PROCEEDINGS

OF THE

NEW JERSEY CONFERENCE OF CHARITIES AND CORRECTION

1913

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PROCEEDINGS

OF THE

NEW JERSEY CONFERENCE OF CHARITIES AND CORRECTION

TWELFTH ANNUAL MEETING

PLAINFIELD

FEBRUARY 2D, 3D AND 4TH

1913

TRENTON, N. J.
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PREFACE.

The twelfth annual meeting of the New Jersey Conference of Charities and Correction, held in Plainfield, began its program by having lay workers occupy the pulpits on Sunday morning, February 2d. The following churches of Plainfield were represented: First Presbyterian Church, Dr. Frank Moore; Crescent Avenue Presbyterian Church, Mrs. John M. Glenn; Trinity Reformed Church, Prof. E. R. Johnstone; Congregational Church, Prof. Henry H. Goddard; Grace Methodist Episcopal Church, Augustus W. Abbott; All Souls' Unitarian Church, Ernest D. Easton; Hope Chapel, C. L. Stonaker; First Methodist Episcopal Church.

The Conference has long recognized that much is gained by the community in which the Conference is held. Often a new point of view is acquired which means many steps forward in social progress and some new workers are added each year to the forces which are striving for State betterment. No doubt the morning service plays an important part in reaching many who would not otherwise have been brought in touch with the Conference.

E. D. E.

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1914 Conference will be held in Asbury Park, April 19–21.

Sociological Exhibits.

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

Arranged and Prepared by Local Committee on Exhibits.

The exhibits were in the High School Gymnasium and open daily from 9 o'clock.

The Institutional work of the State was shown, and representatives of the different institutions were present to explain their exhibits.

OPENING MEETING.

Sunday, February 2d, 1913, 3 P. M.

General Topic—"New Jersey's System of Humanics."

A Presentation of the Institutional Work of the State, the Discussion of Conditions and Methods.

INVOCATION.

REV. FATHER B. M. BOGAN, PLAINFIELD, N. J.

A Word of Welcome.

BY MAYOR PERCY H. STEWART.

It gives me great pleasure to know that we are to have as our guests patriotic citizens who are devoting their time and energy to the amelioration of the lot of the unfortunate and the delinquent.

Society requires for its protection the enforcement of general laws, which must be stern to be effective, and Nature is no less stern in her inexorable decree that we shall reap as we sow. But while your society recognizes the necessity for the enforcement of just laws, which shall protect society, it lends assistance to those who have transgressed the law, whether civil or natural, and seeks to lead them back to useful and happy lives.

Many must reap in bitterness what has been sown for them by others, and we must, therefore, differentiate between individuals in our treatment of them. Nor should we once forget that it is wiser to chart the reefs and establish beacon lights, so that vessels driven by storm or drawn by treacherous currents may change their course, rather than seek to recover something from wrecks already on the shore.

You also seek by scientific methods to ascertain the forces and conditions which produce the maladies, from which society suf-

fers, to point out the remedies and to educate the public, so that they will understand the problems and unite with you in obtaining remedial legislation.

You will find in our city many who have devoted their lives to these same objects and who will draw encouragement and inspiration from your presence with them. It is, therefore, both a privilege and a pleasure, on behalf of the entire city, to bid you welcome.

Response to Words of Welcome.

President Moore—While the Mayor was speaking I could but think of the origin of the name of his office, there came to my mind the old Latin adjective, "Magnus, major, maximus"—Great, greater, greatest, and it seemed to me that there must be some significance in his official title; that significance, it occurred to me, first was that the people of this beautiful city must be really great-hearted, having had in their minds through the years many wise plans and high ideals that have brought into being the physical, mental and moral conditions, the evidence of which we see all about us when we enter within your gates. These things of your city are not only the means of pleasure to every visitor, but also a source of education. You have chosen one as Mayor, the greater among you. We have heard something about him; that he is not like one who is an encumberer of office, but that he has his plans and is a leader, and I understand thinks enough of his city to devote the larger part of his time to its service. One who thus serves his city certainly deserves the title "Mayor, the Greater." But who shall we call the greatest in this city? Who is the Maximus? It has been my pleasure, in meeting with the Committee of Arrangements, to meet a good lady who bears the Mayor's name and she has had such a marvelous touch that somehow, in a mystic way, she has found a hidden spring that has opened so many beautiful homes to us, and, therefore, to her and to the host and hostesses of this fair city we give the name greatest. For, after all, what is there that is great but hospitality? In this fair world of ours what is there

NEW JERSEY REFORMATORY, RAHWAY, N. J.

In 1895 the Legislature appropriated $100,000 for the erection of a main building, hospital and wall. In 1896 the cornerstone was laid, but the erection of the reformatory building was not completed and the institution was not ready to receive inmates until August 5th, 1901. The institution owns about 85 acres of ground, and the present value of the entire property is $1,250,000. On May 16th, 1913, 488 inmates were present.

so fair as friendship and good-fellowship? And so we come to-day among you, to you the city that is strong, not to criticise, but to compliment you for your strength and to try, if possible, to enlist your valuable aid in the work of helping relieve the infirmities of the weak. To you, the Mayor, and all the good citizens of Plainfield, allow me to say we thank you most heartily for this graceful and gracious welcome. (Applause.)

President's Address.

BY DR. FRANK MOORE, PRESIDENT OF THE NEW JERSEY CONFERENCE OF CHARITIES AND CORRECTION, 1913.

As a body of citizens interested in the charitable and correctional work of our great commonwealth, we are met to-day, in conference, according to the announcement of our program, to consider "New Jersey's System of Humanics." The word "Humanics" by the lexicographer is said to be very rare in its use, but in its meaning it is exceedingly broad, being defined as "The study of human nature and human affairs."

We are here, therefore, to undertake a big task, to study the human soul; to find out its joys that we may be glad over them; to learn about its sorrows in order that we may help to change its night into day; to discover its strength so that we may admire it, and to find out also its weakness that we may have a part in changing its wail of defeat into a shout of victory.

If we are successful in our study we shall need at least three things, namely, *Simplicity, Sincerity* and *Sympathy*.

We fail many times in reaching the object of our search because we ourselves hide it. Big words, high-sounding phrases and involved definitions have been more of a bewilderment to us than we would perhaps care to admit. By looking at mere externals, and following after a thousand trivialities, we are certain to lose our way, waste our energy and arrive nowhere.

Great discoveries when they are made are seen to be so simple that we wonder why we did not discover them ourselves. It is he who leaves the streets of the village built by men and the coolly-shaded roadways of the valley and passes up, over the

thicket-hemmed path, till he reaches the rock-ribbed summit of sublime simplicity, who gets the real vision.

Concerning *sincerity*, it must certainly be regarded as axiomatic that he who would find truth must be honest in his search.

One who enters into any work of philanthropy for his own entertainment, enjoyment or elevation instead of for the good that he can do will fail both to profit himself and to benefit others. Self must always be lost wherever salvation is brought to those who need it. He who successfully seeks to lift his brother can neither be a deceiver of others nor of himself. With clearness of sight he must see the facts, and then with courage of speech, no matter how unpleasant or discrediting the facts may be, he must declare the truth.

Charity, it is said, hideth a multitude of sins, but it is just as true that sins, chief among them the sin of insincerity, hide and hinder a multitude of charities.

The thing most needful, however, in order to truly help our fellow-man, is that we should have in our hearts the feeling of *Human Sympathy*. By sympathy we do not mean sentimentality. Sentiment is one thing, sympathy is quite another. Sentiment is a kindly feeling expressed in words. Sympathy is a feeling of kinship expressed in deeds. There is a spirit of cheap sentimentality altogether too prevalent to-day that is working a great harm in the practical efforts that are being put forth for human betterment.

The maudlin sentimentalist is a Pharisee, thanking God he is not as other men and standing afar off from them. The man of sympathy may be even a Publican, but there is something in him that makes him feel like his unfortunate brother feels and compels him to lift him up and take care of him.

Sympathy for the weak and sinful is necessary in order to understand them. Sympathy, too, for those who are trying their best to relieve their fellow unfortunates must not be forgotten. Oftentimes the worker is wronged, his motives impugned, his wisdom questioned and his acts unjustly criticised. Let us not forget that the difficult task which the social worker undertakes requires, that he shall have our sympathy in just and full meas-

ure, at least, as we should give it to the one to whom he seeks to minister. The soul that continually pours out its sympathy must receive a constant supply of that same beneficient spirit.

If the discords of humanity are to be silenced, all lives must be so attune that the joy or sorrows of others' lives shall cause human hearts everywhere to respond with sympathetic vibrations. Then will we understand each other, and then only will there be among men that order, harmony and goodness which we seek to establish on earth.

In the spirit, therefore, of simplicity, sincerity and sympathy let us approach, this year, the consideration of our subject as a conference.

I. *What is the problem in New Jersey that confronts us?*

The first thing in undertaking a task is to know what that task is. Knowledge followed by system and service brings success.

A broad survey of the entire field of social service that brings into view not only the extent of the work, but the relative importance of that which demands our attention, is all essential. Unless this be adopted as the mode of our operations, our State's money will oftentimes be spent upon things that are less important because some faddist or someone with gifts and influence succeeds with the Legislature while a far more worthy cause suffers in consequence.

Without knowing the number of various classes of defectives and delinquents our system of cure and care will develop out of all true proportion to the needs of the needy.

What, therefore, we ask is our problem? Unfortunately it is impossible to answer this question. The data necessary to give us the knowledge we need is not available.

On being able to get this data we must insist and persist.

We know how many have been in the institutions of our State in a single year, but concerning those who are outside the institution and who most need our care we have little real knowledge. Had we this knowledge we could point to the class needing the most and bend our efforts to securing for it the consideration that its size and seriousness required. Then, having dealt thus with the greatest problem needing attention, we could through

the years proceed orderly from one to another, according to their importance, in a systematic way that would be an economy of both energy and money.

There should be some *one place* in the State from which every legislator, every worker in charity, and every public-spirited citizen who wishes to help his fellow-man could learn what class stands in the greatest need of help.

Some progress has recently been made toward making this a possibility. In the last two years laws have been passed requiring physicians to report all cases of feeble-mindedness, epilepsy and tuberculosis to the State Board of Health. The reports received as yet, however, are very meager. And it is a question whether the law requiring the physicians to report cases of feeble-mindedness will ever be very effective, since the physician does not come into frequent contact with this member of society. It would seem to be far better to make this the duty of the school, and to provide that its officer shall be fitted to give the proper examination and make report of the deficiency.

We had hoped to bring to this Conference a reliable statement of the exact number of unfortunates in our State, and so to be able to place our finger on the State's sorest spot and say "this needs healing first."

We have with great difficulty gathered some data. We have secured opinions from those coming in closest touch with the various classes and have considered the conditions known to exist in other States in order to arrive at what is the probable condition with which we must deal.

It is possible, however, to do little more than make an estimate of the problem. The estimate is as follows:

Feeble-mindedness in institutions,	443
Known to be at large through the State,	5,000
Epileptics in institutions,	803

Other States estimate that one of every 500 of their population are victims of epilepsy, and by the same ratio New Jersey would have outside of its institutions about, ... 4,000

Insane in institutions,	7,700
Outside of institutions,	1,700

Tubercular in institutions, ... 634
The most conservative estimate of the number of serious cases needing treatment in the State, 5,000
Blind in institutions, ... 41
Blind at large, ... 991
Deaf and dumb in institutions, ... 178
Deaf and dumb not in institutions, ... 669
Inebriates (as such in institutions), ... 0
Probable number of inebriates in the State, ... 6,000

In getting this number we have pursued the following method:

Our ten largest cities had a total of 9,568 arrests last year for drunkenness and disorderliness. This was at the rate of one for every 130 of their population. At the same rate there would be 19,231 arrests in the entire State for this offense.

To allow for the recidivist, the accidental, and the rural districts, where there, no doubt, is a smaller percentage, we have divided this number by three in order to secure the probable number of inebriates. And I believe our estimate conservative, since there are many inebriates who are never arrested.

Total number of defectives in the State that are in custodial care, ... 8,799
Total number that are not in institutional care,..23,360

From these figures it appears that approximately there are three at large for every defective in custodial care. Many of these, no doubt, are well taken care of privately, and that is as it should be, but when all due allowance is made for these there is yet a very large problem for us to consider.

The question of delinquency.

We have been unable to get the total number of arrests during the last year in the State, but in the ten largest cities, with a population of 1,237,076, which is about one-half our entire population, there were 53,759 arrests outside of those that were made for drunkenness. This was an average of one arrest for every twenty-three of their population.

The total number of arrests in England in the year 1910, with a population of 42,000,000, was 103,132. England's population is sixteen times that of New Jersey. Her arrests, however, two

years ago were only twice the number of the arrests in the ten largest cities of our State.

There were 63 murders committed in our State last year, while in England in the year 1910 there were only 89.

Crime is on the increase in America.

The report of the census bureau on the Prison Population of the United States, published December 30, 1911, shows something of how great the criminal question is with which this country has to deal. The ratio of prisoners on January 1, 1910, was 125 to each 100,000 of our population, while the ratio of commitments during that year was 522 to each 100,000 citizens. Thus it appears that at the beginning of the year 1910 one person out of every 800 greeted the New Year in prison, and that during that same year for every 190 persons in our total population there was one prison commitment. The entire number confined during the year was 479,763. This number is greater than the population of any one of ten States, and it is larger than the combined population of the four States, Wyoming, Nevada, Alaska and Delaware.

The census of 1890 shows 106 prisoners for every 100,000 population, the census of 1904 shows 100.6, while the census of 1910, as already stated, is 125.

America has a very great criminal problem before it, and New Jersey's part in this task is also very great.

With this surprising number of arrests, our State, lying between two great cities of the country, with 660,000 foreign population, increased last year 45,000; with almshouses, in some of which insane are still kept, and with jails where innocent and criminals, young and old, are kept, in many cases unemployed, certainly New Jersey has a very serious social problem which it has only half dealt with, but which it is its appointed duty to intelligently consider, wrestle with heroically and finally to successfully solve.

II. *The problem cannot be solved without a system.*

There must be study, definition and analysis. Then a plan that is sane. Things that are first in importance must come first.

Minds that are unprejudiced must make a broad survey and then intelligently, without being influenced by personal interests or petty penuriousness, carry the work to completion. *It can scarcely be said that New Jersey at present has such a system of Charities and Correction.*

The structure has grown without comprehensive design, as a building sometimes does, by being added to because of a present or special need, until, as a consequence, that which we have is a thing of ungainly proportion. As evidence of this let our county jails be considered.

Dr. Frederick Howard Wines, who stands first among us as an authority, said a little while before his death that, "one of his secret griefs was the shame which he felt that his country had so long tolerated county jails, a wrong, declared he, which disgraces us in the eyes of the world, and which, unless it is redressed, must sooner or later bring down upon it the vengeance of Almighty God." And he was right. The idleness in them is a prolific breeder of iniquity.

The associations, the language, the practices in vogue in many of them are vile beyond description. Some of these prisons are cesspools of moral contagion and factories of crime, the disgrace of modern civilization. Yet each year four times as many are committed to these jails for short terms as are sentenced to penitentiaries.

Surely we shall never get far in solving the problem of crime until some different system is adopted. It is illogical for the county to hold men, who are convicted, in its custody. The county has no criminal code of its own.

When crime is committed it is not the majesty of the county, but that of the State which calls for vindication. The county may need to hold men until they are either convicted or acquitted, but that is all. Then if they are convicted the custody of the offender should be with the State, whose laws have been violated. The execution of the murderer has already passed into the hands of the State and in like manner the execution of every other sentence belongs to it.

