

PROCEEDINGS

OF THE

FIFTH ANNUAL MEETING

OF THE

New Jersey State Conference of Charities and Correction,

HELD AT THE

Public Library, Newark, N. J.,
February 15-17, 1906.



TRENTON, N. J.
MacCRELLISH & QUIGLEY, STATE PRINTERS.
1906

REGISTRATION

At the Fifth Annual Meeting of the New Jersey State Conference of Charities
and Correction, held in City of Newark, February 15th--17th, 1906.

Total number of different persons who registered,	657
From Newark,	353
From The Oranges,	89
From Paterson,	32
From Plainfield,	24
From Elizabeth,	21
From Jersey City,	20
From Trenton,	15
From Montclair,	12
From New York City,	10
From Rahway,	7
From Hoboken,	6
From Bloomfield,	6
From Arlington,	5
From Morristown,	4
From Nutley,	4
From Brooklyn, N. Y.,	4
From Princeton,	3
From Secaucus,	3
From Jamesburg,	3
From Harrison,	3
From Scranton, Pa.,	2
From Middlebush,	2
From Clarksboro,	2
From Summit,	2
From Camden,	2
From Vineland,	2
From Morris Plains, Madison, Keyport, Far Hills, Peapack, Englewood, Passaic, Cranford, Verona, Caldwell, Lake- wood, Somerville, Skillman, Rutherford, Wrightstown, Bridgeton, Cape May City, Grenloch, Long Branch, Raritan, New Lisbon, one each,	21
	— 657
Number registering from South Jersey,	10
Camden, Vineland, Grenloch, Cape May City, Bridgeton, Skillman, Jamesburg, Wrightstown.	
Number of almshouse superintendents attending Conference,	8
Wrightstown (Burlington county), Bergen county, Elizabeth, Rah- way, Middlebush, Newark, Hudson county, Gloucester county.	

4 NEW JERSEY STATE CONFERENCE

Number of overseers who attended the Conference,	4
Plainfield, Hoboken, Bloomfield and Newark.	
Number of ministers attending Conference,	33
Number of delegates who registered as representing churches,	35
Number of delegates who were paid or professional workers,	75
Number of charity organization societies' secretaries,	6
Number of charity organization societies' presidents,	4
Number of visiting nurses,	5
Number of settlement workers,	6
Number of teachers, principals, etc.,	10
Number who registered as representing women's clubs,	15
Librarians who registered,	3

Officers—1906, 1907.

PRESIDENT.

MR. HUGH F. FOX.

SECRETARY.

MRS. F. C. JACOBSON.

TREASURER.

MR. JOHN A. CULLEN.

VICE-PRESIDENTS.

RT. REV. JAMES A. McFAUL, HON. E. C. STOKES,
RT. REV. EDWIN S. LINES, MRS. HENRY H. DAWSON.
MRS. EMILY E. WILLIAMSON,

DIRECTORS.

FRANCIS B. LEE, Trenton.
CHARLES F. CURRIE, Blackwood.
REV. WALTER REID HUNT, Orange.
MRS. ARCHIBALD ALEXANDER, Hoboken.
ARTHUR W. McDOUGALL, Newark.
ALBERT C. ABORN, East Orange.
DECATUR M. SAWYER, Montclair.
GEORGE O. OSBORNE, Trenton.
ALGERNON T. SWEENEY, Newark.
E. R. JOHNSTONE, Vineland.
REV. FRANCIS A. FOY, East Nutley.
BLEECKER VAN WAGENEN, South Orange.
W. H. CHEW, Salem.
BENJAMIN ATHA, Newark.

New Jersey State Conference of Charities and Correction.

FIFTH ANNUAL MEETING—FEBRUARY 15-17, 1906.

The fifth annual meeting of the New Jersey State Conference of Charities and Correction held a preliminary section meeting, at the Public Library, Newark, N. J., on Thursday afternoon, February 16, 1906. It was called to order at 2:30 P. M. The subject for the afternoon session was "Medical Charities," Mr. Hugh F. Fox, of Plainfield, chairman. In opening, Mr. Fox spoke as follows:

Medical Charities.

HUGH F. FOX.

The field of Medical Charities is so wide that it would be impossible to cover it, even if the entire three days of this Conference were placed at our disposal. I have selected "Visiting nursing" and the "Local treatment of consumptives" as the topics for our consideration in preference to all others, for definite reasons. The work of the visiting nurse is simply a development of outdoor relief, and is now recognized as one of the necessary divisions of organized philanthropy. In caring for the sick poor in their homes it brings into practical application principles for which we are contending in a number of the departments of our charitable activities. Besides the direct benefit to the sick, it teaches cleanliness and decency, and makes the members of a family appreciate their mutual obligations, instead of shifting their responsibility to an institution.

6 NEW JERSEY STATE CONFERENCE

With regard to the other topic, the treatment of consumptives, the reasons for its selection are still more obvious. It is the most deadly and needless scourge with which humanity is afflicted, and it is essentially a disease of the cities. There is hardly a subject which we could discuss in the whole field of charities and corrections, which is not in some way related to it, either as cause or effect. The States of New York, Massachusetts and Rhode Island are the only ones that have a larger urban population than New Jersey, and yet New Jersey has so far done practically nothing to combat the ravages of this disease. There is no State that is more backward in this respect, and none in which it ought to be easier to apply methods of remedy and prevention.

Dr. Osborne was then introduced.

Visiting Nursing.

BY THE REV. LOUIS SHREVE OSBORNE, PRESIDENT OF THE NEWARK
VISITING NURSE ASSOCIATION.

I am asked to open this session by speaking of those ministering angels, the visiting nurses. Such of us as have had occasion to employ trained nurses in our homes have often asked the question, how we ever did without them. We older persons, whose memory goes back over the past half century, can remember the old-time nurse, who took snuff, wore a false front and smelled slightly of gin. When she was called we were confident that it was all up with the patient, and we then prepared for the worst. Things have improved a great deal in the last forty years, and the trained nurse has appeared on the scene as a necessary adjunct of the sick room, almost an adjunct of civilization. But we all know that trained nurses come high, and the average man who must employ one cuts off his humble diet of champagne and terrapin and puts a mortgage on his house. To suggest to the working man the possibility of a trained nurse seems like a refinement of sarcasm. It is like saying to the poor man without

OF CHARITIES AND CORRECTION.

7

work and out of health, you must go to the south of France. That would hardly seem more difficult than to employ a trained nurse in his illness. But it is made possible now for the wage-earner, and even for the person so poor or so low down that he cannot possibly earn a decent wage, to have the attention of a trained nurse.

About three years ago a gracious lady, who was familiar with the work in some of the larger cities conceived the idea of starting the work of visiting nursing in Newark. She gave of her time and means and thought and prayer. She spoke to a few friends, and a nurse was engaged on a salary being guaranteed. For nearly a year this cultured graduate of one of the best universities and medical schools went quietly on ministering to the sick poor. The work grew, and from this very small beginning an association was formed about two years ago, and the proudest honor of my life was conferred upon me when I was made president of it. Two nurses were then put into the field, and, after a year, a third. I have no time to tell you the numberless little daily acts and ministries of tenderness and love that these devoted women have shown; how homes in this city, where the people were in discomfort and despair, have been transformed into decent living places, and how localities that were altogether bad have been changed so that they are sanitary and cheerful.

For three years the work has gone on, and all sorts of cases have been ministered to, cases that the hospitals would not take because they were contagious, or chronic, as well as others. The work has commended itself to the public. It has not depended on fairs or bazaars. The money has been contributed in sums from ten cents up to a hundred dollars, and there has not been a month in the three years when there has been a deficit. This is about the only charity of which such could be said.

It seems to me that this is an object lesson to all the cities of New Jersey. What has been done by a little band of a dozen people in Newark could be done in every town. I do not know that I altogether approve of letting the municipalities take up this work, for then it gets into politics and the whole thing is ruined. Keep your philanthropies and charities out of politics, say I.

8 NEW JERSEY STATE CONFERENCE

If ten or a dozen people in any place could be responsible for supporting one, two or three trained nurses, the whole problem would be solved. It is house to house ministrations. The trouble with charity has been that we have taken people in the mass, but here there is no chance of dealing with them in the lump. Not only are the sick visited and helped, but the seeds are sown of cleanliness, sanitation, decent living, good nourishment and those preventatives which are worth a deal more than bushels of cures.

To give one or two illustrations that came under my own notice, as I have gone about in the homes of a large and heterogeneous parish. I remember one case a year and a half ago. I was called to a family for my services. I did not know whether they belonged to any church, and I did not care so far as my ministrations were concerned. They were in trouble, and the secretary of our Charity Organization Society called on me to look after them, and I did. I found a horrible case of affairs through the neglect of a young physician. A child had died of diphtheria and had communicated it to five others, one a baby in arms. I sent for the physician who had them in charge. He declined to come, saying he was too busy and that nothing was the matter; he had been there three days before. The youngest child was choking to death. We called in the trained nurse, who said they ought to have a doctor who knew his business. We discharged the city physician, and this doctor saved the child's life, and, with anti-toxin, all the rest of the children, and the family is well and happy to-day.

There have been several instances where the trained nurse has saved the whole family.

In another case the disease was not diagnosed correctly. I was called in to baptize a child, and I found the child needed a doctor more than a pastor. I got a nurse, and the nurse got a decent doctor, and a tube was put down the child's throat so that it could breathe. The mother who had not slept for six nights got a good night's rest while the nurse cared for the family. When I arrived there in the afternoon the entire place was too filthy for human habitation. When I went the next morning it was as sweet and clean as any room in Trinity

OF CHARITIES AND CORRECTION. 9

Rectory. The man, a plain working man, who had been out of a job three weeks, trying to take care of his sick family, came to me with tears in his eyes and said, "If you had sent an angel from heaven, it could not have done better than that little woman, the nurse. She cleaned up the room with her own hands, saved my child's life, saved my wife's life, and prevented this terrible disease from spreading." These are two cases out of the four or five thousand which we have had.

Now we want your sympathy, your interest, your co-operation, in all the cities and towns of the State. There is not a village so small that there is not room for work of this kind. The expenses outside of the salaries of the nurse are insignificant. Our office rent is less than fifty dollars a year. The work of the officers is a labor of love. We commend the Visiting Nurse Association to your intelligent interest. It is one of the most God-inspired instrumentalities for the relief of suffering humanity.

MISS MARGARET PIERSON, President of the Visiting Nurses' Association, Orange, opened the discussion.

A Nurses' Settlement a Centre for Visiting Nursing.

MISS MARGARET PIERSON.

There is no occasion to speak to-day to an audience made up of social workers of the value of the visiting nurse. We all know by experience that she has become a permanent factor in social economies. But the ways and means of conserving and extending this important social energy are many and varied.

It is my privilege to present one, the one that I consider the best, viz.: that the Settlement is the best center from which can radiate the greatest benefit of visiting nursing. By Settlement I mean in this instance a purely professional settlement, a nurses' settlement. If you will pardon a personal note, I will say that every suggestion that I may offer is founded on experience, and the experience of many years.

10 NEW JERSEY STATE CONFERENCE

Definitions innumerable have been given to "Settlement." The one at present adopted is: A Settlement is a community of workers inspired by the true neighborhood spirit, which is a desire to share one's best, whether it be money, or time, or skill of the hands, or work of the brain, the fruit of collegiate training, or the result of purely professional skill, with the less fortunate. In order to make this gift of the greatest value a personal sympathy must be based on a knowledge of social conditions possible only through becoming a neighbor in deed as well as in spirit. As the college girl and university man seek by residence in their particular settlements to broaden their own knowledge and experience in order to increase the value of their altruistic service, so does the trained nurse seek a like opportunity to share the results of her professional gifts with the less fortunate. It may be asked why should not the nurse become a resident in a social settlement, bringing in a professional and sharing the social atmosphere? The answer would be, the exigencies of the sick necessarily prevent regularity in home life, and the nurse might easily become a disturbing element in a family through no volition of her own. The nurse, too, needs the quiet and peace of a home undisturbed by the confusion of the usual clubs of a settlement, where she may be strengthened to meet the terrible realities of life so constantly awaiting her in the professional field of her work. (The excitement, the nerve strain, the unspeakable demands on the sympathy of a nurse, especially of the visiting nurse, all this deserves special consideration in providing an environment which shall best conserve the professional energy which she in turn offers to humanity.) Consequently there is a *raison d'être* for the nurses' settlement pure and simple, which may be in spirit and in truth a "settlement," a home radiating true neighborhood love and sympathy, with an ever-open door to all needing help and advice for those sick ones, unable or unwilling to go to the hospital for treatment. The life of a visiting nurse is many sided, both in the demands made upon it and in the influences needed for its own development, and the settlement should be the source supplying all demands. It should be perfectly equipped for every professional emergency. The bag that the nurse ever carries with her should contain every detail

OF CHARITIES AND CORRECTION.

11

that can give the best possible results. Its size, its weight, its possible sterility—all these details deserve the best thought from the best workers for the best results.

The Settlement should have a well-stocked supply closet, where sheets and clothing, surgical supplies and all manner of sick-room conveniences should be ever ready to help the nurse in working where all these comforts are lacking. The furnishing of such a closet can be the common ground where the resident and non-resident workers can meet. (The opportunity for service from those although unable to contribute professional skill are filled with a true sympathy for the alleviation of this particular branch of suffering.)

The Settlement should recognize the social and intellectual needs of the residents, it should furnish a room for social gatherings. The particular settlement from which I am drawing my illustrations has a large living-room, once a far from attractive Italian butcher shop, still keeping the old wood walls and ceilings, on which can be seen the hieroglyphics of former book-keeping, now partially obliterated by beautiful pictures, tokens of affectionate interest from non-resident friends. This room can seat about one hundred people, and is frequently used for lectures and social gatherings; here, too, does the Training School Alumnae Association sometimes meet for business or for pleasure. (Once a year at Christmastide this room is the scene of festivity, when the children of the neighborhood are welcomed as guests.) Another desirable room for a Nurses' Settlement is a "First Aid Room," where salve may be applied to little woes. Here again is a place where resident and non-resident worker can meet for mutual pleasure in providing comforts and appliances for the daily visitors to the room.

One other room in this Settlement deserves a brief description, for out of it goes much that is of real value. This is the diet kitchen, in charge of a graduate of Simmon's College. Pupils from the Orange Training School for Nurses are sent here for a month's training in practical and theoretical domestic science. All the food for the settlement family of twelve is prepared here by the pupils under the closest supervision. The cost and value of food products are carefully studied, the importance of dainty-

serving and the menu-making, which preserves the balance necessary to health, are taught. Here, too, under the same direction is a "milk dispensary," serving the double purpose of a laboratory, where pupil-nurses are taught to prepare infant food according to a physician's formula, and a market which furnishes modified milk at cost prices.

This settlement may offer another opportunity for usefulness of two-fold value. It may be the place where pupil-nurses in training can receive instruction and experience in visiting nursing. This experience is of the greatest value to the young nurse fresh from the hospital wards. Her theoretical and hospital experience are put into immediate execution. She meets many emergencies. She finds all of her ingenuity taxed to produce good results without the help of any except improvised appliances. In the Orange settlement the pupils work under the constant supervision of two graduate nurses, the head worker and her assistant, who accompanies the pupils on their rounds, being present as often as possible when conditions are especially trying, and in all cases supervising and instructing. Difficult operations are frequently successfully performed in homes when the kitchen table and a few pails are the only appliances the nurse can find to work with beyond the contents of her own priceless bag.

The Nurses' Settlement, devoted exclusively to the development of professional work, is ready and able to give practical aid to special neighborhood problems as they may arise. For instance, about two years ago there seemed to be a special need for the care of crippled children. A vacant room accordingly was rented at the settlement and an orthopædic clinic opened. Crowds of patients appeared. An adjoining house was purchased and the first floor turned into a miniature hospital ward. The results combined to meet the emergency, and within a year the need of a permanent orthopædic hospital was demonstrated and a suitable building found where the children were transferred for permanent treatment. In the same way a Day Nursery was opened and later provided for by outside direction. Later still, when Orange awoke to a sense of her responsibility in the general warfare against tuberculosis, the settlement offered

a home and a welcome to a new permanent resident, the nurse appointed by the general Anti-tuberculosis committee, and whose salary is paid by the Training School Alumnae Association and the Orange Branch of the Guild of St. Barnabas for Nurses. Through the agency of this resident the settlement comes into touch with a committee composed of all the leading charitable organizations of the city, thus bringing into the settlement a knowledge of this important scientific work and sharing as well the benefit of access to a supply closet provided for all emergencies. This particular nurse is the link which connects the phthisis patient to the dispensary, where he first meets the nurse, then later, when she visits him in his own home, to the diet kitchen, where she orders the milk and eggs he may need, but be unable to buy. Then to the Sanitary Inspector, who may be able to improve general conditions, if the nurse thinks such inspection desirable. Then she may think that a change of dwelling or of occupation is desirable, and brings her patient to the notice of the Bureau of Charities, which so often makes the seemingly impossible possible. Then, too, the nurse may through the generosity of various friends send her patient to a sanatorium in a salubrious climate and keep him there until he is able to resume a normal life, or again, she may be the link which brings the attention of the Board of Health to the necessity of proper fumigation after the removal of a patient from his home. And in all these various services is the ever-present opportunity for teaching those maxims, now accepted all over the world, as the means for the future salvation of the race against this most dread disease.

Another opportunity for co-operation in nursing work is at present offered in the First Aid Room. Here children are sent almost every day from a neighboring public school by their teachers for the nurse's advice and help. The work of a school nurse is being done, and before long the eyes of the Board of Education will doubtless be opened to the value of the work of a school nurse, and the way will appear for the extension of the work. Such is a very brief outline of some of the possibilities of the development of visiting nursing from a Nurses' Settlement center. Constantly new needs arise, and almost universally with

the need come the ways and means to meet them, and a truly progressive work results. The latest development in the Orange Settlement is the response to a request made by the Trustees of the Record Ambulance, which has resulted in the presence of a visiting nurse in the ambulance to increase the comfort of helpless patients by the sympathy and skill of a nurse on the trying journey from home to hospital.

Another great advantage that a settlement has in this connection is the economic one that it may cost less than ordinary methods adopted by Visiting Nurses' Associations. Our visiting nurses make over five thousand visits yearly on all sorts of non-contagious cases, including more than one hundred surgical operations. Less than one thousand dollars over and above the income derived from the earning of the home has been spent annually in this work. The income comes from various sources—one being from the fees paid for professional services.

There is a maximum price charge, but this price is changed at the discretion of the head worker to suit the purse of the patient, and the empty purse is very frequently met with.

Another source is the sub-letting of rooms to five private nurses, to a graduate visiting nurse, to two trained attendants, to a physician for an office and a floor in the adjoining house owned by the Settlement, to a Day Nursery. In other ways small sums come into the treasury for the mutual benefit of both giver and receiver. This work now has a background of five years' experience, but it has never become incorporated and there is no governing organization. All the details of the work are planned by the co-operation of the head worker and a non-resident worker, and executed by the head worker. This arrangement proves of perfect satisfaction.

The Settlement is fortunate in having many non-resident friends in church sewing circles, the Needlework Guild and among private individuals who esteem it a pleasure to take part in this work through gifts of various kinds, all working together to lift a little the weight of physical suffering where it falls so heavily on those least able to bear the burden.

MRS. W. L. C. GLENNEY, of the City Union of King's Daughters, Plainfield, was the next speaker.

Discussion.

MRS. W. L. C. GLENNEY—Mr. Fox has asked me to give an account of the work done by The King's Daughters' nurse in Plainfield. Many who are present at this Conference also attended the meetings held by this organization at Trenton last year, and probably listened to the very interesting paper given by Mrs. Charles Reed on "Summer Charities," wherein she outlined to some extent the work done by the Plainfield City Union of The King's Daughters.

I am therefore at a loss to know where to begin or how much to say on this subject, lest I take too much of your valuable time in repetition.

I am well aware that while to some people the Order of The King's Daughters, which has now spread over the whole of the United States, with Circles in all other civilized countries, stands for a high type of Christian activity and benevolence, there are also many people to whom the name suggests rather a sentimental religious work lacking in practicability and as a menace in some respects to the *best* charitable work done in our communities.

For the City Union of The King's Daughters of Plainfield, however, I am free to say at the very outset of my remarks that it is managed by some of the most advanced, broad-minded and competent charity workers in our city, Mrs. Reed being at present the President of the Board of Trustees of the Union. The work of the Union ranks in importance in our city with that of the Organized Aid and the Relief Association.

When, about fifteen years ago, the wave of *organization* swept over Plainfield the first fruit of the crusade waged against promiscuous charity was the gathering into a Union of the Circle of The King's Daughters. Since that time the charities of Plainfield, like those of most other cities, have been organized and re-organized until at times people that are *givers* but not *workers* have voiced the opinion that much of the spontaneous interest in the poor has been sifted out of our work and there is left only a

very cold-blooded charity that deals out justice rather than mercy. I believe, however, that now most fair-minded people recognize the increase of uplift given to the many, even if there seems perhaps to be a decrease in the help given in individual cases.

After the City Union had been formed it was necessary to find some work that would interest all of the Circles, some of which were composed of women and some of children, and after trying the endowment of a bed in our hospital and finding the work not broad enough, at the suggestion of the city physician, the nurse work among the poor was started. From the very first the work has been most interesting and successful, and until the last two years was carried on in a quiet way without making any appeal to the public, except by small social affairs given by the different Circles.

Indeed, we have never made any appeal as an organization, notwithstanding we have added to the nurse work proper a summer camp for children, and within a few weeks have opened a day nursery, the last two ventures having grown naturally and unavoidably out of the first work.

The nurse work is managed by a committee of five, appointed by the President of the Union, the President also attending *ex-officio* the committee meetings.

The Committee meets once a week and listens to a full report of every call by the nurse, discusses each case in turn and instructs the nurse in regard to her attendance and the giving of any assistance that may seem best.

The Chairman of the Committee receives all applications for the services of the nurse and keeps in constant touch with the work, making a full report of every case to the Board of Trustees of the Union at each monthly meeting.

In work of this kind it seems absolutely necessary to employ only thoroughly trained nurses, not only trained in the ordinarily accepted signification of the word, but also trained in district nursing as such. The chief reason for this necessity lies in the fact that only such a nurse will receive the confidence and co-operation of our physicians.

OF CHARITIES AND CORRECTION.

17

The work of the nurse consists in daily calls on the sick, attendance on the physicians at operations, where people are unable pecuniarily to employ a competent nurse, the entire supervision and management of the "camp work" and the medical supervision of the "day nursery." The nurse is also expected to report to the proper authorities all cases where sanitary laws are broken, either by landlords in failing to keep houses in proper condition, or tenants in the improper use of houses, especially in cases where there have been contagious diseases and tuberculosis, and to instruct people in such places in the care and isolation of the patients.

You can see from these varied requirements the reason for what I said in regard to the necessity of employing only competent trained nurses, and there must be added to her capability as a nurse a kindly heart, to which all suffering and trouble will appeal, a winning manner and an educated mind that can differentiate carefully between requiring too much in the way of sanitary conditions and obedience to the laws of health on the one side and making too much allowance for ignorance, carelessness and indolence on the other.

In looking over the work done by our nurse during the last few years I can hardly understand how the city has ever been able to do without her.

The influence of her skilled attention on the future health of both mother and child in the many confinement cases to which she is called is more than commensurate with all of the expense of her work.

Thus far, we have employed but one regular nurse, although in the summer, while the Baby Camp is open, we are sometimes obliged to engage a temporary nurse for the town work.

The work of our nurse has been confined thus far to the very poor classes, where the people are able to pay little or nothing for her services, but we are now trying to open the way for work among people who can afford to pay perhaps twenty-five cents an hour, but cannot pay for a regular trained nurse, either in sickness or to assist in surgical operations in their homes. You can readily understand what this would mean in critical cases, where

the patient suffers so often from the well-meaning, but unskilled attention of friends of the family.

The obstacles to the nurse work in our cities seem to me to be, first, the failure of the physicians to co-operate with us. I have never been able to decide in my own mind whether the trouble comes from a cultivated ignorance of the work, or a thoughtless, but unintentional inattention to the needs of their poorer patients. It would seem to those outside of the profession that the most natural thing to do when a doctor is called to a family and finds them in poverty and uncomfortable surroundings is for him to apply at once for the nurse, but in many such cases we never hear of the trouble at all, or until some friend or charitable person interested in the family makes application for them. I cannot believe that the physicians are ever lacking in Christian charity, but they do not seem to think that this is a part of their work that would certainly help very much in the recovery of their poorer patients.

The other obstacle that we have always to labor against is the pride of the poorer classes, and it requires patient effort on our part to educate people so that they will feel that we only want to help them, and that in so far as they are able they may pay for such help.

I trust that I have been able to give you some idea of this work; but I am very sure that I would take a much longer time than is allotted me and a more competent speaker to give you any adequate idea of the far-reaching results of the work. The help and instruction given to weary and incompetent mothers in the care of their young children must surely have a lasting effect on the future health of such children.

The instruction in the care of the sick, in the proper preparation of food and in the sanitary conditions of the home must tend to a great increase of comfort among the poor and raise the standard of living, if not of morality.

Of course, all of our nurse work is strictly non-sectarian, and is carried on without any restriction of race or nationality, but although no religious work, as such, is done, yet the gentle ministrations of an educated and tactful woman in times of sickness

and death cannot fail at least to suggest the commendation of the Master: "When I was sick ye visited me."

The financial success of the different enterprises now connected with this work in Plainfield I think may be attributed to the fact that we are dependent for support, not on the fitful contributions of friends and charitable people in general, but are backed by a permanent organization. In this respect I think our Plainfield King's Daughters' Nurse Work is perhaps unique.

Any questions on ways and means.

MISS NEWELL, of Bernardsville—Before coming to Bernardsville my work had been that of a visiting nurse under the Board of Health in a town of fifty thousand inhabitants, house to house visiting, and where I found it necessary, I instructed the people. I found that at first I was received with—well—I *wasn't* received—the people simply would not have me. They were not going to have any one come into their homes to tell them what to do. They could take care of their own babies as they did it in Italy, or Hungary, or the Slavic countries. If the babies died, it was God's will. But after a while, when they found I was going to help them, they responded, and the same people who would not look at me at first, and who were so indifferent that they would keep on working at their wash-tubs or their cooking, would soon be the first to look for me eagerly. It was the little ones who first responded. They would wait for me, and watch on the steps or the sidewalk, to tell me they had a pain. Or they would say, Mrs. So and So has a sick baby; can't you cure her baby as you did ours. For the first ten days after I began work, I was so discouraged that I felt I must give it up. But after that I had plenty of encouragement. I was helped very much by Mrs. Van Wagner, with whom I worked and especially by an article written by her on inspection and nursing in tenements. She has been a tenement house inspector for eight years; and in telling of her work she says that it is very important that the people in the tenement houses should be taught how to make and keep the homes healthful.

The first work of the visiting nurse is often to poor foreigners who are not used to our American ways. Yesterday I was called

in to dress a baby born in the night. Here are the clothes given me to put on the little baby, a thick, coarse shirt, fleece lined and heavy, and above it this little blue dress and cap. (Here the speaker held up a short blue dress made with gathers, tucks and folds, small enough for a new born baby, but in appearance more like an ornate doll's dress.) I provided other clothes for the baby and begged these from the mother. The important work we have to do is to teach the poor how to take care of their children. We cannot do much with the adult people from the old country, because they think their own way is the best. Our work, therefore, must be with the children.

There has been much talk about the payment for the nurse's visits. I was called into an Italian home which was most dreadfully poor. I said to the mother, "Can you pay anything for the services of the nurse?" She asked, "How much?" I said, "How much can you afford, do you think you can afford twenty-five cents?" She, through an interpreter, replied, "You have done so much dirty work" (I had washed the child and done some other work) "that I think you really ought to have fifty cents." I took the fifty cents. Another case was the wife of a man in fair circumstances. I went to her to get her ready for an operation. The first thing she said to me was, "Are you going to charge me anything? Because if so, I cannot pay it." There is the difference in people. The gratitude of the very poor often stands out in strong contrast to the indifference of people in better circumstances toward paying for the visits of one who is considered a public servant.

I have another class of people. They say "I am very poor, I have no money to pay. I would like to pay you, but I have to pay the doctor so much, and the druggist so much, and our rent and our coal, and food for the children, and I cannot afford to pay for a nurse. Those are the people I help by teaching them how to do for themselves. That is the best thing in nursing, to teach people how to do for themselves. Doing for the people every day does not help them. They come to depend on you. The other day I went into a family where I provided two little shirts for a child, and when one was soiled I washed it and hung it up and

said, "When I come in again this one will be ready." It was ready because I had washed it. I put it on the child and put the soiled one in a basin of water and told the mother to wash and dry it and have it ready when I should come again. When I came, two days later, it was still in the water and they thought that it was not their work to wash it, but that I should have washed it and hung it up!

Something has been said about doctors. The difficulty of getting the co-operation of the doctors is something we have to contend with. When I go to a better class of people, I ask if they can afford to pay anything. They are apt to reply, "Why, the doctor said he would send *his* nurse, aren't you the doctor's nurse?" I say, "No, I am everybody's nurse; I am the visiting nurse, not the doctor's nurse only." If we are to have the co-operation of the doctors they must state definitely when they say they are going to send a nurse, "I am sending you a visiting nurse, not my own nurse." If there are any doctors here, I want them to remember that, for it will help the visiting nurse a great deal.

The second subject for the morning was "The Local Treatment of Consumptives."

MR. FOX—When I heard what Miss Newell said of the doctors I felt sorry for the doctors, but there is not a set of men who daily practice what some of us preach in the way of practical philanthropy more truly than the physician. One of them, Dr. Wainwright, will now tell us something about the local treatment of consumptives.

Local Treatment of Consumptives.

BY DR. J. M. WAINWRIGHT, WEST MOUNTAIN SANATORIUM,
SCRANTON, PA.

We have started the work for consumptives in Scranton. We have made a good many mistakes, but we have demonstrated some things that have never been done before; and we have brought out a good many things that have not been genuinely treated before.

I have considered that in asking for a paper on the local treatment of consumptives your Chairman has wished for a discussion not of the technical medical management of the consumptive by the medical man, but rather for a discussion of the tuberculosis problem as a whole, and especially of the best methods of combating it in large towns and cities.

As I understand that the larger portion of this audience consists of what we loftily call the laity, I shall take up a few minutes to go over the more important facts about tuberculosis.

Tuberculosis is a chronic, communicable, preventable disease, generally affecting the lungs. In the lungs it is called consumption, and it is here that the disease is most readily communicable. The tuberculous process also frequently affects other tissues, such as the bones, joints, glands of the neck and the abdominal viscera. These forms more often affect children, and there is in most cases no danger of communication in these so-called surgical forms of the disease.

It is the word preventable, which is properly found in the definition of consumption, that forms the mainspring of the struggle against this gigantic enemy. Just how gigantic it is, let us for a moment consider. Consumption causes about 150,000 deaths each year in the United States. It causes nearly one-seventh of all deaths, and it causes about one-third of all deaths between fifteen and forty-five years of age. I am unfortunately not conversant with the statistics in New Jersey, but hope that some following speaker who has knowledge of local matters will sup-

ply them. In Pennsylvania, however, the case is about the same as in other eastern states, and the figures can be applied fairly accurately to New Jersey, with proportionate changes according to the population. From recent figures it seems that about 8,500 cases of tuberculosis were treated in the public hospitals and dispensaries of Pennsylvania in 1904. It is probable that at any given time there are about 70,000 consumptives in the State. About 8,000 of these die each year. In Scranton, which has about 115,000 inhabitants there are about 125 to 150 deaths each year, and there are probably 600 to 800 consumptives in the city at any given time. Dr. Pearson has estimated that consumption costs the State of Pennsylvania about \$24,000,000 a year. Yet last year the Governor vetoed an appropriation for \$450,000 to help prevent this loss, because the State, with its eight or ten millions of surplus, could not afford it.

We have in our midst, therefore, as we have had for centuries, a foul and revolting disease, which causes more suffering and death, as well as more misery and destitution, than any other disease; more, in fact, than a great many other diseases put together.

All of you who are active charity workers know that a large part of the demands on you are due directly or indirectly to consumption. Either it is the poor consumptive, exhausted and impoverished by a long illness, for whom you must provide, or it is the family left destitute after a hopeless and expensive struggle on the part of the bread-winner.

We hear from charity workers on all sides the demand to prevent causes, and not confine ourselves to relieving results. I have always tried to be sane in my views about the importance of the struggle against consumption, but even so, I cannot but feel that there is no field in which philanthropy can obtain greater results for a given amount of time and money than in the prevention of consumption. It is a tree whose branches, carrying death and misery, spread wide and threateningly over all parts of our civilization. It is a tree, however, which can be withered up by an attack on a comparatively small and vulnerable root. There is no phase of charitable work which has such a large proportion of real preventing.

It cannot be denied that with sufficient and efficient expenditure of money, brains and energy consumption could all but be driven out of the country. It is harder to explain why it is not done than how to do it. What State would allow a railroad in its borders that annually killed 8,000 people? What State in these modern days of reform would allow a gang of grafters to drain off \$24,000,000 year after year from its people? Yet, in Pennsylvania, we watch a preventable condition do this with the greatest complacency.

The methods of preventing consumption naturally are founded on the methods of its spread. Therefore, an accurate knowledge of the way it spreads is of first importance. The disease (excepting rare infection from tuberculous cattle) is always transmitted from person to person. As soon as the tubercle bacilli have obtained a foothold in the lungs, a number remain and spread to other portions of the lungs and complete the destruction of the individual attacked, but a vast number are expectorated in the sputum. This germ-laden sputum, if deposited on the floor or wall of a dwelling, a workshop, a public building, a store or a public conveyance, dries and is wafted up into the air by a gust of wind or the sweep of a woman's skirt, and the germs being very light float about in the dust and are inhaled by other individuals. These individuals, if susceptible, contract the disease, and later transmit it in the same way to others. Consumption always goes from person to person. It is never inherited, and there is no such thing as spontaneously going into a decline. We get consumption simply because a person who lives with us or who inhabited our house before we did has, through carelessness or ignorance, deposited the germs of his disease where we can readily inhale them. Or if it is not a fellow-inmate of our home it is a fellow-workman in the shops or a fellow-passenger in the public conveyance.

The place, then, where the battle must be fought and won is not in the sanatorium on a distant mountain, but in the tenement house, the dwelling, the workshop and the street, for here it is that the vast majority of the consumptives are and always will be, and it is here that they go on spreading the disease.

Osler has shown that consumption is distinctly a house infection. Most of you, I think, know of the lung blocks in New York, and will at once agree with this. Furthermore, Osler has shown that no matter how we multiply our sanatoriums, ninety per cent. of the consumptives will be treated at home, at least during the greater part of the disease. The poor consumptive does not apply to a sanatorium until he had had ample time to infect several others.

The consumptive himself, and his home, and his workshop are, therefore, the sources of the whole scourge. This is the root of the problem, and it is only by attacking this root that success in lowering death rates can be obtained. Naturally, not much can be done here except under the authority vested in the Board of Health. The Boards of Health hold the key to the whole situation. A community, by establishing sanatoriums and dispensaries, etc., can do much to aid individual cases, but unless the co-operation of the Board of Health can be obtained, private enterprise can do little in cutting down death rates. The converse of the proposition is equally true. That is, proper Board of Health supervision alone will have a very marked effect without sanatoriums and dispensaries, etc. The proof of this is in the recent experience in New York City, where in a comparatively few years the Department of Health cut down the mortality from tuberculosis about one-third.

The way the Boards of Health work is: First, by requiring that every case of consumption should be reported by the physician in charge. Second, unless the physician agrees properly to supervise the sanitary conditions, an inspector is sent to the case and gives what instructions, verbally and by leaflets, as are necessary in order to teach the patient so to care for himself that he will not be a source of danger to others. Third, after the death or removal of a consumptive occupant the premises should be properly cleaned and renovated. Cleaning and renovating should, when necessary, be done at intervals during the patient's occupancy. Fourth, enforcement of laws against spitting on the floor of public conveyances and buildings. Fifth, provision for bacterial examination of sputum. I must again insist that this work of the Health Departments must be the very foundation-

stone of any efficient and comprehensive campaign. And that if a comprehensive plan is impossible, the Board of Health is the most important single factor. As I have said above, the real fight must be waged in each community, and by that community itself. There is a certain portion of the local work which does not probably come within the scope of the Board of Health, and this can only be done by local societies formed with the sole aim of fighting consumption. The most important work of such a society is perhaps the special dispensary for diseases of the lungs. Next to the Board of Health, such a dispensary is the most important link in the local chain. Such a dispensary can be run in connection with a hospital or general dispensary, but it is very essential that lung cases should be received at different times, and by a different staff from the general medical cases. For it is only when physicians can confine their dispensary work to these cases that they can give the individual sufficient time to make an early diagnosis, and that when the diagnosis is made they can give sufficient time to individual instruction. This is obviously impossible in the general dispensary, when very likely a physician has to pass in review thirty or forty cases in two hours.

Early diagnosis and careful medical supervision are very essential in rendering each individual focus of infection safe. It is just because the general medical dispensary does not permit of this that I consider such general dispensaries very great obstacles. For instance, in a dispensary in Philadelphia in 1904 nearly nine hundred cases of the poorer classes were treated and not one was diagnosed as consumption. This is a manifest impossibility, and many cases of consumption must have been overlooked and neglected.

I feel that the dispensary has received much too little attention on the part of the consumption fighters. As I have said consumption is a house disease, and practically ninety-five per cent. of all cases will be treated while in their own homes and not at a sanatorium. If, then, we regard the individual consumptive and his home as the foci from where the disease is spread, the most efficient means of checking infection are going to be those that will reach the greatest number of these foci. It is obvious that

a dispensary located right at the seat of the trouble will reach far more of these foci than any other class of institution.

The means by which such dispensaries may be established vary in different regions. In places where hospitals receive aid from the State or the municipality, this would be simple if grants should be made on the condition that hospitals receiving such grants should be required to maintain separate dispensaries for lung diseases. It is unfortunately the case that grants to hospitals by States and cities are always made without any thought as to whether these public funds are spent for the good of the public itself. At present the use of public money is entirely confined to cases which the hospital authorities find it agreeable to treat.

In Pennsylvania where nearly every hospital receives liberal State aid such dispensary services could at once be established all over the State with no additional expense. In New Jersey state aid is not given to hospitals, but your State has already promised hundreds of thousands (I can not seem to find out just how many hundreds of thousands) for a sanatorium. Since your Legislature has begun to combat consumption, even if it has begun at the top, try and get it to appropriate five or six thousand to maintain dispensary services in six or eight of your largest cities, and rest assured that even such a small sum will have more real effect than hundreds of thousands spent in sanatoriums, simply because it will reach a hundred-fold more cases.

It is in aid of the dispensary work that the local prevention society will find its greatest usefulness. To keep the poor consumptive under proper control constant supervision of him is necessary. This can be done properly only by a visiting nurse. Some of your cities already have visiting nurses, and their work can be extended to consumptives with comparatively little extra expense. The nurse should see that the patient follows as nearly as possible the instructions given at the dispensary, and should keep the premises as sanitary and clean as possible. She should keep the patient supplied with spit-cups, and in certain cases supply eggs, milk, or other food or direct him to another agency which will supply them. The local society will also find valuable opportunities in assisting families where the breadwinner is re-

gaining his working capacity at the sanatorium. Also it can do valuable service in finding suitable employment for cases which return from the sanatorium improved or cured.

