PROCEEDINGS

OF THE

New Jersey Conference of Charities and Correction

FOURTEENTH ANNUAL MEETING

By Invitation of the Mayor, the Board of Trade
and the Philanthropic Organizations
of New Brunswick

OPERA HOUSE
GYMNASIUM
SECOND REFORMED CHURCH
NEW BRUNSWICK

APRIL 25th, 26th, 27th, 1915

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PREFACE.

This is the first time in the history of the Conference that the question of financing our State institutions has been considered as a part of our charity problems. The President, in his opening address, did not mince his words about the futility of trying to run institutions and get results without adequate funds.

The present method of deriving funds for State institutions solely from corporation taxes is too inflexible. It does not take into consideration either the needs of the State or its growth.

Public sentiment is demanding more adequate care of the tuberculous, insane and epileptic, as well as the defective, delinquent and pauper classes. Whether this is to be accomplished through a State tax and bonding the State or by shifting the the responsibility to the counties and municipalities is a mooted question.

It is to be regretted that the wish of the program committee to have experts in the field of finance to show the way out was not fulfilled.

E. D. E.

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Next Conference, Hoboken, May, 1916.

Sociological Exhibits.

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

Arranged and Prepared by the Local Committee on Exhibits.

The exhibit was on view in the gallery of the Second Reformed Church and open daily from 9 A. M. It consisted of a demonstration of the resources, functions, activities and needs of the different State institutions, as well as some local exhibits.

Demonstrators were present to explain the charts and the work of the different State commissions.

OPENING MEETING.

Sunday, April 25th, 1915, 3:30 P. M.

General Topic: "The State's Needs and Resources"
"Where Public Charity Ends."
"Where Private Charity Begins."

INVOCATION.

REV. WILLIAM W. KNOX, NEW BRUNSWICK.

Our Heavenly Father, God over all, blessed forever. We thank Thee that Thy delights are in the children of men, and we thank Thee to-day that Thou hast caused this sun to shine on the just and on the unjust. We thank Thee that we share with Thee responsibility for our fellow-men, for Thou hast said we are our brothers' keepers. We thank Thee for the occasion which brings us together. We thank Thee most heartily for the auspicious circumstances under which we meet. We thank Thee for the fourteen years of service in which those who are identified with public and private charities have gathered, not only for counsel, but for carrying out the conclusions reached. And we pray Thee that at this Conference not only there may be wisdom from above to guide us in our deliberations, but there may be the holy consecration of ourselves to Thy service.

We thank Thee, Gracious God, that as the Good Samaritan it is our privilege to serve in the steps of the Lord Jesus Christ; and we do pray that we may not only have that readiness to serve and the willingness to make sacrifice, but that we may put personal interest in all we say and do.

And now give us wisdom in our counsel; bring to a happy conclusion this convention, and we pray Thee that the best results may follow; and grant that in the multiplied institutions of our State and in the many charities of our various communities, the spirit of the Dear Master, who was a man of sorrows

and one acquainted with grief, may prevail, and that in imitation of Him, souls are moved like Christ to lay aside their glory and humble themselves, though rich they become poor; making a sacrifice of what they are as well as what they have, and so bring a blessing to mankind.

Help us, as Thou hast said, "Blessed is he that considereth the poor," not only to consider the conditions of poverty and the causes of poverty, but help us, we pray Thee, considering ourselves and our own heart needs, to go to the deeper depths of society, bringing Christian relief and the gospel of relief for all mankind.

We pray Thee hear us in these our petitions; guide us in our deliberations thus begun this afternoon, blessing each speaker, blessings each one who hears; and may we not only be hearers of the word and the message that comes to us, but may we be doers of the word. We ask through riches of grace in Christ Jesus. Amen.

Greetings from Rutgers.

LOUIS BEVIER, PH.D.

Mr. President, ladies and gentlemen: I am sorry that President Demarest could not say the word of welcome that he had intended to say. It falls to my lot, therefore, to say it as well as I can on brief notice. The task is a pleasant one; it is certainly a very brief one; it needs but few words on my part.

The significance of a great movement in society such as this we all realize as very great; a movement to put on a sounder basis what might be called the therapeutics of society, something that has gone beyond the initial stage. At first it was to remedy isolated ills; it was to cure, if possible, the individual disease; it was to help, perhaps, some unfortunate individual. It has gone further than that, much further, in the study of how prevention shall take the place of cure; and how a great body of social prophylactic shall be built up to heal the ills of society rather by preventing them than by curing them after they have come.

Now the college cannot hold aloof from such movements. For the college is really the place where the leaders of society are to be drawn. If it is really the place where learning is to be fostered and disseminated; if it is really and honestly in search of truth, then all its resources are certainly at the disposal of a great movement like this. The college is pledged to put all its energy into the co-operation of the great work of societies like this. The colleges all over the Unted States, the colleges and universities, have shown how alive they are to the significance of great movements like this, because in the expansion of the curriculum in the last few years no one great development has perhaps been quite so significant, quite so obvious, quite so overshadowing, as the great enlargement of all the courses that have to do with society, with social life, with all the various things that we need under the general title of sociology.

Now we want light, we want knowledge; we want the best light and the most scientific knowledge. What more fitting place can there be from which to draw the leaders of a great movement like this than from the colleges and universities of the land? It is a mighty work, it is a glorious hope that we have before us. Nothing less than, perchance more, but a rejuvenation of society; that the floods shall flow more healthily in all the veins of social life; when disease may perchance be prevented in large measure and when sound social life shall triumph over all those various diseases that have found opportunity for so large development. The college welcomes this association to New Brunswick; the college pledges its co-operation; the college opens its doors; the college desires to see, and prays to see, the consummation of the great work and the glorious hope. (Applause.)

Response to Words of Welcome.

PRESIDENT CROMWELL.—Dr. Bevier, the Conference is extremely grateful for your words. You seem to have said all the things that have been on our minds for years. You seem to have grasped absolutely the reason for our coming to New

Brunswick. Unless we can get the help of those young men who are coming out of college we are wasting much time and much opportunity. Those of us who have been to many of these Conferences during the past ten years realize how much inspiration can be gotten from such words as those we have just heard. I feel that there should be inspiration in coming to New Brunswick and coming to Rutgers, because any college that holds out its arms or will hold out its arms to the new woman's college and lend it not only the spirit and helpfulness, but even go to the extent of giving it the use of its resources, must have gotten to a point of acknowledging the necessity for upholding the hands of all those who are trying to extend and broaden education.

We expect to get many recruits here at Rutgers, because it is in a place of learning like this that we must get the people who in later years are going to be the trustees of the State's business. I thank you. (Applause.)

"The State's Needs and Resources."

BY SEYMOUR L. CROMWELL, PRESIDENT NEW JERSEY CONFERENCE OF CHARITIES AND CORRECTION, 1915.

In the present condition of turmoil, both social and political, in other parts of the world, it is difficult to concentrate our attention on the problems set before us in our own State. With hundreds of thousands dying and millions starving; with women and children, who have lost all, crying for immediate and practical help, generalization on social service topics may appear inadequate to the situation, as something that may be put off until a happier time. A remarkable indictment of the war was recently issued after a meeting of the Henry Street Settlement in New York City under the title "The World's Throw-Back by War," whch sounds a ringing challenge to us to attack the situation in a high-minded and frank and prompt manner. We who still have the freedom to act for the advancement of the race muct use that freedom. We must act so that the happiness at this time of our own State shall serve as an example to other

States and other people. The power of example is infinite, and by striving to construct a comprehensive scheme of life here we shall help in the great task of the future—the rehabilitation of all the society that is being so torn by this great war. If we forego constructve work, we who are so fortunately at peace, we shall have failed in our duty. That civilization has receded elsewhere can give us no excuse. Mr. Galsworthy has recently said: "There is only one national aspiration worthy the name: to have from roof to basement a clean, happy national home." This very moment, then, when the world's economy is being threatened abroad, is the time above all when we must resist being engulfed by the tide of passion that seems to be overwhelming other great nations, their people and their homes. Our present responsibility is supreme. What we do here is to be of use in laying the foundation for the future progress of the human race. Hence our deliberations in this Conference have peculiar interest at this time and cannot be neglected, for there can be no happier time until these questions that concern our own State are settled. Through such a conference as this, through reports of commissioners and State officials, through the activities of the State Charities Aid Association, through religious, educational and philanthropic organizations, through books and magazines and the press, through general interest in social questions properly fostered, we can awaken, stimulate and strengthen a social conscience that will insist on a deep and honest consideration of the duties and obligations of our State to those who are dependent upon its care.

In a great country the people must climb with evenness; the advance must be horizontal. To prevent dragging back by the unfit we must help the unfit. Our struggle for existence must be the struggle for the existence of others, just as the prosperity of the greatest State presupposes the prosperity of all other States. Those who can best help in the solution of our increasing problems must be our educated young people, and this makes the holding of this Conference in New Brunswick of particular appropriateness. They go out from our educational institutions with an ambition to give what they have obtained from the com-

mon good, and they can foster in the communities into which they go a higher social and political life.

The average American citizen knows but little of the details of public affairs, whether they be municipal, county or State. If one happens to be appointed on a board of education he may learn to know something about educational problems, but he is likely not to know much about the province of the local board of health or a State training school for juvenile delinquents. His interest is in the school and he is apt to neglect the relationship between the boy who plays truant and the county juvenile court. There is at present too little acquaintanceship and practically no affiliation between the township trustees, common councils, boards of chosen freeholders, on the one hand, and, on the other those who are interested from a charitable standpoint or official viewpoint in the schools, settlements, libraries, hospitals, jails, etc. Let me suggest that you invite the county judge to dine with you and you will find an evening of discussion with that experienced official on the problems that come before his court an evening well spent. Suppose you talk with a member of the board of chosen freeholders. You will be surprised in discovering how little you know about your county affairs. Even the policeman on the beat is a fund of information, and when you once know him as a friend he will surprise you by his knowledge and interest in the well-being of those whose troubles come to his attention in one way or another. Do you know that to-day the New York police, at the instigation of Commissioner Woods, are managing in an intelligent and practical way a second-hand clothing store for the poor and are in active cooperation with the New York Diet Kitchen Association? Our settlement workers find the New York police their best allies and warm supporters. When they close a street down on the East Side in the summer time as a playground for the children, the police are the most interested spectators. In short, the theory of general well-being is identical with humanity. Justice in the State and the perfection of human existence cannot be separated.

Public sentiment to-day demands that welfare be made a common cause. Organization is essential to excellence. It requires

that we shall not only create social conditions and see to it that all men are similarly protected to their best advantage, but that we shall maintain these conditions by a well-developed system of organized effort.

We must not be disconcerted by the difficulties in our way. Because we have neglected our duties as citizens in the past, with the result that public affairs seem so hopelessly confused, we must not draw back and say that nothing can be done or that the situation is too overwhelming. We must not keep silent and accept the unfortunate consequences of our apathy. We have the successful experience of other States and the authority of intelligent men to point the way. We have by halting steps advanced in the direction of a solution of this or that individual State problem. Why, then, have we failed to develop a general policy that will make for permanent and lasting progress? In the Roman system it was a responsible autocrat whose edict made law and who forced his law upon the people. Our laws of the present day are differently evolved. We speak of our present-day legislators as being irresponsible and unrepresentative individuals, whose product makes for lawlessness rather than social order. It is for this reason that we have eagerly grasped at the idea of commission form of government for our cities, and we may some day as eagerly grasp at the idea of a commission form of county government, or even of State government. Can we not conceive of a board or commission broad enough in its powers and with ability sufficient to cope with our present-day situation? What we obviously need in our complicated life is an organization in which responsibility can be fixed. In order to accomplish this, power must go with responsibility. Perhaps we do need some body of men with autocratic power, unhampered by the technicalities of various and involved legislation, with ability, will and determination to do things and totally unafraid of that dread event, the next election, with its possible change of political control, which means the giving up of work half done.

We spend much time in trying to fix responsibility for minor mistakes in the management of our institutions, when the truth

is that our whole system needs reconstruction. The saving in minor economies that may come from careful management, essential as it may be, will not build a new hospital for the insane, nor a home for our feeble-minded men, nor a new prison. Our State financial system is no system at all; it is a growth and a development without system. Just now they are talking of a State bond issue; that is better than our present method, but it only befogs and delays the real issue. We must have larger State revenues, and the inevitable points to a State tax. There is no other way out. We all know that the State's present resources are not sufficient to meet the drains upon them, and we all of us only too well know of the present clamor for retrenchment in expenditures, when the fact remains that the legitmate demand of a State growing in population and wealth requires a constantly increasing budget. The time has come when the public men of New Jersey must speak openly and boldly on the subject of State taxes. More money, not less, will be needed as time goes on. An intelligent business man makes provision as his particular business grows in importance. Why should not a State develop its affairs in a like manner? We are told that the State Constitution of 1844 forbids this or that thing. It was a very different world in the year 1844. Our State has grown, and in the year 1915 it is reasonable to suppose that the State Constitution does not fit present-day conditions.

We want modern systems of management and control and men of ability and determination to carry out a consistent and logical program. Would the execution of our prison labor laws have been halted and delayed for four years had some central authority existed with power to carry out a definite program? It is idle to seek for reasons for failure when a plan has not been developed to a point where success or failure can be demonstrated. It is intended to organize a big business enterprise in the prisons, yet no working capital has been furnished by the State. Not only does the Legislature fail to provide the money to underwrite the enterprise, but it permits a law to stand whereby the proceeds of sales cannot be put back into the busi-

ness for its further development. What progress can we expect when we choke a new enterprise before it begins to breathe?

So many things seem impossible. We make them so by approaching our problems with something less than real honesty of purpose and with certain mental reservations. Of course, our attempts at giving more freedom to prisoners have met with limited success. We have not played fair with them. There can be no honor system when there are guards with shotguns in their hands and pistols in their pockets. We investigate conditions in our prison for the ostensible purpose of improving the mental, moral and physical condition of the inmates, yet all the time we know in our hearts that the surroundings are little short of debasing. Of what use to try to cure tuberculosis at State expense in one place and breed the disease in our old prison? There is but one way to help the prisoners to rehabilitate themselves and thus directly to save the State's money, and that is to acknowledge that there is no such thing as a criminal type. This means that we must alter the whole sequence of treatment of those charged with crime from arrest and trial and fixed codes of punishment to the treatment after conviction. It is not through fines or days in jail or years in prison that a cure can be effected, for these belong to the days of repression, before we realized that the object of penal institutions should be to reform.

No one believes that prisons as at present constituted can reform. The reason that men find it hard to get a job after a prison term is because employers know the influence of prison life—not because of the crime committed. We must get the hospital idea into our penal code just as years ago we got the hospital idea into the treatment of the insane. And having the new system, then we want a man—a big man with a vision and with a board of earnest and capable citizens behind him—to push forward in no uncertain way, for the work to be done is pioneer work, and it needs men of herioc mold, who are not afraid to venture into the unknown. But in prison reform so many things have happened recently in other States that we need not be afraid of the venture.

There is no doubt as to our inhumanity. In the past it has been unwitting, but if we do not change, our cruelty will be deliberate, with eyes open. Let us get at the whole truth about all our institutions. Our prison at Trenton was constructed in a past age and it is not fit for human beings. It should be torn down and abandoned, and a new prison of different type should be erected in another place, where the modern hospital treatment of the unsocial man may be given in some logical way. Our insane hospitals are so overcrowded as to be almost beyond the possibility of decent hospital management. We can only congratulate and express our admiration for our loyal public servants who are conducting these two institutions in the light of present difficulties. What seemed unbearable congestion three or four years ago has grown worse, and yet worse. We must get the surplus of drug-users, habitual drunkards and incurable dements out of those hospitals so that the real hospital work may be unhampered and a greater percentage of cures obtained. That means more land and more simple cottages, where the latent activities of these classes may be given employment. We have passed the age of locking up and forgetting these dependents. We must give them freedom and occupational activities and give Nature a chance. We have no place in this State to house a male idiot or a low-grade, feeble-minded man, excepting when Professor Johnstone takes such cases into his private institution at Vineland. He and his staff of workers through private initiative have been demonstrating for us what can be done to utilize this waste human product, and at his own colony at Menantico and at the Burlington County Colony, which has been started and developed by the citizens of that county, we have had conclusive demonstration of what can be done toward working out a system for this class of dependents. Yet the State makes no effort to appropriate the lesson and seems to lack authority or initiative to do anything concrete in the matter.

Waste human product fills our insane hospitals and able-bodied men fill our prisons and jails. Thousands of acres of waste land lie untilled in our State. When shall we turn this waste human product and this waste land to use? People go

into our institutions, and come out and go in again, and who can claim any improvement in any of the classes that it is not only an obligation but a common-sense proposition for us to help and make better. I am disposed to believe that almost every evil tendency of man, physicial, mental or moral, can be modified or wholly eliminated if mind and hand can be kept busy. Arbitrary treatment and discipline must cease everywhere. Men cannot be molded to your will or mine and retain that individuality which is theirs by divine right. Hope is what we should seek for all who come under our care, and if we do not give them hope we cannot give them back their manhood.

The most elementary philosophy teaches that only the busy person can be happy and that regular, useful work is man's dearest blessing.

As to employment, I venture to say that we are all of one mind that "sweating" is wrong. We believe that there is economy in high wages; that it is saner and less costly to take care of industrial incompetents than to have them compete with the great mass of able-bodied workers. The sick and mentally defective must be cared for by the strong, which is the State, and children must be kept out of the labor market! Some of you know how the child labor problem was finally settled in New Jersey. After pioneer efforts of individuals here and there, after some organized effort and some years of futile legislation a law was finally drafted last year so complete and yet so simple that almost before the day it became effective the whole State, as if by one accord, obeyed the new law, and no child under fourteen is to-day employed in any factory and the labor of children for gain is no longer exploited in this State. A long-time member of this Conference, Mr. Robert L. Flemming, of Jersey City, should receive public recognition for the valuable part he took in the drafting of this child-saving law of last year.

I will not touch upon the problem of woman in industry. The change of the housewife to the woman worker in the factories and shops is not fully understood as yet, but it must be met on a broad and fearless plane. So far as regulating tasks, hours of labor, hygiene and sanitation of places where they work,

we can by legislation and by giving them the vote improve their surroundings. We cannot, however, say, as we do with the child, that they shall not work at all. But we must surely come to a more logical consideration of the terms upon which women must work. Surely here, where woman's dearest rights and privileges are threatened, where their children's future is at stake, they must help us decide on the righteous course.

Is it through fear of being charged with sensationalism, through fear of being accused of being over-sentimental, that we have been so slow to support and indorse child labor legislation? This issue of child labor and woman in industry cannot be approached dispassionately. We must fight sentimentally or sensationally—or in any other way that may be effective—in the interest of child welfare, for that means the development of a better social group by and by. Unless people can be actually made to feel the horror of neglect, abandonment and cruelty toward children they will not rouse themselves. Be sensational, be sentimental, throw away your Shavian philosophy and fight this fight. Again, we are indebted to Mr. Flemming for having put upon our statute books this year the new law relating to child welfare, which is the concrete expression of what these State conferences have been leading up to for some years last past.

Is not the time now fully come when we in these Conferences must plan a follow-up campaign and continue the enthusiasm aroused here, so that actual accomplishment shall follow our Conference meetings? Should we not provide for one or more standing committees to take up some of the subjects developed at this Conference and bring into concrete form by a well-prepared report next year definite plans for meeting some of our social obligations? In conclusion, let us classify some of these obligations:

1. Protect society for its future good by stopping all child labor for mercenary and selfish gain.

2. Check truancy in the schools by making the schools so attractive and serviceable that children will be interested in striving for an education.

3. Reduce the number of unemployed by developing industrial vocational training.

4. Foster mental and moral rehabilitation among those who have committed so-called crimes by letting light and air, and, above all, hope into their lives.

5. Extend the purposes of our present indeterminate sentence law by an honest treatment of the man on parole and by giving him a chance to prove that he can "come back."

6. Take an interest in and see that every county in this State advances the work of the County Probation office, with good men on the job and a county judge behind them having the citizenship of the county behind the judge.

7. Tear down our old prison at Trenton and start anew on a different basis.

8. Do away with the unspeakable crowding of our insane in hospitals and develop industrial farms for custodial cases.

9. Develop the colony care for feeble-minded men and eventtually one for feeble-minded women, where their lives may be made happy and contented in useful industries.

10. Develop follow-up work, after-care, social service in connection with hospitals and so prevent the expense incurred by the return of so many who should have been cured.

11. Look to your responsibility for the decent and humane care of the human driftwood which by age and disease finds lodging in our almshouses. Make these homes worthy of our time and our State.

12. Banish the medieval jail and develop county colonies where those who will not work may be encouraged to work.

13. Look yourself in the face and meet the issue of a necessary State tax and see that it is wisely administered.

Without social duty and a social conscience there can be no individual moral life, and this Conference has but one fundamental reason for existence—that it seeks to speak and to hear the truth.

"The Conservation of Human Resources."

JOHN GRIER HIBBEN, PRESIDENT PRINCETON UNIVERSITY.

I remember, with great pleasure, the meeting of the Society of Charities and Correction, in Princeton, two years ago, and the very deep impression that your gathering made upon our community and upon the young men who were then students at our institution. And I congratulate the people of New Brunswick, and particularly the members of Rutgers College, that you have this convention meeting here at this time. I feel that it is a great privilege that you have allowed me to speak to you at the opening session. I have taken as a subject "The Conservation of Human Resources." To you who are working in the State of New Jersey it is an old subject, and I doubt if I am able to suggest anything new to you. But I have had it in mind that I might express for myself, and I believe for the thoughtful citizens of New Jersey, our deep appreciation of the work that you are doing for the State, and I do not know how to express this better than to put it in the form of an effort on your part to conserve these human resources of the State.

Among the characteristic features of the remarkable progress which our country has made during the last generation, perhaps the most conspicuous and significant has been the effort to conserve our natural resources and to prevent the loss of waste material. Not only the products of industry, but the by-products as well have proved of enormous value and importance. The test of any manufacturing plant to-day is the manner in which it deals with its waste material. The formula of economy in all production is that whatever is potential in the raw material must be realized at full value in the actual product. This equation that the actual must be made equal to the potential is never literally true, but the difference between the two members of this equation should be a neglible quantity. If there is a significant loss of the original metal in every ton of ore which is handled something is wrong and the problem of saving this loss becomes acute.

In a similar manner the machinery of society, day by day, is

grinding out its various products, but with what a pitiful waste. It is true that the raw material presents various degrees of potential value; nevertheless, there are abundant possibilities which are never realized and there is a conspicuous waste which becomes not only a loss but a menace to society. A significant test of the enlightenment of a State, as well as its efficiency in dealing with the problems of government, is its ability to deal wisely and successfully with those human elements which may be so transformed as to prove the heart of good in things evil.

This Society of Charities and Correction of New Jersey, whose members I have the honor to address upon this occasion, is endeavoring to solve a problem somewhat similar and yet quite different from that which is presented to the university. We who teach in schools of higher education have placed in our hands select material to mold and fashion into the finished product as we may; you, however, must deal with what seems to be the waste material of society. I wish you to feel, however, that we have with you all the sympathy of fellow-craftsmen. While the material may be different the end is the same—the development of human beings in such a fashion that they may become useful members of society, and that the image of God in man may not be degraded, but glorified. Yours is an adventurous enterprise because of its crowding difficulties and discouragements. You must come to your tasks and face your problems with brave, unconquerable spirits; otherwise you would soon become disheartened by the odds against you. Although you are fighting against the powers of darkness, there is many a ray of light which leads to the day.

In order to transform the material with which you are dealing into valuable products, it is not sufficient that you should furnish for the poor and degraded elements of society a cleaner, brighter and more sanitary environment; but the spirit of these unfortunate beings must be touched and healed and invigorated by your influence and effort. I do not mean by this to minimize in any sense the importance of your work to provide better surroundings in congested districts of our cities, in rural communities, or throughout our State institutions. While it is necessary to pro-

vide a decent and wholesome environment, this is only a preliminary stage in the process of conserving the source of society. I would, therefore, at this time endeavor particularly to draw attention to those influences, psychological, moral and spiritual which have most direct bearing upon the process of redeeming human life.

By the interest which you have manifested in the lives and fate of your brother men you have created the impression throughout our State institutions that the correcting power of the State is friendly and not hostile to the individual; that it is not merely punitive, but educational and remedial as well. Instead of the impersonal nature of law you have substituted the element of personal concern and sympathy for the unfortunate, dependent and criminal classes. You have thus dissipated the atmosphere of suspicion in the mind of the one who is drawn into an intimate relation with the correcting power of the State. The human beings whom the State has under its care and control are apt to feel instinctively that this care and control is merely official, and, therefore, perfunctory, and that they are in the midst of a machine which, indeed, is without a soul. Your Society bears the name of the Society of Charities and Correction. These terms have become familiar words to you, and interpreted in such a technical manner as to lose at times the deeper significance of their original meaning. Charity is not merely the dispensing of alms; it is not food, nor clothes, nor care of the body; it is love. Correction does not mean rebuke merely, nor punishment, nor the crushing or souring of the spirit; it means redemption.

The motive of your labors is love; the end is to redeem that which is lost, to save for some good and useful purpose the waste material of human lives and human happiness. The supreme invigorating power of the world is love, and wherever the degraded, the outcast, the one who feels that he has never had a chance in life, becomes conscious that one of his own kind is interested in him and is concerned for his welfare there will be found the germ of a new life.

It is the atmosphere of kindly consideration that the unfortu-

nate or the erring may experience an awakening of hope. It is the hopelessness of life which either paralyzes effort or directs effort along lawless lines. The courage which a man needs whose heart has been taken out of him must be given him from without. It must be imparted to him by the hopeful spirits, such as yours, which are capable of making courage contagious. In your interest and sympathy he sees the possibility for the first time of a chance in life, and he is eager to avail himself of this new opportunity. Out of this eagerness hope is born, and he rejoices in a new heaven and a new earth.

Whoever indulges himself in a philosophy of cynical pessimism as regards the labors of social service, I would point such a one to the body of men and women who form the membership of your Society as the concrete argument of optimism to refute his scornful criticism. That you, who know far better than anyone else, the difficulties and discouragements of your mission, still maintain the spirit of hope and expectation concerning the redemptive possibility of fallen humanity, this is a significant fact of actual experience which must be reckoned with by all who would see only the darkness of despair enveloping the life of mankind.

Moreover, you have shown a profound understanding of the peculiar psychology of the man who has broken faith with his fellows. Such a man is universally distrusted. He lives in an atmosphere of suspicion. He knows that even his most righteous endeavor would be regarded as having some ulterior motive of dishonesty. What incentive is there for him to be decent and do that which is right and fair? Our reform and penal institutions in the past have done nothing to restore his self-respect. But a new discovery has been made of an old eternal truth, namely, that the consciousness that someone believes in him, tends to create in a man the desire to prove himself worthy of that trust. You quicken a sense of honor by appealing to it. You assume its presence and thereby call it into being. A man's honor is never wholly lost. At the barest suggestion that he still possesses some sense of honor a thrill of new life runs through his whole being. With honor aroused, manhood re-

turns. But it may be urged, is it safe to trust a man who has shown himself untrustworthy or to put one upon his honor who in every way and on every occasion has acted dishonestly? You may say, "I will not trust anyone until he has proved himself worthy of my trust." If you insist upon this complacent policy, it is because you have viewed human nature superficially, and have failed to acquire that deeper insight which reveals the strange truth that the very fact itself of trusting a man may serve to transform dishonesty into honesty and dishonor into honor. This is not a quixotic method; it has been tested by experience. The members of this Society have tested it, and could recount innumerable instances in support of it. It is the program of a bold procedure. The overcautious and overprudent, the naturally suspicious may protest against its seeming folly, but it has the pragmatic sanction that it works; its success is the proof of its wisdom.

This, then, is the significance of your labors, that you are bringing love, hope and a new birth of honor to the lives of those who in a peculiar sense are wards of the State. You have appreciated the necessity and the opportunity of this splendid work of charity and correction, of love and of redemption. You have been inspired by a passion for humanity. It would, indeed, be a pitiful outcome of our modern civilization if while we have succeeded in perfecting the art of refining gold, we have failed to devise any process of purifying character. Shall we emphasize the necessity of preserving our streams and forests, of husbanding the treasures of our mines, of protecting the lives of our animals, and yet make no effort to stay the doom resting upon the children of darkness and of death? The men, women and children who share our common life, and who are brethren of a common destiny, shall they fall by the way because of our failure to hear their call of distress or our willingness to obey the divine law of sacrifice? It was Nietzsche who scornfully characterized Christianity as the religion of the hospital. I am willing to accept this characterization and to glory in it. Christianity is, indeed, the religion of the hospital, the religion of every similar institution, public or private, whose office it is to

bring healing and strength and a new life to mankind. The most significant attribute of Christ's nature is that He had "compassion on the multitude." This is the underlying motive of your labors, that you also have compassion on the multitude.

In seeking to ameliorate the condition of the unfortunate, the undisciplined and the unfit, you are serving the well being of your State, and through the welfare of your State that of the nation at large. To save the waste material of humanity, to transform the lowest and most degraded elements of society into honorable and useful citizens, to protect future generations from an inheritance of disease and death, this is the highest patriotism. The cause which you follow creates heroic service. The cross of honor is awarded to him on the field of battle who saves a comrade from the fire of the enemy. What honor shall there be for the one who saves a soul from sin, from degradation and misery, who raises the unfortunate who has fallen and places him upon his feet so that he can look his fellow men in the face, and can lift his eyes in aspiration unto his God! He who qualifies in such a service, although he may wear no visible decoration, is, nevertheless, glorified by the invisible sign of the cross, the symbol both of sacrifice and of honor. (Applause.)

Benediction.

REV. F. S. SCHENCK, D.D.

May the God of all justice and mercy, and all righteousness and grace, and all truth and love, the God of love and redemption, bless this Association of Charities and Correction, so that we may all grow in His fellowship, thinking His thoughts, feeling His feelings, choosing His choice, doing His work to the glory of His name and for the welfare of humanity. Amen.

Sunday Evening, April 25th, 1915, 7:30 P. M.

NOTES FROM CONFERENCE SERMON AT UNION SERVICES.

"Relation of the Church to Public and Private Charity."

REV. WARREN P. COON, GRACE M. E. CHURCH, KEARNY.

Text: Acts 3:6. "Silver and gold have I none, but such as I have, give I Thee."

It is not what the Church has, but what it may be in the golden future. Christ's words about the rich man, the camel and the needle's eye are just as true to-day as they were then.

We should realize that we are the sons of God. God's blood runs through our veins. What we need to do is to catch step with God and walk with Him. We must idealize our view.

Poverty, hard times and liquor are a formidable array of giants which make it hard for many to realize their relations to God. Also there are spies in the land and Philistines who carry gumstick labels; that is, they are imposters, marking improperly.

The suffering needy cannot take much comfort in sermons or prayers. Charity is the spur for all social uplift. The Church's job is to be the maker of will power and incentive—Christian incentive. The inspirational church has a broader work than the institutional church. The church should not only be taught the theories of modern charity, but young men should be trained in the practical sociological remedies. Our debts to social welfare are not outlawed in seven years. The church must give itself. It must adjust itself to the new program or give itself over to the scrap heap. The church should be the centre of public sentiment.

Deep down beneath all we need to learn how to love—love to do the things we dislike to do; love one another and fill our sails with boundless hope. Everybody needs love—more love.

Monday Morning, April 26th, 1915, 10 A. M.

Conserving the Brain-Power of the State.

DR. STEWART PATON, PRINCETON, CHAIRMAN.

Ladies and gentlemen: Permit me to express my appreciation of the honor of presiding at this Conference. Events taking place in the world add an unusual degree of significance to the deliberations of intelligent people who are interested in the study of human activities. The questions up for discussion are of vital importance. You do not need to be reminded of the fact that the present crisis in civilization, the outcome of which is anxiously awaited, is, in the final analysis, a problem relating to the wise direction of human conduct. This problem is merely another phase of the aspect of the great biologic question which interests us to-day, namely, the discussion of methods for the regulation of the behavior of human beings.

The information for which we are seeking will be useful not only in lessening the incidence of crime, poverty and insanity, but will also be of service in the furtherance of rational efforts to reduce the frequency of wars. Our failures to settle great issues amicably are chiefly due to ignorance of factors determining human activities. And this ignorance is also responsible for the appalling occurrence of crime, insanity, feeble-mindedness, and all the forms of unsuccessful adjustment in living which create the necessity for the existence of Organized Charity.

Man, until driven by necessity, has never shown an intelligent interest in the effort to know himself. Three centuries ago a French philosopher affirmed that "the true study of mankind is man," and two centuries later a French physician, responsible for instituting great practical reforms in the care of the insane, also called attention to the methods by which the human individual could be studied.

It is very important that we should see the entire problem—

or series of problems—of Organized Charity in the proper setting.

Life is a process of adjustment. Failures of adaptation are represented by the criminal, the feeble-minded person, the patient afflicted with a psychosis, the nervous wreck, the drug habitué, and the child who has difficulty in keeping up with school work. Who shall be selected to assist these unfortunate people to re-adjust their lives on a plane where the energy expended will not be entirely dissipated or lost? We all agree that a judicious answer to this question is: "Someone with practical experience acquired from the study of the Human Individual."

If we possess a theoretical appreciation of the qualities essential for assisting persons to adjust their lives successfully we are nevertheless strangely indifferent to putting theory into practice. For not until aroused from a state of lethargy do we seem appalled at existing conditions.

Ignorance and neglect are responsible for the fact that the number of pronounced cases of insanity in this country is far in excess of the number of students in colleges and universities; and the annual cost merely of maintaining these patients in institutions is greater than the sum expended yearly in building the Panama Canal.

If life is a process of adjustment, let us see to it that our educational system assists individuals to measure their own adjusting capacity and then aids them in acquiring the good habits essential for success in living. The requisites for successful education are, in order of importance, the capacity to do, feel, think. Society, for conventional reasons, has tried to reverse the process, with the result that a plague greater and more menacing than war threatens our civilization. We should conserve, not destroy, the brain-power of the State and Nation. Driven by a mania for acquiring information, do not let us forget the actual needs of living human beings. Let us do all we can to help in extending the scientific study of the individual in the wards and laboratories of the State Hospitals for the Insane. The chief function of these institutions is not to be merely aslyums for the incurable, but to be great scientific clinics

for acquiring knowledge that, if rightly used, will prevent the increase of insanity and will furnish information to the educator, social reformer and all persons interested in the study of the regulation of the life processes.

"Social Utility, the New Standard of Conduct."

DR. WILLIAM A. WHITE, SUPERINTENDENT GOVERNMENT HOSPITAL FOR INSANE, WASHINGTON, D. C.

Mr. Chairman, ladies and gentlemen: Dr. Paton has outlined to you in a general sort of way some of the broader aspects of the problems of the insane as it exists nowadays, and it occurs to me that perhaps I can follow along some of the lines that he suggested in his introduction.

A Greek philosopher two thousand years ago and a French philosopher two hundred years ago and more said, "The study of mankind is man." Each of those sayings presupposes something which has not been possible until to-day. The poet has realized the depth of human nature, but it took a long, long time for the psychologist to realize it, and what we feel now of the possibilities of learning something of the human animal has only been felt within the past few years. We feel that for the first time the door has been opened to a study of the human mind and human activities—human behavior, as the psychologist would call it—and we have just begun to see inside of that door, and the few things that we have been able to see make us have great respect for the enormous worth of material that must reside there and of its enormous importance.

I think perhaps I could serve you best if I try in a few words to orient you with reference to the meaning from the social standpoint, of insanity in a community. There is not any word, perhaps, which is more abused or more misunderstood than the word insanity. I am rather fond, in addressing an audience, to start in sometimes and say there is no such thing as insanity, and then qualify it by saying, of course I don't mean exactly that, but that insanity does not exist as a medical concept in the

sense that pneumonia exists as a medical concept. Now, we have a disease—pneumonia, a thoroughly well-defined disease, the causes of which and symptoms of which are well known. But there is not any such thing as insanity in that sense at all. Insanity is not a disease. If we look upon the individual and realize the enormous complexity of that individual and then think of his mind, which is the crowning complexity of the most complex animal in all the world, and then think of that mind as only being capable of one kind of disorder, it is sort of an insult to that mind. The mind is capable of having innumerable diseases, and diseased types of reaction. There are many more types of mental disease than there are of bodily disease, many more, and the majority of them are never at any time considered to have any likeness at all to the group of conditions which are included under the term insanity.

INSANITY DEFINED.

What does insanity mean then? If you were to go back to more primitive conditions of mankind, you would find that the individual in a relatively primitive society can do within very wide latitudes very much as he pleases. When he wants something to eat he goes out in the woods and digs it or hunts it, or fishes for it in the streams. When he wants to sleep, he sleeps. When he wants to go anywhere, he goes. There are very few restrictions upon his conduct, but as society becomes increasingly complex, as individuals come to live together in groups for the purposes of co-operation, there comes to be more and more limitation upon the free possibilities of any individual's act, and an individual when he wants to do something finds more and more that whenever he wants to do anything he runs the risk of running counter to something that somebody else wants to do. For example, suppose in a present-day community somebody wants money, and most people do. Now the simplest way to get money is just to take it, of course, but the requirements of civilization have laid down a long series of necessities of conduct before we can get that money. We have to go

through a long process of what is summed up in the word "earn." We have to earn the money, and we have to earn it according to certain rules and regulations, and if we do not earn it according to those rules and regulations we run counter to the express demands of the community. In other words, we have conducted ourselves in a way which is not acceptable to the community as a whole. Now, when any individual conducts himself in a way which the community does not approve of, the community has various ways of showing that disapproval, and when that conduct is of so bizarre or destructive a character that the residence of that individual in the community is dangerous to the business and to the safety and to the existence of the community itself, then that individual is removed from the community. He is either put in prison or put in an insane asylum or put somewhere where he can't any longer exercise a destructive influence upon the purposes for which the people of the community are massed together.

Therefore the type of thing which causes an individual to be removed from the community is a type of conduct disorder, and certain types of conduct disorder have been placed under the designation of insanity, and insanity therefore is nothing more nor less than a social and legal definition for certain types of conduct which render it essential, in the mind of the community, that the individual exhibiting such types of conduct should be removed from the community. Now that is the way the legal and social concept of insanity arose.

Now, when such individuals came to be grouped together in the hospitals and studied, it was found, as a matter of fact, that these various types of disordered conduct could be understood as being the result of various kinds of illness, illnesses that were manifested by disorders of brain structure, or disorders of bodily structure, that manifested themselves in the psychology of the individual, and therefore this whole group that has been designated as insane has come to be conceived of as insane people, who require to be treated and taken care of in a kindly way, and with an effort to bring about a cure, as is said, or an adjustment,

so that they can go back into the community and resume their activities as members of that community.

Now, the big hospitals for the insane throughout the country have grouped something like 200,000 of such individuals, who are unable to get along in the community, within their walls, and these people are being cared for in various sorts of ways in the different institutions.