We inherited the system of county jails from Great Britain. Yet conservative England has long ago outgrown them, and

dates the regeneration of her prison system from the year of their abolition.

Were county jails abandoned as places of punishment, and in their stead about three large, well-managed State Industrial Colonies established, we would remedy a most important evil and would do more than that, we would prepare the way for an intelligent disposition of many cases which the courts are now unable, by the present method, to properly sentence.

The task that the judge now has of pronouncing sentence is a most difficult one. This is the situation. Here before him is a man he has never seen before, who has been under his observation only a few hours during the trial, under which condition no man is ever himself. He knows little, in many cases absolutely nothing, about his past history. Yet the judge is about to sentence him for a fixed term to an institution with which he is really unfamiliar. The good man on the bench unconsciously feels that this is the part of his work which is unskillful and that he likes it least, but being a part of his work, and being required by law, he does it and hopes for the best.

We are sure there are many judges, who, instead of pronouncin sentence, would be glad to say to the unfortunate man, "I am going to send you to a place of observation." That place could be the State Industrial Colony, and "I am going to put you in the charge of a commission of experts, who will be better able, after thoroughly studying your character and needs, to tell what would be the best disposition to make of your case."

Under such a system the defense of insanity and mental irresponsibility would not be heard in court. Feeble-minded people would not be sent, as they are now, to penal institutions, in which, if they are required to meet the standards set up for normal minds, they must be treated inhumanely, or if they are allowed not to measure up to these, they must be the cause of injuring the discipline for others. Judges and lawyers are experts in determining an accomplished fact. No other persons are so skillful in this regard. The work, therefore, of determining whether an unlawful act has been committed and who is guilty, and if it necessary for the interests of the public that the offender

should be restrained from his liberty, that the court must determine, but when that is decided then an expert commission, consisting of some members from the judiciary and of others who are mental and moral experts, should be given the duty of studying, classifying and assigning the offender.

We are not capable, neither is there the time for me to suggest other changes which our present system needs. Those who are specialists in the care of the insane, the epileptic, the tubercular and the various wards of the State, because of their superior experience, are better fitted for the task, but, in the field in which it is our lot to labor, we are daily made conscious of changes that are needed, and so we believe in every department of the State's social work there could and should be many improvements made to the system.

III. In all our work of charities and correction, however, we need to be guided by certain PRINCIPLES that are *fixed* and that, *because* of their *high character,* will lead to *high achievements.* Three of these we would name.

1. The system of all charitable and correctional work should be *non-political.* It should be one of service and not of spoils. Political plunderers have been the curse of the people's philanthrophy. Dependence and crime will continue to grow just as long as the practice endures of placing men in offices of social service for political reasons rather than solely because of their personal fitness. No advancement can be made where repeated changes keep this work constantly in the hands of novices. This vicious practice in the past has continually turned back the tide of progress. The task is not one for experimentors, but for experts, and it is so great that even the expert must be entirely free from political influence of every kind in order that he may do his best and so humanity may not suffer.

2. It must be a system of common sense.

In the treatment of the State's wards it must be remembered that they are the *wards* of the State and not its *guests.* They are not in our care for the purpose of being pampered and pleased, but that they may be corrected and cured. Coddling and indulgence in their treatment are almost as great a harm as sternness and cruelty. We must not be foolish, but fair with them.

In England, in the administration of public aid for the relief of the needy, a critical point seemed to be reached early in the last century. The proportion to the population of persons receiving material relief in their homes was very large. This was believed to be chiefly due to the ease with which a living could be had from public aid. Independence of the working people seemed to have gone. Then in the thirties, when reform was in the air, the famous "Poor Law Commission," in order to make public aid unattractive, laid down this famous dictum, namely, *"that the provision of relief for a needy family by public authority should be less than the standard of living of the lower grades of labor."* That was a wise principle. On that sensible principle all charity and correction must be conducted, or the weak will be satisfied with what they have and, not being induced to struggle for better things, will always remain objects of public care.

There seems to be no necessity that we should in this day speak of the need of humane treatment. The inflicting of bodily pain upon public wards is practically a thing of the past.

There is, we believe, no longer one among us who would dare to arise and advocate it. Reason has triumphed over feeling. If there are times when an impulse arises to resort to it, two things put a check to committing the error. The one is that most offenders are really disorderly because of some inherent weakness which renders them irresponsible, and hence to chastise their bodies is a gross injustice. The other we have learned is that if we would affect men for good, we must do so, not by making them hate, but like, us. The word "kindness" was originally "kinned-ness." It stood for kinship; it expressed a relationship because of the same kin. It is that treatment which grows out of the real spirit and attitude of essential human relationship that best enables the strong to hold and mould his weaker brother.

3. The great principle upon which we work must be that of *helping men to help themselves.* It is not the business of charitable and correctional work simply to take care of unfortunates. That in a few hopeless cases may be a necessity, but our high

aim must always be to so deal with the weak as to make them able to stand alone. Too many forms of charitable effort expend themselves in vainly trying to keep life simply existing without the hope of utility or development. To find out what is the place in life for which our fellow-man may be fitted and then to fit him for it, is our highest achievement. To do this we must teach the mind, strengthen the body and every effort must be put forth to lift the character. This we can only do by working with him, not for him. Working for him enfeebles him. Working with him stimulates him to put forth increased effort because of our example and because he is not working alone. *We are to* LIFT *the fallen.*

IV. There are three agencies in the State which have an important place in its system of humanics. These are the church, the school, the institutions.

The only thing I have been able to think of as the possible reason why this Conference last spring conferred upon me the honor of being its president, is my past and present association with each of these forces of modern society.

Having been a minister, and identified with the school and now with a public institution, I have believed that some word was expected of me and it was, therefore, my duty concerning each of these organizations in their relation to the State's charitable and correctional work, and I come to that task as a devoted friend, wishing to speak the truth both in clearness and in kindness.

THE CHURCH.

What is it doing in social service? What is our church life to-day—being present at a morning service, teaching in the Sunday-school, attending prayer meeting, young people's meetings, promoting sociability among members and influencing men and women to join the church? Is that not about the "*ne plus ultra?*" How much organized work is being done by the church in caring for the poor outside its own communion, in seeing the city's sick, have nurses and medicine, in going to the police court and getting hold of the wayward, in seeking the unfortunate.

discouraged and troubled? What proportion of the minister's time is given to hunting out obscure people and visiting them as compared with the time spent in his study in seeking obscure truths that he may bring them to light, or how much time is given to hunting those who are not of his fold as compared with the hours spent in calling on his own parishioners who are able to take care of themselves?

There are some churches and there are some individuals in all churches that do these things, but how many?

Why is it the church complains of small congregations and why was it that the church's Founder was followed by multitudes? It was said that they followed for the loaves and fishes. That was true. But as they thronged about him, he having fed them, told them of the bread that cometh down from above. He ministered to their temporal needs and therefore they followed him gladly. The church cannot reverse that order and succeed in any age. If the church went more to the needy, the needy would go more to the church, and the church to which they went would lack neither friends nor funds.

The churches of New Jersey need to take a larger part in its organized charity. They should know all there is to know about the needs of the needy and the wickedness of the wicked. They cannot serve as they should unless they get from every organization like this all that is being brought to light by modern research. And every conference of charitable workers also needs the church, needs the spirituality, the inspiration and the uplift that come from those that are devoted to the cause of true religion. So let service and spirituality be joined, and let them not be put asunder.

THE SCHOOL.

The public school is a wonderful part of our American life. In some respects, however, there is a tendency to get away from the practical, and the poor, that is almost as marked in it as it is in the church.

In the early days when private schools were everywhere, the better to do sent their children to them, and the children of the

poorer part of the community went to the public school where they felt perfectly at home. Now the public school has come to be the place where people of means send their well-dressed children and the illy clad soon come to a point where they feel out of place. Everything about the school seems to be suited not to the needs of the needy, but to the requirements of the more fortunate.

Chief among those is the course of instruction. The State's money is spent for a high school course. In most respects this course is admirable, but it is adapted almost entirely to the requirements of the youth from the family of good standing, who expects to enter the office, the mercantile house or the profession, while the one who must some day make his living by manual labor receives little consideration.

This is a policy that gives to him that hath rather than to him that hath not. There are two classes of young people—the intellectual and the industrial type—the thinker and the toiler.

Our present school system takes care of the intellectual, but what about the needs of the industrial? He for the most part comes from that class of society that needs the most help. By the proper system of instruction in trades he could be enabled both to carry on his preparation for success in life and yet at the same time to earn something for his support.

If the public funds cannot afford both the high school and the industrial school, then it should choose the latter. The industrial boy will not get his rights until he has his talents trained just as the intellectual boy's talents are by our educational system. And the State, if it does not spend its money in thus educating him at the proper time, will nevertheless pay the cost when having failed because he was not equipped, he becomes a criminal or an object of public charity.

THE INSTITUTION.

The State's institutions are the State's efforts to help the weak and fallen of its citizens. They belong, to all her citizens without respect to creed or class or party. Every citizen should,

therefore, know about them, should see that they are properly conducted and that their efforts are successful. They should be laboratories where the character of the unfortunate is scientifically studied. They should be disseminators to the public of valuable information on all social problems. No employee should be allowed to have a place in any of them who is either a time server or who does not possess a sterling character. No condition that is injurious to health, productive of ignorance, indolence or immorality should be tolerated anywhere. They should be places beyond reproach; where if evils arise they are speedily corrected, and in which the people of the State have not only absolute confidence but a pardonable pride.

New Jersey has invested $11,000,000 in her philanthropic institutions. This is but a small sum, however, compared with her total taxable property amounting to $2,290,000,000.

In the care of the aged soldier, the insane, epileptic, feeble-minded, deaf, dumb and blind, and the correction of the criminal the State annually spends $2,500,000. This is only an average of $1 for each citizen, and even this does not come from the individual, but from the corporation tax. Sometimes this sum is spoken of as enormous. Yet there is not an institution of the State that is not seriously handicapped because this amount is so small.

Poor attendants are necessary in some places, because salaries are not sufficient; overcrowded conditions with many attendant evils exist elsewhere, because accommodations are extremely limited. Patients and inmates of entirely different classes and types, requiring different treatment, are by necessity compelled to be together to the harm of all. The great mass of defectives and delinquents at large to which we have referred, by their needs, are pressing to get in where there is already this overcrowded condition, while an uninformed public is oftentimes bringing every influence to bear to get those out who are in, before they are remedied of their defects; and being allowed to go to make room for others, they soon relapse and return. But let none discount our fair State because of these things.

New Jersey is one of the foremost, if not the leading State, in the care of her unfortunates. Let her citizens be proud of the great work that their State is now doing. A work for humanity, a real Christian work, a work of which none need be ashamed. Only let us seek to do better, let us hear the cry of the sick and sinful for help and redemption, which is still everywhere about us. Let us correct the weaknesses of our system. Let us apply ourselves more earnestly to measures of prevention. Let us plan things that are yet larger and nobler.

Chapter 260 of the Laws of 1895 requires that physicians shall report to the properly designated officer of the local board of health cases of communicable disease coming under their professional observation. Section 1 of Chapter 169 of the Laws of 1910 also requires especially that the attending physician shall make full reports of cases of tuberculosis.

PRESIDENT MOORE—The gentleman who is about to speak scarcely needs an introduction to the people of this Conference, largely because he has been before you a number of times in the past and you have always been glad to welcome him. He has never, however, been before you since he has been made the Commissioner of Charities and Corrections, representing in an official capacity all the institutions of the State, and so I know you will be particularly glad to greet and hear him at this time. Hon. Joseph P. Byers, Commissioner of Charities, Trenton.

Address.

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

Mr. Chairman, Ladies and Gentlemen: My judgment tells me to say, "Amen" and sit down. I think you have had quite enough for one afternoon, but the force of habit compels me to go on.

This is the one occasion and the one audience where, if ever, a report concerning the condition and needs of the charitable and corrective institutions of the State should be made. It ought to be made in all probability from the Department of State that is charged with the general oversight of these charities and corrections. It is a small audience, but an influential one, that gathers here this afternoon; it is one in a way that stands as an executive committee for the citizenship of the State, and it is to that executive committee that I am going to make, not an address, but something more in the nature of a report that, I hope, will not be too long.

To many of you it will be a familiar story, but social workers are peculiar in this, that they seem to hear with unabated interest the repeated reiteration of social facts and theories. Their favorite song seems to be "Tell Me the Old, Old Story."

If, in briefly outlining what seems to me to be some of the more important things, I happen to suggest a change in method and system, these suggestions come from a conviction of their practicability and from a belief in the necessity of their adoption, sooner or later, and the sooner the better.

Another purpose I have in mind is to focus your attention on the great present need for a better system of co-ordinating and systematizing of what you have been pleased to call the State Humanics.

I mean to take up briefly under a few heads just what the situation is. First, let me take up the subject Doctor Moore has spoken to you so well about, the criminal and the delinquent. What is our system? Suppose we begin with the juvenile courts, probation, suspended sentence, county jails, county penitentiaries. This is the county, not the State. The State does not recognize these institutions. These are county affairs, but at this point the State steps in with a boys' school, with the Girls' Home, with the Women's Reformatory and with a State's Prison. These things are not co-ordinated, they are separated, and so long as they remain separated we cannot get successful results. Why should we continue to separate them? Why should we continue to permit our county jails to pour victims of

crime and disease and vagrancy into the State's system faster than the State can take care of them? You believe it, you know it, but what are you doing about it? Until the preponderant sentiments of the State are in favor of a change, it will be useless to enact laws. First, a campaign of education is necessary. This we started out in some time ago. I would advocate, as Doctor Moore has already advocated, that the State should assume the control of the whole system, and that we should have no more county jails; that we should have possibly not three county farm colonies for misdemeanors, but that we should have a system of district workhouses, to which every convicted misdemeanant in the State should be committed; that there should be afforded access to them from all parts of the State, and that to each one of these institutions every convicted misdemeanant in the State should be committed, and, in order to be sure of the proper sentence, there should be a law that would make it prohibitory for any judge or magistrate to send any man, woman or child to any place outside of a workhouse to serve sentence.

I would have something more than a house of correction for the misdemeanant. I would have a separate place for those not adjudged guilty, but whom the courts have to hold—a house of detention. That house of detention ought to be, and probably necessarily would be, within easy distance of the seat of administration of justice, the Court House, *i. e.*, a county house of detention. I would have a law concerning these houses of detention that would make it absolutely compulsory—with a penalty attached if necessary—that officers shall require in houses of detention absolute separation during the time of confinement. Then we would not have the contamination that we find in our county jails, of mind, body, soul and spirit.

So far as the workhouses are concerned, I should have another law that would enable the judge to commit all "rounders" to workhouses. A large portion of the arrests Doctor Moore has alluded to were "rounders," not individuals necessarily, men and women who were arrested time and again in the same year—repeaters, who go in and out. Now, if we had a law that would allow a sentence for treatment, instead of sending them in long

enough to sober up and come out again and have another "bat" or spree, and then be sent in again to sober up, it might do some good. But the workhouse must not be a workhouse in name only, but a place where hard, steady work is provided every day of the week, except Sunday, possibly, and where work would be productive, outside work as much as possible, such as farm labor, and the person committed should be compelled to *work*. Suppose we had such a law, with a supplement attached to it that would say that any person so committed to a workhouse and having a family dependent upon him, the results of his labor should be paid to that dependent family. (Applause.) With such a law, where would we stand with the vagrancy problem in our cities? Where would we stand with the problem of family deserters? One would have a long arm that could reach out and bring them back from wherever they go. With such a law that would enable us to compel a deserter to support his family, what would become of the problem of the family deserter and the problem of inebriates? I am firm in the conviction that we do not want a farm for inebriates in this State, but a system of workhouses that shall combine every facility for giving the treatment. My first recommendation for the treatment would be *hard work*, steadily applied for a long enough time to get the individual in the habit. (Applause.)