Now, having outlined the means of direct attack, we come to the last step in a complete plan, namely, the sanatorium. I feel that the position of the sanatorium has been incorrectly appreciated, especially by a number of consumption fighters. I confess that this was one of my own earlier mistakes. I felt that the sanatorium is the thing. Let us have this and the problem is solved. Tuberculosis will fade away. How incorrect this is we have already seen in New York, where the greatest cut in the death-rate that has ever been made in any city has been made by Board of Health work alone. Also our local experience in Scranton has been significant. Here we have had for nearly three years a sanatorium which has been sufficient to take practically all the suitable cases that apply. Yet no impression has been made on the death-rate. This is simply because we have only about two and one-half per cent. of the consumptives in the city under this control, and the other ninety-seven and one-half per cent. go on spreading infection. We are conscious of our own mistake, and will try to make our plan more comprehensive.

As an English authority has said, the sanatorium must not be regarded as a specific and absolute solution for the tuberculosis problem, but it should be considered as of value only as a link in a logically planned and comprehensive scheme of prevention.

Consumption fighters and legislators have been dazzled by the idea of large State sanatoriums. Hundreds of thousands have been appropriated for this purpose, but the much more efficient local methods, costing either nothing at all or at most only a few thousands, have been absolutely neglected. Your own Legislature has thus started at the top and provided for a State institution without any of the foundation work, which alone will make it effective. Try now to get your Legislature to pass laws which will compel efficiency by local Boards of Health. Try also to get it to aid special dispensary services in your large cities, or get your cities to establish them themselves.

I do not wish you to infer from what I have said that I undervalue the sanatorium. With proper foundation in the community

it is of the greatest service. It will several times over repay its cost by returning cured consumptives to the ranks of wage-earners. It will remove a certain number of foci of infection. Furthermore, as it gives comfort instead of misery, and life instead of death, to the otherwise doomed consumptive, it performs a work of mercy second to no other kind of institution.

As to the system of sanatoriums we are again liable to a great error. Shall we have a number of small local sanatoriums scattered as needed over the State, or shall we have one large State institution? I am strongly opposed to large single State institutions for many reasons. Such single institutions must necessarily be hundred of miles away from the majority of the consumptives, and a very small proportion of cases will go to such an institution while they are in a curable stage. If there is an institution in or very near his own city this trouble will vanish. I know this from experience. When we first began our work for consumptives in Scranton we had no sanatorium, but were dependent on White Haven, seventy-five miles away. At this time, for instance, a man applies at the dispensary with the very earliest symptoms of tuberculosis in one lung. He is an ideal case for sanatorium treatment, and could probably be cured in three months. However, with the usual hopefulness of consumptives, he is convinced that he has only a cold, and that he will be well in a week if he can only have a bottle of medicine. If such a case is told that he must leave his family, give up his business and go to a sanatorium a hundred miles away, he will simply laugh and never again come to a physician who has such absurd ideas. If, on the other hand, he is told that he can go to a sanatorium that is perhaps even in sight of his own home, where his family can frequently visit him, and where he can perhaps supervise his business, the matter is entirely different. A sanatorium system approaches its greatest efficiency in just so far as it attracts the greatest number of incipient cases. A half dozen small institutions in or near each large city will be infinitely more effective in reaching early cases than one large isolated hospital.

Another very important advantage for local sanatoriums is that private charity can easily be induced to give them more

liberal support. There is no question that the good people of Newark would give freely to a sanatorium in or near the city where, at least, most of the patients were their own neighbors. But they would very rightly feel that it was not necessary for them to give from their private money to support consumptives from all over the State. I feel that the attitude of the State should not be that it should assume the entire sanatorium problem, but only that it should help those communities that try to help themselves. This would be, of course, by States contributing to the maintenance of local institutions. To paraphrase Dr. Foster's remarks, the State can well say to the municipality that shows no interest in a sanatorium: "Let it go without." Let the citizens go on paying tribute to the tubercle bacilli in scores of lives and hundreds of thousands in money. "The day is at hand when to be without such provision (sanatoriums) for the public welfare will be a reproach."

A third very important reason for the local sanatorium is its greater educational effect. A number of authorities consider that the greatest value of a sanatorium lies in just this educational effect. How much greater is the influence where there is a sanatorium in each large city than where there is only one somewhere off in the forest-reserves. For instance, in Scranton hundreds of people visit our sanatorium every year. The effect of the spread of object lessons from them is far greater than the lesson that can be spread by our sixty or seventy patients. The last and, perhaps, the greatest point in favor of local sanatoriums is that, if sufficiently well supported, they can maintain separate and distinct departments for hopeless, bed-ridden cases.

There are many cases that are not reached until so late that they cannot be removed to any distance, but yet they demand hospital treatment. These cases do not properly belong in the general city hospital. To provide properly for them a general hospital would have to erect separate buildings; such separate buildings for hopeless cases could much better be managed as separate divisions of local sanatoriums. So, then, the very large percentage of incurable cases could be provided for under the local system, while the single large State sanatorium will not reach them at all. It is not necessary for city hospitals to pro-

vide for beds for consumptives if sanatoriums are established on the proper local plan.

I feel, then, that it is very important that the greater value of local sanatoriums should be definitely established before more extravagant mistakes are made. It is distinctly Foster's idea. He says "build small private sanatoriums wherever called for."

¹ He quotes Trudeau as follows:

"The more I think of the matter of State sanatoriums the more I think that the plan of having every community build its own institution and receive support pro rata from the State is the best and most efficient plan of combating the disease and eliminating the evils of large political institutions. Each community will be more willing to pay, too, for its own consumptives than to pay tribute to support all the consumptives in the State institution, to which, perhaps, none of the particular community's invalids may be able to gain access. Besides, each community likes to manage, as far as it may, its own affairs."

The description of accessory factors, such as the tenement-house, public parks, schools, early diagnosis and careful instruction by physicians, seaside hospitals for children, etc., I have had, for the sake of brevity, to omit. These questions must all be familiar to this body.

To sum up: the thing to do is to cut down the death-rate! This must be done by reaching the largest possible number of foci of infection. The root of the whole matter lies in the dwelling, shop and public place. This is where the enemy must be attacked. This is where ninety-five per cent. of the foci which spread the infection will be found.

Therefore, first, make your boards of health do their duty; next, supplement this local effect by the dispensary and the visiting nurse; then, when this is done, add the final defense—the local sanatorium.

¹Foster, of New Haven, in Johns Hopkins Hospital Bulletin, January, 1906.

Discussion.

The discussion was opened by Professor E. H. Loomis, of Princeton.

PROFESSOR LOOMIS—After this careful digest of the situation which has been presented to us, I feel sure that you will agree with me that an ounce of fact is worth a pound of hot air, but I get a great deal of consolation from the fact that the crucial test which Dr. Wainwright has proposed by which we may distinguish between the crank and the non-crank is that the crank is open to a joke. I remember that I laughed heartily at the joke, so that I congratulate myself that I am on the right side of that line of distinction.

While I appreciate fully the facts that have been presented to us based on the experiment at Scranton, I am still unconvinced that there would be no gain for a union of these efforts. We have a large problem to solve, a hot battle to wage. I take it as self-evident that while it may be advisable to have a strong attack at the different points, there will come very great gains from a union of these efforts. I want to urge my own conviction that the local attack upon the evil is a real method of attack, and that if at the present time it be thought to be the most expedient form of attack, I am in favor of it. But even so, I believe that a union of forces in the form of a State organization would give great aid to us all, in the collection of data in regard to the disease itself, in tabulation of data, in the publication of results, in the circulation of literature and in the instruction of the people. A State organization could do a work that local organizations might undertake, but would be at a disadvantage in carrying out. I am going to ask you to consider carefully whether or not the formation of a State organization along some sensible line might not be the first effort to be expected of the State; and as the result of that the local centers, large and small, could be encouraged to do their part in the best way.

I take it for granted that the advantages of organization are evident in every line of human activity. I have already suggested that in this way statistics could be collected, formulated, and distributed throughout the State in the form of pamphlets or leaflets which would set forth the nature of the disease, in what sense it is preventable, in what sense it is communicable, how it may be regarded as hereditary, how it is curable, and in many ways people might be instructed as to the nature of the disease, its spread and its cure. This could hardly be done so well by any body smaller than a State organization.

Then, too, it would provide an easy method of spreading information to the people throughout the State by maintaining an efficient press bureau. I do not have in mind any dictation to the press, but I believe the press would welcome material on this subject which would come from an authoritative body of men.

Further, I do not see why a State organization could not maintain, at little expense, a lecture bureau made up of men and women, some of them paid, and some of them volunteers, who would undertake at various public meetings, school meetings, labor organizations, wherever they could find a hearing, to furnish through the lips of one who knows, information as to what is to be done by the people in this struggle against tuberculosis.

It goes without saying that a State organization of this sort, which would unite the various efforts of the cities and towns, would have a great advantage over any one of the various local organizations in the pressure it would bring to bear on the Legislature. There is no doubt that helpful results may be obtained by proper legislation. For example, if there is to be an organized attack upon the evil, it is necessary, at the outset, that consumption should be regarded as a communicable disease; and there must be a conscientious report of all cases to proper authorities. Every local board should be required to report such cases.

A State organization should once a year have a convention, and this convention would be one of its most valuable features. It would serve as a clearing-house not only for good ideas and bad ideas, but it would also furnish a means by which the suc-

cesses and failures of the different affiliated organizations could be presented.

While I stand for any sort of attack on tuberculosis, local or State, I still believe that a State sanatorium would be a good thing because of the real economies it would present. The selection of a proper site would not be so difficult. Our State is small, and it need not be far away from any of those who would profit by it. I believe most of the patients who are in the curable stage could be persuaded to go to a proper sanatorium. I believe that properly equipped you could take care of five hundred patients in a State sanatorium by having a suitable administration building and adopting the colony method of sheltering the patients. The economies would arise from the fact that in such a sanatorium as that, the State would undertake only an equipment for administrative purposes and nothing else; that is, it would provide a building large enough for the resident staff, nurses and employees; accommodations for a library, dining-room, gymnasium and bath rooms—a big hotel if you please—and would then say to the State of New Jersey, to its many cities and towns, to its labor organizations, its fraternity organizations, its local charity organizations: We are ready to receive your patients; we have a tract of land, properly located and large enough; we have an administration building large enough, and medical care and employees enough, so that you have only to send here your patients and provide them with a shelter and enough money each week to buy the food which we will guarantee shall be abundant, and of the most suitable sort, and we will do the rest. We have no place for free patients. You will have to pay for the shelter and food of your patients; but you shall have no distress about the matter of securing a proper water supply, food, attendance, medical service and nurses. We will take that off from your hands. To each community we will say, send your patients and your pay per week, and we will do what we can to help them.

MRS. JAMES EDWARD NEWCOMB, President Stony Wold Sanatorium, New York—I believe in small sanatoria. Stony Wold is 380 miles from New York, but we have no difficulty in getting

people to go there. We have had 177 patients this year. In the beginning we cared for fifty-five patients, putting one in a room, but on account of the ever-increasing number of applicants it has been necessary for us to have two girls room together, and this plan seems agreeable to all, the mental effect on the patient being a great help.

Stony Wold is in the heart of the Adirondacks, four miles from Loon Lake, and nine miles from Paul Smith's. It was started by thirty-five young women, who had a rummage sale for one week, clearing \$500. A committee of one hundred women was formed, and they worked until they had collected \$20,000, with which they bought the property at Lake Kushaqua, which consists of 1,750 acres. We expect to have, in time, a farm colony, for we wish to provide not only health and strength, but to give employment to those who cannot go back to the city and resume their duties.

Sixty-eight of the patients discharged during the year are now working. Of course, a large majority of the patients are in the incipient stage. Being working women, and having others, in a great many instances, dependent upon them, they cannot give up their positions to seek health in a suitable climate, and therefore they toil on until the disease has made such ravages that they are unable to continue their labors. At this period they seek medical aid, and the physician invariably recommends sanatorium treatment. To me, it is quite wonderful that Stony Wold has turned out so many arrested cases.

We have a central building and one dormitory, and hope to get money for another dormitory very soon. I do not believe in large sanatoria, because the patient cannot receive the individual attention, which is so necessary, and which she would receive in a small institution.

When we first started it was suggested that we seek State aid, but we did not deem it wise.

We have districted New York, from Washington Square to the Harlem River, forming auxiliaries, and this method has worked to perfection. We have 1,700 women working for us in this way, and they have raised this past year \$19,000. If the New Jersey women would take up the work, pursuing this plan,

36 NEW JERSEY STATE CONFERENCE

they could, I am sure, accomplish much, and would find everyone glad to help them. We receive contributions as small as twenty-five cents. The working girls of the East Side raised \$2,500 through their efforts, and from this fund endowed a room at Stony Wold.

Our fixed charge is \$1.00 per day for those who can pay. We have received co-operation from the Charity Organization Society, Nurses' Settlements, Churches and Associations. The district nurses help us also. When a patient returns to the city, a nurse visits her and provides milk and eggs, where necessary, and this efficient help often prevents a relapse on the part of the patient.

There is a great deal to be done. Stony Wold is only a drop in the bucket, but we are glad to be that drop.

The following extracts from a letter from Dr. Gordon K. Dickinson, of the Board of Health of Jersey City, were read:

February 15th, 1905.

Mr. Hugh Fox, New Jersey State Conference of Charities and Corrections, Free Public Library Building, Newark, N. J.:

DEAR SIR—Not having completely recovered from a recent attack of acute pulmonary trouble, it will not be possible for me to be present at this afternoon's session, and to respond, as per agreement, to Dr. Wainwright's address. I regret very much my inability on account of a desire, long held, to meet Dr. Wainwright, and, further, because Jersey City has not done her part in these public conferences. If it meets your approval, I would like to have the enclosed short statement read.

Very truly yours,

G. K. DICKINSON.

Name, Age, Address, S., M., W.
Occupation, Salary,
Number in family, Working, Dependent,
Personal habits, Clean, Slovenly,
Condition of rooms, Sanitary, Not,
Disease, Time disabled,
Treatment given,
Helpful advice,
Time on case,
Attending physician,
Recommended by,
Nurse's signature, Date,

OF CHARITIES AND CORRECTION.

37

It gives me pleasure to represent Jersey City in this Conference. We have frequently known of meetings devoted to similar purposes, to which our representatives and philanthropic men have not been invited to take part. Each person requested to take active part in affairs of this kind is sure to be an active exponent of its principles and results in his native place.

The people of Jersey City have, in the present Mayor, one who has, at all times, been interested in the poorer class. Every effort to assist the same, if done in a proper manner, has met his approval.

So far as the working of the City Board of Health is concerned, there has been no introduction of politics or political methods.

At the Mayor's instigation, two visiting nurses have been appointed, and, as their need becomes apparent, more will be appointed—enough to district the entire city, supposedly a dozen. These nurses are given a three-fold duty: First is, to visit the City Dispensary at the Hospital grounds daily, and from it proceed to the homes of those who need their care; also to the homes of others that have been reported to them, where the orders given by the attending physicians are carried out, and the patients instructed in the proper continuance of the same. Their second duty is that of a friendly visitor, advising in matters of living, dieting, the purchasing of food and the care of the same, the value of light, fresh air, ventilation, personal cleanliness, etc. The third duty is to discover and report to the Board of Health any evidence of failure of landlords or householders to comply with sanitary rules and ordinances.

Each nurse makes two reports. On one blank, of which a typewritten copy is enclosed, she is to fill in and not return until she has finished with the case. Another blank, called a weekly report, is a resumé of her week's doings, and is sent in at the end of each week. These weekly reports, bunched together, constitute her monthly report, which is presented at the meeting of the Board each month.

So far as tuberculosis itself is concerned, we have as yet done nothing special. The medical profession of the town as yet do not respond to the request of reporting tubercular cases. Indi-

38 NEW JERSEY STATE CONFERENCE

cations are that in a very short time the majority of them will be reported, and our intention is to give special attention to the indigent tubercular cases, curable cases receiving attention separate from the incurables. When the city can provide a shelter for the hopeless, all such should be transferred, controlling thereby the dissemination of the disease. The cases that are not hopeless should be sent to another sanatorium, the building of which we hope for at no future date.

Dr. DENNIS—I wish to correct an erroneous impression, that the State Board of Health does not require the reporting of cases of tuberculosis. In 1904 the State Board passed a resolution making tuberculosis one of the diseases which must be reported. Local boards of health have the power to decide what diseases shall be reported. You are the ones to stir up your local boards. The State Board has given authority to the local boards to require physicians to report these cases. The State law applies a penalty of \$50. The power is in the hands of the local body, and we are dependent upon the local physicians to get at the facts concerning this disease. The local board has the power to compel the physicians to report or to fine them. This power was given to the local boards to give them a sense of responsibility. You must stir up your local boards. Compel them to compel the physicians to report these cases. We must know about these cases before we can do anything in regard to them. We should have mapped out in every community in the State those houses which are a source of infection. If they are properly cared for by the sanitary authorities of the local boards, that will be the first step toward an adequate treatment of this disease.

Mrs. E. E. WILLIAMSON—At the Rahway Reformatory we have an ideal place for treating tuberculosis. There is a building for such boys, with a yard, and they have done wonderful things there in a quiet way. The equipment for it cost them \$200, and it is as perfect a place for the purpose as I have seen.

Dr. RAYNER—There is a sentiment against having too many State organizations lest we should be burdened with them as we

OF CHARITIES AND CORRECTION. 39

are with the multiplicity of charities. The solution might be by having a standing committee of this conference on tuberculosis.

Dr. CLAREN—I cannot tell you how glad I am that Dr. Dennis made that statement. I have heard it stated that we could not require registration of cases until the State Board gave us authority. If I can go back with the authority to say that the State board has passed that resolution, and that there is a penalty for failure to report, the responsibility rests squarely on the local board, and it clears the air decidedly for carrying on our campaign. I do not agree with the last speaker that the work could be carried on as efficiently by a committee of this conference as by an independent organization. It seems to me better that there should be an independent organization to carry on the work against tuberculosis. We are not dealing only with agencies of charity and correction. We want to deal with other agencies. I do not care whether it is a labor organization, a religious organization or something else, whatever touches closely this problem of tuberculosis we must reach, and we can co-ordinate them and lead them to give us their aid better by an independent and self-restricted organization which can take them all in. I should feel it unfortunate if the State Conference of Charities and Correction did not give its most hearty support to a movement of this sort and its co-operation, but I believe the best results will be obtained by an independent organization which shall fall into line with similar organizations in other States and, through the national society, be in line with the national organizations of the other countries of the civilized world which are marching on in a successful effort to stamp out that disease.

Adjourned at 4:30 P. M.

40 NEW JERSEY STATE CONFERENCE

SECOND SESSION.

THURSDAY, February 15, 1906, 8 P. M.

The official opening of the Conference took place in Church. The President, Mr. Bleecker Van Wagenen, called the assembly to order and introduced the mayor of Newark, Hon. Henry M. Doremus, who spoke as follows:

H. M. DOREMUS—*Mr. Chairman, Ladies and Gentlemen:* It is my pleasure to greet you this evening and to bid you all a hearty welcome to this city. I hope that all who are residents here will carry out Newark's well-known desire to show a warm hospitality to strangers, and I hope all who are not residents here will enjoy such hospitality.

Here in Newark we are always pleased to hear about conventions and gatherings scheduled for our city. As a people we are gifted, I believe, with an unusual amount of civic pride. We are always trying to better our city; we are making great strides in a hundred different directions; we are adding improvements at great expense, and our manufacturers are enlarging their plants and increasing their output. We want the world to know of our steady growth, and we like to have people come here and look around. We like to see them impressed. We want to be up to date, and we want our friends and neighbors to know that fact. And so we bid you a hearty welcome to the city of Newark, and hope that you will find here some useful information or knowledge that will help you in the work you are doing.

I hope that during your visit in this city your creature comforts will all be attended to, your physical wants relieved and your stay here made pleasant, so that you may attend these sessions and in a happy, contented frame of mind you may be awake to the opportunities presented for the improvement of the State society.

Since the time when one man first found himself richer than his brother, and this condition proved the cradle of charity, we have been experimenting. The more I have thought of charity the more I have been convinced that charity is a science, and that

he who would distribute alms should first gain some knowledge of results already recorded. Indiscriminate charity breeds pauperism. To give a man shelter and relieve him from the necessity of ever paying his own rent makes him shiftless. To feed a man habitually without his having earned his food makes him lazy. To give money freely without investigation means the multiplication of tramps and beggars.

But you have studied the question more than I, and you are better qualified to go into the merits and demerits of systematic charity. It is a subject in which we are all interested. As a municipality we have for many years taken official recognition of our unfortunate people, and through our Department of poor and alms we have distributed hundreds and thousands of dollars worth of coal and bread. Here and there perhaps the overseer of the poor may have paid out small sums of money to relieve the most pressing necessity, but this has been a very small item. We have our city almshouse, which, although unfortunately misnamed, is worth every dollar it costs annually. Within its four walls are many unfortunates who find here a haven of refuge, where they may end their days peacefully and quietly.

What it may be wise for a city to do beyond these charities is a question upon which your experience may throw some light. We are ever ready to keep step in the march of progress, and it may be that some suggestion made here may lodge in some municipal corner and develop.

Closely allied with the subject of charity is the kindred topic of corrections. I cannot go deeply into this field with justice to the subject, but I cannot refrain from saying a word or two about our City Home at Verona. Here we have a number of buildings for boys of various ages, whose surroundings and natural tendencies have unfitted them for association with boys who are growing into manhood along lines of physical and mental morality. Here we teach the boys trades and good habits. We parole them after they have shown the proper spirit and have attained the right to wear their honor stripes. To all who are interested in this branch of your association I want especially to extend an invitation to visit the City Home at Verona. The superintendent,

Mr. Heller, will be found most obliging, and he will make visitors welcome.

In closing let me again express to you my appreciation of the fact that your convention is being held in this city, and the hope that no incident will mar the pleasure of your sessions.

Rev. Adolph Roeder was asked to, respond in behalf of the Conference to express its gratitude and appreciation.

Response to Welcome.

BY REV. ADOLPH ROEDER.

Newark is known as one of the most charitable cities, and it is a pleasure to be welcomed here because we feel at home in Newark. There are several things that make us feel so. The first is, that one of the main originators of this Conference is the present secretary of the Associated Charities in Newark, and it makes us feel at home when we come to visit Mr. McDougall. The other is that Mr. Dana and the trustees of the library are so kind and hospitable that we almost feel as if we belong here. And since we have the hospitality of this church, we feel that the hospitality of Newark is broader even than it was before.

The words of welcome are much appreciated because we have not always been so fortunate as to have an audience like this. We began our work in a small way, but it has grown perceptibly under our hands. It takes people some time to find out what they want to do; and it takes a little while to know the subject that you have before you and the best way to get at it. Our action this afternoon in the formation of an anti-tuberculosis society is an indication of the conclusion to which we have come in regard to that matter, that is that it is necessary to organize, to co-operate, to unify. When the spirit of organization struck us we became so thoroughly imbued with it, and organization multiplied so rapidly that some of us feared there might be too many organizations. But so far as charities are concerned, I think there is no danger in their multiplication, for if

immigration retains the proportions it has recently assumed, we shall be able to say for a long time, the poor you have always with you.

The principle of classifying has had one of its exemplifications in the remarkable work of our president in the Oranges, in getting various associations to co-operate, to have a sort of clearing house between them. That is a line of activity which it will be safe to assume as a guide in the future years. If we can secure the best possible co-operation between different societies we shall best accomplish our work in the years to come.

Co-operation in the State involves an idea that I want to place before you. A little while ago the question of municipal lighting plants came up, and an organization in a suburban town took this question up and found that there were eleven bills before the Legislature on that subject; some for cities of the second class, some for the third class, and some for the villages, and one from our socialist friends in reference to the State owning the municipal plant. The gentlemen began to see that they were covering the same ground, and that it might be appropriate to bring these bills together into one bill, and I understand they are going to do that. I think that this Conference can serve as a clearing house for questions between the various State organizations, the State officers, the Legislature, and all those activities trying to do the same thing—trying to keep people out of institutions or taking care of them there. If the State, which is doing so much work, the Legislature, the boards of health, and this organization can co-operate, I think we shall go on growing and receiving welcomes in the future years.

The annual president's address was made by Mr. Bleecker Van Wagenen.

Address by President Bleecker Van Wagenen.

When we began thinking and planning for this Conference the question arose in my mind, what are we going to put into it? and what are we going to get out of it? The answer to the first part of the question you have in the program; the second part depends a good deal on what we *expect* to get out of it. It may be worth while to suggest the purposes of the Conference and what we have a right to expect from it. What then is the Conference of Charities and Correction for? First, I think, for information. We are here to learn. I am sure we cannot attend these sessions without hearing a great many facts and getting a good many ideas which are new to us, and ought to prove valuable and helpful. Second, it is for discussion. Discussion raises questions and answers questions, helps us to see things from others' point of view, to get a more correct estimate of the real values and relative proportions of different features of the general work and to clarify our own ideas. Information and discussion ought to result in education, and that is another purpose. Certainly we all need education in this intricate and difficult work in which we are engaged, and as we get it we should endeavor to apply it in our work and pass it on to others. That will help to make our Conference influential and of practical value. And then we should not fail to get here inspiration. If we leave this Conference with no new ideas, no higher ideals, no more earnest purpose, no fresh hope and courage for our work, it will not have half fulfilled its mission. Another purpose for which we are here is that we may get acquainted with each other, feel a sense of fellowship in our work and discover the advantages and the means of co-operation in it. Finally, we ought to find in this Conference stimulus to action. As a body it is not designed for action, but it should be a source of action and out of this and every Conference some definite progressive movement in Charities and Correction ought to appear. These then, I think, may be regarded as the main purposes of this Conference:

1. Information.
2. Discussion.
3. Education.
4. Inspiration.
5. Acquaintance.
6. Stimulus to Action.

Another question which came to my mind was, exactly what is embraced in the work which comes within the scope of the State Conference of Charities and Correction? I like definiteness myself, and vagueness about anything with which I am concerned makes me uncomfortable, so I began to think about that, and speedily I was lost. I found it impossible to answer the question. I knew very little clearly about it. Then I thought I would find out and, as probably most of you would know little more than I did, I proposed to tell you here to-night what I had learned. That was months ago. I know more about it now—considerably more—but I am afraid I shall never grasp it all, nor is it possible for me to give you any adequate idea of what this great work really is and what its limits are. God only knows, I firmly believe.

There are two sides to this work—what may be called the mechanical and the human. The human really ought to come first, but we naturally begin to study the subject from the mechanical side; that is, the machinery, so to speak, of Charities and Correction, because *it* is the more apparent. We see the machinery before we observe the material on which it is at work. When we look at this side we find institutions, penal, reformatory and humane in large numbers. Some under State control, some under county and municipal control, many under private management. We find organizations of every character and form—incorporated and unincorporated—intended for the relief of almost every known kind of human need, suffering and defect. Organizations for the protection and preservation of human and animal life—organizations for promoting social welfare and for improving mental and industrial capacity. Organizations for moral instruction and for the betterment of conditions of life along many lines and in many forms. Churches, doing various kinds

of relief and philanthropic work. Individuals, carrying on special charitable enterprises, either in person or by employing others to do the work, and numbers of persons giving their time and money to help make it all effective. This vast machinery of Charities and Correction I found far too extensive for me to attempt to enumerate and describe here. It is fairly bewildering to try to get a single view of it all. But the secretaries of this Conference are engaged in cataloguing all these institutions and organizations for, I believe, the first time in this State, and we hope to print with the proceedings of the Conference a classified directory of all those within the State. I am sure this will be of great value to all charitable workers, even though it should prove not to be absolutely complete at this first attempt.

When we turn to look on the human side of this work and to see what all this machinery is for, we naturally begin the study with the old classification—the 3 D's, so called—the Delinquents, the Defectives and the Dependents. That formula used to cover it. But as we progress in the investigation it soon appears that that classification does not now go far enough. We find that the work reaches out into many other classes and conditions of life where needs have been discovered which no one thought about a few years ago. There are housing needs, sanitary needs, medical needs, recreation needs, educational needs, and other social needs which do not emanate from any of the "D" classes and for which some of this machinery of Charities and Correction has been set in operation. In attempting to apply remedies to the need symptoms as they appeared, workers on these problems have frequently been driven to search for causes, finding that alleviating the symptoms was not curing the disease. And as they searched for the causes, at every step new needs were constantly developed. This process is still going on so that the field which the Conference is supposed to cover is steadily widening and growing larger. I hope, however, that this will not discourage anyone from trying to know all about it, or at least as much about it as possible. The knowledge must come gradually and it will take time, but it does pay to enlarge one's horizon to the utmost in order to see one's own particular

work in its proper perspective and in its true proportion and relation to the other parts of the great whole.

While seeking to learn something about every side of this great work of Charities and Correction, three or four ideas have become rather strongly impressed on my mind and I thought I would pass them on to you this evening. One is that (notwithstanding all the great diversity, and often apparent unrelatedness of different parts of the work, and the widely differing aims and purposes of all the various institutions and organizations as expressed or understood by them, there is after all one fundamental purpose which, consciously or unconsciously to those engaged in the work, underlies and runs through them all. That is the saving of society. If that ultimate purpose is not there in any particular instance, it ought to be, and in a greater or less degree I believe the work being done in all attests the fact. There is one exception, however, which I must make: that is our county jails. They are supposed to be maintained for the punishment by imprisonment of offenders against the law, and so to aid in protecting society. As a matter of fact they are usually schools of crime and disseminators of vicious influences into the very midst of that social life which every other correctional institution and philanthropic organization is doing something to improve. So far as their administration and physical condition goes it may be proper to speak of good jails and bad jails, and to discuss various features of them, but as a matter of fact the best are bad because the jail system is bad. Idleness and more or less freedom of association between prisoners without any classification are fundamental defects. There is not time now to go into particulars or enter upon a discussion of the subject, but I earnestly hope that every philanthropic man and woman here, every good citizen not already acquainted with the subject, will, if possible, visit one or more of our jails and study conditions there with a view to their effect upon the prisoners, physically, mentally and morally, and upon society as they return to it. I venture to urge this upon you, for there is no evading the fact that we all have responsibility in this matter. The roots of the system have struck deep. There are difficulties in the way of radically changing it as it should be changed, and under the

most favorable circumstances no doubt it will take time to do it. But others have blazed a trail, and we can find a way if we search diligently for it. The sooner we set about it the better. As I have visited our penal and charitable institutions from time to time, and learned about the work of different societies and organizations, another idea has been gradually impressed on my mind. It seemed to me everywhere I saw as it were guide boards pointing always in the same direction, and on them all inscribed "*Back to the Home.*" Until comparatively recently a great part of our work has been along the lines of repression, reformation and relief, treating symptoms with more or less success in effecting cures, but for some time past the conviction has been growing that notwithstanding the great increase of agencies and workers and money expended we were not making very much headway in overcoming the evil conditions with which we were contending. Our population has increased rapidly. Immigration has brought annually hundreds of thousands of foreigners into the country, and last year over 57,000 into New Jersey. Our institutions are filled to overflowing, and often it seems that although we are developing our machinery rapidly, it is becoming impossible to keep up with the demands made upon it. Of late we have begun more definitely to study conditions with a view to finding out ultimate causes, that we might apply remedies there. We are learning that prevention is more important even than reformation. Now, it seems to me that while there are many contributing causes which must be separately dealt with, the center of causation we shall find in the home. In some way, by a great variety of means no doubt, we have got to elevate and maintain the standards of home life or we shall never be able to check the stream of evil consequences which have their beginnings there, and with which we are now trying to cope in so many different directions. How to do it calls for earnest study, co-operation, experienced leadership. Here is where our students of social economics, our churches, our public educators and our philanthropic and charitable workers ought to get together in council. I believe that religion is an essential element in this work, and that the churches must find some way to carry vital religion right into the homes and lives of the

people in this country as Christian missionaries to-day are doing it in foreign lands. Religion, education and philanthropic service must go hand in hand. The Rev. Dr. Pereira Mendes, in speaking recently on a proposition to arrange in New York for weekday religious instruction of public school children in the churches with which they are naturally affiliated, said:

“The public school may well have nothing to do with doctrinal religion, but it has everything to do with morality. Let a few leading ministers of all denominations and a few lay educationalists meet to arrange a system for inculcating the higher 3 R’s—Reverence, Righteousness, Responsibility.” This suggestion is worthy of our consideration. Truly, too many of our homes and people are sadly lacking in these qualities at present.

This problem of the home looms large. It involves industrial and economic conditions in the community, proper housing, sanitation, better housekeeping, rational recreation for all the members of the family, more light, more air, for many improvement of individual capacity and the development of united family interests, adequate and continuous relief in some cases, public school education, manual training, religious instruction and influences, and many other things. For this work, as I have said, we need expert study and guidance, able leadership, co-operation of forces and *personal service*. Where are we to look for the latter to anything like the extent which is needed to carry on successfully even the work already begun in this direction, to say nothing of providing for its greater development? Here again is work for the ministers and the churches. In the churches, if anywhere, should be found the material for social service. Unless personal religion finds expression in personal service in some form and to some extent within the individual’s opportunities, how can it be considered vital religion at all? In the churches we expect to be taught God’s will concerning man’s relation to Himself and toward his fellowmen, and we ought equally to expect to go out of our churches charged with inspiration, courage and determination to do all in our power to bring about that kingdom of God on earth which Jesus described and told us He came to establish. The incentives to this service are found not only in duty,

in humanitarianism and in altruistic feeling. It is possible to find in it a constantly growing and deepening interest, a satisfaction, even joy, in the midst of labors, self-denial and discouragements, if once we get a realization of the stupendous, age-long, evolutionary process which we are helping on and taking a part in. And then we are engaged in an ultimately triumphant cause. Never doubt that. The development of mankind, intellectually and spiritually, is progressing, surely if slowly, toward the final redemption of the race. Nature's law works inexorable destruction of the unfit, sacrifices anything and everything in order that the fittest may survive. But it has been permitted to men by voluntary self-sacrifice and labor for others to counteract nature's law, and thereby raise the unfit to fitness and increase the human salvage. This, as I understand it, is the Christian idea of love expressed in self-sacrifice and service. Through it the elevation and redemption of mankind will finally come. To have a share in this work and to believe that, no matter how small or apparently insignificant one's part is, if it is sincere, if it is true and earnest, and fits into the great plan of the Almighty, it has eternal value, and will bring not only benefit to others but to oneself satisfaction and happiness here and hereafter, this seems to me the highest incentive to take up this self-sacrificing work for others and labor patiently and faithfully in it.

Just a word to the business men here. There is great need to-day for the help of business men in this work. Men trained in affairs. Men used to meeting and solving problems. Men of experience and matured judgment. There are movements under way in different directions in the interest of social righteousness and social improvement of immense importance, which are halting and lagging because of the need of help from such men. The general feeling expressed is "We are too busy." But ought we to be too busy to give some of our time and ability to this service. The successful man is usually a busy man. But it is also true that a man is not likely to be successful unless it is his habit to be busy. And it is just these successful, busy men who are needed. They have learned how to find a way to get the thing they want or want done when others can only see that the road seems completely blocked. It is interesting

work, stimulating to one's keenest faculties, and carries its rewards with it. If you cannot make practical philanthropic work your vocation, cannot some of you at least make it an avocation?

Hon. Edward C. Stokes, Governor of New Jersey, then added his welcome.

Welcome by the Governor, Hon. Edward C. Stokes.

Mr. President, Ladies and Gentlemen—It gives me great pleasure to extend my greeting to this organization and its assembled friends. I manage to meet this Conference about once a year. When it fails to come to Trenton, I find out where they assemble, and visit it. In this way they have never yet been able to escape me. I confess that I have always thought the capital of the state was the proper place for the annual gathering of this organization. But if this audience is an evidence of the interest which Newark takes in this work, I am willing to yield the palm and take it from the capital city and give it to this metropolis of the state.

One of the Roman emperors is quoted as saying that anything that affected the welfare of humanity was of interest to him. An organization like this, that has as its leading motive the improvement and elevation of the weak and dependent members of society, is to be welcomed as a most useful adjunct of the State government. I heard an after-dinner orator the other evening recite an experience he had had in addressing an assemblage of school children. He had been explaining to them the improvements of the last fifty years. He had told them how the telephone, the phonograph, electric light, the trolley system, etc., were all improvements wrought in the last half century. After enumerating these and other new discoveries and inventions he said to them, "Now can any of you tell me what we have to-day that we had not fifty years ago?" Two of the little children on the front bench held up their hands, and when called upon for a reply answered, "Us." There was much philosophy in that response, for after all a human being is the most important thing in the

world. A hearty welcome, therefore, should await the men and women who are willing to give up part of their time and talents to the improvement of human beings and the consequent elevation of social conditions. If one-half as much energy as is now given to economic reforms was given to improving the morals, the hygienic conditions and the minds of the weaker members of society, crime would be greatly lessened. The old adage, "An ounce of prevention is worth a pound of cure," need not be recited.

I felt so strongly the importance of the work of the State in this line that I recommended in my inaugural the creation of a State department to supervise the State's work in the way of charities and correction, to systematize its various efforts and to bring the various agents engaged therein in closer association and intercourse. For that department I have neither apology nor praise. Apology is unnecessary, and praise would be a meagre reward for the splendid results the new department has accomplished. Its powers are not sweeping, and are general rather than specific. The Commissioner, however, has so clearly demonstrated its great possibilities for usefulness and for reform that I think the public will welcome an increase of the powers of this department commensurate with its possibilities for good.

The State has invested in institutions devoted to dependents and to criminal classes at least \$12,000,000. It is spending \$1,400,000 annually in this work, or about 30 per cent. of its total outlay. From a commercial point of view alone this, therefore, is the most important of all of its undertakings, for it spends \$30 for charities and corrections where it spends \$6.50 for education, \$7 for militia, \$6 for public roads, \$5.50 for the courts of justice, \$2.50 for the veterans and \$1.20 for agriculture; in other words, it spends more in this connection than it does for all the other objects mentioned combined. No one can charge inhumanity to our State. Two thoughts are suggested by this fact.

In the first place, why does the State take this paternal interest in its dependent members? Why does it look so carefully after the insane, the blind, the epileptic and feeble-minded as well as the wayward? Should not these, if neglected by natural parents,

be looked after exclusively by the municipalities rather than by the State? There are certain social burdens that overlap the limits of a municipality. The highways that connect the various sections of the Commonwealth extend beyond the confines of any single taxing district, and would lack uniformity in construction and grade and permanency if the State did not lend its overseeing eye. Education likewise is broader than municipal limits because ignorance, if tolerated in any community, would affect the well-being of intelligent sections. The State, therefore, of necessity provides a State Board of Education and exercises a general supervision over the school system, requiring on the part of all school districts obedience to certain fundamental principles. So the care of the dependent or abnormal members of society cannot be successfully maintained by municipalities acting each for itself. One municipality more enterprising than another might look carefully after its weaker members, while the adjoining municipality, indifferent to the weak and dependent, might permit them to wander among its neighbors and become a charge upon them. Whenever any governmental function cannot be performed within a certain governmental unit, that work must be taken up by a higher and broader jurisdiction. The State, therefore, falls heir through social evolution to the care of dependents that have outgrown the limits of municipal control.

In the performance of this necessary duty State jurisdiction should not be limited to its own institutions. Where it financially aids in the work of charities and corrections, though that work may be directly under county control, as in the case of county asylums, the State has the right to know that its moneys are properly expended and that these institutions maintain a certain standard of excellence. I would give the Commissioner of Charities and Corrections the power to withhold payment of State funds from all local institutions which were not properly carrying on the work for which they were designed. County insane asylums have their proper place. I believe it would be wise to let them have the custody of incurable cases. The patients could there be comfortably housed as in State institutions and could be nearer their homes and their friends. The danger in the theory of giving the acute cases to the State institution, where they could

receive the best medical care, and the chronic cases to local institutions lies in the fact that the latter might repeat the history of such institutions in New York State and degenerate into almshouses. Such a provision as I have suggested would prevent this danger, and would compel local institutions to maintain a proper standard.

