorces increase. Besides these results, many children will prematurely die, others will be deficient, others become blind. There are at this moment 12,000 blind children in the United State, which have been made blind and whose lives have been darkened by this one cause.

Now, the darkness of this picture can be changed to light through education. These children and young people have fallen into such condition through ignorance and lack of instruction. A child doesn't need to put its hand into the fire to know that the fire will burn him; and if our children were taught about the proper functions of the reproductive organs and the proper relations of the sexes, there are very few who would not respond by normal living, provided the environment permits. No one can fail to see what the other method has brought us to. In the present turbulent condition of society no instruction means destruction. No nation can afford to let one-half of its young life

be dragged into the highway of licentiousness and disease. There are 17,000,000 young people at the present moment on the "awful verge of manhood" and womanhood—17,000,000 of our young people between twelve and tyenty-four years of age. Those are the ones that we must work with; they are the hope of the nation; they must be saved. By whom?

There are but two classes in the community on whom this duty falls—parents and teachers. They must combine in this work; each of the two elements has its part to perform. At present each shirks and aims to place this duty upon the shoulders of the other, but it is quite clear that the parent and the teacher must be mutually helpful and supplemental. Formerly the parents had an excuse. We would speak to parents and tell them they should tell children the facts of life, and they would say, "Oh, I don't know what to say," and that was true. Very few parents of this generation have been taught the facts. Therefore, they hadn't the information at hand to tell their children. But that is no longer the case. There are books, large and small, within the reach of every parent who wishes to use them. Only let the father and the mother meet the child's natural inquiries about sexual matters honestly, realizing that every part of the body and all of its functions are honorable, and that shame should have no part in the teaching on reproduction in the human any more than in the chick.

The moment the parent loses the confidence of the child then the trouble begins. It is perfectly proper for the child to have curiosity on these matters; they cannot avoid it; it is right that they should have curiosity; and when questions are asked then is the time to tell them, to answer their questions according to the period of mental development which they have reached. But to put a child off with a half truth or a falsehood, as many parents do, is a most serious mistake; a child then realizes that this is one topic that he cannot speak to his parents about, and the result is a loss of confidence in the parent. If information is withheld, or wrongly given, on this point, why not on another? And so the child does not confide in its parents any more, and confidence is forever lost between the two. It is a happy condition when confidence can be kept between the father and the son, between the

mother and the daughter, then there is little risk of serious mistakes occurring.

The facts which should be taught by the parent are very few in number, and they are not difficult to impart. All the information necessary can be printed upon a few pages. There is only need that the parent read and digest these facts, then impart them in plain language when occasion arises.

Now, with the teacher the case is different. When we come to education it is a tremendous subject that each one has his own view about, but there are certain principles that are fundamental. Through a course of training in biology and zoölogy a foundation may be laid for human physiology and hygiene, including social hygiene, which will prepare the teacher to instruct all sorts of pupils in accordance with the principles of pedagogy. Instruction in reproduction and, secondly, hygiene then falls into its proper place as part of the regular scheme of study, and is not given undue prominence, but if it is not taken up as a special course of instruction, the knowledge comes to the pupil as a matter of course, influenced always by the personality of the teacher. The school is our hope. I came in this afternoon just early enough to catch, two or three times, that expression. It seems to me the solution of this problem is twofold: the improvement of the social conditions which surround the child, and modern education.

But the education must be different from that which we have now. I think we must every one of us agree that the public school system is not what it ought to be. It is a part, in many cities, of the political machine. Now, the political machine of our cities is a failure; we must all acknowledge that our city government is a failure, and the public school system, being a part of the government, is a part of the failure. We must every one of us realize that the school is not what it ought to be. Why should we not spend a great deal more money for our schools than we do? The most important problem we have before us is the education of the children, the proper education of the children, and we starve the teachers and put up inadequate schoolhouses, with the result that our education is very inadequate indeed. Why should we put up magnificent buildings, as we do

in our cities, for all sorts of purposes, and put up schoolhouses that are thoroughly inadequate to the purposes for which they are built? They ought to be palaces, if there are any palaces; they ought to be surrounded with playgrounds and athletic grounds, so that the child's development can be thoroughly carried on. The idea of industrial education, surely, should be engrafted into our school system, and the school of the future, I am sure, if people would look at the problem properly, will be a very different school from the present one.