I want to speak of the State Prison and give some suggestions in brief order. The State Prison is an institution that is preeminently in the throes of change. Now a change is coming which has been long postponed to an institution that is out of date, out of place. Our system of industries in the prison must be changed this year or we shall have none next year and 1,500 men will be idle in that institution, except for the little domestic work which does not amount to much. What are we going to do—merely what the Legislature gives facilities for doing. What we want at the present and the commission, already provided for, has recommended it, and this State Conference will recommend it—if anything—is that the State Prison shall ultimately be removed from Trenton, and that a big farm be provided where a lot of these men can be taken out to work digging,

draining, building fences, anything, everything, raising crops for the other institutions of the State. (Applause.)

Some of the departments down at Trenton are beginning to get co-ordinated. The Forestry Department and the Commissioner of Roads are working together on this question. We want that the State shall provide a farm this spring with a quarry so that from five to seven hundred of these men can be given work this year with outside employment. We have to have industries, all men cannot be trusted out in the open. I am hopeful, not too hopeful, when I state that at least 60% of our men at the State Prison can be given outdoor employment. People say, "Oh, yes, in Canada or somewhere else; our forests are different." What can be done in Canada or anywhere else can be done in this State. It *is* going to be done in this State. The Legislature must appropriate money at once, so that the present inspectors can install the machinery to get our industry going. We must have quick action if we are going to avoid chaos in that penitentiary next year. There will be opposition, undoubtedly, to extend temporarily the contracts in that prison. I oppose it, you oppose it, but, rather than see the men in that prison idle, I would prefer that the recommendation of the Board of Inspectors, that the present commission be given power to extend those contracts to keep the men employed until the State can find work for them. I prefer work—*in any form*—to idleness in such a place.

We must have money to build the women's reformatory, and when it is finally built I am hopeful that it will be helpful to every woman convicted of crime in this State.

When I think of the Boys' School at Jamesburg I feel that something is wrong with society. When you go to that institution you are impressed with that fact. Why is it? You must answer—I cannot. Why is it that at Jamesburg five hundred boys—averaging, I think, only a little over twelve years of age, some twelve, some nine, some eight—are sent there because they are breaking the laws? Something is the matter with us that we cannot keep our children out of such institutions at these ages.

There is a movement on foot to remove the Girls' Home from Trenton. It ought to be. It is too close to the city and public thoroughfares.

I don't know what we are going to do with the defectives, insane, epileptics and feeble-minded. These classes are increasing at a rapid pace. We have very little provision for them in sight. It will take us six years to build another insane asylum, and it will cost one and a half million dollars to do it. In the meantime the insane are increasing at the rate of five hundred a year, I think, in this State. There are seven hundred more insane in New York City to-day than there ought to be, and Morris Plains is overcrowded. What I think we ought to do, from an economical standpoint, and because it would give us quicker results, is to extend our county hospitals for the insane, putting them under State supervision, and send the chronic class which fills our hospitals to one institution.

The State has no provision for idiots or imbecile children. The State owes a great debt of gratitude, however, to the Vineland institution for the most liberal policy which it has pursued. It has opened its door so wide that more than three-fourths of its population are State wards, and has exacted from the State the full bond average at a less rate than the State itself established, and it has a waiting list of private children, as I understand it. If they took that waiting list they would have to discharge the State wards—but there is no place in the State to send them. We must have more provision for the feeble-minded, but how are we going to get it? We must also have it for the epileptics. Build? Yes; but how about the ten thousand feeble-minded children that some are advocating the State should build institutions for? I believe that the defective child problem is a school problem, and it ought to be handled by the schools by the sifting process of its truant and delinquent classes, and if necessary by special schools on the plan of truant or detention schools. When the sifting process has determined absolutely that certain children are permanent custodial cases, then all of those children should be placed under the care of the State. (Applause.)

I now raise the question as to what the policy of the State is with regard to the care of the sick. Last year we established State care; last year also county care. What are we going to do? That brings me right along to the so-called incurables. I an of the impression, when we established a State sanitarium for tuberculosis patients, that we have undertaken a local problem which ought to be left to the local authorities to provide for. Two years ago we passed a law in New Jersey, at the behest of a private institution, which provided that the State should give private funds for the care of chronic paralysis. That law was passed in the interest of one institution. $7,500 was appropriated and the Commissioner of Charities and Correction was charged with its expenditure. There is no State regulation of these private institutions, no provision made for investigation; statements are made and you must take them at their face value. Last year that law was extended to include such persons not in institutions, and to cover all of these people outside of institutions. A judge makes a report and the commission puts these people on the list at a dollar a day or whatever the judge recommends. Shall we go on and include the final end, and give old-age pensions, etc. I hope that law will be repealed, both original and supplemental act. A bill is in to repeal it, and the home in whose interest it was passed is now being closed by the overseer of the poor of the city of Trenton. This institution had, two weeks ago, forty-six inmates, seventeen of them State wards. Notice was served on the president of the institution, who has been the moving spirit, that State support would be withdrawn on January 31st, and it was so withdrawn. The institution had taken in a number of men and women who had paid $250 or thereabouts for an entrance—life fee, with the understanding that they were to receive care and treatment, if necessary medical treatment, during their life. That money has been expended, and these people are thrown out on the world without a cent. The money is gone, the bills are unpaid, salaries are unpaid, and there isn't an asset the institution holds that is worth anything. That is an institution that the State has had something to do with. I am

not proud of the connection. But the experience is valuable. It seems to me that the State has a right to require that work of a public nature should be required to secure some sort of a license that would satisfy the State itself that back of this institution there was something of a permanent nature. Everyone of these institutions are an indication of a septic condition of society—each points to the presence of poison in the system, each needs the doctor.

While we sit here, the living victims of our social life, alike witnesses to the philanthropy and justice of the State, to the number of 11,779, are sheltered under roofs of great buildings we call State institutions. 6,915 sit in darkness of clouded intellects; 979 are of those whose vacant minds give little evidence of the soul that dwells within. 2,783 are guilty of trespass, and by the justice of the State are set apart in hope that thereby they may be restored and others warned. 1,102 are recipients of the State's bounty by virtue of dependency or disease. 1,000 or more are children over whom the State has control. These are our State wards, nearly 13,000, with yet other unknown thousands in our jails, penitentiaries, homes and almshouses. Our public institutions include five for mental defects; eight for criminals and delinquents; two for aged and infirm; one for the sick; nine county insane hospitals, forty-five almshouses, six or more hospitals, twenty-one county jails, many children's homes and general hospitals. In the maintenance of these we spend annually an unknown number of millions of dollars. I don't want to dwell on money matters longer than to call your attention to this: the State of New Jersey has illustrated that it might do more effective work by establishing laboratories where nature and the cause of the social disease that produces this material shall be studied, in the hope that eventually a serum shall be evolved that will attack the disease itself instead of expending all its energies in restoring the victims; laboratories with skilled and scientific directors, trained and capable assistants and complete equipment.

All this is to no avail unless having the remedy we take the treatment. It may be that when we have grown tired of experi-

menting with palliatives and substitutes, false schools and patent cure-alls, we shall turn again to the Great Physician, who gave the ten rules of life and the eleventh he added later. Had we but followed them it would have kept us well. There is still hope that when all else has failed we shall find in them the remedy for the healing of all our diseases.

The Church and Social Service.

NOTES FROM SERMON OF DR. CHARLES L. THOMPSON, REPRESENTING THE COMMISSION ON THE CHURCH AND SOCIAL SERVICE, NEW YORK, AT THE FIRST BAPTIST CHURCH, SUNDAY EVENING, FEBRUARY 2D, 1913.

In the gorgeous imagery of the Apocalypse they that had gotten the victory over the beast are seen standing on the sea of glass singing the song of Moses and of the Lamb. The song of Moses is a song of triumph over oppression.

I am to speak to you of the Church and Social Service. We are facing a new kind of revolution, even that which springs from the popular heart and will not be quieted.

The one irrepressible question now is, What can be done about it by the State, the community, the Church?

I propose to raise with you three questions.

First. What is the attitude of the Bible toward social questions? It is the most democratic book in the world. By the example and teachings of the Master, by the lives and teachings of all His apostles, the Bible is the book that of all books meets the needs of the people that have been neglected, oppressed or despised. I perceive, then, if I were a Socialist I should be obliged to lodge any criticisms that I had not against the book which Christians revere.

The next question emerges—How has the Church stood toward these questions? A social consciousness is developing. Even yet there are many leaders with no vision beyond the rescue of their own souls from eternal disaster. Even yet many churches are content with the round of services and sacraments

that minister to their own charmed circle, with no serious concern for social conditions that should be intolerable.

But the social awakening is not by any means confined to people outside of the churches. The reveille that has been sounded is heard on the street and in the shop. But it is also heard in chapel and cathedral.

There is no better indication of the attitude toward social questions of the Protestantism of America than the platform adopted by the Social Service Commission of the Federal Council of the Churches of Christ in America at its meeting in Philadelphia in 1908, and again endorsed at its recent meeting held in Chicago. That platform stands for a broadened Christianity. It is a ringing appeal for a deeper Church interest in social service.

Many denominations now are organizing departments of social service, and are thoroughly alive to the responsibilities of Christianity to make the New Testament creed and the twentieth century practice harmonize.

And now, insofar as the Church fails in the proper balance of her ministries, she must get right along three principal lines:

1. Let her study again, and closer, her original charter. The Bible holds truth in poise.

2. Let the Church learn the fine art of adaptation and find out how to fit her organisms to the conditions around her. There is a place for the cathedral and its art and music; there is a place for the Salvation Army tent, its timbrel and its narrow gospel.

3. A third requisite for a socially-quickened and directed church is a competent leadership. We have been lacking that. Many devout souls have felt the stirring of a noble passion for humanity who have not known how to direct it. The problems of society are complex and difficult. The social machine is intricate. The complex machinery of our modern life, social, industrial, civic, can move forward to the better day of equal rights, opportunities and achievements only when a hand warm with human sympathies and strong with Christian faith holds the lever.

Notes From Sermon

OF REV. JOHN HOWARD MELISH, HOLY TRINITY CHURCH, BROOKLYN, AT THE CRESCENT AVENUE PRESBYTERIAN CHURCH, SUNDAY EVENING, FEBRUARY 2D, 1913.

Text—"A certain man had two sons." St. Luke, 15:13.

What became of the two sons? Did the elder yield to the father's entreaty and claim the younger as his brother and comrade both in the house and in the field? We are not told. This, however, we know: Ours is the task to work out the principle of brotherhood which Christ makes clear in the story.

The industrial problem has not been sprung upon us merely by economic changes. It is spiritually inevitable. What is the solution—Socialism, syndicalism, trades unionism? From the silence of the parable as to what became of the two sons this inference may be drawn: Religion gives the ideal of brotherhood, but not the way in which it can be realized. The solution of the problem cannot be thought out—it must be worked out. If anyone could tell us, Christ would have given us the solution. It could not be given because it must be found.

Religion holds before the world the kingdom of God, and challenges the world to take it out of the skies and to build it on the earth. "Thy kingdom come * * * on earth" is religion's deepest prayer. Religious people have thought of the kingdom as the Church. The Church is only one of the means of building the kingdom. They have considered it a state of the individual soul. It is a state, and the individual is part of it. The kingdom has been thought of as the millenial dawn, or the immortal life. Modern scholarship has begun to ascertain what Jesus meant by the kingdom. The social point of view of this age has given the insight which is needed to supplement learning. The kingdom of God is now seen as a new social order. It is the ideal social order for the world.

Jesus challenged the world to believe in the possibility of building on earth the kingdom, and to undertake it. He Himself

undertook it, and therefore he saw it among men. When a few shared His faith and joined His undertaking He beheld the kingdom on the increase, and rejoiced in spirit. He knew it was but the smallest seed, but He believed it would grow to be the largest tree. When the Roman State and the Jewish Church began to see what He meant, that He challenged their right to be and believed that they would some time cease to be, they joined hands and murdered Him. He was the first martyr of the greatest revolutionary force in history—the kingdom of God.

The revolutionary movement is abroad in the world to-day. The pathetic thing is that those who claim Christ as Lord and Saviour seem to be those who have eyes and see not, ears and hear not. Christ, the Preacher of the ideal social order and the Founder of the kingdom, is recognized as such by more men and women outside the Church than within. Those outside the Church may not have much of what Christ has for them, but those within the Church also have lost much of the things of Christ. What is needed to-day is the union of those who are in the so-called social movement and those who are in the churches. Each has something to give to the other. The Church will then be a more effective instrument for building the kingdom, and the social faith and enthusiasm of the social movement will be more deeply rooted.

Monday Morning, February 3d, 1913.

Topic: "Jails, Almhouses and Inebriety."

HENRY L. DEFOREST, PLAINFIELD, CHAIRMAN.

CHAIRMAN—Ladies and gentlemen, we have rather a short time as we are late in starting, but let us get right down to work.

We are going to have fifteen minutes on "Almshouses" and fifteen minutes on the "Jails and Workhouses," and then for one hour and a quarter we are going to discuss "Inebriety," and we

are going to follow strictly our program and keep right on with it.

The Program Committee have asked me to take fifteen minutes on "Almshouses," and for the sake of brevity I am going to follow manuscript.

CHAIRMAN—We are going to hear from our good friend Mr. Stonaker on "Jails."

Our Jails.

ADDRESS BY C. L. STONAKER, SECRETARY STATE CHARITIES AID AND PRISON REFORM ASSOCIATION, NEWARK.

We make laws and provide a penalty for violations thereof. These laws may be either municipal, State or Federal. Our honorable county boards of chosen freeholders cannot make laws, but our honorable board of aldermen may make laws called ordinances. Once a year our representatives meet in Trenton, and by the assistance of numerous suggestions from individuals and delegations they enact enough laws to make a volume of some nine hundred pages or so. Our more distinguished representatives at Washington are making federal statutes nearly all the time.

In the enforcement of these laws we have the custom of stating penalties for disobedience. The ingenuity of the legislative mind has never gone beyond the ideas of the cash fine and the bodily incarceration. Here is a sample statute:

If any person shall steal of the money, goods and chattels of another, under the price or value of twenty dollars, he or she so offending shall be deemed guilty of a misdemeanor, and on conviction of any such offense shall be punished in the county where the conviction may be had by fine or imprisonment, or imprisonment at hard labor in the county jail, the fine not to exceed $100, nor the term of imprisonment one year; and no person hereafter convicted of larceny under the value of twenty dollars shall be sent to the State Prison for such offense.

Yet when a person removes any mortgaged property out of the county, or secretes, destroys, sells or exchanges mortgaged

property, he shall be deemed guilty of a misdemeanor and upon conviction shall be punished by a fine of not more than $1,000 or imprisonment at hard labor not exceeding six months.

If you steal railroad tickets that represent a payment of less than twenty dollars it is a misdemeanor, and the penalty is a fine of one hundred dollars or less and jail confinement for just three months, no more, no less. If the ticket value is over twenty dollars, then the maximum is five hundred dollars and maybe ten years in prison.

But I am not to discuss the vagaries of our criminal code, which sadly needs a general overhauling. It may be my province this morning to consider modern ways of best securing proper obedience to our laws. The law says cash or loss of liberty and hard labor in a jail.