Dr. Paton mentioned Pinel, and drew the picture of his striking the chains from the insane in the French hospitals in the latter part of the eighteenth century. It would have been well if when Pinel did that he had really done it thoroughly, and such things as existed in the hospitals in Paris had ceased to exist from that day forth, but unfortunately it is not so. The abuses and the cruelties to which the insane were subjected in the latter part of the eighteenth century, and against which Pinel raised his voice, exist to-day, and they exist in the United States in practically identically the same way that they existed then. There are places in the United States to-day where the insane are still chained, where they are kept in unutterable filth and absolute neglect; and without understanding, and the number of them that are kept in that way would probably be astounding to us if we knew, but we do not know the number because naturally these institutions that keep them in this way are not especially proud of their work, and they more or less exist in the dark, but there are whole States—one in particular that I have in mind—where practically the majority of the insane are kept in this sort of a way.

Now, then, with this conception of this group that we designate as the insane, we can see that they constitute a large defective class. They constitute a class in the community that are incapable, because of certain types of mental defect, of living in the community as useful and helpful members thereof. Dr. David Starr Jordon has defined a good citizen as one who can take care of himself, and who has something left over for the common welfare.

There never has been a time in the history of civilization when the individual counted for so much as he does to-day, when indi-

viduality was so rampant, and at the same time correspondingly; there never has been a time when society has been so complex, when the benefits which the individuals gain from social organization so great, and when correspondingly the individual had to give so much to the social organization in order that it might continue, and that he might continue to reap benefits from it.

Now, in dealing therefore with the problem of insanity, I do not speak from sentimental philanthropy. I don't believe in a type of kindness and sympathy which is absolutely unselfish. Such things don't exist. In dealing with the problem of insanity we wish to accomplish two things. In the first place we are looking after the integrity of the social community, the social organization in which we live. It is endeavoring to advance along progressive and constructive lines, to build up better and better solutions of the problems which are constantly confronting it, and the larger the number of individual dependents and defectives that go to make up that society the more difficult it is for society to effect a proper solution of those problems, the more impossible it becomes, the greater the drag-back, because of this element in the social organization, and therefore society must take cognizance of these elements which go to make it up.

Dr. Paton has mentioned the fact that twenty-five per cent. of the income of New York State goes to take care of its insane, and that this percentage is a gradually increasing percentage. Now, the time has come when society has a tremendously active and aggressive part to take in the solution of this problem, or else the very fundamental things upon which society is built are in danger of being seriously broken. So society, from a purely selfish standpoint, has to look after its own welfare, else it will be destroyed.

Now, that is the selfish side of it, and how is society going to accomplish this purpose? How is it going to do this work? It has to take care of these people. It has to take care of them in an economical and efficient way, and it has to try, for its own good as well as for theirs, to get them back into the community as useful individual components of that community.

SHALL WE CHLOROFORM THE INSANE?

Some one says to me every once in a while when they come to visit the hospital and look over the hundreds and thousands of poor miserable failures in life, "Wouldn't it be a very good thing if you could just give all these poor people chloroform or something of that sort and let them all pass away quietly and without any pain and end the whole story?" And my reply is, "Yes, that would be a fine idea. Will you do it?" That always seems to suggest a difficulty to the individual. They think it would be a good idea to have all these people chloroformed, but for some reason they don't want to do it. And I generally say, "You don't want to do this sort of thing! Would you like to live in a society where if you thought something was wrong with you somebody would grab you and take you somewhere and chloroform you?" If society is looking toward higher ideals all the while, it certainly can't solve its problems in that way. And the solving of them by the development of the altruistic and philanthropic instincts, and the instincts of helping others also has a selfish side, because society can win development by the development of that aspect of the emotional life of its components.

Then we know that the problem should be attacked professionally. This material should not be permitted to simply exist in our institutions. They must not be simply taken there to be clothed and taken care of at the public expense. That is only a negative way of dealing with the problem. The whole problem of conduct is a new problem. It has something which has only now and for the first time come into our minds, and is coming to be attacked from a scientific standpoint. We never have had, until within the past generation, any tools with which to deal with human activities in a scientific way. We are beginning now to have those tools, and here exists an immense amount of material accumulated in our asylums which needs to be scientifically studied not only for the health of the individual patient in the institution, but so that there might be accumulated that kind of

knowledge in such institutions which may be applied to help to prevent other people from breaking down along the same lines. If opportunity and duty are commensurate terms, the State that accumulates this immense amount of material has a duty commensurate with its opportunity to see that the best use of that material is made, not solely for the purpose of those poor people who are sick and broken under the stress of the battle of life, but for the generations that are to come after.

SUBJECTS FOR STUDY.

The study of human behavior is more available with this sort of material than with any other sort of material. I heard one of the most prominent psychologists in this country make the very, to me, astounding remark not long ago in a scientific discussion with reference to the study of the behavior of the insane, that there was no use in undertaking any such study until we had reached an understanding of the human individual from studying the normal individual. Now, that sounds all right on the face of it. It is a well-constructed statement which bears conviction upon its face. The only difficulty with it is that it is absolutely not so, which, of course, is rather a serious difficulty. If you want to understand anything about a complex piece of machinery, how are you going to tell anything about it? Suppose you knew nothing about a watch, and you wanted to know something about that watch, how would you find out something about it? Looking at it? You might look at it from now until doomsday and not know any more about it. You have to pull the watch apart, pull off the back. You remember Helen's babies, perhaps, who pulled the watch apart because they wanted to see the wheels go around. Now, every individual who becomes ill, either in body or mind, is to a certain extent just such an experiment of pulling an individual apart. Every individual who breaks down in the insane asylum has something happen to them that makes it possible to see something that could not have been seen otherwise. It is an experiment which nature makes for us, and if we do not avail ourselves of it, it is just solely

because we are too stupid to do it, for we never will learn any better than by watching nature's experiments.

For example, anybody who knows much about the functions of the brain knows that we never would know, for example, that the faculty of speech is located in a certain portion of the brain if nature had not come along and made a lot of experiments. Some person gets an injury to that part of the brain, or some person has an apoplexy in that part of the brain, and we discover that they can't talk any longer, and then that individual conveniently dies, and we are able to have an autopsy to examine the brain and see the correlation between the injury and the result. Now, if we did not have thousands and thousands of experiments of that sort, we would not know anything about the brain at all, and, of course, in addition to that, we are able to make certain experiments upon animals and sometimes upon man.

Now, just to close by some illustrations, perhaps, which will make certain things which Dr. Paton said a little clearer. Dr. Paton spoke about the adjustment of the individual to his environment, and the fact that defects of adjustment, defects and failure in living were a result, a large part, oftentimes at least, of an absolute failure of people to understand themselves, and it is only in recent years that anybody has really thought anything about understanding one's own conduct. We have been interested in lungs and heart and that sort of thing, and we have had numerous tuberculosis propaganda sweep across the country, but the mind, which is the most important thing we possess—if we can call it a thing—is the last thing we have come to. It is not strange. It is because it is the most complex of all of our possessions, and then again it is the most obvious of all our possessions. If we have a display of the northern light in the heavens, an unusual thing, we wonder what it is all due to, but how many people in the course of their existence once think, unless they have studied psychology or medicine, have even once thought a moment of the explanation of this marvelous human speech I am indulging in now, and which, perhaps, does not strike you as marvelous, and yet it is infinitely more complex

and wonderful than the northern light. Cicero expresses it, in speaking of life, as "the business of a happy life," to lead a happy life is the business that we are all engaged in. We are all trying to do it, and the problem of living, the problem of right conduct is, after all, the most important problem to which our bodies only serve as means. We do not pay any attention to our body unless it interferes with our peace of mind in some way, and when our bodies interfere with our peace of mind, then, and then only, are we interested.

Now, I often think of a good illustration to show how defects of conduct come about from lack of one's capacity to know anything about themselves. You take the contrast of the deaf man and the blind man, and see how differently they adjust to the situation. Now, we know, as a general matter of observation, that the blind people are usually people of rare, sweet dispositions, patient, agreeable people that one usually likes to have about. They are very grateful for everything that is done for them, and on the whole are agreeable individuals and get along very well. Deaf people, on the other hand, we know are irascible, easily irritated, extremely suspicious, and find it most difficult to adjust themselves to the environment in which they happen to be. Why is that difference? Well, one reason is this, the deaf person never admits his deafness—he always pretends, not so much to other people as himself, that he is not deaf. He always acts as if he heard what was said. He always pretends to understand it, and he just gets enough of the sound or enough of the movements of the lips to misunderstand the whole thing, and he refuses to acknowledge to himself that he misunderstands it, and he has a constant warfare with the outside world because he never gets it right. Now, the blind man does not do that sort of thing, because he has absolutely to accept his blindness, and there is not any argument about it. He can't see, and he is forced, as we would say, to live his life as a blind person, and having been forced to live his life at this level, he is vastly more successful than is the deaf man, who is constantly trying to live his as if he were *not* deaf.

In the matter of education Dr. Paton has spoken about the dis-

advantages of higher education. Follow the same illustration right straight along. Take the children of poor parents in the coal mining district of Pennsylvania, a girl, for example, the daughter of a coal miner, and you send her to school, and you teach her a little of algebra, a little French, a little music; what have you done for that individual? You haven't given that girl the possibility of living at the algebra, French, music level that she has been given a little vision of through her education, but you have spoiled her for living at the level that social conditions make it necessary for her to live at. You have destroyed something for her instead of giving something to her, and the result I don't have to tell you. You have made possibilities of unhappiness, possibilities of discontent, possibilities of all sorts rather than having helped such an individual, and so it is essential that we should not only, in our educational work, test lungs and heart and what not, and tell people, as Dr. Paton has well said, that they should not stretch their lungs or their heart too much in this or that direction, but they should, above all and more than all, know something about the psychological level at which they can live and learn to be able to know themselves sufficiently to feel what the extent of their own powers may be, and to accept the necessities of the situation, make the best of it and be able to develop themselves at the level at which they are efficient, rather than to try to fly to some higher level to which they are unable to adjust and at which they are inefficient. So the problem of the insane as we find it presents numerous possibilities of working out problems of human conduct, of human behavior, which undoubtedly have their ramifications in every department of human activity, which have the possibilities of giving us information which will enable us to prevent an enormous amount of breaking down, that will revivify our educational system, and will help the society in its striving for the highest goals to which it has forced our direction. (Applause.)

THE CHAIRMAN—Ladies and gentlemen, with your permission I shall take the opportunity of postponing the discussion on Dr. White's very interesting address until after Dr. Campbell has spoken, and then bring up the two addresses together. It

will really be a great relief to me when Dr. Campbell is actually speaking. He is a Scotchman, and I know enough about Scotch traits to know that one of the hardest things in the world is to get a Scotchman to speak, so I will present him to you without any lengthy introduction. Dr. Campbell, of Johns Hopkins University.

"Fundamental Causes of Dependency."

DR. C. MACFIE CAMPBELL, JOHNS HOPKINS UNIVERSITY, BALTIMORE, MARYLAND.

It is a difficult thing, as Dr. Paton says, to get a Scotchman to speak, and it is also difficult sometimes to get a Scotchman to stop speaking once you start him, but if you give me an indidication perhaps I can curtail my remarks.

This meeting itself is evidence of the feeling in the community that a great deal should be done for those who are dependent upon it. The good-will of the community as a rule can hardly be doubted with regard to the welfare of those dependent upon it. The community has the good-will, but frequently the facts are wanting which would enable the community to translate the good-will into actual concrete proposals, into actual methods which will enable the citizens to carry out those measures which in a more or less vague way they feel to be desirable. It is only now, as a matter of fact, that the community is beginning to try to understand some of those problems which they have previously merely observed as rather distressing social phenomena. With regard to the whole problem of mental disorder, which Dr. White has taken up, society feels that a great deal has to be done merely from the point of view of the care of these sick people.

I wish to make a few remarks upon individuals who are dependent upon the community, those who have failed in other ways—the inefficient, the paupers, the degenerates, those who have offended in sexual vice, the drug habitués, and the delinquents, and I only wish to deal with the problem from a certain

aspect. I do not wish you to think that I am in any way trying to cover this very complex problem in a complete way. We are now trying to understand things in a way which previously, perhaps, we have not been given the apparatus to enable us to understand. The topic of mental disorders is becoming somewhat more clear, and in many cases now we can trace mental disorders; we can trace the mental disorder of the individual to an early stage, and we can see that what appears to be a rare, obscure maladjustments is really the termination of a life of rather faulty mental habits, and we see how, if conditions had been more ideal at an early stage, the later tragedy might have been averted.

With regard to mental disorders, however, the situation is very complex, and frequently the whole home environment might have had to be somewhat different for that tragedy to be averted. Society has absolutely no apparatus at present for modifying the environment of the individual home. When we take up the study of these other forms of dependency to which I wish to allude, we shall find that society has an apparatus which it does not use, perhaps, in the most effective way. With regards to these forms of dependency the early period is just as important as in cases of mental disorder. If one takes, for instance, the problem of the delinquents, one needs merely to refer to the fact which Dr. Healey emphasizes in his admirable book, "The Individual Delinquent." He says that the greatest part of that problem consists in the treatment of the chronic offender, who forms the large bulk of the delinquent class. We know also that the chronic offender usually has begun to show the first evidence of delinquency before twenty, usually at about puberty or in the adolescent period. If, therefore, these individuals have already shown evidence that there is a possibility of their later becoming such serious problems to the State, the natural thing is for us to take up the consideration of what the State is at present doing with regard to people at that age. The one aspect of the problem to which I wish especially to refer is the fact that of the delinquent population a very large proportion are mentally defective, and that that mental defect becomes

manifest at a fairly early period of life. In every school population there is a certain proportion of children who do not make normal progress and who are a bugbear to the teacher, who seriously handicap the teaching of the normal child without themselves deriving any compensating benefit from the school environment. The general attitude with regard to these children is that they are less intelligent than their neighbors, and being less intelligent the teachers feel that they cannot pour in quite as much instruction, give as much information as they can pour into the normal individual; but they persistently keep pouring in the same stuff until the vessel runs over. Now, that is one of the very important facts about the whole situation. When we find that so very little benefit is derived from this type of education, it raises up the problem not merely of the education of the subnormal child, it also raises up the problem of the education of the normal child, and, as Dr. White has said, it is really from our study of nature's experiments that we begin to understand the workings of the normal individual. We find that the reason that these children are getting so very little benefit from their instruction is because very little attention is paid to the sort of individual who is getting instruction, and what the exact aim of education is, and that raises a problem which very often has never occurred to the teacher, namely, what is the aim of education? Dr. Paton fortunately is never tired of emphasizing the fact that education does not consist in the imparting of information. It consists in the formation of habits. We know that subnormal children are somewhat peculiar material, they are different throughout from the normal child. These individuals are plants of a somewhat different nature, and if we are going to educate them, and if we are going to educate the normal child, perhaps we have to consider something about the nature of the plant. We have perhaps to prune the plant occasionally, but we have to give up the idea of pruning it in the fashion of the pictures of the formal gardens, and we have to give up the idea of molding and polishing, and what is still more fatal, varnishing the individual. We have to allow that individual to grow, very largely according to the constitutional

makeup of the individual, regulating the habits, however, according to the ends which we hope that that individual will subserve.

Now, when we are educating a child we are apt merely to communicate a certain amount of instruction which has been handed down in a traditional way. We don't always consider the aim of that child. We don't always consider what it is going to do, what he hope the child is going to develop into, what situations it will have to meet and why it should learn certain things, and what are going to be the most useful habits for it.

With regard to the subnormal child we find that it is never going to be able to face many of the situations for which a normal child is trained. It is perhaps never going to be quite independent. It is never going to be able to grasp very abstract matters. It is never perhaps going to be able to respond quite in the same way to the conditions which are of such importance for the happiness of a community, namely, to the ethical standards of the community. We must remember that our response to the standards of the community, the conduct of the individual, is, like all conduct, a function of the brain, and that subnormal children very often are possessed of a brain structure which does not allow them to respond to these finer elements. Such a child is possessed of a structure which does not furnish it with the necessary inhibition, which, of course, is a condition of well-balanced conduct. The child is apt to be looked upon as rather perverse, whereas the child is frequently quite unable to realize, to appreciate, and quite unable to inhibit.

The problem of looking after these subnormal children, therefore, first of all demands some understanding of their makeup. We shall have to consider, to a certain extent, what they are going to be, what they will be able to carry out and what will be their later position in the whole community. As a matter of fact if we pay no attention to these matters, if we simply give the child what we call the ordinary education, that is to say, let the child drift through the school, we find certain definite reactions. We find first of all that the subnormal child is rather more easily peevish, becomes rather irritable under unsuitable school environment; truancy is the natural result of an unsuitable education,

even with the normal child. Truancy leads, of course, to the association with the worst companions. In that case you will find the subnormal child, who is in any case rather suggestible, not able to inhibit his reactions. We find that he very easily accepts suggestions of these companions, and at a very early age may develop bad sexual habits, and later addiction to alcohol, followed by the first step in delinquency.

What is striking is that all those facts are perfectly patent, and I feel that they are almost too commonplace to refer to. These facts are at the disposal of the community. They have been published in books. Dr. Goddard's book on feeble-mindedness is full of such examples, and Healy's book on the individual delinquent puts them forward. Although these facts are so obvious, they seem to have led in very few cases to any definite combined effort to deal with the situation, while a great deal more effort is placed upon questions of looking after the end products, as if we were very much more interested in looking after the shipwrecked mariners than in really charting out the channel and seeing that few shipwrecks occur.

From the point of view of economy, the situation is very much like that of a society which provides excellent hospitals for cases of typhoid fever, while it is paying absolutely no attention to its water supply. We know as a matter of fact that communities as a rule will not pay any attention to their water supply, however well they know about the facts of typhoid fever, until they have gone through an experience, until they have had an epidemic and counted the cost and find that it is on the whole rather cheaper to have a good water supply than to have an epidemic.

It is about time now for society perhaps to count the cost of its neglect of the defective child and to see whether many of the problems of treating the end products of dependency might not be much more economically faced at an earlier stage, whether at least this one very important source of dependency might not be dealt with in some broad social way.

Of course it is an extremely complex question. I don't profess to be competent to deal with it from various aspects. From the economic standpoint it is a problem which each State, with

its own special budget, with its own special necessities, has to face in the best way possible. The fact is, however, it is not sufficiently recognized to be a problem.

If one looks at the problem as it is presented to the physician in the dispensary of the Phipps Clinic at the Johns Hopkins Hospital, where during the last year twenty-one women were brought in for examination who had had twenty-two illegitimate children. These women were all mentally defective and the highest mentality of any of these women was the level of a normal eight-year-old child. Four of these women were sixteen years of age, and two or three of them were seventeen, and eleven of them were under twenty. Now, I think it would be very well worth while, from the point of view of social economy, if someone were to work out the comparative expense of looking after the illegitimate children of these women—and these children are very likely to be rather defective—and the expense of preventing these individuals drifting into this situation.

One has practically the same situation with regard to a lot of the children which are brought to us after they have passed into the Juvenile Court. We find that they are seriously below level, and what is more we find it was known for years at school that they were quite different from normal chidren, but there was nothing to be done apparently about it. There was only one routine for those children to go through there—to go through or stick in—until they were old enough to leave it, and there they stayed until they dropped from the school environment, only to become dependents or a menace to the environment. One may feel that after all comparativey little can be done for these children, because it is a constitutional defect, and one cannot modify the original constitution. I had occasion to observe the workings of a class of twelve subnormal children, a special class where the school environment takes into consideration their special needs. Before these children came to the class they had all been known to be truants, they had practically all made an appearance in the Juvenile Court. Now, during the year that they spent in that special class none of these children were truants, they came to their class, they liked to come, they didn't need to be driven

to it. The reason was that the opportunities they got there, the opportunities of developing the stuff of which they were composed, were adapted to their nature, and with normal function we know that happiness goes, and these children were happy. What was more there was no case of juvenile delinquency among these twelve scholars during the year, although one pupil, we were sorry to hear, did make his appearance in the Juvenile Court. On investigation, however, we found he had simply thrown a banana at a man who had called his mother names, and the judge reprimanded the man who had called this boy's mother names and complimented the boy. We felt that was a distinct score.

The improvement was brought about by a very simple procedure, namely, trying to understand the children who were to be educated, and keeping in mind the possibilities of the children. These children were never going to be wage-earning citizens, able to conduct themselves according to normal standards. We, therefore, considered all they could do was to come up to a certain level of industrial efficiency. The habits that they had to acquire were habits not of a superficial knowledge, but we wanted them to have solid habits of doing things for which they were suited, and doing them as well as they could be trained to do in an orderly manner, and we find that children who are trained that way and who attain a certain degree of efficiency are very much more adaptable to orderly life in the community, and they do not drift into the most troublesome forms of dependency. They are much less liable to develop bad habits and to become alcoholics and to become vagrants. It is probably more economical for the community to give these children a school environment which takes into account their special characteristics.

If one looks around a community and considers well, that is all true, but, after all, what is one to do? The difficulty, of course, is very largely that of the magnitude of the problem. It is a very large problem, and in view of the magnitude of the problem there is apt to be some fatalism. It is so difficult to meet the whole situation. The question, therefore, I should say, is what

are the first practical steps to be taken? Not what is the final solution of this, toward what utopia should we aim, but what are the first steps to be taken? And it seems to me in any community which has an organized school system that there should be some census of the children, that every head master, every principal of a school should know how many children of that school are deficient, and should know, perhaps, approximately what the grade of the deficiency is; that is, whether the child is really so absolutely deficient that it should be sent to an institution or whether the child has a minor grade of deficiency which simply requires special care, and which will not prevent the child from getting along fairly well in later life with a certain degree of supervision.

There is one point I would like to call attention to, and that is the fact that this school problem is not strictly separated from the home problem. Society has no apparatus for entering the home and reorganizing the environment of a child, but no person can study the child, whether in hospital or school, and treat and reorganize the environment there, in view of the actual possibilities of the child, without being forced more or less to get into contact with the home and to bring his home into contact with the school. It is a novel idea to the parent to see their children studied and understood, and when the school atmosphere is brought into relationship with the home one finds that the atmosphere of the home is rather subtly transformed, and the school as the community center radiates out into the whole community with a very profound influence. We have seen that again and again, that the attention to a special child in a family has been the cause of a very great change in the mental hygiene of the home. It seems, therefore, to be a primary condition that the community should know something about the number of children who are absolutely requiring rather special consideration, and the principal of a school who has not made an approximate census of these children is really wanting in breadth of grasp of his problem.

One can take it for granted that there will be found in each large school population a certain number of children who ab-

solutely require special consideration, and we then have to consider what measures should be taken, whether one should arrange to have a special school or whether there is an indication rather for special classes. These are practical problems which will have, of course, to be determined by the special needs of the community and its special opportunities. But the important thing is not so much exactly what arrangement society will make to look after these children, but first of all that society shall recognize the existence of this problem, and realize its extreme social importance, if not from higher consideration, at least from the economic standpoint; and if they go beyond the economic and consider it from a somewhat higher standpoint, then they will find that due attention to the demands of the subnormal child will raise the standard of education throughout a whole school system and may finally penetrate even to the universities. (Applause.)

THE CHAIRMAN—We are fortunate in having with us to-day a number of the pillars of the State, Dr. Kendall, President Johnson, and Dr. Cotton, and others, and I shall give them just a moment to collect their thoughts and then I shall ask them if they will not take part in the discussion of these two very interesting papers. Now, while we give them just a silent moment, let me call your attention to a typical case, the case of the child that always belongs to the neighbor next door, and of course never to ourselves. I mean the child who succeeds in making parents do exactly as it wishes. It is a common problem and one which is not very successfully handled, and yet this child furnishes the connecting link between the home and the rest cure later in life, and sometimes the hospital for the insane, and sometimes the court for the juvenile delinquent, and sometimes, unfortunately, the prison. It is an important educational problem which has not yet reached the attention of the American people. What are we going to do? How would you treat the child who seems to be successful in making the father and mother do their duty? Now, may I give you a few suggestions? In the first place, try and get that child into healthy surroundings. If the home is not a suitable home, try and get it into

some quiet place in the country and then cut off any stimulant such as movies and shows of various kinds, and then give to the child as much common sense and attention as you give to the dog. When you tell the child to do a thing—you don't need to tell it to do many things in the day—but when you tell it to do one thing, if necessary, just as you do to the dog, give up the afternoon to making the child do that one thing. It may take most of the afternoon to train a puppy, and a child is very much like a puppy. You will find out that there is a remarkable change when the child has fetched a stick or done some simple thing at your bidding. Insist in forming the habit of obedience, and then repress yourself and not tell the child to do unnecessary things, but treat the child exactly as you do a puppy and then try and give that child a quiet, regular life. If the teacher sees the child is irritable in school and can't be controlled, then put that child for half or three-quarters of an hour flat on its back after a midday meal, and, instead of letting him go to entertainments, perhaps in the evening, put the child to bed before eight o'clock and keep it there until the next morning. These are very simple things, and yet these few simple mechanisms, if acquired early in life, may prevent a nervous breakdown later in life and may keep the child out of court and make a useful citizen of him.

Now these are simple problems and problems that are generally neglected in the school.

I had a very interesting conversation with a distinguished Englishman on Saturday, in which he said that his experience with students in this country and England taught him that the American student was the most adaptable student in the world and that adaptability was the great weakness of the individual, the fact that he was amenable to external stimuli.

Now that is the trouble with most of the children who later help to fill the hospitals for the insane and rest cures. These are fundamental problems of education. Very often a half to three-quarters of an hour flat on the back after the midday meal, and going to bed at seven or eight o'clock instead of ten, will change the whole future career of an individual.

Now the two addresses that have been made are open for discussion, and I hope that a number of questions will be asked and the discussion will be an animated one. I shall not call on anybody in person to open this discussion, but I hope the delay will not be long in having it opened.

DR. HENRY A. COTTON—This Conference should feel especially indebted to the speakers for what they have given us to-day, and this section is especially fortunate in having the subject so thoroughly discussed. I heartily endorse all that has been said.

One of the points that has been emphasized is that the function of a State hospital or any State institution is not alone that of caring for the patients committed to the hospital, but also in educating the people of the community and State at large in the fundamental problems, many of which have been discussed to-day. We have endeavored to make the State Hospital at Trenton just such a center as I have described. In the last seven years we have laid the foundation for future work. In the first place, a large amount of money was necessary for us to bring the hospital into a physical condition compatible with those of a modern State hospital. This work had to be done before other problems were undertaken. We have thoroughly succeeded in modernizing the hospital at Trenton from a physical standpoint, but there is still much work to do. Coincident with this work we have developed the research work, not alone in studying the family histories of patients with special regard to hereditary findings, but important research has been carried on in the pathological laboratory and through the laboratory work we have been able to institute a treatment for paresis which was an incurable disease up to two years ago.

The work outside of the institution consists in educating the public, and especially the parents, or as Dr. Paton has so well put it, educating the teachers and educators. Recently through the co-operation of the Psychological Department of Princeton University an important piece of work has been undertaken in the schools of the city of Trenton. This consists in examining carefully the defective children, not only from a standpoint of defectiveness, but also from a psychiatrical standpoint in which

the abnormal as well as the subnormal characteristics have been studied. This work should be emphasized and should be probably carried further than we have even dreamed of as yet.

In educating the parents and community a more difficult problem is presented and it seems to me one of the functions of this Conference is to bring these points before the public and the people who have given it perhaps little concern previously. There still exists a very marked prejudice against sending patients to the State Hospital, although we think this prejudice is gradually weakening. Dr. White has referred to some of the State institutions which we know are in a deplorable condition, but happily I do not think such a condition as he has described exists in many of the eastern hospitals.

We have had many difficulties to contend with in obtaining money to change the character of the hospital from the old asylum to the modern hospital. The public, to a large extent, looks upon the State Hospital as an asylum, or place of confinement only, and are adverse to sending members of their family to the hospital until they are compelled to do so to protect the family or the patient from harm. They must understand, however, that the hospital is a curative institution in every sense of the word, and that as soon as a member of the family shows evidence of mental trouble they should be sent to the hospital as soon as possible. The practicing physicians are alive to the fact that these patients should be sent to the hospital at once, but in many cases the families resent the proposition to have them committed, and frequently wait until it is too late for the hospitals to do anything for the patient.

Through the education of the public it is possible for us to change their ideas regarding the hospital and make them realize the fact that the best chances for the patient's recovery are in the immediate commitment to the hospital. Often at the beginning of the patient's trouble we are able to arrest the disease, whereas if a year or two elapses the process has gained so far that little or nothing can be accomplished.

The influence of psychology on the study of mental diseases is assuming considerable importance of late in relation to delin-

quents. In all branches of criminology the teachings of psychiatry should be applied in the proper manner. Those who deal with criminal insane know that a great many persons convicted of crime after being in the prison for a short time are finally sent to the State Hospital. In investigating a number of records of such prisoners committed to the State Hospital at Trenton, we found that they were insane long before the crime was committed, and instead of being considered criminals they should have been considered as insane. This is a serious reflection upon the intelligence of people concerned with the prosecution of criminals. It seems to me that Dr. Paton's idea, frequently expressed, that more attention should be paid to the study of human activities, not only in the schools and in the homes, but in the court rooms and prisons, is worthy of consideration.

We must not look upon criminals as a blot on our civilization, but we should take a proper view and consider that most of these individuals are suffering from diseases which if recognized in their incipiency can be treated and many crimes thereby averted. If we look at this question in a logical and sensible way, much can be accomplished.

It is the function of this organization to promulgate the views which they learn during the annual meetings, and I feel that the speakers to-day have had a special message for us in this State. I want to endorse all that has been said, and express my pleasure in having heard their several remarks. (Applause.)

THE CHAIRMAN—I am not going to call on Professor Johnstone and Mr. Kendall and Dr. Knauth, but I hope they can take a hint.

OSWALD W. KNAUTH (Princeton)—Could I ask Dr. Campbell in what practical way he is handling this problem in Baltimore, and what, if any, have been the results from this section that he has separated off from the rest of the town in regard to the specialization that he outlines to us?

THE CHAIRMAN—Dr. Campbell, will you answer that question now?

DR. C. M. CAMPBELL—I do not know the whole school system

of Baltimore really well enough to answer the question. As to how, in Baltimore, this question of the subnormal child is being handled, the situation is this: The subnormal children can really be grouped into two types, one the rather restless type and the other the rather docile, dull, more stupid type. The first type, the nuisance, always gets looked after. The second drifts along until he is able to escape from school. Now, the nuisances having been looked after to a certain extent by being placed in what they call disciplinary classes, it has occasionally been found possible to give them something to occupy them in the way of manual occupation, and a few of these classes are being more or less transformed into special classes, but as yet there are very few well-organized special classes where the purpose of the class are quite clear and where the instruction is along definite lines. They are still very largely classes for nuisances. The nuisances always get better looked after than the others. With regard to one school I know of the special class is doing very excellent work. That is, where, without there being any new appropriation, without there being any very large reorganization, a very intelligent principal, a woman, has simply taken the situation as it was and by using intelligence and not using any more money—perhaps she did get a little—she has managed to do a great deal for that class. Now, I think it is very important to realize that we need not wait for enormous appropriations before we start to be intelligent. With the stuff we have we can do something. That principal was intelligent enough to carry out a certain experiment. She took the first grade, which was divided into three groups. She took one group and let it have the traditional four hours of academic or scholastic training. The other group she gave one hour of this training and sent them out with a playground nurse for three hours, so they got one hour of tuition and the others four, and at the end of the year those who had had the one hour knew just as much, in fact a little more, than the others. There are, of course, complicating administrative factors. You must have a school board which is willing to carry out recommendations. Your school board, therefore, must be intelligent and interested, not merely in being on the school

board, but interested in the school situation, and if there are any people on a school board who are not so, then those who have placed these people on the school board are responsible; so, finally, the responsibility rests with the individual citizen, and a community gets probably what it deserves, and the level of intelligence of a community can probably be very well estimated by the level of its school system. (Applause.)

DR. GROSZMAN—Mr. Chairman, ladies and gentlemen of the Conference: The last remark which Dr. White made encouraged me to say a few words. I was deeply interested in everything that was said and everything was very instructive to me. I am at variance with the speakers only in the matter of terminology as to which are the normal and which are the subnormal children in the schools. Is the shipwrecked sailor that Dr. White spoke of, by virtue of his shipwreck, a subnormal sailor? Not necessarily. Again, is the child who conforms to the ordinary demands of the school work in our public or private schools necessarily normal for the reason that he did that kind of work? Is that work the standard of normality? I remember that Dr. Goddard found in a high school of a large city some children who had been promoted up to that high school by successful work through the grades yet were finally discovered to be feeble-minded. On the other hand, among those who did *not* conform to the school work of the ordinary school we find such as have been called "distinguished dunces." Dr. Claxton in a recent meeting in Plainfield mentioned a number of such distinguished dunces who were absolute failures in school and afterwards developed genius. Charles Darwin was one of them. Thomas Edison was another. They seem to be quite normal after all, even though they were subnormal in school. I am not inclined to brand children as subnormal mentally when they do not conform to the ordinary class work. Again, I am not inclined to call a person subnormal who is mentally on the industrial level, in distinction from the one who is on the university level. A blacksmith, by virtue of being a good blacksmith, is not subnormal as compared with a doctor who is a good doctor. Even if he were ineffective as a blacksmith it might not indicate that

he is subnormal. Maybe he is ineffective as a blacksmith because he ought to have been a doctor, just as there are inefficient doctors who would better have been blacksmiths. That is an old trite saying. I repeat it simply for the reason to show that while there may be different levels and different types, we are not ready to say that these differences mean differences in normality.

The term "normal" is as yet very indefinite, and we shall be able to define it only after we have learned to distinguish a great number of different types. My caution, therefore, is not to discourage any constructive work in dealing with special children, or to discourage special provisions for the distinctly defective or feeble-minded, and for the psychopathic cases. I am absolutely in harmony with such efforts. What I am not inclined to do, however, is to brand children who do not conform to ordinary school standards as subnormal by virtue of their not conforming. I feel that our study of the individual child has to go much further; that we must make much finer distinctions; in other words, that we may have to break up our ordinary school work so as to meet the needs of different types and of different levels, rather than that we should be led to call those subnormal who do not conform and who do not get promoted to the next higher class in the regular time. I plead for greater clearness and fairness in terminology and for justice for those who fail because they cannot conform to the requirements of the ordinary program of school studies. This program, as Dr. White has said, is traditional, having come down to us from the time when there was a "revival" of studies, and when reading, writing and arithmetic were considered to be the only criteria of "education." We may have to make a distinction between those who are book-minded and those who are doers; sometimes the doers are not very book-minded, and yet they are often the ones that move the world.

THE CHAIRMAN—I am sure we all agree in substance with the last speaker. I have had the honor of belonging to two university faculties, and I do not think that I have ever been guilty of conferring the impression the subnormal are confined only to the students. I quite agree with the presentation of the

case of the last two gentlemen, but it, after all, is just a matter of definition.

DR. CALVIN N. KENDALL (Trenton)—Mr. Chairman, ladies and gentlemen: I wish that Dr. Campbell had had time to tell us, in his allusion to the Baltimore schools, about one of the most interesting departures in school organization in this country. A few years ago I had the opportunity of visiting the Baltimore schools at some length, and the most interesting thing that I saw was the classes for especially gifted pupils. There were a number of those classes, and they had been organized, not in response to a public demand, as I think Dr. Campbell will bear me out in saying, but through the enterprise of the then superintendent of schools in that city, who felt that the gifted child, or the bright child, should have his innings in the public schools as well as the ordinarily gifted child or the subnormal child. These children, gathered from the seventh and eighth grades, were brought together in special groups and particular buildings and given the opportunity to do two years work in one, and they did it without detriment to their health.

I think public school people are realizing now more than ever before that there are great differences in children. Some are book-minded and some are doers, as Dr. Groszman has pointed out. The big problems are in organizing special classes in the way they were organized in that building in Baltimore to which Dr. Campbell has alluded. This taxes the ingenuity of principals, and it also sometimes taxes the ingenuity of principals to get the thing by the the Board of Education.

The fact is, we need to remind ourselves, in discussions like this—our topic being "Conserving the brain power of the State"—that so far as the public schools are concerned the great factor is the teacher. There is danger of losing sight of this important fact, in these days of discussion of school expansion, which I heartily approve; in these days of discussion of vocational and industrial education, which I approve; and in these days of discussion of the subnormal child, which I approve. We need more good teachers. Teachers as a class were never so devoted and intelligent and painstaking as they are now, but it

is not to be forgotten that we require an immense number of teachers, and I am somewhat doubtful as to whether we would think we had quite so many sbnormal children, whatever that may mean, if we could place a good teacher in every school-room in the State. (Applause.) We need in our discussions, in our thinking, to remind ourselves that the great mass of children—five hundred and fifty thousand in this State— are of the normal sort. I do not believe that there would be any great number of subnormal children if we could have the right kind of teachers in all the schools of the State.

I have in mind a particular school in a rural district where the children were said to be particularly mentally deficient and uninterested in school, and a chance visit seemed to indicate that condition of affairs. Happily, however, this year a fine teacher has been placed in charge of the school, a woman who is possessed of the idea that she is a missionary in that community, a gifted woman if you choose, so gifted that a lot of other districts in that part of the State are trying to hire her away from that particular district, as I happen to know. She has introduced hand training into that school, and some industrial education which they never had before. She is allowing the children to do their own work. They are now thinking. She is giving them a chance to exercise their ingenuity and their initiative. Some good people of this State have contributed some good books and some pictures to that school, the school board being too poor, or, at least, thinking they were too poor, to buy them—which was the same thing so far as the children were concerned. I haven't time to describe it further, but those children are interested. They are coming to school. They are on their tiptoes, so to speak, practically every hour in the day. But this is a rare teacher, and not all teachers can be expected to be rare teachers.

There is another thing of which we ought to remind ourselves, and I have said this before, and have said it so many times that some of you perhaps are tired of hearing me say it—that the responsibility or the load that is placed upon the public schools is simply enormous in comparison with the duties or responsibilities that were laid upon the schools a generation ago. I haven't time

to prove that statement, but I think that some of you know what I mean. There is this point that I want to make, namely, that in conserving the brain power of the State we should consider that there is a responsibility laid upon fathers and mothers as well as upon school teachers.

As a matter of fact, during the first fifteen years of a child's life he is not in school more than one-fifteenth of his time, if he goes to school all the time. Fourteen-fifteenths of his time during the first fifteen years of his life he is under the tuition of his father or his mother, or of streets and alleys, and not under the tuition of the schools at all. To put it in another way, if a child is in school between the ages of six and fifteen every school day four hours a day—a situation which does not obtain in many districts of this State or in many districts throughout this country—he is not in school more than one hour out of six. I am talking about the hours when he is supposed to be awake. Five hours out of six during the time he is awake the teachers in the schools have nothing whatever to do with him. The responsibility belongs elsewhere.

In some sections of the State, congested cities, children ought to be on the school premises longer than they are. I don't mean that they should be studying books longer than they now do. In some of the schools they are studying books too much and things not enough. In some schools there is too little attention paid to developing play activities, particularly in the rural districts, where children must be taught how to play. In many rural districts they don't know how. If we are going to do for these children what we ought to do and what the State expects to be done, we have got to have the children in some of the cities—not everywhere in the State—a longer time on the school premises, with more industrial training, and with more supervision or teaching of play.

Conserving the brain power of the State for the bright children, for the subnormal children, as we call them, and for the normal children, if we are to do it effectively, if we are to do it the way it ought to be done, means some demands and some additional demands upon the taxpayers of the commonwealth.

Conservation of the brain power of the State means that we have got to have special types of schools and it means, in the last analysis, in some communities, more money for schools; and that is a question which school teachers ought not to be called upon to settle, nor principals nor superintendents. Often even Boards of Education are not in a position to settle it. (Applause.)