In the second place, the amount of money expended by the State, large though it is, is not sufficiently large to meet all the demands, a fact which shows the importance of this problem. It is one of the most hopeful signs of the day that those engaged in the field of charity and penology are directing their investigations toward the causes, and are giving their time and attention to the prevention of these social ills quite as much as to their cure. When men begin to inquire as to the why and wherefore the day of cure is near at hand.

Society has advanced from a charitable to a scientific view of this problem. We no longer neglect the insane. We safeguard them for the protection of society. We no longer merely care for the feeble-minded. We educate them that they may become self-supporting. We no longer incarcerate the wrongdoer merely for punishment. We endeavor to make his confinement reformatory rather than punitive. Long ago it was asked, "Am I my brother's keeper?" Thou art thy brother's keeper. To-day we have learned that the keeping of our brethren is more than humane; it is true political economy.

The mutual dependence of the different members of society increases the social responsibility of each individual. No one can to-day permit ignorance, unhealthful conditions or immorality to surround him or his home without injury to himself. A neglected case of some contagious disease may infect a whole community. The strong members of that community, therefore, are selfishly interested in protecting their weaker brethren from disease or discomfort, or from any of the ills of life that may react upon themselves.

The work of the Tenement House Commission is a signal illustration. It is largely a new field of effort. Indeed, New Jersey is the only State that has a general tenement house law applicable to the whole State. In other states its application is local. The

evils growing out of the conditions which the Tenement House Commission was created to remedy, either directly or indirectly, involved the health and morals of the community. People were living in crowded tenement houses without sufficient yard room for recreation, without sufficient air space, without proper methods of sanitation, without sufficient light—in some cases there being no direct light from the outside admitted to the rooms—without a sufficient supply of water and without that individual privacy necessary to the sanctity of the person. This condition of affairs could have but one result. It was breeding degradation, immorality, disease and crime. Boys and girls were growing up with perverted moral visions, with arrested physical development, a prey at once to wickedness and bodily ills. In other words, such environments were furnishing inmates for our feeble-minded institutions, our hospitals, our jails and our prisons. Seventy per cent. of the pulmonary tuberculosis in our large cities can be traced to evil tenement house conditions. Overcrowding, lack of sunlight and lack of ventilation were holding high carnival. Social vices flourish amid such surroundings. This was the field upon which the Tenement House Commission entered, and these the ills it was organized to combat.

Much has been accomplished in the two years of the department's existence. Operating under a comprehensive law, sanitary conditions have been improved, much foulness removed and God's own sunlight and fresh air given entrance to hitherto unlighted and unventilated rooms and apartments. Moreover, millions of dollars' worth of new tenements have been erected which can never degenerate to anything approaching the old conditions.

The money expended by the State in this work is the wisest kind of economy, because it is an insurance against a larger expenditure at a later day to keep down a harvest of crime and dependence. This is simply an illustration of what may be done for the betterment of society along cognate lines.

I cannot refrain from suggesting what I have often suggested in this connection, the necessity of impressing upon the individual his or her duty in the work of charity and reform. State aid is proper, State supervision necessary and State assistance indispensable, but individuals should not be permitted to rest content

in the thought that the State alone has a duty in this field. The tendency of relatives to relieve themselves of the care of the unfortunate members of their family and abandon them to the protection of society at large is most deplorable and should not be encouraged. Dr. Wight is wise in his efforts to ascertain how many wards of the State could be supported in whole or in part by those upon whom they have a natural claim. Nor should the instinct of private charity be allowed to die out. That trait of human nature should be cultivated and developed in well-rounded manhood and womanhood. Private charity should assist the State in its efforts. The services and the co-operation, the sympathy and support of men and women in advising and counseling in all fields that care for the weak and the erring are gracious flowers of our latter-day civilization.

True and lasting reform is the outcome of the improvement of the individual rather than of policies of State. You cannot legislate honesty into men. You can by legislation punish them for wrong deeds. You can prevent them from committing wrong deeds by instruction and by training, by the improvement of their surroundings and by the humanizing agencies that are born of a Christlike spirit.

In that magnificent story of "Les Miserables" Jean Valjean, weary and worn, an ex-convict, despised of men, refused admittance by the turnkey of the prison and denied the hospitality of even the kennels of the dogs, knocks at the door of the good bishop and is taken in. The astonished convict, after having confessed who he is and what his record has been, says to his host, "You take me into your house, you light your candles for me and I have not hid from you where I come from, how miserable I am. You do not even know my name." The good bishop said gently, "You need not tell me who you are. This is not my house. It is the house of Christ. It does not ask any comer whether he is an enemy but whether he is in affliction. You had no need to tell me your name. Before you told me I knew it. Your name is my brother."

There are good bishops in real life. Society is taking a broader and more humane view of those whose weakness needs support

OF CHARITIES AND CORRECTION. 57

or of those who transgress its laws. We are learning both as a State and as a people that all men are brothers. It is the dawn of the new day.

The next speaker was Hon. George B. Wight, Commissioner of Charities and Correction, who spoke on the State institutions.

Address.

HON. GEORGE B. WIGHT, COMMISSIONER OF CHARITIES AND
CORRECTION.

Mr. President, Ladies and Gentlemen: I received with pleasure the invitation of your President to attend and address this fifth annual meeting of the New Jersey State Conference of Charities and Correction. But my pleasure is tempered with apprehensions. Of course it is gratifying to meet face to face so many earnest philanthropic workers who, without compensation or hope of reward, are doing so much to improve the charitable and correctional institutions of this Commonwealth; but your experience is so large, while I have been so recently and unexpectedly brought into the work, that I feel it would be more appropriate for me to sit among you and listen and learn.

But the man who will avail himself of the experience and wisdom of others may learn something even in a short time, and I have endeavored to improve my opportunities.

Among the several reports of the State charitable and correctional bodies which it has been my privilege to study, I was greatly interested in the report of your fourth annual meeting held in Trenton one year ago, and I heartily congratulate the State not only upon what you have accomplished, but upon the fact that it has an intelligent organization of ladies and gentlemen, thoroughly competent for their work, and with high ideals of modern and progressive methods in charities and reforms.

In prefacing my address, suffer a few words of a personal character. I am not in this office through any effort of my own, nor of my friends. In April last, Governor Stokes, whom I had known almost from his boyhood, invited me to call upon him,

and in the interview which resulted, told me of the creation of the Department of Charities and Corrections by the Legislature; what the State desired to accomplish through it, and tendered me the office of Commissioner. I was too much surprised to give him any reply at the time, but after thinking it over for a week, I accepted the appointment and entered upon its duties and responsibilities, May 1, 1905.

Your honored President, in inviting me to speak this evening, suggested that I should dwell upon the Charitable and Correctional work of the State, which I construe to mean not only what has been done, or is being done, but what the State ought to be reasonably expected to do, and what relation this office was intended to sustain toward such work.

The duties of the department as set forth in the statute are, "To inspect such charitable and correctional institutions of the State as in any way receive funds from the State treasury; to personally see, at least once a year, all State wards in private institutions; to keep a record of the inmates of all the State institutions, with such facts concerning each as it may be desirable to have; to make investigations concerning the management of the State institutions when directed by the Governor to do so; to prepare plans and specifications for State buildings or for improvements to State institutions; to examine the plans for all new public school buildings, to see if the laws relating to the construction of such buildings have been complied with." The Department is also empowered to call together quarterly an advisory board composed of the superintendents, medical directors, commandants, and keepers or chief executive officers of the State institutions, to consider matters pertaining to the charitable, penal and reformatory system of the State.

These duties are numerous and important, and will require much time and careful thought to properly discharge them.

I need not at this time speak at length upon the department's work in architecture and construction, but as suitable buildings have much to do with the proper care of defectives and criminals, I will briefly refer to it: We have prepared plans and are now superintending the construction of a new wing to the State Prison at Trenton, which will have 350 modern steel cells; two

OF CHARITIES AND CORRECTION. 59

new wings to the State Insane Hospital at Trenton, containing 400 rooms for patients; a new building for the Home for Girls at Trenton, capable of caring for fifty inmates. For the construction of these buildings the State appropriated \$546,700; they will be completed, ready for occupancy, and fitted up with the most approved modern sanitary domestic, and administrative appliances at a cost of \$492,271, or \$54,429 less than the appropriations. These new buildings will be highly creditable to the State.

To many of you the charitable and correctional institutions of New Jersey are well known, but there are others here this evening, who, with the greater portion of our citizens, have not had opportunity to acquaint themselves with the facts concerning them, hence it may be interesting to them to speak about them somewhat specifically.

The State Prison at Trenton is a structure built on the installment plan as necessity demanded, until it has attained considerable proportions. As with most buildings so constructed, the older portions are not so thoroughly equipped as the newer, though considerable attention has been paid to sanitary facilities, and the health of the prisoners has been excellent, but the wing now being constructed will not be surpassed by any penal institution in the country. Its management is under two heads, practically independent of each other, namely, the warden or principal keeper, and the supervisor, and it speaks well for each officer that there seem to have been no collisions between them. In addition to these executive officers there are six inspectors, supposed to be bi-partisan. The population of the prison is at this date eleven hundred forty-one, requiring the attendance of 85 assistant keepers and clerks. Its income from all sources last year was \$85,256, and the cost of maintenance \$221,925, requiring \$136,669 from the State treasury to meet the deficit, or \$381 each day. The prison could have been maintained at less expense if the entire structure had been a modern one, with better appliances for administration; for instance, there are six power plants, and the new wing will require a seventh, when one central power plant could be operated at much less expense.

60 NEW JERSEY STATE CONFERENCE

It is usually expected that persons sentenced to the State Prison will be put at hard labor, and frequently the judge adds that expression to the sentence, but circumstances to a considerable extent prevent it. Last year out of 1,175 convicts, 578 were employed on an average during the year, for whose labor, and from other sources, the State received \$82,732. This seems a small percentage of prisoners employed, as well as a small remuneration for their labor. It may be explained to some extent as follows: The laws of New Jersey do not permit more than one hundred men to be employed upon any one contract, in order to prevent convict labor from competing with the honest labor of the State. One effect of this is to prevent large contractors from seeking a contract upon which so few men can be employed. If they could have five hundred or a thousand men, the price of work per man would be much greater. Then again, the prison does not have sufficient workshop room; if it could have a half dozen more shops, the inspectors could place additional contracts for other industries. And proper facilities for lighting the shops would permit longer hours of work; instead of quitting work on short days of winter, and dark days, the full time of eight or nine hours could be employed.

Perhaps, also, the comparatively small income from the prison work may be partially accounted for by the character of the men employed; not a few of them are almost physical wrecks from excesses and crime, and without any knowledge of the work to which they are assigned, and without pay, we cannot expect them to do what healthy and skilled artisans accomplish for daily wages. But they can do something, and very much more than at present, and it is the policy of the Department that every convict in the State shall work as long and as hard as honest men are compelled to work.

The proposition that the convict's family shall receive some benefit from his labor is a reasonable one, and receives much attention from me, as from you. From the letters I have received since I advocated the measure before the State Federation of Labor last summer, and the newspaper notices favoring the proposition, it is evident that it commands popular sympathy. Just how to bring it about is a difficult problem to solve. As I have

already said, New Jersey now pays for the support of its penitentiary \$381 per day over and above its receipts, and while this is the case it will be useless to ask the State to increase this amount by contributing to the support of the prisoner's family. If we can increase the income, and bring the institution somewhat nearer a self-supporting basis, then we might with considerable assurance urge the Legislature to permit the prison authorities to consider the prisoner's family, or to lay aside something for his own use when he is liberated. Of course, you see as well as I the obstacles which are in the way of this plan. We are not to assume that the convict's wife is always an exemplary woman, greatly to be pitied for her domestic troubles. Doubtless this is often the case, but it not unfrequently occurs that the wife is as much to blame as her husband for his crime. I am not now speaking of the professional criminal, whose parents were criminals before him, and whose children, despite all you can do for them, will probably be criminals after him, but of the large number of convicts, who, under the influence of intoxicating drinks and of vicious associates, have committed offences which have brought them to punishment, these men in many cases have been helped in their downward career by dissolute wives. It would not be unreasonable to suppose that if the law now provided that a portion of the prison earnings of the husband should be sent to the wife, some women would quickly swear their husbands into the penitentiary, that they might reap the financial benefit.

But despite all the obstacles, it is still true that there is a desirable point to attain, namely, the helping of a deserving family left without support by the crime of the father, and I invoke the careful thought of these ladies and gentlemen, who have done so much to better the charities and corrections of the State and the country, that we may find a way to accomplish it. If we can do this, repeating what I have said in my report: "It would not only be a philanthropic act, worthy of our splendid Commonwealth, but a piece of sound political economy, far reaching and beneficial in its results."

Do not think me wanting in proper sympathy for the convict. I avow the profoundest sympathy for those who have struggled against their environments, against poverty and appetite, and

have been overcome in the conflict, but there is another class of convicts with whom I have but little sympathy, and this includes not only the criminal who makes his living by crime, and rears his children to follow in his steps, but the man who has been well reared, and from whom society has a right to expect better things, the polished rogue, in the professions and out of them, whose innate rascality has brought him finally to the punishment he so richly deserved.

But again it must be remembered that male first offenders over sixteen and under thirty years of age cannot be sent to the penitentiary; if committed, it must be to the Reformatory at Rahway, of which I shall presently speak. But when over thirty years of age, they are old enough to decide for better things, and if they prefer a life of crime, or continue in those associations which lead to crime, their punishment should be inevitable.

Perhaps I ought say a word or two about county jails, as they have been so frequently criticised. I have no supervision over them, but from what I have learned, some of them could be greatly improved. The complaints against them, however, are largely of evils growing out of management or mismanagement, and ought be easily adjusted. But as to the buildings, I think with provision for the separate care of children temporarily confined, of women, and of detained witnesses, and better sanitary facilities, most of them will serve their purpose pretty well. Prisons and jails ought not be so attractive as to become desirable; they should be supplied with everything essential to the health and moral betterment of the inmates, but those inmates are there for punishment. They should have plenty of hard work, and learn by a rigorous and yet just discipline that the way of the transgressor is hard, so that once released from confinement they will not have the faintest desire to return to it.

The Reformatory at Rahway, now on the sixth year of its existence, is, as I have already stated, for male first offenders, between the ages of sixteen and thirty. It had its origin, doubtless, in the hearts and minds of philanthropic men and women, who felt that, for his first crime, a young man ought not be disgraced and his future life clouded by sending him to the penitentiary to associate with older and perhaps hardened criminals.

Possibly his first offense grew out of evil courses or environments, which it was not too late to correct, and if a reform could be wrought in him, and he, rescued from crime and persuaded to lead an honest and industrious life, not he alone would be benefited, but society and the State would be immeasurably bettered. I think the history of the Reformatory, thus far, has fully met the most sanguine expectations of its advocates. It has now 400 inmates, most of them comparatively young, who are given a good common school education and trained to useful occupations. If the young man is incorrigible, he will probably have a hard time of it there, but if he desires to do right, he will find in its managers and keepers kind and sympathizing friends and helpers. The sentence to the institution is indeterminate, but when the young man gives evidence of a sincere desire to live an honest life, and has to a considerable extent mastered his trade, the managers grant him a parole and find him a situation. He is then introduced to his employer, and a suitable boarding house found for him. He is then taken to the savings bank, where five dollars are deposited to his credit, and he is started out upon what may prove, if he is so minded, an honest, industrious and useful life. For a considerable time he is under the constant care and supervision of the parole officer, who is his steadfast friend and adviser. What he earns over his necessary expenses and needs is deposited to his credit in the bank, and upon his final discharge the bank is directed to pay him his savings when he will. I call this practical reform work, and it is to the lasting credit of New Jersey that it maintains such an institution. The results for the past five years show that eighty-seven per cent. of the paroled inmates have kept their paroles and become honest and self-supporting men.

Our next grade of reformatory institutions includes the Home for girls at Trenton, and the Home for boys at Jamesburg. The Trenton home is for girls between the ages of ten and nineteen, and has at present 158 inmates; the Jamesburg home is for boys between the ages of eight and sixteen, and has at present 508 inmates. These homes are well equipped and well managed, and the inmates are given a good common school education, and taught to be industrious and useful. The girls are

64 NEW JERSEY STATE CONFERENCE

taught housework and needlework, with several of the useful arts; the boys learn trades, and as the school has six hundred acres of good land, under the instruction of a skilled farmer, many of them till the soil with good success. The excellent military drill here, as at Rahway, is no small factor in promoting good discipline.

But when I look upon the large number of small children in these two homes, children who do not seem to be over twelve years of age, I ask myself the question, "Is this institutional life the best for these little ones?" I do not wish to be understood as claiming that it is, for I do not believe that such life, excellent as it may be, can take the place or fill the functions of home life, when that home life is what God intended it to be, one directed by parental and fraternal affection, and provident, restraining and inciting in its influence. Ah, those who have enjoyed this ideal home life have much to be grateful for. We have reached mature years, and some of us are advanced in life, through conflicts and toils, perhaps, but amid our most trying experiences the memories of our childhood's home, with the group of loved ones that gathered around its fireside, linger lovingly with us yet, awakening tenderest emotions within us. Heartily do we sing:

"Be it never so humble, there's no place like home."

But I imagine this ideal home life has not been known by these children. A glance into their faces when they are admitted will tell you what they have found home to be. Doubtless there are degenerates among them, but the majority of them associate home with drunkenness and cruelty, with hunger, nakedness, and cold, constantly driven by want or cupidity into the streets to earn what they might, and steal what they could, home to these children will never have other than the bitterest, saddest recollections. Sent to the State homes means to remove them from abuse and cruelty, to lift them out of vile homes and worse environments, to take boys from the saloon, and girls from places nearer the gates of hell than they; it means to give them shelter, food and clothing, to train them to habits of cleanliness and industry, and to prepare them for honest and useful lives.

But in concluding these remarks about our penal and reformatory work, permit a few words about our probation and parole officers.

The parole system is not new; it has existed for generations in England, and the ticket-of-leave man is well known to us in story and song. This system, enlarged and improved to meet the present needs, has been adopted by a number of States including New Jersey, and with such excellent results, that I am encouraged to believe it will be made as increasingly efficient, as the work shall demand. Persons with proper qualifications for these important positions can accomplish much good; probation officers in advising and cautioning wayward boys and girls committed to their care by the mercy of the court, and in many ways striving to lead them to good and useful lives. The parole officer can be the friend and adviser of the convict restored conditionally to liberty, and encourage him in his efforts to live an honest life. I believe in this system and will do what I can to promote efficiency.

If I have not already consumed the time allotted me, I desire to consider in brief our charitable work. The two great State hospitals at Trenton and Morris Plains, with an aggregate population of 3,100 are unsurpassed, as far as I have been able to learn, by any similar institution in the land, and by few, if indeed any, in the world. The medical directors of these hospitals, Dr. Ward and Dr. Evans, are men of great professional ability, and wide experience, and the State is to be congratulated upon having their services.

The State is divided into two districts, one looking to Morris Plains for the care and supervision of its insane, and the other to Trenton Hospital. The managers of these two hospitals have supervision of the County Insane Hospitals, and to some extent are charged with the inspection of private insane hospitals. In the matter of private institutions a little more authoritative supervision of them would be advantageous. Such institutions should be as thoroughly equipped with every scientific and sanitary appliance as our great public institutions. It is nothing to the contrary to argue that they are for dependents whose main-

tenance is paid from their estates or by wealthy friends. It is rather all the greater reason that they should be under the careful supervision of competent authority. The counties of Atlantic, Camden, Cumberland, Burlington, Essex and Hudson have well appointed insane hospitals, for the care of their own patients. These institutions are well equipped and, I think, do good work. There is a difference of opinion as to the propriety of maintaining county insane asylums, but, disclaiming any professional knowledge, it seems to me, as I said in my annual report, that so long as there is a reasonable hope for the recovery of the patient he should have the benefit of the best treatment it is possible to give him, such treatment as our two great State hospitals are prepared to give, but when he is pronounced incurable by competent authority, then nothing remains but to care for his physical wants, and make him as comfortable as possible, and to my way of thinking this can be done as well, if not better, in the small but well prepared county institutions than in the great asylums crowded with inmates.

But our insane ought never be compelled to associate, either in State or county asylum, with the criminal insane. The want of a separate building makes it a necessity at present, but it ought not be so. Do not mistake me: by the criminal insane I do not mean those who have committed crime while insane, who, as a matter of fact, are not actually criminal, but those who imprisoned for crime committed while perfectly sane, have become insane afterwards. Our unfortunates taken right out of refined homes, and from loving friends, ought never associate, or even come in contact with such criminals, some of them convicted for heinous crimes. I shall urge that a wing be added to our State Prison for the confinement of such insane criminals, where, with only the additional expense of suitable attending physicians, they can be properly cared for.

I am aware of the complaints which are occasionally made against the management of the State and county asylums, and they are not confined to asylums, but extend to a number of our institutions. When I entered upon the office, Governor Stokes instructed me to make a point of quietly investigating every complaint, and every one that has been received by him or by the

department has been carefully inquired into, and all but one or two have been found utterly groundless. Partisan politics in charitable or correctional institutions is greatly to be deplored, and I am glad to be able to believe the evil has been reduced to a minimum among us. I do not mean to say that the dominant party in State or county could not place in charge of all our institutions, men of its own political faith, who are of unquestioned ability and integrity, for such men are not rare in either of the great parties, but it satisfies the popular mind to have our boards of managers bi-partisan or non-partisan, and I do not find that political influence affects their management. It is said that some county hospitals are largely affected by such influences; whether such statements are true or not I am unable to say, beyond this, that in my visitations of those asylums, they seemed to be well equipped and well managed, and in the absence of evidence I am unwilling to accept mere rumors.

Our insane hospitals should have trained attendant nurses, both men and women. If the nurse who comes into your family to care for your sick in times of serious illness should be thoroughly trained for her work, is it not at least equally important that nurses for the insane should have special training for their duties? They must care for people who have strange vagaries and delusions, and yet to whom those delusions are actual facts; they may be violent and provoking, and they cannot be reasonable, for their reason is largely gone, still the nurse must bear with them gently yet firmly; their patients are insane or they would not be in the asylum, and their work calls for the most thorough training. Our great hospitals at Trenton and Morris Plains are mindful of the importance of this work, and have formed classes for the training of nurses for insane hospital work.

The Epileptic Village at Skillman, has 173 patients, under the care of Dr. Henry M. Weeks, whose enthusiasm in his work is contagious. It is in the ninth year of its existence, and already occupies a leading position among the charities of the State. It is on the cottage plan, and with generous consideration from the State for a few years more, will be fully equipped for its great work. The Home for Feeble Minded Women at Vine-

68 NEW JERSEY STATE CONFERENCE

land is comparatively a new institution in the eighteenth year of its work. It has 144 patients, in charge of Dr. Mary J. Dunlap, who is eminently qualified for her important position. The home has good facilities for the care of its wards, and in its appliances and administration is highly creditable to the State.

The Training School for Feeble Minded Children is a private institution, but caring for 287 State wards. Prof. Johnstone, so well known to you and your President last year, is its superintendent, succeeding the late Prof. Garrison on his decease, and it is not too much to say that he has managed its affairs with phenomenal success. The institution is a private charity; not a dollar of State money has gone into its treasury for the erection of buildings or equipments; it has received a moderate compensation for the board and care of State wards committed to it, but there is no charitable institution in the State that surpasses it in efficient work. Children of all grades of intelligence are cared for, and nothing neglected which will increase their mental powers, and with such mental improvement both boys and girls are taught useful employments, in some instances with surprising success.

On the south side of one of the hills of Hunterdon, at Glen Gardner, the foundations for a tuberculosis sanatorium have been laid. The State appropriated \$200,000 for the proposed institution, but difficulties in the way have prevented much being done as yet. The future of the institution is not yet apparent, but the commission appointed to take charge of its construction will, no doubt, do the best that can be done.

New Jersey has no institution for the blind, but cares for sixteen blind children in the New York Institution for the Blind, and nineteen in the Pennsylvania Institution at Philadelphia.

The Home for Disabled Soldiers at Kearny, Major Peter F. Rogers, Commandant, has 475 veterans, and the Home for Disabled Soldiers, Sailors, Marines and their wives, at Vineland, Col. Jarvis H. Wanser, Commandant, has 181 inmates. These Homes are well provided for by the State, and are appreciated by the old soldiers. The home at Kearny is for men only, but at Vineland the veteran and his wife, or a veteran's widow are admitted. Upon the death of his wife, however, the veteran is

discharged to the home at Kearny. New Jersey has not forgotten the promises it made to the volunteers in 1861.

Such, Mr. President, ladies and gentlemen are the official charities and corrections of New Jersey, which come under the supervision of this department. I could have presented the subject to you in better form, perhaps, but I believe the presentation is substantially accurate and reliable. The department has nearly completed an enrollment of the inmates of all the institutions. This enrollment, of course, is subject to constant change, but it aggregates at the present time 8,772. It is our purpose to make this enrollment a central directory, given the name, nativity, heredity, and other important facts concerning every person who is a State charge. It may prove valuable for reference or study in other days.

I will not say anything at this time concerning the nationality or color of defectives and criminals. Much might be said, and eventually must be said if some relief is not had before long. Especially in our charitable institutions and in the Homes for boys and for girls do we begin to believe that the State is being imposed upon.

There are many private or unofficial charitable organizations and social settlements in New Jersey, as you well know. I have studied several of them with care, and cannot speak too highly in their praise. They are doing a work for children and the wayward and neglected, and even among the dissolute which cannot be overrated; rescuing from crime many who would otherwise soon be numbered with the criminals of the State, and caring for children whose parents were too often found encouraging them in wrong doing which would soon bring them under the ban of the laws. All honor to these philanthropic men and women; their work may be unheralded and unknown, but it will not escape the eye of Him who, two thousand years ago, went about doing good, and who has said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Amounts expended by New Jersey for its Charities and Corrections for ten years ending October 31st, 1905.

Does not include expenditures for Deaf-Mutes.

Expenditures for Prison and Reformatory are less earnings.

70 NEW JERSEY STATE CONFERENCE

<i>Charities.</i>	<i>Maintenance.</i>	<i>Buildings.</i>
State Insane Hospitals,	\$2,114,845	\$596,410
County Insane Hospitals,	1,883,793
Blind and Feeble Minded,	891,117	55,398
Epileptic Village,	124,271	337,064
Tuberculosis Sanatorium,	150,000
Soldiers' Homes,	308,646	164,711
	<hr/>	<hr/>
Total,	\$5,322,672	\$1,303,583
 <i>Corrections.</i>		
State Prison, net,	\$1,270,252	\$160,908
Reformatory, net,	268,646	732,220
State Home for Boys,	622,302	50,462
State Home for Girls,	243,140	92,000
	<hr/>	<hr/>
Total,	\$2,404,340	\$1,035,590
 Aggregate of Maintenance and Buildings:		
Charities,	\$5,322,672	\$1,303,583
Corrections,	2,404,340	1,035,590
	<hr/>	<hr/>
	\$7,727,012	\$2,339,173
 Aggregate of Expenditures:		
Maintenance,	\$7,727,012	
Buildings,	2,339,173	
	<hr/>	
		\$10,066,185

The closing words were spoken by EDWARD T. DEVINE, Ph.D., Dean of the School of Philanthropy, and General Secretary of the Charity Organization Society, New York.

DR. E. T. DEVINE—When I had the pleasure of saying a few words at the first New Jersey State Conference of Charities and Correction, I appeared as a fraternal delegate from the New York State Conference of Charities, of which I happened to be the secretary. This time I came as a paternal delegate from the National Conference of Charities and Correction, of which I happen to be an officer this year, and which in a way is the parent of all the State organizations. This larger body brings together the people who are actively interested in these subjects once a year to learn from each other. I not only bring you the greetings of that body, but I extend to you all a pressing invitation to come

OF CHARITIES AND CORRECTION. 71

to the meeting of the National Conference of Charities and Correction, from the 9th to the 16th of May, in Philadelphia. As it is almost at your doors, I hope the New Jersey Conference of Charities and Correction will be represented in the national meeting by its entire membership. The keynote of modern philanthropy has been sounded in the addresses made this evening. The keynote is concerted, organized action against those evil forces and vicious tendencies in our community which have come from the bad conditions of the past, or have been created by our own mistakes and errors, and against which the individual who suffers cannot protect himself. The appeal which will be most effective in securing remedies for these bad conditions is that which will put us in sympathy with those who have a passion for humanity.

Owing to the lateness of the hour, Mr. Devine spoke briefly, and the Conference adjourned at 10 P. M.

THIRD SESSION.

FRIDAY MORNING, February 16, 1906.

The Conference was called to order in the Public Library at 9:50 A. M. The subject for the morning was the "Treatment of the Criminal," by Mr. Decatur M. Sawyer.

PRESIDENT VAN WAGENEN—Our subject this morning is the "Treatment of the Criminal," and we have to preside over the Conference one of those busy and successful business men, of whom I spoke last night, who are so much needed in different directions. He is giving his time and money and interest and service unselfishly in the care and help of the criminal—Mr. Decatur M. Sawyer.

Mr. Sawyer took the chair and introduced the first speaker in the following words: "We have in the State Prison, as warden, a man who used to be the superintendent of a great hospital. There he was accustomed to receive men physically ill and keep them until they were cured. At the institution where he now

72 NEW JERSEY STATE CONFERENCE

presides he receives men, in this case, morally ill, but unfortunately he has to let them go, whether they are cured or not, at a certain definite prearranged time. All of us who know anything about it know that this is a most unfortunate state of affairs, and only a timid conservatism allows it to continue, but there is hope for some improvement. I am very glad that this gentleman has been willing to come here, and I take great pleasure in introducing Warden George O. Osborne."

Ladies and Gentlemen—I wish to call your attention to an error in the program. At the meeting of the Executive Committee, held at Mrs. Williamson's, at Elizabeth, N. J., last fall, the subject given me to write upon was "Discharged Prisoners."

The subject "Paroled Prisoners" was given to the parole agent of the Rahway Reformatory. I went away with that understanding, and have written an article on "Discharged Prisoners." Had no notice that I was to take up another subject until I saw the program, which found me sick in bed with the "grippe."

I do not think the new parole system has been in existence long enough to give a satisfactory report. There was no appropriation by the State for the fiscal year to carry on the work. What money we have received has been donated by the Committee on Prison Reform of the State Charities and Corrections, which was \$150.

A great deal of work has been done with this money, so much so that the Court of Pardons has given us great credit.

The Reformation of the Criminal.

BY HON. GEORGE O. OSBORNE, HEAD KEEPER NEW JERSEY
STATE PRISON.

Ladies and Gentlemen—That the convict population of our prisons is susceptible of reform and rehabilitation is a principle that I have accepted as true and beyond doubt. In the management of the State Prison, of which I have the honor to be head keeper, I have maintained this principle as a basis on which to build the necessary prison discipline. I cannot lead myself to

believe a prison to be a place merely and only of harshness, repression and punishment, for I firmly hold it to be above all a place for steady discipline, encouragement to better things, and reformation.

I know that I have been the object of severe criticism, but I am conscious that my endeavors are in line with enlightenment and progress in penology, and I wait for the future to pass a just and equitable judgment on what I have attempted to accomplish through reasonable mildness rather than through brutal severity. After an experience of several years in close touch with men and women whom human justice has branded as felons and in a measure marked as outcasts from society, I feel myself strengthened in hopefulness and encouraged in my faith in the good that lies, at least dormant, in every human being. Even in the convicted criminal, steeped in vice and inured to crime, there is apparent to the close observer some possibility of good. Their perceptions have been perhaps blunted or distorted, higher impulses may bring about in them only a weak response, they may be indocile to motives towards virtue—all this may be true, and yet I cannot believe that they must be rejected as hopeless. I have known men whose souls no doubt were black, yet little white spots, like oases in a barren desert, have been recognizable to the discerning eye.

This is the experience of every one that has engaged in work in prisons. The very guards and keepers that come into the closest contact with the men under their charge bear me out in this. Almost without exception there will be some convicts with bad criminal records who will win the confidence of their guards, and demonstrate sturdiness and loyalty to discipline and to the keeper. Men whom we would not have trusted on the outside have merited and honorably preserved our confidence and good will while they were under imprisonment.

But I have proposed to myself to speak to-day not of the convict while in prison, but of the convict after release. Our practice in New Jersey recognizes various modes of release from prison. I mention release on writ, release by pardon, release on parole and release at expiration of sentence. The first two modes

are not frequently brought into action ; practically all convicts are released either on parole or through expiration of sentence.

It is my firm conviction that the reformation of a convict must show itself after his release. Much of the docility and obedience to discipline that is shown by the imprisoned is not a true indicator of reformation, for it may be actuated either by fear or by cunning. The test, therefore, of reformation lies in a convict's after-life. By his conduct and actions after release we must judge whether the discipline of the prison has brought about a change for the better in the man's or woman's character, and by the same standard of judgment the utility of efforts towards his or her rehabilitation must be deduced.

As I stated at the outset, the possibility of reclaiming these fallen and branded ones is something that I have accepted as a belief and as an actuating principle of my attitude towards them. This belief has been generated in my mind through observation of actual facts and of concrete cases. I do not maintain that all such persons are or can be reclaimed, I profess my inability to state absolutely that such or such a percentage will turn good and the remainder turn bad again, but I have seen men that returned to honorable ways after crime and imprisonment. I have conversed with them, corresponded with them, hence I know that my proposition stands, namely, the convict population of prisons is not insusceptible of reform and rehabilitation.

I adduce some results of study upon men and women released from our prison. From our parole agent, Mr. Straley's reports, I cull as follows :

Number of convicts paroled from December, 1903, through December, 1905,	218
Term expired and nothing unfavorable known of them since the day of release from prison,	93
Still under observation of the Parole Agent,	94
Resumed criminal ways, some returned to prison and some yet at large, ..	26
Died,	5

From Father Fish's memoranda I take the following :

Of convicts discharged during several years past, an attempt was made to keep under observation,	176
Since December 15th, 1905, letters indicating upright conduct were received from	44

OF CHARITIES AND CORRECTION. 75

At various times since release letters indicating good conduct have been
 received from 55
 Never heard from since release, 47
 Returned to prison here, 10
 Returned to prison elsewhere, 7
 Leading shady lives, 11
 Died, 3

It is usually assumed that convicts paroled from prison have stronger incentives and are under stronger urgings toward rehabilitation than are the convicts discharged at expiration of sentence. A paroled convict must have employment satisfactorily assured him; he is under obligation to report his whereabouts and conduct month by month; he must give responsible references as to his veracity, and in most instances the paroled convict has been serving a first imprisonment. The discharged convict may be, and often is, a person with previous criminal and penal experience, he is not bound under any supervision, he must make his own provision for the future; in short, he is simply turned out of the prison door, and must make or beat his way on his own resources.

He can disappear from our sight, and he offends against no tie that binds him to us; he can with impunity commit new crimes unless he happens to be again caught and convicted. He simply owes us nothing unless he be recommitted to the prison under a new sentence.

In view of these conditions I deem it remarkable that we have succeeded in maintaining a hold and in receiving so much satisfactory information from or about the number of discharged convicts that Father Fish's records indicate. How has this been accomplished? Through patience, heart interest, time and energy. Through and at the expense of some money, raised with difficulty by the Committee on Discharged Prisoners of the State Charities Aid and Prison Reform Association.

On the basis of our information of the after-life of the discharged convicts, I make the following statements:

Of fifty-six per cent. I know that they did not return immediately to a criminal life. I know they began anew with hopefulness and determination to do right. I know they persevered for

some time at least. I know that not one has again fallen. I know from positive information that nearly one-half of the number were leading industrious and honest lives not later than six weeks ago.

Of sixteen per cent I know that they have "gone bad" again, and are committing or have committed new crimes.

Of twenty-eight per cent. I know nothing. Christian charity itself forbids me to regard them as again criminals, while perhaps instinctively I fear that some may be again "crooked." Experience, however, has taught me, as it has taught other workers in this field, that the silence of a discharged convict dare not be taken as evidence of his deterioration.

Can I then be impugned in my conclusions when I firmly and distinctly stand for reformation and rehabilitation? It is an erroneous conception that men, once sent to prison, are irreclaimable. I feel that this conception must be combatted, and that society, at least the better and saner part, must revise many of its views on the subject of the criminal. I know that ex-convicts have committed new crimes, and these crimes are widely heralded; I know that ex-convicts have reformed, and they cannot be advertised; I know that the sixteen that have gone "crooked" will be more vividly held in memory than the fifty-six that have gone "straight." But society must nevertheless correct its present attitude, if we wish to be just and fair as man to man.

A number of these younger ex-convicts have married since release, and are living happily with wife and baby. If heredity amounts to anything, surely the correction of the taint in the father must reproduce good qualities in the child, or is only the evil and not the good transmitted to the progeny? These men and women have reformed because they have been helped. They have been encouraged, they have been patiently taught new ideals, they have received kindly words, they have been aided in various ways. Would they be what they are to-day if they had been treated like brutes, had been pushed from us as incapable of good development, had been abandoned to the cynic disdain of human society as it stands to-day?

I ask, then, is not the work of reclaiming convicted criminals one that is worthy of our best efforts? Must it be left as a heavy

burden on the shoulders of a few, who have dedicated their best efforts to it? Or, rather, shall not others, of earnest heart and perhaps liberal purse, take interest in it and help along this grand work of human sympathy, nay, more even, of Divine Love.

THE CHAIRMAN—The Rahway Reformatory is a self-governing institution where young men are sent, the majority of whom come out self-respecting citizens. The machinery by which this is accomplished is a system which has been proved successful, as carried out by the officials. There is no more pains-taking, careful, conscientious, and I may say beloved man, among those officials than the moral instructor. He goes in and out among those men and is their friend and counsellor. He preaches to them on Sunday and on weekday, and tries to make them honest and truth-speaking men. It is with great pleasure that I introduce Rev. Mr. Cooder, moral instructor at the New Jersey Reformatory at Rahway.

Advantages of the Indeterminate Sentence.

REV. CHARLES L. COODER, D.D., MORAL INSTRUCTOR NEW
JERSEY REFORMATORY.

Mr. President, and Ladies and Gentlemen: For the purposes of this assembly it is not necessary to define what is meant by the indeterminate sentence as distinguished from the time sentence, and yet I am not altogether persuaded that we so fully appreciate the indeterminate system as to have wholly freed ourselves from the traditions of the time sentence. A time sentence that may be modified by a system of pardons or paroles is practically an indeterminate sentence, and an indeterminate sentence that necessitates a definite period of confinement even before the merits of the case may come up for consideration, and which may even then go over for an indefinite time, because the persons on whom the estimate of the case devolves have failed to meet, is in reality a definite sentence.

In books on penology, such as those by Boies and Wines, with which you are all presumably familiar, a sharp line is drawn between the positive methods and the reformatory methods, and the subject of the indeterminate sentence is associated exclusively with the reformatory plan, and the inference made that the positive plan does not admit of the indeterminate sentence. And yet, while the one institution may be conducted on the theory of a definite amount of punishment for a definite degree of crime, and the other on the theory of an indefinite period of confinement, yet there is no good reason why, with the advance in the science of penology, a degree of option should not be granted the wardens of penitentiaries. This is academic, I know, but it presumes that all methods are capable of development and improvement, and if there are advantages in the indeterminate sentence *per se, i. e.*, if the advantages inhere in the method itself, then it seems to me that the method is equally valid whether you are *punishing* an offender or attempting to *reform* him. That is, there may be a point at which it will be seen that he has been *punished* enough, as well as a point at which it may appear that he has been *reformed* enough.