Why is a jail? Because we always had 'em. We brought it over in the Mayflower along with the almshouse and bound-out servants and slaves and other antiques. We brought over likely girls and sold them as wives. We have discarded some of those old things, but we still cherish the jail, the almshouse and the family coat-of-arms. In our towns, villages and cities we have lockups. If the town grows to a great city we have city prisons and precinct police stations with lockups attached. Who go into these lockups? Did you ever get into one? Do you know anything about the one nearest to your home? Does any boy or girl get into your nearest lockup? What about the occasional woman who is locked up? In Newark we have matrons appointed for each precinct station. I noted in the press that one woman who had been appointed under civil service rules as matron of a police station discovered that that job meant that she was to be a scrub lady and chambermaid to common drunks, and when she discovered this she promptly declined the position.

In some of the county seats of this State, the county jail is also used as the municipal lockup, and the jailer is required to look after disorderly cases and common drunks.

A county jail is provided for the safekeeping of a man suspected or accused of committing an offense against the law

until he shall be tried by a jury of his peers. If he is a man of influence sufficient to give a bond he is not locked up, but is at liberty to go at will until the day of trial. If he is so unfortunate as to be without means or friends, although he may be innocent, and although he may be prepared to prove his innocence when the trial comes on, he must abide in jail to await his hearing. We hear a great deal from our judicial and legal friends about that noble maxim: "The law assumes a man to be innocent until he is proven guilty." Yet according to our ancestral legal methods, we lock this presumed innocent man in a jail along with others, regardless of race, color or previous condition. The drunk, the obscene, the diseased, the crafty criminal, the mental and physical degenerate are the associates and bedfellows of your presumed innocent man. Cigarette smoking, card playing, obscenity and sextual practices, unspeakably vile, are the sole occupations day and night, week in and week out. Vitiated air, absence of sunlight, cold and clammy stone walls and iron bars, scant food and vile odors are the surroundings of this presumed innocent man. Another class of persons sent to the county jails are witnesses, who must be held for safekeeping that they may be on hand when the criminal court convenes. Lacking confidence in such persons, and fearing that by some means they may be induced to disappear before testifying, we lock them up in the jail, generally in a "witness room" separate from the jail cages, if the jail is big enough to permit such separation.

But the main purpose seems to be to provide a place for those convicted of violating laws who, under the law and the wisdom of the courts, must serve days or months, "with or without hard labor."

Big jails and little jails, old jails and new jails are all alike in this particular of the intermingling of prisoners, those awaiting trial and those serving out the sentence of the court. Of course, a few jails have separation, so that there are groups instead of one general assembly of jail victims. The beautiful and expensive new jail in Hackensack divides them into groups of seven. The new jail now building in Trenton will subdivide them into groups of fourteen or less. Like animals in a menagerie, these

groups may prowl back and forth in the barred corridors opening off their cells. They generally try to keep the negroes separate from the other inmates, much to the benefit of the negroes, who are more cleanly in their habits in jails than are white men.

But all this and similar points of view have been discussed before this and other Conferences for years and years. At the Omaha Prison Congress in 1911, Dr. Wines said: "For forty years I have been hearing this jail question talked about, and I have been engaged with the rest of you in an effort to improve the county jails or minor prisons in the United States, and I have given it up as a hopeless undertaking. There is no such thing possible as the improvement of the county jails. I have never yet seen a good jail. The trouble with our jails is that they are built upon a false principle, and the responsibility of treating the prisoners who have violated State law is entrusted to officials who are not directly State officials, but who are officials of the counties, and in many States they are not even subject to supervision by State authorities, much less under their control."

Our criminal laws enacted by our Legislature provide penalties of cash fines and imprisonment in county jails, county workhouses, reformatories and prisons. These are State laws, uniform throughout the entire State, interpreted by criminal court judges appointed by the Governor of the State, and yet the penalty, if it be incarceration in a county jail, is under county supervision, or rather, the sheriff holding office provided for by our Constitution is sole autocrat of the jail and the jail management.

In one county in this State I discovered last summer that the custodian of the county court house was also the jailer, and the sheriff had nothing to do with the jail. When I inquired into this I was informed by the county attorney that the sheriff "was constructively" keeper of the jail, but as a matter of economy the honorable board of chosen freeholders let one man manage both the jail and the court house. In three counties we have workhouses managed under the direction of the freeholders. It is not quite clear to me yet just what convicted persons go to

the workhouse and what to the county jail. I am not sure it is understood by our minor courts, for some justices of the peace send men direct to the workhouse. If a man awaiting trial proves to be a good cook, or is serviceable in some other way, he may get a jail sentence instead of a workhouse sentence. In two counties I find that convicted men are sentenced to the almshouse, which is "constructively" denominated a workhouse, and the steward is given custody of the man while under sentence, instead of the sheriff or the workhouse keeper.

Is it not possible in this day and generation to devise some other penalty than a cash fine or imprisonment in the old antiquated ancestral jail? In New Jersey we have some judges who follow the letter of the law in passing sentence, yet waive it by suspending the penalty upon conditions of future conduct. These conditions may include a weekly payment until the money loss to the prosecuting witness has been reimbursed or other pledges made good. There is no jail sentence served and no cash fine paid over at the time the sentence is pronounced.

We can legislate to make county jails only places of safe-keeping pending trial, and prohibit term sentences being served out in such county jails. This would mean workhouses or work-farms or both under county management—sheriff or free-holder or State management—or at least State inspection and State-wide regulation. Or we can legislate for district prisons, workhouses or colony farms under State control.

We can, by legislative enactment, provide a State custody and parole board, who shall have charge of, care for and direct the activities of all convicted persons until it shall be determined that such persons no longer need the supervision of such a parole board. Can we not in this twentieth century grasp the central idea of probation rather than days and weeks and months in idleness under lock and key? Why, the other day a Federal judge in Ohio, after sentencing a man to the State Prison for an offense against the United States statutes, gave him his ticket and told him to take the train, transfer at a junction to another train, and present his credentials to the keeper of the State Prison at Columbus. And it was done. Then why send him at

all? We are just beginning to grasp the great possibilities included in this parole idea, properly supervised. We are feeling our way in New Jersey, and the results of our experiments this year in giving convicted persons the opportunity to work on roads and on the proposed farm tracts in Cumberland county will inevitably lead to a solution of this jail question.

Jail reform will come only when we shall make radical changes in our entire jail system. We must maintain a place of detention for witnesses and persons awaiting trial. We might incidentally so adjust our courts that speedy and early trial may be had in the greatest possible number of cases. Why wait three months for a grand jury to assemble? Why a grand jury, anyway? Why not abolish another archaic thing? While holding all such persons in detention, they should be kept each one absolutely separate and apart from every other one, save at meal times and during working hours, if work shall be provided.

We must take up the grave subject of the treatment of inebriates in relation to county jails. Shall municipalities send inebriates to a county jail? Over in Hudson county they get the interior of that big jail thoroughly painted about once a year by a most efficient painter, who comes in about that often to serve a term due to his habit of drink. Over in the Essex County Workhouse they pointed out a man to me, cracking stone, who had been there just sixty-six times, while his family were nearly all the time dependent upon private charities for their support. Think of the time of courts and court officials and the expense to the taxpayers of getting this job of painting done in the Hudson County Jail and of the waste of effort in the case of the old rounder at the Essex County Workhouse.

Municipal courts should not send offenders of local municipal laws to a county jail. Offenses against State laws should not be left for treatment to the average sheriff in the average jail. The State should supervise the treatment of the offender of State laws. This means farms, workhouses and open-air treatment and the real thing in hard work for habitual drunkards, non-support cases and habitual offenders of our minor criminal laws.

The jail census for New Jersey this past month showed 450 persons awaiting trial. If we were to abolish the archaic grand

jury and provide for immediate trial, this number might be reduced one-half. It is a needless expense in this day to maintain the grand jury system, and it is a needless expense to hold persons in jail for weeks and sometimes months to await the formality of a grand jury before proceeding to trial.

Here is an extract from a book published as late as July, 1912:

"Science has conquered the old custom of flogging lunatics. The increase of knowledge must inevitably do away with our barbaric penal codes, with cellular confinement and electrocution. An enlightened community will realize that the whole mediæval idea of punishing each other is not only a sin but a blunder, a rank economic extravagance, as useless as it is costly. We will learn to protect ourselves from the losses and moral contagions of crime as we do from infectious diseases. Our prisons we will discard for hospitals, our judges will become physicians, our keepers we will turn into trained nurses."

Our Almshouses.

ADDRESS BY HENRY L. DE FOREST, CHAIRMAN.

The Program Committee have set apart fifteen minutes for the discussion of "Almshouses." There are many of you here that have given this subject much thought, and there are some overseers here who have had considerable practical experience. I want to frankly state that you may know from what point of view and experience I approach the subject, that I have only been overseer of the poor of this city for the past thirteen months. During that period I have had every co-operation and help, with no pressure of a political or any other kind brought to bear on me. I found an excellent farmer and his wife in charge of the city almshouse, and they are still there. So, generally speaking, I have had none of the handicaps that are, I have no doubt, making the problems of so many other overseers difficult. Our local almshouse is in some respects typical of the small poor farms that are scattered

over New Jersey, where a farmer and his good wife are doing the best they can—the farmer with his farm problem, and his wife with the housekeeping and care of inmates. You will in some institutions find that the farmer is engaged in raising chickens, eggs and vegetables, and taking care of cows, while all of the milk, eggs and chickens, and most of the vegetables, are being sold in an effort to make a good financial showing, while the three to twenty inmates are left with but little supervision or care because the matron is overburdened with household duties. I believe that an analysis of this kind of a farm would show that as a farming proposition it is not paying; and, as a home proposition for the town or municipal poor, it is utterly unscientific and unfit. What standard of cleanliness can such home maintain when all the water has to be carried from the well, and no plumbing facilities are available? What standard of care for the sick and infirm can be maintained under such circumstances?

I believe most problems are solved by evolution and not revolution. The almshouse was brought over to this country by our forefathers when they settled, and was the public dumping ground which the taxpayer provided for all cases of dependency. Let me illustrate the types that gathered in the almshouse. Here we found

1. The insane.
2. The idiot and imbecile.
3. The feeble-minded.
4. The epileptic.
5. Unmarried mother.
6. Children and foundlings.
7. Vagrant and tramp.
8. Drunks.
9. Dope fiends.
10. Aged sick.
11. Aged infirm.

You don't have to go back to the time of Dickens, you find these types in almshouses to-day. Some of them are still with us here in New Jersey. But we have made some progress, and the Legislature has already committed itself as a matter of State

policy to eliminating from the almshouses and giving custodial care to the insane, idiots, feeble-minded and the epileptic, and has also provided for the children, so that a dependent child when committed by an overseer in few cases even goes to the almshouse, but goes direct to our State Board of Children's Guardians, for which latter policy by the way we are justly famed in other States.

The unmarried woman and her babe are no longer found in the almshouse. That leaves us our five remaining types to deal with. Can't we keep on with the same process of evolution, eliminate some of them, and do the square thing by all? I venture to say every almshouse has in it the type of elderly man or woman who has fought the battle of life in an inspiring way, and yet has, through sickness or other misfortune in the twilight of life, come to the point of dependency. Some of you have undoubtedly tried to place people of this type in some of the private homes, and find invariably the long waiting lists there. Most of them have to go to the almshouse, and there are thrown into intimate contact with the drunks, dope fiends, and with now and then a vagrant and a tramp. Again, some of them are thrown into close contact with some of the aged sick, who are entirely helpless and have no one to care adequately even for their physical cleanliness. Is it any wonder that some of these fine old people commit suicide when they see the door of the almshouse opening for them? Is it any wonder that some die of hunger and neglect rather than go there? In my limited experience I have had two of them tell me that they would rather lie down and die in the gutter than go to the almshouse. Is this kind of treatment fair to the aged, is it fair even to the drunkard or the dope fiend, and is it fair to the vagrant and tramp? Shouldn't the State give custodial care to the rapidly increasing number of dope fiends? Shouldn't the State set a standard for counties or other municipal units to follow in taking care of the vagrant and tramp and the drunkard who still is able to work, could he leave booze alone? Shouldn't these types be in some kind of workhouse or tramp colony where they can have supervision and custodial care, possibly earn something for their

families, if they have any, and at any rate stand some chance of getting back into society as useful citizens. They certainly have no chance in an almshouse which is so small that supervision can't be given, work can't be enforced, and idleness is, of necessity, the main occupation. With them eliminated it would leave us in our almshouses the drunks who are too old and feeble to work, the aged sick and the aged infirm. How could we treat them?

These ought to be brought together in larger units. The small poor farm unit is pitifully ill-adapted to give infirmary care to the sick, and the farmer and his wife can't be expected and should not have to keep an eye continually on the old drunkard, who has been so used to alcohol all his life that he spends most of his time conspiring how to get it. Both these types need different kinds of care, and if you could get them together in units of seventy-five to one hundred and fifty, you could have three or four cottages or dormitories, and your superintendent, from his study of the individuals and his experience, could classify this number of inmates, putting the aged sick in the infirmary on the one hand, and the old drunks in another group. The others would group themselves between these two extremes. Such an almshouse unit ought not to be larger than one superintendent can effectively handle. It would mean study of the individual, with the help of your city or county physician perhaps in the first instance, followed by classification in a common sense way.

Now, if this general scheme is sound, and will stand the test of criticism by some of you practical thinkers, and more especially you experienced overseers, how can we go about doing it? Why not take out your tramps first. Put them into the workhouse. Isn't there where they belong? That leaves the drunk and dope fiend, whose daily thought is how to satisfy craving. Do they belong in the small poor farm unit of almshouse? No, they require some degree of restraint, and the farmer is not the one who should be asked to give it. Do the aged sick belong in this small poor farm? Clearly no. They need to be near the hospital or infirmary. Do the aged infirm belong in this kind of

unit? Perhaps so. But until they need the infirmary, why not help them by outdoor relief. You therefore can't give any of these types, except perhaps some of your aged infirm, the mild restraint needed in the small farm unit. We must get them into larger units and close up some of the pathetic little ones usually tucked away in some remote corner, as far from gaze as possible. There is nothing like publicity and daylight. Bring these poor people back to civilization. They will stand a better show of fair treatment then. There are already a number of municipal almshouses of sufficient size to permit of some kind of classification of inmates according to their needs, rather than herding them all together in the two groups—man and woman. The other municipalities running these small units should unite on some basis.