THE CHAIRMAN—I am sure we are greatly indebted to Mr. Kendall for his remarks. I think I can assure you that if I were to take a vote of the speakers upon this platform that it would be unanimous in confirming what Mr. Kendall has already said. One of the best ways to attack the problem of the increase of nervous and mental diseases is to pay our school teachers much more than they are paid now, so that we may attract those with sound mind and sound bodies to take charge of the children.

Also I should just like to say one word as an alienist. If the State of New Jersey had a great psychopathic clinic similar to the clinics that exist in so many of the continental cities, where patients went at the early stages of their disease, where the public would learn to recognize the early stages of nervous and mental diseases, where physicians would be educated and school teachers, within a very few years there would accumulate in the State of New Jersey a large sum of money now spent on taking care of these hopelessly insane which might be devoted to the public schools.

E. R. JOHNSTONE—Dr. Campbell has suggested that if we are to understand the normal child we must study the subnormal child, and Dr. Paton has just given the answer—a psychopathic centre. Dr. White's work should be greatly extended, and that can only be done if Congress gives him the necessary money. He is ready and willing to greatly increase his scientific work, and if the Government will enable him to do this the State will soon follow.

You are wasting the time of these speakers if you do not act. Write to your own members of Congress and ask them to act. Write to your friends in other States and tell them that you

know that the insane need better care and a better understanding, and tell them to write to their members of Congress, then write a little later and ask if they have done it—then tell them to write again.

When a Congressman gets a letter from "back home" he politely replies. When he gets dozens of them he acts. Dr. White is doing great work—give him your support.

Then when our New Jersey Legislature meets, get busy here. Dr. Evans and Dr. Cotton need your help and influence at Trenton. You pay the bills, you have a right to at least suggest how the money shall be used, and every member of the Legislature is really glad to vote money for these things, if he feels that he has the support and urging of the folks at home—the folks who vote for *him*.

DR. MIKELS—Mr. Chairman, I wish to emphasize the importance of establishing psychological and psychopathic clinics in the State of New Jersey. You mentioned the fact and laid a great amount of stress upon it.

In the Psychopathic Hospital of Boston, Massachusetts, they have an out-patient department. This out-patient department has a well-organized social service. It acts in close co-operation with the school system of the city. It also acts in close co-operation with all the charitable organizations. The prime object of this out-patient department is to detect as early as possible the fundamental causes of delinquency and mental defectiveness. As soon as the defective or deficient person has been examined and the case diagnosed in a scientific way, the social service carries out its part in seeing that that individual is properly placed in some institution or under proper surveillance so that he will not become a menance to society or a burden to his family. Dr. Fernald, of the Feeble-Minded School at Waverly, Massachusetts, has established an out-patient clinic in connection with his institution, and he has been working for the last few years in close co-operation with the out-patient department of the Boston Psychopathic Hospital. It is just this kind of an institution that should be established in every large civic center of this State.

We have, in the city of Passaic, in connection with the City Hospital, a psychopathic ward, and only recently, when the Board of Health of Newark was reorganized, an appropriation was made to extend this particular department, and I think part of the programme is to establish, in connection with this department, an out-patient dispensary. Dr. Christopher C. Beling, who is the force behind this particular movement, has within the last few years shown remarkable results in his work. A large percentage of patients who would have been sent to the State Hospital direct from the jail or lockup have been referred to this psychopathic department for observation. Some of these patients were arrested for drunkenness. After they had cleared up from their intoxication, a scientific mental examination showed that a mental defect was the underlying cause of the person's demeanor and maladjustment to his environment. Under proper treatment and proper co-operation these patients have been benefited.

There are several classes of people who get into discord with their surroundings and are immediately sent to the State Hospital for treatment. If all these patients could be sent to a psychopathic clinic for careful observation and temporary treatment to determine whether they are afflicted with a mental disorder that will require several months or several years of treatment in an institution, it might be possible for us to save a great deal of expense to the community. In Newark we have started along the right line in regard to the detection of the fundamental causes of degeneracy or insanity.

Dr. White brought out in his discussion some very important facts about social utility, and this impressed me with the importance of the work that is being done in the State institutions and some of the county institutions at the present time. As you may know, the last Legislature made a special appropriation for the construction of an industrial building at Morris Plains, where the patients of the institution might engage in diversional occupation. Their introverted energies are being redirected along the line of useful pursuits. This is what we are doing at the present time in Morris Plains with that small appropriation that we received last year. We are giving those patients employment

that have been in the institution several years and have never done anything useful. We are getting them out of those wards where they have lived indifferently, and are placing them in a building properly ventilated, properly illuminated, and fully equipped with all sorts of material and apparatus to work with at their pleasure. We have taken that little building and made it a house of joy and cheer. Patients that have been in the institution for years and have never done anything are now contributing in some cases more than enough to pay for their maintenance. I can recall one case in particular that came to the institution twenty-two years ago, never did a thing that contributed to the resources of the institution or to his own personal belongings, and now he is working at the type case and composing enough to more than compensate for his maintenance; in fact, he is doing at the present time three-fourths the actual amount of work that would be done by a normal compositor. (Applause.)

MR. STONAKER—I do not believe you want to put yourself in bad, but there is an idea that you are forgetting, that you are not an anti-suffragist and no woman has been allowed to speak.

THE CHAIRMAN—I should like to comply with your request and hear from the ladies, but I am really terrified by the severe manner of the secretary, Mr. Easton. He told me to bring this meeting to a close at half-past twelve and possibly I had better resign the chair. If there are no more remarks just now, possibly those who feel the need of lunch would like to take this opportunity of going to it. Now I know these speakers too well to thank them, so I am going to reverse the ordinary performance and thank this audience for listening to us.

Monday Afternoon, April 26th, 1915, 2 P. M.

"Protective and Correctional Care of Juvenile Delinquents."

JUDGE HARRY V. OSBORNE, NEWARK, CHAIRMAN.

THE CHAIRMAN—You will observe, if you have read your program, and I presume most of you have, that the topic of the session for this afternoon is "Protective and Correctional Care of Juvenile Delinquents." Most of us have been, at any rate some of us, more or less delinquent in the past, and I have no doubt that you will find this subject one of somewhat personal interest.

A juvenile delinquent has come to be quite generally regarded as an offender against the law who is under sixteen or eighteen years of age. As a matter of fact, a very large proportion of the offenses upon which the charge of juvenile delinquency is based are not, properly speaking, crimes, are not morally wrong, and are merely unlawful because they have been made so by statute or ordinance. It is only within recent years that the youngster has been brought into court for playing "Hookey"; that his natural impulse for play has been translated into a predisposition to a criminal career because his elders, in their eager crowding together in the cities have forgotten to provide any better place than the street for a game of ball; or that swimming in the canal has demonstrated the need of institutional care where the shower bath is the nearest approach to a real swim.

The juvenile delinquent then is that fractional part of some millions of children who have run counter to a very elaborate and intricate set of social rules and regulations which we have embodied in the law.

When you consider that they all come into the world as untaught savages, recognizing nothing but their own uncurbed desires; many of them with little of breeding and none of that hereditary culture which we dominate "instinct" in the

brute; still more of them with no moral force directing the most plastic and impressionable years of their lives, is it any wonder, after we have enveloped them in a maze of prohibitions, most of which they cannot even comprehend, that some become entangled. Is it not rather to be wondered at that there are so few?

It has been said that not more than a quarter of the children of school age in this country are healthy, normal children, that the rest are handicapped in some way by physical ailments, deformity or nervous disorder, or are precocious, retarded or actually feeble-minded. It is from this great body of "exceptional" children that the juvenile delinquent is chiefly recruited and it is to meet the situation thus presented that the efforts of juvenile courts, probation officers, State institutions, and various private agencies are chiefly directed, and in studying the situation we have come to realize that in order to meet it adequately these defects of body, mind and character must be ascertained and, in so far as possible, corrected, for we know that to expect and to secure the best results the body and mind must be sound. Unfortunately the most efficient protective and correctional treatment will not bring about that result in all cases. Our investigations in Essex county at the House of Detention indicate that over 30 per cent. of the cases of boys passing through that institution now need, or will need in the future, permanent custodial care; and of the girls nearly double that percentage. The reason for the larger percentage is because of the nature of the cases for which the girls are detained and not because of any larger proportion of mental weakness in women generally; a full discussion of that aspect of the matter, however, belongs more properly to the problem of the feeble-minded. Of 336 juveniles examined from May 1st, 1914, to date, only 12 per cent. were found to be normal. About half the deficients were retarded from one to three years, and the other half were retarded more than three years. Large numbers of these defective delinquents are constantly being sent to custodial institutions, there to be studied, and such treatment afforded as the case requires, or transferred to an institution for permanent

custodial care. Reports of these preliminary diagnoses are forwarded to the institution to which the child is sent and reports from those institutions confirm our investigations. Of course, where possible, and there is no doubt as to the condition, the defective child is sent directly to the institution provided for its permanent care.

Our physical examinations have not been as complete as they should have been, owing to the difficulty in securing that interest in the matter from the authorities so necessary to its successful prosecution, and the lack of funds to employ a physician especially for the purpose. We have labored under great disadvantages to secure such results as have been obtained. We have learned enough, however, to venture some conclusions. It was found that the 173 boys examined were affected by heart or lung trouble, skin disease, rupture, defective eyes, ears, nose, throat and teeth, particularly the latter, 94 of the 173 examined having defective teeth.

Of the 28 girls examined 20 had bad teeth, and many had other defects, including spinal curvature, the principal trouble being abnormalities of the genitals, seven being diseased.

The offenses of the juvenile range practically through the whole criminal code, by far the largest number being larceny, followed by incorrigibility, disorderly conduct and malicious mischief, which designations cover that large multitude of minor offenses which have come to take on the aspect of "crime." The average age, in Essex county, is about 12½ years. It is significant that the majority of these violations occur at this period of unrest and instability in the child's life, and I sometimes wonder if we elder children are quite as patient, quite as sympathetic as we should be; if we do not fail to grasp the point of view, and perhaps expect too much from the youthful, immature and often backward mind of the child with whom we have to deal. We sometimes forget that even we were young and that even we sometimes violate the law.

I have no doubt the problem presented in the various counties throughout the State is much the same—the boy is a boy whether in the city or the country. I have only been able to secure copies

of the report of the probation officers of Hudson, Essex, Mercer and Union counties. From an analysis of these reports it is very apparent that the percentage of juvenile delinquency in the large cities is very much greater than in the small communities, and I am convinced, even from the superficial examination I have been able to make with the very meager statistics of this State at hand, that juvenile delinquency is largely the result of congested population. Not necessarily that the city boy is more depraved than his country cousin, but rather that his temptations and his opportunities for violating the law are so much greater; he is arrested and punished for the things that nature demands he shall do, while the boy in the smaller community has opportunity afforded to give vent to his natural instincts without running afoul the police. This means more playgrounds in the big cities.

My effort to present some sound basis for my conclusions, and my failure to secure any reliable state-wide data on the subject leads me to suggest the establishment of a department, preferably connected with the existing office of Commissioner of Charities and Correction, for securing, tabulating and publishing data from the various counties and municipalities throughout the State, concerning the subject, showing age, sex, nationality, offense, physical and mental condition, and disposition of juvenile delinquents. With such data at hand we might approach this subject with something like intelligent consideration in an effort to at least better conditions.

The Legislature of this year has passed what practically amounts to a revision of the laws relating to the care of children, defining what constitutes abuse, abandonment, cruelty and neglect, and aiming to hold the parent primarily responsible.

I am informed that Mercer county has just provided separate quarters in its jail for juveniles. This, of course, is a great improvement over the disgraceful conditions existing in other counties of the State, where children held as witnesses or pending the disposition of their cases are still confined to the common jail. Do you know what this means to the child? To be thrown in contact with maudlin, drunken men, depraved, vile-

mouthed harlots, and all the rest of that motley crew of social outcasts that inhabit in close association the common jail, for in the smaller counties the jail is used to serve sentences as well as a place of detention. Make it your business to visit your county jail and see for yourself what it is like.

In Essex county there has been a building used as a house of detention for some years; it is really a part of the jail, although across the street and separated from it. The normal capacity of its dormitories is 25 beds for boys and 20 for girls. The minimum age for boys at this institution has been seven years and for girls 9; the maximum age for both, 17, and the average for boys 13 and for girls 14 years. The average length of confinement during the past year for boys has been 8.8 days and for girls 24½ days. This, then, is the situation presented in connection with the establishment of the new institution in Essex county under the law of 1912, providing for a Parental School in first class counties.

This law provides that the judges of the Court of Common Pleas in first class counties may, after determining the necessity for a parental school, appoint a board of trustees, who shall have power to acquire land and erect buildings for the detention of all persons, male and female, under the age of eighteen years, who may have been adjudged juvenile delinquents, convicted of violating any criminal statute, held for appearance in the juvenile court or detained as a witness. It will thus be seen that, under the terms of the act, the school performs the functions of both a place of temporary detention and of custodial care.

Now, the problem confronting Essex county was to provide an institution which could be used in this dual capacity. Without question, a house of detention must be located conveniently near the police stations, the courts and the homes of the children; undoubtedly the ideal location for a school for custodial care would be in the country, where industrial training and agriculture could be made a part of the prescribed course. The pressing necessity for abandoning the present building, which is totally unfit for the purpose, and is needed for women witnesses or prisoners, impelled the Essex County Board to purchase land

in Newark for the purpose. Plans have been prepared, and the board is now advertising for bids. We hope to have the building ready for occupancy some time in the fall of this year.

A very great amount of time and care has been devoted to the plans of the Board. The juvenile court will have quarters in the building, which will include a room for the hearings, separate waiting rooms for men and women, and offices for court attendants and probation officers assigned to juvenile court work. There will be rooms for conducting the mental and physical examinations of the inmates; receiving rooms for boys and girls, and sterilization plant; recreation rooms and class rooms; provisions had been made for a small two-room isolation hospital on the roof, but, owing to the inadequacy of the funds at our command, we have had to omit that for the present. After considerable investigation and correspondence with existing institutions of a similar character throughout the country, the board decided upon the individual room plan in preference to dormitories; this permits the segregation at night of various classes and types of children. We will have twenty-eight rooms for boys and fourteen for girls, and, in addition, a six and a four-bed dormitory for very small boys and girls, making a total capacity of 34 boys and 18 girls, with the building so constructed as to admit of wing extension, giving increased facilities. Of course, there is absolute separation of the boys and girls at all times.

I am indebted to Mr. Flemming, a member of the Hudson County Board, for the data necessary to enable me to report on the situation in Hudson county.

There they have apparently been able to secure a considerable tract of land within a reasonable distance of the court house, and have, as a consequence, adopted a somewhat different method of construction, one more adapted to their larger tract of land Mr Flemming writes me that the board has adopted plans which call for "an administration building and two cottages joined by a cloister, which are to be used as hot houses, the roof of one side being all glass. These buildings are located on a tract of land containing nine and three-quarters acres, with eleven acres of

land under water, which can be reclaimed very reasonably, as the Newark bay, on which it is situated, is hard bottom and very shallow, the property fronting on the Hudson County Boulevard, and has a water frontage on the bay of about one thousand feet." He goes on to say, "We intend to use these buildings as a place for the detention of juvenile defendants, both awaiting trial and after commitment from the court, the object being in holding the children there and forcing the parents, by a careful probation system, to improve the family conditions, so that the children can be returned to them with some hopes of decent living. We do not intend to have committed to this institution the children who need continued custodial care, which children will naturally be sent to the State Homes, it being the intention to only send children there where the delinquency has been caused by bad home conditions. Provision has been made for the care of a few girls in the administration building, where they will be kept separate and apart from the boys. In the educational line the accent will be laid on vocational work, as the law provides for agricultural pursuits, there being plenty of space for this purpose on the property.

"The juvenile court will be located, as at present, in the county court house, and facilities will be supplied for conveying the children to the court, and also it is planned to give the judge a small room at the home, where he can go and 'get acquainted' with the children and the families in an attempt to solve the problems of improving the conditions of the home.

"The ground was purchased for $32,000, and the buildings will probably cost in the neighborhood of about $40,000.

"We hope to be able to occupy the buildings by not later than Thanksgiving. The buildings are all built under the specifications of the State School Law, and are fire-proof and have complete sanitary equipment.

"The property is in the northern part of Bayonne, not very far from the county park site, and is in the same relative position between the boulevard and the bay."

The problem and the application of the remedy, it will be seen, run much along the same lines in both counties. We have in

Essex, however, the Newark City Home, now in existence, an excellently managed institution, which does much to help us there, as a large number of Newark boys are sent there instead of to the State Home. It was the existence of this home that largely induced the board of the new parental school to decide upon the course it has pursued, for the problem is largely Newark's problem, most of the boys coming from that center.

The establishment of these two new and important institutions in the two largest counties of the State make the subject of this session, "The Protective and Correctional Care of Juvenile Delinquents," of timely interest.

"Protective Care of Girls."

MISS MAUDE E. MINER, SECRETARY, NEW YORK PROBATION AND PROTECTIVE ASSOCIATION.

Four years ago I learned that a girl, fifteen or sixteen years of age, "Swiss" Annie, had been barred from entering one of those very worst resorts of the Tenderloin district in New York City, because she had thrown a beer bottle at a negro waiter there. Three days later, when riding on a Sixth avenue street car one afternoon, I saw a young girl walking down Sixth avenue near Thirtieth street. She wore short dresses and a little blue straw bonnet tied under her chin. Her walk and her manner of dress indicated her profession. Because this very young girl was apparently soliciting on the streets, I left the street car to speak to her. I talked to her in her own vernacular, asking her how she was getting along, and if she was making a lot of money. She easily and quickly corroborated my suspicion. As we walked down Sixth avenue together, she told me that she had left her home in Jersey City to go on the vaudeville stage; then finding that the work was irregular, and that she could not make a living, she had followed the suggestions and advice of some older women of the street. She had been leading a life of prostitution for three weeks. When we arrived at Tenth street, we went into Waverley House, a temporary home for

delinquent girls, maintained by the New York Probation and Protective Association. Without asking any questions, Annie accepted my invitation to come in. I then told her what her real position was, that she had no right to run away from home and solicit on the streets, and asked her if she would return to her home. She quickly said, "If you will just go over and see my mother and beg her to put me away, I am perfectly willing to go home." We found the mother in Jersey City, where she had lived for two years since coming from her home in Switzerland. She was grateful to learn of her child and glad to have her return. As she heard the story about little Annie, she said, "Would that we were back in my own country where we could be safe." She thought with horror of the danger of bringing up her five other children in a community where they might fall into such serious trouble. Then we discovered that this girl was the same little "Swiss" Annie who had been frequenting the very worst dives of the Tenderloin district.

That girl came into my office just a few weeks ago. She had been married for two years, after having worked for two years steadily in one place. She told me of her happy life with her husband and of her efforts to help some other girls. One evening her husband said that he had seen a young girl, a distant relative of his, wandering about the streets in New York City. She had run away from her home in Jersey City two or three days before as the result of a quarrel with her stepmother. Annie said, "I told my husband he should go straight over to New York, should get that girl and should bring her to my house. When he bring her, she have no decent clothes and I give her some of mine and get her to make up with her mother." Annie did the same thing for that fifteen-year-old child, who was already entering upon an immoral life, that had been done for her. She said in explanation: "You help me, why I not help another girl?"

During this year a sixteen-year-old girl, Fannie, was brought to Waverley House from a disorderly resort in Paterson. A few weeks before she had been taken from New York City by a man, Samuel Lemburg, who had pretended to marry her. He

had met her in a moving-picture theatre in Harlem, had offered to marry her, and had induced her to buy furniture for her new home in Paterson with two hundred dollars which she had saved by hard work as a servant. She never dreamed that she was helping to furnish a disorderly resort. It was only a short time afterwards when a government official found her in Paterson, raided the house, and arrested the five procurers who were involved. All of the men were charged with interstate traffic, having brought the girl from New York City. The chief offender, the man who had pretended to marry Fanie, was sentenced by the Federal Court to eight years and one day in the Atlanta Penitentiary; the four other men were sentenced to shorter terms, one to four and others to terms from six months to one year.

Last night, or rather very early this morning, an Italian girl who had run away from Hoboken, was brought to Waverley House. Recently we have been having many of these runaway girls brought to us, as the result of an order issued by the Police Commissioner that officers may bring them to Waverley House instead of making a charge against them in the court and detaining them in prison. This Italian girl, who had been only five weeks in America, had quarreled with her parents in Hoboken and had gone to New York City in search of relatives there. When found wandering near the exit of Pennsylvania tunnel at Eighteenth street, she had no adresses and had no idea where to go. Within a few hours her home was located, and at ten o'clock this morning the young Italian woman went back happily to Hoboken with four relatives who came for her.

I mention these girls because they show the kind who come to us—those who have started upon a life of prostitution, and those who are in danger of entering it. The prostitute is not a vicious girl; she is not a prostitute by nature. The prostitute is the unprotected girl. She is the young girl. She is the untrained, uneducated girl. She is the one who has been working hard and long for small wages. She is the exploited girl, and society has been responsible for this exploitation. Society has been responsible for this lack of protection.

Now what are we doing to protect these very girls? What can we do to keep them from prostitution and to save and help those who have chanced to fall into prostitution? It is a problem which every one of us should consider very carefully, whether we live in small towns, in small cities, or in big cities.

A good deal can be done by legislation and law enforcement. They are useful weapons. We need good laws on our statute books. You need good laws on your statute books, even better than you have. It was four years ago when I attended this State Conference of Charities and Correction that I urged raising the age of consent here in New Jersey from sixteen to eighteen years. I find that action still remains to be taken. Provided the government officials had not been able to secure evidence that sixteen-year-old Fannie had been brought from New York State to New Jersey for the purpose of prostitution, Lemberg would not have been prosecuted. In New York State he could at least have been charged with abduction, and have received a sentence of five years in the county court. You may be able to prosecute such an offender under some law other than an abduction statute, but practically you do not do it. I have known several cases where, under similar circumstances, men have not been prosecuted. It is your responsibility, just as it is the responsibility of people in every State, to get the right kind of laws on your statute books. I know that the matter of raising the age of consent was considered in your Legislature last year, but the bill failed of passage. This year it was not even introduced. Perhaps at the session of the Legislature next year, after the men have given the vote to the women of New Jersey, you will put that law on your statute books. I hope this will be true.

In connection with law enforcement, we have a real responsibility. Good laws are of little use if we do not have the right kind of officials to enforce those laws, and if every individual does not insist that laws be enforced. Public opinion puts life into any law and demands its enforcement. The responsibility rests upon us to create that public opinion which demands that honest officials be charged with the duty of law enforcement, and that laws on our statute books actually be enforced.

I congratuate New Jersey that this last year it has written upon its statute books a law providing for policewomen. I hope you are going to be very wise in your selection of women with police powers, and in the character of work which you give them to do. If the right kind of women are chosen, and discretion used in the kind of work to which they are assigned, they can be very effective in protecting young girls.

When I was in the West two years ago I had occasion to visit a number of policewomen and to observe their work. I found that the plan of work was not clearly defined and that it still remained for them to evolve a more definite program and to develop more along the line of protective work.

One of the most important fields for policewomen is protective work, finding the runaway girls and safeguarding them before they get into prostitution. Many girls run away from home after a quarrel when things have been going wrong at home, or when taunted because they have not been bringing in money for a few weeks or months. There needs to be someone on the guard to find that girl before she falls into the power of vicious companions or actually gets into a life of prostitution.

There is need of a great deal of protective work in connection with amusement resorts. Women with police power should visit amusement parks, moving-picture shows and dance halls, and see that conditions in them are not demoralizing. If travelers' aid work is not well organized in communities, women with police power should be in railroad stations to look after young girls who may have need of help. They should also investigate resorts and conditions that are reported as being immoral in furnished-room houses and tenements where a woman is needed to make such investigations.

There is effective work to be done by persons with police power without taking away work now done by women probation officers. The functions of these officers are separate and should not be confused. We need probation officers doing the court work and supervising women who have been convicted and placed on probation by the courts. At the same time we need policewomen

doing protective and preventive work which may keep some of these girls from the court.

Aside from all that may be accomplished by legislation and law enforcement, there remains a great deal to be done through education. In order to do this effectively, we must understand more clearly the reasons for young girls going astray. Statements taken from delinquent girls as to the factors responsible for bringing them into trouble enable us to develop a program of preventive work and to define methods for safeguarding unprotected girls.

Sometime ago it occurred to us that a great deal more could be done by getting girls to protect each other than by merely protecting girls ourselves. As a result we organized the Girls' Protective League. The objects of the League are to protect girls from moral danger, to promote moral education, to stimulate right thinking and clean conversation, to improve economic conditions, to secure wholesome recreation, and finally to stimulate faith in the possibilities of life. That is the program which the working girls themselves are trying to carry out. Members report to us girls whom they know to be in trouble or in danger—the young runaway girl who tells her neighbor in the factory that she has had a fight with her step-mother and has gone to live in a furnished room, the discouraged and unhappy girl who has taken the first steps in a life of immorality or the reckless girl who threatens to take her own life. Girls tell of immoral conditions in places where they work and live and report violations of labor laws and of ordinances regulating amusement resorts. Young girls of fifteen, working after hours, unsanitary conditions in factories, and violations of ordinances with regard to dance halls and moving pictures are reported by various members.

Individual leagues have studied special problems. One league has taken up violations of labor laws by retail dry goods stores in its locality and another has inspected moving-picture theatres and reported violations of ordinances. Others have been doing relief work for their members, having raised relief funds to help girls who were out of work. We found that the girls could

help us with the question of unemployment. They not only report girls who need work and send them to the employment exchange, but they also tell us of vacancies in their own places of work and positions of which they have knowledge.

The leagues provide recreation for other people and for each other instead of our providing recreation for them. Last Christmast two or three leagues went to several of the hospitals in the city and on Blackwell's Island to give a little play and sing their songs. They had much more pleasure in doing it than in having anything done for them.

The league aims to stimulate faith in the possibilities of life. Opportunities for girls to develop and to make their lives count in great service for others, are gradually opening before league members. During this winter 129 girls were given scholarships by the league for additional training in special classes.

As we realize the moral danger which threatens young girls, let us ask what we are doing to lessen vice in our own communities to protect girls, and to create public opinion that will make it impossible for young girls to go down to a life of prostitution. Let us ask ourselves those questions, let us consider them very carefully, and as we go back to our communities let us carry out the determination to do more protective and preventive work.

THE CHAIRMAN—I have no doubt whatever that Miss Miner is primarily right when she says that when the women vote the age of consent will be changed to eighteen years, and I say that because I believe from my experience in the Legislature that if you want to get through a moral proposition that you have got to get the women back of it. I don't want to say anything against the men, but they can't measure up to the women on morals and moral questions. I do not think anyone will contradict me, particularly none of the men will contradict me because they are too polite, but it is true.

One of the reasons probably why there are not more prosecutions for some of these offenses is because of the failure of evidence, failure to get enough evidence. We have apparently plenty of laws in New Jersey to meet this situation such as has been de-

scribed in the opening of Miss Miner's remarks, and those cases are prosecuted and there are convictions, but they are of such a character that the newspapers do not say much about them, and the result is the public don't hear much about them, unless it happens to be a case of a peculiarly sensational character, so you do not really know just what is being done. In some cases there is a failure of justice because of the fact sufficiently strong evidence is not procurable for the grand jury or prosecutor to move on or for the jury to convict on.

Probably there is no part of this matter we are discussing this afternoon or no one part of it more difficult than the training of the boys. Now, those of you who have ever tried to train a boy will understand what I mean. Those of you who are boys of various ages will understand what I mean, and therefore we come to the next subject on the program, "The Delinquent Boy from the Institutional Point of View," by Doctor Franklin H. Briggs, Superintendent of the New York Training School for Boys, at Yorktown Heights.

"The Delinquent Boy from the Institutional Point of View."

DOCTOR FRANKLIN H. BRIGGS, SUPERINTENDENT OF THE NEW YORK TRAINING SCHOOL FOR BOYS, YORKTOWN HEIGHTS.

Ladies and gentlemen: Let me preface, if you will, my remarks on the subject assigned to me by stating as I have listened this afternoon to the description of the efforts that are being made for the physical, mental and moral welfare of juvenile delinquents, as I have listened to Miss Miner's most deeply interesting description of her work, there has arisen in my mind this thought, isn't it a pity that a boy has to become delinquent, become the subject of judicial cognizance—I don't know as I use that word exactly right, for I am not a lawyer—before he can have that careful physical examination which the Judge has described? If bad teeth contribute to delinquency in a boy, why shouldn't those teeth be cared for long before he becomes de-

linquent? If the removal of adenoids contributes largely to correct conduct, and I believe that it does, then why should the poor little fellow have to wait until he gets into court before it is discovered that these adenoids are there, and their removal be brought about? The pity of it is, ladies and gentlemen, that we pay so much more attention, or we take so much more interest in the little boy or the little girl after they become offenders against the law than we do before. We establish a splendid corps of probation officers in our courts to look after children after they become offenders. Why don't we take equal interest in preventing those same children from becoming offenders?

Twenty-five years now I have been looking into the faces of delinquent boys. I have a great many more friends among that class than among any other, because my life has thrown me into so much more intimate relation with them, and I know, beyond a shadow of a doubt, that had the same efforts been put forth to save them before they became offenders that was put forth afterwards, they would never have become offenders.

But the delinquent boy from the institution point of view, why is he there? Why is he in the institution? Largely because he did not choose his ancestors wisely. Do you know that of the many thousands of fathers and mothers of delinquent boys whom I have met I would hardly want to choose any of them for ancestors. The delinquent boy is the victim of heredity or environment, and most of them both. Do you stop to realize that the parents of these delinquent children are almost universally economically dependent, and in the larger number of those cases the parents are dependent upon irregular employment. There is lack in the home, so the boy, when he comes to you for petty larceny, or for incorrigibility, or for some of the more serious offenses, arouses in your heart a great pity as you look upon him, as the physician looks upon a case, not as being culpable in having offended some of the physical laws or the moral laws. A sick body or a sick soul? Can you apply the remedies? Can you give the aid which will enable that sick body or that sick soul to regain its health? So a great charity, a great kindli-

ness, a great love, if you please, as well as a great pity for the weaknesses constitutes the institution viewpoint of the delinquent boy. He is very human. He is vain, but he is in a very large company. He is selfish, but there too he is in a goodly number. His moral view is influenced very largely by his wishes. The fact that he wants a thing, so far as he is concerned, makes it right, and in that respect he is not an isolated example by any means. I have in mind a gentleman who was widely known in the section of the State in which he lived. He was at the head of a large corporation. A friend of his said to me, "It is unfortunate that through the years Mr. So and So has gradually come to the point where he convinces himself that anything he wants to do, any course of procedure which he desires to take is right because he wants to take it."

The matter of self-control is the important question in the treatment of juvenile delinquents from the institutional point of view. The great difference between the good citizen and the bad citizen is this, the good citizen controls himself; the bad citizen has to be controlled by someone else. The good citizen goes along the street never thinking of the policeman. He is thinking about some good he is going to do. The bad citizen is glancing over his shoulder to see where the policeman is, to see whether he is safe or not in pursuing the course of conduct which he proposes to do for the time being.

The boys come to an institution utterly without self-control. They have not control of their bodily functions. In nine cases out of ten they can't do anything well with their hands. If you take them into a shop and give them tools, they get hold of them in the most awkward way possible. If you take them out on to the farm and ask them to use any farming tool, they get hold of it in the most impossible way that you can imagine. They cannot make their hands or their feet do as their mind directs. Similarly, their mental faculties are not under control. They are the most slovenly pupils in the world, most inaccurate. The difficulty is to get them to do things accurately in their school work. If they sit down to play a game of checkers or a game of cards, the same inaccuracy attends. As I have before indicated,

the thing that they want to do is the thing they will do without regard to consequences. They have not the power of denying themselves a present gratification for a future good. They have not the power or the desire when they come to you to deny themselves anything, the gratification of which is going to injure someone else. They don't take the other person into consideration at all. Now, the problem is to take a boy with that point of view and bring him to the point where he has regard for the rights of others, and bring him to the point where he will deny himself present gratification for future good, bring him to the point where his mind is filled with thoughts of useful things, of desires to do the right thing.

Now, how is that to be brought about? You never can put him in a plaster cast and bring that about. You can't exert any amount of outside pressure and bring that about. The great reforms of the world have been brought about through the human voice, through kindliness, through self-sacrifice, through love, and it is by means of such agencies that the boy must be aided to change his course of life. The boy has come without any social training at all, of course, from homes that are economically dependent, so it is important to give these boys training in social life, to put them in groups sufficiently small so that there can be the home atmosphere in the place in which they live. The progress of the world, ladies and gentlemen, has been made in the home. It has not been made in barracks.

We should use the utmost care in placing these boys in groups that no boy shall become worse because of his association with another boy. It is a crime against boyhood to put a fairly decent, innocent-minded boy into contact with the product of the worst slums of a great city, and no one has any right to do it. The moral leper, and unfortunately there are some such, should never be allowed in an institution to work his evil work upon comparatively innocent-minded boys.

I have in mind just now a case where I come in contact with a couple of boys every day who are as nice fellows as you could wish to meet. They are from back country districts. The sole offense of one was that securing work away from home four or

five miles distant he found a boarding place, a decent place, too, near where he was working. His father, a drunken, worthless fellow, lodged a complaint against the boy as being incorrigible because he did that. Now, he was sent to a large congregate institution to mingle with the worst that New York City produces. The other chap, a smiling, bright-faced boy, whose father is in one of the State hospitals, got sort of weary of the daily grind of the farm. A circus coming to the nearby town, he left home for the afternoon without his mother's permission and attended the circus, and he was sent away as an incorrigible child to mingle with the same class. Do you wonder that I plead for prevention?

I have seen these boys without any previous home training, without any social training, becoming so enthused with the idea of helping somebody else, making it pleasant for somebody else, being kind to somebody else, that they voluntarily sat up at night so that when the doctor came to attend their supervisor, they might take his horse and let him get to his patient just as quickly as possible, and nobody asked them to do it, and the physician told me afterwards that he would not have known there was a boy in the house from any noise that they made all the time he was there, and there were twenty-three of them there.

A little girl was confined to the house during the holidays, and the boys made a bird party for her, of their own suggestion, mind you, setting up an evergreen tree in front of the window of the room where she was confined and attaching pieces of meat, prunes and bread, so that the birds would come.

I have been entertained in the cottages where boys of that kind lived, always with the greatest courtesy and greatest consideration. I have had them at my house and they were always gentlemen. The great thing with those boys is to point out the true way. A group of them down at my house one night played a lot of games that I supposed every child was taught to play when they were seven or eight or nine years old. The games were entirely new to these boys. A short time afterward they were giving a party in their own cottage and the matron said to them, "Now boys, what are you going to do for your enter-

tainment to-night? Are you going to play cards?" They said, "No, let's have games of the same kind that we had up to the superintendent's house the other night."

I became quite seriously concerned because going about among the boys I heard remarks rather derogatory to the occupation of farming, spoken of as mossbacks, hayseeds and all that sort of thing. So I took occasion to invite a number of farmers who were entirely successful men, who as farmers were having an income of three thousand dollars or over, and each one of these various gentlemen were asked to come and talk to the boys along his special line. One was an expert potato grower, growing four hundred and eighteen bushels to the acre, from fifteen to sixteen acres of land. Another was an expert dairyman, and so on, and I took great pleasure in introducing these people to the boys as farmers, but not mossbacks or hayseeds. Nothing green about them at all, and it was wonderful how soon the current of thought was changed. The power of suggestion—we don't begin to realize the value of it. Our newspapers—and I am not criticising the newspapers now at all, because the papers supply what we want to read, they have news to sell and they find out what you and I want to buy and sell it to us—constantly contain suggestions of wrong. The most flagrant crime, the most heinous, the most abominable, has the biggest scareheads on the front page, and the boys of the class that come to institutions see those and they have been having everlastingly before them suggestion of crime and of wrongdoing. They have been having everlastingly before them the suggestion that the wrongdoer can escape punishment. Some dastardly criminal whose name ought not to be mentioned or his face seen in public has his portrait in the newspaper and some poor deluded fellow thinks that is a pretty smart thing, and there is the wrong suggestion sown in his mind at once.

So in the institution the boy, from the institution point of view, needs constantly to have suggested to him the right thing, not the thing that he should shun, but the thing that he should aim at.

Many years ago, when the bicycle was so popular, if people

learning to ride had tried to keep their eye on something and had aimed at some point that was clear of the obstruction they would have gotten through and missed the obstruction. In morals as well as on the bicycle we follow our nose, and we arrive at the point toward which our nose points. Keep the boy's nose pointing constantly at something that is good. If it is a series of ball games see that they are all busy thinking which nine is going to win the next game. They are not dealing in harm. Meanwhile, with a dozen or fifteen of them, each controlling a number of hens, each trying to see who can get the greatest number of eggs from a hen per month, they are not thinking of anything wrong. They are thinking of something that is worth while and they are growing toward it all the time. I have seen one of the worst boys regenerated by the care he took of a Holstein calf, and that Holstein calf had a bath every day, and the white was just as white and the black was just as black as it was possible to have it, and that calf shone like velvet, but it was no more the calf than it was the boy, in taking care of the calf the boy grew in manhood.

All the activities of an institution are centered about that one idea, What can they do for the boy? What interest can they give him in things that are decent, in things that are true, in things that are worth while? In the schoolroom the lessons or method of teaching are not toward the idea of self-control, but toward the passing of examinations. We think that is the worst thing we have in our public schools at the present time. We force our teachers to have their minds on whether the pupils are going to pass the examination or not, and whether Tom, Dick or Harry, or Jennie or Mary or Fannie, gain in character during that time, we do not ask. The question we ask is, Did they pass? They may pass to the devil within six months afterward, but that does not concern the school. Not at all. The time is coming when our teachers, and the teachers are not to blame, mind you, they are just like the newspapers, they are doing the things we ask them to do. We insist that our children should pass examinations, and if they do not pass, "Madam teacher, what is the trouble with you? Only so many of your scholars

passed." The members of that class may have made greater development in character, greater improvement in self-control than any other class in the school, but that does not count. It is the passing that counts—like the old gentleman whose advice to his sons was, "Now, boys, get money. Get it honestly if you can, but get it."

The spiritual side of the man that determines what he shall be is never neglected in an institution that has the real interest of the boys at heart. I don't mean the namby-pamby kind of religion. I don't mean the kind such as some people have who shout in meetings, and then go out and rob their neighbor's hen-roosts, but I mean the spiritual force that drives the man to do the right thing, makes him kinder to his neighbors, makes him more honest in his dealings with his fellows, makes him aspire to something nobler and better. (Applause.)

THE CHAIRMAN—We have on the program this afternoon, as supplemental to the two addresses which you have just heard, some of those who are interested in the work in our own State. It would seem to be very necessary, in order to make these Conferences of any real value, that we have some practical application of the things that we hear at these sessions. It occurred to me as I listened to the last talk, particularly with reference to the two boys that had been sent up for apparently very trivial offences, that it might be a good thing if this Conference would devote one of its sessions next year to the training of judges, so that we could, if possible, have some degree of intelligence injected into the sentencing of these people who go to the institutions. And while I say that, apparently in jest here, I am a good bit more serious about it than you may think, because I believe that the one weak spot in our penal and correctional system is the failure of the judge to individualize in the punishment which he metes out. There is too much of the yard stick and the bushel measure method about the way the judge handles his end of the problem, and there is no excuse for it, because if there is any one aspect dealing with this whole question that ought, in the very nature of things, to be intelligently dealt with, it is the part of it that the judge has the responsibility for, be-

cause those men are at least supposed to have intelligence and sound judgment enough to handle the problem as it ought to be handled. (Applause.)