However, as matters now stand, it is with the reformatory method, as distinguished from the positive method, that the indeterminate sentence is now associated, and the reformatory method is the older of the two. It is now one thousand nine hundred and six years old, and had its origin in the teachings of One who laid down the moral maxim that "they that be whole need not a physician, but they that are sick." And as it takes the world a thousand years to apprehend a new idea, and an additional thousand years to overcome its prejudices and to act upon the new idea, we have arrived at last where we are open, at least, to a consideration of methods that look towards the restoration of the violator of social harmony to his normal place as a useful man and a good citizen.

The general principle is that no one should be detained in prison whom it is proper to trust at large, for if it is true that not all who ought to be in prison are there, it is also true that not all who are in prison, whether under the positive or the reformatory theory, ought to be detained there. And this

statement is neither an arraignment of society at large, nor a defense of the prisoners in particular, but the simple statement of a sociological fact. For if the man in prison, whatever the theory of the prison may be, has in him more of the quality of which good citizens are made than of the defects of which criminals are made, he should be set free to work out his social salvation. And under either system, it will require more than institutional machinery, it will require honorable, high-class, noble men at the head of the prison, men who have the integrity of a judge, and the solid principles of religion, to detect and develop the nobler qualities of a man at the great disadvantage of being in a prison gang. The indeterminate sentence, while commending itself on general principles, depends for its final efficiency on the moral character of the men who administer it, from the head warden down to the lowest rank of guard and keeper. We concede the theoretical advantages, but we also maintain that the indeterminate plan can only be effectually marked out by educated men of unblemished morals, whose own daily conduct, freedom from profanity and aloofness from vulgarity, will conserve the self-respect of the criminal, or afford him the stimulus of a healthy example.

One of the practical advantages of the indeterminate sentence is that the possible mistake of a judge in rendering sentence may be corrected. And this possibility of mistake sometimes becomes an actuality, however inadvertent it may be. I have in mind an offender who was tried for the larceny of \$4 and sentenced for twelve years, which would seem to indicate that the judge had grand larceny in his mind at the time. And as the offender was poor, obscure, and of no social standing, and there was no money to be made out of righting his case it was let go. Under a fixed sentence he would have no show at all, but under an indeterminate sentence he could have a speedy adjustment. A sentence for ten years of a man who may never commit another crime is a mistake, even if the law permits it, and I do not regard laws as infallible, and the mistake should not be made, and if it is made the indeterminate plan should be operative to correct it. We should have great respect for judges, but we need have no sentimentality, so that where one year accom-

plishes the ends of reformation, there is no reason why nine more years of imprisonment should be endured, and wasted, in the interests of so-called justice.

On its economic side, the indeterminate sentence offers the advantage of being a great saving to the State. It costs the taxpayer less, and the taxpayer will be interested in this, and more especially when he comes to learn that of every \$5 taxes which he pays in New Jersey \$3.50 is consumed in the support of various public institutions of a penal and philanthropic character. True it does not matter what it costs, if the State can free itself from crime, if such a thing were possible, but if the State can at least reduce this expense, and at the same time get better results by the indeterminate plan, the system has its economic advantages. In the New Jersey Reformatory at Rahway it costs on an average \$88.73 per year to maintain an inmate.

Take, now, the actual case of inmate No. 0, whose maximum sentence, on the time-sentence plan, would have been fifty years. Presuming that he could gain ten years by "good conduct," which is the indeterminate method, he would have to serve forty years. His maintenance for forty years, at \$88.73 a year, which is the Reformatory average, would cost the State of New Jersey \$3,549.20. But, as a matter of fact, this inmate No. 0 served about two years, learned a regular trade, cost the State of New Jersey \$177.46 for actual maintenance, and is now, as a discharged and free man, working at his trade, at \$18 a week, and supporting a relative. And as a producer, or wage earner, for the next forty years, which he might have spent in prison under a time sentence, he will have earned for himself, at \$18 a week, counting fifty weeks to a year, at a trade that guarantees steady work, the magnificent sum of \$36,000. Besides this, he is now a taxpayer, and hence a source of revenue to the State. Incidentally, I would have you note the coincidence that what three such discharged men will earn in wages in forty years of useful freedom is equivalent to the cost of a much-needed new wing to the Reformatory building. This man was not herded in a corridor, but given a room to himself, where, after work hours, he spent his time in reading and in the study of school text-books.

As a tax-saving scheme, the indeterminate sentence is a great success.

Sometimes imprisonment is the result of mere vindictiveness. There is a vast difference between justice and revenge, and the complexities of law are such that when the State contemplates only justice, the victim may be an object of wrath, and he may be persecuted rather than punished. Shylock may be the accuser, and there be no Portia to act as judge. The man who has money can always crush the man who has no money, and there are some who will invest in revenge. But, under the indeterminate sentence this can be corrected, and very soon, for good conduct will win its way to speedy freedom, and revenge be defeated.

Furthermore, and in the interests of the indeterminate sentence, it is undeniable that the offense of some first offenders is more of a mistake than a crime. I do not admit that all youth knows the difference between right and wrong or truth and falsehood. We make a large and wholly gratuitous assumption in taking this for granted. Why or how should they know the difference between right and wrong when they have never been taught it? With homes that are utterly indifferent, with a public school system that is professedly non-religious, openly materialistic and suspiciously atheistic, how is youth to know the difference between wrong and right? With graft in government departments, stealing in trust corporations, fraud in loan associations, open defiance of the law by such as can pay fines for offenses, and laugh in the face of the court as they pay the "big joke" fine, what wonder that youth blunders into crime.

At least one-half of our youthful offenders will name personally some well-known thief, whose money and influence keep him out of the penitentiary, as a justification of his own stealings, but always with the wail that he did not steal enough to keep him out of jail. These young men are really mistaken rather than intentionally criminal. It is the big thieves who encourage the little thieves, though the little thieves live nearer to the police and are "arrested," while the others are in the suburbs and are simply "investigated." Under the indeterminate sen-

tence the mistaken offenders first learn what they most need to know, the difference between right and wrong, and are returned to society wiser and better youth and with a chance to become good citizens.

The indeterminate sentence, and that only, should be used in the case of one whose habits of intemperance are his chief fault. What possible reason is there in putting an habitual drunkard in jail long enough to get sober, and turning him loose long enough to get drunk, and so keeping up the alternation at a constant expense to the county? Under the redemption system such a person is treated as a diseased man, detained long enough to get well physically, encouraged to set his will against all temptation, and sent out in the hope that the habit of sobriety may have become fixed.

It is possible for one to get into prison through a technicality of the law, and yet be morally right. And here the indeterminate sentence is of special advantage. In my native state of Ohio it was at one time illegal to aid escaped slaves from Kentucky, and yet some of the best people in the community aided the fugitives, and occasionally got into trouble, but they were morally right, and the law was morally wrong. I am told that in New Jersey you are guilty of compounding a felony if you personally receive back your stolen goods, without direction from the court, and yet you have a moral right to your own. There is always a chance of getting tangled up in technicalities, and the offender being made to suffer beyond all reason.

In the event of an error of jury, involving a long time-sentence, and the thing has happened frequently, the indeterminate sentence affords the speediest correction. It is a common saying that it is impossible to predict the verdict of a jury, which means that the jury is about as liable to be wrong as right. In our flights of patriotic eloquence we extoll the jury system, but in our saner hours we have very little confidence in it and as little respect. It once marked their advance of freedom, but it is now an antiquated relic, tattered and begrimed, and a defeat of justice as often as it is a help. The indeterminate sentence can at least mitigate some of its blindness, for whether a man is found guilty who is not guilty, or not so

guilty as the jury thinks, he can soon be set free because he ought to be free, or because a short time is long enough. It is an undeniable fact that the citizens who could best serve on juries are at the greatest pains to get excused, and in some trials the more intelligent the man the less qualified is he to act, and he ought to be excused. The "professional" juror is in some courts to stay, his "office," so to speak, is the court-room, and, like Gideon, "when he is wanted he'll be found." There is a popular tradition that some juries are bribed, and others "influenced," which is certainly a more euphonious and elegant expression, and if this persuasive influence should land an unfortunate in prison unjustly, the indeterminate plan is there to set him free as soon as he demonstrates that he is a worthy and trustworthy man..

So far as the morally depraved are concerned, and those who will never be good citizens under any conditions, the indeterminate sentence still has the advantage, though it is not operative beyond what is now called the maximum sentence. Where an offender is manifestly bad, no bribe or money, no imposing petition, no social influence, can avail to release him until he shows signs of moral improvement. The offender whose vanity may have led him into the delusion, so common among certain criminals, that there is glory in crime, is given time to outgrow his delusion, and by the indeterminate sentence is encouraged to gain freedom and society as soon as possible.

In short, the indeterminate plan is always operative when it is evident, from the offender's manifest self-improvement, that he will assume the responsibilities of a good citizen, and work according to his opportunity, and when it is evident that he will support his family rather than be himself supported by the State. And there is no valid reason why the method should not be used in penal institutions as well as in reformatory institutions. The first effect would be to elevate the position of warden to the level of that of judge, and there is no reason to doubt that wardens, being delegated with such extensive power, would fully equip themselves for the position and be found wholly capable of the duty. Besides, a warden, especially when required to decide whether a convict shall be detained for a long or short

period, is in a position of advantage over a judge. True, it sounds revolutionary, and subversive of the dignity of the court to intimate that the warden should fix the time, after the court has determined on the guilt, but most revolutions have brought superior advantages, and this, which would take away from all judges the function of naming a time-sentence, would also prove beneficial. If penal institutions may not be changed to reformatory institutions, at least the existing laws should be so modified as to make the indeterminate sentence operative in prisons where punishment is the end sought.

In conclusion, I may say, that the comprehensive advantage of the indeterminate method, with all that it implies, lies, not at all in the mere removal of the time limit, but wholly in the high moral character of the men who administer it.

Where moral reformation is the end in view, the wardens, guards, keepers and instructors must be experts in teaching and adepts in exemplifying good morals. Only the best citizens can mould criminals into good citizens. Any kind of men may be used to keep a prisoner at work and prevent his escape, but only men who have a high conception of their calling as reformers are competent or qualified to administer the indeterminate sentence. In the hands of men whose only idea is that of punishing an offender, or who have neither the disposition nor desire to aid and uplift the offender, the indeterminate plan may be made a terrible instrument of injustice and protracted cruelty, but in the hands of men of religious convictions, to whom character is everything, and the redemption of the fallen an end worth while, the indeterminate plan offers advantages beyond all calculation.

THE CHAIRMAN—It is a sad fact that we have women in prison in New Jersey. They get into trouble, go to jail or to prison, most of them from other places, and to our everlasting shame, be it said, they are sometimes hanged. During the last few years an ever-growing band of women has been knocking at the doors of the Legislature asking for an appropriation with which to build a womans' reformatory modeled after that in New York State. Last year, when they were heard by the com-

OF CHARITIES AND CORRECTION. 85

mittee of the Legislature, their cause was most eloquently pleaded by an advocate having the subject deeply at heart. I have great pleasure in introducing the same gentleman here to-day, Mr. William H. Speer, of Jersey City.

The Need of a Women's Reformatory.

BY MR. WILLIAM H. SPEER, JERSEY CITY.

In dealing with this subject I desire first to consider the recent history of the efforts for a reformatory for women. It is true that last year, at the request of a great number of ladies who have the best interests of the State at heart, I spoke before the legislative committee in behalf of the establishment, in New Jersey, of a State reformatory for women. To understand what was done then I will rehearse the arguments and what the result has been.

In the first place, we have, as you know, a State Home for Boys, in which boys under the age of sixteen are received for reformatory purposes. We have also a State Home for Girls, in which, up to this year, girls under sixteen were received. The Legislature last year changed the law in that respect, and increased the age limit to nineteen years. We have a reformatory at Rahway for men solely, in which men are kept until they are thirty-five, if it is necessary. But we have not in the State of New Jersey a women's reformatory corresponding to that for men. The first point which I made in our discussion of this matter, was that that condition of affairs is an unjust discrimination in favor of men and against women. I think there is no one who can urge for a moment that such discrimination is either just or justifiable. I think there is no one who will dispute that if there were to be a discrimination, it should be in favor of women and against men.

Now the efforts of the ladies who are interested in this matter resulted in the appointment of a commission. That commission studied the subject and presented a report of singular lucidity, and with it a bill asking for its passage. That bill was defeated

on the ground that it was not economical for the State of New Jersey; but the Legislature saw fit to raise the age limit in the State Home for Girls to nineteen, and the Governor signed that bill. It seems to me that that is a clear and unquestioned admission on the part of the Legislature and the Governor of the justice of the demands of those women. But it was a very inadequate response to the efforts they had expended in trying to bring about the establishment of a reformatory. I say now that if the Legislature and Governor are willing to make an admission of that character, they ought to be willing to go the length of establishing the reformatory itself.

The reason urged against that, as I have said, was economy. There are two classes of economists. One class, miserable, pottering, financial people, glance at the balance sheet of expenditures, and because they see that a large sum of money is being expended, call that extravagance. The true economist is the man who investigates the nature of the expenditure and the result obtained, and determines from that whether the expenditure is just or unjust, economical or extravagant. It seems to me that the kind of economy which resulted in the defeat of this bill for the reformatory was the kind which is penny-wise and pound-foolish, for it has been the experience of every civilized neighborhood which has a reformatory for women that it is a most economical establishment. While it may be true that the initial expense for the necessary equipment would be great, still the amount of reformation accomplished, the number of criminals turned aside from crime, who would never return again to criminal institutions, would be sufficient to make up for any cost in the establishment of the building and the cost of its maintenance. That has been the experience in Massachusetts and in New York, and I have no doubt it would have been the experience here if our Legislature had had but the wisdom to see it.

The other ground of economy urged was that they would be establishing, in time of financial prosperity, an institution which in time of stringency of money, would be a permanent expense which the State would stagger under. That is met by the answer to the first proposition, but even assuming that it was so, it seems to me that the character of the citizenship of the community

is of the very first importance, and certainly ought to receive consideration before the building of some monument to mark some obscure battle ground in the back woods, which was provided for by the last Legislature, in discrimination against this institution which we so much need.

Now, what is the need of a reformatory? Why do we want one? To any intelligent person the question answers itself. In the first place we recognize that thought is a vital, lifting force. Thought is the most vital, the most subtle and irresistible force in the universe, and these women who are put into our county jails and penitentiaries are subjected to an environment which is extremely detrimental to their future progress and reformation. We need to instil into their minds elevated thoughts. We need to train them in ways and manners which will cause them to become better, to want to be better, and to want to remain better. But the kind of environment, the companionship of the county jail and penitentiary furnish is inimical to such processes, and therefore it is that we ought to segregate at least the first offenders, among the women who are beyond the age of eighteen where they may be received in the State home, put them in some place and surround them by some influence where they will have training which will benefit them all the time.

I am not entirely in accord with the last speaker with respect to the general condition of degeneracy of the American people. I do not believe that we are any worse now than we ever were. I believe all the time the world is growing better, that we are coming under better influences, and the conditions that confront us to-day, of which you see accounts in the daily papers, are the exceptions. If you walk along the street and see a man staggering under too much liquid inspiration, you note it in your mind. You are shocked. Yet you go on block after block, and meet hundreds of men perfectly sober, whose existence makes no impression on you. It is the exception to which your attention is called. It is the exceptional in life to which we devote most of our time and consideration, and we let the great broad general conditions of life escape our observation.

It is these exceptional conditions which are seized upon by the ever vigilant press and brought to the attention of the public.

In addition to that there are people who exploit themselves. It seems to me that we ought to hold fast to the notion that the American people is a progressive people, in righteousness as in commerce and industry.

In Hudson county, in so far as every officer can accomplish it, the never-ending aim is to secure justice. In any prosecution that may ever be brought there by Shylock, Portia always sits in the adjustment of the sentence, in the person of Mrs. Alexander. It is said that as a man thinketh in his heart, so is he. This is equally true of a woman, and we must surround all women in this community with such influences that there shall be high thoughts, and not low ones. And it is this necessity which makes the crying need for a reformatory.

Now what have we done? We have our State Prison, which is well presided over by Warden Osborne. I believe, with the speaker who preceded me, that a warden ought to measure up to the character of a judge, and I believe that Warden Osborne does, but by the system of rules under which he is obliged to operate, the State Prison cannot supply the place of a reformatory for women, and the warden will be the first to admit that.

WARDEN OSBORNE (interrupting)—That's right.

MR. SPEER (resuming)—I have had occasion to visit our jails, and the influences there at work are detrimental, and they are not at all a substitute for a women's reformatory. We have a good probation officer, and I believe that her office is administered as it ought to be in every degree, and I believe that those put under her charge on probation are benefited; but she will be the first to tell you that there are crimes that a probation officer was never intended to take charge of and that she can effect no cure for. If you have petty or grand larceny, or crime of that character, a probation officer is necessary, but if you have crimes that involve the primary instinct of human nature, instincts that find their expression in private, and that are goaded by the passions, such persons should not be placed in the hands of the probation officer. The probation officer cannot prevent them from lapsing into crime again, and it is for these women that the reformatory ought to be provided.

OF CHARITIES AND CORRECTION. 89

This is not a political question. It does not trench upon what one party or the other ought to do. It is the duty of New Jersey, in behalf of its own citizenship and its own future, to cast away all notion that politics should govern this question. They should settle it upon the broad ground of humanity and love of kind.

Mr. John C. Kalleen, Superintendent of the State Home for Boys, was introduced.

Causes of Juvenile Delinquency.

BY MR. JOHN C. KALLEEN, SUPERINTENDENT OF STATE HOME FOR BOYS, JAMESBURG.

The subject assigned me, Juvenile Delinquency, is, as it appears to me, "as old as the hills;" and I do not at this time, expect to be able to say or introduce anything new in relation to it.

My idea is: that loss of parents, or the destitution or degeneracy of parentage, have been the main causes of the delinquency.

There are enrolled, and now in the State Home, 500 boys, and of this number 67 are orphans, 115 have step-parents, 96 have lost either father or mother, 64 have been deserted by parents, and in 50 families have the parents separated. All of the 67, who were bereft of parentage (a small percentage of them in infancy), were cared for and placed in foster homes, either by a charitable organization or relatives and friends.

That the utmost care in the selection of homes for these unfortunate boys was exercised, I am sure all will admit; and you will also admit that the hereditary or other evil tendencies developed, perhaps through lack of supervision on the part of parent, or newly found friend, were the causes of their being judged delinquents and fit subjects for the care, discipline and instruction of the State Home.

The problem confronting all who have the supervision of State or other wards, while in foster homes and on parole, is the great lack of means with which to supervise them. It may be that these boys, many of them, had their birth in the city;

and as well might one expect water to run up-hill, as to have the boy from the city—unless taken there very young—remain in the country. Many good people advocate very strongly sending delinquent children into country homes, but, my good friends, the experience of all who have had this work to do—as far as I have been able to observe—has been the same, and that is: not all, in fact but a very few, city born boys, after they have reached the age of twelve or fourteen years, and have had the education of the street, will remain in the country, unless taken to the extreme west, and even then some of them will find their way back to their old haunts.

Our first question put to a boy, on entering the home is: My boy, have you father and mother? and oh, how many times will come the answer, I have step-father, or step-mother, and I could not get along at home and was obliged to pull out and take care of myself. I am often reminded of the widower with three children who married the widow with three, and as the third family of children grew in number, it dawned upon the wife that if something was not done to prevent trouble, some of the children would be seriously injured; and so she called over the 'phone to her husband, and said: "You will have to do something, as your children and my children are beating the life out of our children." That this story is grossly exaggerated, we have no doubt, but that at least 25 per cent. of the boys now in the State Home, have been committed through circumstances somewhat similar, we are strongly inclined to believe is true.

The main factor in delinquency appears to be non-attendance at school; but very few, 35 of the 500 boys now in the Home, made any effort to be punctual in attendance; 286 had been suspended or expelled; 371 were truants from both home and school; 45 had never attended school, and several of them were in their sixteenth year.

The boys confess to having sought expulsion from school, and judging from the condition of the parents, not much effort was made by them to enforce attendance, or to do anything helpful, or that would have a tendency to bar the children from evil influence and its environment.

Fifth Annual Meeting

OF THE

NEW JERSEY STATE CONFERENCE
OF CHARITIES AND CORRECTION



The Executive Committee has decided that the next conference shall be held in Newark, Thursday, Friday and Saturday, February 15, 16, and 17, 1906. The division of departments will be as follows:

- Medical Charities—Hugh F. Fox, Chairman.
- The Treatment of the Criminal—Decatur M. Sawyer, Chairman.
- County and Municipal Charities—J. J. Mulvaney, Chairman.
- Social Welfare Work—Rev. Stanley White, Chairman.
- The Organization of Charitable Administration—Rev. J. I. Vance, Chairman.

Among the topics which have been suggested for discussion are: visiting nurses, local provision and treatment for consumptives, babies' hospitals, the parole system, the care of discharged prisoners, a reformatory for women, the causes of juvenile delinquency, almshouse problems, abuses of the justice of the peace system, county schools of detention for truants, the federation of charities, friendly visitors, civic sanitation and hygiene, recreation work, parents' associations, the Y. M. C. A. as a social centre, and settlement work. The meetings will be held in the Public Library Building.

Mr. Bleecker Van Wagenen is the President, and Rev. Walter Reid Hunt, of Orange, Secretary. Communications in regard to the Conference should be sent to the Secretary.

OF CHARITIES AND CORRECTION. 91

If the school officer or teacher cannot exercise some means of coercion to check truancy, the establishment of the parental or truant school would seem a necessity.

Lack of food and suitable clothing is the harbor of refuge, careless and indifferent parents cling to. If these conditions be found to exist, why not have the truant officer empowered to relieve the destitution, and thereby remove any opportunity from the parents to justify their neglect.

Parents, in many cases, are as ignorant as their children, and being destitute, no doubt are willing their children should in some way contribute to their support. Idleness and non-attendance at school are no doubt the causes of the "gang" among the very young. Think of a gang of boys in age from eight to fourteen, having its captain whom they obey implicitly, and imagine a boy, of eight years growth, standing on guard with drawn revolver, ready to shoot the intruder, while the gang from ten to fourteen years of age, who have "broken and entered," are busily engaged in procuring plunder, from which theatre money may be gotten. Can parents offer any excuse for being ignorant as to the whereabouts of children at the mid-night hour? What excuse can they offer for the absence from home of a child of tender years, one who may have been absent from home not only over night, but perhaps a week or a month, and during that time to have been in company with others of like disposition and environment?

It is true that children are influenced by those with whom they associate, and while, in a great measure, the children are at the mercy of their companions, yet the parents can, if they will, impress upon the mind of the child the importance of keeping good company, and coming home direct from school. That there are instances in which the parent is not to blame for the delinquency of the child, is acknowledged; as in the case of the widowed mother struggling with adverse circumstances to care for her children, leaving them alone, perhaps to engage in some work, by which the necessaries of life may be obtained for herself and the children, but, in the main, we feel the parents are to blame for the delinquency of their children. About 40 per cent. of the boys now in the Home, con-

92 NEW JERSEY STATE CONFERENCE

fess having had parents who indulged to excess in strong drink; if parents can find money to spend for liquor, should they not be held responsible for the care and maintenance of their children.

To some extent have about 25 per cent. of our boys inherited habits of dissipation, and a few confess to having been intoxicated.

That the boys have developed a taste for the dime novel and "Nick Carter" and weeklies of like nature is not at all surprising, as we have received many copies of them for the boys, from the parents or other member of the family, which have been consigned to the waste basket.

Cigarette smoking has been indulged by at least 90 per cent. of our boys, and an equal number appear to have been in the hands of the probation officers, some of them many times; this fact should not count against the most excellent ladies and gentlemen composing the corps of probation officers, as they exhaust every means at their command before becoming instrumental in having them committed to the State Home.

There are quite a number, about 10 per cent. of the boys in the State Home, who claim parents live in homes owned by them, and if this be true, in some measure, if not in full, ought they to pay for the expense incurred in caring for their children. We have no way of determining what may be the financial condition of the family, and have only the statement made to the committing power, as a guide; and as a rule to the question: "Are the parents able to provide all, or any portion of the expense incurred by the State in caring for the child?" the answer given is in the negative.

Not a great many years have elapsed since the unskilled labor, now employed in large cities and elsewhere, in the excavating and construction of public and other work, were not the foreigners of to-day; and, if you will recall the social condition of the parents of that day, you will be led to observe the children were the descendants of the immigrants at that time landing on our shores; and that but a small percentage of them may yet be found among the degenerate of the day.

This to my mind is confirmatory of the idea, that destitution attended by the degeneracy that appears to follow, is the main cause of the delinquency in the children.

In the families of the poor, and in many cases the destitute foreigners, are the children numerous, and so long as this condition prevails, juvenile delinquency, in my opinion, will not subside. They will be obliged to pass through the same evolution as have those who have preceded them.

It is true, we have in the State Home, a small percentage of the children of American born parents, but, in the main, those now coming to us are the children of foreigners. The foreigners from whom descended the delinquent children of former years, are yet coming to our country, but owing to improved conditions in their native lands and the help received from those who had preceded them, they no longer require the assistance formerly rendered, and therefore the almost non-appearance of delinquent children of these nationalities.

The nationalities of delinquent children of former years, like the nationalities of those who now do the labor requiring only physical skill, have undergone a complete transformation, and until the poor and destitute of our foreign population have had time to rise above their present environment, in my opinion, will we have delinquent children in our present ratio.

Finally, the real cause of juvenile delinquency, as it appears to me, is the total lack of skill, and the almost entire absence of adaptability on the part of parents, who through ignorance and want, encourage non-attendance at school, and its natural tendencies, and permit the children, with them, to drift into intemperance, destitution and degeneracy.

While credit is given to England for having established at Red Hill the first reformatory; to the United States is accorded the honor of having established on Randalls Island, New York, in 1825, the first governmental institution in which children only were cared for.

To-day we are said to have about one hundred such institutions, and a few years ago, by those who were conversant with the fact, was it asserted that while 28,000 boys, who had been pupils in these institutions, had deliberately chosen vice and

crime as a profession, that 128,000 had led lives that were creditable. Established as these institutions were, with bars and bolts and all other safe-guards of the prison, it is remarkable how soon—even as early as 1848, when Massachusetts established its State Reform School—did the people find it not necessary that delinquent children should be kept behind high walls, and heavily grated iron doors, and in cells, as is the convicted felon of to-day.

The cottage system, the inauguration of which belongs to Ohio, is now fully established throughout the United States and Europe, and with the addition of the juvenile court, the probation officer, the truant school and the various other branches of child-saving work inaugurated, greater good will be accomplished.

I am in full sympathy with Dr. Wight and those who advocate keeping the children out of the institutions; and would gladly aid, in any way I could, those who keep that end in view, but as a substitute for the institution, what have we to offer? We have in the State Home about thirty boys, too young and feeble to be of much service to any one; and generally speaking, applicants for boys seek them, not to raise, but to be helpful in the home.

The applicant for a boy is very much like many parents; while the boy is too young to be of service to any one, they are willing the institution should care for him, but when he has reached a point in age and usefulness, when his services are helpful and in demand, both want him.

The cure in the main of the evil of child neglect by parents, as it occurs to me, is in having them assessed in proportion to their means for the care and maintenance of the children while detained in our institutions. Where it is evident that neglect of education and other advantages conducive to the elevation and good citizenship of the child can be traced to the parents; does it not seem that the responsibility should then be assumed by the State; and hence the necessity of laws to be enacted for the protection of the child.

It is really astounding how many of the very young committed to the State Home for Boys, are placed there as a last

resort and classified as incorrigible. The astonishment arises from the fact of their having passed through every agency intended as beneficial in aiding the erring and the weak.

Under our present conditions we feel we are unprepared to cope with the responsibilities produced by this class of boys. We lack accommodation and facilities in regard to classifying them, not to mention one of the most important factors in character building, and proper moulding the dispositions and habits—education.

The movement of raising the age limit for committment to the State Home for Boys, from eight to ten, is a most practical suggestion, and elicits our heartiest endorsement. We would even go further, and suggest the age limit be raised to twelve, provided that the State would bestow a sufficient appropriation for the proper disposition of these children under twelve, either in families, homes or as may be found most expedient.

If the committment of children under ten to the State Home for Boys is to be continued, a proper classification will necessitate the erection of cottages, in which these children can be segregated, and also have a separate corps of teachers and instructors under the present management.

Whilst, no doubt, all are interested in our work, and lend valuable encouragement to our efforts, there is one fact not intentionally overlooked or forgotten by many, which we wish to bring before the Conference and the public; namely, that the obligation in forming, training, moulding, and solidifying character is more responsible in the State Home for Boys than in any other male institution of the State.

This truth can be readily appreciated and becomes self-evident when considered that it is a matter of principle by all educators that character is formed in youth, as the old adage says: "As the twig is bent so the tree is inclined."

The conditions in the State Home for Boys are not what they should be.

In accommodation for 400 boys, are housed 500, and instead of having from 35 to 40 pupils in one cottage, under tuition of one teacher, we now have from 60 to 75, and under such

conditions, classification as to age, school grade, or criminality is not practicable.

To be in line with Massachusetts and other States who take the lead in reclaiming wayward youth, we need the establishment of the truant school, and at the New Jersey State Home for Boys, a double cottage to house about 100 boys, and a few additional teachers, and we hope, this year, to be able to report progress along these lines.

In the erection of buildings, our boys do much to lessen the cost. They make the brick, do all excavating, painting, glazing and assist in the work generally.

THE CHAIRMAN—No man in the State is better fitted to give us an intelligent account of the penitentiary and its usefulness than Judge Skinner, whom I take pleasure in introducing.

Is the Penitentiary Useful?

BY EX-JUDGE ALFRED F. SKINNER, NEWARK.

The question as it appears on the program is, "Is the penitentiary useful?" As a matter of fact, we have in this State but two penitentiaries, one in Hudson county and one in Essex. I have no hesitation in saying that the penitentiary as it is to-day, both in Essex and Hudson, is useful. There is some measure of usefulness about any penal institution, but the very fact that this question is asked to-day indicates that some thinking people are questioning whether it is useful to the extent and up to the standards of the methods of to-day. It is useful as we have a right to expect usefulness from an institution to-day? Without hesitation, from personal experience, I can say it is not. Why not? Because every prisoner is treated on a *dead level*. Yes, on a dead level, and that level is the level of the lowest. To the penitentiary go the waifs and strays of a large city, the drunks and disorderlies that appear and reappear in the police courts, hardened, sodden offenders, steeped in degradation. Also to the penitentiary goes,

unless there is a reformatory, the first offender, whose offence is not such as to warrant the court in sending him to the State prison. He must, for lack of a reformatory, be sent to the penitentiary. And when he gets there the first offender, not sodden, not steeped in degradation, capable of good citizenship, perhaps only a casual offender and but for that offence as good as you and I, is put right down on the level of the degraded, the brute. The methods that the penitentiary adopts in treating a prisoner are methods of absolute uniformity. I am speaking generally. They are all alike, with little hope, or kindness, or suggestion of betterment of condition or character.

Now, I have heard it said recently that one trouble with the penitentiary is that it is a county institution; that the government is intrusted to a board of freeholders, and that such boards are a failure, and that some other method must be adopted. I think myself that that is largely the outgrowth of a very general weakness of human nature, in finding things wrong to think that the remedy is to get another law, when it may be that the power and possibility of betterment lie within the existing law. I have had personal experience within the past six years with the Essex county board of freeholders. I don't want to say that the method of conducting the penitentiary by a board of freeholders is the best method that could be devised, but I do say from personal experience that I believe they are trying to do what is their duty by the citizens. I assume that the same is true in Hudson county; that the freeholders there have the intention of serving the people well and doing to the utmost within the limits of their opportunities the best they can.

But this is a serious practical question. I suppose there is not any condition in any correctional institution that is so much deplored by those who, like yourselves, take an interest in this subject as the crowded condition of the reformatory at Rahway and the insufficient appropriation at the hands of a niggardly Legislature to do the work that it was created to do; and that carries you right back to the penitentiary. Not only is Rahway crowded, but, willy-nilly, such is the recognition of the value of the re-

reformatory, courts will go on sending prisoners there even though they have to be housed and cared for under conditions that are little short of scandalous. That has got to be stopped, and I understand on reliable information that it is the intention of either the management of that institution or some persons connected with it and interested in it to ask this present Legislature to adopt a law prohibiting the sending of any more prisoners to the reformatory for a term of years, a sort of "closed season" for the next two years. If that is so, I can only say that I am glad, very glad, that I shall not be filling the position of judge. I should hate, I should grieve, to think of sending to the penitentiary the many who would have to go there in that state of affairs.

The remedy? I think it is right in hand. Without new law, or very slight action, I think it is in hand by appeal to the Essex county board of freeholders, and it is because I have all confidence in their honesty of purpose. I believe all that is necessary is to make the board of freeholders know and realize what you and I know and realize and what our conclusion is, and they will then, as they may, change the methods under the rules of the board of freeholders. Under the law they have large scope for their own adoption of methods and rules in that institution. There is no need of going to the Legislature to get it, but they can themselves make of these penitentiaries reformatories that shall be conducted on practically the same lines as the Rahway Reformatory.

You do not want to go to the freeholders with anything too startling, but if you just take a committee of the board that has charge of the penitentiary down to the Rahway Reformatory and let them see for themselves what the methods there prevailing accomplish, they will see for themselves. They are intelligent men, they are reasonable men. They want to do what is best. All you have to do is to show them what is best and they will go back and do it.

What is the difference between the two? Is it that the Rahway Reformatory is a soft-hearted, sentimental institution? Not a bit. Conceived as it is in kindness, in tender-heartedness, in sentiment, if you will, it is conducted with all the rigor that a penal institution must have. There never has been in the State prison

greater rigor or discipline than exists at Rahway. Every man's every move is watched. Why? Because they are suspicious of him? Oh, no. Because they think he is dangerous? Oh, no. But because the man is to be impressed with the lesson of discipline. He is to learn self-control and the exact and absolute and logical significance of his action. It is the lack of this which has brought them there. So these men are being watched and being marked. It is by these marks that the man is judged. A marking system is poor at best, we must admit, but the man feels that he is under exact, absolute, unyielding, ever-present discipline. There is discipline at the penitentiary. There is severity there, but the difference is that they follow the method of severity only as they must exercise it with the lowest. There is no way out. They teach them to break stone at the penitentiary, and I have no doubt they break it as well as stone may be broken; but they never give them the thought in the breaking of the stone that there is something better for them beyond all this. The difference between the penitentiary and the reformatory consists in the fact that in all the watching and marking and discipline of the reformatory there are always present ambition and hope. They can always have a hope that there is something better, and they do not have to wait until they get out of the institution to get that something better, it is right there. They are marked and graded, and from one grade they can go up or down as they behave. So to the prisoner comes not only the lesson of discipline and self-control, or the lesson that comes from disobedience by going down to lesser privilege and closer confinement, but the lesson of hope and inspiration, that if they do better and learn self-restraint and discipline they can go up and up, so that when they step out into the outer world it is no tremendous jump, but just an easy transition from the highest grade in the reformatory, with the lesson of self-restraint and honest, every-day labor, to every-day life, in freedom, with honest toil.

There is no reason under the sun, unless it is the lack of a little law (and that is no reason nowadays, for you can always get that), why the Essex Penitentiary should not be a reformatory as much as the Rahway Reformatory is. And if for two years

the Rahway Reformatory is to be closed, then for those two years there will be the blackest kind of black page in the history of this conference and of any society that has it at heart if they do not see to it that the conditions in the penitentiaries of Essex and Hudson counties are changed for those two years and for all time to come. The change is to come from the inside, not by outside criticism, not by fault-finding or censure. The board of freeholders are doing the best they can within their lights, and their lights are of not more than ten years ago. They are not so far behind the times. Remember that the methods that prevail in many places are not much better. It is only a short time since the change has been made in the State Prison at Trenton. If any gentleman doubts as to the possibility of making the change I have suggested, I will only ask him to look at the State Prison. What they did there your freeholders can do. They improved conditions there, you can improve them. All that we ask of the managers of the Essex and Hudson Penitentiaries is a recognition of the fact that within the penitentiary they have different classes of criminals, and that they deal with them differently, not all on the same dead level; that they shall let the first offender realize that he is still a man, that he has still a chance, that he has still hope and ambition, and to keep that hope alive, to send him out with that hope. And we ask them to give to the drunk and the disorderly, the sodden, the confirmed and habitual criminal all the severity and all the rigor of the law, and no one will find fault if they continue to break stone, for there are men sent there for whom stone breaking is the proper kind of punishment. But the trouble is—and O, the shame of it!—that men are sent there who are just like you and me except for one misstep. I might even say *just* like you and me, for which of us has not made more than one misstep?

Discussion.

REV. WISHART, Trenton—The average minister, the average lawyer, as well as the average layman, is still imbued with the idea that the chief end of the institutions that deal with delin-

quents is punishment. The whole idea of our institutions dealing with criminals is wrong. We have no right to judge and to mete out punishment, because we cannot measure responsibility. The only justification for interference with the liberty of any offender against society is the protection of society, and the most effective way to protect society is to elevate the individual so that he will be restored to a normal condition. I think when we consider the progress of society along various lines we shall see that our system of criminal punishment is antiquated and unscientific. We say that to develop our own children we must have music and flowers and everything that will appeal to the higher sense in the public school, and then we take those who are delinquent and put them in prison in an environment stripped of everything elevating, and we expect the people placed in that environment to turn out good men and women. If the inside history of our prisons could be laid bare to the world, we should discover that any average, decent man compelled to live for five or ten years under those conditions would come out a moral and physical wreck. These conditions are absolutely beyond the control of the best wardens, because it is the way modern society deals with the criminal. We shall have to readjust our whole conception of the relationship of the State to the criminal and to emphasize the fact that the only justification for the incarceration of an offender is the protection of society. I thoroughly agree with the paper on the indeterminate sentence with one exception—the comment on the public schools. I always resent that characterization of our public schools as non-religious, or atheistic, or godless. I think it is unscientific as a generalization, and that it proceeds upon an erroneous conception of what religion is. I have not heard the name of God mentioned to-day, but I think this is a religious assembly, and that we are dealing with a religious subject in a religious way. With the rest of the paper I am in agreement. I want to speak of a case in which I am interested. There is now a man in the State Prison, sent there for five years, William MacQueen, an alleged anarchist. He is a gentleman, a scholar, an expert in German literature and philosophy, a man of family, with a wife and three children. He is as high-minded a man as any minister or other professional man

here to-day, a man of very delicate sensibilities, a man of high honor. As I have come in contact with him week after week and month after month, during the last year and a half, I have become convinced, and the head keeper, Mr. Osborne, will tell you the same thing, that he is a man the like of whom he never had in his institution, a man praised by every keeper in the prison who knows him, and yet I heard a lawyer say, one of the greatest lawyers in New Jersey, a man who has held a position eminent in the nation, that he never knew a more wholesome conviction and imprisonment than the arrest, conviction and imprisonment of that man. Said I: "No matter whether he is innocent or guilty?" "Yes," said he, "whether innocent or guilty." "On what ground?" I asked. "On the ground that it will be a warning to the lawless element of Paterson to keep him there." Here is a man held who if liberated would be an honor to society. That is a typical illustration of the lack of classification of those cases, and of the failure to adjust punishment, if punishment is to be inflicted, not to the crime, but to the criminal.