I doubt very much if any county could work this proposition out by itself, although there is now statute law under which a county can build a county almshouse and also under which two counties can join together and build an almshouse. Let us see if this plan is workable. Should the freeholders of this county, for instance, announce to-day that they were going to build a county almshouse under this law, and that when it was completed all the present inmates of municipal almshouses must go there at county expense, we overseers would commence to figure out from its proposed size what our proportionate share of inmates would be, and who we would send to fill that space. We would probably pick out and send our sick, as being the most expensive burdens. If the proposed institution were to be big enough we should certainly want to unload on the county everyone who constituted in any way a financial burden. Many good people being now boarded out with friends, even where the friends are bearing some of the burden, would be thrown, against their will, into this new almshouse, perhaps far removed from their old friends. You can readily see the objection to going ahead under the present law. This law has incidentally been on the books for a long time—since late in the seventies—and if it had been workable we would have found it out a long time ago. If the counties, furthermore, each started out on their own plan

there would be a lack of standard, which is also objectionable. It seems to me, therefore, that while this is chiefly a county problem, the State should set a standard for the counties to follow. Suppose, for the sake of argument (and I frankly confess I have not thought this out in any great detail), that the State provides for the workhouse Mr. Byers spoke of yesterday, and which Mr. Stonaker will probably say more about shortly, and then passes a law providing that counties of certain classes shall build an infirmary for the aged sick now or hereafter committed to the almshouse. (I suggest the proportionate expense per inmate be billed against the municipality sending the inmate.) You might have the transfer from the municipal almshouse to this county institution made on the approval of somebody such as the county physician, in order to get a uniform standard of what degree of infirmity and sickness brings a person within the term of aged sick. In fact, you could have the county physician make regular inspections of your almshouses, or keep informed through your local city physicians, so as to accomplish this uniform standard. A good many of your small almshouses would then be relieved of their most serious burden, and your aged sick would get the medical attention, nursing and care they should have had long ago. Overseers relieved of this serious burden could increasingly board out some of their infirm who are not sick, and thus reproduce for them to some extent the conditions of home life which they would have had but for misfortune. Those remaining in the almshouse would, I think, be chiefly those individuals who require some degree of restraint, and in a year or so, then, after getting your bearings, take your final step of almshouse dissolution by adding to your county infirmary system some cottages or dormitories in which that class could be taken care of. This latter class that I speak of, that requires restraint of some kind, is ill adapted to your present almshouse, anyway, except where you have a big institution. If I may illustrate, to clinch my point that we can't expect to help this class on a typical poor farm, suppose I tell my good friend Mr. Culver, the superintendent of Plainfield City Almshouse, who is a practical farmer, that so and so, now in the almshouse,

should have regular occupation, and should clean this floor Monday, and such and such windows Tuesday, and also that so and so was getting something to drink occasionally and must be watched, and further suggested duties for others. To get all of these things done would require supervision on his part. He would undoubtedly tell me that he couldn't do that and run the farm, and that if I had to have these little things done by the inmates he would prefer to have me get someone else to be superintendent. If more than casual supervision is necessary, you have *got to run* an institution, while if it is a small unit you can have a farmer. The latter means little supervision, and practically means making the home as comfortable as possible with the help at hand, and if the inmates can't obey what few rules there are and take care of themselves, then you have got to turn such ones out. That type needs custodial care, and you can't have custodial care except at large expense, unless you get them together in groups of such size that you can afford a superintendent whose sole duty is that custodial care and who hasn't got any farm to worry about. If you have got a workhouse a good many of this type would probably drift into it. They are really more of a police problem than they are a poor problem.

Now, in conclusion, you may think this talk of mine rather rambling, but I have had one theme in mind through it all, and that is to give your aged sick and your aged infirm a fair deal. I have scant sympathy for the man who has wrecked his own life by dope, drink or other abuse; gets into an almshouse and makes everybody's life miserable there. Continued breach of rule and decent conduct should lead to his prompt dismissal, even though he is pitched out on the street and goes back into the hands of the police. Because your jail policy and lack of workhouse idea is a weak point in your system of correction is no reason why the almshouse should keep them off the streets. I do not advocate a luxurious home for all. We should not make our taxpayers provide so attractive a home as to take away the incentive everyone should feel to provide a home for his old age, but we must be equipped to enforce cleanliness and decency of life.

Don't get the impression from what I say that everything is wrong and should be turned upside down. You will find fine examples of Christian contentment and good cheer in almshouses. We have some right here. In God's good time this sure and steady evolution of the almshouse will accomplish its dissolution. May we not hope that future generations in these infirmaries and workhouses will have forgotten the term almshouse and the long history of misery attached to it.

CHAIRMAN—We are going to make a slight change and hear from Doctor Cabot immediately.

Inebriety as a Mental Problem.

ADDRESS BY DR. RICHARD C. CABOT, BOSTON.

This topic of inebriety has been divided, as you know, into three sub-topics—the social, the physical and the mental point of view. I have no doubt each of the speakers will contend each topic assigned to him really includes the three. I certainly shall.

I shall speak first of the nature and types of alcoholism from the mental point of view, and eventually of the treatment of alcoholism. In the first place, is alcoholism a disease? From the concluding words of the last speaker, we might conclude that alcoholism *is* a disease. It depends, of course, upon our definition. If we call it a disease, we are apt to mean that people are not to blame and should not be blamed for it. I agree absolutely alcoholism is often a disease in that sense. But if we mean it is something that can be cured by medicines, or if we mean it is something that results from a known set of changes in the tissues, then alcoholism is not a disease. Alcoholism may produce certain organic changes in the nervous system or may produce no perceptive results whatever. The physical treatment of alcoholism, such as the Towns treatment and others, which will probably be spoken of to-day, do not cure alcoholism, because the cure of alcoholism means a change of character, and no possible physical treatment can change character. But the Towns

treatment and other treatments for alcoholism are of value insofar as they give a man a chance to get his moral breath, a chance to see and to think and listen and to act upon such forces as can be brought to bear upon him, to hear the voice of his own consciousness and to do what he knows he ought so far as he still has power left to do it.

If you are trying to bring moral suasion to bear upon a man who has had nothing to eat for three days you would be wasting your time. If you are trying to bring moral suasion to bear upon a man who has not been to sleep for three days you would be wasting time, because he is in no condition to listen. The main object of the treatment is to get the man into a state where any moral force which can be brought to bear upon him can act.

Now, the types of alcoholism are three: the cheerful drinker, the depressed type and the dipsomaniac. The cheerful drinker is the social drinker, who drinks because he intends to amuse himself. The depressed type is the man whom we say is "driven to drink" to drown care. The dipsomaniac type drinks at regular intervals, is seized by a craving for drink, which is something he cannot throw off and which comes like an epileptic fit.

I will speak briefly of these three types, and first of the social type, the cheerful drinker who drinks because somebody else is asking him and because wine helps social intercourse. That is the kind we see at college. And those of us who know much about college drinking, know that in a vast majority that is not a permanent habit. A vast majority get over it as soon as they have anything to do, which they don't in college, as a rule, yet. President Eliot, and other men who watch many careers, have said to me in their experience they have known very few men who drank in college who did not get over it after they left, provided there was no hereditary taint, and I believe that is true of the majority of social drinking men. The social type of drinking does not seem to me a serious type if we investigate and really know that it is social, really cheerful, and not one of the types which are so much more serious, where a man is driven to it for one or more deeper causes.

And now the driven-to-it or depressed type is by far the commonest, most important, most serious type. What drives an

individual to drink? Primarily pure inheritance. Not necessarily or often, I think, the direct inheritance of the drinker's ancestors, not because his father or mother were drinkers, because he has inherited an unstable, nervous system. Children of the tuberculous, the epileptic, the feeble-minded, the prostitute, or of the insane, are often drinkers. Inheritance, poor stock, is, in my opinion, the largest factor in drinkers when it is serious drinking, the kind that we are considering in a Conference like this, but the reason why that poor stock gets driven into drink is by reason of their not resisting the temptations, and ordinary obstacles and evils which every one of us in some degree meet. Many people will say that those evils are primarily the causes; the reason that is not true is this, that when those same causes drive some individuals to drink, they have no such effect on others. Many of us have known a man who has been driven to drink or has taken to drink when he has lost his wife. A man loses his wife and he takes to drink, or sometimes he does not lose his wife, and that seems to be the reason why he takes to drink. But in any case, the thing I want to bring out is that he has not overcome the ordinary difficulties of life because he has not the inborn character to resist them. Now that is the type, very often, I think, whom we have no reason to blame, the type who does not want to drink, who abhors his drink as much as anybody, but is powerless to resist. That is the type very often called diseased.

So much for the first two types. Of the third type, the dipsomaniac, very little need be said. It is the man who drinks at intervals; has no tendency to drink between the periods; has no knowledge of the beginning of the period, but finds himself in it, and cannot be stopped until it has run its course. So much for the nature and types of alcoholism.

Now the treatment. In the first place—prohibition. I believe in prohibition wherever it can be enforced, and nowhere else. I believe there are parts of this country where it can be enforced; where public opinion is clear and strong, and does not want liquor. Wherever that opinion is clear and strong I believe it can be enforced. Those who believe in prohibition are some-

times faced with the statement: "If we stop altogether the possibility of the importation of liquor into the State or county we shall seriously injure medicine." That's not true. Medicine does not need alcohol. But in most of the larger cities where this problem is a serious one you and I know that we cannot enforce prohibition at the present time. Where we can I believe in it, and where we cannot, the attempt does harm.

Now, lacking the ability to enforce prohibition, we are aided to a certain extent in the fight against this evil by nature's process of weeding out, by the fact that liquor kills a considerable number. The race of American Indians at the present time is dying out partly by reason of liquor, because they cannot stand the contact with white people and liquor. I don't mean that liquor is the only cause; there are many other causes; but it is one of the causes, and there isn't any question that nature helps us more or less in our battle against alcohol by weeding out many in this way.

Next should come the custodial care of the chronic drinker; not the periodical short sentence, which is a waste of money. Anything but permanent custodial care of the chronic drinker, such care as we should have of all the feeble-minded, is useless. I think that the new interest in eugenics, which hopes to cut off the supply of the feeble-minded, will also serve to cut off the supply of the feeble-minded alcoholic drinkers.

Another important element in controlling alcoholism is industrial pressure. That has done more than any one factor to help us in the fight against alcohol. I mean the requirements of employers and corporations about the habits of their employes. More and more we see the spread of that idea that corporations and employers can forbid employes to drink, and discharge men whenever they found them to be drinkers. You know, probably, how even the suspicion, the sight, of a man entering a saloon may be enough for his discharge.

Then there is the item of education as we have it in schools and elsewhere. In my opinion, it is a very feeble and ineffective measure. I don't believe in this way we often reach the will through the intelligence. We reach the will through habit and

through the contagion of personality, not to any extent. I believe in educative measures, such as the teaching of the physiology of alcohol, in connection with general physiology and hygiene. I don't believe we shall produce much effect in that way. It is a small factor, in my opinion.

Now, the big factors in the control of drink (I have already mentioned one to-day)—the big factors are the same factors that keep any of us straight in any field of life, are *work, play, religion* and *affection,* and if you look over the different cured patients as you have known them you will find that they got over alcoholism because those four things, or some of them, have come into their lives.

I have already spoken of work. I think it is the greatest single force that is active at the present time. Not that it *should be* the greatest force, but that it *is* so. Beside the force of work, there is affection—pressure on the men who don't drink because they have families to support. The men who stop drinking through the efforts of such an agency as the Salvation Army, because of religious conversion; the men who have stopped drinking and joined the Christian Science Church, are men who get more of religion, but they usually have to get more of the other four members of this square—the four-square battalion of work, play, affection and religion. Many men have stopped through having the right kind of a friend, the kind of a friend who is ready to meet him at any time when the fit is on him, when the dark places loom up in his life, and he can do nothing more. Many a drinker has first seen the possibility in sobering up because he found that somebody cared about him. That has happened in my experience, in the field of Salvation Army work, and wherever genuine friendship can come in. I think most of what is done under the name of hypnotism or suggestion comes really under this same head of a personal relation. I don't believe that either hypnotism or suggestion has any considerable effect, unless it is part of a personal friendship. It is the contagion of personality—the close relation of mind to mind—that does it.

A good many men, as I have said, drink because they are driven to it, and are driven to it in part because of the barrenness of their lives. I don't think any one of these four items of work, play, affection and religion usually stands the proper test of permanency unless the other members of that square are present also. A religious conversion may make a man stop drinking, but unless we can straighten out his work, his recreation and his religion, that conversion evaporates—he won't stay converted. So the effect of straightening out his work, if you cannot get down to the root of his troubles, is, as a rule, a temporary one. For permanent change, what we need in alcoholism, as in any other radical change of habits, is to infuse into the individual a new set of desires and wants—to do something else that he wants so much that he cannot also want the effects of liquor.

All of the things I have spoken of work in this way. The man who is acted upon by any industrial pressure is because he wants the results of work more than the effects of liquor.

So, when we help a man in any of the ways I have spoken of, we are helping him because we are getting new desires into his mind and giving him something to live for. In this field, or any field, don't put your appeal in terms of mere will, unsupported. The human will, without support, is one of the weakest things I have ever seen. I don't care what field it is in, a man's good-will has to be supported by a positive interest. The human will, supported by an interest, an affection, a religion, is an enormous force. One of the modern fads, in my opinion, is the fad of atheism. I believe it is going to pass, like other fads, and that religion is the solver of this problem for anybody who is looking at it from a long distance—religion not as something separated from life, but as giving the reason why a man ought to keep working when there is no apparent reason for working, and ought to see some beauty or ideal back of his pleasures and affections. That sort of religion is the foundation of all the other things that are useful in this field or any other field. (Applause.)

Inebriety as a Social Problem.

BY MAJOR WALLACE WINCHELL, SALVATION ARMY, JERSEY CITY.

I thank your committee for the opportunity to make a plea for the poor victims of inebriety. I am aware that it is an old subject, threshed out by ten thousand times ten thousand good people. But we must keep at it. It is encouraging, however, to find so many searching for wiser and more effective ways and means to bring about a happier condition of society, and may we not look forward to the time when the evil conditions of the underworld will be changed, and moral health in every person will come to its full fruition?

Inebriety is not only an ancient problem, but one deeply interwoven in the fabric of our modern social life. It is a monster octopus, and its tentacles strike the individual, the family, the city, state and nation.

The coil of drink tightens itself upon home life and crushes it. It reaches the rich as well as the poor. Possibly the wealthy inebriate is more to be pitied than the poor "booze fighter" for he has the money. But the other fellow is kicked out of the saloon when his money is gone, is arrested and given "thirty days to sober up and reflect."

The *shame* and *sorrow* that comes into a home from the disgrace of a drunken son or father, or mother, in some cases a daughter, cannot be measured *with any other sorrow*. The slow process of this living death is more cruel than to throw the victim beneath the wheels of some giant auto truck. The dread, the mental strain, the heartbreak, the anguish is more telling upon home life than any disease or affliction one can mention.

Again, it is ruinous to the neighborhood. I am often called out in the mid-hours of the night to find an entire neighborhood awakened by a drunken brawl.

In any community where inebriety prevails saloons increase, grocery stores are apt to fail, real estate depreciates, poverty and distress lurk everywhere. Respectable families gradually

move away, but often laboring men, for lack of funds, must remain. From necessity their children grow up under these baneful influences. The everlasting grind for daily bread in tenement districts makes *home life* to the *poor undesirable* and *unattractive*. Hence, the husband and the son find their few hours relief from work in the indulgence of the glass at a corner saloon.

A greater evil than this is when the children are sent to bring beer into the home, and the entire family become victims of inebriety. This hell of family life sends the children to the street and to crime. Often I find father and mother drunk, with a pail of beer on the table, but no food for the starving children.

I think those in probation and charity work will bear me out in the assertion that there is nothing that disorganizes home life and the good name of a neighborhood more than strong drink.

Of the ten thousand men who have come from such life, down and out, to the Jersey City Industrial Home, which has been under my supervision for eight years, I find approximately *ninety-five per cent.* were driven in by *strong drink,* and many with their former homes broken up. But, thank God, with this thorn removed, some have been reunited after many years of separation.

The evil not only ruins home life but reaches out into the club, the school and the church, and especially into politics.

Many of our large cities see the menace and try to safeguard children by removing saloons from the vicinity of schools and churches. I sincerely hope we can say as much for the Jersey City High School, whose students are trying to remove saloons opposite their entrance. Two years ago a saloon was closed by the authorities opposite our Industrial Home, to save our reformed inebriates from its open door of temptation. I thank Mayor Wittpen and the Rev. Father Kelly, of St. Lucy's Church, for co-operation, through which this was brought about. Is it not just as important for the authorities to close the toboggan at the top as it is to close it at the bottom, where we are picking them up as drunkards and criminals in after life?

Some suggestion as to the solution of the problem of inebriety is what interests all of us. Many attempts by earnest people in

the past have been baffled. Each advocate with his proposed panacea must be patient with the one who holds to some other remedy. Possibly they all have their place in the final solution of the problem.

But the most permanent cure for the liquor habit is to bring people to the place where they do not want it.

I now refer to such work as *education* against alcoholic beverages in the schools, and *probation work,* where law is temepred with mercy, and the whole temperance propaganda.