The question was asked awhile ago, what should be done? Well, that problem must rest with those whose business it is to carry on education, whose business it is to teach, the educators; and some of them I know are studying this problem very earnestly. To make such a system effective, adequate courses in biology and hygiene must be established in every school where teachers are being trained, so that they may be prepared for that service. Every one, I think, who has any influence with those in charge of the arrangement of the courses of instruction for normal schools and teachers' colleges, should exert themselves to the utmost to promote courses to get this necessary training; and it must also be borne in mind that training alone will not suffice, unless the teacher be of sterling character, with purity of heart and real interest in the formation of true principles against the child's foolish propensities. I think we must all realize, in looking back, that our teachers who have had the most influence on us were not the ones who were perhaps the most learned, who had the greatest amount of education, but those who had certain personal qualities which impressed themselves upon us. Now, it is not every one who can teach purity; it is not every teacher who can teach purity; but we must realize that there must be purity of character in the teacher who teaches purity.

You will probably not agree with me here, I don't believe you will, but it does seem to me, to take one illustration—I question a little whether the man who smokes is a fit teacher of purity in the school. But in the meantime, while these ideal teachers are being trained, what are we to do? Are we to let the rising generation go to destruction for want of knowledge?

By no means. In my judgment, no girl or boy should leave the grammar school without having received a warning as to the dangers they must face in the coming years, including the danger of social disease and some comprehension of the laws of reproduction. This instruction may be given by any teacher ordinarily intelligent and earnest in character, who is willing to undertake the necessary study.

There is a feeling that I have noticed when this question has been discussed in public, and especially among teachers—a feeling that has had expression in this way, that no one is capable of teaching sex hygiene who has not had a long course of instruction in biology and zoölogy and allied studies; and when that long course of study has been completed, then they may be able to teach sex hygiene. Now I beg to differ from that position. Here are innumerable boys and girls growing up in the land without any instruction whatever in this direction; the parents do not give it to them; the teachers, restrained, perhaps, by the caution of the parents, do not give it to them; and the consequence is they go out into life without one single word of instruction or warning. The result is the fall of seventy-five per cent. of our young men—seventy-five out of every one hundred of our young men who go out into life; what an awful waste! Terrible to contemplate, and it is altogether unnecessary. The teaching that needs to be done is plain; there are only a few facts, after all, that need to be given to the child, and any conscientious and intelligent teacher, or any parent, who is willing to study a child to understand what the facts are that the child should know, is perfectly capable and competent in my judgment to teach sex hygiene.

I would like to see that in every training school for teachers; that is something for the future, but in the meantime we must save our boys and girls. So terrible is the moral condition and so fatal the results of ignorance or the false information that comes from companions, that it is necessary for the conscientious teacher to shake off the quite natural hesitation that has heretofore stood in the way of helpfulness and try what modern education can do for the rising generation. I would like just at this point in closing to call your attention to a system of teaching that

has been, is now being, carried on in one of our cities by the study of social hygiene. The children from ten to twelve years of age, or thereabouts, are taken in small groups and given objective instruction; they have in the room flowers, cocoons, frogs, birds, mice, rabbits, etc., so that they are observing, and each talk has a definite, tangible bearing in their minds. The instruction is interspersed with questions of one kind and another so that they are scarcely aware of being led through study, but delight in the knowledge which makes all the world about them almost a fairy palace, such wonderful and beautiful things can be found therein.

Boys and girls attend together, and when the course is finished, the mothers are collected into groups for instruction. The story is told in two or three ways in a course of five talks, and this is followed by a frank talk upon the social diseases in order that all may know the importance of preserving an ideal state of health.

I feel that I have presented this matter to you very imperfectly, but its importance certainly can not be overestimated. One word in conclusion. There is a bill now before the New Jersey legislature, introduced by Senator Gaunt, the object of which is to suppress the white slave traffic. Every state that holds a legislature this winter has a similar bill before it. Now, it seemed to me that this opportunity ought not to pass until this matter was brought before you. You have great influence throughout your State, and if you will write, or get prominent citizens throughout the State of New Jersey to write, to their representatives at Trenton favoring this bill, this bill will become a law, and as far as New Jersey is concerned the white slave traffic might be suppressed. Will you not bear that in mind, and do what you can to favor the passage of that law introduced by Senator Gaunt in the Senate?

Discussion.

MRS. F. C. JACOBSON, Newark—I would like to know how we are to meet the problem of the opposition of parents themselves to the teaching of the subject in the schools. If we cannot get the co-operation of parents, how can we reach the poor in the schools of our different cities?

DR. JANNEY—The way we have done it is to get a person who understands how to teach the subject attractively to get groups of mothers with children in the public schools, and when they have been taught this, they are perfectly willing for their daughters to be taught. In one place in one of our cities there were sixty girls in the public high school, and that subject came up and the principal of the high school referred the matter to the sixty mothers, and every one of the sixty mothers said she wanted her daughter to have it taught.