MR. FREDERICK G. BURNHAM, MORRISTOWN—I wish to take a single phrase from one of the previous speakers, "ambition and hope."

That is what he said was found in the reformatory, and not in the penitentiary. Of all words those are the truest and most fundamental when applied to reformation of the criminal life. I chance to have been for eighteen or nineteen years president of an institution in another State, which takes boys of a criminal habit for the purpose of straightening them out.

I refer to the Berkshire Industrial Farm. We have had a procession of some six hundred and sixty boys passing through that institution, and at the present time we have fifteen boys from the State of New Jersey, which is about the average from this State. I have examined into the causes of their reception there with great care, and I wish to emphasize three of those causes. First, their improper treatment at home. Often, when we receive a boy and get hold of all the reasons why he has come, it seems to me that rather than receive the boy we ought to receive the parents. It would be more to the point, for the fault had been

OF CHARITIES AND CORRECTION. 103

with them. The next point I would make is environment. What can you expect from a boy if he is allowed to be a truant from home and school, to be loose on the streets and to make vile and lawbreaking companionship.

I recall an instance, a boy from a good Christian family, with one of the most devoted mothers—a stepmother—I have ever known. One evening he went off with his companions, and for a bit of excitement broke into a plumber's shop and took some lead. They all had spending money, but they did this for excitement. They were all arrested and indicted by the grand jury of the county. That particular boy was a member of a church and a constant attendant on Sunday-school.

He had been led to do this by bad companionship. He was sent to our farm, where we have eight hundred acres in one of the most beautiful parts of the country. He was really a law-abiding boy, and in such a place he could and did have ambition and hope.

Our boys always have that, for they are marked for their conduct, for their studies and their work. They work half the time and study half the time, and play the balance if they earn that privilege. If a boy has been perfect in his marks he receives ten mills every day, which is the currency of our institution. As seventy mills during the week is the highest possible amount that can be earned, if the boy earns sixty-eight mills he obtains various privileges, and if these earnings continue for three months he is placed in the next higher grade, and if his conduct continues for three months more, in the next higher grade, so that it is for the boy to decide and prove by his conduct when he may leave the institution.

In point of fact, very few leave us in two years, and some not until three years.

The third cause, which I mentioned in the beginning of my remarks, is heredity. (The five minutes given to each person having elapsed, the remarks ended at this point.)

REV. MR. CARTER—During the last year the reformation of the early criminal, the first offender, has been on my heart, and it seems to me it ought to be on the heart of every man and woman

in the State. Much lies in the power of this conference to lessen the amount of early crime. Let us not go away without getting at this very practical point, that something can be done without any change of existing law, simply by bringing pressure and personal interest to bear upon our freeholders. One thing they can do right away. In the penitentiaries there is not the slightest chance for the improvement of thought. They have even closed up the gas jets and there is no light to read by. In the penitentiary every individual has the privilege of a light in his cell so that he may read and quicken and improve his thoughts every night if he chooses to use the opportunity. It is in the power of the freeholders to introduce electric lights into the penitentiary without any change in the law, and the giving of light will be the opening of the way to further improvements. Another difficulty is in the prisoners finding work on leaving the place of confinement. I think the State should provide some easy transition from the penitentiary to the outside world.

MR. CURRY—I have had dealings with the board of freeholders for eighteen years, and I have found them willing, when the subject was put properly before them, to do about everything required, but, after all, the whole subject lies with the head of the institution. We can get no reform unless the person who is at the head will grant it. If he will, he can take up these subjects and deal with them properly and execute the reforms. More care must be taken in selecting persons for the heads of institutions.

REV. MR. OSBORNE—I want to emphasize what has been said with regard to parental influence. I wonder that boys grow up half as decent as they do when I see some of the homes from which they come. There are many cases where the father is getting good wages, and when pay day comes he goes off from Saturday to Monday and wastes his wages on rum, while the poor wife and children are left to suffer or the children have to work. It is a shame that there is not some law that can be brought to bear on such brutes. How can you expect children to grow up

decent in mind, soul and body under such influences? I have tried to have something done to see that such a man's wages are paid to his family, or a certain proportion of the wages. It is very important that this should be done. There is no reason why the family of a man who gets good wages should have to be supported by his children or by the religious and charitable people of the community.

MR. HEG—I have managed a prison, a reform school and a reformatory. I organized the Rahway Reformatory. I think that we set too high an estimate on the reformatories. I do not believe that every man is made worse by going to prison. All men are not made good by going to the reformatory. We condemn prisons too much and give too much praise to the reformatories. Some prisons are just as good as reformatories. The State prison of Minnesota is as good as any reformatory. Everything in it is carried on after reformatory methods. Men may be reformed in prison. President Roosevelt has presented the name of a good man for marshal of Arizona. That man twenty years ago stole a mule and was sent to the State prison. Undoubtedly, because the President vouches for him, the man has reformed, yet the Ministers' Association protests against his appointment as marshal. It is not the person that they object to, for he is a good man now, but the fact that he went to prison. The prison itself is all right so far as it goes, but the fact that the man has to come out of prison must be considered. That is where the advantage of the reformatory comes in, it does not put a smirch on a man. So far as the community is concerned, when he comes out he stands as well as he did before. He is not marked for life. I have been engaged in reformatory work nearly half of my life, and I do not believe that the reformatories could prove that they have saved as many men as they claim, because those men did not need to be saved. They are saved before they go there. And I do not believe that as many men are lost in the State prison as one thinks, because there are so many men whom we cannot lose, they are lost before they go there. The proportion of men who go to State prison and return again is 40 per

106 NEW JERSEY STATE CONFERENCE

cent. Fifteen per cent. go back, 20 per cent. may, 25 per cent. are certain not to go back to State prison. In the reformatory the figures are reversed. Twenty-five per cent. are pretty sure to commit crime again, 15 per cent. probably will, 20 per cent. probably will not and 40 per cent. surely will not. At Elmira they claim that they save 85 per cent. What are you going to do with the 40 per cent. who do not go back even to the State prison? I had 800 prisoners, ninety-five of them in for life. There were 100 in for riot, ten for tearing down a saloon. None of these men would ever come back to prison. So take a bank defaulter. He will never come back again, because he will never get a chance to be a bank defaulter again.

THE CHAIRMAN—Without doubt action will grow out of this morning's session, which has been an instructing and inspiring meeting.

Adjourned at 12:15 P. M.

FOURTH SESSION.

FRIDAY AFTERNOON, February 16, 1906.

The Conference was called to order at 2.30 P. M. by the chairman. The subject for the afternoon was "County and Municipal Charities," Mr. J. J. Mulvaney chairman of the committee on that topic. Mr. Mulvaney presided during the report of his committee.

MR. MULVANEY—Mr. Henry Snyder has been invited to read the first paper this afternoon. He was selected because for some time he has been interested in this subject and he is one of the prominent educators of the State. It has seemed to me that we have not as many school men interested in this State Conference as we should have. We need their help. While their work leads them to deal with a subject in the scientific spirit, yet they have abundant sympathy, whether they know it or not.

OF CHARITIES AND CORRECTION. 107

They have more sympathy than they think they have, just as we have more science than we credit ourselves with. Mr. Snyder was then introduced who read the following paper.

What Should the State do to Minimize the Hardship Caused to Individuals by the Enforcement of the Truancy and Child Labor Laws.

HENRY SNYDER, SUPERINTENDENT OF SCHOOLS, JERSEY CITY.

Although compulsory school attendance has become the settled policy of all States, and although all right-thinking people admit the wisdom of this policy, the administration and enforcement of the laws embodying this policy are often attended with difficulties. I need not refer to the opposition of mercenary parents and mercenary employers. The opposition of such persons must be expected and presents neither legal nor logical difficulty. Such opponents are not favored with the support of the public, nor do they receive much consideration in the courts.

There are cases, however, in the treatment of which conflicting opinions are encountered, even among right-thinking people. It must be admitted that these cases are frequently looked at in a superficial way. Nevertheless, opposition, even though it be based upon superficial and sentimental considerations, is often embarrassing to attendance officers.

These cases take many forms, each of which seems to the parties concerned to be individual and unique. We have the father who claims to need the services of his child during part of the school time, in order to support the family. We have the parent whose son or daughter under fourteen years of age has an opportunity to secure a good position. As may be supposed, the parent presents the case in such a way that it appears to the sympathetic that the child will never get another chance to secure a good position. While these cases cause embarrassment they should not have serious consideration, for no real hardship is imposed upon child or parent by the enforcement of the school law.

But the most striking case is that of the mother, widowed or abandoned by her husband, who is required to support herself and a family of children, all of whom, it may be, are under the legal school age. The mother may be industrious and willing to work, but her burden is heavy. It will be greatly lightened if she can depend at least partly upon the earnings of the oldest of her children. This additional income may prevent all the members of the family, particularly when illness comes, or hard times, from becoming paupers. Such cases as this appeal most strongly to all people. As a consequence, those who are entrusted with the enforcement of truancy laws are importuned by many apparently thoughtful people to make exceptions and to allow the children in such families to remain away from school and to work. These philanthropic people seem to imagine that they are doing their whole duty by the child and the family when they endeavor to secure this exemption.

The plea is made that the child concerned is only a few months under age, or that he is only a year under age. If, as is claimed, the child's enforced attendance may legally cease in so short a time, why should not those who are interested in the welfare of the child and of the family, take pains to provide the means which will enable him to attend school, and at the same time relieve the family of distress? I am sorry to say that this in many cases does not occur.

The trouble is that those who object to the enforcement of the school law in such cases do not look at the matter in the proper way. In maintaining the policy of compulsory school attendance, we hope that every child may be educated and may receive the moral and intellectual training which will enable him the more easily to earn a livelihood and to be useful and beneficial to his family. But this purpose must be regarded as secondary in importance. The State has a deeper interest in the education of the young. The existence of its institutions and their successful operation depend upon the intelligence of its citizens. For its own purposes, therefore, the State interferes with the ordinary family relations and demands that the physical interests of the members of the family be temporarily disregarded for the subsequent advantage and welfare of the State. Looking

at the matter from this point of view it must be admitted by all that there cannot be any exception to the operation of the law. The application of the law must be universal and complete. The exemption of any one or more classes from its operation would be fatal to the law itself and hence destroy the State policy.

It is evident from what has been said that the operation of attendance laws may inflict hardship and suffering upon some individuals. In other words, the State has deprived the family, at least to a certain extent, of its means of support. The proper remedy is not to excuse the children concerned from the operation of the law. The logical remedy is to supply in some way the means of which the State, in the execution of its policy, has deprived the family. If this is not done, mother and children become paupers and are regarded as worthy of the attention of those charitably inclined. It does not matter how much pride the family has, or how willing all its members are to depend solely upon their own resources. The fact remains that they are consigned to the category of the indigent, and are classified with all who need charity, many of whom, it is well known, become dependent through their own indifference, idleness, or vice.

This classification seems to me to be entirely wrong. The persons to whom I have referred should not be treated as paupers. We should regard them rather as having a just claim against the State. The State has taken from them what they regard as a privilege. It should not hesitate to pay for it. The State, in order to carry out a policy favorable to its citizens as a whole, has inflicted an injury upon a few. These few should be protected against that injury.

The remedy which I would suggest is that the laws be amended in such a way that families of the kind which I have described shall receive such sum or sums as the children of legal school age are prevented from earning by the operation of the Compulsory School Law, or such sum as will support the child during his attendance at school. I do not care whether this money is given by the State, county or city, or whether the law be made a separate law, or be an amendment to the ordinary Poor Laws. I am convinced, however, that such a legal remedy should be applied as speedily as possible.

It may be said that the law under which the Board of Children's Guardians is organized is already ample. I am not sure but that this is so. In fact, I have felt that the particular cases which I have discussed might come with entire propriety under the jurisdiction of the Guardians. The fact remains, however, that the practical operation of the law has not produced the result desired.

I am all the more convinced that the policy I have suggested is proper because the application of existing laws seems to necessitate the separation of children from their parents and from each other. The usual motive for public aid seems to be the delinquency of the parent—his failure to maintain his children. Hence, it is necessary to remove his children from his influence because his influence is injurious. Of course, all this may in some cases be justified, but in the particular cases which we are considering there is every reason for preserving the family relations. After all, it should be the object of the State in its laws, to protect the family, to keep it together, particularly when the influence of the mother upon her children is helpful. The operation of our laws should encourage and promote mutual helpfulness among members of the family. In order to accomplish this result, the claim of the family upon the State should be satisfied with no parsimonious spirit. On the other hand, the State should be generous, even though in some cases its generosity may subsequently prove to have been misplaced.

All laws concerning child labor and compulsory school attendance must necessarily tend to enforce each other. Each class of laws is a corollary of the other. Therefore, the more closely labor and attendance laws are articulated, the more satisfactory the results. It must be regarded as a misfortune that while the law compels all children between seven and fourteen years to attend school, it does not forbid the employment of children of these ages in certain kinds of labor during school hours. The factory law forbids the employment of children of school age in factories and workshops, but there are many kinds of employment in which the labor of children is profitable, and in which it is not forbidden. The constant temptation is dangled before the eyes of children to engage in such employments and to absent

themselves from school, since employers in these cases violate no law in employing children. The hardship of the families to which I have called special attention seems to be made greater by the knowledge that other children are permitted, for a time at least, to engage in profitable employment.

It ought to be added that in some cases the kinds of labor in which children are engaged are more objectionable, from a physical and moral point of view, than factory labor. Many of the boys who are most persistently addicted to truancy and possess most vicious tendencies are found among those who are employed to assist peddlers. As a rule, where we meet boys of school age engaged in this kind of employment we find a low and illiterate type. I need not mention others. All who are engaged in enforcing the compulsory school laws can readily cite them.

The law should forbid the employment of all children of school age during school hours, and also the employment of children at other hours if such employment interferes with proper school attendance. If it were illegal for employers to employ such children at any occupation during the time mentioned, it would be easier to enforce the school law and pleas for the exemption of some children from its operation would be much less frequent.

Discussion.

Mr. Hugh F. Fox was invited to open the discussion.

MR. FOX—It may not be known to you that when the commission was appointed to devise means for the care of dependent children, it drafted a bill which seemed more progressive than the people were ready for. The original measure concentrated the organization of county boards of children's guardians with a State Supervising Board. The intention was that the county boards should do some such work as has now been outlined, to fill the gaps where there were no private societies to do the work. However, the bill as drawn was considered too radical, and we were told to come back in another year and introduce some simpler way, and we did. At the present time the State Board

of Children's Guardians has no jurisdiction over any child that has not been formally committed to them. We have in practice, however, in spite of our lack of jurisdiction, done a great deal of such work where there was no private organization to do it. The emphasis of the board has been laid upon the importance of keeping families together. We were supposed to take the general ground that there is no shadow of excuse in a civilized community for the breaking up of a decent family because of poverty. If the family is of the kind in which the child will have a fair chance there must be some way of keeping that family together. Families should be re-established when possible and the State relieved of the care of the children. The trouble has been that we have had a good many children who have had indifferent parents, who were glad to foist their children upon the State. A large proportion of the children who have been committed as public charges have been sent back after investigation by this board, to relatives, or we have found people to care for them. I doubt very much whether it would be possible or wise for the State to extend its interference and authority so far as to furnish relief for the preservation of the individual family. I think it is quite a debatable question whether it may not be done by the municipalities or smaller institutions, or whether it may not be tacked on to school provisions. It has been done in London and in some parts of this country. It involves a fundamental principle which is back of every education. The State primarily in furnishing free education is acting as policeman. That is to say, in a self-governing community it is essential that there should be a high standard of citizenship, and it is necessary that its citizens should be educated, and therefore the governmental interference along all sorts of lines that preserve the interests of the State, but I doubt whether it is possible or wise for the State, or for the county, to undertake relief in such ways as have been suggested.

MR. MULVANEY—I looked into the matter some time ago to see if any of our States did work on this line, and was unable to find any. There is a modification of the system in Massachusetts. The Consumers' League is interested in this subject. It is very anxious that the matter be discussed.

OF CHARITIES AND CORRECTION. 113

A LADY—In Philadelphia, out of seventy cases of supposed need, five were given scholarships, allowing them from two dollars and a half to three dollars a week as long as they could show a good report for their school work. The children were under fourteen.

MR. MULVANEY—The matter in New York is in the hands of the Child Labor Committee.

JUDGE ALGERNON T. SWEENEY—At the Atlantic City Conference this same question came up, and I was called upon then to speak, and I said that I took it for granted that everyone there believed that there were cases of extreme hardship on account of the compulsory education law, and that if the Conference could be perfectly sure that exceptions would never be taken advantage of except in worthy cases, they would provide for those exceptions. To my great alarm I was firmly sat upon by the whole Conference and told that they would do nothing of the kind. When so distinguished a gentleman as Mr. Snyder has called your attention to the matter, you may believe that I am interested. A compulsory attendance law does abridge the common law right of the parents to the labor of their children. I am not quarreling with the law. There is no good sensible, reasonable, logical reason why a family which is suffering hardship and privation, because their children are not allowed to work, should not have the right of application to the common pleas for relief. There should be an exception in the law making such provision. I believe he should have such right of application for relief, or it should be made compulsory on some governmental body to give support to the family or to the child as the necessities of the case require. If the State opens its treasury to the support of the child who has to go to school, it should be a judicial proceeding. It should not be simply a matter of application to an overseer of the poor or any other person charged with poor relief. I believe most heartily and sincerely with Mr. Snyder that the two cases of relief should be differentiated. It is no crime to be poor. It is not necessarily anything against one to be poor in purse. I

think it is an excellent thing that the attention of the Conference should be called to this question. I only speak from practical knowledge in the matter of the enforcement and administration of the compulsory school law for Newark, and I say frankly I have been surprised at the very, very few cases needing relief for this cause, although some cases have come to my attention, as judge, where the people have told me that it was a matter of impoverishment to them if the child should go to school, and very careful investigation has verified their claim. Last October I heard someone say that in Illinois, as nearly as they could find, there were only nine cases in the whole State where there was actual impoverishment of the child because of the compulsory school law.

FATHER FOY—We are dealing with a law that works a hardship, but that is not an unusual thing. Laws are based upon the principle of the greatest good to the greatest number. I do not see how you can relieve the child labor law from hardships without employing the law to meet the hardship. That brings us to the reason for that law. The reason was to make sure that children up to fourteen years of age should receive an education. It is also to prevent them from being compelled to labor until they are developed physically to such an extent as to safely admit them to occupations. That is a reasonable law. Now you have got to find an exception to those reasons in order to make any modification of the law. You can only get it where the child is sufficiently educated under fourteen years of age and sufficiently developed physically. Taking those things as a standard, it may be proper for judicial interference; to have the facts duly presented and established before a competent tribunal and then let the judge act upon it. But let it be distinctly made a matter of law by amendment of the child labor act. The unusual development of a fourteen-year-old child may show also a requisite mental development. Then the child stands upon the same plane as other children who have reached the proper age and who are supposed to have proper physical and mental development. Otherwise I do not see how the State can interfere with the enforce-

OF CHARITIES AND CORRECTION. 115

ment of the law, which has good reason as its motive. Even if such an amendment is made, still in the vast majority of cases the only way of relieving the hardships of the child and parent under the child labor act must come from the community itself, not from State interference. Private charity has a duty to perform, and that is the only source of aid of which I can conceive for most cases.

MISS DALE, Secretary of the Consumers' League—In Switzerland they have some such system as has been suggested by Father Foy.

THE CHAIRMAN—The law and its administration must be kept intact and the hardships mitigated by other enactments. If when the child reaches that degree of mental and physical development which the law sets as the standard it should be entitled to immunity from that law is a very grave question.

MR. VAN WAGENEN—The ideas suggested by Father Foy are practically those discussed two years ago at Atlantic City, when Judge Sweeney was astonished but unconvinced by the unanimity of the view held by the rest of us. The total number of children affected by these family hardships is, after all, comparatively small, and though the trouble is sometimes acute there are few cases which cannot be reached and helped by relief agencies which already exist. On the other hand, the belief has been general among those engaged in child-saving work that if any door is opened by permitting construction of the law or any setting aside of its conditions to meet particular cases there is danger that the child labor law will lose its vitality and effect for the protection of the children, because of the great pressure which will be brought to bear against its operation by those actively interested in the material side of child labor. The few who would suffer on account of its enforcement can be spared by private benevolence, and it is safer and better for the interests of the children that it should so be done.

MR. FAY, President of the State Home for Girls—Parents have the right to the services of their child until he arrives at the age

of twenty-one, but there is a further question involved. Under fourteen years of age how much are they entitled to for the service of the child? Have they a right to put him in the factory from six o'clock in the morning to six at night, to dwarf his intellectual, to injure his physical growth, to prevent his progress so that in some future time he may be a burden on society and it may be necessary for the poor laws to assist him then? Under compulsory education the child is compelled to attend school until fourteen. If the parent would have no right to compel the child to labor except the ordinary labor about the house, or assisting the mother in household duties, what should be done for him? How far would they have the right to keep the child at home? I think any modification of the law to compel the State to support the child during minority would be an imposition upon the State. They do not want to appeal to charity or to appeal to the poor laws. Some other method will be found by which they could be assisted. I should say that would depend on the societies and organizations where the hardship comes, and that those local organizations will take up the matter. I do not think it should be a matter of State legislation, or you would have everyone who wanted to relieve himself of the burden of supporting his children asking for assistance.

The latter part of the session was devoted to the "Management and Care of Almshouses." The chairman, Mr. J. J. Mulvaney, stated that in New Jersey there were nearly four hundred municipalities, cities and townships, in each of which there is supposed to be an overseer of the poor. Letters have been written to each one with the result that only seventy-four poormasters out of a possible four hundred were heard from. Eleven postmasters throughout the State reported that in that number of townships there were no overseers of the poor, for the reason that they could get no one to stand as candidate for the job. Mrs. E. E. Williamson had, however, offered to assist in the matter, and the report on the subject would be presented by her. The following report was then made by Mrs. Williamson, who conducted a question and answer discussion.

Management and Care of Almshouses.

MRS. E. E. WILLIAMSON.

A great many of you, no doubt, are familiar with the first few chapters of *Oliver Twist*, that notable book which has given so much to the world that is valuable in suggestion, and in painting the picture which brought forth such magnificent results in almshouse reform. The story of a poor mother who was found on the street and who was taken to the same workhouse, and who died leaving an infant son, who spent nine notable years in this institution, which was supposed to be governed by a parochial board, whose whole aim seemed to be to suppress and intimidate everyone who entered within the doors of the institution. When we read the story of Oliver's introduction to the same board we cannot but feel that even now in a much lesser degree the spirit of contempt for the poor who have been obliged to seek refuge in the poorhouse, a desire to feed them upon as little as possible, still exists, as if it were a sin to be poor.

Nowhere is it better exemplified than in the dialogue where the beadle, Mr. Bumble, in his gold-laced cuffs, grasped little Oliver firmly by the shoulder, tapping him on the head with his cane, ushered him into a large whitewashed room where sat eight or ten fat gentlemen. "Bow to the Board," said Bumble, and as the story says, little Oliver brushed away a few tears and, seeing no board but the table, fortunately bowed to that. "What's your name, boy?" said one gentleman, but little Oliver was so frightened that he did not answer, whereupon another gentleman called him a fool. First gentleman, "Boy, listen to me. You know you are an orphan, don't you?" "What's that?" said Oliver. "Boy's a fool," said second gentleman. "Hush," said first gentleman. "You know you have no father and no mother, and have been brought up by the parish." "What are you crying for?" said second gentleman. "What could the boy be crying for?" said gentleman number three. I hope you say your prayers every

night, and pray for the people that feed and take care of you, like a Christian." "Yes, sir," stammered the boy, and so on until he was hurried away by a beadle to a large ward where, on a wooden bed, he sobbed himself to sleep.

But years have passed, and with them have gone many of these boards of gentlemen, who felt that oppression was the only thing in any almshouse, and in that very district where little Oliver had his hard times are now the sweetest homes for the poor in all England, on the cottage plan. Tiny cottages with two inmates in each, an old married couple, or two women, or two men, with a comfortable fire burning on the hearth and the kettle on the hob, and the tea-pot close by; women in their neat kerchiefs and caps. When I visited the poor-house I found sweet contentment among the inmates of each cottage.

The lady that I was with was the poor warden for the district, a titled lady, who took me into the cottage of sweet old Ann, who served us with a dish of tea. What a contrast to the story that Dickens tells and what a wonderful power in the story he told to accomplish so much in a comparatively few short years.

And how is it with us in America and in our own State of New Jersey? First the various almshouses of the counties and townships, with only a few exceptions, have kindly-spirited men and women in charge, who do all in their power to make the lot of the poor pauper as comfortable as possible, and I believe that if it were not for the boards of gentlemen always trying to cut down appropriations, many simple comforts would be added. I know of one almshouse not five miles from here where, with a change of superintendents and with a change of heart on the part of the gentlemen's committee, comforts have been gradually added. The rooms are more home-like in appearance on account of curtains in the windows and a cushion here and there and a picture hung. Some of the churches have formed visiting committee, who have gradually helped to make things better. Ice cream now and then on holidays, tea and cake occasionally, tobacco for the old men, comfortable shawls for the old women. This spirit of friendliness has done a great deal for this almshouse.

I know another almshouse not far from here, where, were it not for the character and the beautiful spirit of the keeper and his

wife, the inmates would not be happy, for the board of gentlemen is constantly cutting off here and there, especially the food. The inmates are not in a home, but in an institution, which the taxpayers are supporting with great economy.

In his story Dickens has wonderfully portrayed the suppression and intimidation which is the feeling of the gentlemen who govern this institution.

Is it a crime to be poor? Is it a crime to have no one to give you a home, when you grow old? Is it a crime, after a life of hard work, to ask from the taxpayers a little mite of charity?

These two pictures I have placed before you as object lessons.

You will notice that the list of questions which I have asked you to consider does not contain any query as to work. The questions are mostly of a set which concerns the comfort and welfare of the inmates. They seem so simple that perhaps some of you may be wondering why they have been asked. To tell the truth, I spent more time deciding on the questions that should be left out than on those that should be put in. The questions which are before you, relate to the kind of an institution an almshouse ought to be, not to the general dumping-ground which it very often is.

Suppose we clear the way for our discussion by taking just a minute to dispose of the classes who don't belong to the almshouse? First of all, cut out the tramps. They should be under lock and key, in a work-house where they can be made to work out their board and the expenses of arrest and trial. An almshouse or even a jail simply help to make tramps; they like it; a work-house is both a prevention and a cure for them.

Next cut out the defective, who need special scientific treatment and care, such as the feeble-minded, the epileptic and the insane, and persons who may be benefited by hospital treatment. For the three classes I have just mentioned we have special institutions in this State. Often they are overcrowded and inadequate, but unless you clamor for more admission orders, the State will not increase the facilities.

I think it is now open to question whether maternity cases should go to an almshouse. Would it not be better for mother and child if such cases were sent to the nearest hospital? Most

120 NEW JERSEY STATE CONFERENCE

hospitals, public or private, would be glad to take them at very small expenses.

There is another class of persons who ought not to be in an almshouse—the consumptives. They are to be found to-day in most almshouses, sharing bed-rooms with non-consumptives, helping about the kitchen, perhaps in the preparation of food, or sitting about in the smoking or sitting-rooms in “expectorating optimism.” As the S. C. A. A. reports of 1901 said, “Conversation with wardens, matrons and attendants have revealed the fact that these officers do not themselves realize the transmissible character of the disease. They do not understand the danger to their children, nor to themselves, not to mention the personal welfare. Hence, with one or two exceptions, no precautionary measures are employed. Of course, we cannot shut them out until some other provision is made for them, but don’t blind your eyes to the danger, face it and try to overcome it. Get your professional and political friends stirred up; join the movement started here yesterday for the prevention and relief of tuberculosis. Finally, restrict the commitments of the almshouse by the rigid exclusion of all who are able to work, or have relations with means, and then you will be able to do more for the aged and infirm poor, who are the only people for whose use the almshouse was intended. An ideal almshouse can never be self-supporting; a work-house ought to be. Which indicates the measure of difference between them.

Now, I want to make just a few suggestions to you: First. About the State Institutions. Few county officials are sufficiently familiar with the laws providing for the care of the State’s feeble-minded, epileptics, and insane dependents. When in doubt write to the Commissioner of Charities at Trenton.

Second. Physicians and Nurses. Try to get your freeholders and other authorities to require regular visits of physicians to the almshouse, to keep records about all the people there. If they will not allow you at least one trained nurse try to interest the churches and charitable societies. In Plainfield the Union of King’s Daughters sends a visiting nurse to the almshouse regularly.

OF CHARITIES AND CORRECTION.

121

Third. Reading Matter. Ask the nearest library to give you second-hand books and magazines. Get the co-operation of citizens in making the place attractive. A little music, a few flowers, and an entertainment now and then would brighten things up wonderfully.

Fourth. If your county is not able or ready to start a work-house arrange for a joint institution with neighboring counties. Here is the law for it:

(Page 1839, Sec. 58, Vol. 2. Revised Statutes.)

Fifth. Take a look at the tramp laws. Here it is:

(Page 3681, Sec. 3, Vol. 3.)

Sixth. And last keep always before you the law as to the liability of relatives to maintain their poor.

(Page 2510, Sec. 30, Vol. 2.)

Discussion on Management and Care of Almshouses.

The discussion took the form of answers, from different poor-masters who were present, to the following series of questions which had been prepared and distributed by Mrs. Williamson:

To the President and Board of New Jersey Conference of Charities and Corrections:

LADIES AND GENTLEMEN—As matron of the Burlington county almshouse, I have been requested by your esteemed President to prepare a paper on the following questions:

1st. Do the committee from the county visit our institution other than the day the dinner is served?

The almshouse is open at any day or hour to be visited by either committee or any private parties, and this privilege is used with great frequency.

2d. Do they at any time interview the inmates?

There is no restriction made upon conversation with inmates by any visitor or committee.

3d. How often do they visit the institution besides the regular visiting day?

122 NEW JERSEY STATE CONFERENCE

The visits are entirely at the option of the committee, and are made whenever they chose.

4th. If they ask questions, what is the character of their questions?

We don't always hear the conversation, but frequently it refers to the health, family or previous condition of the inmates.

5th. Are there any ladies interested in the welfare of the inmates of the almshouse?

The ladies of the local church come to assist at the services by singing or prayer.

6th. Are there any associations or societies which send books or newspapers to the inmates?

No organization, books, magazines and papers are frequently sent, but the donors are personal friends of the steward and matron.

7th. Are there religious services?

Yes, every Sunday from 1:30 to 2:30 P. M. by a Methodist minister, who is paid quarterly by the county.

8th. Do the clergymen and priests take interest in the condition of the inmates of the almshouse?

Yes.

9th. Do they make visits regular or irregular?

Both minister and priest are very prompt in responding when summoned at the time of any illness. The priest makes special calls at Christmas and Easter.

10th. If any of the inmates are ill, do they make special calls?

Yes, and at time of death services are held both at the almshouse and at the grave.

11th. Do any of the societies, associations or churches provide dinners for the inmates on holidays or festivals?

There is no dinner provided by any society, but the county furnishes a full poultry dinner, with a variety of vegetables and plenty of pie, on Thanksgiving Day, and at Christmas each inmate has a treat of candies and fruit, with a handkerchief or some small gift in addition, and these are all thoroughly appreciated as in the days of their long past childhood.

12th. Have you a regular dietary; for instance, is each day's food prescribed by the rules?

OF CHARITIES AND CORRECTION. 123

No; we have no regular dietary, except in cases of illness, when the same is ordered by the physician.

13th. Do the inmates know what they will eat on Tuesday?

We have no daily fare, with the exception of Friday, when we aim to have either fresh or salt fish.

14th. Do you have a regular system for weighing and checking the supplies that come to the almshouse?

The supplies are not furnished by contract. We deal with the most reliable wholesale houses in Philadelphia and Trenton, and can rely both on the quality and weight of their goods.

15th. Are the provisions bought by the steward?

Yes, by the steward.

16th. Which, in your opinion, is the better plan?

The supplies are bought by the order of the committee, but think the steward, having daily supervision at the institution, is better adapted to know the requirements of the same, and, therefore, the one to provide.

Thanking you for your attention, I hope these replies will be found satisfactory.

I remain yours very truly,

MRS. G. F. HARBERT.

Having answered these questions, I hope satisfactorily, I would like to make a few remarks in regard to our institution.

We have to-day 109 inmates—76 males and 33 females; out of this number of males 48 are over 65 years old; of the females, 25 of their number whose ages run from 65 to 91 years old, we still have with us one woman who was committed July 12th, 1840.

We have five who are blind, nine who are cripples and five who are bedridden. We try, as far as our accommodations permit, to separate our consumptive inmates—five men and four women—who have comfortable quarters in one of our outside buildings, coming to the house only for their meals, those who are very objectionable having their meals sent to them.

We are very much indebted to Dr. Burton Chance, of Philadelphia, for his care and kindness to our inmates when their eyes need special treatment, either coming to the almshouse or

124 NEW JERSEY STATE CONFERENCE

having the inmate brought to him, without cost to the county only car fare.

Our buildings are very primitive, having been used as an almshouse since 1800. We have very few modern conveniences, our light being supplied by coal oil lamps. This winter we are having steam heat for the first time, which adds much comfort to our institution.

We hope you will find these remarks interesting, and thanking you for your attention,

I am very truly yours,

MAY T. HARBERT.

The discussion was opened by Mrs. G. F. Harbert, matron of the Burlington county almshouse. The following is the substance of the information elicited by the questions.

MRS. HARBERT—The committee is in the habit of visiting the institution about once a month, not upon any stated day. I buy all the supplies under the directions of the committee, the committee auditing the bills. They are bought from different firms in Philadelphia and Trenton. The bills are audited once a month, and after they have been passed by the board they are paid.

Mr. Ryan, of the Hudson county almshouse, was the next speaker. The following is the substance of his remarks:

MR. RYAN—I receive samples of the goods that are to be sent, and if they are not up to the standard, I call attention to them. We have a good dietary, but we don't always live up to it. We vary from week to week. For breakfast we have coffee and bread and butter, and those who work get meat. The committee visits, but not regularly, and they are not interested in special cases. We have a priest who comes and two clergymen. One clergyman and the priest have salaries. The Dutch Reformed minister does not get anything. He comes about once a month.

Question—Do you weigh your goods when you receive them?

MR. RYAN—Yes.

Question—Is it your opinion that the steward should do the buying?

MR. RYAN—The steward should have nothing to do with the buying. The goods should be bought in open market in competition. I think it would be better for the steward himself, and it would save a lot of faultfinding by the committee.

Question—Can you give eggs, for instance, to the inmates if you wish to?

MR. RYAN—Oh, yes; I can order as many eggs as I want. I make a requisition, and that has to be looked over, of course. I want to make a suggestion, if there is to be a revision of the law. I was looking over the register last night, and I find twenty-five men and women have been out three or four times in one year. That ought not to be. If a man or woman comes to me and says he has got employment, I give him a pass for one or two or for three months. I renew that pass if there is occasion, and there is no need of their being committed a second time. I think the committee should take this into consideration and make it an offence to be committed the second time.

Question—Suppose a man comes back drunk, what do you do to him?

MR. RYAN—I lock him up.

Question—When a man comes back drunk, do you ever try to have him arrested and take him to a police court?

MR. RYAN—No; I generally give him ten days myself.

The next person to speak was Mrs. Richenburg.

MRS. RICHENBURG, matron of the almshouse at Bloomfield—We have a very small almshouse, two old men, two women and four children. The children are awaiting trial as witnesses in a murder trial.

Question—How often does the committee come to see you

MRS. RICHENBURG—About every two years.

Question—How do you manage about supplies?

MRS. RICHENBURG—I buy them myself, except in large quantities, which the overseer of the poor buys. We raise our own potatoes and vegetables. We have only five acres and the two

old men do the work. The women do the house work. We have had as high at one time as eighteen, but generally they come and go.

Question—Have you any regular visits from ladies?

MRS. RICHENBURG—No, not yet.

Question—Do the clergymen come to see you?

MRS. RICHENBURG—No, one came a year ago last January. One minister said that if we would move the almshouse nearer, he would come.

Question—If you have a death, what do you do?

MRS. RICHENBURG—We notify the overseer of the poor and he makes inquiries about relations, and if they can bury the dead they take the body away. If they cannot, the town does it.

Question—Do you always have religious services at the burial?

MRS. RICHENBURG—Never but once, and that was a year ago last January.

Question—Have you ever tried to get the ministers to come?

MRS. RICHENBURG—I have asked several, but never but one came.

Question—Who was he?

MRS. RICHENBURG—He was a Baptist.

Question—How far are you from the nearest church?

MRS. RICHENBURG—About half a mile.

Question—Do any of the inmates go to church?

MRS. RICHENBURG—No.

MR. HARBERT—We have trouble with men who have pensions. They draw pension money and use it for buying liquor, which they bring to the almshouse. The Committee has instructed me on the arrival of a pensioner that I must make application to the Soldiers' Home and have him transported there at once. They are entitled to be there. A man drawing a pension should not be in the almshouse.

Question—Is it true that you found a bank book belonging to one of your inmates?

MR. HARBERT—Yes, a man who died the first of November. He left a bank book in an old trunk, with an account in a Trenton bank of \$580. We have made application and have been granted letters of administration. We shall make out a bill for board.

He was an inmate before I had charge. I have been there six years. He never let anyone know that he had any money.

MR. RIDGWAY, of Gloucester, was the next speaker. He said in substance:

MR. RIDGWAY—The committee visits our almshouse once in two months, the second Friday of the month. They are very careful to go through the building and see that everything is in proper shape. The Chairman of the Committee and myself buy all the supplies. We have not a very large institution and our supplies are not many. A clergyman preaches to our inmates once a month, a Methodist. We have no Catholic service. We have not more than two or three inmates who are Catholics. They do not seem to care to go to church.

Question—How about this drinking business; do you have any trouble about it?

MR. RIDGWAY—We have a few who get pension money and they spend it for rum. They do not drink it all themselves, but give it to the others, and then we have trouble.

Question—Do you send them to the police station when they get drunk?

MR. RIDGWAY—No, I take care of them myself; I lock them up.

Question—Have you any association of ladies who helped your wife in the good work she has done?

MR. RIDGWAY—I have been there three years and we did once have a ladies' aid society come. They were to come once a month, but that was the last we ever heard of it.

Question—Do they send you books or papers?

MR. RIDGWAY—No, but there are some people throughout the county who do send reading matter to the inmates.

Question—How many inmates have you?

MR. RIDGWAY—Forty-three, twenty-seven men and sixteen women, the majority of them very old. We try to do for their comfort all that we can. We are not restricted in any way.

MRS. WILLIAMSON—Mr. Ridgeway and his wife have one of the best almshouses in the State, and I think it shows what personal influence will do to make good institutions like this one and those of Mr. Ryan and Mrs. Harbert.

MR. McGRATH, of Elizabeth, was the next Speaker. The following is a summary of what he had to say:

MR. McGRATH—The Committee visit us once a month, but they do not take any special interest in the inmates. They do not have a regular visiting day, but we are always prepared for them. We have some ladies who come, and Rev. Mr. ——— visits and lectures. At Christmas time they give the women bags and other presents, and the men pipes and tobacco. The ladies of the Pioneer Society and of the King's Daughters come to visit, and they bring books and papers every time.

Question—Do the inmates appreciate it?