In the Salvation Army we believe that the grace of God will so satisfy a poor drunkard that he will hate drink. I must speak from the viewpoint of the Salvationist, and am naturally enthusiastic in the accomplishment of our work.

We contend that the *cure* of the *drunkard,* no matter how hopeless or helpless, depends upon his complete surrender to the will of God, his own will being broken and insufficient to save himself, he must completely link on to the Almighty and come from the power of sinful influences and habits of all kinds into harmonious relations with the "Mighty to Save."

When the evil thing is taken away he must occupy his mind and heart in the work of saving others.

Some of the most eminent psychologists, such as Dr. David Starr Jordon, Professors William James and Harold Begbie, refer to converted drunkards in their contentions of this theory.

Our treatment of the drunkard is both palliative and prophylactic. If we find a victim bleeding by the wayside we must necessarily bind up his wounds. If we permanently restore him to his family and cure him entirely of the self indulgent sin that caused the wound, and then send him to warn others of the evil, our work becomes decidedly prophylactic.

The restoration of the drunkard means an uplift to the entire community; for all people rejoice when they see the town drunk wearing a red shirt rather than a red nose. They rejoice to know that he is now a producer and his family is fed. The taxpayer has one less burden to carry.

I saw at the Crystal Palace, London, one time a Salvation Army procession numbering 47,000; of this number 36,000 were

redeemed drunkards. Of 75,000 officers, field and local, and 25,000 bandsmen in our world-wide crusade against drink, all are teetotallers. So I believe the Salvation Army is a great rescue ship fully equipped to save the victims of rum.

I desire to offer two propositions:

First. *Let the entire nation rise up and wipe out the evil.* When the traffic is driven out, why not a State constabulary as well as the Federal authorities to fight it from our shores like the bubonic plague. I think the patriotism and intelligence of the American people can do this, and at the same time give due consideration to those who have vested interests in the traffic.

As a substitute for the saloon, *open every school* and *church door* as a social center with wholesome attractions.

Second. *Let the State establish or subsidize an industrial colony* on some island, where uplifting influences, hospital treatment and proper employment may be provided. The drunkard is not a criminal, only as the drink makes him one. He has a broken heart, a broken spirit, a broken will. Existing conditions might have partially caused it—let society go back and restore him. Let him be sent to this colony instead of to jail.

Such an institution would be an ideal place to send those who come to us for protection, and others rescued in our midnight drunkards' brigade.

The Salvation Army inaugurated the first inebriates' colony on two islands, one in New Zealand and one in Australia, where the government, recognizing our uplift to these unfortunates, subsidized them. The success of both was most satisfactory, 75 per cent. being permanently cured. It has been taken up elsewhere.

Mr. Thomas J. Coulton, president of the Board of Inebriety of New York City, writes me that the proposed colony at Warwick is now an assured fact, as the city has just taken title to the land. Will there not dawn a brighter day for the poor drunkard everywhere?

Off the bleak shores of Newfoundland there is a monument, on the pedestal of which is a large hand. In its palm is seen the figure of a man. When the storm rages and the waves dash

higher and higher, the hand closes, entirely protecting the man. This monument was erected in memory of the brave men who risked their lives to save the perishing.

To shield and save the inebriate lies within your hand and mine.

"Down in the human heart, crushed by the tempter,
Feelings lie buried which grace can restore,
Touched by a loving hand, awakened by kindness,
Chords that were broken will vibrate once more."

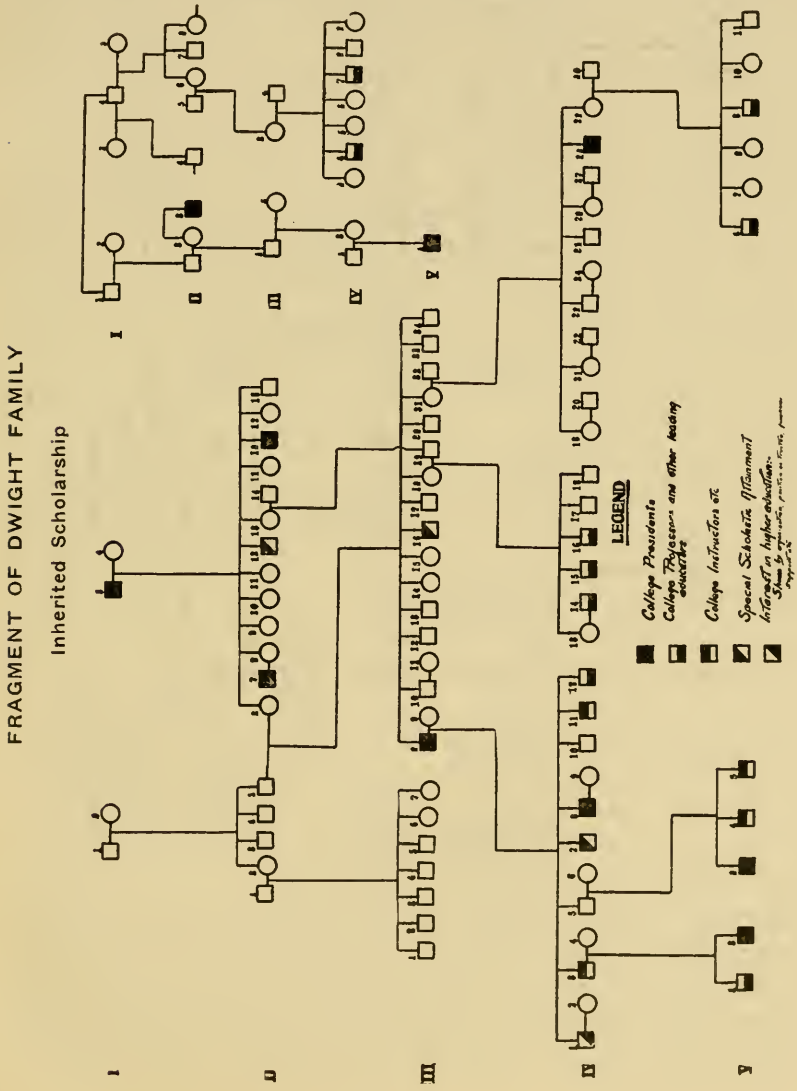
Inebriety as a Physical Problem.

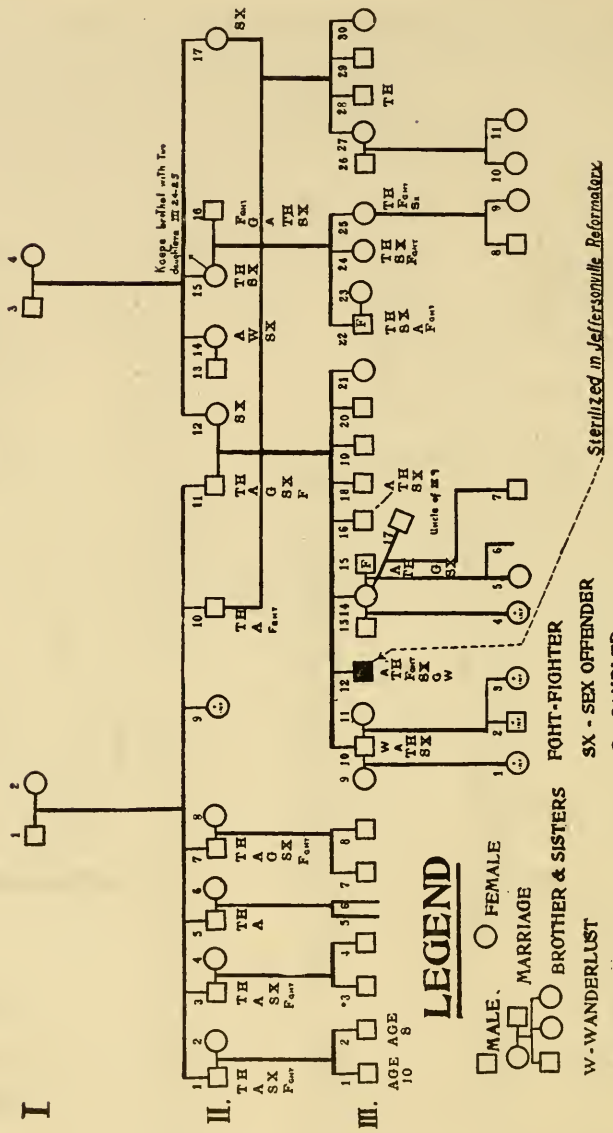
ADDRESS BY DR. ALEXANDER LAMBERT, NEW YORK CITY.

In looking at inebriety from a purely physical standpoint, it is as impossible not to trespass on the mental side of the question as it is for the inebriate himself to separate the headache from the remorse on the morning after. Physically, inebriety is a chronic poisoning of the individual by some stimulant or narcotic, alcohol being the most commonly indulged in for that purpose. In the physical brain the mental operations take place by means of which any individual is in touch with his environment. Thus inebriety from alcohol or other drugs, through chronic poisoning, forces a man into false relationships with his world around him and prevents him from readjusting himself into proper relationship, for it renders him both unwilling and unable to do so.

As alcohol is the most common poison, let us take its excessive indulgence as a type of inebriety. We are accustomed to say that alcohol poisons both mind and body, as if one could be poisoned and not the other. When taken into the body alcohol poisons both, though it shows a very strong selective action, often poisoning one portion of the body more intensely than some other. The same amounts of alcohol will poison different persons differently and with varying intensity. In one individual it seems to concentrate its action on the heart and blood vessels; in another the organs of digestion and nutrition suffer. Some

individuals may be inebriates for years and their minds not seem to show any deterioration, but their bodies be poisoned, and they die from the effects. In others their bodies may remain apparently healthy and their minds deteriorate early, and they live long years a nuisance and burden to their environment. Every man who is an inebriate does not have all the possible injurious





changes in mind and body that alcohol may cause, no matter how much alcohol he may have consumed. Some men do seem to suffer in every organ and to be deteriorated in them all. But others will remain nearly normal in some portions of their body, while other portions degenerate sufficiently to render them useless or kill them.

In general, it may be said that the poisoning by alcohol shows itself in the destruction of the intrinsic cells of any organ and in an increase in the connective tissue framework and in chronic congestion produced by a paralysis of the small blood vessels. This is true of the brain as well as of any other organ. The brain cells are made up of the body of the cell and innumerable branching out processes from the main nerve axis going out from the cell. These branching out processes are best conceived in three dimensions as bush-shaped, and the different cells of the brain seem to be in relationship with each other through a touching of the various minute ramifications of each cell. Alcohol seems to have the power to retract these tiny dendrites, as they are called, and break up the inter-relationship between the cells. As the poisoning goes on this retraction becomes permanent, and the cell itself may even become degenerated. If the cells of the brain become degenerated, the brain itself fails to functionate, and the lack of function is shown by a diminution in a man's intellect. This is the physical basis by which alcohol poisons the body. It differs from most of the other narcotics in that it leaves a permanent morbid process behind it, so that, even if it is given up, the injury already done may remain permanent in the tissues. Opium or morphine or the other preparations of opium may be indulged in for long years and leave no permanent tissue change behind, from which, with proper care and treatment, a patient cannot recover. But alcohol differs in this respect from the other narcotics, for alcohol is a narcotic and not a stimulant. Alcohol is called a stimulant because its earliest action in the body is to inhibit judgment, and when judgment is in abeyance the other functions of the mind are freer to act, and men are thus apparently stimulated to do or say things they otherwise would leave undone. The stimulation is really an expression of the beginning paralysis of the higher mental functions, and thus from the first alcohol has a narcotizing effect, and is a narcotic, not a stimulant. As far as the poisoning of the body by alcohol is concerned, a man injures himself perhaps more than he injures others. He injures his ability to perform useful work; he injures himself in that he

perverts the nutritional functions of his body; but this need not necessarily injure others, except as it may be an indirect source of rendering him economically useless. But if the alcohol injures his mind it is certain to injure others, for by means of his mind he is in relation to others, and works good or ill to them through the actions of his mind.

But we cannot consider physical poisoning by alcohol without considering the degenerative effect that it has on the brain and hence on the human mind. It is not my province to go into the problem of how to regenerate this mind or to consider the problem from the mental viewpoint. But let us consider the physical expression of this mental poisoning: we find that alcohol poisons the individual in the inverse ratio to which the race has acquired its development of mentality and moral growth. The first sensations in all probability of the ancient cave man or our earliest man-like ancestors were those of the reaction to hunger and thirst and the sensation of fear, anger and jealousy, which he had in common with the brutes around him, but probably more keenly felt. Then there developed other emotions in the sense of responsibility towards other human beings than himself. After family ties had been fairly established, there developed a sense of social responsibility towards the larger group of tribe or nation. At the same time, probably, there developed the moral sense of right and wrong toward these same other individuals and higher æsthetic notions of the sense of duty and obligation. With it, of course, there developed in various individuals the ability to conceive of abstract thoughts, and through that the spiritual ideas that are possessed to-day. Finally, the highest development of the mind may be said to be that of judgment, which is the highest expression of reasoning powers. That is the ability to bring up at will previous thoughts, previous ideas, previous emotions, previous memories of whatever kind, look at them and reason on them, to weigh them one against the other, to estimate their value or to estimate their indirect inter-relationships, and to judge between them and to put the judgment into forceful action or to refrain from so doing. That, briefly speaking, is judgment.

In poisoning by alcohol we find that the first to come is the last to go, and the last to come is the first to go. Judgment is the first to become deteriorated; then the higher æsthetic emotions of duty, responsibility to his community, to his social position, to his family; then memory of things—of previous emotions, of previous events—fails him, memory also becomes perverted, so that the alcoholic has two forms of memory deterioration in that he actually loses some memories and what remains may be more or less perverted.

With the failure of the sense of responsibility toward others, there remains as a predominant factor the concentration of the remaining portion of the intellect on self, so that he becomes increasingly selfish. With the increasing selfishness, and with the paralysis of diminishing judgment, the alcoholic is always confident that what he is doing is well done and is perfectly satisfied with himself. He gives the appearance, therefore, that his self-conceit seems to increase as his ability for accurate thought and action diminishes. An alcoholic's inaccuracy of judgment makes him inaccurate in observation, and his defective memory makes him inaccurate in statement; his increasing selfishness makes him unwilling to exert himself, and his fear of being held responsible—all combined—make him constantly and persistently the most hopelessly and helplessly inaccurate person that can be imagined. Usually this is translated into the statement that he cannot tell the truth even with assistance; that is, he is a helpless liar. He may be a liar when he fears the consequences or wishes to avoid them, but a great deal of his untruthfulness is really physical inability to be accurate, and it is helpless inaccuracy and not real lying.

Not that this makes any difference in the result or in dealing with him. It does, however, make a great difference in the outlook of what can be done for him, and that is why I have taken the trouble to go into it so minutely. The result may be briefly summed up by saying that his judgment is shriveled, his self-conceit is swollen, his memory is defective, his reasoning is false, his observations hopelessly inaccurate and his conclusions are therefore necessarily erroneous. This remains true as long as

he remains poisoned by alcohol. Both the disturbances and the degenerative manifestations of body and mind may be the result of permanent changes in the body or they may be simply an expression of functional poisoning from which the individual may recover, provided the poison is withdrawn and the body rebuilt in a healthful way. We never can fully tell how far the degeneration has gone until we have unpoisoned the alcoholic and endeavored to find what remains of his former self. If the morbid processes in the brain have gone on to such an extent that the individual has become demented, then the changes in his brain are permanent; from this he cannot recover.