If some of you would take to heart what you have just heard with regard to the newspaper question—when we get through with this war which is now occupying most of the space, and get down to the normal condition, just take your favorite newspaper some day—I don't mean the one that you permit other people to see you read, but your favorite newspaper—and blot out every column that pertains to vice, crime and immorality, and the sordid things of life, and see how much you will have left to read, and how long it would take you to read it. However, I am not down for the discussion.

We have, in order not to interrupt the continuity of the main talk by Miss Miner and Dr. Briggs, reserved the discussion of these papers until after the papers themselves had both been read. If you will again refer to your program you will find that in the list for the discussion this afternoon are some of our well known and very efficient workers and demonstrators, because we are all that, otherwise we would not be here. I am sorry that the situation is not reversed and the rest of the people of the State were here and we out doing what the rest of the State are doing now. I think it might do some good if we could just change the program around in that respect. It is unfortunate we can't get to more people with these wonderful things that are being done by these Conferences. However, we have recently had in the State of New Jersey an addition to one of the Boards of Managers of our Institution, a young woman who for a considerable period of time—I won't say how many years, because that is always embarrassing when you are talking of young women—was under my jurisdiction, in a sense, as County Judge, as one of the probation officers of Essex county, and I can't omit this opportunity in introducing the young woman that I am now going to call on of paying a compliment to Miss Laddey, a member of the present Board of Managers of the State Home for Girls, to her work as a probation officer of Essex county, for the work that she did was a credit to herself,

a credit to the office and a credit to her sex, one of the most efficient, conscientious and careful workers that we had, and both Judge Martin and myself were very sorry indeed when she decided to seek fields which she thought were larger and greater in the practice of law than the work which she found to do in helping us look after the delinquents in Essex county. She has been on this State Home for Girls' Board for two months, and I think probably long enough to tell you something about the work she has to do there. Perhaps after she has been on longer she won't know so much about it, for you know those of us who just begin are very apt to know more about it than we ever will afterwards.

Miss Laddey, if you will open the discussion on Miss Miner's paper we will all appreciate hearing you.

Discussion.

MISS PAULA LADDEY, BOARD OF TRUSTEES, STATE HOME FOR GIRLS, NEWARK.

Mr. Chairman, ladies and gentlemen of the Conference: I'm going to speak of the girl who did not chance to meet Miss Miner, the girl who had to be sent to the institution because she was not protected in time. The present Board of Trustees of the State Home for Girls has been in office about a year, but we have learned to recognize that we must create an incentive to do right in every girl; that is, make her want to accomplish something and help her so to do. I mean that we do not want simply to discipline a girl, or to use discipline as such, we want to educate and create a desire for a higher life.

I am not going to speak of what should have been done for the girl before she came to us, but what we are aiming to accomplish at our institution with them. As I have said our Board has only been in charge of the State Home for a year so we have much to learn.

To send a girl to school for a few hours a day to do some figuring, or learn some spelling, and have her do some drudgery

of housework, is humdrum and uninteresting to her, and is not giving her a bigger education. We must bring real life to the institution, then we really create something in the girl.

Now, I do not intend to say we should do more for the girl. On the contrary, we have to stop doing for the girls and let the girls do for themselves, let the girls create something. To accomplish this we have to try to inform ourselves in every possible way as to what will be the best for the girl. To this end we have had the help and the co-operation of the Sate Department of Education. They sent us their expert vocational trainer, Mrs. Iris Prouty O'Leary, and what I am going to say now and the changes which we are urging in our State Home are largely based on her report and suggestions. Our main object is to increase our industrial work and to correlate our industrial work with our school work. We want to eliminate as much as possible the drudgery and we want to readjust and install some labor-saving devices, because they are really the things which are going to help the girls. We want to make them better. We want them to want to do for themselves and help them thereby to develop their characters.

For instance, we want to have the girls know what true home-making is, and it is very hard to do that in an institution with masses of people. For that reason, in our institution, instead of having two or three or five girls in a kitchen cooking for fifty or sixty girls, we propose that one girl shall take care of about eight girls, which is one tableful, and have that girl attend to the cooking for that particular small group. The girl will have to face the criticism of her companions, which is wholesome. She will also have the incentive to have her meals just as good, if not a little better, than the next girl, who also is going to cook for six or eight. This is practical and it pleases the girl, and it is real life to her. If these little cooks must go to school in the afternoon, why not teach them to spell the utensils which they use in the morning, the cooking which they have done? Why not bring their school work right back to their cooking? If they have to do their artithmetic, we can correlate that with the morning's work; no matter what they do we can correlate it

with their industrial work. This principle can be used throughout the entire industrial and academic training.

But our efforts are bent just as much on giving the girl a training for a trade as teaching her homemaking. Many girls do not like homemaking and we must give them something which they enjoy and which they want. It is very hard to pick out a proper trade, because many trades require a higher academic standard than our girls have. There again we face their lack of education before coming to us. Dressmaking in many instances satisfies them. It would be well to place some power machines in our institution that our girls might gain experience which will fit them to obtain positions when they leave the institution. Unless they have some trade by which they can support themselves and which they enjoy they will not do right. They cannot.

Manicuring and shampooing are trades which girls may easily learn, but, of course, certain disadvantages are connected with them. Still, we can find positions for girls in certain establishments, and some girls have the initiative to go ahead for themselves, and they can be at home a good deal while earning a nice living among some of their friends. Many of our girls are very much inclined toward nursing, and, therefore, we could readily help them to become trained attendants. We cannot make them trained nurses, because they are not sufficiently educated. Just at present we have placed one of our girls in a hospital that she may satisfy her desire to become a nurse. As soon as people are able to make their living there is hope. They then do not have to resort to vice. Any of our girls who show an aptitude for typewriting or stenography get an opportunity to educate themselves along those lines. We would like to see our girls trained in horticulture, in farming, chicken and pigeon raising, and we hope to organize in such a way that when we have a girl who has such ambitions we are ready to train her.

We want to correlate our academic work with these trades, and thereby complete the circle of education. For instance, we can get all the arithmetic that our girls need, if we relate it to our farm work, the cost of the production, the market value,

amount of vegetables raised on a certain area, etc. There is no branch of arithmetic which we cannot correlate with our farm work. We have many of our girls who are out on the farm, and who enjoy the work, and we make them enjoy it more through this correlation.

As you see, we are anxious to equip our girls to earn an honest living, but there is one drawback, and I have spoken of that before. The girl in the institution may get many opportunities, but she does not get the chance to earn and spend money. If we could overcome that lack in our institution, I am sure we would be very, very much more successful in many instances. At the State Home we have a kind of cottage plan. I regret that I cannot say that we have an entire cottage system. This is a great drawback which I want the people of the Conference to know. We have one building which houses about one hundred and twenty girls. That is divided into two wings, the east and west wing. We hope some day to have cottages, and not have more than twenty-five or thirty girls in a cottage. Besides the large building, we have also a few cottages for the younger girls, the colored, and an honor cottage for those who are almost ready to be paroled.

I would like to try out the scheme in our home of paying the honor girls for their work, requiring them in turn to reimburse the institution for their board and clothes. We should allow as much freedom as possible in the selection of their clothing, and thereby the girls get an idea of what it means to earn money and what it means to spend it. This is one of the things which the institution so far has not been able to teach.

Our aim is simply to fit the girls to lead an independent, wholesome life, and the life in the institution must conform as near as possible to the life outside. (Applause.)

THE CHAIRMAN—Probably no one in New Jersey that I could mention, at least in my experience and interest in these matters, has had a more continued active, live, vigorous and efficient interest than Mrs. Wittpenn.

MRS. H. OTTO WITTPENN, BOARD OF MANAGERS WOMAN'S REFORMATORY, HOBOKEN.

Mr. Chairman, ladies and gentlemen: I hope you all will think it is a fortunate thing, as I do, that there should be a woman manager of the Board of both the State Home and State Reformatory for Women who has had experience as a probation officer. As you know, Miss Laddey was for years a very efficient member of the Essex County Probation Staff, and I still have the privilege of serving on the Hudson County Probation Staff. I am sure Miss Laddey would have, if she had had the opportunity, corroborated my experience with the girls in the probation office in Hudson county, which is this, that the girls and the women who come to us with immorality in different forms or for drunkenness do not make good probationers. The girls we get for perhaps more serious crimes, in the eyes of the law, so far as the length of sentence goes, for grand and petty larceny, are nearly always successful probationers. I think we have never had, in ten or eleven years, a woman committed to us for larceny who did not make a satisfactory probationer, but it is extremely difficult to find a way to efficiently superintend these girls and women convicted of inebriety and immorality.

However good our probation system is, there are always going to be a certain number of girls whom we shall not be able, with the pitiful lack of training with which they meet the world, to be helped outside of institutions. They must have the twenty-four-hour-a-day training of the institution. New Jersey is extremely fortunate in having institutions both for the young girls and for the older girls and women, including those convicted of the most serious crimes. Certainly, if it had not been for the New Jersey Conference of Charities and Corrections the Woman's Reformatory would not have been in existence. We call the institution Clinton Farms instead of Reformatory. We like the idea of it being a farm, such a place as the girl might mention when she goes home. Some of you know, perhaps, that our reformatory is situated in Hunterdon county, half way

between Somerville and Easton, a very beautiful district. The State's institution for tuberculosis is on the mountain above us and right in the foot hills below Glen Gardner we have a farm of three hundred and forty-six acres. The general theory is an acre per inmate, and I believe that we will never have many more than three hundred and fifty women in our care there, so that we have provided for the future in the size of our acreage. There are farms adjoining which could easily be purchased later on if more land were needed.

On that farm we have at present two old wooden farm houses which have been adapted for the immediate use of the women. We began taking women a year ago last January, so we are a little more than a year old. During that time seventy-three women have been on our books. Of those about forty are at present at Clinton and the remainder are out in the world. Of those we only know of three who are not doing excellently well. Of those three one has simply gone out with her child and we have not been able to get her back again. One has lapsed back into drunkenness, which is not surprising, as she had been drinking for many years. So I may say we have had only one failure out of that number of women. Of course, we have not had enough women yet to gather statistics of any value. So far as the women and girls that pass through our hands are concerned, we feel we owe a great deal to the understanding on the part of the girls as to what we are trying to do for them.

What we are trying to teach them through a system which is only an adaptation of what has been worked out by others in reformatory institutions, both for men, boys and girls, is to teach them obedience and discipline through liberty. It is the most difficult way of getting at it, because we all know how much easier it is to force any man, woman or child to do what we are in a position to force them to do when we have them in our power, than it is to teach them to do those very things through liberty, and yet a rather bold adaptation of this principle at Clinton has so far proved successful. The first summer we were there we did have five runaways, but we made up our minds the principal reason of that was our own ignorance, because we

had planted grain right close up to the buildings. That was a very unwise thing to do, as when the girls decamped they hid in the corn while we were going up and down the roads trying to find them. So when we had those girls back we made up our minds there were only two ways to make them stay there, either to curtail the girls' liberty or to make running away unpopular in the institution.

Last spring we took seven women from the State Prison. Some of them had been there as long as nine years, of course behind bolts and bars. We took those women into our two old farm houses, where there is no way of confining them even if we had tried to. It was absolutely within their power to get up and get out at any moment they chose.

We have a number of rather delicate anæmic girls. Those girls sleep out of doors, so if you come to the institution you would see anywhere from five to eight or ten beds out on the porch.

We did use in our first building the very artistic gratings used at Darlington, but we find the sylphlike young ladies can get out, and the fat ones were the only ones who could be kept in. On our second farm house we have nothing on the windows, so the girls can get out any time if they try.

We try to implant in their minds the idea that they must do what we tell them to do. The lack of discipline is the reason they are with us, and discipline we will have and must have, but that is not going to stop their liberty unless they transgress some of our few but definite rules, and we have found this plan works out extremely well.

Our whole training is planned through the months or years they are with us, to fit them, as Miss Laddey so well explained, for the place which they must take in the world. We are all getting to recognize that the girl who, either through her lack of character or through her lack of standards, continues to lead the life that these girls as a rule have led before they came to us, must be a menace not only to the present but to the future. So it is of immense and vital importance that these girls should

have, during the short time that we have them, the training that will counteract the preceding years of license.

The way we try to do this is through their lessons, which we try to correlate with their daily work, through their household work, which we try to teach to all. We would like to make good domestic servants of all of them, good cooks, good laundresses, and neat maids that any one of you would like to have in your home. It has been a very great pleasure since I have been in this room to have a friend of mine, who took one of these girls last year, say what a splendid maid she has been, what a good waitress and cook.

With our girls, farm work is much liked. We have a woman farmer who seems to understand extremely well the way to work the girls and work the farm, and we have found also the great value of the affection which the girls have for animals. We had one girl who did not like to get up in the morning, did not like to hustle, had never tried to earn her living, and expected everything to come to her in the easiest way. That girl we put in charge of the little chickens down in our chicken house. You will remember last year we had that severe snow storm. That girl got up and ploughed through the snow at dawn for fear the little creatures would be suffering, and was always at the barn on time. It worked out admirably with her. It awakened that protecting maternal instinct which should be found in every woman's heart, and can be appealed to in just that way. I think we want to remember this connection with all such institutions. We are keeping these girls and women away from the most beautiful and satisfying and ennobling experience in their lives. We must do that for their own protection, and everything that we can do to bring home substitutes, however meagre, into their lives, we are bound to do. Just as soon as we get on a firm footing we are going to have babies there. We shall have a maternity ward. The only thing we are afraid of is the first two or three babies will be just loved to death by the other girls, but we hope a great deal from the influence of those little children, who, of course will not be hurt by being there because we shall only keep them while they are still quite young.

The institution now consists of two old houses and some old barns, but we have besides that a building which is just finished, and which cost twenty-five thousand dollars, and will house from twenty-five to thirty colored girls. Unfortunately we did not get the appropriation we asked for a disciplinary building.

We are to have a second cottage. For that we got an appropriation of thirty thousand dollars last year, and we are opening bids for it next week. In that we hope to accommodate the girls on their first arrival. The girl when she comes will be placed in this reception cottage, both for the purpose of observation as to her health and also as to what response she is going to make to the treatment which we are going to offer to her. There will be a small infirmary at the back of this cottage where we will take care of the diseased girls coming to us. This we are now unable to do.

In June we shall dedicate a chapel with a schoolroom below. We believe we have an efficient school. We are going to improve it as we go along. We have several girls who are absolutely illiterate, foreigners and others. Some of the older and more intelligent girls are teaching the younger and illiterate ones, and one Italian woman had been ten years in State Prison and had never learned any English. During the few months she has been at Clinton, the American girls have taught her quite a number of words.

There is one thing I want to make plain to you, and that is that at Clinton we carry out to the utmost extent the principle of the indeterminate sentence. We have a few girls that we are going to keep over the one-year period because they were committed to the State Prison, some of them for very long terms and some of them for life for murder, and we think for various reasons we have not the right to let these women out as quickly as we would those who came to us straight from the courts, although these women have been the least troublesome of our inmates. We know the explanation of this, that murder is generally the result of one quick action, and not of a long series of weakening defects of character. It has been quite extraordinary to see the way those women who have come to us from

State Prison have entered into the life of Clinton. We feel that these are really not the women whose influence we have to fear. It is really the woman who comes to us after having for years made money out of running a disorderly house or out of selling herself that would be much more likely to contaminate the young girls.

All do farm work dressed in the khaki uniforms that you probably all have seen at Dr. Davis' institution, and in them they go out and do real hard farming work. We find that the toning up of their physical system is helping them morally and mentally.

I am not going to say anything more about Clinton, but I am going to say just a word about what it seems to me we ought to have in New Jersey to make our system for women offenders complete. We have the two institutions. We have the probation system, but I know that those who represent the State Home will agree with me in saying that we need, before the girls and women are sent to any institution, a very much more efficient study than it is possible for any judge or any probation officer or any prosecutor's office to give to the cases as they come in.

This is not a new idea. We all know how it has been worked out on paper. In Ohio they have for some little while had a clearing house for use between conviction and sentence. That is the thing we need for the women and girls, as we need it for the men and boys. Each person convicted of a crime should be sent to this clearing house and kept there for a length of time, absolutely indeterminate, depending on how long it takes to get the facts together which will enable an intelligent decision of her or his future. I am sure that Dr. Moore thinks this is the only way also to determine satisfactorily where the boys and the men should go. The individual, then, on being convicted of a crime, could be sent to this institution which would be largely medical, psychological and physiological. In fact it would not be a penal institution at all. There that individual could be studied, both in himself and in his environment. We could then weed out the feeble-minded. We could weed out the kalikak families which we often do not recognize when the individual

comes to us. We could find out all the surroundings of that individual in his home, in his family, in his working record, in his school record, in his childhood and in his infancy, everything about him, and then that individual would come back to the court with a recommendation from the officials in charge of this institution as to how he or she should be disposed of. We have found the need of this tremendously at Clinton. In our short existence we have had two insane women, one epileptic and one or two feeble-minded sent to us who should never have come to us at all. They should, at the time they were first taken in charge, have been sent to the proper institution. That is something which we need tremendously in New Jersey but which I think is going to take a long time to educate the public officials into recognizing as a pressing necessity.

Then I think we do need a very much better treatment of the women misdemeanants, of the men and women who are sent to the workhouse in Mercer county, the penitentiaries in Essex and Hudson counties, and who in the other counties are provided for in the county jails. These misdemeanants really get no show at all. They are returned from the courts to the jail or penitentiary over and over again. We know from statistics of men and women arrested seventy or eighty times, sent back again and again. It is, perhaps, worse with the women than it is with the men. The woman inebriate needs at least two or three years for the gradual making over of her physical characteristics, to say nothing of her mental and moral ones, before she can go out and face the world, and that is not provided for at all in New Jersey, because the penitentiaries simply shut them up and do nothing more. Perhaps Clinton will receive these women. Perhaps there may be some other place provided, but there should be one altogether different treatment provided for women misdemeanants.

Then I hope it will not be long before there is not a single woman in the State Prison at Trenton. The officials do not want them there. They should not be there. They ought all to be at Clinton. We feel quite capable of coping with the situation. Then we will have a complete system as far as the woman

offender is concerned; first a better probation system, because where we have two probation officers in each county we ought to have fifteen or twenty; second, in the large counties a woman's court, where their cases could be heard separately; third, provision for the misdemeanants and drunkards; fourth, removal of all women from State Prison, then I think New Jersey will really have reason to be proud of the care it will give to its women offenders. (Applause.)

THE CHAIRMAN—Probably the best definition I have ever heard of the indeterminate sentence was given by Mrs. Wittpenn. She said they had a dilapidated old farm house, and all that these inmates in the State Prison had to do, if they did not want to stay at the farm, was to get up and get out. That is the indeterminate sentence pure and simple.

Probably the Big Brother movement has been as effective as any outside organization; that is to say, unofficial organization in connection with the work done for those who are in trouble, and Mr. Stephen W. Meader, Secretary of the Big Brother Movement in Newark, has consented to come here and say a few words this afternoon. (Applause.)

The "Big Brother" Movement.

STEPHEN W. MEADER, SECRETARY BIG BROTHER MOVEMENT, NEWARK.

Mr. Chairman, ladies and gentlemen: I am going to do something that may seem pretty rash in view of the vocation of our chairman. I am going to ask Dr. Briggs a leading question. I think it is a leading question, because I know off-hand, or hope I know, what he is going to say.

Dr. Briggs, you said that the great principle in reforming boys, juvenile delinquents, was one of love and kindness and wise suggestion and friendly interest. I want to ask you, Dr. Briggs, don't you believe that a great number of the boys in your institution could have been left right at home and reformed

more or less effectively if they had had a friend who could wisely apply these various principles that you mention?

DR. BRIGGS—I would have to qualify that in this regard, if economic assistance could be given in the home so as to enable the mother to supplement the aid which the friend, called by whatever name you choose, might extend; with that qualification, yes.

MR. MEADER—I am glad to say that that qualification does not hurt the answer in so far as it concerns what I wanted to say, because the Bureau of Charities works very closely with the Big Brother Movement. When a Big Brother, who is the friend in question, comes into the home and undertakes that proposition, if he finds that there is not a sufficient economic resource for that home, he immediately summons the Charities visitor, who does her share in making the mother or the father able to make the home better.

I believe that the Big Brother Movement is more or less successful, and I think I can prove it with a very few statistics. Out of one hundred and thirty boys who last year, from April to April, were assigned as Little Brothers in Newark and the Oranges, only five returned to the Juvenile Court, from which about seventy-five per cent. of them were recruited. Now, two of those were sent back to the Juvenile Court before their Big Brother had really gotten in touch with the case. He had not exerted any influence at all, so only three out of one hundred and thirty who had had that Big Brother influence actually went back to the court.

I think the New York figures, which have been running a good deal longer than ours, for about ten years, and covering thousands of cases, show that only three per cent., about the same number, returned to the Juvenile Court.

When our Chairman was speaking at the opening of this meeting, he mentioned the awful effect that congestion in our big cities is having on juvenile delinquents. I so often have my Big Brothers coming to me and saying, "Why, this boy you have given to me is not bad. When I was a boy and living in a sub-

urb, or a small town somewhere," he says, "I did lots of the same things. I was in exactly the same boat, and I never got hauled into Juvenile Court about it. Why do we call him a little criminal? Why is he brought to court for this?" I have answered by saying that when he was a boy he very likely lived in a community where all the other parents were familiar and intimate with his parents, where if he went out and did a thing like breaking a window somewhere, or if he smoked a cigarette in any part of the town, and was not old enough by rights to smoke a cigarette, somebody would see him, and would instantly send that fact back to his home. It would come to his mother, perhaps in the sewing circle. She would find it out, and he would get spanked for it. That is what happens usually, and it is bound to happen that way in a small town. In the city all your boy has to do is walk out the back door and walk a block and he is lost absolutely as far as anyone who knows him is concerned. He can go into any one of a hundred dark alleys there, down into the back room of any pool room, and there he is made at home. He is welcomed by a crowd of other boys similarly bent, who want to work off some of their surplus energy. I think that is equally responsible for the city's problem of juvenile delinquency, equally responsible with the fact that Judge Osborne has mentioned, that the boy has not, as in the country, nice innocent pursuits to follow.

I remember when I lived in a little New Hampshire town that some of the things I did—and I have never considered myself a particularly bad boy—were just about like the typical Juvenile Court case.

For instance, I remember a man upset a load of hay that he was hauling on sleds in the winter time. He upset it in the middle of the hill down which we were coasting. With great glee we started our big double-runner at the top of the hill and carried two-thirds of that hay to the bottom of the hill. The man was very angry, and told our parents about it, and we caught it when we got home. I think if that happened in Newark, we would have been landed in Juvenile Court. Another time we set fire to an old barn in which we had previously

broken all the windows. No one hauled us into Juvenile Court, though we undoubtedly needed it.

I wish Miss Miner was still here on the platform, so I could turn to her and ask her a question. I was much pleased with what she said about her league in New York. I think the big thing the Big Brother movement is doing, aside from the good it can do by handling individual cases, and keeping the individual boy out of trouble, is the development of a big crowd of interested young men. No matter if they drop the Big Brother work, if they get married and have their own kids to spank, I am sure that that bunch of men will always retain the feeling toward all boys that they got when they were in the Big Brother movement.

When they go out, down Liberty street or down Albany street, and see a boy who is too young, a boy of ten or so, smoking a cigarette, they won't hesitate to give him an old-fashioned remedy or else let his people know about it. They will have that idea, that no matter where it is or who it is, it is their duty to butt in. It may seem a strange thing at first, but that is up to them. Nobody else is going to do it. If they don't try to do something to cure that boy they will have it on their conscience just as much as if it was their own little blood brother.

That, I think, is the thing that we ought to strive for hardest. If we could get everybody, not only a bunch of young men like that—there are one hundred and thirty-five Big Brothers in Newark doing that thing, and imbued with that spirit—but say a couple of thousand people in a city—what chance would a boy have to go wrong. He couldn't get out of sight of one of those men at all. (Applause.)

THE CHAIRMAN—The next on the program is Don Shepard Gates, Secretary of the North End Community Work. I am sure that before the time to adjourn is here we would all like to hear from Mr. Gates. It is getting late, but most everybody who is not going to see Rutgers College is going to spend the evening with us for the next session, and I do not think you would tire them if you said a few words before we adjourn.

Protective Work.

DON SHEPARD GATES, SECRETARY, NORTH END COMMUNITY BOYS' WORK OF NEWARK Y. M. C. A.

Mr. Chairman, and friends of the Conference: I have a terrible burden on my heart. This subject assigned for the afternoon is protective and correctional, two words. We have had eight speakers, seven speakers on correctional, and the whole burden lies on me in two minutes time to talk about the protective side of boys and girls before they become delinquents —before they get to our institutions.

I do believe that my part falls in pleasantest places, because this feature of the work that has been assigned to me, it is my privilege to work in, from day to day. I sometimes believe that we, in our protective work, would accomplish much more, and also those who are in the correctional work would accomplish much more, if we, in our Conferences, could come together and discuss these problems over and over from both quarters.

I have been in Community Work, a particular type of Young Men's Christian Association work, only six or eight months, consequently I am very young in the work and one cannot say very much from that short experience on this particular type of work. However, I have had the privilege for the past ten years of doing something quite similar to it.

I admire the frankness of New Jersey people. A man said to me the other day, "I heard a lot about you before you came to Newark, but I haven't heard a word since." I said, "You congratulate me. If our work works out as we plan it, you will hear very little of the North End Community Work of Newark. It is our object to work through other agencies, the public school, the church, the Sunday-school, the settlements, the playground and so forth, and make known their work rather make known our own." This special type of association work aims to place a man in a community who shall, so far as possible, be a spur to the agencies in that community, urging them to be of

greater service to the boys. Consequently I have no work of my own except as I am invited or can gratefully butt in (if you please) and help out some other agency. To that end we have been trying in many ways to be of real service to the boys of the north end of Newark, and I am in hopes that that may not only be true of the north end of Newark, but that this work may be organized in many other parts of the whole State of New Jersey. I wish I could have more than five minutes to tell you of the fundamental plan that we are trying to work out in our scheme of work. To work through other agencies is our aim. A man said to me the other day—and again I congratulate New Jersey people on their frankness—"I subscribed ten dollars towards your salary this year, but I will never again." I said, "Why?" He said, "You came here three months ago and the boys are still shooting craps down on our corner. Why don't you go down and organize them?" I said, "That is not my job." He says, "Yes, that is what we hired you for." "It is not my work to organize one corner or ten corners, but to get the agencies working for the boys—the schools and Sunday-schools—to go out and help them organize forty to a hundred corners. It will take longer, but the work will be, we hope, more permanent. So we are striving in many ways to serve the church and Sunday-school." When I mention the church I mean the Protestant, Catholic, or Jewish, because we have been able to serve all three, and have helped them organize from twenty to thirty boys' clubs. Here is one of the greatest needs. We have been training during the past sixteen weeks, meeting every week, from fifty to seventy-five young men, training them for leadership among boys, to serve as volunteers on the playgrounds, in the church or Sunday-school, wherever they may have an opportunity to serve.

I can mention several instances that would be of tremendous interest, I am sure, to you all. We have heard to-day from one or two of our men the importance and the need of more playgrounds. We do need more. We believe there is a way of getting this possibly we had not thought of before. Our movement possibly stands for this one thing. You have heard of

"back to the land" movement mentioned again and again. "Back to the parents'" movement, where the parents in a certain locality will be responsible not only for their boys but the other boys as well, may be welcome also. And instead of shifting as we do now the responsibility that we should have ourselves, by paying a few taxes and furnishing a little money for some institution and say our responsibility ends there, we are trying to train parents to see their responsibility, and young men as well, so that they shall themselves want to help train their own boys. To that end I have left outside the door, that you may get one when you go out, a number of little pamphlets which will show you just one phase of our work, which explains how we are trying to aid in the prevention of crime.

Mischief which later leads to crime is often "hatched" in groups of boys on the street corner between sunset and dark. All the boys can't get to a single playground, and the state or city has no money to furnish more. "How you may help to make better boys and better men by assisting in supervising play on vacant lots in addition to the work on the playground" is the subject of another pamphlet.

Why can't we have in every city, why cannot we have in every church, a committee appointed which shall supervise at least one little playground on a vacant lot? Why couldn't men, whether connected with any church or not, do that same thing? Let me give you an example. A man came to me and said, "Here is two dollars and a half for your work." I said, "Thank you." He says, "This boys' work is great work." I asked him why. (He was just an ordinary man, with thick glasses, you could hardly see through them.) He replied, "Last summer I got a set of quoits, and my neighbors pitched quoits right out in a vacant lot near my home. In about a week we had some fifteen to twenty older fellows pitching quoits. But some kids came around and the older fellows just hate the kids and tried to drive them away. I got in touch with the leader and told him if he would bring around a dozen smaller boys with five cents apiece I would have a set of smaller quoits for them, and they could pitch them over there on the other side of the lot. In fact I

had all summer from thirty to fifty boys under my supervision, pitching quoits, and I could tell those fellows whether they could swear or not, or whether they could gamble or not, for I helped to furnish those quoits to my boys."

I was telling that to a man in Newark, and he says, "Did you say that was an ordinary man?" I replied that so far as boys are concerned we would call him an ordinary man. He said, "You are mistaken; that was a great man." We are trying to develop in the hearts of the men of the north end of Newark that spirit of wanting to understand the boy, and to serve him in these different ways. I hope that we are not only assisting in the vacation scheme; for this year we have only a half dozen vacant lots to supervise, but that in time over the whole city men will want to go out and be of service to boys, and the older boys in their turn will want to help the younger.

We have suggested certain games so the lot twenty feet square may be used, or maybe an acre lot may be used. We have suggested, and will have printed in a few days, little pamphlets suggesting games any boy can make.

I want to close with one other instance. Somebody hit the newspapers this afternoon. Of course they print what we are talking about. Why don't we consider more the protection of the boy or girl before he enters into crime, rather than have to remove him from it. Again, we are trying to get the father and son to chum with each other, and I have a lot of sympathy and I have a lot of feeling for the boy who is of wealthy parents and needs our help. A mother came to me the other day and said, "I am getting scared about my boy." I said, "Why?" "Why, he has a gang of boys out behind the house in a vacant lot and he is a general, and they are all going to be soldiers and I don't want my boy to be a soldier. Why, they even have a fort back there, and they have their trenches, and what can we do?" "What will we do?" I said; "let me call on the boys." So I went down to one of the boys and I told him I was interested in any gang of boys I saw anywhere, and this was the result. I looked around and I said, "You are not digging out all these trenches and making these forts without any plans are

you?" "Oh, no, I worked this out in school." I went away that day and came back in a few days. I had found the leader I wanted for that group of boys. I went around and I said, "Boys, have you a medical corps in connection with your army?" "No, but we would like one." "Why don't you have one?" "We haven't anyone to teach us along that line." "Have you a first-aid equipment?" "Yes." "What do you have in it?" "Bandages, gauze, and so on." I said to the friend, "Well, have you a first-aid kit?" "Yes, I have one." The boys said, "Won't you bring it around?" "Yes, I have some of the instruments right here," and pulled out of his pocket some of the instruments in the first-aid kit, and explained, "This is to cut off a sleeve, and this other thing is to take out bullets." "Will you bring around the whole thing to-morrow?" "No, but I will the next day." About a week and a half or a little longer than that possibly, that was changed from an army to almost a scout troop, going on hikes. Then the question came up how were we to make this man leader of this group of boys, but at the suggestion of the parents the boys requested that they secure this young man as their guide. They could easily afford to pay the leader of that gang or group of boys. The young man was secured. Consequently we are striving on the vacant lots to solve this problem of the boy and girl. Thank you kindly. (Applause.)

THE CHAIRMAN—We have about reached the customary hour of adjournment, and if there are any questions that anyone would desire to ask of the speakers before we finally adjourn, they may do so.

MRS. JACOBSON—I want to ask Dr. Briggs, if I may, what is he going to do with boys who are returned from his institution to the same environment from which they came, and that environment a bad one?

DR. BRIGGS—We are going to try to obviate that as far as possible, but where it is necessary to return them, have a parole officer who will have an interest in him right near his home.

MR. JACOBSON—Do you expect to have enough parole officers to do that work?

DR. BRIGGS—Not as many as we ought to have, but still enough to help somewhat. You never get in the State work all that you ought to have.

MR. JACOBSON—I think that is probably one of the most serious things we have got to face in this correctional work, that the children are taken to these correctional institutions and left there from nine months to a year or a year and a half and then return to the same environment with an inadequate supervision. They are from poor homes and nothing is being done in the home. Are the boys really benefited by the nine months in the institution?

DR. BRIGGS—That all depends, and the efforts should be made to get the boy away from his home surroundings, if possible, when he comes out.

THE CHAIRMAN—An effort should be made, in other words, not to send him back to that kind of a home unless you are obliged to.

MRS. JACOBSON—Unfortunately we are most always obliged to.

THE CHAIRMAN—Sometimes you think so, but sometimes you can utilize the vacant lots, and sometimes there are lots of others that can be used, if you look around for them. I think that is a fine idea, the vacant lot, and I hope to see more of it in Newark, to supplement the playground proposition to a greater extent.

Monday Evening, April 26th, 1915, 8 P. M.

Topic: "Prison Reform and Prison Management."

WALTER M. DEAR, INSPECTOR, STATE PRISON, JERSEY CITY, CHAIRMAN.

The meeting was opened by selections by the Rutgers College Glee Club of New Brunswick, in the gymnasium of Rutgers College.

THE CHAIRMAN—It seems to be the province of the presiding speaker here to not only introduce the speakers, but I understand that I have to make a short talk. When I accepted this position I did not understand that I was to be called upon beyond introducing the speakers, and I hope to at least set a good example, because I know you have all had a strenuous day, and trains leave on schedule, so I will try to make it short. You know the average speaker when he first gets up thinks about how soon will he be able to stop, and then after he gets along he promptly forgets all about that.

They say about a speech, it is like the Chinese proverb about a bad egg, that you never have to eat more than half an egg to tell whether or not it is bad, and a half of a good speech is enough. If it is like the egg, then it more than enough..

In talking to the topic on the present situation of prison reform and prison management, I do not intend to go into the details of the theoretical side of prison reform and prison management, but will try to give you a few of the facts as they exist to-day with reference to the State Prison at Trenton. We have heard a great deal about the question of the State-use system. Now, I want to put myself on record on this occasion, because a matter of three or four years ago I led the opposition to the signing of what is known as the Osborne Act of 1911, at a hearing before the then Governor Wilson. Judge Osborne, who is

here to-night, of course appeared for the other side. I have not changed my views from that occasion. Now don't misunderstand me. I do not favor contract labor as it exists to-day, or as you gentlemen understand it, but I favor contract labor in the absence of a better solution, and I have yet to change my mind that the State-use system or the question of manufacturing at the State Prison is a real workable and feasible scheme.

I am fairly in accord with the abolition of the contract labor if we can get our men working on the roads and farms. I fail to see where there is any difference, so far as this State is concerned, if we should manufacture underwear as we have started there now, where the convict learns any more about manufacturing underwear and hosiery for the use of State institutions than he does doing identically the same thing for the contractor.

I have heard a great deal about in the middle western institutions, where they have a monopoly of the cordage, and I have heard that it is a grand thing because it is some form of the State-use system. My opinion is that it is nothing more or less than State monopoly without the bad effects of the slave-driving contractors. Now, the State has adopted a policy of working, as far as possible, men on the roads and at the State Farm in Cumberland county. About two years ago, through the Prison Labor Commission, a thousand acres of farmland was secured there. The greater part of it was covered with trees and brush. The soil is good. We have cleared about two hundred and fifty acres, and probably something over one hundred and fifty acres are now in cultivation.

The Honor System, as far as we have been able to adopt it, is in effect at the farm. The prisoners work practically on an eight-hour day, with Saturday afternoon given them at their leisure, during which time they play baseball, fish or enjoy themselves as they are disposed. Sunday is a day of rest and quiet, no work beyond the necessary chores being done, and the farming communities in that section, the neighbors, have been very kind and have given an organ to the farm, furnished Bibles and song books, and religious services are conducted every week.

We have at present at the State Farm about one hundred and

thirty men. On the roads we have three road camps, the first one was established in Sussex county, where we have now some forty-two men. The second road camp, camp number two, is in Mercer county, at Rocky Hill, where we have at present about fifty-eight. That will be greatly increased. Last summer we had on an average of one hundred and ten men. A few months ago we opened the third camp at Elmer, in Salem county, and, due to a fire three weeks ago, we were forced to move about four or five miles to Malaga. At that camp we have about twenty-eight men.

The Honor System, in which I am a firm believer, I regret to say, is not in as thorough and efficient progress as I would like to see it, or as those who might be interested in that work would care to see it, but we have made great progress. We have had a number of escapes, and we have had a number of recaptures. As a matter of fact, the actual percentage of escapes has been very small. From December 23d, 1913, to the end of the fiscal year, last year, October 31st, 1914, we had five hundred and forty-five men all told employed on the farms and roads. The number of escapes of that total number was about four and ninety-five hundredths per cent. The recaptures brought the number who were still at large down to two and seventy-five hundredths per cent., so that we think we have effected a very credible record in the State.

I would like to speak with reference to the indeterminate sentence and the paroling system. A recent bill, just recently passed by the Legislature last week, which I presume the Governor will sign, if he has not already done so, permits the Board of Inspectors, who act as the Board of Parole sitting on indeterminate sentence cases, to change the method. Heretofore when a prisoner has been sentenced frequently on a minimum of one year to a maximum of seven years, if at the time of the expiration of the minimum sentence he has so conducted himself that within our judgment he was eligible for parole, and would be safe to return to society, we were permitted to parole him, but he was obliged to report once a month for the balance of his term or the remaining six years. We felt that that was a mis-

take, as far as the prisoner was concerned, in constantly calling to his attention his mistakes of the past, and it was not properly assisting him in living down his record. Under the proposed law the Board of Inspectors are authorized to limit the conditions or the time of parole, the thought being that after a man has been out for a few months, and if his records are good, instead of requiring him to report every month, we will change the time to every two or three months, so that towards the last year the prisoner gradually has eliminated himself from the jurisdiction of the State Prison.

I want to speak of the proposition of compensation. Under the law dealing with the State-use system, and the other legislation we have had since that law, we are permitted to set aside a sum of money in compensation to the prisoner for his work, to be devoted to three purposes, first, for his dependents, secondly, if there are no dependents, for accumulation against the time of release, and, third, to reimburse the cost of his trial up to the amount of twenty-five dollars. Unfortunately, the Appropriation Committee in prior years has not been exceedingly liberal from the standpoint of making this system workable, and we have not had the funds to carry out the plan until this present fiscal year, when it went into effect. We have passed a resolution appropriating two and a half cents a day for workmen on the road. Now, that is considerably more than they pay at Sing Sing. I do not claim it is a munificent sum. It is a temporary proposition. We are trying to feel our way.

Last year we had a considerable deficit in the management of the prison. As soon as we find where we are financially we hope to increase the compensation, but we are trying to convey to the prisoner that he has an incentive to work.