MR. McGRATH—They do. Through the influence of some of our friends we got mosquito screens for the building. I do not know how the inmates stood it as long as they did. They collected about a hundred dollars for screens, but the city got ashamed and returned the money, with the exception of about ten or twelve dollars, and with that we bought ice-cream and cake for the inmates. The overseers of the poor with the supervision of the Charities Committee buy the supplies. We raise our own vegetables. We have three cows and chickens.

Question—How do you handle your drunken cases?

MR. McGRATH—When they come in drunk, if they behave themselves, I let them go to their room. If they put up a fight I put them where they cannot do any harm or I send for a patrol-wagon. I have had them given twenty days.

Question—Do you have a regular dietary?

MR. McGRATH—Yes, I can give it to you: Monday, breakfast: Bread and molasses and coffee; dinner: sauerkraut, pork and potatoes; supper: bread and molasses and tea. Tuesday, breakfast: bread and molasses and coffee; dinner: beef and mutton stew and potatoes; supper: bread and molasses and tea. Wednesday, breakfast: bread, molasses and coffee; dinner: vegetable soup, fried potatoes and bread; supper: bread, molasses and tea; Thursday, breakfast: molasses and coffee; dinner: corned beef and potatoes; supper: bread, molasses and tea; Friday, breakfast: bread, molasses and coffee; dinner: salt fish and potatoes; supper: bread, molasses and tea; Saturday, breakfast: bread, molasses and coffee; dinner: beef stew and rice; supper: bread,

molasses and tea; Sunday, breakfast: bread, molasses and coffee; dinner: beef, potatoes, white or yellow turnips, parsnips; supper: bread, molasses and tea.

Question—Is the molasses used in place of sugar?

MR. MCGRATH—They use it for their bread; they have sugar in their coffee. The people who are sick get a lighter diet, bread and butter, or tea and chocolate. During the day the women get a cup of milk and crackers. In the summer time when the men are working on the farm, they get in the morning meat hash, and at night a couple of eggs. We are allowed to give butter only to those who are sick. Most of them are very old. Some have been there a number of years, one of them twenty-eight years. Some of them have been almost born there. We have forty-three men and twenty-five women. We have good warm feather beds for them. We raise them on the farm. We have fixed up a good deal, but we are way behind in many things.

MR. RIDGWAY—The inmates in our almshouse have meat twice a day and on Sundays for breakfast we give them fried eggs.

Question—Do you give them molasses twice a day?

MR. RIDGWAY—They can have it when they want it; it is on the table all the time.

MR. SHARWELL, of the Newark almshouse, was asked to speak.

Question—What do you do with the men who come in drunk from outside?

MR. SHARWELL—When they are very boisterous I lock them up. If they don't interfere, I overlook it. According to almshouse rules I have the privilege of locking them up for forty-eight hours in a cell with a planed board to sleep on. They are privileged to go out once a month and I can extend the time to six weeks, so I do that instead of letting them go once a month, and I find that very effective in temperance. I buy all my own provisions under the direction of the Committee. We give them butter for every meal except dinner, and fish or pea soup on Friday and meat every other day except Friday. I buy butter in June and July for the year round at the lowest price. Every

Sunday we have five different services, a priest from St. Mary's at ten, and services at three and four and five o'clock. We have two different chapels—one for Protestants and one for Catholics. We have two hundred and thirty-five, one hundred and forty-five men and ninety women.

Question—Have you any cases of consumption?

MR. SHARWELL—We have several.

Question—Have you any means of taking care of them separately?

MR. SHARWELL—No.

Question—Have you a sitting-room for men?

MR. SHARWELL—We have two smoking rooms downstairs for the men; but we have no sitting-room for the women and we don't believe in it.

Question—Do you have religious service when they die?

MR. SHARWELL—When they die I send for their friends and the body is taken to the undertaker's. If they have no friends they are buried by the city.

Question—Do you find out when they come whether they are insured or not?

MR. SHARWELL—We do not know until they die.

Question—Would you advise that that should be looked after?

MR. SHARWELL—Yes, I think it might save good money from being buried by the city.

Question—Do you consider your building a model?

MR. SHARWELL—No, but it answers its purpose.

Question—I should like to know your opinion as to whether it will be a good thing to move it so far from Newark as is planned.

MR. SHARWELL—I don't think it would be good policy to place it where the inmates cannot go to see their friends. Another question is the price of going. It will cost twenty-five cents where it now only costs ten. It will keep a good many visitors away. Where it is now it is always under inspection. People go over it every day in the week. If it wasn't pretty near right I should hear of it, because they go all over the place. Every grand jury makes a thorough inspection of it, and if they see a cobweb on the top floor they call my attention to it.

OF CHARITIES AND CORRECTION. 131

REV. L. S. OSBORNE—I have known about this work for sixteen years, and I have not found a sensible person who wants to move the almshouse from the city. In Princeton the almshouse is right in the center of the residential part and has to be there by law. I do not see any advantage in having it so far from the city where the friends cannot visit it.

MR. MCDUGALL—There ought to be a rule to prevent rounders going in and out of the almshouse.

One of the Almshouse Keepers—We have a lot of that. In the winter I have all of forty men whom I will not have in the summer. When the springtime comes and I have plenty of farm work all the able-bodied men who might help leave me with a lot of cripples or diseased people to run the farm. We have two hundred and thirty-five to-day and have had two hundred and forty-four this winter. When April or May comes the chances are I shall not have over two hundred unless the weather is bad. Those who come back come on another committment. I don't believe in that. If they go out to work they should stay out. Our building is old, but the outside is the worst of it; the inside is all right, and with two coats of paint the outside would be right. We have nice beds, mattresses and plenty of ventilation and light.

Question—How many blind people have you?

Answer—We have four totally blind and several others very nearly so.

Question—Have the various superintendents or those in charge invited the clergymen of the various denominations to visit their almshouses?

MRS. WILLIAMSON—I am the only woman who has been in all of the almshouses of the State, and the wardens of them have been only too anxious to have the preachers come. They have been invited over and over again, and very often they decide that they will come regularly and they will come once or twice and then not again for two or three years. As a matter of fact, it is the fault of the clergymen and not of the warden. There are exceptions, of course. We are greatly indebted to these ladies and gentlemen who have come to tell us these things about our almshouses. There is great need for almshouse reform. We

should see that no able-bodied people go there; that our clergymen and women do visit there and do their duty, and that we make of each almshouse a home and not an institution; that we give them butter every day and not molasses every meal. There is one other thing, and that is the matter of insurance. The State Charities Aid Association, with the consent of the board of freeholders, has been conducting an investigation with regard to the able-bodied at Snake Hill, and they find fifty who have relatives able to support them, and arrangements have been made to have them taken out. We have found some able-bodied. This talk from the workers is of great value to us. I will ask Mr. Wight to add a word.

HON. GEO. B. WIGHT, Commissioner of Charities and Correction—The almshouses do not come under my supervision. As to the ability of relatives to care for the inmates of charitable institutions, that is a matter we are inquiring into so far as the insane are concerned, and before the year is out there will be a shaking up of dry bones.

MRS. WILLIAMSON—We ought to have a blind institution. There are many here who would help to support an effort to secure one.

THE CHAIRMAN—We are under great obligations to Mrs. Williamson for providing this novel and interesting discussion. One word along the lines of that discussion. As attorney for the freeholders of Hudson I have been engaged for six or eight months in appealing case after case for committment to our almshouses made by overseers of the poor without proper investigation. I have been assisted in this work very much by the agents of the State Board of Guardians, who furnish me the facts upon which to base my appeals, and I find that many overseers of the poor throughout the State are responsible for committments to the almshouse without proper investigation either as to the settlement of the applicant, his ability to maintain himself or the ability of his relatives who are obliged by law to support him. We succeeded in the last three months in having reversals consented to in Hudson county which affected forty-two people. Some method

OF CHARITIES AND CORRECTION. 133

should be provided, in the larger counties at least, for an investigation of the surroundings of persons committed by overseers. How easy it is for mistakes to be made and for the law to be violated may be seen from the fact that Mrs. Williamson has reported concerning the investigation in Hudson that over one-tenth of the total almshouse population voluntarily withdrew when they found such an investigation under way. I have no doubt that the same condition exists in other counties, though perhaps in not such a great degree. Again I thank Mrs. Williamson for the afternoon session and will now declare it adjourned.

FIFTH SESSION.

FRIDAY, February 16th, 8 P. M.

The fifth session was called to order by the President, in the library building, at 8 P. M. The report of the Nominating Committee was made as follows, and all the persons therein named were unanimously elected:

President—HUGH F. FOX.

Secretary—Mrs. F. A. JACOBSON, JOHN A. CULLEN, 45 Clinton street, Newark.

Vice-Presidents—Rt. Rev. BISHOP McFAUL, Trenton; Rt. Rev. EDWIN S.

LINES, Newark; Mrs. EMILY E. WILLIAMSON, Elizabeth; Hon. EDWARD C. STOKES, Trenton; Mrs. H. H. DAWSON.

Assistant Secretaries { CAPTAIN C. W. IRWIN, Elizabeth.
A. M. HESTON, Atlantic City.
MISS EMMA L. ADAMS, Plainfield.

EXECUTIVE COMMITTEE.

FRANCIS B. LEE,Trenton.
CHARLES F. CURRIE,Blackwood.
REV. WALTER REID HUNT,Orange.
MRS. ARCHIBALD ALEXANDER,Hoboken.
ARTHUR McDougall,Newark.
ALBERT C. ABORN,East Orange.
DECATUR M. SAWYER,Montclair.
GEO. O. OSBORNE,Trenton.
ALGERNON T. SWEENEY,Newark.
BENJ. ATHA,Newark.

134 NEW JERSEY STATE CONFERENCE

H. H. CHEW,Salem.
BLEECKER VAN WAGENEN,Orange.
EDWARD R. JOHNSTONE,Vineland.
REV. FRANCIS A. FOY,East Nutley.

Rev. James I. Vance, of Newark, was invited to preside.

The subject for the evening was "The Organization of Charitable Administration."

MR. VANCE—I want to express my delight in this Conference. It has been a great success. Somebody said to me that it compared very favorably with the National Conference of Charities and Correction. I have been at only one National Conference, and I think that this certainly compares favorably with it in the quality and character of the discussion and the kind of speeches that have been made. It is a great thing to have people who year by year stand behind such a work as this and look after the administration of charities and the care of those two great classes, the defective and the delinquent. If these subjects are solved aright, it will mean the saving not only of thousands of dollars to the State, but also of untold human suffering.

The first speaker of the evening, on "Sane Charity," Rev. W. H. Fishburn, of Camden, was introduced and spoke as follows:

Sane Charity.

REV. W. H. FISHBURN, D.D., CAMDEN, N. J.

Mr. Chairman, Ladies and Gentlemen: To be alive in this morning watch of the twentieth century is to possess an opportunity the like of which God accorded to men in no former period of human time. Men are awake. Men are thinking. Men are talking and writing books. We are living in an era of thought. One may hear the murmur of thoughtful millions saluting thoughtful millions across the seas in many languages. The world is growing—growing better. Civilization as we have it to-day is not the ruin of some noble temple of old; it is the foundation of a stately edifice that is building, that is growing slowly

towards completion. From the beginning until this moment the generations have been journeying towards the sunrise, not towards the sunset. Your organization is the result of long growth. There were required nearly nineteen hundred years of Christian civilization before there was developed a Charity Organizations Society in the world.

Charity of some sort is old. It comes to us like the fabled almond tree, white with the snows of many centuries and growing more beautiful as it grows whiter with fragrant blossoms. It is watered with all the dews and rains of heaven. Its roots strike deep and wide, gripping the soil of the whole earth. He who planted it will guard it from overthrow.

My subject, Sane Charity, is a subject that has entered into the deep soul of the human race. There is an unseen One present when we touch that theme, for it is His theme, the theme for the sake of which He became the Man of the pierced hands and the wounded side.

The problem your organization faces is large. Your mission is to lift heavy burdens from shoulders incapable of bearing them. You know that there are burdens. You know that while life is worth living to you it is hardly worth living to many of your fellows. Our civilization when looked at with your eyes is attractive. It is all inspiration. It is all light. You are well fed, well housed, well clad—men and women of substance. To you hunger is an abstract thing, not a concrete thing. Your ears hear uninterrupted strains of music. But behind the music there are ears that hear an accompaniment of sobbing.

We speak frequently of what we call labor-saving inventions. But in spite of all of them it was never before as hard to make a living as it is to-day. We live our lives at a white heat. We give the toiler the labor-saving machine, but we demand excellence of every toiler. We shorten the hours of labor, but we exact speed and skill and dexterity of the laborer while he works. We are living in the period when first-class minds contend for the mastery with first-class minds and mediocrity is shouldered aside and trodden under foot. Woe be to the second-class mind in this century!

We are everywhere calling for the best. We ask for it in our places of merchandise, in our shops, in our schools. We reject anything that is not first class. Do not shrink from this fact. It is well that it is thus. There must be rewards in life, else were there no ongoing. There must be prizes for the eminently successful. The pursuit of the prize is the motive power behind all our progress, whether that prize be millions of money or a world-famed name or honorable mention in the college or the gold medal for best marksmanship. Men strive for rewards. That is God's law. No protest of yours may set it aside. It is a just law.

How glibly that sentence slips from my tongue, and how smoothly it glides into your ears. But how cruelly does it smite those who have not won life's prizes, those who have been distanced in the race, those who are not skilled, those who have lost heart in the grim struggle. It strikes as a sarcasm those who have taught themselves the fatal falsehood that your civilization is a colossal fraud, that you are not playing fair in the game of life, that there is nothing but selfishness and rapacity amongst the successful,—and who have made themselves the permanent pests of society.

There is sorrow in the world, sorrow so great amongst men and women and children who are guilty of no purposed wrongdoing, that it is not to be wondered at that some predict that before it may be alleviated there must be a "tremendous smashup of existing society." Helpless poverty, guiltless poverty, this appeals to the sympathies of all right-thinking persons. But clinging to the skirts of honest poverty walks dishonest poverty so disguised as to appear worthy of sympathy and aid. There is a large class that lives with the one purpose in life of getting something for nothing. Beggary has become a fine art. There is a form of beggary carried on by correspondence in which the writers betray eminent literary skill. There is even, as a recent writer tells us, a profession of getting hurt in order to sue for damages. With all of this poverty and misery, whether genuine or simulated, with all cruelty, with all injustice, with all crime, sane charity must deal.

Innumerable thinkers have written prescriptions for the world's complaint. Plato essayed to do it in his *Republic*. Thomas

More attempted to compound the remedy in his *Utopia*. Campanelli showed how the disease might be healed in his *City of the Sun*. The drugs prescribed by those old writers, when compounded, always formed the mixture known as communistic-socialism, a remedy that never, in all history, has bettered social conditions.

We are getting new books on sociology faster than we can store them on our shelves. All of them emphasize the hurts of mankind. Many of these books are the product of masculine minds—minds of large compass, minds philosophically calm, minds capable of weighing evidence and passing upon it. They come to us from wise and tolerant thinkers. They are illuminative and corrective—books that enrich the mind and that no one who wishes to be abreast of his times may ignore.

There are sociological books of a second class which exhibit a deficiency in polite self-control. Their authors look at the problem with astigmatic eyes. They see it as warped and distorted. They give us malicious books, books of anarchy, suggesting possible relief only in the unchaining of the basest human passions.

There are sociological books of a third class, dainty and nice books obviously written by people with pink tea in their veins, who believe all may be adjusted by plentifully sprinkling the world with poetry and perfume.

It is difficult to tell the whole truth about the immensity of suffering and the halting footsteps of charity without sometimes passing the bounds of self-restraint.

Mr. Alfred Russell Wallace demands with defiant eloquence that there shall be no more hunger in the world. His cure for poverty—he offers it as a panacea—is *free bread*. Professor Wallace must know—none knows better—that his cure would produce another disease, a more direful disease, the disease of absolute torpor, both physical and mental. Does not he realize that poverty and hunger are whip-lashes of God to make the men in the rear rank quicken their steps? Does not he know that the long generations of men have climbed the toilsome curve of civilization, driven upward by the scourges of pain and hunger?

We have had two or three heroic writers in recent days, who,

seeing the nearly insuperable difficulties with which we are face to face, would cut the gordian knot by killing off all degenerates and defectives; by administering a lethal dose to the aged and infirm and pushing them out into the unknown while strains of rapturous music lull their fading senses.

Much has been done. We have arrived at the period of the humanizing of human kind. We care. We are learning to be humane. The cries of those who live their poor lives in the sunless dungeons of poverty and sickness and sorrow and shame and sin have reached us. The faces of men and women sick and in want haunt our dreams. But the drumbeat of victory can be heard in the distance. No one can look out upon what is going on at this moment without catching the glint of the morning light in his face. There is joyous hope to quicken the pulse. There is promise of triumph.

In this country alone, counting all moneys spent in Charities and Corrections, not less than one million dollars is contributed every day. The most imposing architectural structures we are building are built for sweet charity's sake—hospitals, asylums, retreats, sanitariums, soldiers' homes, sailors' homes, homes for children, schools for defectives, and institutions of like nature, to say nothing of the churches that are founded in the Holy Name of Him who first taught in this world the universal love of man to man.

We care. We provide as we are able for the aged, for widows, for convalescents, for the consumptive, the blind, the deaf, the epileptic, the incurable, the insane. We have Fresh-Air Charities for the mothers and the little ones, Outing Clubs for working girls. We are doing something. Hear, if you will, the screams of savage madness that denounce our whole civilization as an evil of the first magnitude; but fail not, on the other hand, to make a note of what the world is doing in the direction of Sane Charity. Our civilization is not a glittering iniquity; we are not hastening towards chaos. The world is steadying itself. Its brain is clearing. It is toiling over its hard problem, and it will solve it.

We cannot speak of charity without speaking of money. There

are those who charge all the miseries and wrongs on our planet to the moneyed class. They are animated with intense hatred when rich men and rich women are mentioned. They vituperate against money, yet crave money. I suspect there is nothing harder to use rightly than millions of money. The most perplexing of all things to do real good with is money. There is suffering, sharp suffering, amongst the moneyed class. Money has ever been the purveyor of power, and the hand that holds much money must hold it with a giant's grasp. The lives of the very rich are lived in the storm center. They dwell in the realm of rivalry. Their antagonists are strong men who challenge them without pity and who would overthrow them without remorse. It is not a child's game, but a man's game they play at. The seats of the mighty are not upholstered. Those who occupy them learn that there are ills as bitter as hunger and nakedness and cold.

Disabuse your minds of the belief that the only thing you need to right the wrongs of society is money. Money, alone, is an impotent thing. Mere handfuls of dollars prodigally scattered do not constitute sane charity. Money would not relieve the hurts of the world were all your rain-spouts to run dollars for ever and ever. Charity is founded on that which is more precious than gold, on that which gold cannot buy. Charity needs money and uses money, but sympathy, love, brotherliness must touch the gold with its wizard finger before the gold can be transmuted into charity.

How are poverty and crime to be abolished? That is your enigma. The first-class man who has won life's prizes is the brother of the second-class man who ran in the race and missed the prizes. It is the duty, it is the privilege of the brother who won to acknowledge kinship with the brother who failed and to share with him life's good things. But the lust of instant gain sometimes so overpowers him that he fails to think upon his brother.

When we appeal to the man whose ability is of the first class to aid him whose ability is of the second class because he is of the second class we are appealing to his conscience. All men are dowered with conscience, but sometimes conscience puts its fingers in its ears and refuses to hear our pleas.

There went current not long ago the story of a merchant who received by mail an envelope carrying two five-dollar bills and the following letter: "Please find enclosed ten dollars of the twenty dollars goods I stole from your store. I send it because my conscience gnaws. P. S.—When my conscience gnaws again I will send you the other ten dollars."

Doubtless it is well to pay one's indebtedness to the race when one's conscience gnaws, but one's conscience ought never to cease gnawing when one looks out upon the sorrows of the world.

There is charity that is not sane. It is perfectly certain that penury and want will never be abolished by indiscriminate giving. Food and coin handed out to the unlauded tramp do not constitute sane charity. Sane charity will not attempt to palliate poverty. It must strive to cure it. Careless giving fosters poverty. The incorrigible idler will remain forever an idler if fed and warmed.

When a begger asked alms of La Rochefoucauld, the philosopher refused to contribute. "I must live," whined the begger. "I see no occasion for it," replied La Rochefoucauld. Sane charity never helps an idler as an idler. It helps the unfortunate to their feet, teaches them manly independence, takes their names off the list of laggards and makes them workers. It lifts them out of the dependent class, making them self-reliant, self-supporting and self-respecting. It is far more sane to teach a beggar to support himself than to fill his indolent hands with gold.

To feed able-bodied poverty and to go on feeding it is to perpetuate the disease, for poverty is in a real sense a disease. No wise physician will treat a cause of morphinism with continued and increased doses of morphine. He will withdraw entirely the narcotic, and will stimulate the unhappy man with strychnine and igasurine and brucine and phosphoric acid until he has made him a normal man. The physician does not try merely to make him comfortable. He cures him. We must cure poverty, not palliate it. It will grow worse instead of better if coddled. It multiplies itself like those germ cultures in your bacteriological oven. We are living in the days of preventive medicine. We are beginning to learn the meaning of preventive economics.

OF CHARITIES AND CORRECTION. 141

There are those who wish they were rich so that they might contribute to the healing of humanity's hurt. Those who tell us what they would do were they rich ought to be asked: "What are you doing now? Are you doing what you can to dry the world's tears and to bind up its wounds?"

If our religion is practical we are doing some good, however poor we may be. We ought to be doing more. Many of us are Christians. We ought to live the Christ in our every day lives. When you look at your big churches packed with eager listeners you cannot help saying: "This host ought to conquer."

There are things for all of us to do. There are things for you to do. I have a suspicion that there is much unused wealth in the attics of your city—furniture that you will never use again, garments you will never wear again, toys your children will never play with again—that might be cleansed and repaired and given to the industrious and frugal poor, furniture enough to equip whole streets of houses, garments enough to cover a brigade, toys enough to gladden a thousand nurseries if you would but think of the people in the rear rank and cheer their poor lives. Help the honest family that lives in the next street. Stop the growth and propagation of poverty. Save the industrious man from going down hill. Stand by him. Give him your strong hand, your heartening word.

The world is growing better. It feels. It thinks. Its brains and its hands are busy. It is bending with knit brows over its problems. It is studying. The efforts kindly men and women are making, some of them feeble and futile, all of them well intentioned, will have their result.

"There shall come from out this noise of strife and groaning
A broader and a juster brotherhood;
A deep equality of aim postponing
All selfish seeking to the general good;
There shall come a time when each shall to another
Be as Christ would have him—brother unto brother."

One tells us he sees in his vision something stately and sublime, sees one vast brotherhood of nations, one federation of all States, one speech, one law, one religion—a religion that will reach its

hand heavenward and say: "Thou art my Father;" that will reach its hand to every man and say: "Thou art my brother."

Mr. Herbert T. Gleason read a brief paper on what has been done toward the formation of a new movement called "The Charities Endorsement Committee."

The Charities Endorsement Committee.

HERBERT T. GLEASON.

The Bureau of Associated Charities and the Board of Trade have for some time urged the matter of having a Charities Endorsement Committee for the city of Newark. Through its efforts a joint committee, representing the Bureau and the Board of Trade met recently and unanimously adopted the following resolution: That this committee report back to the Board of Trade recommending that a permanent committee of five members of the Board of Trade be appointed to take up the matter with the Bureau of Associated Charities and form a permanent Charities Endorsement Committee. This recommendation was reported to the January meeting of the Board of Trade and adopted by that body. At the February meeting, held on Wednesday evening last and in accordance with the above action, a permanent committee was appointed which will soon, in conjunction with the Bureau of Associated Charities endeavor to effect a permanent organization following out the original plan of the Bureau. So much to show just what has been done by the two organizations that have taken the matter up, and you will observe that it appeals to both of them forcibly and favorably. In the minds of those who have looked into this subject the advantage that would accrue to both the supporters of charity and to the charities themselves, from the organization of a Charities Endorsement Committee is apparent as soon as the situation is comprehended. I will not therefore attempt an argument in favor of such a committee, but will very briefly state what it may and should accomplish here in the city of Newark. Broadly speaking, the Board of Trade represents the citizens of Newark who are

the supporters of our charities and this proposed Charities Endorsement Committee will stand between the contributor and the recipient of charity, protecting both; the former against demands from unworthy sources and the latter against the competition, in their solicitation for support, of frauds and of societies doing their work in an unintelligent or wasteful manner. The Bureau of Associated Charities will investigate and report to this committee the worthiness or the reverse of all organizations working under the name of Charity. It is said that "Charity covers a multitude of sins," so also does the title or name "Charitable Society" cover a multitude of frauds, many of them hoary and well-to-do. These will be eliminated if the Committee receives the support of the individual giver as it should, in the interest of the giver, if for no other reason. All charities of whatever nature seeking public support must first prove their worthiness to the satisfaction of the Committee; they will then be endorsed and will receive a card to be used by those soliciting contributions. The advantage of having a solicitor armed with a card of endorsement must be apparent to all, for many reasons, and if the giver of alms will simply insist upon this card being shown as an evidence of good faith, it can easily be imagined that the genuine charities will be better supported and the supporters of charities will be found in a happier frame of mind by reason of the fewer calls that will be made upon them. The Committee having this matter in charge have been guided somewhat in working out the plan, by the published reports of the work in Seattle and San Francisco. In both of these cities a Charities Endorsement Committee has been the means of bringing about a decidedly improved condition of affairs.

Discussion.

MR. VAN WAGENEN—Speaking for Orange I wish to ask that the work shall be extended to the county. We need the same service in Orange and we should like to co-operate, and I hope the work will be extended to take in the whole county.

144 NEW JERSEY STATE CONFERENCE

MR. GLEASON—Speaking for the Board of Trade, I feel sure that the Committee will welcome that suggestion and make it a county institution.

MR. JOHNSTONE, Vineland—Why could it not be a State matter?

MR. GLEASON—The child has not been born yet, so to speak, but I know the Committee of the Board of Trade will be glad to co-operate as far as possible and especially to know that the interest is so widespread.

MR. FOX—I happened to be in Seattle when the Charity Endorsement Committee there was formed, and as I recall it, the intent was that it should cover not only organizations of a questionable nature, but also organizations as to the wisdom of which, in that particular place and that particular time, there might be question. It should also cover the overlapping of charitable work by organizations as well as the overlapping of charitable work with individuals. In that connection a question might arise as to the extension of the plan to the State. It might very well be that a particular charity might be needed in a particular part of the State and be entirely superfluous in another part of the State. It may be wise to organize on county lines.

MR. GLEASON—The idea is not only to diminish frauds but also to diminish charities working along common lines and overlapping; to select, if possible, the charity that is standardized, that is, doing work along lines recognized as business like, charities that make reports, give an account of funds received, and that publish what the charity is for and give an account of the work it is doing. The matter of making it a county or State organization can safely be left to the Joint Committee of the Board of Trade and the Bureau when it is formed.

A paper on "The Friendly Visitor" was read by Mrs. Henry H. Dawson, President of the Conference of Friendly Visitors of the Newark Bureau of Associated Charities.

The Friendly Visitor.

BY IDA W. DAWSON.

The "Friendly Visitor" Department of a Charity Organization Society is an agency which does *constructive work*. When you send a name and address of some apparently needy person to our local Bureau of Associated Charities to have the circumstances investigated, that investigation is carefully made; but valuable as investigation is, it is not all that is done.

The circumstances are carefully studied; the treatment which this family needs to bring it from its present deplorable state to one of independence, self-respect and thrift is carefully thought out by trained, skillful workers in the office; then the problems and treatment needed are handed to a Friendly Visitor, who by her personal work undertakes the transformation of the family. She constantly reports progress made, or new difficulties which may arise, receiving advice and acting upon it, so that constant and steady progression is made toward the end first marked out.

The work is a liberal education to the Visitor, as she deals with a *great variety* of conditions, and she must know how to meet them, and what philanthropic societies and other agencies there are all over the State which she may call to aid her. Her work is valuable, also, because by actual personal contact with the poor in their homes, she can report real conditions to the **public**.

The Friendly Visitors are volunteer workers; they are paid neither by the State nor by private subscription; their services are given freely.

They do not work unattached and separately, but are united in a body usually called a "Conference." Thus they get the strength that comes by union; the inspiration from association; the enthusiasm of numbers, and the encouragement of hearing each other's experiences.

They work under the direction of a paid trained worker, and agree to act according to certain principles, which modern study

has proved to be the best methods. When necessary, their volunteer efforts are supplemented by those of the paid worker in charge, so that regular orderly progress is made.

The Friendly Visitor is a *trained* worker. Too much emphasis cannot be laid on that fact. At the present day, when a man is sick he does not want a person sent to his relief who is interested in sickness generally, and with vague notions of diagnosis and treatment, but a modern skilled physician, if possible a specialist. So, the woes of the poor are great enough without adding to their misery by sending to their aid a visitor untrained in the cause of poverty, its treatment, and in the tact and sympathy, and knowledge of human nature needed to apply the treatment successfully and so effect the cure. For this reason the Friendly Visitor is *trained*.

Her work, too, is thorough, as only two or three families are given her.

Unlike the Institution, which, whether public or private, deals with the *individual*; or the "Social Settlement," which deals with the *community* or neighborhood; the Friendly Visitors' work is with the *family* and the home life. To uplift the entire family through frequent visits to the home is the business of the Friendly Visitor. A visit to the home of a needy family reveals the character of its inmates as nothing else can, and in the shortest time. It furnishes a point of contact, and produces a feeling of sympathy so necessary as a basis of communication. While *frequent* visits test the real sincerity of the visitor's purpose.

The scope of the work is as broad as humanity itself. Not the "*worthy*" but the "*needy*" comprise the field of work. If the needy *are* worthy so much the better, but the Visitor raises no barrier of worthiness or unworthiness; nor does creed interfere; nor sex; nor nationality; nor moral condition. The one question raised is, "Does the family need a friend?" If so, it belongs to the Friendly Visitor. Much of the misery and poverty of the world exists because "nobody cares," and it is in such cases that a friendly hand can lift up. Through skillful use of the means afforded for betterment, and through the kind co-operation of societies and agencies which exist for some special purpose, the visitor *is* able to meet difficulties and uplift the dependent family

to self-respect and good citizenship. Her aim to cure poverty rather than relieve it, is accomplished, and in doing this through personal effort she also accomplishes in concrete and practical form, that most desirable end, the co-operation of our charitable societies, for no one knows better than the Friendly Visitor the value of our Charitable societies in their special lines of work.

Having listened to this general information, you may ask, "How does Newark live up to these ideals?"

It is three years since we have had in our city a paid trained worker, giving most of her time to direct the Friendly Visitor work. We have seventy-one Visitors caring for 115 families, and are constantly increasing the number of our visitors and families. The first year was spent in studying Miss Richmond's book called "Friendly Visiting Among the Poor," besides doing practical visiting. This gave us a grasp of the subject. The second year we sought out the special help we could use in our city and published it in pamphlet form. The third and present year we specified the exact kind of help our Visitors could furnish, and how it should be applied; also in printed form, which I submit with this paper. We are now beginning to see how the families we have helped can assist us in reforming others, and this *may* occupy our next year.

The general training of our visitors, both new and old, is accomplished in our Conference meetings. These are held weekly in the Public Library building, for they are not private meetings. Any one interested in the welfare of the poor is gladly welcomed. The first part of our meeting we devote, among other things, to practical work, and we hear reports of the progress made by visitors, the conditions and not the family are discussed, and names are not mentioned.

Some specific cause of poverty, such as intemperance, laziness, widowhood, etc., is selected, and reports are heard from families in which this one particular cause is the problem. To focus thought a few questions are given the visitor to answer. These questions also suggest the line of work to be pursued by the visitor. For instance, if the subject selected is intemperance, the questions are as follows: "What means have you taken to lessen intemperance? Any of the following? The law, good cooking

and regular meals, a friendly interest, finding work, attendance on temperance meetings, the Church, the Priest, the Oppenheim Cure, help from relatives, any other means, such as change of residence, change of occupation, etc.

What success did you have?

Is husband abusive to wife and children?

What influence outside the home will counteract this influence on the children?

Do the children learn anything in the public schools regarding temperance?

Do any of the children go to saloons for beer for parents?

What encouragement can you give to the wife?

In many cases we find that intemperance *is* checked with gratifying results.

The second part of the meeting we call the Study Hour, and some topic relating to our work is discussed *theoretically*, and talks are heard from some clergyman who presides and by some worker from outside who is engaged in work along this specified line. The clergyman who presides cheers us by the interest he shows in our work, and at the same time *he* is given, and, through him, his church, a better knowledge of what the Friendly Visitor work is, which knowledge we find is very much needed in Newark.

We deem a great element of success to be the close co-operation between the head professional worker and the head volunteer worker. The volunteer keeps the work from becoming mechanical, and the professional worker keeps it from becoming irregular and erratic. The responsibility and guidance of the work is shared between them, and the careful oversight of the visitors' progress is an essential part of their united work.

Last of all, the distinctive difference between the work of the Friendly Visitor and that of other visitors to the poor is in the kind of help she gives and in the way it is given. One is apt to exclaim, "What *can* you give to the poor if not material relief?" and "How can you do it without interference?"

Of course, at first in emergency, relief must be given for the moment, and the visitor reports the need she sees to the office, and from there the relief is sent; but she cannot teach self-reliance

nor arouse ambition if *she* gives relief herself; she studies some way to increase the income; for instance, a blind couple became self-supporting by giving the man lessons in chair caning, of which he had no knowledge. We "pity the blind" not by putting a few coppers in a tin cup, but by teaching him how to work. When the income is sufficient, we cannot dismiss a family as self-supporting, as now is their greatest need. We encourage thrift, and use the Provident Savings Fund. This society has now 800 depositors among the poor in Newark. They save in summer for the needs of winter.

One family, before coming to our care, had been for twelve years in abject poverty. The woman had had nine children, and when the youngest was but eleven days old they were dispossessed for rent and compelled to move. She has now a son earning \$16 and \$18 a week, entirely through the Bureau's efforts; another son will soon probably earn a similar amount. This will make \$30 a week or \$120 a month. Do you not think this woman, who has lived for years from hand to mouth, needs some advice as to the spending of such an income? and how much these boys need oversight!

Cleanliness is another point our visitors teach. You have heard of lessons in cooking and sewing. Do you realize that cleanliness of the home and of the person must be *taught*? The habit of living in dirt and filth becomes fixed among the poor and patient effort is required to change it. We have the services of a paid Visiting Housekeeper at our disposal, who will do what we visitors cannot. Down on her knees with pail of water and scrubbing brush, the teacher with the scholar cleans the floor. Windows are cleaned, carpets shaken, beds aired. The family wash is rescued from the utensil that cooks the dinner. The keeping of the window blinds open also requires practice. Do you think it a small matter that a woman who had not combed her hair *in four years*, should have that attended to? Great was the joy of one visitor when on calling she found the children cleaned up and the woman herself taking a bath.

Besides cleanliness we insist on school attendance of the children, and here the Truant Officer comes to our aid.

In times of sickness, we can call on the Visiting Nurse, or urge hospital care if needed.

What we lack most in Newark is more recreation centers, or some means of social life for the children out of school hours and for young men and women evenings. Also some means of recreation for over-burdened mothers, who do drudgery work all day, and have no pleasures or relaxations.

One Neighborhood House in Market street and one Recreation Center in Commerce street is not enough for a whole city.

Vice is not learned when men are at work, or when children are at school, but it is learned and practiced during leisure hours. If the leisure time is properly employed, we shall not send so many people to our jails and penitentiaries and reform schools.

Is it not a matter of economy and of good judgment also, to prevent vice and crime, rather than wait till vicious habits are formed, and then try to reform or punish the criminal? Then let us have more neighborhood houses with their social clubs for leisure hours for all conditions of people, and more public schools open at night for lectures and for physical recreation.

Another deficiency in Newark is the scarcity of men visitors. We need many men who will each befriend some growing boy or young man and give him oversight in a friendly, brotherly manner to counteract the influence of the street.

In New York some of the men's clubs in the Protestant churches are taking up this work with marked success. The young men in our families soon outgrow a woman's influence, and *need* a man for a friend. This will prevent many from going to the juvenile court.

As we deal with people of all creeds, we are not allowed to proselyte, but we can and do urge attendance upon some preferred church.

Do you not see that there is much that friendly advice and interest can accomplish by personal, persistent effort? We endeavor to construct true homes, where the father is the wage-earner, where the mother can care for the family's needs in the home, and spend the income wisely, and where the children are taught obedience and school attendance.

One word as to the effect upon the visitor. She begins her work in pity, but that is soon lost in admiration. The courage displayed by the poor in the face of gigantic obstacles, and under heavy burdens, is a revelation, and she feels that this contact with life so different from her own has its moral effect on her own character, which cannot be measured, and her tenderness of heart and charity towards all mankind grow deeper as she proceeds with her work.

“The work that charity has bidden us undertake, while it is practically unlimited in its scope, is a work which can only be done at its best by the individual and for the individual.”

THE CHAIR—You have discovered that Mrs. Dawson is a master in this field. We in Newark know what splendid service she has rendered in the organization of her corps of friendly visitors as well as in her own work. Miss Agnes Anderson, who was a very efficient assistant here for such a long time, and who is now general secretary in Jersey City, will open the discussion.

Miss Anderson then read the following contribution to the discussion:

Discussion.

MISS AGNES ANDERSON—The best equipped Societies cannot follow up the families referred to them for any length of time. After investigation and treatment some friend is needed to visit regularly and carry on the work that is just begun. This is what the Friendly Visitors do. We all believe in preventive work. Where can that be started so well as in the home? Who can do it as well as one who realizes the need? Who can assist in this work better than the parents? Much of the benefit will react on the parents and Friendly Visitor. We never realize our own shortcomings as keenly as when trying to help someone else overcome a failing. So in this way the parent may be benefited. The Friendly Visitor has a wonderful opportunity to do constructive work, to bring the family back to a normal condition. Show the husband his duty to his wife and vice versa, and the

152 NEW JERSEY STATE CONFERENCE

parents their duty to the children. Keep the words Home and Family ever in mind. Friendly Visitors, don't try to do this alone; throw the responsibility on the Society back of you, and act only as their agent. Consult frequently, report regularly. If sick send word so that your family may be watched. Don't go away even for a few weeks without making some provision for your families. Your family is not to be taken as a composite picture, but study each individual member, respect the individual rights of even the youngest member and don't consider the baby too young for attention; then work with the family as a *unit*, you an interested *friend*. Get acquainted with all the agencies that can help—religious, social, municipal and industrial. We co-operate only by making use of.

To the Societies I would say: Train your Friendly Visitors; put every advantage in their way, give them a chance to hear from experts in other cities, have public meetings, encourage attendance at State and Annual Meetings, keep them posted on what other Societies are doing. You are responsible for the work done and the results obtained.

The success of the work done by the Newark Conference of Friendly Visitors is largely due to the weekly meetings for reports and mutual help and to the Study Hour for instruction.

This work is worth much time and continuous study.

REV. L. S. OSBORNE—I would like to say a word of endorsement of the Friendly Visiting. I can speak from personal experience of some cases I have had under my charge for ten years. One was perfectly hopeless, one of the best and yet most inefficient men with a hopeless family. The man came every week to see me except when I was too cross to help him. He drew regularly his five dollars a month. I tried reasoning, prayer and, I was going to say, profanity, or as near as my religious scruples would allow. He did not drink, or smoke, or chew, but he could not get along. He came one day and said he thought he would throw himself in the Passaic, and I said I thought that was the best thing he could do; but he wouldn't do even that. We reported the case to the Associated Charities and they sent their Friendly Visitor to the family, and inside of six

OF CHARITIES AND CORRECTION. 153

months what profanity and expostulation and religion could not do she had done. He is at work and his sons are at work and the family is in a state of prosperity it has not known for two generations.