Some recent observations and some recent animal experimentation have forced us to the truth of the conclusion that the old Grecian saying that drunkards beget drunkards is not a homely proverb but a terrible truth. The real active desire for alcohol is not inherited. The claim that because a father drank a son must drink is a common excuse to cover the unwillingness to try to stop drinking to excess. What is inherited is a weak defective mind—weak in its will and personality, defective in its power of resistance—or it may inherit an unusual sensitiveness to the poisonous effect of alcohol so that small doses will produce very early intense poisoning. But beyond this it has been shown that a normal man by a single, acute intense alcoholic debauch may so poison his germ cells that his offspring, begotten while under this poisoning, will have a permanently defective mentality as a consequence. Of course this may occur at any time in the chronic inebriate. A persistent poisonous environment that an alcoholic mother may give to a developing child is vastly more detrimental to the growth of that offspring, and for that reason the alcoholic mother is more prone to lose her children; but if this fortunate occurrence does not take place the children are more prone, than those of sober mothers, to be mentally defective or condemned to an early death through convulsions, or, if they live, there is an undue proportion of them who show moral degeneracy and mental defectiveness. Grouping a large number of healthy families together, and a large number of alcoholic families together, it has been shown that the healthy

children in healthy families are about eighty-three per cent., and the death rate is about seventeen per cent. Among the alcoholic families it is about the reverse: those that live are about eighteen per cent., and those that die in the first two years are about eighty-two per cent., and even among those in these families that live there is a greater proportion, as I have said above, of mental defectiveness. Oddly enough, it has been found in experimenting with animals that the ratio among alcoholic and healthy dogs is practically the same as among human beings, showing the similarity of the alcohol poisoning in the animal body, whether the animal body is contained in the human form or in the form of some beast.

For this physical poisoning what then is the physical remedy? At present we are expecting the inebriate in his poisoned condition to act with an unpoisoned mind. We are judging him by normal unpoisoned standards and condemning and punishing him when his poisoned mind will not react and will not work in a normal way. We never will get anywhere with him unless we deal with him as a physically poisoned individual, who must be treated as such, care for as such and then regenerated through consideration of his problems, from the physical, mental and social point of view.

Some of you know that I have suggested and published in medical literature my own ideas of how to unpoison those who have been poisoned by any narcotic. It is not necessary to go into the medical details here. Suffice it to say that this treatment will, in a few days, unpoison an individual, will get him free from his narcotic, free from all nagging physical desire to smother the craving for narcotics with further dosage of the same poisons, leave him with a clear mind and with a body fit to go on and be built up into healthy condition. It will not regenerate a defective mentality; it will not reinforce a weakened and dilapidated personality and will; but, if the individual is safeguarded, it will enable that individual to be properly built up so that he can resist and can learn to live his existence without turning to the benumbing effect of his narcotic to obliterate the recollection of his troubles. It, however, makes no difference whether

you use that method or any other provided that you take the person poisoned by his narcotic and unpoison him. Cutting off a man from his alcohol, as is done usually in our hospitals, and as I know I did for many years previous to my realizing the necessity of the situation, sobering him up, getting him off his acute poisoning, treating him kindly, housing him well, feeding him well and letting him go, immediately to return as soon as he is out to repoisoning himself, will not unpoison him. Deprivation from a poison is not the same as eliminating that poison from his body. Unless you take that narcotic poison from his body as well as cut off the possibility of further poisoning him, you will not get anywhere in your successful treatment of these people. Taking the alcoholic as a class or as an individual, you will not get anywhere if you take him in his poisoned, unreasoning condition, if you bring him before your courts and punish him because he is poisoned and send him to an institution to work out his punishment, depriving him of the means of supporting his family and preventing him from doing the little that he can to help them. You cannot take an individaul and through punishment ruin his pride, spoil his self-respect, and then hope to get anywhere with him in your regeneration of him. The only hope for these people is to unpoison them, build them up physically, build them up by physical work where they must work daily with their bodies, where they must be fed with food that will nourish them, where they must be taught the value of healthy work, where through the regeneration of their bodies they may gain the regeneration of their pride and their self-respect, where they will go on from a development of their sense of responsibility into the regeneration of what remains to them of their personality. A man's pride and his self-respect are among the last things to go, and if you do all you can by punishment to spoil that, you spoil your opportunity to help him by spoiling and ruining the last remnants of the personality to which you can appeal. This is the reason that the inebriate farms in Massachusetts, in Minnesota and in Iowa are so valuable and have proved themselves such a benefit to the

communities in which they have been established, and the results there more than justify the expenditure necessary to found them.

There is a large class who are already too intensely degenerated for anyone to hope to rebuild them. But if you unpoison them you then can tell whether you are dealing with a congenitally defective mind or whether you are dealing with a person functionally poisoned or one permanently injured by the tissue changes brought on by the poison. Many of them begotten of drunken parents are defective anyhow, and will remain defective, and the poisoning simply adds to their defective mentality, but they must be cared for as defectives. Those who, through evil environment or who through misfortune, have fallen under the poisoning effect of narcotics and are unable to break away, can be made into useful human beings if properly treated and physically built up and not sent into a hopeless round of punishment and relapse.

You cannot take a mass of human beings and deal with them as a mass and succeed in regenerating that mass. You never will succeed in dealing with humanity unless you deal with the individual unit that forms the mass. You will notice that I have spoken all along of the alcoholic individual and when using pronouns I have used the singular and not the plural. Inebriety is the chronic poisoning of the individual. Each individual varies in his tolerance for the poison, in his reaction to the poison, in the amount of destruction that poison has performed in his individual cells. Each one, therefore, presents his problem, and what may do for one will not do for another, and what may succeed in one will cause failure in another. If you look on them as a mass and expect to herd them as a mass, you will only succeed where your treatment would apply to that small number of individuals to which it is fitted. On either side of the line there will remain a large number of failures that otherwise might have been helped. You cannot raise individuals as you would bricks—by the thousand or by the ton. Only by working out the physical, mental and social problems of these individuals can you gain success.

THE CHAIRMAN—Now, let us switch this matter right back to the discussion of almshouses and jails. In Montclair, I understand, there is no almshouse, and I am going to ask Mr. Mabey if he won't tell us what he is doing there.

Discussion.

BY D. H. MABEY, MONTCLAIR.

We are taking care of our people along the lines which Mr. De Forest has already suggested, that is, Montclair, Orange, West Orange and South Orange are boarding their poor in an almshouse located at Livingston, N. J., conducted by the city of Orange. We find this arrangement very satisfactory—more so than when we conducted our own small institution.

THE CHAIRMAN—What are you doing with your aged sick?

MR. MABEY—When they become too sick to be taken care of at the almshouse, we remove them to our local hospital.

THE CHAIRMAN—Do you think some infirmary unit ought to be added to your almshouse?

MR. MABEY—The suggestion is a very good one.

MR. CHAIRMAN—What are you doing with the people who haven't gotten to the point where they require hospital treatment?

MR. MABEY—At the present time we are boarding none except at the almshouse.

MR. CHAIRMAN—What are you doing with your type of drunks, vagrants and tramps? Are you dealing with them at all?

MR. MABEY—The Altruist Society of Montclair conducts a workhouse that takes care of the vagrant. When a person applies there for aid, he is conducted to the wood pile and put to work sawing wood. This wood shed is the only form of work provided there and is connected with their home.

THE CHAIRMAN—What do you do with tramps?

MR. MABEY—Of late years Montclair has had no tramps, due to the installation of this wood pile at the Altruist Society. This wood shed was installed to take care of the tramp question, and it is doing it.

I think there is someone here from the Altruist Society who could tell better than myself the actual effect it has upon the tramp.

Discussion Continued.

MR. ERNEST G. RANDAL, NEWARK, N. J.

For five years I have been superintendent of the J. Clement French Industrial Home in the city of Newark, where we deal with thousands of men every year. And I can bear out the statements of Major Winchell, that from ninety to ninety-five per cent. are there, down and out, because of drink, and so I know something about the actual problem of these drinkers.

I don't believe Doctor Cabot meant to leave the impression which it seems to me that he did. You will recall that he made three divisions—gave three types of drinkers. The first was the cheerful sort, or the social type; the second, the depressed; and the third the dipsomaniac. And then he referred to the college men. He left the impression that a young man could go through four years of college life and drink and carouse, and come out and leave it all behind him and still remain in the social type. I want to say to you men and women, that from dealing with thousands of these men, instead of there being three distinct types, there are three distinct *steps* in their progress downward. The thousands of men who come to this Industrial Home and have to go into the yard to chop wood for a night's lodging, ragged, dirty, besmired—every door of opportunity shut against them, their very homes closed against them, their homes broken up, their children starving, their jobs gone, everything gone in this world, even to the church door (because men, when they get in that condition don't go to church and there is no opportunity for the gospel to reach them)—these men come there,

because they have progressed from the "cheerful or social" drinking, to that condition where they are outcasts and absolutely deserted mortals. I venture to say that of the 109,000 men and women who went into drunkards' graves last year, not a single one of them ever set out when he was young to be a drunkard or fill a drunkard's grave. They all started with the "social" cup. As I have seen in many men, where drink has fastened its power upon them—as has been explained by Doctor Lambert—the seeds of an unknown degenerate factor in their lives, has driven them rapidly to a drunkard's grave. It is not true, from actual experience, that a man may drink for years and years the social glass, and remain in that type. Many a man I have challenged to stop his drinking, when he has said, "I can stop when I want to." To many a man I have said "stop it for two weeks to prove it," and I have never seen one man who could do it.

There is another thing: He spoke of this "social type" as not serious! Not serious? Not *serious*, when it is the very beginning of his degradation? Is it not *serious* when a boy starts out on a toboggan slide at the top of the hill, with no brakes, and hands tied, going down to destruction? Is it not *serious* to see the first signs of scarlet fever upon the body of the child? It is but the beginning. I want to say we will never get anywhere in the solution of this problem until we recognize that it *is serious—deadly* serious—when a young man begins to touch the alcohol we have had described as a poison! Is it not serious to fool with a deadly drug? It is the most serious thing in the world.

He said he believed in prohibition. So do I. We will never solve these problems in this world unless we stop the manufacture and sale of alcoholic spirits in this country of ours. He says "where it works." Let me ask you this: Suppose Plainfield goes dry and there is no liquor sold under a license, and then the people suddenly wake up and say, "There is an awful lot of liquor sold in Plainfield." I want to ask you this question: Who is responsible for the distribution of liquor in Plainfield: the people or the manufacturers and the ones that sell it? Don't

they *force* it onto the community. They are the ones who are responsible for the breaking of the law, not the people who drink it.

The chairman called on Dr. Lambert to close the discussion.

Dr. Lambert—Perhaps it is not quite fair to Dr. Cabot to discuss what he said when he is not here to answer me, but I must take exception to his statement that the dipsomaniac is necessarily, or in all probability, incurable. That I do not believe to be so. A dipsomaniac is the name for a man who drinks to excess periodically. My experience with those people is that you have got to work out why they start off. A great many call themselves dipsomaniac who only count the time when they are on a hopeless spree, while in reality they are drinking all the time.

Then there are others who must take some form of a stimulant to buoy themselves up in their daily work—it may be spirits, or coffee, or tea. The commonest, however, are the men who smoke to excess; they are smoking all the time. They use that as a narcotic to quiet the nerves; it finally makes them nervous, and then they smoke to quiet their nerves again. They cannot believe that it is the smoking that is doing them harm, and then they must take something to quiet their nervousness and they take their drink and are off on a spree. The only way to stop their drinking is to stop their smoking. I am not here to advocate total abstinence in tobacco. I cannot smoke myself—that is my misfortune—but it is simply the fact that some men are unconsciously poisoned by tobacco, and it is usually the cigarette smoker. There are other men to whom drinking is simply a periodic expression of insanity. That form of insanity is not often recognized in its mild forms and those men, when they drink, show a symptom of their insanity, and year after year, with recurrent forms of insanity, drink only at those times. I do not say it is possible to work out every individual case, but each person drinking has his own individual reason why, has his own problems to work out, and only by working out the problems of each individual can you get at the actual solution. You may appeal to some from the religious point of view and

to others from some other standpoint. There are a lot of people to whom religion does not appeal, therefore you must find some other means of appealing to them. I agree very strongly with the gentleman who said that the drinking of college life is of vastly more importance than Dr. Cabot acknowledged. I am a college man and I have seen many men go to pieces through the drinking they did in college. Any man who tremendously poisons himself puts a mark on his individuality and physical well-being that leaves an imprint, though he cannot measure the scar. It does make a difference—it always does—and from that standpoint I think that excessive drinking in college is a grievous mistake and much to be deplored.

There is another point. Many of those who drink to excess are originally feeble-minded and defective, often, indeed, the offspring of drunkards, and no matter how much you unpoison them they must necessarily remain defective. But alcohol will simply increase their useless defectiveness, and you must treat them and care for them as defectives. We will in the end accept the eugenic idea that the drunkard and feeble-minded should not be permitted to breed further defectives and feeble-minded. Inebriety is a hopeless problem only when attacked as a mass. It is not hopeless if we take each individual and unpoison him, unravel his tangled problems and set him on his feet and help him.

By a Delegate—May I ask Dr. Lambert to give the cause of the woman drunkard?

Dr. Lambert—There is a difference in the women and men. There is a difference in their mental point of view. A man may drink because he is bored with existence—for any reason that he deems a sufficiently good excuse to go and do it—and a very large proportion of men drink because they are not willing to acknowledge there is something in life they cannot do. There are very few men who will say, "That is something I cannot do." The trouble with women is, if they once get drinking and become drunkards they drink to obliterate something: a sorrow, or shame, or some memory, or something they do not want to

face in consciousness. A chronic drunkard does not get drunk because he drinks. He drinks that he may get drunk and forget something. The woman in a vast majority of cases will drink to obliterate something she cannot face and will not look at in her consciousness; that is the difficulty of it. Her problem is to bring up her courage and put her in a condition where she can face her problem. That is the difference in men and women.

There is another thing which is very curious. It is this: We are dealing in our intellects with a lot of impressions and mental emotions that are stirred up in our brains, of many of which we are unconscious, but I have seen people who were driven to do certain things and yet they could not understand why, and there apparently was no reason why they should do them. Put these people in a hypnotic state and while they are in this state you may call up some tragic thing that has happend to them long before, perhaps even when they were little children; it has long gone out of their consciousness, but it remains subconsciously active to trouble them. You can often work it out through psycho-analysis; that is, by analyzing their mental processes through patiently testing the reaction to questions. If you take two or three hundred words conveying all kinds of ideas, and ask the person being tested to answer you with some word which the word you have given him calls up, the time elapsing between question and answer will, if nothing disturbs it, average a certain number of seconds, three or four, or more, as the case may be. But when an unpleasant memory is called up, or the person is trying to hide something consciously or unconsciously, the reaction time will treble or quadruple or more, and by following these clews one works out old memories and ideas long forgotten, but may be still actively disturbing. Sometimes these forgotten ideas will come back to consciousness in dreams and be remembered in the morning. Sometimes men and women will struggle against these unknown fears and this undefined dread of something unknown, and in sheer weariness go and drink to excess to forget the fear and to forget the struggle against it. Only by working out these mentally disturbing factors can such cases be solved.

THE CHAIRMAN—After all the individual problems, there hasn't been a single speaker who has not come back to that problem.

Adjourned.

Monday Afternoon, February 3d, 2 O'clock.

Topic: "Mental Hygiene and Prostitution."

CHAIRMAN—DR. HENRY A. COTTON, STATE HOSPITAL, TRENTON.

I appreciate very much the honor of acting as chairman this afternoon. The subjects on the program are those which I think will afford especial interest to those gathered here to-day.

Up to a very short time ago the question of Mental Hygiene was one that was little talked of outside of our institutions for the insane, that is, those interested in the subject rarely got outside of their own institution, rarely got out before the public in such a gathering as we have here to-day.