Dr. Moore will probably touch on the question of the proposed transfer of the State Prison to Rahway, and moving Rahway elsewhere, so I am not going to anticipate his speech, but I am going to give you something now that I know you are all anxious to hear, and the next speaker is going to speak from the standpoint of the man of experience, the man behind the walls. He served sixteen years of what was originally a life sentence

at San Quentin Prison, in California, during which time he was in solitary confinement five years, which, as I understand, is more or less of a record. He then later was made a trusty, which is a considerable elevation, for four years, and finally the Governor interceded, and that is the reason we have him to-night, and I take great pleasure in introducing Mr. Morrell.

"Prisons from the Inside."

EDWARD MORRELL, SAN FRANCISCO.

Mr. Chairman, ladies and gentlemen: The few preliminary remarks of the chairman still ring in my ears relative to the idea that speakers are notorious for holding the platform. I think that was meant for me, and I am going to be mindful of that while I am talking.

Still, I feel there is so much to say from the standpoint of the man behind the walls that I begrudge every moment of the time, in fact, I would like to consume all the time that you could possibly spare to hear me.

In order to briefly run over some of the points that I am going to discuss this evening, I will say there is such a plentiful supply of experts on the question of penology and all the other ologies represented here at the convention that I can well afford to dispense with that aspect or phase of this subject. I know that you will be much more interested to hear or get up close to the human interest side of this question, and in order to do so I think the best thing I can do will be to run over lightly the earlier history of the Sing Sing of the West, San Quentin, California.

It may be news to you to know that we have the largest prison population, in point of numbers, of any civilized country in the world, in proportion, of course, to our population. Under the old system what was known as the straight system, or the straight sentence, in San Quentin was conducted under what is known as the congregate system, that is, all jumbled up together. I remember at one time in San Quentin, in a space about four times as large as this hall, there were seventeen hundred men

jammed up together, all the way from thirteen years of age to eighty, all conditions of humans, good, bad and indifferent.

On Sunday those prisoners would be huddled together in what is known as the bull pen, and if it was raining—and we had plentiful rains during the season there—those men would make a regular mud puddle in the yard. When that would dry up by the winds you would have to inhale dust, and the result was we had the highest death rate of any institution in America.

There was no attempt whatever to correct the evils for which prisoners were supposed to be committed. Your only salvation was to go in there and try to avoid running counter with the officials; that is, in regard to the punishment. If you had no punishment record you were considered a model prisoner and was discharged accordingly.

Just imagine a line of one hundred men passing out of the prison, and every third man that stepped out of the gate was doomed to return, no matter what his intentions might be. That went along until 1893. In 1893 we passed a parole law for the benefit of one prisoner in that State, a notorious murderer, whose case the Governor and the Board of Directors feared to tamper with. After this murderer was paroled the measure lay a dead letter on the books, as they used to say, for nearly fourteen years, and during the fourteen years only eighty-seven prisoners were paroled. In 1908 I was paroled under this law. In 1909 the Legislature convened at Sacramento; it was what is known as a hostile Legislature. They had no intention whatever of doing anything to remedy the conditions in our institutions. But the result stands as a remarkable feat of what can be accomplished when we go at things in the right way.

Fortunately for me, the man who pardoned me was President of the Senate. It is against the law in that State to lobby on the capitol grounds, so he allowed me the privilege of desk room in his chamber, and from there I met the leaders of the Legislature. Three months' work, and at the end of the three months we had a parole law making all men eligible alike under its benefits, and to cap the climax of that wonderful measure we stole a rider in on that new amendment including the lifetimers

who would be eligible after seven calendar years. I was one of twenty-four lifetimers in the prison, and I had the pleasure of seeing every one of these old-timers leave there on parole, and it stands on record that just one out of that number has been returned.

In the first three months we paroled more prisoners out of San Quentin Prison than had been previously paroled in the past fourteen years. We reversed the condition of every third man stepping out of the gate of a line of one hundred men who were doomed to return, and four out of every one hundred now return under the new conditions of parole.

I remember standing before the Judiciary Committee for four hours and one old hard-shell politician who never believed there was any good inside of prisons turned to me—evidently my arguments were convincing—and said, "Morrell, I want to ask you a fair and square question, and I expect the same kind of an answer." "What is it?" "If you can show me any good in a second-timer I will vote for this measure." That was easy. Well, that put him in line, and he was all right after that. So as it stands now in that State we can get almost any kind of assistance when we approach the lawmakers with anything like constructive measures.

Now, you would think it was all sunshine for our prisons and prison conditions, but we had other evils inside of the prison walls that had to be taken care of. Legislative investigation committee after committee for years and years had endeavored to root out the torture system, and yet they failed. Let me illustrate what I mean about torture. Many of you have heard of the notorious straight jacket of San Quentin, the bloody straight jacket it is called. During its run of thirteen, fourteen or fifteen years, not less than two hundred human beings have been foully murdered in that machine. I myself, when I was head trusty of San Quentin, have gone to the dungeon and cut the ropes off a victim lying dead in the jacket, and when night-fall came he would be placed in a stretcher and we would take him to the hospital and the screem would be placed around him, and in the morning he was dead; that is, officially. That went on for years.

When I came out of prison it was my intention to try to fight those conditions, and I thought that all I would need to do is to go before the different organizations, associations, men's clubs, and quietly have a talk as man to man, keeping the newspapers out of it, if you please. I spoke in San Francisco behind closed doors at the Palace Hotel to some of the representative citizens of the State, and in different parts of the State upon invitation.. I didn't get any action, not until I changed my tactics, and instead of appealing to the male citizens of our State I turned my guns upon the only reliable asset of our State, the mothers. Just as soon as I had aroused the ire of the mothers of the State of California you could see every politician hunting his hole, with the result that there was a delegation of mothers in that city of Sacremento in the galleries watching when that law was passed to abolish all forms of torture in our State institutions, including those places known as the Good Shepherd Home, juvenile institutions and insane asylums.

I was accorded the privilege of speaking before the joint session of the Legislature and I challenged the old line politicians to dare to vote against that measure, and when I put out that dare I looked up into the gallery and a lot of handkerchiefs started to wave, as much as to say, "Go to it, we are right behind you." They never realized that I had been before the Women's Federated Clubs of the State, numbering fifty thousand strong. They never realized the support and the wave of indignation that had been created all over the State against those inhuman conditions.

Both wardens of San Quentin and Folsom Prison were there in the Legislature, and one of the wardens of San Quentin said to those lawmakers, "Gentlemen, if you abolish the straight jacket in San Quentin I will not be responsible for the management of that institution," and yet, in spite of it, that law was passed and the Governor, to his credit let it be said, signed it, making it a law, and to-day those conditions are a thing of the past.

The warden of San Quentin said, "If the exigencies of the case demands I will use the straight jacket in spite of the law."

I sent him word—"I helped to make you. Now, I am going to help break you. If you put a jacket on a man in San Quentin I will know it in ten minutes by the watch, and I will see whether I can get an indictment for you before the Grand Jury of Marin county or not," and there has never been a straight jacket used there since. That was the first necessary step in the new idea prevalent all over the United States that you cannot extend the hand of good-fellowship to a human being, or to a man along the lines, as we call it, and hold a club behind your back with the other hand.

Now, I think that we lay claim to the credit of introducing the Honor System in our institutions. In fact, we westerners are rather boastful about those things. In fact, we claim that every good thing comes out of the West. The Honor System was introduced by Governor Oswald West, of Oregon, and if any of you people know the history of Oregon, you will know what that means, where the whipping post worked overtime, and yet, as if by magic, this wonderful little man, little in size but big other ways, has changed the whole condition, abolished the dungeon, abolished all the lines, and there is no such a thing as a punishment list in the Salem Penitentiary to-day. There are men out hundreds of miles working under good healthful conditions and getting paid as much as the State can afford. They are allowed fifty cents a day, clothing and food, which is equal to what they would get in a construction camp, and the number of escapes is hardly worth mentioning. The same thing exists in Arizona, and the same thing in Colorado. You all know what Ton Ton is doing in Colorado.

The last to adopt the Honor System was Washington. That session of the Legislature was a record breaking one. They passed the Workmen's Compensation Act, the Eight-Hour Law, the Abolition of Capital Punishment, Women's Suffrage, and the abolition of all forms of torture, and the introduction of the Honor System in the State Prison, and it hardly caused a ripple upon the face of conditions in that State. That is a record, and the women are voting in Washington to-day and

things go along just the same, only we hope it will be better than it has been in the past.

Now, you want to know a little about the way the Honor System is worked in Washington. I was there shortly after the system was put in operation. I went there to take some motion pictures. The Honor camp is located four hundred and sixty miles from the prison, on a place called Hudsport, on Huds canal, Puget Sound. I left Wala Wala and arrived in Seattle, in fact made a sort of a pilgrimage over the trail and followed those boys up, and, believe me, it was well worth the trouble. I found a little story of their experience in Seattle. There were thirty-five men in this gang that left Wala Wala. Henry Long, the warden, bid them good-bye and said, "Now, boys, you are going out. I have tried to pick thirty-five of the most able-bodied men in the institution." There was one lifetimer who had what they called a very bad record. The warden bid them good-bye and said, "Boys, remember and don't forget that every prisoner inside of the walls is depending upon you. You are the advance guard. You have got to break down all kinds of barriers of prejudice. Remember, you have only a few friends who are working in sympathy with this idea, so be careful." That was all. They left there alone. They were to meet a representative of the Superintendent of Highways office at Hudsport. So they arrived at Seattle. They had on citizens clothes and each of them was given a small amount of money to cover expenses, and they never thought of separating after they got on the train. In Seattle, by force of habit, they all bunched up and landed at one of the hotels in Seattle, and it happened to be a very fair hotel, that catered to the commercial element. To see these thirty-five or forty men all file in there attracted the atention of the management right away. The leader walked up to the desk and registered. One after another wrote Wala Wala, Wala Wala, all down the line. The manager naturally supposed it was some delegation from Wala Wala attending a convention about to come off at Seattle, and wondered that the hotel management had no information beforehand about these men who had suddenly come into his hotel. Why, he was in the seventh

heaven. He says, "Gentlemen, have you any particular rooms decided on," and so on. No, they said, "Any sort of a room will do us." He thought that was all right. They were easy.

Usually around the lobby are two boys called flyguts, a kind of detective. Some called them "Dicks." One of these little fellows skipping around recognized in this bunch of boys an old-timer he had helped to send over the road. He walked up and said, "Hello, Jim, how are you? When did you get out?" Oh, he says, "I am not out." "Why," he says, "What are you doing here?" "Why," he says, "I am with that bunch," he says, "going to the Honor Camp." "Oh, oh," wise right away. He snooped around, got the manager aside. "Do you know who those fellows are, a bunch of 'cons' from Wala Wala?" "What?" "A bunch of 'cons.' from Wala Wala." "My God," he said, "What am I going to do? They are all registered." Well, they got their heads together and the first thing you know the corridors were just jammed with plain clothes men. They had all the different floors carefully watched and they tried to keep it from the guests. They didn't want to start a panic or stampede, as they call it in the West, and they were all nervous. That manager must have lost several pounds during the evening. Well, after supper those boys, two or three bunches of four or five, went out to see the sights. Some went to motion picture shows, some to the writing room just as ordinary people in a strange city. Bedtime came and they went to bed. They had to get up early in the morning because the steamer leaving Seattle sailed early, so in the morning they got up and had their breakfast. One of the boys who had the money for the hotel expenses went to the desk and said, "We are going. Thank you very much for your kindnesses." The manager replied, "Not at all." Then they all came up and said good-bye and picked up their bundles and walked out. Those bleary-eyed detectives who had been standing watch all night stood in the corridor and in the center of them was the manager who kept looking at them until the last one passed through the door. "Phew! well I'll be damned." Then the funy side of it appealed to him and he broke out in a laugh and he laughed, and finally the rest of them

laughed, "Why," he says, "they are just the same as anybody else, only a little more considerate for the management of the hotel."

Now, this steamer going up the sound had already been notified to be on the lookout for a bunch of "cons" going up to the Honor Camp. The captain had never seen a convict in his life, being a seafaring man, and began to get nervous, but, shrewd man that he was, he said that he would not sail, fearing these fellows might take his steamer and turn her into a pirate's craft, and break out into the Pacific ocean, and goodness knows where, until he put in an order for a half a dozen rifles, a good complement of six-shooters and ammunition, which he stocked in his cabin, and made a regular fort out of it.

The boys all filed on the steamer, and, of course, naturally, just like children with a new toy, they were all full of curiosity. Some of these men had not been outside of the walls in years. They would come up and ask the captain for permission to stand up near the pilot house so they could see the bow of the boat cut the water. That was where the artillery was located, and he thought they were naturally trying to crowd up there so they could gather and rush on him, but he looked out of the window and said, "Sure, boys, that is all right." Well, he had his troubles. Night came, and they all went into their different berths and slept. Next morning one after another came out of the cabins, and still the steamer was heading up towards Huds canal, and nothing happened. They all bid the captain goodbye when they left the steamer at Hudsport. The captain told me this story himself, and said: "Do you know, when those boys left the steamer, I felt so mean, so low and so cruel. The least one of that body of men was a gentleman in comparison to myself." He says, "It was the best thing that ever happened to me. It did me more good than all the sermons that I have ever heard preached." He said, "There is not one of those boys of that grading camp along the shore of Puget Sound but that would do anything for me. I have carried messages for them, brought them packages every trip. They look for me; I see their

signals when I round the bend of the point below, and I have never had such friends."

The same thing occurred in the little village. Here was a little community of about thirty-five families. The anxious mothers got their little girls away, and those who could not afford to send their children away armed themselves. The boys went down there, pitched their tents, started camp, and went to work. They would come up to the postoffice and inquire for mail. They would catch fish and exchange commodities. They would go hunting on Sundays and bring in a pair of deer, and share with the villagers. On Saturday nights they would go up to the dances and mingle in with the life of the village. So it went, and the Honor System was accepted. The strongest champions of the Honor System are those people that had the greatest fears when the boys first came into their midst.

Unfortunately, our Honor System does not include the working management of the institution. It is only when men are sent outside of the jurisdiction of the reservation, but when they go out there I wish to assure you that they go without any firearms or guards to watch them. The result of this new experiment has justified those who dared to champion it. In the introduction of the Honor System we hope it will govern other institutions as well as the State's Prison, and that it will be in such a way that it will mean exactly what the word says, "Honor."

Now, I have been told that right here in your own State you have made some attempt to introduce the Honor System, but I have been informed that the guards carry firearms. That is not right, impossible. It is irreconcilable ever to expect a man to live up to such a trust when he knows that you have got a gun in your pocket ready and waiting to shoot him if he dares to break the faith. It is an incentive to break faith. Some of our criticizers claim that we are trying to turn these public institutions into hotels and summer resorts, but I wish to tell you that the more freedom you accord a human being under such conditions the severer the punishment is. You can extend to him every privilege yet deny him one thing, the right to be a free acting agent, and you make him feel his punishment a thousand times

more than all the torture machines that have ever been devised by the hellish ingenuity of the human being who wants to inflict pain on another.

I will cite you my own experience. When I entered the prison it was on a terrible charge, train robbery. That was awful, horrible, and they classify you according to the crime, never taking into consideration the individual at all. Anyhow, I was classed as a robber, and I was run through the system. They never asked me whether I could read or write. I was never given a physical examination or any of those necessary things, just started right in. They thought, "Well, now, the first thing we must do with this fellow is to break his spirit, and then he will be a good dog." That is what they call a good prisoner, a model prisoner. I happened to be one of those kind that would not break easily, and the result was "Hell started to pop," as they say, from the day I entered the institution until they classified me as the most notorious prisoner, with the exception of one, in the history of that State. I was dubbed incorrigible, and at last they put me away by sentence of the court to be confined for the balance of my life in darkness.

You can understand what that means when I tell you the cell was four and one-half feet wide by eight and one-half feet long, a straw tick and two blankets, a paper drinking bowl and a flour sack for a towel. That is all, and during the five years that I remained in that condition I never had a haircut, shave or a bath. The door of my cell was not opened in thirty-six months after I stepped inside. That sentence was for life. Well, the story is too long to tell you how I changed all those conditions, but one day I found myself the ruler of the prison, head trusty; that is, I had the keys of all the prison in my care. During all those years previous to my experience as head trusty I had nothing else to do but concoct schemes, plot escape, with the one idea of getting liberty. During the four years as trusty I never suffered, the time never dragged, and I was busy from early morning until late at night, yet every day seemed like a month in comparison with what I suffered during those previous years. All I would need to have done at any time would be to walk right away, but there

was a prison holding me stronger than those iron bars and walls, and that was my word of honor as a man. I believe that I could go into any of your institutions, I don't care where, and take from fifty to seventy-five per cent. of the men in there and put them on their honor and turn them loose, and the major portion of those men would make good.

Do you know what the attitude of the man behind the walls is towards society? He very seldom tells you the truth, you know. You go and ask any prisoner in an institution and he will lie to you. Of course he will. I would, anybody would. Why shouldn't he? There is nothing in common between him and you. The attitude or the concept of the man behind the walls is just the same as your concept of him. You imagine that he is a brutal, low-browed, lop-eared, stone-age human, and from the cradle up you have been allowed to form the concept of a man with a bald head, shaved clean, a striped suit, running, fleeing, and a man with a rifle shooting to stop him. That is your concept, try to hide it how you will.

Now, then, the concept of the man behind the walls in regard to you is just the same, only one of amusement to think that you would have such a poor understanding of him as a human being, and that you think he is bad and yet he has to live. Many times he is perfectly harmless, and outside of the professional criminals, which represent about ten per cent. of the prison population, and belong in psycophatic hospitals or sanitariums instead of being punished behind walls, might be released on honor. This has just lately begun to dawn upon us, and I believe that the new treatment in the new management of our institutions will demonstrate that we are right.

Now, if you should ask me how I would handle institutions, how I would handle the criminal question, I would make it very simple indeed. I would do away with all sentences. I would try to ascertain the cause of why the prisoner was in court. After that was satisfactorily determined I would send him to the proper institution for observation first. The first man who would handle him would be a physician or surgeon to look him over and examine him from head to foot. The next man would be

the psychologist, and then the alienist, and then the expert on proper training for the hand and eye, and it would make no difference whether the offense was a petty larceny or robbery. The idea of sending him to that institution was to find out what was wrong with him, and when you ascertain that fact apply the remedy, if it takes two months or two years, and then put him out where he would become efficient and self-supporting. Thus you do away with the harshness of sentence, where one man is sentenced for two years and a boy alongside of him, generally handcuffed, for twenty years for the same offense. The man for two years might be an eleventh timer and the boy might be from a country district, where a judge who had no idea of what he was doing gave him twenty years. We do away with all those things. That would simplify it, but the nearest we can get to that now is the indeterminate sentence law. Let's work for that, and when you introduce the indeterminate sentence law in conjunction with parole I think that you will be in a fair way to solve the problem in your State.

Do you know that the State of New Jersey is one of the most fortunate States in the Union? You are the representative people of this State, you are here for a serious purpose. You want to find out why and then go ahead. I am speaking to you this evening not to tell you what we are doing in the west, but to bring to you the benefit of what has been accomplished, so that you will apply it to your conditions here. You have the greatest opportunity of any State in the Union. I have visited your institutions since I have been in the east. At the State Home for Boys at Jamesburg I found six or seven hundred little tots, every one of them representing little dynamoes of energy. I must compliment the people of this State in regard to the conditions of that institution. Everything was just as good, if not better, than in any other institution of its kind that I have visited in this country, but, in whispering around among those children, I don't know why it is, but there seems to be some subtle, subconscious condition that allows one to get under the armor plate of a little boy, if you know how to do it—I have a peculiar faculty for that, I suppose it is because I was denied childhood. In

creeping around among those little fellows, there was one little chap sitting down at the table with his feet up on the rungs of his little stool who kept watching me for a long time. I was standing alongside of Mr. Chandler, and the fellow was doing what they call trying to get my goat. He kept staring at me for the longest while, and finally he closed down one eye like this; I suppose he must have held that eye shut for a minute. That didn't bring me. He turned and shut the left eye, turned right like that. That didn't seem to phase me, so he shut both eyes, but I could see just a little screen between his dark eyelashes, and finally I gave the response. I winked like that. He broke out in a laugh, and all the other boys looked at him and could not figure out what he was laughing at. So I went around and talked to those little children saying, "How long have you been here, Jack?" "Oh, so long." "Why, a second-timer?" "Yes." "What did you come back the second time for?" "Oh, so and so." Imagine the shame of a little child having that impressed upon his memory—that he was a convict.

Then I went to the next place, to the Trenton State Prison. The minute I stepped inside of the portals of that prison I got the atmosphere, the air of suppression, and when I looked into the faces of those prisoners the story was plain. It has no place in your enlightened community, and I ask you people to see to it that you remove that old pile of stone. It would be impossible to resist the blightening influences of such an institution.

Then I went to the Rahway Reformatory. I found six or seven hundred young men there in charge of a gentleman who is here this evening, I believe, Dr. Moore. To my pleasure I was extended the privilege of speaking to those boys, so I spoke a few minutes and I found conditions there of peace and harmony. I didn't smell that atmosphere, so typical of your prison, of suppression. The doctor took me all around the institution. He started me through the shops. He had a series of shops in line, where work was started and kept following it right on until it came out the other end a finished article. I was amazed at everything. When we landed back in the rotunda or corridor of the institution he turned to me and said, "Well, Morrell, what do

you think of it?" I said, "Doctor, I am astonished. It is wonderful, but there is just one thing." "What is it?" "Those bars or cell houses." I said, "Doctor, this is a prison. Your place is by rights a school." He said, "I know it." "Why don't you get rid of it? Why don't you bring those prisoners from Trenton up here, bring them up here and put them into this place which is more in accord with the older offenders?" I will go down there and bring them up for you myself; yes, I will. I will undertake to bring them from Trenton prison and I will guarantee that there will not be a forearm handcuffed or a leg shackled, and I will bring every one of them up from Trenton and they will step inside of the bars at Rahway, and then we will see what the Doctor will do with his boys.

I have only a few words about Sing Sing. I know there are many of you people who are desirous of finding out a little of the working of that system up there. They have a Mutual Welfare League—of course, it is the Honor System. You all know what Sing Sing is. Just imagine being into that institution now. Even with its old loathsome cells and the terrible conditions, unsanitary and otherwise, you will find something like the feeling or spirit that exists at the Rahway Reformatory. It all came about by placing those men under a condition of honor, honor towards each other, fair treatment, manly treatment, fair dealing and square dealing, and that was all. Formerly those men would be locked up on Saturday and would be released on Monday morning. Lockup does not take place at Sing Sing now until ten-thirty at night. They are up in the class-room, some of them knitting, some of them drawing, going through their different studies, some of them looking at motion pictures, and some in their cells reading and writing. In the notorious shoeshop where all the strikes and where all the bad conditions were they have turned out all the harness boys with their clubs. There is only one free man, and that man is appointed by the prisoners themselves, and the output of the shoeshop has increased nearly fifty-five per cent. That is what honor does.

Now, another thing I have noticed for years in prisons, under the old suppressive system, that when the prisoners were locked

up on Saturday night and only released on Monday morning to go to work that it was on Monday morning that all the murders usually took place. All the assaults, all the insubordinations happened then. Monday was the day that the dungeon would be usually jammed full. Observing that during the years of my incarceration, I made a study of other institutions and found that Monday was the bad day, showing that feelings of bitterness would be engendered during those hours of confinement. Since those conditions have been reversed, such a thing as a murder is unheard of in those institutions.

The same condition that governs the world must finally govern our institutions. We must entertain an attitude of love towards those unfortunate men and when they understand the power of love they will respond. I believe that that is the only punishment that we should inflict upon a human being, the punishment of love. I thank you kindly. (Applause.)

THE CHAIRMAN—Before introducing the next speaker I want to put in a word in self-defense. I don't mind criticism of the New Jersey State Prison. It ought to be criticised, but don't go away with this in your mind from the remark of the previous speaker: that it is a dirty place, because it is not. If it is one thing, we keep it sanitary, I mean so far as it is physically possible to do so, but the prison has outlived its usefulness. I don't defend it as a satisfactory institution. We are doing the best we can with the material at hand.

A DELEGATE—Why don't you give them more light to read by in the evening and dark days?

THE CHAIRMAN—I am very glad you brought up that subject. It is indefensible that we do not give them more light, and I don't defend it at all. I don't mind being heckled, but I want to say here, it is possibly more or less well known that I have been somewhat the obstreperous member of the Board of Inspectors so far as the relationship between the principal keeper and the Board of Inspectors is concerned. I have publicly criticised that gentleman. What I have said I have no reason to regret. I don't feel, though, in an audience like this that I should

go any further into the subject unless the gentleman is here with the opportunity to answer back.

The next speaker is a gentleman it gives me a great deal of pleasure to introduce because of a feeling of personal fondness for him, and also a personal knowledge of what he has done in this State and what he sought to accomplish, and I know you will all join with me in saying to our new Commissioner of Charities and Corrections that if he can go out of office with as good a record as our next speaker left behind him, he can consider, himself, that he has done a very good work for this State.

Mr. Byers is the son of the late Reverend Byers, who was, I believe, the first chaplain in the Ohio Prison, and his father left a record that was an incentive to his son, and I have here to say that the son certainly emulated the example of his father. I take great pleasure in introducing to you your former Commissioner of Charities and Correction, Mr. Joseph P. Byers. (Applause.)

Discussion.

JOSEPH P. BYERS, TRENTON.

Mr. Chairman, ladies and gentlemen and friends: It is always difficult to live up to a reputation that one inherits from his father. I think it must have been an inspiration that came to me this afternoon, for about half past three it occurred to me that if I came to New Brunswick this evening it was incumbent upon me to begin to get ready to say at least a few words. The inspiration was that I was likely to be introduced about as I have been introduced, that your Chairman of the evening was just likely to make such a remark as he did make in opening the meeting, and that during the course of the evening there was likely to be very great provocations to me to talk and to say some things that, while possibly they ought to be said, they might more becomingly be said by someone else. So under the circumstances I felt it would be safer for me and safer for you if I jotted down a few things that I thought I might safely

say to you. I have been wondering while the speaking was going on whether I ought to read them or not. A second sober thought is that it will be best for me to read what I have prepared, and it won't take more than five minutes.

[Mr. Byers' notes were lost or misplaced. He, however, reiterated the necessity for a change at Trenton.—*Ed.*]

THE CHAIRMAN—The next speaker, a Methodist minister, was so successful on the pulpit that he was called to take charge of a co-educational institution, where he continued to be a success, and there obtained such a State-wide reputation that he was called to the College of Rahway, where he has made a wonderful success, a success that is now becoming nation-wide. It gives me a great deal of pleasure to introduce Dr. Frank Moore.

DR. FRANK MOORE (Rahway)—Mr. Chairman, ladies and gentlemen: We ought to pray to be saved from our predecessors and our ancestors. The words that I have to say will take but a few moments. I want to say that I am glad to be associated with this Conference, in spite of the fact that many of the members of this Conference are looked upon as theorists, highbrows, philanthropists, and all that sort of thing, and yet there is a vision in this Conference, and without a vision we can accomplish nothing, so it seems to me it is an honor to be one among you.

I feel as if I would like to say a lot of things of about fifty-seven different varieties, but there is not time for that. I have enjoyed the remarks of Mr. Morrell. He came to the reformatory and spoke to our boys, got them by the ears figuratively, pulled them out of their seats and showed them how they might get the better of themselves and so conquer.

When he was through I simply had to arise to my feet and say, "Boys, he is not the only pebble on the beach. What he can do you fellows can do." And now he comes as an example to us to show that it is worth while to try and do something for the man who unfortunately gets behind the bars. Now, what can we do in our State to make our work better than it has been? I stand for the suggestion that we ought to bring our State's Phison to

Rahway and we ought to build a new reformatory. For this reason our prison is not, as we have heard to-night, what it ought to be, and to require the warden of the prison and the Prison Board of Inspectors to do good work with that kind of a plant is wrong. The State of New Jersey has no right to demand good work of them until they give them good tools with which to work.

No more can a warden do good work or a prison official without good tools to work with than can an artisan do a good job without he has good tools. Now the same thing is true, only to a less extent, of the reformatory. Our institution is an ideal prison, but it is not an ideal reformatory. We take a young man in there and we lock him up at night behind bars, and we want to show in the pictures that we have brought, as an actual demonstration of this subject, the kind of bars that our young men, first offenders, have to be locked behind at night, and the psychological consequence of this is that the boy says, when he stands behind those bars, "Maybe I am a criminal. I am like one at least, I am locked up behind bars. Perhaps I am one. I guess I am one. I am one." That is the natural thing, and it makes it hard to convince that young man that we are really looking for his reform rather than his punishment.

Now, with those two facts in mind, let us look at the practical side of the problem. The reformatory with its shops, with its modern buildings, well ventilated, with its one hundred and eighteen acres of ground, and the possibility of acquiring more, would make an ideal prison. With the addition of one wing, built by reformatory labor at a cost of a hundred thousand dollars, it would accommodate every prisoner who is in Trenton or will be there after the road work and the admirable farm colony at Leesburg are developed.

Now the building of a new reformatory by inmate labor could be accomplished, giving a better institution, better equipped and better adapted to reformatory ideas by the inmates at a cost not to exceed six hundred thousand dollars. By the selling of the property at Trenton, as some have estimated, at approximately two hundred thousand dollars, there would be left a balance of

five hundred thousand dollars, an expenditure which would not have to be appropriated all at once. It could be appropriated over a period of perhaps four to five years, and it would, therefore, not be a great burden upon the State treasury at any one time, and the result would be that New Jersey would have two new up-to-date institutions, an up-to-date prison, and an up-to-date reformatory. In construction there is not an up-to-date reformatory in the world of all the reformatories, because the early reformers hedged, they believed in the theory, but conservatives got around them and said to them, "you can't do this thing." Thirty-seven years ago it was hard for them to believe that they could do the thing on honor that we now do. Consequently they played the game safe and they built their reformatories with bars and locks, and so we have everywhere institutions which have the name of reformatories but in their construction they really are prisons. New Jersey, therefore, has the chance not only to have a prison of which it will be proud, but it has the chance under this plan to take the most advanced steps in construction of a reformatory that have yet been taken in the United States.

Now there have been some things done, and this makes us feel that we can accomplish this plan even though it seems to be a very great thing. For example, we have accomplished the payment of wages to the man who is in prison. This year's Legislature has made an appropriation to the reformatory by which we can now pay wages to those who earn wages behind the prison bars, and that is only one step. They have now given us a working rotary capital, by which we can buy things and put it back and buy over again and have the money with which to do business, and not only is that provided, but it is provided also that out of that working capital there shall be retained by the prison, at the State's prison and at the reformatory at Rahway, that which is necessary to pay wages to the young men who earn the wages in the production of the things that are used in the State-use system.

I want to say one word in defense of the State-use system. Mr. Dear, my good friend, and myself differ on that question.

I claim this, that while it is to be lamented that perhaps some of the prisoners in the State Prison may be required to make underwear, yet it is better for them to make underwear under the supervision of the right kind of officials in the prison than it is for them to make underwear under the supervision of some mercenary contractor who goes in there and pays a mere pittance for their labor, and runs a sweatshop and compels them to make underwear in order to make him rich and for nothing else. There is a certain type of those who come within the law who can do that sort of thing. It is no harm to them, because of their lack of mental ability, that they should be required to do it. While on the other hand the State-use system gives the prisoner at the reformatory a chance to make such products, as you will see in some pictures that are going to be thrown on the screen, by which the men in prison learn the rudiments at least of a trade and can go out and make themselves successful in life. That is the value of the State-use system, and it at the same time provides a market, while it gives the men a better kind of work.

Now, then, I want to say that we feel we want your sympathy in this State-use work. One other word and I am through. With regard to our whole problem, our whole attitude toward the man who comes within the law, it seems to be the attitude of friendliness, it is to be the attitude of the Son of God to the sons of man, who when he came said, "I have not called you servants, but I have called you friends," and when we assume that attitude we make them not the enemies of society but the friends of society.

I love to say to the young man when he goes out on parole, as I shake hands with him, leaving him at the door as he launches out toward his terrible task of making good in the world, "That is the hand that I want to extend to you always, the open hand, the hand of a friend. The thumb is the law, and I am an officer of the law, and have to do my duty. The first finger is bad company, and I want you to promise me that you will not go in bad company. The second finger is stealing, and I want you to promise me that you won't do that. The next finger is drink,

and I want you to promise me you won't drink, and the next finger is not leaving your position without my consent. Now as long as you keep those four promises the superintendent is your friend. If you break down on those four promises then my duty is to apply the law, to reach out and bring you back and undertake this work over again, but if that hand ever breaks down, you have broken it down, the hand that is mine that I want to always extend to you is the hand of a friend." And I believe that we will never do our work successfully until, in addition to the equipment we get that spirit. The poet of the West I think expressed it when he said:

"Tain't so far from right to wrong;
The trail ain't hard to lose.
There's times I'd give my hoss to know
Which way to choose.
There ain't no guides or sign-posts up
To keep us on the track.
There's times when wrong
Looks white as driven snow
And white looks awful black.
I ain't no judge of right and wrong in man—
I've lost the track myself
And may get lost again.
And so whene'er I see a chap
As looks as tho' he'd gone astray
I want to shove my hand in his
And help him find the way." (Applause.)

THE CHAIRMAN—I don't know just exactly what Sheriff Heath, our next speaker, is going to talk about. He comes from a very fine jail, so my friend Stonaker says, and I believe Stonaker has visited all the jails in the State. I take great pleasure in introducing to you Sheriff Robert N. Heath.

ROBERT N. HEATH, SHERIFF, OF HACKENSACK.

The sheriffs of this State don't seem to be on the job, in fact they don't seem to be in the majority of States, and I don't know that I am. Dr. Moore has a wonderful institution in Rahway,

and I doubt if there is anything better in the world. I will later show one or two of his pictures. I want to explain to you how and why I have those slides. We had an old county jail in Hackensack, a jail that was one of those dismal dark dungeons. We got rid of it and have a new six-hundred-thousand-dollar jail in its place, but before it was completed the money ran short. They could not put in sanitary drains. It was necessary for me to make these slides and go throughout our county and appeal to the public and tell them what the inmates of my institution were not getting which they should have. I finally succeeded in interesting some ladies. I went over the heads of the Board of Freeholders. We are governed in that county by a board of thirty-two freeholders. Of that thirty-two freeholders there is not one among them who knows anything about governing a jail. The county jails will not and cannot be corrected until we wipe out the old Boards of Freeholders and govern our counties with commissions of five or seven men, with only one man responsible for the county jail. When we get that commission, with one man we can get the corrections that we should have.

What I should like to say to you to-night goes a little before the county jail. I want to get the man before he comes to the county jail. The Constitution of the State says that each township is entitled to not less than two and not more than five justices of the peace. We have in the county of Bergen one hundred and twenty-five justices of the peace, and there are at least seventy-five of them that do not know the first thing about their duties. The consequence is that a big policeman runs in with a foreigner that cannot speak the English language, and he wants this man arrested. This man has committed a crime. He wants the commitment made out to read so and so, and he gets it, and that man goes to jail and is locked up for some time, and the grand jury hear nothing but the policeman's story: the man is indicted, and he is brought up before the Common Pleas judge, and there he has an interpreter and the man is acquitted, costing the county from two hundred and fifty to five hundred dollars; and why? Because we have a justice of the peace who

does not know his business. Now it is time steps were taken to correct that. Here is the first step, in my mind, in prison reform. What have we done to correct it? We have called them together at least four times and we have found some of them hungry for the information that we want them to learn; others claim they can't get it. They are elected justices of the peace, throw their chests out, and claim to be judges of the town. They are men of education, men of wealth, or men of color. They are all elected justices of the peace. It is hard work sometimes to get a man to run, but if they can't get anytbody else they will put somebody on the ticket as a joke. We have formed an organization of justices of the peace, who are to meet regularly, with lawyers to instruct them in their duties. We are going to appeal to the Legislature for fees sufficiently large to warrant a man in learning his duties, and until we get that we are not going to get the needed prison reforms in the county jail.

The second reform, as I mentioned, would be to govern the jails by a commission, and the third is to make it so hard for the offender who comes in from New York to commit a crime and get away with it, that he will keep out of the county and go elsewhere.

Now, what have we done to correct this? Instead of having six municipalities calling us out of bed night after night to get in our automobile and make trips probably ten, fifteen or eighteen miles to get somebody who committed a burglary, murder or something else, we now have each of these boroughs interested to such an extent that they have appointed one man to come to Hackensack to enter in and to join the interlocking police system, and that one man is taught his duties and just exactly what is expected of him as an officer, and he goes back and teaches the other men. We are making it hard for the criminal in Bergen county, and there are very few of them that are getting away.

Sheriff Heath then showed some interesting pictures of jail conditions in Bergen county and how some of the bad conditions had been rectified.

Dr. Moore also showed some pictures of Rahway Reformatory.

Tuesday Morning, April 27th, 1915, 10 O'clock.

"Public and Private Relief."

FREDERICK W. DONNELLY, MAYOR OF TRENTON, CHAIRMAN.

MR. STONAKER—Ladies and gentlemen: It is a pleasure to me to introduce to you Frederick W. Donnelly, Mayor of Trenton, who will preside over the session this morning.

THE CHAIRMAN—Ladies and gentlemen: I have been honored by being asked to preside at this meeting to-day—a meeting called to fulfill a very laudable purpose. During my short career in public life, I know of no one subject which has been more interesting to me than the study of public and private relief, and I am sure that there is no greater opportunity in the whole curriculum of municipal study than this great subject.

In Trenton we have been unusually successful in broadening the scope of our charity work, and this has been immeasurably due to the business system of government which we now have in vogue. We have lots to be proud of in Trenton. Even before the adoption of the commission form of government we, as a city, were in better circumstances than the average second class city of New Jersey. Immediately after our citizens decided upon an upheaval of old conditions and the substitution therefor of Trenton's present governing body, we set about to place our house in order.

Since 1911 we have regulated and systematized the finances and accounts of our municipal departments. Whereas prior to that time it was impossible for a taxpayer to receive a comprehensive statement of the city's financial condition we now point proudly to a modern system of accounting whereby the exact status of the city's resources and liabilities can be given to an inquirer at a moment's notice. Our debts have been for a great part wiped out; by that I mean the debts that were illegitimately

contracted, not through the fault of our predecessors, but caused by the obsolete system under which they were forced to govern the municipality. Savings that aggregate a half million dollars have been made possible through the policy of retrenchment which has been the keynote of our administration. Current expenses have been reduced more than $85,000 annually, due entirely to a regard for business methods. Every department has established the commendable precedent of paying as it goes, thus preventing a repetition of a deplorable condition that existed when we took office—every department was facing a deficit, whereas to-day it is literally impossible for any department to incur a deficit, because their books form a mirror which reflects the exact state of their financial conditions.

With expenditures of nearly two million dollars in permanent improvements during the last three and a half years; with the onerous work of reconstructing the city; with the addition of fifty new policemen and two new fire companies, and the complete rehabilitation of both departments, the establishment of new schools, and the strengthening of our entire educational system, and with divers other innovations, including a filtration plant, five miles of improved waterfront for park and commercial purposes, the construction of municipal docks and wharves, the expanding of playgrounds, increased neighborhood park places, many miles of improved streets, a modernly equipped municipal colony, the opening of a tuberculosis clinic, a modern dispensary, open-air classrooms for anæmic children, a revivified health department, etc., Trenton is to-day occupying a position in the opinion of experts who have carefully studied the situation the reputation of standing foremost in everything that goes to make up a progressive municipality among cities of one hundred thousand population in the United States.