Question—How is the Visiting Housekeeper brought to the people? Do they take kindly to it? Is she a woman of their own class, and does she live in the same neighborhood?

MRS. DAWSON—She is a woman of their own class. We have to use tact always. Sometimes it is a case of sickness, and the mother cannot take care of her family, and the Visiting Housekeeper goes in and says, “You are getting behind in your work, wouldn’t you like to have someone clean up a little?” She is a very tactful woman and knows how to speak to the women. She is sometimes introduced by the Friendly Visitor. She will say, “Would you like to have a friend of mine come and see you and help you?” We don’t send her without an introduction. We have to watch and see that she is not imposed upon. One woman whom she had helped waited for her the next week to come around and do her washing!

MR. RANSOME—That is one of the most practical suggestions we have heard, that of the Visiting Housekeeper.

MRS. DAWSON—We copied it from the New York Society.

MR. RANSOME—Jersey City some four years ago established a free public bath, and I think it has done more to civilize some of the youngsters, the Polish and Italian children of our foreign poor dependents, than anything else. Every week five thousand persons use it, most of them children. I spoke to a little fellow and asked him why he didn’t wash his face, and he said, “I go to the *bad* house in the summer, but I don’t tink it is open now.” I explained that it was and he was overjoyed. He went right to the bath-house and he is a clean citizen to-day. With reference to civic sanitation there is no better authority than Mr. C. J. Allen, Secretary of the New Jersey State Board of Tenement House supervision, but I wish he would go over and see the tenement houses with a front and a rear building where one faucet in the yard between the two, and one toilet, does for all the families in the two flats, something like eight families.

If some of these unsanitary conditions of tenement houses were wiped out, we should have a better citizenship. I had occasion to go into one home where none of the children had had their faces washed in a week and none of their clothes had been washed, because the landlord would not fix the broken pipes and the saloon-keeper next door, who let them have water, would not be bothered more than a couple of times a day. Then we ought to have better streets. No one knows better than a person who comes from Jersey City the need of clean streets. You who do not live there see the worst part of them, but you might look surprised if you saw the best. You would still think there was need of civic sanitation and hygiene. Every society, as it goes about its work, should take up the subject of cleanliness in the homes and in the streets.

REV. ADOLPH ROEDER—I would like to add to what has been said something as to woman's place in the municipality. Woman's place is in the home. Mr. Cleveland says so. And Mr. Cleveland is right: that is woman's place. But he is not right as to the home. He has taken the smaller home, not the household of the municipality. Woman's place is always in the household, it is in the smaller household and in the larger household. May I say just a word as to the reason why the woman's place is in the municipality; how she comes in direct touch with the boards of health, outside of the glaring example of the little Italian children sewed into their clothes for the season, and the bath-tub used for the coal supply, and the green goods exposed to the dust from the surface of the street? We are beginning to realize that it is woman's place to take care of this larger household. The woman attends to the home, but she also attends to the welfare of her children and her children go to school, so the school becomes a part of her home because a part of her family is there. Thus her home duty widens into her civic duty and into her forensic duty. The school becomes part of the home and the health of the home depends on the conditions of the schools. It is home duty when she attends to the school duty. And when she is looking after a board of health, it is still home that she is looking after, and many municipalities require a great deal

OF CHARITIES AND CORRECTION. 155

of looking after. We came to the conclusion that this was a woman's work and the final result was that we engaged a woman sanitary inspector, and we began to try to clean up the streets, and we have almost succeeded in Orange. We have come gradually to a very strong realization on the part of the women of the community that home extends beyond four walls and that there is in the municipality a household which needs the supervision of women; and I am glad that the women are going into such duties that we may call civic and sanitary.

The last speaker of the evening was Rabbi Solomon Foster.

The Federation of Our Charities.

BY RABBI SOLOMON FOSTER.

It is now a well-received notion that federation is the keynote of our modern civilization. We see on all sides the federation, the association, of vast enterprises of all kinds. A notable example of federation which will come to mind is our own government, which is a federation in the truest sense, a central government exercising authority over a large number of willing and independent parts, or states, all of which are independent with reference to their internal government. We have an example of federation in the large business corporations which are distinct features of our time; while many of the corporations have not always been conducted in an equitable manner, yet the principle upon which they are founded is a splendid one. In education we have examples of federation in the various national educational associations. The human body is an example of federation in its perfect form; it exhibits a number of organisms, each one functioning independently, but all in a general way subordinate to the heart which is the central organ of the body.

I believe, now, we are ready for a definition of a federation which is a union of independent organisms, each one of which, while exercising autonomy in its internal government, submits to the direction of a central authority in matters relating to their general welfare.

It is surprising that we have recognized not alone the necessity, but the benefits of federation in almost all branches of human activity and interest, but have failed to apply them to one of the most important of activities, the work of charity. I shall endeavor to indicate in general lines the necessity of federation, of the benefits that would arise from the federation of our charities. My conclusions have been drawn in every instance from results already achieved in such cities as New York, Philadelphia, Chicago, St. Louis, Cincinnati and Cleveland. It is to be noted that these results have been gained by the federation of the Jewish charitable activities, the success of which indicates the possibilities of a still wider application.

In the first place a federation raises the standard of charity. In the method now used, many individuals are made to feel that they get something in return for the charity which they give, in the form of the purchase of tickets for balls, theatre parties, raffles and many other methods which we can readily call to mind. That represents a low standard of charity. It is a give and take method. But when we realize that every individual who has substance owes something to his unfortunate brother, we realize that charity is beyond such a mercantile consideration. Federation then raises the standard of charity, because it has the power to abolish these undesirable forms of raising money.

Federation makes possible the acquirement of the very best workers in the field of charity. As conditions now prevail, we find that one institution may possess a very good worker who understands perfectly the requirements of his duty. And a second institution possesses another of these good workers, yet all in all these few isolated individuals are hampered in the work because associated with them are men and women who, while they possess the best spirit, are unable to fulfil the great responsibilities which rest upon them in this work. A federation makes possible a selection of workers, bringing into the central board of highest authority the best minds and hearts of any community. This can only be done by federation, because a federation is a large organization supported by a whole community which is desirous of getting the best work done at the least possible expense.

A federation makes it possible to raise more money for the work of charity. From its central funds, there is apportioned a sufficient sum for its expenses to each of the subordinate institutes that have been federated. It even increases the revenue of the various organizations and institutions which are united by the bonds of sympathy and humanity in the great work of philanthropy, because it is able to make a more systematic appeal to the people, who have been found to give more in one sum once a year than in smaller sums given at various times to different institutions. They have at their disposal the best men in the community, and the agent of the federation has more influence in raising funds than any individual representing any single institution. Therefore federation, through the means of a systematic appeal, raises the revenue of the institution.

Federation has been found to reduce the number and amount of "bad debts" which every institution carries. A "bad debt" is an amount of money which an individual has promised, but failed to pay. It has been found in New York, Chicago, and Philadelphia, where there is a splendid federation, that they have less bad debts than the institutions taken all together in times past.

The federation enables the independent subordinate institutions to perfect their philanthropic work. By lack of federation the individual independent institution must devote a great deal of time besides that given to philanthropic work to the raising of revenue to carry on that work. If we have a federation of charities which shall have a great deal more time at its disposal than the individual institution had, then that institution will not be hampered under the federation as it was before. The members of the boards of directors will then be able to devote more time to the perfection of the philanthropic work in which they are engaged. To-day much time is given to the collection of money.

Federation also makes possible an extension of an institution's activities, because the boards of directors of the subordinate institution being able to devote more time to philanthropy, they can extend its work, and many phases of an institution's life, now so sadly neglected, might be thoroughly developed.

Federation also makes more effective the work of the various institutions because it prevents the great evil of our present system, the pauperization of the poor. Under our present system work is duplicated, individuals have help from one institution and then another; and by reason of lack of systematic care with reference to the records, many individuals have been able to impose upon various institutions. But a federation will abolish all kinds of deception, because only from the central office, where careful records will be kept, will help be given to the deserving poor.

Federation is also much more economical than the system now in vogue. By reason of federation we can administer the work of charity upon a more economical basis. Take one instance. At the present time each institution has an independent collector who gets on an average ten per cent. on his collections. Every institution needs such a collector. If all the institutions are federated a central board takes care of the matter of raising money; and it will pay a collector for the money that he raises, and it will be done by a less expensive method than at present.

Expense will be saved. At the present time there are very many expenses incurred by the holding of fairs, giving of theatre parties and so forth, for the benefit of institutions, and a large part of the money which might come from the public at large, goes into expenses to raise the necessary funds. But if we had a federation it would systematically teach people the benefit of the higher methods of charity, and more could be collected and with more ease.

There would be a saving in printing of all kinds, in the matter of investigation, in the employment of secretaries.

Several objections have been raised to federation. Let us look at some of them, to show by their refutation the positive benefits of federation. It is held that in a federation the officials in the subordinate philanthropic institutions would lose interest in their work. It has been already proved in the federations of the larger cities, that the individuals on the subordinate boards have taken a greater interest in their work than before, because they are able to devote their interest and energy to the up-

building of the institution. And the institutions that have been federated thrive better than they did before.

It has been held that each institution would lose its individuality. Many individuals have taken great pride in the institutions with which they were connected, and they would not like to see the individuality of these institutions lost. But the individuality is heightened under the federation. There is no question as to the loss of independence. It is the loss of independence only with reference to raising money. Every institution which, without any effort of its own, can have all the money that it needs, should count itself fortunate. Therefore the institution instead of losing individuality, takes on new life under the new system.

Some have objected that more money must be used for office hire. A superintendent, a clerk, an investigator, must be paid more than under the old system; and it is held that money given for a federation might go into channels of philanthropy instead. But scientific workers, men and women who give their time exclusively to the matter of philanthropy, spend less money than institutions heretofore. Therefore this argument does not hold. More money is spent for office hire, but at the same time the standard charity is heightened and the efficiency of the work improved and the aggregate expense to run all institutions is lowered.

Many have feared that under a federation there would be a decrease in contributions, but it is remarkable how the contributions have increased in the federations in large cities. Men have immediately seen the benefit of federation. They have been relieved of the annoyance of the requests that come to them day after day to buy tickets to this ball or that party, to take chances in this raffle or to donate to that fair. Being relieved of this, and being shown that they can devote their money to much better purpose by giving it in a lump sum, they readily see the argument and give much more quickly and in larger sums than in the past. In all of the above-mentioned cities, the increase in contributions was very considerable.

It was feared that charity might become mechanical. But while there might be an element of machinery in federation,

160 NEW JERSEY STATE CONFERENCE

the evils have been far outweighed by the benefits to which reference has already been made.

A federation can only be accomplished by the education of the people. We cannot hope to federate our charities until the people have been taught the advantages which the federation implies over the old system. They must be educated to understand that under federation the people will not be pauperized, and then the public will give their interest and their support towards its perfection. Charity under the federation has become an art. Only those are helped who need it. When they are helped, they are helped in a better way than under the old system. The keynote of the federation is to help the poor to help themselves.

Adjourned at ten o'clock.

LAST SESSION.

SATURDAY, February 17, 1906.

The last session of the conference was called to order in the Library at 9:30 A. M. The subject for the morning was Social welfare, Mr. Stanley White, chairman of the committee of that subject. Mr. White presided during the morning.

THE CHAIRMAN—Several years ago in the Synod of New Jersey, and under the enthusiasm of a sort of renaissance of social work, there was appointed a committee of the Synod on "Applied Christianity." The first year, through the accident of the chairman's ill health, there was no report. The second year there was a meager report, and the third year the name was called, but there was no response. Last year when the report of the committee on "Applied Christianity" was called for, a member of the committee moved that the committee be dismissed on the ground that there was "nothing doing in applied Christianity." This was seemingly rather a sharp indictment, but it argued rather for the misconception of the true relation of the

OF CHARITIES AND CORRECTION. 161

Christian and charitable forces of the State than for their apathy, for if you will take this program and note the fine way in which it has been carried out I think you will say, that so far from there being nothing doing in applied Christianity, there is everything doing. I do not believe we have had a time in our social life when there was a more vital and splendid relationship recognized as existing between the Christian impulse and the social need than there is to-day. More people are interested, and wisely interested, than ever before, so that we have every confidence that we are progressing along these lines. So far as our conference on the general topic of social welfare is concerned, we are here for information and for discussion, and not for action. I think sometimes there is a thought in people's minds that some new idea about social problems will solve the whole question. If, they say, we could only pass a resolution to put some particular scheme in motion, that would put all things right. I am reminded in this connection of a remark made by a famous economist lately, who said that whenever he found anyone who thought that by a particular motion or action he could solve all social problems, that then he moved to adjourn. In this we must all agree, social problems can only be solved by long and patient labor. I think the conference wise, therefore, in limiting itself to discussion, and to the obtaining of information.

Our topic covers general social welfare, but you will see that it largely relates to two problems, the first being the home and the children, because they are very vital elements in all social problems, and because the care of the children at the very beginning of their life is crucial, and, second, the problem as related to the minister in his influence as a social factor in the social problem. Without any further word of introduction, we will begin by hearing an address on "The Need and Provision for Rational Recreation," by one who is perfectly competent to speak on the subject, for under his care come all the children under sixteen who are brought before his court. I have great pleasure in introducing Hon. Algernon T. Sweeney, of the First Criminal Court of Newark.

The Need and Provision for Rational Recreation.

BY HON. ALGERNON T. SWEENEY, NEWARK.

Mr. Chairman, Ladies and Gentlemen: Some years ago I heard Dr. Savage call his people's attention to the fact that the coming of every little child is longingly expected and it is received into loving arms, cared for tenderly; its every want is anticipated for a term of years; it is received into the family on absolute parity, with all of the needs of its young life jealously guarded and cared for. What is the father's and the sisters' and brothers' belongs to it too. That is its first experience. When it goes out from the home into the kindergarten the child receives its paper, its colored pencils, its teaching, all from the State. The moment that it leaves the home and the school, all this is changed. From the socialism of the family and to a certain extent of the school, it comes into contact with a formidable individualism. Beyond all question one of the finest things that we have contributed to the civilization of the world is individual liberty. It is jealously guarded by our constitutions and our laws; but I think we have carried the idea altogether too far in dealing with our children.

Why should not the coming of the little children into the community life be as joyously anticipated and their play needs cared for as the coming of the child into the home? Why is it not the absolute duty of the administrative authorities of our cities to provide play grounds, gymnasiums, bath-houses and parks for the nurture and education of the children as it is for the parents to provide swaddling clothes and the city, later, schools?

The man who has done more than any one man in this country in relation to recreation for children, is Mr. Joseph Lee, of Boston. Two years ago I heard him speak of the boys, and he said that they were sometimes compared to steam engines with the steam up, but that the matter should be carried farther and that they should be characterized as steam engines with the steam up, but not upon any track. We all know that that is an excellent characterization. Anyone who has had dealings

with boys knows that it is just as easy to manipulate these wonderful machines with the steam up, if we provide the track, as to have them go helter skelter.

For some years we have heard of probation courts in different cities of the country. Time and time again I have wondered why we never heard of the probation and juvenile courts of Massachusetts, particularly of Boston, where they have the finest system of correction of any State in the nation, that I know of. I have wondered why they were so lax about a juvenile court. Last autumn I spent a week in Boston and I wasn't very long in discovering why they had no juvenile court. They really did not need it so much because of the provision they have made for the recreation of their children.

In the company of Mr. Lee I went down to see what a few years ago was a waste place near the railroads and the rendezvous of boys who liked mischief better than anything else. What did we find? Entering the field, which by the way had not a spear of grass in all its acres, first of all we came to a little sand place, a playground for the little people, which, as Mr. Lee says, offers more activities to the square inch than anything in the world. A group of little people were there making sand men and women. Some had found water and were making sand pies, and so they were playing by the hour. A little further on a group of small children was engaged with swings and there they swing up and down, summer and winter, just that one perpetual motion. A little farther a group was playing with a swing with two platforms where they swung from one platform and jumped back. The kindergarten director was there with one group. Another group was playing basket-ball. Nearby was the outdoor gymnasium where the older boys of the neighborhood were climbing up one side of the apparatus and sliding down on the other.

Mr. Lee called my attention to the fact that they specially liked apparatus where there was falling. They had built a little bit of toboggan slide for the little people, which was more used in summer than in winter. I do not know how much that particular thing is approved by the parents, but the little people like it; and had worn it smooth where they had slidden down on it,

not having any cellar door. It had been worn so much that the grain of the wood had been broken. Those in authority thought it was becoming dangerous and they had put slats across, but the children would slide down diagonally.

On the outside was a field for football and games were going on at that time. Along the side was a cheap bleachers, where the fathers and mothers come of a Saturday. I would not dare say in New Jersey, that they come on Sunday afternoon also to watch these amusements. Later in the afternoon, in the company of Mr. Lee, I went to what in our city is termed "across the railroad." Every city in the State of New Jersey has such a field where there is great need of this recreation.

In that particular section of Boston, on Saturday afternoon, we visited this place and found a great gymnasium, municipal property, and 185 boys, under a school director of physical culture, going through their various exercises and enjoying themselves well as any wild Indians ever enjoyed themselves on the prairies. They would be there until five o'clock. Before they would go home, everyone of those boys would have been either in the plunge bath or under the shower bath. Don't you see why it is that Boston has not so much need of juvenile courts? Let me give you two or three instances that have happened here in Newark.

As you know, all the children of the city who are arrested before the age of sixteen come before me. Two years ago there was no recreation centre or provision for the children in the city of Newark. Happily one of the first things taken up by Mr. Melendy was this matter of recreation. He went down into a crowded quarter of the city and found an old building owned by the board of education. It was equipped, and there was provided the first recreation centre in Newark. Let me tell you an incident that happened soon after. From the time I went on to the bench, I had heard of the "coffee house gang." Everything that happened was charged to "the coffee-house gang."

As soon as this recreation centre was opened, the boys were all invited to join classes at that centre. One night was to be ladies' night, and an officer was instructed to tell the boys that

they could not be there and that they must keep out of the yard. I was standing there when ten or twelve boys came into the yard. The officer assumed the usual attitude which you may be familiar with, but before he had put the boys outside Mr. Melendy said, "Oh, boys, I am glad that you have come, I want you to meet Judge Sweeney." "Oh," said one boy, "we all know Judge Sweeney." Then Mr. Melendy told the boys he was sorry that the room was not ready for their coming that night, but that they had to let the guests have the use of it. Off came those boys' caps and a "that's all right," and as gentlemanly "good night" as was ever said was said by those boys as they went about their business, the guardian of the law standing by in amazement.

I mention that incident because I heard Dr. Lyman Abbott speak in Boston upon "The Greatest Thing in the World," and it turned out that he was talking about love; and I tell you that the sooner you bring into your cities some of that gospel that you have been preaching about so long, and let your boys know about it, the better it will be for your girls and boys in your city.

I would like to have anyone tell me any rational reason why in every school yard in the congested quarter of every city in New Jersey, there should not be provided a little sand heap, sheltered, for the little tots; why there should not be swings for the use of the little people out of school hours and on Saturday, and if I may be bold enough to say so, for Sunday afternoon?

Do you know I do not think it any very great credit to the schoolmasters of New Jersey that more provision has not been made for the little people in the school yards. I think they are largely responsible for this lack of provision. Do you know it is the fact that many school principals would like to do this thing, but have not the backbone because they are afraid of the opposition of their janitors. Do you think the saving of work for janitors should control the rational provision for the recreation of children? I do not. If the school principals would only act they would find what the politicians, to whom the janitor would apply, would do, for if there is anything that a politician is afraid of it is the people's will.

But the sand places would only answer for the little people. There should be provided in every section of the city little parks and playgrounds, where the boys could have a running track and an outdoor gymnasium, to give them a chance to do their stunts. I do not know how it is in other counties, but I know that what is true of Essex county will be more or less true of other counties. The State of New Jersey has adopted the county park system, but unless you are very careful, you will find that you will have a magnificent park system on a large scale that will be a credit, but that these other spots so absolutely necessary for the children, will not be provided unless you go urgently about it.

To show how much can be done, let me give this illustration. While we have spent millions of dollars for the county park system, we have but one sand pile in all the system that I know about. In all our park system we will not find yet one piece of out-door gymnasium for the boys. In our public schools in Newark, they have wisely arranged for athletic games annually; but notwithstanding this great expense of millions, there is not a place in our public park where they can find a running track. They have to go to East Orange and pay admission, or rent, for the place. I put this matter before the Essex Park Commission and called their attention to it, saying, I thought it their duty to provide this out-door gymnasias in all the parks. I went before the teachers' board and they promised to take it up.

Twenty years ago Newark contributed the idea of the vacation school during a few weeks of the summer. There are some school-yards open for playgrounds and there are some play grounds in parks, but what I argue for is that our municipal authorities should carry that idea to its logical conclusion and provide the children with this recreation, not for a few weeks in summer, but for all the year round. Do you consider how long the child is in school? Five hours possibly, for five days of the week, forty weeks of the year. If you will take the trouble to compare, you will find out how few hours the child is actually in school compared with the hours it is out of school, and how little provision is made for that time.

One more thing: It is one of the best signs of the time that

██████████

in all the progressive cities of the country this matter is being taken up. Within six months I have attended the dedication of two neighborhood parks in the city of New York. First the Thomas Jefferson on the East Side, that was opened at an expense of three and one-half million dollars. Mr. Philbin told me that the Metropolitan Park Association had taken pains to have statistics taken of those arrested and he discovered that the largest number of the little people came from that section; and that a few weeks after the opening of that park the figures showed a decided decline in the arrests of juvenile offenders. My two years experience in Newark leads me to say that I could go to the map and point out the spots in the city that are inimical to the welfare of our little people, and the reason is because there is absolutely no provision made for their rational recreation.

Mayor McClellan has promised that at the very next meeting of the Board of Estimates and Apportionment, an appropriation shall be made for the enclosure of all the recreation piers; so that they will be winter gardens as well as open air piers in the summer-time. Through the influence of President Roosevelt \$2,000 has been provided for a recreation place in Washington. And in St. Paul, where they need recreation centres so much less than here, \$10,000 has been appropriated. May we not hope that in the good time coming appropriations will be made in the cities of New Jersey for this purpose as they have been in other places? An article by Mr. Henry G. Foreman, President of the South Park Commissioners of Chicago, in the *Century*, has so much information on this subject that I wish to give it a wider circulation by quoting it here. What he says with reference to Chicago I would like to have every city in the State of New Jersey provide for their people.

“The South Park Commission were the first to act. In the crowded quarters they found hordes of dirty and poorly clothed children swarming in the public ways—their play-ground. They found mothers with no green spot nearby to refresh them and their little ones. They found young men and women in many localities with no neighborhood centres where they could meet and enjoy healthful and uplifting pastimes. They found men,

168 NEW JERSEY STATE CONFERENCE

wearry from hard labor, with few places or beneficial recreation to break the monotony of their lives, but with avenues of disastrous amusement on every side. * * *

“The Commissioners had started out to provide simple parks, but the conditions showed that such places, to be serviceable, in a city where 70 per cent. of the people live in contracted quarters, must be more than breathing spaces, with grass, flowers, trees, and perhaps a fountain. They must afford gymnasia, libraries, baths, refectories, club-rooms and halls for meetings and theatricals. They must be useful day and evening, summer and winter. The public must receive a continuous and ample return upon its investment—daily dividends in happiness, health and progress.

“Thus the idea of the field house, or neighborhood centre building, had its birth. Every field-house contains a gymnasium for women and girls, provided with apparatus, shower bath, plunge baths and lockers. In another part of the building is a like gymnasium for men and boys. There is also a refectory in each where pure milk and plain, wholesome foods are sold at first cost.

“Club-rooms, where meetings of athletics clubs, sewing guilds, and other organizations are held, and an assembly hall, are also found under the roof of each field-house. The capacity, varying with the neighborhood served, is for from one thousand to three thousand people. These halls are used for district meetings assembled for any good purposes except political or sectarian. * * *

“Outside is a large swimming pool, provided with dressing rooms for men and women. * * * In the new McKinley park more than 121,000 men, women and children used the swimming pool during the season of 1904. This park is four miles from Lake Michigan, the bathing beaches of which might as well not exist in so far as they are serviceable to the hot and workworn people of the Brighton district. That these people might enjoy the healthful luxury of bathing, an out-of-door concrete tank was built, 354 feet long, 150 wide, and sloping to a depth of nine feet. The water is tempered artificially, and

the pool is surrounded with plantation effects. Dressing-rooms and bathing suits are furnished free. * * *

“In addition to the swimming pool each park has a shallow wading pool for children and a sand-pit where they may play. Each also has swings, giant strides, and other athletic apparatus.

“In all the parks are running tracks, and all have outdoor gymnasia, connected with the indoor gymnasia, for supplemental service in summer. For the wise and systematic use of the gymnasia, the Commissioners have employed a director, a graduate of Harvard. This officer will give instruction, assist in organizing neighborhood clubs, encourage athletic rivalries and make exercise attractive. * * * All is free to any person who conducts himself or herself properly.”

Is there any city in New Jersey that could not provide something similar? Is any city doing it?

MR. RANSOME—Jersey City gives 5,000 people a week baths, absolutely free.

JUDGE SWEENEY—I wonder what the people of Newark will say now when they think of closing their free public baths during the winter. I will only ask you of the conference who come from our congested cities, which you prefer, and which you think the more desirable, these rational recreation centres, for neighborhood uses, and the employment of a director in the organization of boys clubs, or the old method of the policeman's club? Am I not justified in asking if it is not the absolute duty of the community to provide for the coming of the child-life in the community as for the parents to provide for its coming into the family life?

MRS. FRANCIS PELL—This work was begun in Newark by a few women in 1897. We did not have any appropriation from the city, but we raised \$150, and we had ten play-grounds in vacant lots with sand piles for four months. The women of Jersey City have done splendid work in this direction.

· Discussion of Social Welfare.

BY THE REV. GAYLORD S. WHITE, HEADWORKER OF THE UNION SETTLEMENT, NEW YORK CITY.

It is generous in Judge Sweeney to make so warm a plea for playgrounds, for if they become generally adopted, I believe that ultimately, as judge of the juvenile court, he will be out of a job. I think he has intimated a similar belief himself.

The common idea regarding playgrounds is that they are intended to keep the children off the streets, where it is said, with truth, that they are in the way, and are likely to get hurt, and so forth. But while this is true, I believe the need of recreation centres ought to be advocated for an entirely different reason. I stand with Judge Sweeney in believing that playgrounds should be urged on the attention of our great cities because they ought to be considered an integral part of the system of public education. The playgrounds are not simply to keep the children off the streets. They are not to give the boys and girls a good time. They may serve that excellent purpose; but they should be urged primarily because of the educational value that lies in them.

What do we mean by education? Not simply drilling into the child the three R's, but that larger development of the child in body, mind and spirit; that will enable him to relate himself to the larger life of the community in a wholesome way. For this, the playground is as important in its way as the school in its way. Did you ever watch a little child at play, and see the earnestness, the seriousness, the whole-souledness that he puts into it? He may be simply filling a bottle with sand and emptying it out as soon as filled, and repeating the process over and over again, but if you watch him, you will see that the child is not playing, as we use the word, in the sense of relaxation or recreation. He is engaged in serious business. You see the same thing when a child is building with his blocks or deploying his tin soldiers. He is putting his whole soul and mind into it. I leave the matter simply with the suggestion that the high educational possibilities

of the playground, rightly conducted, appear in the serious way with which a child throws himself into his play.

While playgrounds are needed first of all in the crowded sections of the city, I do not believe that there is a residential district in any city which does not need its playground. The children ought to be brought together on the playgrounds, and their play should be wisely directed and organized as a means of education, to fit them for the larger social relations of life.

Playgrounds, then, are not to be regarded as if they were charities, to be doled out to the poor; but the appeal for them is to be grounded on the claim that for their educational value they must be included in any broad scheme of civic welfare.

The essential in a rightly conducted playground is not the arrangement and the equipment—the sand pile, the gymnasium, ample place for play, and so on—excellent and necessary as these things are. The thing of prime importance is the personality of the director. I have seen playgrounds which almost totally lacked equipment, which were unattractive in surroundings, and about as bare and cheerless, in their physical aspects, as a place could be, and yet I have seen a well equipped director go into such a playground and make it, under her intelligent direction, one of the brightest and happiest places conceivable.

I am not pleading for a large amount of supervision, but for wise, intelligent and capable supervision, and there will be very little apparent supervision where it is of that type. Wherever this movement is extended this should be emphasized. If you have to pay well for such supervision, do not hesitate to pay. In any social work, where personality counts for so much, the poorest economy is that which cuts down on the salary account. We should be willing to pay for the best workers. In Chicago they pay well for short hours of service, for they think that five hours a day is enough for a director, because the work is so active and exhausting, taxing mind and body.

Finally, I wish to plead for system in the extension of the playground movement. It will of necessity extend, and in that as in every large civic movement, development ought to be with an eye to the future.

In New York there is a beginning of an attempt to systematize. We have playgrounds under the department of parks, and in summer a series of playgrounds under the supervision of the Board of Education. However necessary it may have been for the work to have developed along these lines, with such a division of responsibility, it is unbusinesslike and is bound to be wasteful, and it may easily result in friction. It is not the way that any business man would organize an enterprise. There should then be a comprehensive plan as to the system with an outlook to the future.

Mr. Joseph Lee, who has been referred to, and who is, I suppose, the best authority in the matter of playgrounds, calls attention to the necessity of accessibility to the centres of congestion, and in pleading for the system he says that in ideal conditions every mother who has a child which must be carried in her arms or wheeled in a baby carriage, ought to have a sand garden within quarter of a mile of the home, and every boy of ten or twelve ought to have a playground within half a mile. So he goes on extending these "radii of efficiency," as he calls them. Now, I would urge Newark to take a map and measure off its "radii of efficiency" and describe circles that will show where the greatest congestion is found, and where the playgrounds are needed, and let some such plan be the basis of future extension.

When you come to equipping your playgrounds, let me warn you against giving the task to a department store. In a neighboring city, the park department gave the contract to one of the large department stores for an outdoor gymnasium, and the first time that a boy took hold of the flying rings the iron framework sagged about six inches with the boy's weight. In the playground where that occurred the gymnasium was placed, not with reference to the need of ample play space, or the shape of the area, but in the centre of the plot, when space might have been saved that would have been of great use if the gymnasium had been put at one end. After it was all done and this fault was called to the attention of the official responsible, he said: "I never thought of that; there was an electric pole here and another one there, and I thought the best place was between the two." It

never occurred to him that the electric poles might have been moved.

If there is to be a movement for playgrounds in Newark, and if I may venture to make a suggestion, I would ask you to consider if it is not worth while to get the mayor, or proper authority to appoint a commission of intelligent people to take up this subject. When you have Judge Sweeney and others like him who are interested in this problem, would it not be wise to appoint a commission of intelligent people, that the matter may be thoroughly canvassed, a system thought out, the experience of other cities gathered, and thus secure development on the best lines and the most rational extension?

MR. R. S. SINCLAIR—The park system is still in process of construction. A playground was originally planned for each park. It may be a matter of regret that they have not all been equipped. Some of them have been laid out and are being used; but we realize the necessity for equipping them. I must say that my own real awakening to the value and necessity of immediate equipment of the playground is largely due to Judge Sweeney's enthusiasm. He appeared before the park commission and gave us a good talk, and stated his views as to the necessities of the case, arising from his experience as judge of the police court. We are about equipping the east and west side parks and installing outdoor gymnasiums, and building a field house in the northern division of Branch Brook Park, containing baths and lockers for the young men and women using the play fields, also a smaller house, in the middle division, for the children using the wading pool and the small folks' playground. In so doing we have retained the services of the superintendent of the outdoor playgrounds of New York, in connection with the director of physical culture of the Board of Education of this city. We are to meet next Wednesday morning and go over the east and west side parks, and we hope to have the apparatus installed within a few months.

In the course of trying to inform ourselves as to the operation of other playgrounds, we have studied those of Boston and New York. Personally, I found New York much more interesting,

because they have harder problems. The sections are more congested, and there are more difficulties in dealing with the population, which is not quite so orderly. I have found Mr. Kelly, of the outdoor playgrounds, most enthusiastic in his work, and his view is that expressed by Mr. White, that the playground serves for the development of a good citizen. I think his views will be considered by our park commission in the development and usefulness of our own playgrounds. He says that when he finds a formation of "gangs," which commit depredations such as this "coffee house" gang, referred to by Judge Sweeney, it is not so much for the purpose of robbery or slugging, but it begins with boys as a necessity of having some way of working off the excessive spirit of restlessness of young animal life. There is no place for them to play. If they attempt to play in the street, they are driven off. They have to find something to do to work off their restlessness, and naturally some dominating spirit finds mischief for them.

MR. EDWARD JOHNSTONE—This question of going outdoors is very encouraging. We are getting out of the hands of the physical torturist into the hands of the play expert. We are getting a man as superintendent who is also a play expert. We have had to move out our apparatus little by little, until now our gymnasium is practically empty, and we have better physical culture outdoors than in the well-equipped gymnasium. As to the education of children, there is nothing that gives moral training so well as the child's own games, with well-defined rules that he must follow. The machine that measures fatigue has demonstrated that when a child begins work on Monday morning, by Monday afternoon he has reached a certain grade of fatigue, and by Friday morning it is lower than Monday afternoon. That is a suggestion as to the work to be done in recreation places.

MR. MELENDY—Within the last two or three weeks certain gentlemen have agreed to organize an Essex County Neighborhood Park Association. They are willing to raise from three to five thousand dollars for the purpose of making a systematic

OF CHARITIES AND CORRECTION. 175

study of the need for recreation parks in the centres of the industrial district of Essex county. They will probably engage someone who will devote his time to the study of various questions. They will outline their plans, which will be submitted to the proper authorities, and afterward probably there will be a referendum vote, asking for an appropriation of money for this purpose.

The next speaker was Professor A. G. Balcom, of Newark.

Parents' Associations in the Public Schools.

BY PROFESSOR A. G. BALCOM, FRANKLIN PUBLIC SCHOOL.

My experience is necessarily with children, and I am deeply interested in the mental, physical and moral welfare of the children of Newark. In the Franklin School I find that I have to do work that is not confined to the walls of the classroom. I learned very early that it was quite a problem to bring up boys in a large city; that boys would play, and if no other place was provided, they would play on the street, and the moment they began to play on the street the round of school trouble began. Neighbors would come in and say, "Your boys have thrown a baseball through my window, but I don't know what boy it is." Such things were always occurring. I came to the conclusion, however, that it was proper and right for boys to play, and that there were a good many cranks in the world who were not willing to let boys have a chance even to breathe. I saw what a mistake had been made in providing no proper place of recreation where boys could enjoy themselves. I do not wonder that we have criminals, and any number of them, when you take into consideration the attitude of a good many people towards the average boy.

Two years ago steps were taken whereby we organized in Newark a public school athletic association, and that association has had two public meets. In the first meet we had over a thousand boys taking part. Last year we had over fifteen hundred boys taking part from the different schools, and I assure you that

we are now very enthusiastic, more than ever before. What does this association mean? It means that we are looking after the physical welfare and, I hope, the moral welfare of our boys. A boy, in order to take part in these games, must have a good standing in school, so far as attention to his studies is concerned, and we do not allow disorderly boys, I mean in the full sense of the word, to take part in these games. I have found that boys look after their deportment a little bit during the whole year, because they consider it a great privilege to do something for themselves and for their school in an athletic way. The boys stay in school longer since the introduction of the athletics. One of the difficulties that we have to contend with is that a great many of our boys, when they get to be fourteen or fifteen years of age, leave school. They have no further use for it. The athletic association keeps quite a number in school that would otherwise leave. Only the other day I overheard a group of boys discussing what they were going to do when the public meet comes. This influence holds them in the school longer.

I believe it makes better boys out of them and that great good will come from athletics if conducted right.

In regard to the parents' associations, I think the motive that led to their organization was this: We as teachers and principals felt that the efficiency of the school was hindered by an influence at home that was not in sympathy with what we were doing at the school. Parents and teachers were working at cross purposes. The ordinary parent is too busy to visit the school, and we thought that if we could have some organization, through which they would come to the school and meet the teachers, it would be an advantage. So a parents' association was started. The parents' association is composed of the fathers and mothers living in the community of the different local schools, who meet in the school buildings once a month, or four times or six times a year, as the condition may be. The first one was organized in January, 1898, in connection with the school of which I am principal. I had felt for a number of years that we ought to have an organization of this character, and I extended an invitation to the parents to attend a reception given by the teachers and prin-

cipal. In response, a large number of parents came, and in talking with one or two gentlemen before the meeting, I said it was our purpose to organize such an association. At the next meeting we made a permanent organization. At these meetings we have a speaker, sometimes a local speaker, and sometimes one from outside. We have had a lawyer, a banker, a minister, in fact, men of all professions, who come and talk to us. They have given us great inspiration. They undertake to interpret some phase of modern school life to the parent. Then we have a short program given by the pupils, for what would a parents' meeting be without some children present? After that there is a social time, in which the teachers meet the parents. This program has been very helpful, and many differences of opinion have been settled through the association. The spirit of the parents has been changed in many instances through its influence, and a greater number of people have become interested in the school.

You may ask why these associations are not organized in all schools. I cannot answer that question. Some teachers and some principals object to them, because, they say, it means more work. Anything worth while means work. It does mean work, but there is a compensation for that work in the harmonious spirit of the school and its larger efficiency through the increased confidence of the community in its administration.

Three years ago the eight or nine parents' associations of the city formed a federation, and we have had two public meetings of this body. One will be held at the High School February 28th, and I take this opportunity of inviting you all to this meeting. What is the purpose of the federation? To arouse public sentiment in regard to the efficiency of our public schools; to organize, wherever the conditions are favorable, local associations, in connection with any school, and to aid in the improvement of our public school system.

The parents' associations have succeeded in arousing public sentiment. Until two or three years ago the Board of Education was unable to provide assembly rooms for our school buildings. If an assembly room was provided, it was soon given up to classes, but just as soon as we aroused public sentiment in this

matter, the board took a stand for assembly rooms. I do not say that the parents' association has been the only factor in bringing this about, but it has helped greatly, so that every new school building, and many of the old ones, will have assembly rooms. Recently a number of lectures have been given to the people, but we have been handicapped, because we have not had the proper accommodations. More than that, the time will come when we shall have a gymnasium in connection with the schools. Large sums of money have been appropriated by the city recently for larger playgrounds in connection with all public schools.

The Board of Education has been able to do this because public sentiment demanded it, and the most potent factor in arousing this sentiment has been the parents' association.

The discussion was opened by Professor William Swingle, Superintendent of the public schools, Orange.

MR. SWINGLE—I am glad to see the public school recognized on the program of this Conference, for many of your problems are the same as ours. In a suburban community my experience has thrown me in contact with the social settlement, with the Associated Charities, with the Children's Aid Society, with the police department, with the truancy department, and so you can see that as a teacher I have been in touch with some of your problems.