MR. JOHNSTONE—I should like to ask Dr. Janney if he will not tell us, before the Conference adjourns, what there is printed for parents and teachers that is available. There are certain reports, he said, that give just the information that we are all asking to have: how shall we tell the children? The 50 to 70 percent. with syphilis is appalling. I can't believe it happens anywhere excepting among degenerates.

Dr. Sensor has said to visit your school buildings, your school outhouses; not only visit them, but ask for just the easy, simple things of paint, clean walls and clean floors.

The things that your children learn in the schools are often just the opposite of what they are sent to learn. They find on the walls and from their companions all sorts of evil thoughts and language. The only thing we can do is to encourage our schoolboys to make such combinations as Dr. Sensor has just spoken of, and stand back of the school men.

When shall we tell the children? Dr. Janney has told you. I wonder whether he emphasized it enough. We shall tell the children *when they ask*. They have a right to know when they ask. Where does the baby come from? Mother carries it under her heart. Where do the kittens come from? The mamma cat carries them under her heart, where she can take care of them. We are all frightened for fear we shall be asked something that we can't answer, but if you will just be perfectly honest, it is doubtful whether you ever get a question that you cannot answer. Just be honest.

DR. JANNEY—If you will, send for a list of the publications to the National Vigilance Committee, 156 Fifth avenue, New York. The library there at New York has made a very careful study of

the list of books which are good, and they will give you a complete list of the books that are best for that purpose—156 Fifth avenue, New York.

THE CHAIRMAN—Continuing this discussion we had hoped to have with us one of our County Superintendents, who is in daily contact with the problem as it exists in the rural districts. I am sorry that the majority of my audience knows little or nothing about those conditions.

MRS. MCCLEARY—On behalf of the mothers and teachers here present, I move that a rising vote of thanks be given Dr. Janney for coming from Baltimore and so instructing us. (Seconded and carried.)

THE CHAIRMAN—Before there is further discussion I wish to say that every single statement made by our speaker could be verified by the actual facts in our own State. And will you remember what I suggested to you. If you are in earnest in preventing these things which have brought about this annual convention of charities and correction, investigate for yourselves and you will not have to go very far to find out more than you want to know. I am a little afraid that you would not be patient with me if I were to give you one or two concrete cases this afternoon. Some of them you can't talk about, we can only feel we ought to know. You have a little six-year-old girl and you are sending her, for the first time, to the public school. She is as pure as the newly fallen snow. Oh! if you knew what we know and what you can know, I would not say don't send her, but I would say to you, fathers, mothers, follow her and find out. I visited fifty country schools in the State of New Jersey last fall a year ago and my name was the first to stand in the column for registering visitors to the public school. Now, what is the use of coming up to such a gathering as this, year after year, if you will not walk across the avenue to see what is going on with your own boy and your own girl, and through no fault of the teacher in that public school, who is to-day an individual, the most self-sacrificing and hardest worked person in any vocation in life and who, by most of the parents whose children these teachers try to train in the best way they know how, are unappreciated. You don't even recognize them as your social equal, and yet are willing

to send to them that innocent baby, that six-year-old girl, that six-year-old boy. Why, my blood fairly shivers in my veins as I think of one of those innocent boys in a town in South Jersey who, the second day in school, was taken by the larger boys to the outhouse and first taught the habit of self-abuse, and he went home and told his mother who had his confidence. Under the threat of those boys that they would kill him if he told, he told his mother the horrible tale. Your boy and your girl shuts up like a clam when this subject of sex is under consideration. You deceive them. The stork, the worst animal that ever came into civilization, the stork must account for all the little babies that come into the home and we don't want children to know anything about it.

DR. EMMA M. RICHARDSON, Camden—I subscribe to all that you have said, and also to Dr. Janney's remarks. I conduct one of the largest clinics in this city, and am brought face to face with these conditions daily. The little babes are brought into the clinic ridden with disease that someone else has produced. My clinic is a mixed one. I have women, men, boys and girls. They have no hesitancy in sitting down and talking with me of their condition. I talk to them frankly about their condition, and try to educate them and teach them to live a better life. We have in our public charities families that we are keeping year after year, that we have no business to keep. I can recall one family now that I have helped care for year after year. The father is an incurable syphilitic. But they are bringing children into the world every year for somebody to take care of. What is the future of such children? Only one month ago I made an appeal for these children. We are supporting them and must continue to do so. But what about the others that are coming on? There must be something done and these charitable institutions must take cognizance of that fact.