All of these accomplishments have followed in rapid succession without the slightest indication of partisan politics being injected into the actions of the Commission. Notwithstanding that our Board comprises three Democrats and two Republicans, fully ninety per cent. of the important officeholders of the municipal government are of the latter political faith, thus unmis-

takably proving that the minority representatives on the Commission are in no way embarrassed by partisan politics. With nearly four years of management under commission rule, our Board has still to take its first partisan vote.

The Poor Department of the City of Trenton was similar to most departments of cities governed by a system of political control. It was a political office directed by a genuine politician. It represented an invisible system that was unintelligible to anyone except the Overseer. The aim of the office was to favor the organization rather than to study the relief of the indigent. But this condition has been entirely eradicated. No longer are poor orders for $2.00 a week issued promiscuously from the Poor Department to people who own pianos; no longer are these orders being bartered by unscrupulous petitioners for furs and clothes, and sundry other articles that were obtained from installment houses. The system has been reorganized so that a check has been put on all those conditions that existed before. Instead of one man being in charge of the department, as in the past, to-day we have three men. We have the Overseer of the Poor who looks after the legal end of the work, and supervises the department in general; a clerk; also a field man who has had some experience in social work and is rendering excellent assistance. Our records are the most complete you can find anywhere. Careful study and survey is made of not only the subject, but the subject's family and his surroundings; an inventory is made of his home so far as possible. The opinions of the neighbors, corner grocer, clergyman and the policeman of that district are also secured. The indolent who are capable of doing something for themselves have been sent to work. We have an employment bureau, but that has not worked out as successfully as it might, as yet, but more attention is going to be given to it, and I believe that it will eventually help to solve the problem of poverty in Trenton to some extent.

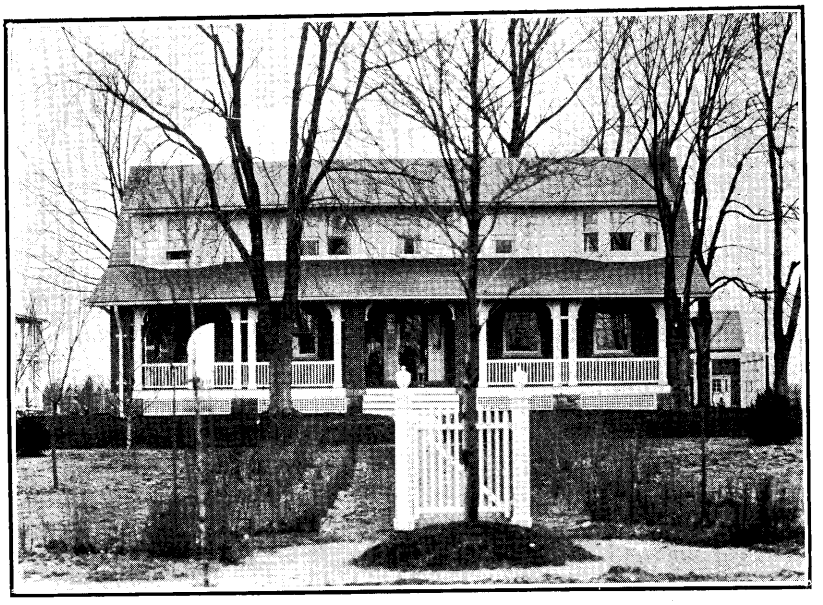
We have in our Poor Department men of the right spirit and right heart who are interested in the work, who are not politicians and who are trying their best to put unfortunate men and women on their feet again. The custom of sending children for poor

orders has been abolished. If conditions warrant it, the orders are delivered to the house by the fieldman.

We had at the time when we changed our form of government a dispensary that consisted of a table and towel that had been hanging there a year by the looks of it, and a stock of prescription blanks. The prescriptions, as a rule, cost from fifty to eighty cents according to what was required, from favored druggists. That was about all the relief they got. To-day that is substituted by a modern dispensary, as well equipped as you will find in any of the large hospitals, and a stock of drugs. We have three City Physicians instead of two, and a Welfare Nurse who manages the dispensary work along the most modern lines. The institution of a welfare nurse was made possible through the agitation of the Mercer County Tuberculosis and Sanitation League. This league demonstrated to the city the necessity of a welfare nurse. It furnished the nurse for the first two years, but recently the city has taken over that work, and to-day is planning to put more welfare nurses and sanitary inspectors in service as we clearly see the necessity for the follow-up work.

We had a poorhouse in the city of Trenton that served its purpose for forty-six years. Apparently, from the outside, it looked very attractive, but the interior was not fit to keep human beings in, and we did what we could to put the place in condition. It had outlived its usefulness. Even under commission government, at first, it was considered bad judgment to spend money for the poor, but, after a great deal of agitation, we designed plans for a modernly equipped Home for the Aged, which was constructed, and now forms an important part of our Municipal Colony. After another battle of agitation, we succeeded in building this colony, about three miles from the city proper. Previous to that time we had nothing on these grounds but an old smallpox hospital, known as the pesthouse, which has since been modernized and turned into one of the best adapted Tuberculosis Hospitals to be found anywhere, and I have visited most of them and know whereof I speak. The entire expense of this improvement did not exceed $15,000, and the hospital has a capacity of sixty-eight patients.

Home for the Aged and Infirm (Almshouse), Municipal Colony, Trenton.



Nurses' Home, Municipal Colony, Trenton. Grounds kept in order by the inmates of the Home for the Aged and Infirm.

I wish I had a picture of the old hospital, which practically consisted of four walls and nothing more. Now, the porches are all new, as are the sun-parlors. The grounds are beautifully laid out, and we have had nearly five hundred patients there during the past three years and a half, all last-stage cases. Out of that number, one hundred and twenty-seven have been discharged improved. In addition, many were admitted to Glen Gardner after they had been previously rejected. Those who have been discharged who are in the community are being watched through the system of follow-up work.

Another thought in connection with our tuberculosis work: We had two Polish women who went in there about four months ago, both last-stage cases, that Glen Gardner would not accept. Last week, when their second test was made for commitment to Glen Gardner, it was discovered that the cases had been arrested, and the report of the physician showed that they were cured. This really seems preposterous, but it is a fact, nevertheless, that the two women are cured, and if they take care of themselves, they will remain so. They did not have to go to Glen Gardner, but went back to their families, and are two very happy women to-day. There are ten other cases of similar interest which could be related in connection with the splendid work of cures being accomplished in the Hospital.

Adjoining the Tuberculosis Hospital is the "Home for the Aged." We have dropped the name of "poorhouse." I would like to drop it from all phases in municipal life. We have substituted at the Colony, which covers about eighteen acres of land, the "Home for the Aged" and an Infirmary. This is a building that cost us $40,000. It will house one hundred and fifty people, and is the first unit, which can be added to as time and conditions demand additional hospital accommodations.

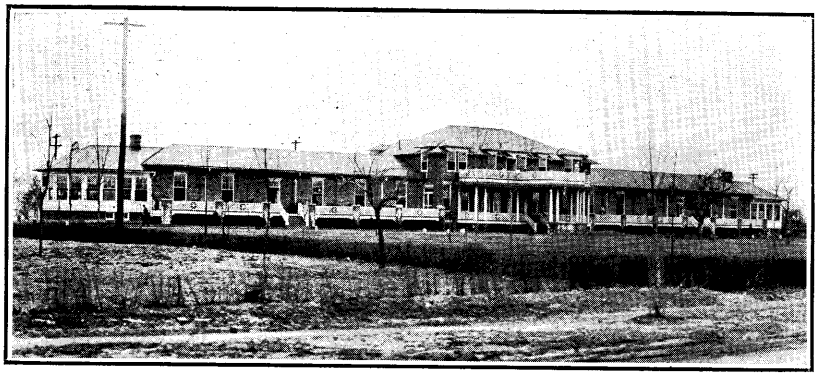
The kitchen, serving room, heating arrangements, elevators, and everything are so arranged that we can easily accommodate three of four hundred people by an addition. It is a modest building, furnished substantially and comfortably. The appointments of the building have been looked after very carefully, and an infirmary for chronic diseases which the hospitals of the city

won't admit has been provided for. We have twelve beds for men and twelve for women in the infirmary. They are partly filled now, and could be filled very readily unless we were very careful in selecting our cases so as to provide for the most worthy.

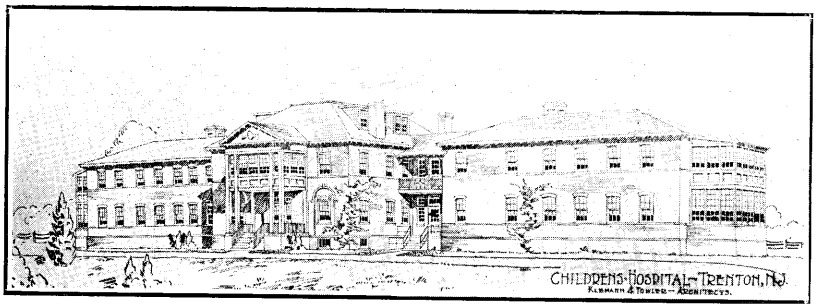
Never before in the city of Trenton did we know what to do with chronics. We had last year fifty-two cancer cases that hospitals would not admit. The city nurses were doing the best they could for them, but existing facilities were wholly inadequate. In addition to the Infirmary and Home for the Aged, we have the Nurses' Home, which is a modern place for the nurses to live in. For a long time some of our nurses were living in the Tuberculosis Hospital, and two contracted the disease while they were there. That unbearable condition has been relieved, and this little home, which sits in the middle of the colony, cost $7,800. The first floor includes a large living-room, dining-room, kitchen and basement. The second floor has ten bedrooms and two baths, all furnished comfortably. Each room is sufficiently large for a single bed, a chiffonier, table, rocking chair, small chair and a rug. They are all front and back rooms, with plenty of sunlight and air, and constitute as nice a little home as anybody would want to live in.

Now, we also have an Isolation Hospital, which we didn't have before. That has been built in the same colony. At the present time we are building a Children's Hospital on the same grounds. This will house about seventy-five patients. It is of fireproof construction, and when completed will cost about $38,000. We have many conditions to treat in building this hospital, and have to make provision for contagion, of scarlet fever and diphtheria; the separation of the sexes, the nurses' servants and doctors' quarters, fumigation rooms, and many other considerations that enter into and must be provided for in order to secure satisfactory and proper relief from the spread of scarlet fever and diphtheria among the little ones. There are plenty of sun-parlors and air spaces throughout the building.

The Administration Building in the center contains private rooms, so that a mother who wants to go and rent a room can



Tuberculosis Hospital, Municipal Colony, Trenton.



Children's Hospital, Municipal Colony, Trenton.

make arrangements to do so, or send a private nurse with a child. There is also an additional ward that will hold about ten beds for those patients who can pay something. I anticipate that this building will be partially self-supportingg.

It is quite interesting to note in connection with the Tuberculosis Hospital of Trenton that the city runs the hospital instead of the county. We charge the county so much per patient per week, taking care of county tuberculosis patients. The expense of operating the Tuberculosis Hospital last year was seventeen thousand dollars, and the income was a little over eighteen thousand dollars. Quite unusual to see a municipal institution conducted with a profit. Patients from other counties are admitted.

Our Colony also boasts of a modern garage, cow stable and poultry house. We use about two hundred and fifty to three hundred eggs a day and large quantities of milk. In this respect we hope to supply the needs of the Colony.

We also have a well-planned cemetery now for the indigent. In former times they were buried in a field, with no records kept, and in many instances two or three bodies were interred on top of each other. It was a most deplorable condition for a city to contend with. The municipal cemetery of to-day is about a half a mile from the Colony. It is beautifully laid out with walks, shrubbery, trees and driveways. It is on a side road, where an indigent cemetery ought to be, and every grave is marked with a concrete tombstone, with a number on it, and the full record and history of the case are kept at the hospital, as far as possible. The indigent cemetery in five years' time will be one of the prettiest cemeteries in Trenton, because it has been well planned and laid out, and it will be attractive on account of uniformity of the tombstones, planting, etc.

You should have seen the condition of this colony before the improvement was begun. There wasn't anything but old shanties that had served their purpose twenty-five years ago, and an old farmhouse, dilapidated and ramshackle. We thought so much of them that we sent one of the companies of our Fire Department out there one day and burned them down, so as to be sure nobody would get the benefit of anything that was left there, and

to prevent the spread of any contagion that might exist. Now, we are going to hold the formal opening of this Colony on Sunday. I regret that it so hard to get people interested in the indigent of our cities. You can't get them to see the value of improvements or benefits as a rule, unless it concerns something for their particular neighborhood. We have religious services there Sunday mornings, and on Sunday afternoons we have concerts of a semi-religious nature, and once a week moving pictures. Next Sunday we are going to have a band concert of appropriate music to signalize the official opening, and the people of the city have been invited to go out to see this development. They will be surprised and proud when they do see it, for I want to tell you no city in the country has anything on Trenton when it comes to the Colony scheme. There may be some that are larger or cover a greater area of ground, but there is none more modernly appointed or more attractively designed. The patients of the Colony can't do much work, but we are putting them in condition whereby they can look after a certain part of the lawn, and attend to the grounds, do some trucking, and care for the chickens and cows. To the men who do the best work we will give so much a month, and we are going to put up a prize and divide it among them. Those fellows who work the most earn the right to a small ward bed, on the third floor. They enjoy the privileges of a special table, and get a few extras added to their meals. Through that system we expect to make their lives a little happier by appealing to the good side of their character, and at the same time keep the grounds and buildings constantly in good condition without employing very much help.

We have nurses in both institutions, and we have even gone so far that we have call-bells on the head of each bed, and with the nurses on duty at night, a sufferer doesn't have to wake up the whole ward to call a nurse. I have found that all the so-called paupers have done some sort of service for the community at one time or another. Out of the eighty-two patients that were in the old almshouse in Trenton, all of whom were transferred to the Home for the Aged, there is not one who has not rendered some service to the community. I don't care what it was, there

is something each one had done for the benefit of Trenton. Now they are down and out, either physically or mentally broken up, and are entitled to some consideration. They are human beings; they are worthy; you can get a little out of them, and you can make their life just a little bit happier, a little bit freer, by a little intelligent planning, and it doesn't cost any more in the end. It used to cost $16,000 to run the almshouse in Trenton under the political administration, and they had nothing to speak of and plenty of filth and vermin. Common council, at one time, held monthly meetings in one of the rooms of the almshouse, where they could get off by themselves and "fix up some things." The cost of running the almshouse now, with all improvements and innovations, is six thousand dollars less than it was under the old conditions.

The cost of operating the whole Colony will not be any greater than it was under the old regime, so you see after all it is not a great expenditure. It is economy as well as efficiency that we have instituted in laying the fundamentals for this part of our social problem of the community of taking care of those who through misfortune, adversity or other causes, are unable to provide for themselves, without administering chloroform to some of them, as has been intimated.

I was asked to tell this story to you to-day, and I have told it as briefly as I could. We have taken our place in Trenton in social work along with the other cities, and, although we have advanced considerably, there is still a great deal to be done. We are now struggling for an associated charities or some sort of an association to stop the waste caused by duplication, etc. I have formulated some opinions of my own regarding the duties of the poor department and what ought to be done. I am rather optimistic in everything pertaining to future municipal and social developments. Perhaps I am looking too far ahead in this matter. If I could have my way about it, the first thing I would do would be to revise all the State laws on the subject of dispensing charity, and I would eliminate the words "almshouse," "pauper" and "poor." The next thing I would do would be to revise the laws so that there would not be such a thing as Over-

seer of the Poor or Poor Department attached to any municipality. I think that is too big a problem for men in public life to handle. It is a serious problem, one that requires a great deal of study and a great deal of thought; more, perhaps, than any other one phase of municipal life. The religious problem is well taken care of; the educational problem is advancing with rapid strides; music, art, literature and everything else have reached the highest pinnacle in the world's history. Men are flying in the air; electricity, steam roads and many other innovations of recent origin have been successfully developed, but nobody yet has gotten anywhere near the point of solving the problem of poverty. However, I believe it can be solved as well as anything else. The trouble is it has never been treated intelligently. It has been a political asset in the community. It is essential that the Overseer of the Poor should be a man trained in social and welfare work, just as much as it is that the Superintendent of Schools should have an intelligent and comprehensive grasp of the accepted methods of modern education. These are the kind of men we must have to study the causes of pauperism intelligently. These are the kind of men we must look forward to in the amalgamating of associated charities. I believe that the solution of the remedy is the creation of a State Commission, the creation of commissions in communities and in counties. Then there must be sufficient money appropriated to properly operate these commissions. The men who are to be employed as social workers should be people trained in sociological work, who should be made to stand a most rigid test under civil service.

I believe we are drifting in that direction, and I believe that the money to finance such a scheme as that I proposed could be raised along very popular lines if you would abolish such a thing as the poll tax, which is a dollar a year, and if you would substitute for it a charity tax or some other tax with a more appropriate name, of at least five dollars a year, to be devoted to charity purposes. When you have done that, you have increased your income five times, and you have created a great fund to be handled by a commission, and to be spent intelligently, for in-

creasing the efficacy of hospital work and the social work of the community. This tax could be equalized so that every individual and family in the community would contribute proportionately to solving this great problem, just the same as they contribute toward the upkeep of the public schools to-day. We are all contributing by our taxes toward education. We want education in social and welfare work to stop the waste that is going on every day in all communities, waste even to-day in our community where a careful supervision is being given to charity work. I say this without any criticism of the men and women who are trying to do this thing through their respective agencies, but the petty jealousy that exists between this organization and that organization, each convinced that it is doing its work to the best possible advantage without entering into a spirit of co-operation, results in an annual waste of thousands of dollars throughout the State. All phases of charity work could be taken up by commissions under conditions as I have suggested.

The idea, as I have expressed it, is only in rough form, but I believe that with modern statutes, and all branches of charities getting together under a correct system, we can get nearer to a solution of this problem, and thus be able to put men and women on their feet, and to correct the many abuses that exist to-day in the present system.

One more thought in connection with the social work. In Trenton I have been a great advocate of large grounds for school purposes. If I could have my way, I would have indelibly written on the statutes of the State of New Jersey that no schoolhouse could be built on a plot of ground that did not contain at least from five to ten acres of land. We have initiated that in Trenton. We are going to build four junior schools. We are going to solve the school problem there and relieve the congestion in our schools. It will take about four years yet to complete it, but we have started the idea, and are carrying it out in the construction of the first Junior High School building. The tract on which the school is being erected contains about ten acres of land. It was formerly the site of the old almshouse. The stigma of the almshouse is gone from the neighborhood; a quarter million in-

vestment is coming back there through the removal of the almshouse, and the increase in ratables will soon pay for the High School. In everything we plan we try to capitalize our assets, to get more money to do business with.

We are carrying out the idea of making these junior schools of use to the community every day and night of the year. It consists of a building that will accommodate about sixteen hundred children. The front part or library is separated or divorced from the main building so it can be heated or lighted without operating and opening up the whole building, and that will be the public library for that particular section of the city. The other side contains an auditorium, which is also separated from the building, and can be heated and lighted independent of the rest of the building. That will be for the use of the public every day and night of the year, if they want it, as well as the library. Gymnasiums for boys and girls have been arranged so they can be used day and night, and on the roof of the gymnasium we will have an open-air classroom. Work shops are also a part of the plan.

Now, the idea does not only include the educational value which will result, but also plans some amusement for that community. I am one of those who believe that the solution of the vice question depends immeasureably on the substitution of decent amusements which are to take the place of the neighborhood vices, and it can come through the medium of the public schools, with proper use of them under proper supervision. With that idea in mind, we are building this school and planning for the others. It should be the home of concerts, not those stiff affairs where they sit around all dressed up with all the fine clothes they have, but neighborhood concerts that will afford recreation for the people of the community. There could be dancing, so the young people of the neighborhood can dance under proper supervision. In short, we must provide substitutes for all prevailing unsavory conditions, and when we have done that, in my mind, we will have made a step forward toward the solution of the vice question. We not only want to relieve poverty and vice, but also eradicate the conditions which cause

them, and thus get rid of the stigma of the almshouse, the pauper and social evils, and all that sort of thing, if we are going to look upon ourselves as intelligent people, and be a community that has lived to accomplish something for the advancement of humanity.

It was my desire in Trenton to have a woman as Overseer of the Poor. You don't get everything you go after in public life. You slip sometimes, and that is one thing I missed. I had a most wonderful woman selected to be Overseer of the Poor in Trenton, a trained social worker, but we had not advanced far enough, and our people did not see it, and the struggle was useless, so I gave it up. Women have won out in other cities in New Jersey, and I want to say, as long as I am speaking of the Overseer of the Poor of Trenton—he is here to-day himself—that we found a man who is competent, a man who is painstaking, who is making good, and no criticism can be directed at him. I am very well pleased with him. He is a man of heart, conscience and good judgment, a man who is doing good work in his office.

Jersey City was very fortunate in getting a woman to look after the relief work, and they tell me over there that this young lady doesn't want to be known as the Overseer of the Poor. She doesn't like that word. She is the Superintendent of the Department of Municipal Relief. Now, that sounds pretty good, and I am going to call on Miss Grish now to explain her version of the charity question.

Discussion—"Public Relief from Viewpoint of Overseer of the Poor."

MISS ANITA GRISH, SUP'T OF THE DEPARTMENT OF PUBLIC CHARITIES, JERSEY CITY, N. J.

Mr. Chairman, ladies and gentlemen: Mayor Donnelly has told you practically the same situation that I faced when I came to take charge of things in Jersey City on January 1st, 1914. I also found an office that was tied up in politics, no records of any kind, people paying $25.00 rent, buying pianos on the installment plan, and receiving help from the Poor Fund, and the

first four months was spent in weeding out some of these cases that had been on the books of the poormaster for years. After that had been accomplished we were able to undertake some constructive work. I was fortunate in having worked with Miss Perine, the present Secretary of the Organized Aid Association, while I was in charge of that society some five years ago, and we decided to divide our work, and co-operate closely. Our office has since then specialized on cases of non-support, as these are the real problems of the community. The family who has had illness or hard luck and is in temporary trouble can be handled by the Associated Charities, but you cannot do much with a man who will not support his family unless you can say to him, "We are going to give you one more chance, and if you fail to make good we will take you before the court and force you to look after your family." The magistrates of the police courts have been splendid in working with us, and we have made arrangements so that every woman who makes a complaint of non-support against a man is first sent to our office. We give the case a preliminary hearing, and in more than half of the five hundred cases that passed through our hands we were able to settle matters without taking the family to court. In this way the courts did not have to listen to family quarrels, and decide petty questions that came up, and we practically had our finger on the non-support cases of the community. The probation officers work with us, and we have been successful in getting work for applicants, as employers feel that we keep such close watch over our non-supporting husbands that they just must behave themselves.

Another problem that concerns the Department of Public Charity is that of the old couples who are unable to care for themselves. Mayor Donnelly has told you of the work he had in reorganizing the almshouse. We have a splendidly-run almshouse, but we do need a place where we can send old couples so they can be together. We are able to settle a great many problems of this kind because we can say to sons and daughters, "You must take care of your parents," but there are some aged people who have no one, and they are better cared

for in an institution. It is very difficult to force people to separate after they have lived together, and suffered together, for fifty years.

I have never had to go through that very trying period of having to become acquainted with the Associated Charities because Miss Perine was my assistant at one time, and naturally there has not been the least bit of friction. We are in constant communication with each other, and talk over our work, and compare records to see how we can best help these families and make them self-supporting. The overseers are usually not interested in family problems, and feel they have done their duty in giving the necessary relief, or committing a few people to the almshouse. At present the Associated Charities are needed, but personally I feel that each city should undertake to do its work along these lines. The next best thing to do is to keep in close touch with the Associated Charities, and that I am glad to say Jersey City is doing.

THE CHAIRMAN—I may say to Miss Grish and the ladies present, we have also planned to take care of the aged couples, but we have so few of them at the present time that we find it more economical to keep them home and have the nures go and clean them up and take care of them. There is, however, a section being reserved in the cottage for old couples.

MR. STONAKER—My position as Secretary of the State Charities Aid Association, of course, puts me in touch with the overseers all over the State, and I want to rise right here now and defend them. I don't want them to be taken this way because I do not think it is fair. These overseers of the poor are not trained public speakers. There are several of them here, and I would like to have them talk, but they have just begged me not to mention their names or call them out. The overseers of the poor in New Jersey are struggling to get on, and I want you to realize that the rural community with its small population has one problem, and another municipality of a larger size has another problem. You will understand the great variety to this work. There are also many confusing things as relates to the law.

Mr. Bishop, of Florence, tried to get here. Mr. Bishop, of Florence—a town down on the Delaware river in South Jersey—is a fine gentleman of the old school. He is a strong leader in church work. He is one of the leaders of society in his community. He is president of the Burlington County Colony for Feeble-Minded, and he has campaigned up and down that county ever since that movement started in the interest of caring for the feeble-minded of that county and that colony home, and he is very much interested in it.

There is a man up in Hunterdon county on a farm who has only ten, fifteen or twenty cases a year, but he looks after them individually, carefully and well. There is a man down in Somerville who is doing a very interesting and remarkable work in a quiet way. I think the gentleman must be seventy years of age, but during this winter he was busy all the time going into these family homes and sitting down and talking with them, being neighborly with them, going to the different local societies, of which there are a number, but very small and very scantily financed, and he went to these ladies of this group and that group and told them about this family that he had found, and asked them if they could not be more neighborly and go over there and do something for them. Now, all through this State I find such overseers of the poor as that.

I wish I could tell you the work the overseer of the poor is doing in the city of Camden, where he has the co-operation of the police department, and every time an application comes there he immediately calls up the police department to send an officer to that family to find out from the neighborhood what the trouble is. Within an hour the man on the beat is given that job to do, to look that family up and see if that family is in distress, and within two hours, if it is a case of distress, temporary relief is given, and then the overseer follows it up.

It is hard to get these overseers together to talk these matters over. I meet them as I travel about the State. There is a very modest gentleman sitting back in the room shaking his head at me now. He represents a very peculiar position. He is working under an old charter of the city. He is working under that

charter and the revised poor law of the State. He has an anomalous position. He is superintendent of the almshouse, without having any authority at the almshouse. He is working under the difficulty of trying to get along with the Board of Health, the Poor Department, the City Council, the Mayor and the building committee, and I do not know what other committees. If there is a door to be hung or a window to be repaired, it has to go through that routine of committee government in the city before he can get anything done, and the chances are, "Oh, we will attend to that some other time; the committee won't meet until next month," or if they meet, one of the men may be out of town and they want to consult him, and so it goes on over and over again.

You know there is an overseer of the poor in every township, borough or village, and in some counties they have a county almshouse where they can send these poor people to a central place. In some counties they have no county almshouse, but they have a town's almshouse built on a farm. The township lets the farm out to a farmer to run for what he can get out of it, and the provision is that if he has an old person he can send him to that farm and the farmer will look after that man or women in some way or other. Now with that difficult condition in this State, and knowing the individual needs of each local community, I want to say that in the poor relief work under official control in the State of New Jersey, the State of New Jersey ranks with any State in the United States.

THE CHAIRMAN—I am glad Mr. Stonaker started this discussion. I hope everybody will follow it up.

We will now hear from Mr. Arthur W. MacDougall, "From the Viewpoint of Private Charities."

Discussion—"Public and Private Relief from Viewpoint of Private Charities."

ARTHUR W. MAC DOUGALL, NEWARK.

Mr. Chairman and gentlemen: I assume that we are not here to engage either in controversy or in special pleading, but to get at the facts. We want to arrive at such a knowledge of the situation as to enable overseers of the poor and officials of private charities both to work more intelligently and more effectively, and better still to co-operate. It seems to me that in this, as in other fields, the issue is confused somewhat by misunderstanding, the one not knowing the viewpoint or the real work of the other. We in private charity are too inclined to believe that all overseers of the poor are influenced by politics, that they are limited in their point of view, lack information and are decidedly not social workers. The overseers, on the other hand, are inclined to think workers in private charity opinionated and self-satisfied. They think them sentimental. They create more need than they relieve. I have heard this opinion expressed by overseers. The term "social worker" does not always impress the overseers.

At the start I wish to line up some of the questions that naturally arise in connection with the subject. These questions are in the minds of this audience now. Charity Organization workers, for instance, have been taught in the past to look upon public outdoor relief with suspicion and disfavor and to seek its abolition. It has been abolished in a number of large cities where strong private societies exist. Brooklyn is a classical example. Outdoor poor relief was abolished there in midwinter under Mayor Seth Low, and no suffering resulted. Since that period a new view has come, or rather the question has arisen through new impulses and from a different angle. Few Charity Organization workers are now seeking to abolish outdoor relief in their communities. Many are accepting it and seeking co-operation and help from the Overseers. A new view is gaining ground that private relief is inadequate and that relief

should be a public function. There are those, indeed, who want to see the whole administration of charity taken over by the State or its political divisions.

Workers in private charity know that the dangers of public relief have not grown less; at the same time they realize the possibility of radical improvement under commission or other progressive government where the people may act with their highest intelligence. What effect will this have upon private charity? The question then assumes this form. It is public relief *versus* private relief, or is there a field for both? If so, what are their respective fields and along what lines may they best co-operate? We know the inadequacy of private relief funds and the continuous difficulty of raising these funds in the wisest way. On the other hand, there is no doubt about the dangers of public relief funds as still generally administered.

At the outset, therefore, it is worth while to divide the issue regarding public or private relief between the situation as it is to-day in most New Jersey cities and the situation as it may be under progressive government with politics eliminated. On the one hand, private charity must take conditions as it finds them and adjust its work accordingly. On the other hand, if we are to plan for the future we must get at the fundamental purpose of relief and determine those lines of action of private charity which will persist notwithstanding the perfection of the administration of public relief.

This brings me to the first issue. I would urge that we abandon the popular obsession that relief, either public or private, can consist alone of material gifts—supplies of food, clothing, fuel, etc. All charity workers that are worth their salt know that the cases where the gift of supplies is the only need are few, and that they are not of any special type or class. I mean we cannot pick out and separate into a class cases that may be relieved by material help alone in order to do a separate work for them. Into a charity office comes every type of human need whether it be an Overseer Office, Relief Society or C. O. S. We may establish separate relief funds to draw upon, but no agency can do a purely material relief work whether it be an

Overseer's Department, a Relief Society, or a Charity Organization Society, at least not if it has any degree of intelligence or of conscience. In many of the large cities the Charity Organization Society and the Relief Society have coalesced, the Relief Society remaining simply to supply a relief fund, but having no administrative activity beyond this.

Take the experience, for instance, with Widows' Pensions. If any class of cases would seem to be purely relief cases, it is these. Yet what has been the experience of our own State Board which has been administering the law for a year or more? In the first place, our law has a definite objective. It is not simply to furnish supplies to widows, but "to promote the home life of children." By thorough investigation and searching inquiries in open court, an attempt is made to select only apropriate cases. Follow-up work is then done in each case to see that the home life of the children is really promoted. Yet in many cases, already, the allowance has had to be withdrawn. Assistance to widows is naturally and properly a popular proposition. The kindly citizen, however, takes it for granted that all that is needed is the pension money. Supply this and the situation is met. As a matter of fact, experience shows that supervision, follow-up work after the pension has been granted, is as important as providing the pension itself. It is so important, indeed, that many feel that it will be better to have no pensions than to have pensions without this helpful, careful, supervisory work. Let it be understood that by supervision is not meant espionage or detective work. It is not a negative but a postive constructive proposition. The beneficiaries are human beings, fallible and imperfect, and the follow-up work includes advising, instructing, befriending, admonishing.

We are getting back now to the fundamental question—What is relief, or, rather, what will really relieve the destitute family? What is charity? The popular misconception and misrepresentation of charity is appalling. Take, for instance, the attitude this winter toward the unemployed. We had on the one hand the insistence that because these were respectable workingmen, they must not be treated as charity cases. Charity is supposed

to carry a stigma, yet "Bundle Days" were undertaken throughout the whole country for these same men; cast-off clothing was collected for their benefit apparently with the expectation of really meeting the problem. Furthermore, the amateur philanthropist took the stake, thrusting aside the wisdom gained by charity workers from lessons of the past, and substituted an unwise charity suggested by his own inexperience. It is literally true that the unemployed do not want "charity." Certainly not the charity that implies something for nothing, that partakes of class patronage. The unemployed do want charity that takes thought and pains and that really believes (and practices the belief) that these are self-respecting men and their self-respect must be saved. The charity that they want is the charity that will prevent, if possible, the recurrence of unemployment.

The American Association of Labor Legislation is the organization which is contributing most just now towards the solution of the unemployment problem. This Association is as definitely a charity in the right sense of the word as any relief society. I object to the phrase "Not charity but justice," because I believe true charity includes justice.

No C. O. S. that I am acquainted with has the faintest notion that in most cases relief is anything more than a temporary expedient and that their job consists in really remedying the situation, restoring family integrity, bringing the needs of the destitute family to its own kith and kin, realizing upon its social assets, if it has created any, in the way of the interest and goodwill of employers, of church or fraternal society, or restoring it to a normal position of self-care. Charity Organization people call it family rehabilitation. To refer again to the unemployment situation of the past winter, Charity Organization Societies throughout the United States outlined as early as October programs for the winter's work, and a conspicuous feature of these programs was an avoidance of relief or "charity" so-called. The plan was to urge public work on the part of municipal and State authorities. This work was to be real work—the pushing of projects already planned, but that might otherwise be left until a later season. These Societies, without ex-

ception, took a vital interest in efforts of the American Association of Labor Legislation to push for a more thorough study of the whole question of unemployment and means for its ultimate solution. Public works projects were pushed in many of the cities and gave work to many of the unemployed men. In many others, including my own city, the plans came to naught, owing to the interfernce of politics. Where these plans failed the Societies improvised work for the unemployed. Our own Society made an arrangement with our Municipal Employment Bureau to provide work for such of the unemployed as had actually reached the stage of destitution. It set about to sift out the *bona fide* worker temporarily unemployed, provided a sufficient number of days' work to prevent destitution, paying $1.50 per day, and was at pains to keep these families out of the regular machinery of the Society. In other words, it treated them as socially normal, destitute because of an abnormal industrial situation over which they had no control. Personally, I felt that there was not case work necessary in these families. The whole problem ought not to have been put up to charity, either public or private. It was a case for intelligent and resourceful public action. I refer to meeting the temporary, abnormal industrial situation. The problem of unemployment in so far as it concerns industrially efficient men is a problem for the State. It is a travesty to try to meet an economic problem by relief. None know this better than those working in private charities.

We have to recognize the fact that money, food, clothing are results, effects. Our work is to convey to the needy family the secret of getting these things for itself. I am reminded of a remark of a director of a Society when he first came into the work. It was in connection with devising some form of work test through which the unemployed men could temporarily earn some money. He said, "Why bother these poor devils to work for it—why not give them the money."

The danger of trying to correct economic conditions by relief giving, to use relief to right industrial wrongs, is as old as relief itself. We have the disastrous experience of English Poor Law relief prior to the poor-law reforms of 1834. Public relief was depended upon to supplement workmen's wages.

What then are we trying to do? We are endeavoring to use relief not as an opiate, but simply as one of the elements in restoring the family to a normal, healthy, industrial condition. I grant that frequently the reason for dependence lies outside of the control of the family itself, and that sooner or later the economic and industrial problem to which the family has fallen a victim must be remedied. Material relief will not remedy these conditions, however, and it is a part of the social worker's job to find out the industrial and economic facts regarding the family and follow these up until a remedy is forthcoming. If we are really onto our relief jobs and have accomplished anything in relief work we know it has been done by recognizing social facts and laws of character. We have had to recognize and safeguard those qualities in the individual which make for integrity, self-dependence and industrial competence. Also those social virtues which make for family integrity—brother assisting brother, fathers and grandfathers caring for children and grandchildren, kindred recognizing the ties of blood.

The Social Worker.

In other words, we must be social workers. We must acquaint ourselves with the laws of social health in as definite a way as the civil engineer acquaints himself with the laws of physics and mathematics. It is the day for the social worker. I use this term conscious of all the shortcomings, of the profession of which I want to claim myself a member. We are often half-baked, self-opinionated and self-satisfied, but we have the right aims. I believe that there are overseers who are as definitely social workers as those working in private charity. I believe that every overseer must become a social worker rather than a relief agent. A social worker relates his problem of relief to the individual and social background. I believe that co-operation between private charity workers and overseers of the poor is coming about and will increase along two lines: First, the poor funds under the overseer being made available for legitimate cases of relief brought to the attention of the overseer by private charity, and, second, co-operation along constructive

lines, case-work lines, as the overseers bring into their work trained agents, thoroughly acquainted with social facts. It is possible, to-day, for the poor departments of our various cities to provide for their agents definite training along case-work lines. The New York School of Philanthropy will conduct an institute next month which will be definitely along this line, and the school is anxious to secure the attendance of overseers or their representatives.

Will the State take over all forms of charity? I doubt it. I believe the municipalities should take over now those forms of relief that interfere the least with self-help and family integrity. Some of these forms make for self-help. I refer to sick relief—hospitals. I think private charity should be relieved of the great burden of these either by the city taking them over or subsidizing them. I believe the work of our board of health should be extended so as to guarantee healthful conditions.

We should not leave to the vicissitudes of private charity any of these things which involve the health, education or training for self-support of our people.

It will always remain the function of private charity to initiate experiments. When the social value of these has been demonstrated and the logic of public support demonstrated, then it is the part of progress to secure the support of such enterprises by the municipality or the State.

I believe that public relief other than that temporarily required to relieve actual suffering should have an objective, should be planned and the plan followed out.

More Co-operation Between Public and Private Charity.

Finally, I want to raise a question as to the tendency of public officials to exaggerate the distinction between public and private activities, to change the line separating them into a wall. In both the funds come from the pockets of the public. In the one case the funds are raised by taxation, in the other they are given.

If there were common standards of work adopted and a getting

together, much wasted effort would be saved and human wastage avoided.

THE CHAIRMAN—Under the head of "Viewpoint of Private Charities" it might be interesting for you ladies to know that we have a private charity in Trenton, the Jewish organization. The Orthodox Jews have solved the charity problem. They have a superintendent. They have a fund of several thousand dollars, and when anyone wants anything, if of their religion—happens to be an old man or a young man with a family—they loan from this fund up to about five hundred dollars, and with that they buy horses and wagons and start them peddling, opening up stores or something else. This has been going on for about five years. The society takes their notes and don't charge them interest.

I will now introduce Mr. Walter W. Whitson, Superintendent of the Orange Associated Charities.

WALTER W. WHITSON, ORANGE.