Nothing escapes the critical spirit of the age. We criticise the government, we criticise the preacher, we criticise our neighbors, and is it any wonder that the public school, which comes in contact with every hearthstone, should receive its just share of criticism? We invite criticism. It is a helpful thing. We are glad to have it. It has a good effect on the schools, and one means by which this helpful criticism may be brought to the schools is by the parents' association. I believe in this association thoroughly. Parents do not come closely enough in contact with the schools. There is no community where it is more apparent than in this metropolitan district. The fathers are busy, and I have seen very few women who are not busy, not only with home cares, but with magnificent work outside. Is it any wonder that parents do not have the time to come in contact with the direct

work of the school? It is a sorry fact that they do not. Members of the Board of Education, year by year, do not come in contact with any of the work of the schools. Parents do not come in contact with the teacher, and they know little of the school, and teachers know little of the environment of the pupil. We all appreciate the fact that we want good, healthful moral growth, and that the teachers, principals, superintendents, all persons interested in the management of the schools, look to that end. The greatest problem we have is the development of character, not the imparting of knowledge. This can be brought about only by a closer contact of the home and the school. One means has been employed for this purpose, the parents' association. I have made some investigation of this subject, and I am surprised to find that there are so few parents' associations. In this large city there are only about half a dozen, and many cities have nothing of the kind.

There are, however, some associations that, in a way, take their place. We have our kindergarten association, our mothers' clubs, we have parents' days, with special programs, in the schools. But these parents' associations are entirely different. They are officered and conducted by the parents, with the result that the parents are brought into close contact with the school work and with the teachers. The most important feature, however, is that this closer contact between the teacher and the parent helps the teacher to learn more about the personality of the child in her school and they can work together better. The parent coming in contact with the teacher opens the way for the teacher to go into the home.

A good assembly hall is a good thing, but it is not an absolute necessity. Every school should have an assembly hall. We are not fortunate enough to have many in Orange, and we do not have these parents' associations. I regret it, for I think that much good would come from them. We have problems that parents do not realize. We are trying to do work that does not touch many a father or mother, if we judge from the number of times they come to the school. In the twelve years that a boy or girl is under the care of a teacher, if we were to judge of the interest of parents by the number of visits they make to the school in

those years, I should have to say they do not take much interest in the work of the schools. Where is there a man who has a stock farm, or a fancy horse, or even well-bred chickens, who would not go once in a while to see what is going on?

The time will come when the school building will occupy a more important place in the community than it does to-day. Gymnastics, athletic associations, and other associations will help unite the parents, the boys and girls and the teachers. The school will be the social centre of every community; and God speed the day when it will not be open from nine to twelve and one to three, five days in the week, but when it will be open all day Saturdays and at night for many purposes which rightly centre round public education. We are coming to that time, and it will be hastened by such organizations as the parents' associations.

MRS. PELL.—The introduction of school civics is going to provide for the making of good citizens. The influence from there will spread like the ripples from a pebble dropped into the lake. It will affect municipal and State affairs.

MR. JOHNSTONE.—There are many problems in the home which the teacher does not know about. Whatever will bring the teacher into the home will help her in her school work.

The report of the Committee on Resolutions, consisting of Messrs. H. F. Fox, W. R. Hunt and Mrs. C. B. Alexander, was made as follows by the chairman, Mr. Fox:

Resolutions.

On behalf of the members of the Conference, we wish to express grateful and enthusiastic appreciation of the service of the Local Newark Committee, which was organized for our reception. The efficiency of its organization excites our admiration. All that thoughtfulness could devise for the comfort and convenience of the delegates, has been provided. But we are

OF CHARITIES AND CORRECTION. 181

still more impressed with the self-sacrificing spirit which has been shown in every department. The members of the various sub-committees have given themselves to the cause, with no thought apparently but the success of the Conference. When such kindness and such skill are so gracefully and modestly combined, the results speak better than any words.

We also wish to record the thanks of the Conference to the Trustees and the Librarian of the Public Library, and to the various assistants and employees of the Library, for the free use of the assembly floor, and the conveniences furnished so willingly and courteously.

To the Newark *News* and the Newark *Advertiser*, which have done all that is possible to further the work of the Conference, and to spread the influence of its discussions, by unusually full and discriminating reports of the meeting.

HUGH F. FOX,
WALTER REID HUNT,
CAROLINE B. ALEXANDER,
Committee on Resolutions.

We urge also that ex-Judge Skinner's recommendation for the establishment of reformatory methods in the treatment of the prisoners committed to the Essex County Penitentiary, be referred to the Essex County Committee of the State Charities Aid and Prison Reform Association, with a view to prompt action. And that the Hudson county branch of the same Association be urged to take the matter up there also.

The resolutions were seconded by Mr. Johnstone.

MR. VAN WAGENEN—I want to express my appreciation of the work which has been done by the friends in Newark in connection with the work of the officers of the Conference. It has been most gratifying. There has never been a gathering of this Conference where there has been so high a standard of addresses and where so much interest has been shown in the Conference. It presages a renewed activity in all the lines which

182 NEW JERSEY STATE CONFERENCE

are represented here. I congratulate the Conference on this most successful meeting.

The resolutions were then unanimously adopted.

The following extract of a letter from Professor Loomis was read by Mr. Fox:

PRINCETON UNIVERSITY, February 16th, 1906.

My Dear Mr. Fox:

Permit me to express my personal appreciation of the cordial opening of your Conference to the discussion of the tuberculosis situation in New Jersey. I believe the right start has been made. This is due in large measure to the opening of your Conference to the friends of the movement. I thank your Executive Committee for the service you have so well rendered the public good in this matter.

Sincerely yours,

E. H. LOOMIS.

Mr. Van Wagenen invited all who could possibly attend to go to the meeting of the National Conference of Charities and Corrections in May, in Philadelphia. He also announced that the report of the New Jersey State Conference would be sent to all who had registered.

The following address on "The Minister as a Social Factor" was then given.

The Minister as a Social Factor.

BY REV. CHARLES WOOD, D.D., PHILADELPHIA.

As you are all citizens and laborers together for improved conditions everywhere, I assume that you are interested in the fight that we have had in Philadelphia. You must remember that I speak as one who saw the battle from the pulpit, though I do not profess to speak *ex cathedra*. You may have heard accounts which will differ fundamentally from mine. Each one gives the story from his own point of view. I trust you will not feel that I am over-exalting the part the clergy played in this

fight. A little fellow once heard his uncle telling stories of the Civil War and was so impressed by the part he had taken in it that he broke in, "Why, Uncle, couldn't you get *anybody* to help you whip the rebels?" I don't know but you will feel like asking, "Couldn't the poor clergy really get anybody to help them fight the ring in Philadelphia? We make no exclusive claim to the *glory of the victory*. One of the leaders of the Republican party in Pennsylvania has written the story of the struggle as he saw it, and he has given a larger share to the clergy than I would dare to ask. He says the reform began with the religious teachers. First the pulpit and then the press and the people. I am not sure that I find the source of this reform in the pulpit. I do not know where we find it. I am confident that nothing would have been done by the pulpit, but for the assistance of the press. Of all the newspapers of Philadelphia, there was only one that has a last leg to stand on that was not standing in the right place. While the press would not have done what it did without the support of the pulpit, the pulpit could not have done a tithè of what it did, without the co-operation of the press. When we go to find the source of a river we are often mistaken. We say, here is a spring, and we think it must be the source of the river, but often you must go much farther back. "Every river rises in the leaves of the pine."

I do not know where we are to look for the source of the revolution—for such it has been—in the politics of Philadelphia. When you consider the condition of things a little more than a year ago, you are amazed at the completeness of the change. A few months ago the entire city was under the control of the organization, and that organization was, according to Secretary Root, "a criminal combination masquerading under the guise of the Republican party." This criminal combination had succeeded in gathering to itself the reverence and affection of the people of Philadelphia because its leaders were looked upon as successors of the apostles of patriotism and liberty in the War of the Rebellion. Republicans, it was thought, had done everything. They had surrounded Pennsylvania with a high tariff, and from that fact many of those who have fortunes in Pennsylvania, felt under obligations to the party. Pennsylvania was solidified in slavery. Every

office holder, no matter whether mayor of a city, director of public safety, or of public works, policeman or fireman, belonged to the machine. Even the teachers were tarred with the same stick, for no teacher could be appointed except by the Board of Education. It was useless to vote, for the votes were counted long before they were cast. We had 50,000 fraudulent votes; the result of all elections was known before sunrise on election morning.

But the philanthropists surely did not belong to the machine. That is where you are mistaken. We have a pernicious custom by which \$10,000,000 a year are distributed out of the public treasury to charities. This means that a hospital or other charity, with which our philanthropist is connected, receives from \$25,000 to \$250,000 a year from the Legislature. What philanthropist will unnecessarily throw this away? We found that the mouths of most of the men connected with our philanthropical institutions were closed. One of our leading citizens was asked to take part in the reform, but he said, "I cannot, I cannot;" and it was found later that he was president of a hospital receiving \$75,000 from the State Legislature. Of course, it was impossible for him to do anything.

Nearly all our bankers, and members of our bar, were solid for the organization, because the banks received State deposits out of which they made enormous sums; and the members of the bar were mostly retained by the organization; so that when we came to fight in the law courts, it was found that there was almost no lawyer of the first rank who had not been retained by the machine. You can see what we had to fight. Pennsylvania was spoken of as "corrupt and contented." It was corrupt, but not contented. It was hopeless and despairing. Men said what can we do? Our hands are bound. It is impossible that any change should ever come except by what Professor Huxley calls the assistance of a friendly comet. A little over a year ago Philadelphia was in the condition of Laura Bridgman, with whom Dr. Howe worked for years without any sign of encouragement. She was blind and deaf and dumb. Suddenly, one day, something fell at her side and that poor deaf, dumb, blind creature shivered. That was the beginning of her education. Philadel-

phia was as deaf and dumb and blind as poor Laura Bridgman, then something fell and she shivered a little, and we had hope. That something was a gas lease. Someone once asked Cornelius Vanderbilt if he would like to buy the earth. "No," he said, "but I would like to take a ninety-nine years lease on it."

The common council was about to agree with the gas company on a seventy-five year lease of the gas works, which amounted to a gift of many million dollars to these gentlemen. That was the first real sensation, though we had had just the slightest ripple before that. There had been a case of white slavery, a young woman was sold, it was said, for infamous purposes; and when the case was to be tried, she was spirited away. A good bishop said, "no matter what it costs, bring that girl back and I will pay the expense." She was brought back and the case did not amount to as much as we had supposed. But it was seen that there was an awful condition of things in the city, and a number of clergymen came together and, after hearing from the Secretary of the Law and Order Society how the director of public safety was playing fast and loose with law and order, they were interested and excited, and they did a very foolish thing. They passed resolutions asking the mayor to demand the immediate resignation of the director of public safety. Just a little while before this, the ministers of the city had met in a prayer meeting in an Episcopal church, called by representatives of the Presbyterian, Baptist and Methodist churches. It was ostensibly for the purpose of praying for the city of Philadelphia; but the newspapers said it was to pray for the mayor. Any one of us is glad to have his friends pray for him, but to have a coterie of public men meet to have a prayer meeting in our behalf would be trying. The mayor was, for the hour, the most unpopular man in Philadelphia. He had been elected as a half-way reformer, a sop thrown to Cerberus. He was supposed to be without a back-bone, but with the right spirit. Delegations had gone to him again and again, and had urged him to examine into the condition of the city. He had treated them all with courtesy, but told them that really Philadelphia was the best governed and most moral city in the United States. That was, as I remember it, the state of things.

When the ministers asked for the resignation of the director of public safety through the mayor, the mayor replied, very properly, that he was the chief executive of the city, and that when he wanted advice perhaps he would come to the clergy, and perhaps he wouldn't. Every one was laughing at us. Many thought, and some said, the ministers had not a grain of sense. Some of our friends would no longer speak to us on the street; and when we passed the mayor, he was always looking the other way.

Just in that hour came the drop: something fell. It was the gas lease. Whom the gods wish to destroy they first make mad; and if there ever was a madder mob of March hares than the members of the organization in Philadelphia, I do not know where they could be found. Every possible mistake that a man can make they thought we ministers had made, and they laughed at us, but they gave us points on how to make mistakes.

They supposed they had Pennsylvania so absolutely in their power that no one could budge. They said, "we have got the ministers on the run, everyone is laughing at them, and now there is nothing that we cannot do." I do not wonder. One day a sweet girl who was engaged to be married was approached by a pessimistic friend who said, "You think Will is awfully fine, but I have been reading some of the things that have been said in divorce trials, and I have been wondering what would happen if he should some day take you by the hair and pound your head on the floor." "Oh," she said, "I would look up into his face and say, 'Dear Will, how I love you! Bang me again.'" That was the exact condition we were in in Philadelphia. We were wedded to the organization; and every time it banged our heads, we said, "Oh, do it again; we love you so." And so they went on banging us; but they did it just once too often.

At last a public meeting was called to consider the lease of gas works, and the Academy of Music was full. I don't believe that there was one leading lawyer of the entire city there. Afterwards we got the support of a good many. I don't think there was one leading banker, I do not think there was one man who represented the city financially or philanthropically. There were no representatives of hospitals. But there was a large gathering

of plain people, the people that Lincoln had so much confidence in. The stage was very well filled; not many clergymen were present. Perhaps they were at home praying for the cause. Some rousing speeches were made. A committee of nine was appointed. They didn't know exactly what to do, but they were to keep their eyes open and wait for a chance.

Things went along for a few weeks until this gas lease came before the common council, and they had determined to pass it and had announced that they would pass it over the mayor's veto. Now the mayor was on the right side. When they had determined to push through this gas lease, instead of going to the mayor with it, they said, "Well, the mayor does not amount to much anyhow, we will push it through *nolens volens*; we will not ask his consent." The mayor heard of that and didn't like it, naturally. He began to look around and saw that the organization was all powerful; that it did not need him; that it had succeeded in passing through the Legislature a ripper bill which was to leave him and all honest mayors without any influence. Everything was to be in the hands of the organization. They took it for granted that the mayor would be so frightened that he would not peep. But, he said to himself, "It behooves me to take my stand, I will oppose this lease, I will veto it." The common council said, "You can veto it as much as you please, but we will pass it over your head." They thought they had a nine-tenths vote. Public opinion had begun to gather then, and the mothers and wives became interested, and such influence was brought to bear on the women that they called on the wives of their councilmen, and besought them to influence their husbands. The common council began to tremble. When they came to vote, they found they could not have the vote that they had counted on. When the organization was gathering its force, and about to make a final onslaught, the mayor announced that he had demanded the resignation of the director of public safety and of the director of public works. That is, he had literally picked them up and tossed them out of the windows of the City Hall. It was like the tossing out of the window of the Palace of Prague of the Imperial Commissioners, which brought on the thirty years' war. Instantly the organization locked horns with

188 NEW JERSEY STATE CONFERENCE

the reformers. "This is too much," the organization said, "we will impeach the mayor and drive every reformer out of the city; and we will do it at the next election in November." They were not boasting without sufficient ground, as they thought. The city of Philadelphia has always given a majority to the Republican party. The State gave 350,000 to McKinley. There was no doubt about party power in Philadelphia, because these men had filled our lists with some fifty thousand phantom votes. That has been proved within the last six months, and fifty thousand votes have been cut off. With these fifty thousand votes they could whip us, and they would have whipped us out of our boots if it had not been for the director of public safety and the mayor. They saw to it that there was an honest election, the first in twenty years.

Not only was it an honest election, but it was a most enthusiastic one. Men who had not voted since they cast their first vote, when they only voted, as they raised a mustache, to show that they were men, voted at that election. Women went up and down the streets with pots of coffee and baskets of provisions. One of our most distinguished surgeons spent the whole day at the polls.

After describing the election of the Governor, Dr. Wood concluded:

More has been done for reform by the last Legislature than by any other in the last forty years. To-day, in Pennsylvania, we are all for reform, from the Governor down to the man on the lowest round of the ladder.

I don't know what you will draw as the moral of this story. There is no land where private life has so high an average of morality as in America, yet nowhere is municipal life so corrupt. Mr. Bryce said our public life was more corrupt than in England and Germany, and he hesitated a little about adding Italy. The lesson that comes to us is in one word, *work*. Work, every mother's son of you, and every mother, and every wife and sister; and do not think I say this merely because I am a clergyman, I say it because I believe it—work *and pray*.

REV. STANLEY WHITE—Dr. Wood has shown us how closely moral and social questions are related and what a power there was when public sentiment was aroused. If we could only see what might be accomplished if we could realize that the problem of the church and the problem of social life are one! I am going to ask Rev. Walter Reid Hunt to speak to us.

MR. HUNT—It is a great privilege to make the appeal which I am going to make to you while the words of Dr. Wood are ringing in your ears. There are three great fundamental principles which lie back of everything we are trying to do. The first of these principles is the great principle of truth and unity which runs through this world and binds it together. The second is the principle of morality, of goodness, of the right. It ever stands over against the first principle, truth, rebuking it, showing its ugliness, and pointing the way to a brighter and happier day. The third great principle is the principle of beauty. It ever seeks to join together the two principles of truth and goodness, and makes the thing which is, as it ought to be. It is a truism to say that society is an organism, but it is. It is a truism that not one man of society can suffer but society suffers with that one. No one man can rejoice but society rejoices with him. That is a truism, but it is true. Now, if society is an organism and a growing one, what is it growing into? what is it to become? Some of you may have seen that little pamphlet which Mark Twain published, called "Adam's Diary." Adam and Eve were naming the animals, and the end of the day found their stock of names depleted. An ugly thing came hopping along, and Adam said, what shall we call this? And Eve said, it looks like a toad, it hops like a toad, why not call it a toad? What you will call the ultimate society of which we are a part depends on what you think it looks like, acts like and ought to be.

John Ruskin has said that society as at present constituted has in it five great intellectual professions, and that three are eternal and must exist so long as society endures.

The soldier's profession is to defend it.

The pastor's, to teach it.

The physician's, to keep it in health.

The lawyer's, to enforce justice in it.

The merchant's, to provide for it.

And the duty of all these men is, on occasion, to die for it.

"On due occasion," namely:

The soldier, rather than leave his post in battle.

The physician, rather than leave his post in plague.

The pastor, rather than teach falsehood.

The lawyer, rather than countenance injustice.

The merchant, rather than fail in any engagement, or consent to any adulteration or any unjust or exorbitant price of that which he provides.

With these ideals of the five great intellectual professions firmly fixed in our minds, let me recall for you two statements which have been made during the Conference, by men whose knowledge and integrity cannot be questioned.

Those of you who heard Mr. Devine's address will remember that he said that the only opposition which every reformer and social worker in New York City met, the only real opposition was that of men who had money and vested interests at stake. These men rose up like a stone wall when their tenements and incomes were in danger. They fought like tigers against those who had the welfare of mankind at heart. They did not know when to die. They did not know it were better for them to have had their small, or great, funeral rather than to live and to feed upon the vitals of men, women and children, through the injustice of which they were the agents.

There are some men and women in Philadelphia, and Mr. Wood pointed them out, who cannot countenance certain things which they know to be right, because they fear it will injure their business and their social position. They are moral cowards. They are slaves to things. They do not know when to die. New York and Philadelphia are not alone in this exhibition of selfishness. It exists in every city in our land.

Now, the minister has none of these fears. He has no business which may be affected; he has no social reputation at stake; he has no fears of the criticism of people. The only fear which the true minister ought to have is the fear that before God, his Father, he may have failed to do that which he was sent to do,

namely, to save men from themselves. He must know when to die, and die with joy and gladness upon his lips when the call comes.

Now, what is a truth worth dying for? Let me tell you what I think some of those truths are that are worth any minister's dying for.

The first thing which the minister is set in the public light to teach to-day is this truth, that the place for every man to do his religious work is in the place which he has chosen, or where circumstances have forced him to stand. The place for the lawyer is at the bar, or in his office, pleading that justice, and only justice, may be done. The place for the business man is at his desk in the hurly-burly of the world, doing righteously and justly the things which he has to do. The place for the physician is among the sick. The place for the officeholder is conducting his trusteeship just where he is placed. If a man be at fault where his work lies, he cannot atone for his fault by an excess of gratuity to college or church or philanthropy. He has failed where he stood, and he cannot make up this deficiency by his largess. Millions gained by injustice and given to charity are stones given in place of bread. Truth, righteousness and justice are the things demanded, and unless these are given, the man or woman has failed. The minister to-day must die, if need be, in order to enforce this truth on men's unwilling ears.

Another thing worth dying for on the part of the minister is to stand forth and say, not in words which only the theological professor can understand, but in words so plain that he who runs may read, that the wages of sin is death. I read the following in the "Sun" last night:

"Two weeks ago the anniversary of James Hazen Hyde's costume ball, at Sherry's, passed without any celebration. When that ball was given Alexander, McCall and McCurdy were presidents of the Equitable, New York Life and Mutual Life. To-day James Alexander is in a sanitarium at Deerfield, Massachusetts; John McCall is dying at Lakewood and Richard McCurdy is said to be planning to slip off to Paris."

The wages of sin is death, and many a man will hear and understand to-day, if the words be plainly spoken, who a year ago

192 NEW JERSEY STATE CONFERENCE

would have thought such an idea of morality and conduct a superstition which he had long since outgrown.

It is through the preaching of these truths openly, fearlessly, honestly, on the part of the ministers of this land, that they become social factors for making society over into the kingdom of God.

The true is what is, the good is what ought to be, the beautiful is what *is* as it ought to be.

REV. JAMES I. VANCE, Newark—I am glad to see so many ministers present, and am delighted that they heard the magnificent address of Dr. Wood. It answers the question in a fine, concrete way, as to what the minister is to be and to do as a social factor. He has got to take an interest in the things that affect this world, because this world determines the next, and his life as a social factor is what it should be when he practices what he preaches. When a minister practices what he preaches he is bound to be a social factor. What can he do? He can preach in his pulpit and he can pray; he can teach the people. But he is a citizen as well, and he has got to carry the principles of his prayers and of his preaching into his life as a citizen, as a member of society. If he does not, it is not likely that either his preaching or his prayer will amount to very much with either audience, the human or the divine. In other words, a minister, to be a true minister, ought to be a man who is easily accessible and who has for himself the standard of making himself useful along all the lines of human life. Then he is the minister who is a social factor.

I recall the story of a young man who secured the service of a governor in a western State to get him a position. The governor put himself to inconvenience to serve the young man, who went to thank him for it. The old governor said to him, "That is not necessary. When I became governor of this State I promised myself that I would try to be the most useful man in the commonwealth, and I am simply trying to keep my promise." That is the kind of standard I want for myself. I want to try to

be a useful man, and I believe that being a useful man means to be a social as well as a spiritual factor.

DR. BRADFORD—I have a great interest in the subject before us. It seems to me that the minister can best discharge the work he has to do for the community and for society by teaching that all good work is religious work. I recognize no difference between communion and serving. Both are holy. I have no respect for a man who comes to the communion table and neglects the poor at his door. All work which is for the welfare of humanity is Christian. Everything which makes a man better is Christ's work, whether done in the church or outside, whether for the poor or for the rich. Many people feel that they are not religious because they are not laboring under the auspices of the churches. All good ministries, whether in the church or in the Charity Organization Society, are equally religious.

The next point I would make is that ministers are, or ought to be, "men on the lookout." They may not enter into leadership in political or social movements, but they should keep their people informed in regard to them. May I give an illustration? How many of our people know what officers have charge of the poor and of the criminal classes in our municipalities and counties? Have you ever asked yourselves when the election comes, which ones of the officers who are to be elected are to have direction of these classes? Could you always answer? I do not believe that a quarter or a twenty-fifth part of the people know which officers have charge of our penal and charitable institutions. It is the minister's duty to inform them, to insist on the choice of good men.

Above all, the minister must realize that he has a responsibility for the condition of the community; it will be largely what he makes it. On the other hand, do not let anyone make you believe, as a class, ministers are all blind to their social duties. They are as devoted to them as any other class in the community, and they are helping all the people to understand that their social and political privileges and responsibilities are as sacred as what are more commonly called religious services.

DR. ATKINSON—Those of us who have been inspired and instructed at this Conference will go back to our sermons, taking them, not out of a book, but out of life. What Dr. Wood has said is an inspiration to the man who believes that the living God can be served by living men to-day, and that wonderfully equipped evil can be overthrown, for if ever a miracle happened in the old time more incredible than the miracle that has occurred in Philadelphia, I would like to know what one it is. I believe the minister's duty is to inform himself as to things which seem to be wrong and try to redress those wrongs.

We have learned much at this Conference about tuberculosis, about almshouses and about other subjects, and I think we should carry it back to our people. Let us try to do so. The thing that appeals to me here is to see how much a man can do for his church and for his country.

Social Settlements in New Jersey.

BY MR. ROYAL L. MELENDY.

The keynote of this gathering is charity. The keynote of the Social Settlement movement is adaptation to conditions. The courtesy of this convention in greeting me at so late an hour is an exemplification of the former; I trust that the brevity of my remarks will duly exemplify the latter. There are but one or two points that I care to mention at this late hour.

First. A Social Settlement is not a building or a house in which certain activities are carried forward. There is no misunderstanding of the movement so common and so erroneous as that. People visit the Settlement, see its clubs and classes and its social gatherings and imagine that they have seen the Settlement. But they have not. The Settlement itself is the life of groups of cultured and resourceful men and women in the industrial districts, in those districts especially where there exists more or less poverty of wealth, or of culture, or of leisure, where for reasons, racial or industrial, there is an arrested development of whole-

OF CHARITIES AND CORRECTION. 195

some social life, a devitalized religious life and an unawakened civic consciousness.

The men and women go there as residents, as citizens and neighbors. They may lead clubs and classes or they may have turned these over to the municipality. Much of the pioneer work along the lines of social-industrial education was introduced into our public schools after years of such work in the Settlement houses. Way down beneath the external activities of the Settlement which may or may not be municipalized, which may or may not be turned over to the neighborhood school or church or other independent organization is the life of the group of men and women in the neighborhood, who through the medium of fellowship come into vital and helpful relations with their neighbors.

The first Social Settlement in New Jersey was Whittier House, Jersey City. Here for eleven years Miss Cornelia F. Bradford, its head resident, has been going in and out among the people whom she has chosen as her neighbors, until they all know her and love her. What an inspiration it would have been to us all this morning if she could but have been here, and if we could but have seen her face and heard her speak, even if for a moment. One can scarcely estimate the humanizing influence of Whittier House upon the philanthropic work throughout the entire State.

The second Social Settlement was opened four years later in the Orange Valley. Miss Adelaide Crommelin is its head resident. Other Settlements are the Summit Neighborhood House, with Miss Grace E. Paine, head resident; the Nurses' Settlement, Orange, Miss M. M. Anderson, head resident; the Civic League Neighborhood House, Englewood, Mrs. F. S. Bennet, president. Another Settlement has recently been started in the Orange Valley, known as the Association for the Promotion of Good Works, of which Mrs. Starr is the president. Newark has at present one Social Settlement Neighborhood House, of which Mr. and Mrs. Royal L. Melendy are the head residents.

Although the Settlements stand for the promotion of efficient philanthropy, we do not enroll or consider ourselves charitable societies, hence we hesitate to come into a Conference of Charities and Correction. We stand fully as much for industrial justice

and for those larger civic movements which would tend to remove the conditions which at present are so greatly increasing the work of societies for charity and correction.

Mr. WHITE—I wonder if the key-note of the whole social movement is not the translation of charity—love. That is the one that has been brought before us to-day. Judge Sweeney spoke of hearing Dr. Abbott preach on love as the greatest thing. The teachers spoke of personality as the greatest thing among children; love incarnate is personality. In the parents' associations we have love incarnate in the home. In the ministry we have love incarnate in the church. There is the whole story, love as incarnated in personality, in the home, in the church. When that is true everywhere men will have justice given to them and right will be done and God will be glorified. I think of Him whom we all revere, who years ago came into the world and incarnated love, going about doing good. What better illustration is there of the real solution of the social problem?

The President, Mr. Van Wagenen, then introduced his successor, Mr. Fox, who in a few words thanked the Conference for choosing him as leader for the next year, closing with the following words: When one has been chosen for such leadership, one may well feel that a patent of nobility has been conferred upon him. The thing which impresses me most in this sort of work is that philanthropists are such optimistic people, and that is because they see results. Review what has been accomplished in this State in ten years. It is a very short time for the accomplishment of any lasting work, and yet, what has been done? The children have been taken out of the almshouses, a probation system has been established over the greater part of the State, the age of the employment of children has been raised to fourteen, factory laws have been passed which are being enforced, we have had the creation of the Rahway Reformatory, we have the indeterminate sentence principle, we have started an epileptic colony, we have made some adequate provision for the dependent throughout the State, parole officers have been appointed for the State Prison, something is being done for discharged prisoners,

OF CHARITIES AND CORRECTION. 197

and now we have this movement for the prevention of tuberculosis! These are a few of the definite things that occurred to me in passing, which are the result of the last ten years' work. Have we not a right to feel that we ought to be optimists and that this sort of work is worth while?

Mr. Hunt is one whose increasing social service is so great that it is impossible for him to continue as secretary of this Conference. A considerable part of the successful organization of the committees has been due to the excellent work he has done. We owe a vote of thanks to Mr. Hunt and I shall be glad to offer such a motion.

Mr. Johnstone, of Vineland, heartily seconded the motion of a vote of thanks to Mr. Hunt. It was adopted unanimously by a rising vote.

At one o'clock the Conference adjourned, subject to the call of officers for the session of 1907.

Index to Speakers and Writers.

	PAGE
Anderson, Agnes,	151-2
Atkinson, Dr.,	194
Balcom, Prof. A. G.,	175-8
Bradford, Dr.,	193
Burnham, F. G.,	102-3
Carter, Rev. Mr.,	103-4
Claren, Dr.,	39
Cooder, Rev. Charles,	77-84
Curry, Mr.,	104
Dale, Miss,	115
Dawson, Mrs. Ida W.,	145-151, 153
Dennis, Dr.,	38
Devine, Edward T.,	70-71
Dickinson, Dr. Gordon K.,	36-8
Doremus, Hon. Henry M.,	40-2
Fay, Mr.,	115-16
Fishburn, Rev. W. H.,	134-142
Foster, Rabbi Solomon,	155-60
Fox, Hugh F.,	5-6, 111, 114-15, 144, 196
Gleason, Herbert T.,	142-3
Glenny, Mrs. W. L. C.,	14-19
Harbert, Mrs. G. F.,	121-4, 126
Heg, Mr.,	105-6
Hunt, Rev. W. R.,	189-92
Johnstone, Edward,	144, 174, 180
Kalleen, John C.,	89-96
Loomis, Prof. E. H.,	32-4, 182
McDougall, Mr.,	131
McGrath, Mr.,	128-9
Melendy, Royal L.,	174-5, 194-6
Mulvaney, Mr.,	112, 113
Newcomb, Mrs. James E.,	34-6
Newell, Miss,	19
Osborne, Warden George O.,	72-7
Osborne, Rev. Louis Shreve,	6-9, 104-5, 131, 152-3
Pell, Mrs. Frances,	169, 180
Pierson, Margaret,	9-14

INDEX.

	PAGE
Ransome, Mr.,	153-4, 169
Rayner, Dr.,	38
Richenburg, Mrs.,	125-6
Ridgway, Mr.,	127, 129
Roeder, Rev. Adolph,	42-3, 154-5
Ryan, Mr.,	124-5
Sharwell, Mr.,	129-30
Sinclair, R. S.,	173-4
Skinner, Judge Alfred F.,	96-100
Snyder, Henry,	107-111
Speer, Wm. H.,	85-9
Stokes, Gov. E. C.,	51-7
Sweeney, Hon. Algernon T.,	113-14, 162-169
Swingle, Prof. Wm.,	178-80
Van Wagenen, Bleecker,	44-51, 115, 143, 181-2
Vance, Rev. James I.,	192-3
Wainwright, Dr. J. M.,	22-31
White, Rev. Gaylord S.,	170-3
White, Rev. Stanley,	160-61, 189, 196
Wight, Commissioner George B.,	57-70, 132
Williamson, Mrs. Emily E.,	38, 117-21, 127, 131-2
Wishart, Rev. Mr.,	100-102
Wood, Rev. Charles,	182-88

Index to Subjects.

	PAGE
Alexander, Mrs. C. B.,	88
Almshouse superintendents, attendance,	3
Almshouses, management and care (Williamson),	117-121
Discussion,	121-133
Suggestions for improvement,	119-120
<i>See also</i> Bloomfield almshouse, Burlington county, Elizabeth, Gloucester, Hudson, Newark.	
Athletics in public schools,	175-6
Berkshire industrial farm,	102-3
Blind, New Jersey's provision for,	68
Bloomfield almshouse,	125-6
Boards of health, work in eradicating consumption,	25
Boston, recreation centers,	163-4
Bradford, Cornelia F.,	195
Burlington county almshouse,	121-4
Business man and social service,	50
Charitable administration, organization (session),	134-60
Charities and corrections, New Jersey's expenditure,	52, 69-70
Charities endorsement committee (Gleason),	142-3
Discussion,	143-4
Charity organization delegates, attendance,	4
Charity organizations, overlapping,	142-4
Chicago South Park commissioners,	167-9
Child labor laws, hardships caused by enforcement (Snyder),	107-11
Discussion,	111-16
Children, employment during school hours, law against needed,	111
Ignorance in care of, by the poor,	20
Institutional life for,	64, 94
Neglect of, by parents,	91-2
Parental influence,	104-5
<i>See also</i> Juvenile delinquency; Playgrounds.	
Church and social service,	49
Church delegates, attendance,	4
Clergy. <i>See</i> Ministers.	
Compulsory school law. <i>See</i> Truancy law.	
Conference of charities, purpose,	44-5
Scope of work,	45-6
Consumption, education in prevention,	33
Methods of prevention,	24
State organizations for combatting,	32-4
Work of local societies in combatting,	27
<i>See also</i> Tuberculosis.	

	PAGE
Consumptives, exclusion from almshouses,	120
Local treatment (Wainwright),	22-31
Discussion,	32-9
Sanatoriums for,	28, 29
Special dispensary for,	26
Treatment,	6
Visiting nurse's work for,	13, 27
Cooder, Rev. C. L.,	77
Cottage system,	94
Country homes for city children,	89-90
County and municipal charities (session),	106-33
County insane hospitals,	65-6
County jails,	47, 62
Criminal, reformation,	72-7
Treatment (session),	71-106
Criminal insane, separation,	66
Criminals, possibilities for good,	73
Susceptibility to reform,	74
Crippled children, needs,	12
Defectives, exclusion from almshouses,	119
Department of charities and corrections, duties,	58
Object,	52-4
Diet kitchen, nurses' settlement,	11
Disabled soldiers home, Kearny,	68
Discharged prisoners, after life,	75-6
Domestic science training,	11
Elizabeth almshouse,	128-9
Epileptic village, Skillman,	67
Essex co. Neighborhood park association,	174-5
Penitentiary, reformatory methods recommended by the Conference,	181
Families affected by compulsory education law, relief,	112-13
Breaking up of, to be avoided,	112
Federation of charities (Foster),	155-60
Feeble-minded children, training school,	68
Women, Home at Vineland,	67-8
First aid room, nurses' settlement,	13
Freeholders, reform through,	104
Friendly visitor (Dawson),	145-51
Discussion,	151-3
Gloucester county almshouse,	127
Hudson county almshouse,	124-5
Penitentiary, reformatory methods for, recommended by the Conference,	181
Hunt, Rev. W. R., vote of thanks to,	197

INDEX.

203

	PAGE
Indeterminate sentence, advantages (Cooder),	77-84
Insane, New Jersey's care for,	65-7
Private hospitals for,	65
Institutional life for children,	64, 94
Jails,	47, 62
Jersey City, Board of health,	37-8
Jury system, shortcomings,	82-3
Juvenile delinquency, causes (Kalleen),	89-96
King's Daughters' nurse, Plainfield (Glenney),	14-19
Lee, Joseph,	169, 170, 172
Librarians, attendance,	4
MacQueen, William,	101-2
Maternity cases, exclusion from almshouses,	119
Medical charities (session),	5-39
Milk dispensary,	12
Minister as a social factor (Wood),	182-8
Discussion,	189-194
As a social teacher,	191
Ministers, attendance,	4
<i>Miserables, Les</i> , quoted,	56
Mulvaney, J. J.,	105
Municipal charities, session,	106-33
New Jersey, private charities,	69
Social settlements (Melendy),	194-6
Newark almshouse,	129-30
Conference of Friendly visitors,	147-50
Visiting nurse association,	7
Nurses' settlement (Pierson),	9-14
Officers, 1906-7,	4, 133-4
<i>Oliver Twist</i> , quoted,	117-18
Overlapping of charity organizations,	142-4
Overseers, attendance,	4
Parental influence,	104-5
Parents, Neglect of children,	91-2
Parents' association (Balcom),	175-8
Discussion,	178-80
Parole system,	65
Paroled prisoners,	74-5
Penitentiaries, conversion into reformatories,	98-100
Penitentiary, Is it useful? (Skinner),	96-100
Discussion,	100-106
Personal service,	49
Philadelphia ring, fight against,	182-8
Philanthropic work in New Jersey,	196

	PAGE
Physicians, failure to cooperate with the visiting nurse,	18, 21
Plainfield city union of King's daughters,	15-16
Playgrounds (White),	170-173
Discussion,	173-5
<i>See also</i> Recreation.	
Prison labor,	60
Prisoner's family, support,	60-61
Prisons, over-condemnation,	105
<i>See also</i> Parole system, State prison.	
Private insane hospitals,	65
Probation officers,	65
Professional workers, attendance,	4
Public baths,	153
Public school and morality,	49
Punishment, not an object of imprisonment,	101
Pupil nurses, instruction,	12
Rahway reformatory,	62-3
Over-crowding,	97-8
Tuberculosis at,	38
Recreation, need and provision for (Sweeney),	162-9
Discussion,	169
<i>See also</i> Playgrounds.	
Reformatory method,	78
For Essex and Hudson county penitentiaries, recommended by the Conference,	181
Over-estimation,	105
<i>vs.</i> penitentiary method,	98-100
Registration,	3
Resolutions,	180-81
Ruskin, John, quoted,	189-90
Sanatoriums for consumptives,	28, 29
<i>See also</i> Stony Wold.	
Sane charity (Fishburn),	134-42
Sawyer, Decatur M.,	71
Scholarship for poor children,	113
School as a social center,	180
School yards as recreation centers,	165
Settlement, definition,	10
Settlement workers, attendance,	4
Settlements. <i>See also</i> Nurses' settlements; Social settlements.	
Social service, Church and,	49
Individual responsibility,	55-6
Social settlements, New Jersey (Melendy),	194-6
Social welfare (session),	160-97
State home for boys, Jamesburg,	63-4, 85, 89-96
State home for girls, Trenton,	63-4, 85-6

INDEX.

205

	PAGE
State prison,	59-60
State sanatorium for consumptives,	34
Stony Wold sanatorium (Newcomb),.....	34-6
Teachers, attendance,	4
Tenement house commission, work,	54-5
Time sentence,	77
Trained nurses for insane hospitals,	67
Truancy,	90-91
Truancy laws, hardships caused by enforcement (Snyder),	107-11
Discussion,	111-16
Tuberculosis, definition,	22
Independent organizations for warfare against,	39
Penalty for not reporting,	38, 39
Sanatorium, Glen Gardner,	68
Sanitoriums,	28, 29
Statistics,	22-3
<i>See also</i> Consumption.	
Verona city home,	41
Visiting housekeeper,	153
Visiting nurse (Osborne),	6-9
Discussion,	9-21
Visiting nurse (Newell),	19-21
Plainfield,	17-18
Visiting nurses, attendance,	4
Wardens, elevation of office under indeterminate plan,	83-4
Whittier house,	195
Woman's place in the municipality,	154-5
Woman's reformatory, need (Speer),	85-9
Objections considered,	86
Women's clubs representatives, attendance,	4