H. WIRT STEELE—As the General Secretary of the Maryland Conference of Charities and Correction, I bring you greeting. We approached the subject of social prophylaxis two years ago with fear and trembling; for no other mixed group (such as a state conference of charities always is) in the United States

had dared to touch it. We got Dr. Prince Morrow down from New York to Baltimore, and he gave a talk—a very illuminating and profitable talk—to a body of 800 men and women that packed the hall at Johns Hopkins University and sat, as you have sat, listening spellbound to the revelations he gave us. Last year we had two remarkable addresses on the program of the fourth Maryland conference; and this year, we had a general session and a section meeting entirely devoted to the subject. We are getting down to brass tacks in Maryland in this matter; our teachers and parents have responded; the thing is being reflected in the curriculum of the public schools of Baltimore city and is planned to appear, within the next year, in the curriculum of the public schools of the state of Maryland. That just as a note of hope.

The way it was done (perhaps this may be of some value to you here in New Jersey), was that out of the first discussion (which was such a discussion as you have had to-day), grew our State Association for Social Hygiene. That is concrete, definite; it is a body of people bound together, increasing its membership. I have forgotten; perhaps Dr. Janney can tell you how many members that association now has in Maryland; but it is probably well over 2,000. It far outnumbers the membership of the state conference of charities; and the membership dues practically support the propaganda that is going broadcast over the whole State. It is supporting two paid agents in Baltimore city, who are going into factories, among the working class in the shops, into public schools, into the settlements, into the Sunday schools—it is carrying this sort of information delicately, efficiently, atractively, yet scientifically; so that the children are getting the subject matter from the right source, and in the right way and getting the right material.

FATHER HOWE, of Jersey City—There has been a great deal said here as to the part of the teacher in this work. There is another side of it I would like to emphasize. I do not believe there is a priest, or a minister, or a school teacher within this country that has not got this subject very close to his or her heart. It is coming constantly into our experience. There is one factor

that we all are constantly running against, which is the fact that in the middle-class families of our land mock modesty has been carried to such an extent that a teacher or a priest or a minister who attempts to do his duty in regard to these subjects is apt to be regarded with a great deal of disfavor. I believe there is a duty lying upon the members of this Conference who are not teachers, and that is to instruct the public and so mould public opinion that the public will realize that when teachers and the clergy are giving this instruction they are doing that thing which is part of their duty. If you can once bring the public to realize that that is part of the teacher's vocation, I believe you have won one-half of the battle in advance.

REGISTRATION.

Total number of persons who registered		493
From Atlantic County, N. J.,	11	
From Bergen County, N. J.,	7	
From Burlington County, N. J.,	38	
From Camden County, N. J.,	253	
From Cumberland County, N. J.,	10	
From Essex County, N. J.,	50	
From Gloucester County, N. J.,	15	
From Hudson County, N. J.,	21	
From Hunterdon County, N. J.,	1	
From Mercer County, N. J.,	36	
From Middlesex County, N. J.,	1	
From Morris County, N. J.,	4	
From Passaic County, N. J.,	4	
From Salem County, N. J.,	4	
From Union County, N. J.,	19	
From Baltimore, Md.,	1	
From Indiana,	1	
From New York,	5	
From Pennsylvania,	12	
		493

Registration (by agencies represented):	
Anti-Tuberculosis Society,	5
Asylums,	3
Board of Education,	3
Board of Freeholders,	3
Board of Health,	2
Camden Home Friendless Children,	4
Catholic Children's Society,	2
Charities and Correction,	7
Child Labor Commission,	2
Children's relief societies,	9
City playgrounds,	2
Civic clubs,	4
Commission for Blind,	1
Congress of Mothers,	4
Consumers' League,	1
C. O. S.,	23
County delegates,	8
Day Nurseries,	4
Delegates from churches,	22
Female Relief Societies,	3
Girls' House of Refuge, Penna.,	1
Hebrew Benevolent Society,	1
Home and Social League,	1

Hospitals,	9
House of Refuge,	1
I. S. S.,	1
Jewish Sisterhood and Nursery,	1
Legal Aid Society,	1
Mary Fish's Home,	5
Ministers' Association,	1
Missionary Nurses' Association,	1
Mothers' Circles,	4
Neighborhood houses,	4
Newman Industrial Home,	1
New Jersey Training School,	1
Orange Valley Social Settlement,	2
Philadelphia Rescue Home,	1
Probation officers and assistants,	6
Record Ambulance,	1
Red Cross Society,	2
Shade Tree Commission,	1
Sick Poor Society,	1
State Department of Labor,	1
State Charity Aid,	1
State Home for Girls,	9
State Home for Boys,	1
State Institute Feeble-Minded Women,	3
State Prison,	2
Suffrage Club,	2
Survey Magazine,	1
Tenement House Board,	1
Theological Seminary,	1
United Hebrew Charities,	1
Village Improvement Society,	1
Vineland Training School,	3
W. C. T. U.,	7
Widows' Home,	1
Women's clubs,	19
Y. M. C. A.,	9
Y. W. C. A.,	2

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