Mr. Chairman, ladies and gentlemen: Before I begin what I am prepared to say this morning I wish to congratulate Trenton and Jersey City on their splendid public relief departments, as anyone can see who has listened to the description of the work they are doing. I wish to call attention to a very grave danger presented in the remarks of our friend, Mr. Stonaker. He told you of a number of the overseers who were doing something for which he felt they should be congratulated. For instance, the overseer of the poor in Camden, I believe it was, who called upon the police department and had the police officer from the beat go there and within two hours, at the greatest, often within an hour Mr. Stonaker informed you, the investigation had been made. Now, anyone who has been doing any kind of relief work at all knows that it is physically, mentally and morally impossible to make an investigation either in a police uniform, or in the physical limits of one or two hours. I think that we are likely to be satisfied with that little work and thereby handicap the more thorough work such as we are

getting in other cities. And the same thing I believe could be true of the overseer of over seventy years of age who, although possibly a very lovable and kindly man who could go and visit with his neighbors, but I know very few people of seventy years of age of my acquaintance who could make any kind of an investigation and do that painstaking and nerve-racking work of getting the co-operation of the various agencies. Therefore, I am very anxious that we shall not be satisfied with the little advantage we know we may be getting from the methods such as Mr. Stonaker described, when two cities have set such splendid examples of public work.

The society which I represent has rather a unique position from the point of view of the subject under discussion. The Orange Bureau of Associated Charities covers all the Oranges. Each municipality has its own public relief official, and our relationship is different in each case. What I have to say may sometimes apply to one overseer of the poor and sometimes to another, but must not be taken as universally applicable. The historical attitude of our society toward the overseer of the poor has been characterized by a willingness, even a desire, to do his investigating and follow-up work, with the expectation that he would accept our recommendations and give relief in accordance with them. This policy has been pursued with varying success. The overseers have all been men with other occupations, consequently able to give only a fraction of their time to this office.

When the Bureau was first organized, nearly thirty-six years ago, it was forbidden by its constitution to give material relief directly. It was organized to be a relief clearing house, to prevent fraud and duplication of relief, to maintain friendly relationship between the well-to-do and the poor and to give employment. At the time of the depression of 1892–'93 a relief policy was adopted, but the primary functions historically have always continued to be of primary importance. More recently the specialization of social service work, the development of a professional spirit, a larger amount of carefully prepared literature and the establishment of schools of philanthropy have produced a better trained group of charity workers. So far trained social

workers in our communities have only been employed by the private relief agencies, but I believe the time is coming rapidly when public relief officials also will be especially trained. Such trained workers treat a family in want, not as a problem of whether or not they should receive a grocery order or rent, but from the point of view of a social physician, trying to diagnose and treat a social break-down. The important thing to them is to know all the facts in order to restore not only income, but health, education, efficiency, moral tone. In other words, to rehabilitate the family, so that they will be able to provide their own incomes and transform them into those things which make for family welfare. I believe a great deal of the lack of satisfactory co-operation between the C. O. S. worker and overseer of the poor is due to a failure on the part of the latter to realize that the Associated Charities is not a relief society (even though it may give some relief), and a failure on the part of the former to realize that the overseer may be qualified, through his experience, to do many other things, in connection with family treatment, besides give relief, send to almshouse and make complaint for nonsupport. I notice that the co-operation which our visitors have with the overseers depends largely upon the extent to which they talk over the other problems in the case with him and get his advice. He is then more likely to accept our recommendations for relief and to ask us to investigate and follow up his cases.

I believe that the most practical division at present is on the basis of function, *i. e.*, the public relief official being primarily a relief agent and the private society supplying the social service or personal element. The position of our own society in regard to relief is that in emergency or during investigation we give material aid from our general funds, securing as much of it from natural sources, such as relatives, churches, friends, employers, etc., as is possible, but we do not give relief involving special expenditure or of a continuous nature from our general funds. At this point we turn most often to the municipality, but also to the natural sources, to special appeals, to holding these funds in trust and to special relief societies, religious or secular. We refer desertion and nonsupport cases to the overseer of the

poor, because the poor law provides that he shall make complaint against the delinquent husband.

One tendency which I have noticed is to reserve for special appeal those attractive "gilt edge" families and refer to the overseer the most discouraging, less attractive ones. This is hardly playing the game fair. Such a policy would tend to degrade rather than to raise the public office. I am not in sympathy with that sentiment sometimes expressed that "we should try to keep all but the paupers off the city's books." I do not see that public relief, if rightly handled, need be any more demoralizing than private. The Associated Charities, because it probably has more facts at its command, should take the attitude of protecting the public treasury rather than that of getting as much as possible from it.

One problem which confronts us is the inadequacy of relief, particularly in the regular allowance or pension cases. One of our poormasters does give adequate relief, even when a large amount is required. For instance, to one widow, the mother of four children, he has regularly given a four-dollar grocery order, coal as needed, and paid for two quarts of milk daily and the rent, a total of nearly forty dollars a month. As far as I have been able to judge, this policy has met with more favor from the citizens and taxpayers than that of niggardly relief. I happened recently to see the records of another official. There were fifty-nine families on the list as receiving assistance. The average amount per month for a family was $7.71. Out of thirty-eight families receiving grocery orders fifteen received less than one dollar a week, and only one received as much as two dollars. We must show that it is better business to help one family adequately than to give fifty-cent weekly grocery orders to four. A family that gets along on fifty cents a week can get along without any assistance, and others would be enabled to maintain their health and decent standards with the amount thus saved.

We sometimes have difficulty in cases of public relief, due to questions of residence. The Poor Law states quite definitely that a person who becomes dependent shall be helped by the municipality where he becomes dependent until his residence is

established. There seems to be a fear on the part of some officials that they will help someone belonging to a rival municipality. The recipient, in the meantime, is the sufferer. A Polish man, who had been in this country over four years, was sent to the State Tuberculosis Sanatorium. His dependent family was not a case for deportation, having been in the country over three years. The city in which they were then living would not help them because they had lived there only a few months. They had been in one of the other Oranges, a few blocks from their present abode, about four years. The latter would not help because they had not lived there the necessary time to acquire a residence under the Poor Law (five years). Meantime the woman had grown discouraged, and had written her husband, who came home after a month's stay, although he was doing splendidly, and had gained eleven pounds, and had every reasonable prospect of being cured. Another woman had to give up work to care for her mother, dying of cancer. She applied to the overseer where she lived. He gave her fifteen dollars, and then would do nothing more because she had no residence. Was referred to the adjoining municipality, from which she received one-quarter ton of coal, bread tickets and two dollars. He would not continue help because she was living outside of his limits. She then was referred to us. A little personal service, a few letters and telephone calls resulted in getting another daughter to give her mother and sister a home. If this had been done originally, the entire expenses could have been saved and the family saved unnecessary worry and trouble. An entirely different spirit was displayed by a South Jersey overseer. When we wrote him about the family of a man who had died of pneumonia eight months after coming to Orange, he replied, "I have been talking to her friends here. They say they can and will help her and the children. The superintendent of the local factory is willing to rent her a house. So I think it will be better for her to come here, and we will do what we can for her." Such an attitude of interest and helpfulness is much appreciated.

In conclusion, I wish to state that we have had unusually close co-operation with the overseers of the Oranges. We have always

found them willing to have our workers go to them to talk over cases, and I trust that they have found us helpful. They register their families with our Confidential Exchange, a central registration bureau, and one overseer has testified in an open meeting that this has saved his city several thousand dollars.

THE CHAIRMAN—The next speaker is Mr. J. B. Gwin, Superintendent of the Organized Charities of Paterson. I know he will have something interesting to say, because Paterson is a live city, and has been doing great things even under old conditions.

J. B. GWIN, PATERSON.

Mr. Chairman, ladies and gentlemen: I have worked in Winnipeg, Canada; Baltimore, Maryland, and in Paterson, New Jersey. I have been particularly interested in the relationship between private agencies and public relief officials, because all these cities have established and developed different systems and methods.

In Winnipeg the entire City Relief Fund, about $14,000, is administered by the Associated Charities, and in addition the city pays a yearly stipend towards the administration expenses of the Associated Charities—public relief administered by a private organization.

In Baltimore, Maryland, there is no public relief fund at all, and the entire question of the relief of the poor is left to a private organization—the Federated Charities.

In Paterson, as in other New Jersey cities, we have both public and private relief.

The talks this morning have proven very interesting to me, and I think have strengthened my previous belief that public relief has great possibilities of development. At some future time, perhaps very soon in some places, and perhaps in the far distant future in others, the overseers of the poor or public relief officials will properly care for those who apply to them for help. In my opinion there is no fundamental reason why these officials may not only give adequate relief as well as make care-

ful investigations, but will also develop their departments so that they may also give with the relief that helpful service which the private organizations have been trained to give. Public relief work is certain to receive more attention in the future as it has already received in Jersey City and Denver, Colorado. The principal functions of the charity organization may be taken over by the public officials in time and administered in just as efficient a manner. We know in some cities this won't come soon. Certainly not in our time.

I want to mention just one phase of charity organization society work and to leave this question with you. Admitting all that I have just admitted in regards to the possible developments of public relief work, would the need of a private organization, such as ours, still exist?

Let me ask another question, which I will answer myself. Is the work of a charity organization society limited to making thorough investigations, giving friendly advice, helpful service and adequate relief, important as these are? There is another side of our work just as important, which is not another side or phase, but belongs with the functions I have just mentioned. Yesterday in Paterson some children were begging from door to door. A citizen phoned to the C. O. S. to ask our advice. We said to him very courteously, but very emphatically, "You must not give money or any help to these children, but please do so and so," and he said, "Very well, if you think best I will refuse to help them at my door, but will do as you advise." We are daily saying to church workers and private individuals, "You should give more relief to this family, or you should give no relief at all, but certain kinds of services are needed." In this way we are arousing many citizens as well as the workers of other organizations into efforts for definite personal service for some family in need of such service. We are also directing and encouraging proper relief for almost the entire community. This is a function of all charity organizations.

Can this work of arousing the public interest and at least partially directing this interest into definite helpful service, ever be properly the work of an overseer of the poor? I would not be

willing to answer "No," even to this question. I only want to say that until such officials are able and willing to broaden the scope of their work to include this phase, public relief can in no true sense take the place of private relief. We all know that no matter how well we may plan and provide for a family in need, if we don't have the intelligent co-operation of other people who may want to help the same family, if they are not in smpathy with our plan our efforts may be futile, and accomplish little of permanent value. It is generally as important to get the sympathetic interest of the public as it is to get the co-operation of the needy family.

We have labored to get the interest, co-operation and confidence of the public in our problems. It has been a difficult task for us and is as yet only partially completed—it may prove an impossible task to a public agency. At present I think this unfinished task belongs to us. We cannot turn back any more than we can give it over to any other agency, public or private.

We should not expect the public relief departments to thus broaden and extend the scope of their work until there has been a similar development in other departments of cities or municipalities. When an interested citizen reports a family in need to a charity organization society a full report is given verbally when possible, in writing when this is not possible. These reports tell what has been done, and why. The overseers of the poor of New Jersey do not send such reports of their work. The co-operation and help of the citizens of the community does not have any place in their work. The same is true of every other department in most of our cities. If you report any unlawful or unsanitary condition to a board of health, or to a police station, they may arrest the person who is committing the unlawful act or clean up the unsanitary house, but as a rule the citizen who told them of the bad condition never knows what action was taken, consequently he may take no further interest in such work. He might have been encouraged to report other bad conditions in his neighborhood and in this way have been of real help to these departments. All city departments may endeavor some day to secure the understanding and co-operation

of a community which they have helped to arouse and interest. We should not expect this service from the overseer of the poor until we are prepared to ask the same thing from all other departments of the city government.

It is a serious question in my mind whether the public officials hampered as they are by political consideration will ever be able to thus popularize and humanize their work.

THE CHAIRMAN—The next speaker on the program is Miss Phillips, of the C. O. S. of Plainfield.

MISS MABELLE C. PHILLIPS, PLAINFIELD.

I have before me the financial statement of the overseer of the poor in the city where I am employed as Secretary of a C. O. S. There are about one hundred names on this list of beneficiaries for the year 1914. Of these all but five or ninety-five per cent. are known by our organization. More than this, most of these ninety-five families were, I think, investigated by the C. O. S., planned for in the matter of relief by the C. O. S., and by the C. O. S. referred to the overseer of the poor, who gave, in nearly every instance perhaps, the required relief. The amounts spent show, happily, some advance in standards over those prevalent in Missouri, at least, where the recent Russell Sage publication reports $10 a quarter as typical relief. In this schedule $331 was given by the overseer to one family of an insane man, $301 to another similar family. Twenty-two dependent children cost the city over $1,500 for wise and proper care, but saved the city and State, doubtless, thousands of dollars in care of adult delinquents and paupers.

These figures show, certainly, active co-operation between public and private charity. The cordial relation is very gratifying to our private charity, and that it is appreciated by the overseer of the poor is shown by his request to councils that an appropriation of $100 be made to the C. O. S. "for services." I have not heard of such an appropriation having been made, but the point I wish to establish is the cordiality and mutuality of the co-operation.

The program does not call for the discussion of our subject save from the point of view of "private charity" and that of "public charity," but it seems to me that two other view-points should be considered while we are at it, namely, that of the beneficiary and that of the community. Since the former is, of course, included in the latter, the two may be considered together, and the question most important to be asked, it seems to me, is, is it best for the *community* that public or private charity shall minister to its unfortunates, and if each has a place, what function belongs to each for the best interests, not of public charity nor of private charity, but of the community? The epidemic of criticism against organized private charities has been rather more virulent than ever this year. What I believe is at the bottom of all this antagonism to private charity is this: that it is not democratic; that it is, at best, a survival of the "Lady Bountiful" ideal; that it may support itself out of the very coffers enriched by the grinding of the poor.

I believe that the social work of the community should be done, *as soon as possible,* by representatives of the community. I believe that we are postponing the day when this shall be accomplished if we do the work of investigating and planning reconstruction of families for the overseers of the poor, instead of aiming to get our own standards and methods adopted by the public agencies. By demanding quarterly reports of the overseers, as is done in Indiana, in which the age of applicants and dates of application, settlement, present and previous occupation, ability, etc., must be given, I believe we should be inaugurating proper standards. As the Russell Sage publication, above referred to, says, "Many of the best societies are working along this line, and the regularly rising standard of public relief work in their communities is proof that the program is a possible one."

How are we to get our smaller communities to pay the price of such a program? That, I think, is the job of private charity; to educate the public, get the community to accept and adopt our standards, and then, as Miss Richmond pointed out several years ago before the National Conference, then what happens to ourselves and to our societies will in no wise matter.

THE CHAIRMAN—The Overseer of the Poor Department in Trenton under the old condition had an annual appropriation of approximately eighteen thousand dollars, and at the present time, during the past three years appropriations have not increased, excepting last year it was a slight increase, about three thousand dollars, but the efficiency of the department has been strengthened. We have one man, a field man, a clerk, assistant, and an extra doctor, and the expenses have not increased at all, so it shows what can be done to increase efficiency without increasing the cost.

The next speaker is Miss Townsend, of Elizabeth.

MISS HARRIET TOWNSEND, ELIZABETH.

Our attitude towards public relief is governed by our conception of government. What is the City? What is the County? What is the State?

It is ourselves. It is the social organism made up of you and me and our neighbors. It is the organization by which we are linked up by one life in common fellowship.

Government is the instinct; nay, let us call it the organ which acts for us. It carries the standard of social welfare into every home, into every street and alley. If it carries a standard that we are all ashamed of, then it is our moral laziness that has refused to exercise the leverage of higher standards.

I must confess to an impatience with the increasing amount of props to the fabric of the State that we are all called upon to support. We are constantly devising aid associations to help the State officials who are paid to do the work, and they should be held to standard or be dropped. I do not believe in this complacent acceptance of unworthy officeholders. Expect the best service, demand the best service, and you'll get it.

Early in the nineteenth century Dr. Chalmers, to whom we owe so much in emphasizing the personal and individual character of benevolence, held that it was hopeless to mitigate the evils of outdoor public relief.

Since then science has opened up a marvelous mine of causes of

poverty, and along with it has developed sense of social responsibility, so to-day it is unchallenged that society cannot suffer the weaker member to perish without help.

Modern nations base their customs and their poor laws on the assumption that every human being has a right to the means of existence; once he is born, no Christian State permits any citizen to starve.

Now, then, if society takes this responsibility for supporting those who fail to support themselves, it has the right to say how; so we are witnessing the extension of social control, and as we are learning more of our people by our careful case work there is not a social worker who does not seek for more social control over the border line cases.

Let us consider some of the glaring causes of poverty. Outside the home we are rapidly bringing under governmental control Education, Recreation, Housing, Public Sanitation, Employment.

We are to-day demanding extension of social control, police power to enforce conformity with welfare standards.

Mental defect and certain forms of physical defect. Tuberculosis workers are feeling the futility of sanatorium care interrupted by the whim of the patient.

Inebriety. We are demanding special colonies where such should be committed for cure. Police power over the deserter and nonsupported.

Over criminality and moral obliquity we now exercise social control. Absence of natural care for children we have obtained police power to control.

The sin of outdoor relief is the sin of all inhumanity, viz., Im personality, the sin of treating a person as less than a person, of treating the poor as the poor, thereby we get the mechanical dole of bread and coals.

I believe the function to-day of private relief is the leavening of society, to rehumanize it by careful work with individual families—setting the standard.

It all lies within ourselves. Therefore, it would seem that we must have an extension of social control, and must expect the

best service from our instruments of the social organism, and thereby private and public endeavor may work to the most effective ends.

THE CHAIRMAN—You have heard a great deal about Atlantic City. I know we all would like to be there this morning on the pier and would feel more comfortable, perhaps, than we do in this warm atmosphere. Atlantic City has been doing a whole lot of things. Once in awhile you hear unfavorable things, but that is only in one little quarter. It has been doing wonderful social work during the past few years, and I am glad to introduce to you at this time Miss Ellis, from Atlantic City.

MISS JENNIE LOIS ELLIS, ATLANTIC CITY.

In order that you may understand somewhat of our position in Atlantic City, which has been unique, it will be necessary for me to give you a little history. The Organized Charities began work March 16th, 1909, and had been organized less than six months when the city council voted to appropriate its poor relief fund to us. This action was taken because of the inefficiency of the overseer of the poor and of the political situation in the city. The overseer of the poor was seldom at his office, those needing his assistance could not find him to ask for it, those who did get his orders frequently sold them and used the money for drink. The people who got the orders were often political friends instead of the deserving poor. Because of these conditions we were importuned to take the city appropriation. Our board refused at first and only accepted under condition that every cent of the money appropriated should be expended in relief and the entire administration expenses of the society should be paid by our voluntary contributions, as formerly. This was in order that we might keep out of politics and so that the council could have nothing to say in regard to our policy. Since December, 1909, until March of this year, the council, and later the commissioners, have yearly appropriated money for our use. This money has been used in accordance with the poor law of

New Jersey, which we have given a liberal interpretation. All the cases of need which have been referred to us have been thoroughly investigated, emergency relief being given pending a plan for the family. During the past winter, which has been an unusual one, it was not possible with our limited force to make as thorough investigation as we wished, but we have done the best we could and feel that the poor people have received intelligent care.

Our situation is different from that of most other municipalities in the State in another regard. Atlantic City has no almshouse. Atlantic county has an almshouse, to which the overseer of the poor can commit patients by paying $3.50 a week for their board, if the superintendent of the almshouse chooses to admit them. We have been repeatedly told by the overseer of the poor that no sick person can be sent there, as they have no provision for caring for the sick. This has obliged us to pay board for a number of dependent people in private families and in institutions, who would otherwise be placed in the almshouse.

I do not know how it is with the other charity organization societies, but we have been sadly hampered in our efforts to make non-supporting husbands care for their families by the unwillingness of the overseer of the poor to co-operate with us by enforcing the law.

Personally I am very glad that since the first of March we have been allowed to take up the work which rightfully belongs to a charity organization society, and have been relieved of the care of the city's poor. There are a large number of people who come to us who cannot be helped through the city's fund. They have not a legal residence. They may need just to be tided over an emergency. They may need, more than anything else, a helpful friend who will give them good advice. These things the charity organization society is equipped to do, while the office of the overseer of the poor is not. As I see it this is the strongest reason why we need a charity organization society. Its function is larger than that of the overseer of the poor, whose business it is to give relief. It is our business to look into the causes of poverty and distress, to bring these to the attention

of the large body of our citizens, and to get something done to change these conditions. We have not accomplished as much as we could wish in the five years of our existence, but we have done a great deal to stop the begging on the streets and at the homes, which was very annoying. By insisting repeatedly we helped induce the city commissioners to provide detention room for women and children so that they might not be confined in our city jail with the men. We have convinced the people of our community that there is need for some nursing work, and at present have two visiting nurses. A great deal of interest has been aroused in the tuberculosis question. We were instrumental in establishing a tuberculosis clinic which has been in operation since April, 1914, and in getting our county board of freeholders to make some provision for the advanced cases of tuberculosis. They arranged on the 15th of December to place our patients in the Camden County Sanatorium, and at their last meeting voted to build an institution in Atlantic county. We have called attention to the bad housing in certain sections of the city, but have not accomplished very much in that line as yet. Through newspaper reports of our work, we are constantly trying to educate the public in general, and through case committees and friendly visitors we are developing a body of people who are interested in their neighbors and who are working to better the living conditions of our city.

President Hibben explained well the difference between the work of the overseer of the poor and the charity organization society when he said charity is not giving food and clothing—it is love.

The overseers of the poor are expected, from the municipal funds, to give food, clothing, fuel and rent, while the charity organization societies aim to enlist the citizens of the community to give intelligent and loving care to the unfortunate and to remedy conditions, so that the number of these shall be reduced to the smallest minimum.

REV. AUGUSTUS ELMENDORF, NEWARK.

Mr. Chairman, ladies and gentlemen: In New Jersey the law of the State requires that there shall be overseers and states their powers. In addtion we have superimposed upon society the voluntary relief societies. Our purpose this morning was to bring out some discussion on the justification of such a situation.

Now the justification, as we find it, has been presented to us by Mr. MacDougall, that the amount of work is such that there could be rightly some division, and I suppose that is true in large cities. It would not be true, of course, in the smaller places.

There has been a presentation of another point of view, the kind of work first, and possibly a division of work, certain kinds of relief being undertaken by the overseer and certain by the charity organization society. Then there has been suggested an educational requirement. There is no reason why the person who has the title of Overseer of the Poor should be less schooled than the one who is the superintendent of a charity organization society. It happens perhaps to be so, but if that were the only distinction between the two methods of relief then surely our efforts ought to be to raise the standard of the overseers rather than ask the taxpayers for voluntary contributions. The thing which appeals to most of us is the saving of the public purse. There is something in giving, and it might very well be that whenever the time came that our work of relieving the lame, the halt and the blind, should be done by force only, that it would stop the development of a large part of the beautiful character in people who learn the joy of giving. In that respect, of course, private charity does minister not only to the poor, but it ministers to us who are asked to give. Certain groups of people do not wish to be cared for because of some stigma attached to municipal relief.

I would also like to emphasize the point made by Miss Townsend of the pioneer work. But you cannot rightly tax people for the purpose of making a venture. You have only the right

to tax people for that which is well understood and which is accepted as a proper method of procedure. Now if a group of people feel that there is some method which ought to be introduced they should finance it, and there you have perhaps the real reason for Organized Charities to do pioneer work, and then work out some plan which ultimately perhaps will be taken over by the community. And then there is the lack of legal residence, the point last made. We could, of course, change the law to cover it, but the question is as to whether it would be possible to so impress the legislators that they would be willing to do so. I doubt it.

In regard to one other point, made by Mr. Gwin about the arousing of the public, I think this is the chief function of charities. Religion would be a strange thing if it did not stir the conscience. The church as it gets a social vision becomes a more and more efficient agency in arousing the public conscience.

THE CHAIRMAN—Is there any more discussion?

MR. EDWARD BLAU, Newark—During the different addresses made by the charity workers, Mr. MacDougall has brought one thing home to me as a representative of the United Hebrew Charities of Newark. The word "justice," which Mr. MacDougall mentioned in his address, is the keystone of Hebrew charity. It is well known among all other creeds that the Jews take care of their poor, and, if I may say so, *we* do. It seems to me that the Hebrew word "charity," meaning also "justice," is really the fundamental reason which spurns us to self-support and makes the Jews take care of their poor. We don't look upon them as charity patients. We look upon them as our own and that justice is due them, that they have the rights in the community to be on an even par with any of us who are self-supporting, if the same chances are given them. We have, therefore, established a workroom and are doing a large business selling white goods to the department stores, and thereby employing a great many destitute widows, who are doing the work at home, and by keeping the family together and by giving them a fair wage they become self-supporting. We are taking care,

however, that nursing mothers or sickly women do none of that work. We are taking care of our unemployed men and get work for them. A personal service society, workers who speak the language of our people, go into their homes, talk with them, sympathize with them, to show them how to get work, and what to do in order to make themselves self-supporting. It seems to me that this is really a stepping-stone towards the prevention of poverty. It is more important to me to hear expressions on the topic of prevention of poverty than of relieving poverty. No doubt most of you have read Devine's book, "Cause of Poverty and Destitution," and read the chapters, "Without employment, without friends, without funds." If you go into this question you will find that prevention of poverty is a municipal, a State and National function, and I honestly believe that the governments of city or State could help to prevent poverty to a large degree.

It take it, as Mr. MacDougall mentioned before, that public work ought to go forward in the time of business depression more so than at other times. I am sorry to say that in our city the Mayor decided to do just the reverse. When the factories are closed down and thousands of people going about without employment, we stopped making public improvements. I repeat that the National Government ought to give out its orders for supplies to be manufactured, and it uses millions of dollars worth, during the time of depression. I say that when a certain industry has a dull season, the National Government could order its supplies for that class of goods during the time when those industries are shut down for want or orders, as unemployment is really one of the prime causes of poverty and destitution.

One other cause is disease, and the Jews are taking care to a great extent of those that are unable to earn a livelihood on account of disease, or in cases of old age. We don't depend upon the overseer of the poor when we want an old couple taken care of. We have a Jewish institution in the city of Newark, supported by private charity, which takes care of them. Taking up the question of investigators, I want to emphasize that we don't send an investigator to the homes of our people who speaks

the English language only. We send out investigators who speak the language of those poor they call upon. I want to say right here that proper investigation is a very important part in charity work. When you send to an Italian family to find out their condition send an Italian investigator and not an Englishman. When you send out to a Polish family send one that speaks the Polish language. It is the most important part in the investigation. These Polish or Italian investigators know the habits of that family, talk to them in a sympathetic way, and that family has a certain confidence, a certain faith in that investigator and her advice. I do not believe, as mentioned before, in a man in police uniform being sent to investigate the conditions of a destitute family. (Applause.)

Mr. J. S. Fenton (Metuchen)—My position is an unique one, a reproduction of that medieval arrangement whereby the monk discharged the duties of the relieving officer of the community. Some months ago the borough of Metuchen, aware that my parochial duties had necessarily brought me into contact with cases of destitution, requested me to accept the office of overseer of the poor. I have usually found some solution for every parish problem, from the chaperoning of a Sunday-school excursion to the soothing of a choir friction, but face to face with the poor problem of the borough, I soon found myself helpless and adrift.

Contingencies arose which convinced me that conditions outside of our large cities are of such a character that with our present machinery it is almost impossible to administer relief in an intelligent, effective way. Public granting of relief is of two kinds. One you have heard of this morning in connection with the city of Trenton, thoroughly organized and equipped. The second deals with suburban and rural communities, where conditions are vastly different.

Here a sum, usually about $500.00, is voted for the maintenance of the indigent, and with this the overseer of the poor, frequently also the board of health, family adviser and social worker combined are expected to find the bread line and eliminate poverty, vice and improvidence. Such are the problems that face many a perplexed overseer to-day. I have been asked

to speak a word in behalf of this little appreciated class of public servants. To cite one of our difficult cases of last winter, a man estranged from his family, steeped in alcohol, and one of the most hopeless wrecks imaginable, was thrown upon the town. He had to be fed, treated and nursed. A neighboring hospital received him for a week or two and discharged him as incurable. No family could be found willing to board him at any price. An almshouse near the borough refused to take him as a pay guest because, geographically, he was "over the line." The overseer, with the aid of a physician, had to cope with his disease and filth.

Many an overseer is up against similar problems, and in the solution of such he ought to get all the co-operation and sympathy his district can command. We spent in the few weeks on the case under discussion one-fourth of our annual appropriation, and what was the outcome? Our charge died in such degradation and filth that no rookery on the East Side of New York city could, I believe, have furnished a duplicate. Why such tragedies in a civilized community? We do not have the appliances for handling these cases. The people are not organized along social lines. Our machinery is crude and out of gear. Our system of administering relief provides so few institutions where, for a modest sum, the last days of these moral and physical wrecks can be made endurable. It is a lamentable fact that while this republic has led the world politically, it has failed, except in our large cities, to care for its destitute citizens in a scientific, altruistic way.

Reform is needed along three lines. First, we ought to give more attention to stimulating self-help among indigents able, and in many cases willing, to work. The administering of relief to this class without demanding some service in return is a crime against the community.

Until recently our borough jail served as a dormitory for tramps of all classes. I felt that such an arrangement was inexpedient socially, and that segregation was necessary. We rented a room which the church people of the borough furnished, and any traveler who is clean and deserving can use it overnight. But our present system of housing needs re-enforce-

ment. The overseer's office ought to be a clearing house where employer and employee could make each other acquainted, and I am convinced it would be a splendid enterprise for the borough of Metuchen to provide a woodyard, where these guests of a day might have an opportunity of working out their social salvation with a saw-horse and saw.

Again, the administering of relief not only calls for trained workers, it also demands the correlation of all these charitable forces which are found organized or unorganized in every community. Our charitable organizations overlap, get in each others way, rarely act in connection with the overseer. Permit the latter to shape the work, give him the opportunity of being consulted and of formulating plans, and many of the blunders that are the fruitage of our haphazard charities would be eliminated.

Lastly we ought to stimulate the social conscience. The overseer and the social worker are not handicapped to-day because the public is callous, but we do need an educational campaign. A community should have its interest aroused by personal visits to the needy and its mind enlightened from the platform and the pressroom. The old notion that the poor are a curse or an unmitigated nuisance must be exploded. The apostolic maxim "None of us liveth to himself" is still applicable to social conditions, and as soon as every member of the community lives up to this gospel, just so soon will the relief problem be clarified and lifted to its proper plane.

Doctor Ingham—It is more blessed to give than to receive. It is you who have the blessing of giving, for I am afraid we haven't very much to give in connection with these discussions. They say, certain lewd fellows of the baser sort, that our method in New Brunswick, "As it was in the beginning, is now and ever shall be, world without end," and I am rather in hopes that the coming of this Conference may aid in changing that method. There has got to be a change.

The speaker before the last made some mention of the side of prevention, namely, through the teaching of thrift. We did have one local charity organization society long before I became a resident of this city. We did have, through the work of Mrs. James Nelson, in connection with our charity organization so-

ciety, a rather persistent and well considered and long continued effort to teach the habit of saving. I happen to have the record before me, and in the course of some fourteen years that it was continued there were upwards of two thousand savers, and the amount that passed through the hands of the society in that way was upwards of twenty-two thousand dollars, and there is testimony here, certainly in one case where it had a very large part in contributing to the success of a young man who was taught by this effort the possibility of saving. It opened the way to him to a career that was worth while, and I wish there might have been time for us to know if there are societies that are still doing something of that sort. I believe there were difficulties which arose concerning the bank laws, and in other ways the enterprise was discontinued, but it does seem as though much has been said on other lines of the matter of prevention. Here is something we ought all to consider when we teach the young man or young woman to begin the habit of saving. We are preventing these very evils that have been spoken about.

I did feel as though this might well be said as a tribute to one whose memory we cherish, one who wrought faithfully and well in other years in our city, and who has gone on to her reward. (Applause.)

THE CHAIRMAN—Before the meeting adjourns, I want to extend to the ladies and gentlemen an invitation to come to Trenton next year any time, if you will. I think you will see something that will be interesting on all lines of municipal development as well as social work. I know you will render great assistance to us there in bringing about some things we have been working on. We have been trying to get together. We have had experts from Newark, Cleveland, Philadelphia and New York, and we are still talking about it. We haven't gotten together, but a conference like this in Trenton would do more than anything else to bring us together. We are looking for something fine, better than anybody has got yet, but we don't want to adopt the Cleveland system, the Newark system or the New Brunswick system. We are struggling for better things, and I hope you will see your way clear to come to Trenton next year.

Tuesday Afternoon, April 27th, 1915.

Topic: "Hospital Work in New Jersey."

DR. GORDON K. DICKINSON, JERSEY CITY, CHAIRMAN.

THE CHAIRMAN—I see I am on the program for a talk on the hospitals of the State. What that has to do with charities does not occur to me just now, but I will endeavor to interest you in them. I do not believe there is a person here who knows what a hospital is. You have your impressions. You think it is a horrible place, a place where you go and get cut up, and come out saying, "It is a fine place, but—." The hospitals have to be understood, and to be understood you must know something of their history, for there is something back of all these institutions which is well worth knowing.

Not until the time of Christ, or thereabouts, did we have hospitals, and now we are using this term for many kinds of institutions. Before Christ there were what were called hospitals. They were wonderful buildings, most beautiful places of Grecian architecture. The poor people were strewn along the roadside in the daytime. Passersby, who were travelers, would stop, look at one or the other, and say, "I remember somebody over yonder who had something like this, something was done for him, and he got better," and then they would try it. We have the same thing happening to-day, because human nature cannot get away from itself. We doctors, if we have a patient, study him, think over the case, and consult concerning it. The woman next door consults over the fence, and sometimes gets better results than we do.

The Christian era brought changes, for you know Christ did something nobody else did, that is, got down to the poor. He gave the poor man religion, and He gave him a hospital, marking an epoch in the history of hospitals. One of the first to build a hospital institution was a woman in northern Italy, Countess

Abiola, who went about ministering to the poor and doing nursing. She started that which was an approach to our present institutions, but the people had to change. The viewpoint had to change. Men did not comprehend what disease was, what good treatment was, what good nursing meant, and, as a consequence, had to wait for an epidemic to occur.

First we had the Reformation, which liberated the soul, then the French Revolution, which liberated the body, and after that the Renaissance, which had its work. The effect of conditions at the time of the Renaissance led up to a condition of mind whereby medicine was changed, and the people began to demand things instead of taking what was forced on them.

Medicine changed; nursing changed, but, like everything else, we never make progress until we have a calamity, and the calamity in this instance was the Crimean War. That gave us Florence Nightingale, that gave us scientific nursing, but hospitals remained the same. They were closed. They were tight. Windows were shut, light and air were kept out, and we had in them all kinds of fevers and contagious diseases and pus and death. Then came another calamity, our own war, and out of our own came the modern hospital. As many deaths as we had in the fields in the South we have saved a million lives to one lost there, because the hospitals in the South were so crowded they had not enough beds in them, and fearing that the death rate would be increased, put their patients out in tents. To the contrary, they found the death rate diminished, and, conceiving an idea, the architects since then have been erecting hospitals that are helping us cure our cases instead of helping the patients to die.

This brought us to our senses, and made us think instead of giving way to our emotions. Then came the present-day science; logical thought; a comparison of cause and effect; an effort to look into the reason why, and we shift aside the superstitions and old conventions, and know what is the best, and apply it. This is science. The modern hospital is the hospital where you have open windows and sunshine, where you have the nurse and cheerfulness and encouragement, where you have all that goes

to make the soul and body and the mind happy, and here we have recoveries that could not otherwise have been.

All the hospitals to-day are obliged to retain some of the back things, because human nature is always the same. Every man is, to a certain extent, superstitious. Every man is, to a certain extent, conventional. Every man has, to a certain extent, some of the brute in him. So our hospitals are bound to express a great deal of the history of the past. They are bound to be ruled, to a certain extent, by religious emotions, and they should be. They are bound to be ruled, to a certain extent, by selfishness and politics, and they should be. They are bound to be affected and controlled by scientific thought and measures, efficiency, and they should be. And that man is successful and that community is successful in hospital work that recognizes all these things, sees that each hospital has them properly combined, and aids in building it up.

We have in this State some fifty hospitals. We do not know how many sanatoria. A sanatorium is a new thing. It is an incomplete hospital. It is an inefficient hospital. It is generally a makeshift. It sometimes means a purse hospital, a place where a man thinks more of his pocketbook than he does of the welfare of the patients. There are others, of course, working up toward the highest hospital place of complete efficiency, but as yet they are not under the control of the law and have not been registered.

We have in the American Medical Association a committee appointed to investigate hospitals, and in our State society last year a committee was appointed to investigate the hospitals in New Jersey. We are at it now. Ultimately we will have a standardization, probably in the course of a year or two, when we become better acquainted with the duties and with ourselves, and with what the public demands, for back of all, of course, is the public. The superintendent of every hospital is the public; the manager of all institutions is the public. They get what they should have. Of these hospitals some are politically run by the State. They have a specified amount appropriated every year, never quite sufficient, consequently, cannot reach the limit of efficiency. Others are run by philanthropic societies or by chari-

ties. They are most efficient because they never care whether they are in debt or not. They go ahead and spend money, and get that which is best for the patients, trusting in the Lord, and the Lord always helps them out of their difficulties. I never saw a philanthropic hospital yet that went to the wall. It is only those which are run for cash.

And, then, of course, we have the city institutions. As yet we have not been able to go all over the State and pick out the good and the bad. They are all of them endeavoring to become top notch.

Why, even at the last Legislature our State fell in line with Pennsylvania, so that there are now but two States in the Union enforcing the law prohibiting a young man from practicing medicine in the State unless he has had at least one year's service in a recognized hospital. We have to work hard to determine which of our hospitals are good and which are not, which efficient and which not, and where the patient can go, not for treatment, but for diagnosis.

We have passed the wave of treatment, and another big one is coming, for the day will soon be at hand when people will say, "What is the matter with you?" and "Why is it the matter with you?" If you have tuberculosis, you want to know it. But how did you happen to get it when somebody else did not? If you have pneumonia, why did you get it? If you have cancer and appendicitis, why? You want to know why. That is coming and that will be discovered in our best institutions, and the young man cannot practice in this State who does not go through a properly graded hospital.

This is where your body can help us. You must formulate public opinion. The President says you ought to be neutral; that is, you cannot go out and do things. But you must not be neutral in this case. You must work, go back to your homes and inquire, "Is this hospital of ours properly equipped for a competent diagnosis, equipped with proper apparatus and proper laboratories?" If not, talk for it until you get it. "Is this place giving the patients the best, and that best promptly?" If not, work for it. Some day you will be there yourself and will be

sorry if you delay, if they do not know just what ails you and have to find out. It is a dangerous way. It is an old-fashioned way, and has gone with the past. We want each of you to go to your homes and do all in your power to lift your local hospitals to a high grade. If not, we will grade them for you, and publish the result, and you would not like to see your institution classed as C or D when it might have been at the top. I thank you. (Applause.)

The first speaker on the program is Miss Grace Harper, of the Massachusetts General Hospital, the hospital we like to go to when we want to study.

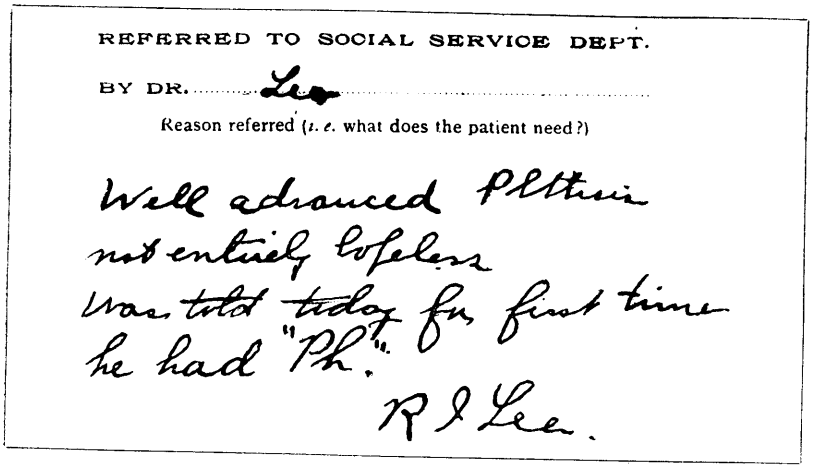
Miss Harper related the work of the social service department, how it was at first received skeptically, then tolerated, and finally adopted as a necessary part of the treatment at the dispensary. She told how the patients were received and how discharged, the visits to the home and the co-operation with other agencies.

THE CHAIRMAN—Professor Cabot, of Boston, you have all heard talk, I presume, on the same topic. It has been his one fad, or hobby, or great pleasure of life, to develop the social service working from the hospital dispensary. I am sure that in the future, when we get our hospitals up to where they should be, that none will be complete without a good corps of social workers. We get a person partly well and send them home and do not follow them. I know from experience we do not get the best results. The home doctor does not know how to care for the case. He does not comprehend the proper type of treatment. There must be some correlation between the hospital and the patient after the patient leaves, and that can be only done by the social worker.

I go to my hospital and I say, "We want a social worker," and they say, "We can't afford it." I presume you will go to yours and say, "We must have a social worker," and they say, "We can't afford it," but they will vote money for something else which is not nearly as important. Politicians say that what

is worth having is worth howling for. Make everybody dislike you, but get that social service for your hospital.

I now take pleasure in introducing Dr. Goldstein, of New York.



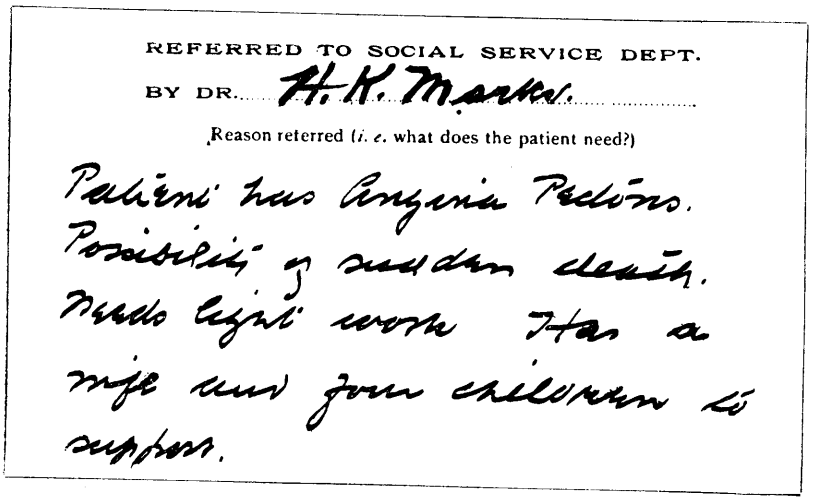
REFERRED TO SOCIAL SERVICE DEPT.

BY DR. Lee

Reason referred (*i. e.* what does the patient need?)

Well advanced Phthisis
not entirely hopeless
Was told today for first time
he had "Ph".

R J Lee.



REFERRED TO SOCIAL SERVICE DEPT.

BY DR. H. K. Marks.

Reason referred (*i. e.* what does the patient need?)

Patient has Angina Pectoris.
Possibility of sudden death.
Needs light work. Has a
wife and four children to
support.

The above is from the Third Annual Report of Dr. Cabot's work in the Massachusetts General Hospital and shows the futility of dispensary diagnosis and treatment without the social worker to follow up the patient in the home to see that he is properly placed or receives the proper care.

"After-Care at Bellevue Hospital."

DR. SIDNEY GOLDSTEIN, NEW YORK CITY.

Mr. Chairman and members of the Conference: After listening to Boston, which is after all the source of all wisdom in medical social service, I can scarcely hope to have you listen to New York, which at the very best can claim to be merely a disciple of Boston and Dr. Cabot and the splendid corps of assistants who are working with him there.

I know that Dr. Cabot founded the medical social service in 1905. I know that New York City adopted it in 1906. We did not allow Boston to remain very much ahead of us.

Before coming to the platform I asked someone whether or not I should assume that the Conference is in the elementary class or in the advanced class of medical social service, and the secretary said to me, "You had better assume, to be safe, that they are in the elementary class," so I am going to do that, although what I am going to say I am afraid will make me sound very much like the minister whose little girl was once asked this very embarrassing question: "Does your father ever preach the same sermon twice?" After meditating for a moment she said, "Yes, I think he does, but he hollers in different places." So I am going to try and holler in different places or howl in different places, if it will help you to get medical social service, and I hope that you will howl afterwards in order that you may have it.

I suppose that the simplest definition we have of medical social service to-day is this, That medical social service is the social care of the sick, and it is based, I think, altogether upon this principle that Miss Harper has developed that there is something more to a sick man than his sickness.

Now, that is a point that hospitals and dispensaries have heretofore forgotten, or have forgotten in Boston before Dr. Cabot, and have forgotten in New York City before 1906, and which perhaps they are just beginning to learn in some sections of New Jersey.

I feel very strongly that we ought to remind our physicians, and our hospital administrators, that after all the patient who enters the institution or who applies for treatment is something more than an individual. The very least of us is something more than an individual. The very least of us, I think, ought to be thought of in the words of Emerson, in terms of circles. Outside of the individual there is the circle of the family. Outside of the family there is the circle of the home. Outside of the home there is the circle of the neighborhood. Outside of the neighborhood, the occupation or industry; and outside of that, the largest circle of all, the social conditions that surround us.

Now, in any one of these circles may be found the method that may throw light on the difficulty that the doctor is trying to diagnose and may fail in diagnosing because he lacks the materials. In the circle may be found all the conditions that may prevent the patient from recovering in the way in which the patient should, and as Miss Harper has described to us in the illustration she has given.

Now, in these circles, what conditions must be brought to the attention of the doctor if the best work is to be done with out patients? It seems to me cruel to try to treat an infant in a hygiene clinic or in a dispensary for some intestinal condition when the trouble is not with the infant at all. What is the use of treating a baby for stomach trouble, as you would call it, treating the baby to-day and curing it within a week, let us say, and then within a month have that baby come back again for treatment again, and in the third and fourth month have the baby return? The trouble may not be with the baby at all. The probabilities are that the trouble is with the mother, and in this case if you treat the mother the baby will recover. Now that is a very simple principle we have worked out, if you treat the family the patient will get well. In a great many cases that is true.

I know in our infant hygiene clinic we have succeeded in reducing the infant mortality rate to about one in six. Out of one thousand babies we have lost only sixteen. In New York City that means something. I do not know what it may mean

in New Jersey, but it means this: that in addition to saving babies we have educated mothers. In fact we have saved babies only because we have educated mothers and educated them through the instructive visits of nurses to the mothers, or the visits of social workers to the mothers in order that they may learn how to care for babies.

You will be surprised to learn how few women care for babies properly. Now what is the use of treating a little girl, such as we have in Bellevue Hospital at the present time, twelve years of age, who is suffering with heart trouble, treating her in the hospital and ignoring the conditions that exist elsewhere? That little girl is lying in Bellevue Hospital at the present time, her little blue lips pinched, and her little pulse palpitating with the quick unequal beats of her heart, but what is the use of thinking of this child when we know that the family consists of a father and mother and eight children, including this little one; that the family of ten live in three rooms on the fourth floor of a little tenement down on the East Side. Now think what that means? Think of what it means to have the family living there, of the overcrowded rooms, of four people trying to sleep in one bed, of ten people trying to live upon what would be regarded as the minimum standard of Massachusetts for four or three, and then think of the long dark flights of stairs that that little girl has to climb every time she wants to get to the rooms and down again. Now that girl has been in the hospital three times, and it was only upon the third time that we discovered the home conditions.

Last night there appeared an article in one of the New York papers, just a notice of a few words to the effect that a child five years old, who had been left at home, had been burned to death, a little boy, a little cripple, five years of age, and the article went on to tell us that the father had been admitted to the hospital, that the mother had gone out to work and the older children had gone to school and locked the little fellow in the room. Now there is no reason for that tragedy. That tragedy ought not to have occurred, and I consider that upon our hands must rest the blood of murder, because we have neglected to look

into the home conditions and to save that child from the fate that overcame it.

We have to take care of the family as the unit. As Miss Harper has said, the family is the unit of treatment. The individual is not. The family is a unit of treatment for several reasons.

In the first place, sickness in one member of the family is a danger signal that there may be sickness in other members of the family. If one member of the family is ill with tuberculosis it is more than probable that other members of the family are infected. It is more than probable if the disease has not broken out the germ is there and the children are predisposed. I think it is now agreed that most cases of tuberculosis that develop in middle life are due to infections in childhood, and I think we ought to remember and we ought to look upon disease in one member as a danger signal of trouble in other members of a family, and it is our business to look upon the family as the unit and to treat the family as a unit.

Then the family ought to be treated as a unit for another reason. If one member is in the hospital there is danger that the rest of the family is in distress at home. We must not forget this fact, that admission to a hospital is only the climax of the case. It is not the beginning of the case. Men and women don't want to go to hospitals. They want to be treated at home if they can. If they go to a hospital it means that home resources are insufficient, and in almost every case the mother and the children are in need if the father is in the institution. If the mother is there her children are probably running around the streets, perhaps one of them is in danger of death.

There again I hope that some of you will realize just what this means, and I do hope that some of you will come to say that it is the business of the hospitals of New Jersey, the business of the dispensary, to take hold of this problem and to work it out. I know that there was a time when hospitals did not regard this as their work at all. There was a time when hospitals were merely cloisters in which the sick were allowed to rest, to die. A little later in the course of hospital development, when the

sciences of medicine and surgery developed, these cloisters were provided with medical assistants and were used as clinical materials. During the last few years a change has come over the institutions. I think the hospital is beginning to respond to the new spirit that is operating all over America, that is re-socializing all our so-called institutions. The prison is being socialized. The court is being socialized. The reformatory is being socialized. Even the churches and the synagogues are being socialized. Sometimes I think the government is being socialized. I venture to say that soon our social charities and agents will be socialized, at least the hospitals.

The hospital also is responding to this new spirit. The hospital is beginning to realize that it has a social function because it is a social institution, and because it is a social institution and has a social function it ought to interest itself in the social welfare and the social progress of men and women and children who are committed to its care for treatment. You want to know how to go about it? There are some medical social service departments in the country that are working in a strange way, at a great disadvantage. There are some medical social service departments that are only loosely related to the hospitals or to the dispensary. That was the condition in all hospitals some years ago. In fact that is the history of medical social service. At first this was tolerated on the doorstep and then it was admitted within the door, and finally it was allowed a table there inside one of the rooms, and then gradually it found its way nearer to the center, and in the best hospitals and dispensaries to-day, as in Massachusetts and some places in New York, it is looked upon as it should be, as an integral part of the institution, as just as much a part of the work of the hospital as is the treatment by physicians, or care by nurses, and that is the thing I wish to urge upon you, when you adopt medical social service please see to it that it is not the work of some affiliated agent or organization. Don't let it be as it was in New York at first, merely the work of the training school. I know that Miss Morgan and I both feel to-day that the social service department ought to be a part of the hospital, and not of the training school.

It is going to be more so I think within the next two or three years if we have any voice in the reorganization of the work. It ought to be a part of the institution, and I think that, if you will make it a part of the institution, you will probably want the co-operation, or perhaps the protesting co-operation at first, of the superintendent and the physicians, but please don't let that disturb you. If there is anything the doctors need to do it is to be socialized. The majority of physicians do not understand or do not see the social side of sickness or the social sign of sickness, and it is necessary that they should be taught it.

In the course of a few years they agree that they come to realize, as Dr. Cabot realized ten years ago, that they can't make a successful diagnosis, and they cannot carry out their treatment without the aid of the social service department and the social service work.

Now, where are you going to put your social service department? Thoes of you who are acquainted with the hospital dispensaries know we have what we call an admitting room, and probably in some places it is also the discharge room. That, to my mind, is the proper place for the social service department, right in the admitting room, in order that the social worker may see the patient as the patient comes in and also see the patient as the patient leaves. No patient ought to be admitted without a medical diagnosis, of course. So far as that is possilbe no patient ought to be admitted without a social diagnosis as well. No patient ought to be discharged unless the doctor discharges the patient; and no patient, in my mind, ought to be discharged unless a social worker is allowed to review the facts and see to it that the patient is going to the proper home and to the proper environment. Don't send your patients back to conditions that are responsible, or were responsible, for their trouble. Of what use is it, for example, to take a man who has tuberculosis and to send him to a sanatorium and then to allow him to return after four or five or six months to the same home conditions or same industrial environment that were responsible for his disease?

Now, we made an investigation of the discharged cases in one

sanatorium in New York State. I won't name it, for the good of the sanatorium. We found, by investigating the cases discharged over a period of three years, that fifty-two per cent. of the patients discharged relapsed within six months to a year after the time they left the institution. Now, do you know what that means? It means, first of all—and this is to the politicians of the State—that fifty-two dollars out of every hundred spent by the institutions for the care of the tuberculosis is wasted. Now, that is an economic reason for us to look into the social care of our patients. In the second place, it means this: That the patients are returning to the life of suffering from which they were taken and of which they were temporarily cured.

Then may I also call your attention to the fact that it is absurd, if it is not inhuman, to send a man to a sanatorium and to allow his wife and children to live in the condition from which he came. If you are going to take care of the man, why not take care of the wife and children? Why not move them from those conditions in the slums or wherever they may have been? Why not move the family and prepare the home, prepare the conditions, so that when the man does return he will return to conditions in which he will be probably safe? Now, that is the thing I wish you would think of in the social discharge of your cases. Don't allow your patients to leave unless you know the conditions to which they are going.

Within the last two or three weeks a rather serious situation has developed in one insane asylum in the State of New York, at least an institution that cares for the mentally deranged. Two women were discharged to people who represented themselves as their relatives, in one case as the husband and the other case as the uncle. The institution was crowded, the doctors were glad to have the patients go, and when an investigator sought the patients for the purpose of after-care neither the patient nor the person to whom the patient was discharged could be found, nor could the address be found. In one case there was a school building there, and the other case there was a factory. Now, don't you see what that means? That means that no patient ought to leave the institution until we are assured that the

patient is returning to a home and to conditions that are suitable and fit. That is why I ask you to place your social service department in the admitting and discharging room of the institutions.

Then another point. When you are about to establish a medical social service department may I ask you to equip your department completely. Now, to equip your department completely means only one thing, an expert medical social worker; that is the complete equipment. Now, you all can't have Miss Harper. I wish you could. You can't have Miss Campbell, and you can't have Dr. Cabot, but you can find somebody who has received a training similar to what they have and who will understand both the medical and social side of sickness. Now, that does not mean that a person who is a nurse understands it. Some nurses think that they can just become medical social service workers by assuming the title, but they can't. Some social service workers think that they can become medical social service workers by assuming the title, but they can't. Medical social service requires one who has an understanding and training on both sides, who understands the social side of sickness and who understands the medical side of sickness, and who is able to treat both, and treat both well, under the direction of the physician. Now, when you equip your department won't you try to select an expert, because I know that in many cities medical social service has failed and the doctors have become discouraged because of the inexperience and the inexpertness of the worker in charge of the depatment, so please remember those things when you establish medical social service.

Let us call your attention to another thing. Medical social service is going to do something for you. It is going to help the State of New Jersey, if it is done properly, to reformulate a very large and serious problem.

You may think that we understand sickness. We don't. Some doctors think they do, and I think they do from the point of view of bacteriology, serums, and so forth, but sickness, after all, is a social problem, isn't it? Sickness, after all, has its social causes. For example, you know that nine out of ten of us have had

tuberculosis at one time or another. Now, why is it so few of us have developed tuberculosis? We all have the germ, and nine out of ten have had lesions. The reason we have escaped is this, we have the resistance power to overcome it. In other words, tuberculosis is a disease of resistance. In order to escape tuberculosis, in order that those children who are infected may discard it, they must develop high resistance. There is only one way to develop high resistance, and that is to bring on a high standard of living, and there is only one way to maintain a high standard of living, and that is upon the basis of an adequate income. People don't want to live in the slums, and people don't want to develop tuberculosis. If they have sufficient income, they will move out, and they will save themselves. Now, if medical social service will do for you what it has done elsewhere, if it will write up the social histories of your cases as the doctors now write up the medical history of the cases, then you will understand sickness from the social side. You will resist sickness as a social problem, and then you will come to an understanding of the ways in which sickness may be prevented. Some cases of sickness may be prevented. Some cases may not. Occasionally nature slips, as I think it does in appendicitis, but in a large number of cases the social conditions are at fault.

In New York City at the present time we have never had such a large number of admissions to the psychopathic ward. Not since 1908 has the line gone up so high. Do you know why so many men and women are going insane at the present time in Manhattan? Do you know why it is that sixty-six and two-thirds per cent. of the people who are admitted to the psychopathic ward are under thirty-five years of age? For this reason, that there is a distinct relation between insanity and social strain. That is the thing that we have forgotten. If I can demonstrate the effect of social strain and malnutrition and worry and poor housing and all these things upon insanity, we shall come to understand how to remove one of the causes of this calamity that afflicts us at the present time.

In order to sum up, may I ask you now to please howl as loud as you can for medical social service in order that the hospitals

may come to understand their social duties, in order that the men, women and children committed to your care may have the social care which they require, as well as the medical needs, and in order that your communities may come to understand the problem of sickness, which is, after all, a problem of our social life. (Applause.)

THE CHAIRMAN—A few years ago we started in Hudson county the tuberculosis fight from the side of treatment. We are now conducting it from the side of social disease, and we have, through Miss Allen, the clinic work and nurses, a very well established social service which I would like to speak of.

The next will be Miss Ruth Morgan, "Hospital Social Service from Volunteers' Point of View."

MISS MORGAN—It makes it very much easier to begin on the subject of volunteers in hospital social service work when Miss Harper has been kind enough to say we can work for them. That is very unusual. Nobody appreciates more thoroughly than I do the value of professional social service workers. I fully understand that their importance is still underestimated. They have the education of the public. They actually formulate the most important legislation, sometimes indirectly and sometimes directly, but I still claim that volunteers have a place, and I also claim that volunteers would like to have a place. Most volunteers are consigned at once to committees, and thus their duty is to howl when it is necessary, to howl to raise money and to represent the various forms of social service work in the community, but it seems to me that volunteers like real service, direct personal service more than this rather impersonal work which is usually offered to them.

At Bellevue the volunteer workers have arisen to the number of one hundred and fifty, and I would like to say that I think Dr. Goldstein, perhaps, did not like to mention this, that his work has been done largely by volunteers under his direction, and I have never seen such volunteers. They give days and they give weeks and months to it, and they have given years to it, and, perhaps, I might say that there is one lady who wished to make

a memorial to her daughter, and who conceived the idea of giving her own service as a memorial, and all I can say is it was a very remarkable piece of architecture.

In Massachusetts, generally, the volunteer workers have been trained, and I believe Miss Harper has stated there they have proved very valuable. That is, they are still limited to very definite pieces of work, and, no doubt, that is the better way. They, however, accompany the prisoners to court, especially the attempted suicide cases of which we have usually about two hundred a year in Bellevue Hospital. Those cases always have to appear in court to state to the magistrate for what reason they attempted this dreadful crime. There a volunteer can be very helpful, because it usually means sitting all day in the court rooms, and finally stating the case for the patient and assuming some responsibility for his or her future welfare. Also, a volunteer may supervise a case which has become more or less chronic, and may report from time to time to the worker what is happening to it. They may see the children get safely to the country; they may even provide places in the county for those children, but I would like to say that I think there is a future work for volunteers which might be very well developed in a smaller community. For instance, I think a report of the resources of the community would be valuable to the social service worker, a carefully prepared report. Some workers are very much interested in writing, and can write extremely well, and thereby relieve the professional to an extraordinary degree. We had an extraordinary map made for us by volunteers. This map, for instance, shows in our dispensary from where our children come. We wanted to know whether we were trying to cover too large a district, as there is no limit to the district from which patients may come. They placed little pins all over the island of Manhattan and the Bronx, in Long Island, and I wish very much that you could see the map. The pins extend miles, I may say, way up into West Chester county. It is also a very valuable work to the volunteers to attend a conference such as this, and do a great deal of reading. It is very hard for the professional workman to keep in touch with the literature on the subject, par-

ticularly hospital work. If any worker assigned to the hospital social service department were willing to read the books and pamphlets, they undoubtedly would become very well informed themselves, and would be a great help to them in doing the work.

I would like to say one thing that I read recently, namely, "That the health of the rural communities and of the smaller places is falling in comparison with the health of the cities." Dr. Biggs, in New York, is responsible for the statement that health is a purchasable article. Now, I wish that this conference would bear that in mind, because I do not see any reason why rural communities and the smaller cities might not purchase a little health too.

I, perhaps, would like to add one other story of a woman we had in Bellevue Hospital. That was so interesting a case that the doctor asked that she be retained a day or two because he wanted the woman examined by a number of surgeons. So she was detained, and she was very much worked up about being detained. She had to go to some distant point, and it required some three dollars to go there. She didn't have it, and for that reason alone she was sent to the social service office. She had a letter, and in the letter the employer said she was seriously inconvenienced because of the absence of this worker the three weeks that she remained in town, and if she did not get there, the employer would have to do the washing. We telephoned the surgeon. This was sort of an after chapter to his efforts, and he said for us not to let the patient return, and we were, fortunately, able to care for her.

Dr. Mikels—I might add a few remarks in regard to my personal impressions of the practical value of well-organized social service in connection with a psychopathic hospital. Miss Harper reviewed in a very comprehensive way the actual practice of the social workers in conection with the Massachusetts General Hospital. I think I can give the physicians' viewpoint of the efficiency of such service in connection with the psychopathic hospital of Boston, where I had occasion to make a special study of the methods of sociological work in connection with this hospital. I was assigned to the receiving room, and my first

case was an old woman of Gaelic extraction—at least she had a Gaelic accent to her dialect. She was picked up on the street by an officer. Her memory was clouded when she was brought to the hospital. She was sent to the psychopathic hospital by the sergeant of the precinct. When she arrived at the hospital she could give only her maiden name in a vague way, the street where she resided, and where one of her relatives resided. The important thing in this case was to get in touch with her relatives. She rambled on in her conversation about a son, and that led me to believe that she was the mother of children and had children somewhere in the city. I immediately got in touch with the social service of that institution, and reported the case to the Central Bureau of Charity Organizations. In a couple of days the identity of this patient was verified. She had on previous occasions received aid from other charity organizations. After she had received the regular course of treatment for eliminating the poisons resulting from her intoxication and had regained a clearer flow of ideas and recollections, she was returned to one of her relatives.

This shows the value of social service for obtaining the identity of patients. It occurs very often, even at Morris Plains, that we get patients without any identity who have been picked up in Hoboken, Jersey City or Newark. They are arrested, examined by the police surgeon, and sent to us for treatment as Jane Does and John Does. I think we have about seventeen John Does in our institution and several Jane Does. If we had had a social service organization we undoubtedly would have been able to clear up their identity and return them to their relatives as soon as they recovered from their mental disease.

The suggestion that we should start in and howl for social service is a good one. The phrase "follow up," used by Miss Harper, I think, is a very appropriate slogan. "Follow up" in the mercantile world, where men are striving for a higher order of efficiency, has become a byword. When a new project is started in a mercantile enterprise they have a well-organized system of following up to guarantee the efficiency of the service. If we make the social service an integral part of our general

hospital and all special hospitals, we can increase the efficiency of the medical staff by following up every lead we get in obtaining an authentic history of the patient and his environment.

I never realized the full value of this work until I came in touch with the social work at the Psychopathic, and I found myself depending in some cases entirely upon the report of the social service worker before I could arrive at a logical diagnosis of the case. I recall one case that brought about a rather dramatic setting in the staff meeting. A young girl—a beautiful specimen of feminine humanity—about fifteen years of age, was picked up on the busy streets of Boston in the late hours of the night and taken to the police court. Her residence was in one of the suburbs. This child had been away from home about four or five days, had consorted with men, and was consequently brought before the juvenile court for a disposition of her case. The judge referred her to the Psychopathic Hospital for observation to determine whether she was a defective delinquent, an imbecile, or a person morally responsible for her demeanor. This child received a psychological examination in the outpatient department by a special trained psychologist. She received an eugenic examination by the field worker, who looked up the heredity of her family. She received an euthenic examination by the social service worker, who went to her home and made a special investigation of the conditions under which that child was living. This social service worker also went to the school where that child had been in attendance and conferred with the principal of the school. The child received a thorough physical examination by one of the physicians and a mental examination by the alienist.

In the staff meeting we had this setting: The child was seated among friends and she was convinced, after she had been there a week, that everybody was trying to co-operate in helping her out of her predicament. The social service worker gave a report of her findings, the eugenic worker of her facts, the physicians of her diagnosis. The principal of the school was called upon to give her version of the child's behavior. After the patient was dismissed from the staff meeting, a very long dis-

cussion followed. Everyone entered into the discussion of that case—the school teacher, the social service worker, several of the physicians, and the chief-of-staff, who gave a very interesting resumé of the case. Some disposition had to be made of the child. Under ordinary conditions the child would have been sent to a girls' reformatory, or some other place, where she would have been thrown into association with older offenders, who would have probably permanently demoralized her. The solution of this particular problem was a social one. It was resolved that this child should be returned, not to her own home, where her father and mother were getting along with a great deal of discord, but to her grandmother, who agreed to take care of the child, give her proper treatment and education.

I might go on and state a great many cases like this, but I haven't the time. In concluding, I wish to emphasize the importance of making the social service an integral part of every general and special hospital that we have in this State, and I think it is going to be accomplished within a few years because there is a great deal more interest shown in this problem of social service by the medical societies. (Applause.)

MRS. JACOBSON—I think we should have social service in our State institutions, State hospitals, county hospitals and private hospitals, but the taxpayers are already howling, and I do not know a charity organization society in the State of New Jersey that has enough money to do the work. Where is the money going to come from for this very much needed work? I believe we could get money for social service workers, but the great follow-up work which comes after that, the changing of the environment, and all of that particular part of the work, where is it going to come from? Surely the State is not going to give it, and the counties are not going to give it, and the individuals are not going to give it. Now what are we going to do? It is a practical question after all.

THE CHAIRMAN—The big politicians of the State tell me that all these social reforms and changes that are coming are going to demand a new method of taxation, and the property owner

must expect, if he is going to have a whole lot given him, to submit to a different tax and a larger tax.

The next on the program is Dr. English, on "After-care of Tuberculous Cases."

"After-Care of the Tuberculous."

DR. SAMUEL B. ENGLISH, SUPERINTENDENT OF STATE SANATORIUM, GLEN GARDNER.

My experience of eight years at the State Sanatorium convinces me that while the after-care of the discharged patient is necessary, much more thought should be given to the detection of the disease in the early stages. The question should be, "How can the early case be more efficiently gotten hold of and made self-sustaining?" We certainly should look with chagrin when we are continually talking of tuberculosis as both curable and preventable.

When one comes to consider that in the life of the State Sanatorium about 7,500 applicants have applied for admission, and but 3,660 could, by giving them all benefit of the doubt, be classified as eligible, something is radically wrong and some more definite plan should be formulated that the early cases, even before bacilli can be demonstrated, are gotten under treatment.

It has been my lot to send out after treatment since 1907, with various degrees of success, nearly 2,000 patients, of whom 596 had incipient disease, of which 458, or 77 per cent. are at present self-sustaining. Eight hundred and one of this number had disease more advanced, or as classified by the National Association for the Study and Prevention of Tuberculosis, as moderately advanced; of these 340, or 42 per cent., are self-sustaining. But of those having advanced disease, only 10 per cent. are working.

These figures would be larger if we were able to locate some not accounted for, and if some method could be devised to compel patients to allow the State to carry out the treatment for

a sufficient length of time, still more and lasting results could be obtained. The statistics from any tuberculosis sanatorium will show that the ability to secure permanent results is usually in inverse ratio to the extent of the disease.

When we consider that the entire convalescence of the patient is financed by the State, it appears that those receiving the benefit and which could be obtained no other way, should be willing to submit to a residence away from home much longer than many will do.

Since the tuberculosis propaganda is not a philanthropic, but an economic, problem, it appears that more strenuous measures should be taken to secure treatment in the early stages, as we all know that treatment in the far greater number of those with advanced disease does not cure or even render self-sustaining, but simply prolongs the inevitable end, and after discharge or refusal to continue treatment allows the bacilli-laden victim to return to his old haunts and continue the chain of infection. These conditions are, however, slowly changing; but until further progress has been made, some permanent means should be devised to help those not permanently improved.

The future of the crusade, that it may continue to be a success, depends, I believe, upon the care and education of the children and the isolation of all careless open cases in such families as have children, as beyond question the disease is almost invariably contracted in infancy or early childhood, and these children of to-day will, under our present conditions, fill our beds within a short time. It is also possible to drill each school child in the elementary principles of sanitation as applied to tuberculosis, so that in addition to keeping them safeguarded, they assist, in no small way, the whole family.

The advice given to patients must vary with their condition. I personally have but little sympathy with those who advise following treatment, a change of occupation and a rearrangement of his economic conditions. In the greater number of patients they are either able to return to their previous vocation or too ill to do anything. It is not so much the eight to ten hours' work that brings about the relapse, as the stress incident to find-

ing the easy job with less wages, and if found the dissatisfaction and worry due to inability to meet the burdens as formerly. Most patients, if permitted to take the cure early, and if continued until discharged, can successfully withstand the ordinary day's labor if at the end of the day the balance of the time is spent at rest. I usually say to the patient at discharge, "Your future lies mostly in your own hands. You can either work or play, but not both, if your present condition is to be maintained."

The sanatorium endeavors, in so far as is possible, to prepare the patient for work following his discharge, by the use of graduated exercises and work done as prescribed, and should I believe become responsible, in so far as we can, for the conduct and care of the ex-patients. Under present conditions this is impossible, except through the co-operation of the private and semi-private associations and anti-tuberculosis leagues.

The subsequent history and ability to care for one's self depends to a great extent on the size and activity of the lesion and the ability and desire of the patients to co-operate. Much undue trouble and anxiety has, however, been caused by a firm belief on the part of the patients that they should not for a long period following discharge, do any work whatever. All possible effort should on our part be exerted that the patient may on discharge resume some means of making a livelihood.

The very nature of the disease is such as in many cases a relapse must be looked for. Patients should at discharge be advised to be ever on the guard for any evidence of returned activity, and a promise held out to them that if the given instructions are followed, they may expect assistance in the way of readmission to bridge them over what may otherwise become the beginning of a fatal termination.

Another cause of relapse, and which must be kept, is the poverty and ignorance of so many ex-patients. They may have improved when under strict institutional discipline, but, as soon as allowed discharge, form a large class of those constantly needing constant supervision, even after great effort and sums have been expended on them.

If some scheme could be devised whereby in connection with

our institution for early cases, some profitable industries could, under proper supervision, be maintained, I believe a long step toward the supervision of our after-history problem would be solved. We have at Glen Gardner recently opened, on a small scale, a workshop wherein patients may purchase for cost material that they can make into useful articles for sale and thereby derive some profit. This we hope may stimulate a desire to remain longer under treatment, and also relieve the financial stress at home, so often the cause of termination of treatment, that would have resulted favorably.

The beginning of an experiment such as ours is, however, badly handicapped by the exaggerated fear on the part of the laity that the disease may be carried.

Some tuberculosis institutions have employed a visiting nurse or investigator to find positions for the sanatorium ex-patients. As far as I know, however, this has not succeeded.

There will always continue to be a greater number needing constant supervision following treatment. Some investigators say that most of the far-advanced patients will die within one year after discharge, and that those with somewhat less disease will either die or pass the crises within four years.

It appears a mistake, if the first class will die in one year, to discharge them. Should they not be kept under institutional care till the end? For the second class all the assistance possible, by way of dispensary care, visiting nurse, etc., should be extended. The only solution that I can see is through the treatment of the early case before the lesions become open. After that time 40–50% of the cases will continue to progress and die in spite of any possible assistance.

DR. WILLIAM J. DOUGLASS, SUPT. TUBERCULOSIS DEPT., ESSEX COUNTY HOSPITAL FOR CONTAGIOUS DISEASES.

Dr. Douglass said in part:

One of the big mistakes which has been made in the tuberculosis problem is that we have regarded it in too great measure as a medical problem, when in reality it is to a larger degree an

economic problem, and so when we come to speak of the care of a tuberculous patient after he has left the hospital it is not nearly so important to plan means whereby he can have adequate medical supervision as it is to adopt measures whereby that patient may be enabled to have the proper food and surroundings to enable him to retain whatever benefit the hospital has conferred upon him, and to take his place once more as a useful member of society.

We keep a man in a hospital for from four to twelve months, improve him physically to the point where, if his disease is not absolutely cured, it is, at least, in a stage where, under proper conditions, it will never reassert itself, and then discharge him. At the hospital he has been well fed, well clothed, well housed. He leaves the hospital and looks for a position. With the stigma of tuberculosis upon him it is not easy to secure a position suitable to his physical condition. To be without work means to be without the good food, the good housing, the good everything which he has been accustomed to in the hospital; and what happens? In three or four months he is back where he started from, and all the money which the city, county and State has spent upon him is absolutely wasted.

There is another fact to be remembered. As a class, these patients, before they became ill, did not need or receive charity. If they be aided to secure proper employment, they will not ask for or need financial aid. It is practically only in this intermediary stage when assistance is necessary, and it seems to me that in Newark, at least, with its fifty-seven charitable organizations, this might be accomplished.

Employment Needed.

The question of securing of employment for patients leaving our institutions is undoubtedly one of the most difficult phases of the whole problem of after care. A large percentage of discharged cases, by the very nature of their disease, cannot return to their accustomed occupation or trade. They are barred from a large number of other positions by the reluctance of employers

to give employment to tuberculous cases, irrespective of whether the disease is arrested or not, and by the unwillingness of fellow employes, in a large number of cases, to work with these men.

If we could in some manner establish a central employment bureau for our State, county and municipal tuberculosis institutions, to which all discharged patients could be referred, we would probably be taking the most practical step possible in the solution of this problem.

Evening Clinic.

In line with this, if we would establish a joint clinic one evening each week, where all discharged cases from all institutions might report once a month or twice a month for observation, advice and whatever medical treatment is necessary, we would undoubtedly prevent a large percentage of these discharged patients from applying for readmission to the tuberculosis hospital. It cannot fail to appeal to anyone of intelligence that it is the acme of shortsightedness to spend thousands of dollars in our endeavors to restore tuberculous patients to health, and then to refuse to spend an infinitely smaller amount more to enable them to retain their health.

The State of New Jersey is doing its share in the Fight Against Tuberculosis. You know that the county of Essex has done well, and is contemplating even greater things. But for the present we must look to the organized charities, which you represent, to take up this great question of the after care of the tuberculous and carry it to a successful fruition.

Remarks of Acceptance.

PRESIDENT-ELECT DR. DAVID F. WEEKS.

Members of the Conference, I assure you that I appreciate deeply the honor and compliment you have paid me in electing me your presiding officer, and assure you that my best energies will be put forth for a successful Conference the coming year. The subject chosen for the next year's Conference will, we think, be one that will make it possible to have a real live Conference, in which all of us will be interested. We ask each of you to ask yourselves, between now and the next Conference, how "mental deficiency" affects your work; what part does it play in your daily activities. Think of it from the standpoint of cause, effect, and suggest the remedial measures which you think should be taken. I think that every one of us can realize what an important and interesting subject this will be, and how far reaching it is, and of what great importance it will be to the State if all the agencies represented here study this subject and bring to the next Conference the many, many facts which they will collect.

It has been thought advisable to have two additional committees appointed for the next Conference; one of them being a Committee on Exhibits, the other a Committee on Co-operation. The idea of having our Exhibit Committee appointed early is that the chairman may get in touch with all the different agencies throughout the State, and have an exhibit showing the cause, effect and the remedy to be applied to meet the problem of mental deficiency.

I will at this time appoint the chairman of the various committees, and leave to them the selection of the other members for their own committee. With the exception of the Program Committee, I would suggest that they be limited to three members. As chairman of the Program Committee I will appoint Professor E. R. Johnstone; of the Finance Committee, Isaac C. Ogden; of the Time and Place Committee, Seymour L. Cromwell; of the Committee on Exhibits, Dr. Frank Mikels; of the Committee

on Co-operation, Mrs. Lewis S. Thompson; as chairman of the special committee which your Resolution Committee just recommended I will appoint Mr. Robert Flemming, and will ask that the report which is to be submitted, according to the resolution before February first, not only contain a report of conditions as found but recommendations for the remedy of conditions reported.

I will also appoint at this time as delegates to the National Conference at Baltimore Mrs. F. S. Jacobson, Mrs. H. Otto Wittpenn and Mrs. Sidney M. Colgate.

Again I wish to thank you for the honor you have conferred upon me, and ask your hearty assistance and co-operation in the work of the year ahead of us. Any suggestions that will make the next Conference a most successful one will be gratefully received by me and have my careful consideration.

Report of Committee on Resolutions.

The Committee on Resolutions begs leave to report as follows:

"*Resolved*, That the President be authorized to appoint a special committee on juvenile delinquency, to make a survey of the matter and report to the Executive Committee and Advisory Board not later than February first next, this report, upon approval, to be printed and presented at the next Conference."

"*Resolved*, That the Fourteenth Annual Conference wishes to express its appreciation and gratitude to all of the local agencies which have done so much for the comfort of members and delegates and the success of the meeting. We wish especially to thank the officers and clergy of the Second Reformed Church, the officers of Rutgers College and all of the ladies who were so cordial and helpful in the preliminary planning for this Conference and for their hospitality during the meetings."

Respectfully submitted,

E. R. JOHNSTONE,
DAVID F. WEEKS, M.D.,
MRS. SIDNEY M. COLGATE,
MISS JENNIE LOIS ELLIS,
C. L. STONAKER.

Report of Committee on Nominations.

MRS. H. OTTO WITTPENN, *Chairman,*
DR. FRANK MOORE,
MRS. LEWIS S. THOMPSON,
A. W. MACDOUGALL,
DR. STEWART PATON,
MRS. J. M. MIDDLETON,
MRS. F. C. JACOBSON,
JOHN J. GASCOYNE,
MRS. SARAH W. LEEDS,
DR. FRANK MIKELS.

(See page 11 for Officers, Executive Committee and Advisory Board of 1916 Conference.)

1916 Conference, Hoboken, May —, 1916.

Treasurer's Statement.

June 25, 1915.

RECEIPTS.

Balance brought forward,	$1,153 54
Received from 387 contributors,	1,703 10
Interest on bank balances,	16 93
	$2,873 57

DISBURSEMENTS.

Expenses of Conference,	$1,558 93
Balance in bank,	1,314 64
	$2,873 57

ISAAC C. OGDEN,
Treasurer.

Auditing Committee:
HENRY L. DEFOREST,
REV. HARRY E. FOSDICK,
RABBI SOLOMON FOSTER.

July 6th, 1915. Audited and found correct.

(Signed) HENRY L. DEFOREST,
For Auditing Committee.

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