For that purpose there has been organized within the last two or three years a National Committee, with offices in New York City, which is acting in the same relation to the institutions as the societies for the prevention of tuberculosis, infant mortality, child labor, etc., are to different organizations.

The two subjects that are on the program are somewhat closely related, although they may not seem so to some, and as the speakers bring these points out you will see in just what manner they are related.

As we have with us this afternoon a man who has been, perhaps, more interested in the question of mental hygiene than anyone else, who has really organized a large part of the work, especially along the lines of an exhibit. When this Conference met at Princeton, we had really the first mental hygiene exhibit. I think, perhaps, it was the first mental hygiene exhibit in this

country in the lines on which it was gauged at that time, and this was brought about through the efforts of Doctor Stewart Paton. He is a member of the National Committee, and, as I say, has done more to bring this matter before the public than any one person. I take great pleasure in introducing Dr. Stewart Paton, of Princeton.

Mental Hygiene.

ADDRESS BY DR. STEWART PATON, PRINCETON.

Mr. Chairman, Ladies and Gentlemen:

I have long known that my friend Dr. Cotton possessed remarkable qualities; and to me at this moment they seem to be marvelous ones. How did he ever induce me to make an address, when he could have given such an excellent presentation of this subject?

One of the maxims of Mental Hygiene is to try and make the best of a bad proposition. I have had the difficult task assigned to me of presenting in a few minutes a very large problem for your consideration. I must ask your indulgence if statements are made that apparently are very dogmatic in form; as this method is adopted in order to save your time and patience.

By way of introduction, I should like to give you a few figures to think about. The insane under treatment in institutions (the figures are far below the actual incidence in the country) are in round numbers 187,000; the enrolled students in colleges and universities about 184,000; while the total force of enlisted men in the Army and Marine Corps amounts to something over 164,000, and the population of Columbus, Ohio, the thirtieth largest city in this country, is 181,000. Now, as regards the cost of maintaining these patients in institutions exclusive of hospital construction. The Panama Canal was begun in 1904 and will be completed in 1915, at a probable cost of about $375,000,000, which is $125,000,000 less than the sum necessary to give board, lodging and medical care during these eleven years to the 187,000 patients. These statistics have been very carefully gathered by Dr. Thos. W. Salmon, of the National Committee, and have

been subjected to the most careful scrutiny. Just let me give one more set of figures. The annual combined export of corn, beef and tobacco added together is less than the annual cost of maintenance of the insane in this country. I hope some of you will see the exhibit of the National Committee which will be shown next week in Princeton, before it goes to Baltimore and Philadelphia, and if these figures are not convincing you will find others, which will speak for themselves in regard to the importance of the Mental Hygiene Campaign.

There are two excellent reasons why the subject of Mental Hygiene should be one of special interest to the citizens of New Jersey. In the first place, this State did much to aid in the popular recognition of the work of Dorothea Dix. You know the closing years of her life were spent in the State Hospital at Trenton.

The second reason is that the first Mental Hygiene Exhibit ever held in this country was the one shown at Princeton, when Mrs. Alexander was president of this society. Since that time a small venture has become an undertaking of national importance.

What is Mental Hygiene? There is one thing that it is *not*, and that is a fad. In the second place, it is not something that is very new. We may define the whole movement as an organized effort to study human activities in order that the knowledge thus obtained may be applied to the solution of social, economic and educational problems. If we take this broad view I think you will agree with us that the subject of Mental Hygiene is related to a great many problems of fundamental importance. It is not too much to say that we may judge pretty accurately of our intelligence by the interest we take in the subject of Mental Hygiene or the study of human activities.

The plan of the National Committee drawn up on broad lines, does not expect to accomplish much in a few years. This plan it is hoped will grow larger and most comprehensive as the years pass; and will make use of all those agencies leading to a better understanding of our own activities. Just think, it is really the first organized effort that has been made to know ourselves!

For centuries children in schools, students in universities, have been taught that the most important problem for human beings to solve was to know him or herself, and yet it is the last thing we have ever attempted to put to the practical test.

Mental hygiene attempts to point out the methods by the application of which we may repress undesirable and strengthen desirable activities. How do we study human activities? In the first place, it is self-evident truth that we can only study them in living beings. When activities cease, what we call death intervenes. Perhaps a suggestion or two may be offered as to the methods used in studying activities. Let us take an example of the simplest form of activities by which an individual is first brought out and then kept in contact with the environment. The mere thought of food makes my mouth water when I am hungry; that is simply a *reflex* activity of which there are many forms. There is still another group of human activities. Generally, I walk without any conscious effort, and these movements represent a series of complicated automatic reactions. In infancy these movements are performed with the greatest difficulty; and probably every effort falls within the volitional level. Activities vary, dropping or rising from one level to another. As for example, after an illness it may be very difficult for me to walk, and an effort of will is necessary in order to maintain my equilibrium.

Activities are simply forms of adjustment. The individual in life is constantly obliged to adapt him or herself to the environment and this capacity ends with death. Life is a continuous process of adjustment. Let us now consider some forms of imperfect adjustment occurring in the higher conscious or volitional levels. Cynicism is always an embryonic form of adjustment. At some time in his life, the cynic has become vaguely conscious of the fact that he is inferior to the individuals he meets in daily life. He may try to readjust himself in one or two ways; either by covering up his imperfections under a cloak or by endeavoring to deflect attention and hide his defect under a veil of cynicism. This is an unsuccessful attempt of the individual to readjust in order to meet a difficult situation. In-

dividuals possessing sound minds in sound bodies face difficult situations squarely, while the cynic attempts to dodge them. Keeping these facts in mind we are given a clue not only in studying individuals but in the valuation of traits of character.

In the case of a highly educated man, with well-developed cynicism, it is almost an impossible proposition to re-educate him. The main thing is to prevent the formation of cynical habits in young people.

This leads to a second point: Our activities are dependent on two conditions. In the first place, they are influenced by inherited or acquired trends. Possibly the present swing of the pendulum has gone a trifle too far in the direction of putting too much emphasis on the subject of inherited tendencies. Environment does count for a great deal, and those of you who are interested in this subject should read the address* of Professor Conklin, of Princeton, in which he speaks of the individual and environment. As a result of the fact that we believe the environment has some importance we still have faith in the efficacy of social work or education. Of course, heredity counts for a great deal, but not for everything. Teachers should always remember that if the two sets of trends, the one we get from our ancestors and the one impressed by environment, do not come into conflict, we have a healthy life. Conflicts result in nervous breakdowns. Take the case of a young person of nervous temperament, coming to the time of life when mental development is rapid, and hidden impulses spring up which play a tremendous role in life. Disastrous results often follow failure to meet difficult situations frankly. A change takes place in the entire mental life at puberty and the more nervous the individual becomes the bigger part these impulses are apt to play. If the social environment prevents sympathetic and intelligent advice being sought for and obtained, disaster is pretty sure to follow. The first step that young people in mental distress often take is to shut themselves up in a shell and become seclusive. That is the first link in a very dangerous chain of events. The ten-

*Heredity and Responsibility, Science N. S. Vol. XXXVII, No. 941, pp. 46–54, Jan. 10th, 1913.

dency to impulsivity becomes more and more pronounced, and the individual more and more seclusive and anti-social. Even at a comparatively late stage readjustment might become possible if there was some sensible person to whom the young person could talk easily and frankly. Unfortunately, the information usually given comes from very unreliable sources, and one crisis follows another, until all hope of recovery has vanquished.

This large group of cases, the result of inner conflicts between opposing trends, is particularly distressing, as they are largely the product of a defective educational system.

There are practical issues in this campaign which have to be met. In the first place, I think I have indicated that the mental hygiene movement must be led by intelligent persons. Unfortunately, in this country there are very few trained workers in this special line. We are behind Germany. Relatively few opportunities exist in this country to train medical men in the study of nervous and mental disorders. Only two modern hospitals now exist, one in Boston, the other in Baltimore. In those two centers, adequate provision is made for training physicians in Psychiatry, a field including many of the most important problems which humanity has to face today. Here in New Jersey we should encourage in every way possible the scientific work carried on in this State. I hope all of you are familiar with the splendid work that is being done at the State Hospital in Trenton, at Vineland, and at the State Epileptic Village. All of these three institutions need to be encouraged and the scientific work established on a firm basis. I was recently asked why any State should spend large sums of money in the encouragement of scientific work. The answer is not a difficult one. If you encourage scientific work, you attract to the service of these institutions the highest type of medical men, and this is essential if we hope to study difficult problems successfully. Institutions where scientific work is not done are unable to secure the services of the most highly trained and efficient medical men. Here in New Jersey we need State control of institutions. The two States to-day which lead this country are New York and Massachusetts. The advance made in these two States is due

largely to the State control of institutions by a central governing board. You don't have to tell me about any of the objections urged against State control. I was for several years on the State Board of Lunacy of Maryland, and I know every objection that could possibly be suggested, and most of them are foolish ones.

In conclusion, we shall indicate the relation of mental hygiene to education. Our first duties as teachers should be to try and estimate an individual's adjusting capacity and then say to him or her: "You may without risk attempt certain lines of activity, but avoid others." For instance, we may say to one, "If you go and live in the country, cultivate good habits and lead a quiet, orderly life, you will become a useful citizen. If, however, you go into the city, fall under the stress and strain of city life, the chances are that before many years you may end your existence as the inmate of a State institution. It is absolutely important in our schools to teach, first, good mental habits, making the mere acquisition of information of secondary importance, so that when individuals meet difficult situations in life, they will possess the mental mechanisms essential for easy readjustment.

The future development of the Mental Hygiene Campaign depends largely upon the support given to it by our schools and universities. I shall not have spoken in vain if something has been said to indicate that the essentials of a good education are not to be measured by the amount of information, but by the character of the mental habits acquired.

The Chairman—As the next speaker has to leave early, we will put the discussion off until after the paper. I know there are those who perhaps would like to say something in regard to these matters, and we will be very glad to hear from them.

The mental hygiene problem and prostitution are to some extent connected—related—because of the tremendous effect—number of cases we see which are due to the effects of prostitution.

I now take pleasure in introducing Miss Maud E. Miner, who will speak on the subject of prostitution, considered as a mental problem.

Prostitution as a Mental Problem.

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

I congratulate this Conference upon its frankness in being willing to discuss the problem of prostitution under its true name. This is significant, and I believe we shall be able to reduce the evil when we are willing to study it and to consider the question openly.

We have not realized until the last few years that prostitution was a mental problem, and so no large body of data has been collected which gives us definite knowledge about the mental aspects of this problem. We now recognize that there are many feeble-minded girls leading a life of prostitution and that mentally deficient girls are in danger of moral failure. The truth is that every feeble-minded girl is a potential prostitute and is likely to become one unless society takes responsibility for her.

How important a factor mental deficiency is in causing girls to enter a life of prostitution, what are the different classifications or grades of these mentally deficient girls in prostitution, and what methods are most effective in dealing with these, are questions which concern us. Because of the lack of study and investigation we cannot tell how important a casual factor mental deficiency is in bringing women into prostitution. Although it is not the direct cause, it is often the underlying and indirect cause for leading many into a professionally immoral life. They are more irresponsible at their work and fall more easily a prey to vicious men and procurers who are profiting from the trade in women. We find many deficient girls in the reformatories and so-called "rescue homes," and know that they are often the mothers of illegitimate children. In our work at Waverley House approximately one-third of the girls were deficient or mentally retarded. We find that causes for this mental deficiency can often be traced to the heredity of the girls. The mother has been feeble-minded or the father has been a drunkard or addicted to the use of drugs, or there has been a combination

of forces within the home sufficient to account for mental deficiency on the part of the girl. One mentally deficient girl whom I first knew in the night court in New York has been a prostitute for five years in the city and has been associated with some of the most vicious men on the Bowery and in Chinatown. When we learned about this girl before she came to the county poorhouse at seven years of age, and located her family, we discovered that she was one of thirteen illegitimate children to whom her feeble-minded mother had given birth. A young girl who recently came to us from her home in a small town in Pennsylvania was declared to be mentally deficient. She had no moral sense and was entirely untrained and undisciplined. When she was thirteen years of age she had run away from home because her father beat and abused her and her hard conditions at home as well as her bad heredity seemed to explain in part her mental inferiority. Her mother and sister are insane and the father is a drunkard. Such a girl, in trying to make her way alone in society, without any protection or care, is almost doomed to moral failure and to a life of prostitution.

The difficulty of classifying the different grades of deficient and feeble-minded is so great that frequently experts render an entirely different diagnosis with regard to the individual examined. We find that there are no hard and fast lines which separate one grade of mentally deficient from another and which give an absolute definition of the constitutionally inferior, the moral imbecile, the high-grade imbecile and the feeble-minded girl. We are not even sure that there is such a person as a moral imbecile without any mental defect. Many who are not of the low grade of feeble-mindedness which we usually find in institutions for that class are mentally retarded or constitutionally inferior or distinctly deficient in mentality. An occasional girl is found to be insane or suffering from maniac attacks or paresis. A large majority are constitutionally inferior and border-line cases. Although tests have been devised which help in arriving at the decision about mental inferiority, they are by no means perfected, and a great deal of research work must be carried on along this line to develop more satisfactory mental tests. It is

possible also that tests may be devised which show how girls react under moral situations and indicate moral deficiencies.

Methods must be worked out for dealing more effectively with this large number of girls who are mentally deficient and feeble-minded. In many States there is still no provision for feeble-minded girls and women, and when we send those who have been leading an immoral life to their homes in some States, they are committed to a county poor house because no proper institutions are provided for them. There is need of caring for the feeble-minded girls and women in order that they may have a happy instead of a wretched life, and in order that they will not further increase the problem by giving birth to children who are more feeble-minded than themselves. A proper sifting process should be worked out in connection with the courts of every city, so that it will be possible to separate those who are feeble-minded and send them to proper custodial institutions. It is useless to fine these mentally deficient girls or commit them to cells in a workhouse or to detain them in jails or in prisons when they come in conflict with the law. They should be cared for permanently instead of for a few days or weeks, according to the sentence which the judge may impose. Much of this sifting work should be done before the girls come to the courts, and the feeble-minded girls should be discovered while still in the public schools, and adequate provision made for them. The States and the municipalities must recognize that it is their duty to provide proper custodial institutions for the mentally deficient girls and take responsibility for them at an earlier age.

To what extent some of these constitutionally inferior girls can be improved we do not yet know, because sufficient study has not been given to this. Apparent retardation or deficiency, which is the result of unfortunate home conditions where girls have not had a chance to have proper food or care or training, may be found to be improvable when the girls are placed in a different and more wholesome environment. When we go into the crowded tenement houses where ten children and their parents are herded together in two or three small rooms and where the income of the father is so small that oftentimes the

children do not have the food which they actually need, we do not wonder that bodies and minds are dwarfed and that moral standards are lowered.

As the result of segregation of the feeble-minded in proper institutions, enforcement of sterilization laws which have been passed in some of our States, continued investigation by those who are working at the great problem of eugenics, by instituting a sifting process in schools and courts to determine who are the deficient in need of care and by experiments to see how far mentally deficient and mentally inferior girls are improvable under right conditions, we may hope for new light on the problem, which will help to lessen the number of those who are mentally deficient.

If adequate protective measures are carried out, one large source of supply of prostitution will be stopped. We know that these weak-willed and incorrigible girls who are so often deficient can be saved from the wretched life which so many of them are living at the present time. The methods by which procurers and white slave traffickers secure these and other girls are well known. By advertising in newspapers, securing girls through employment agencies, by promise of marriage, and at times by force and violence, these men who trade in women and live on the earnings of women secure victims for their work. Recently an Italian girl remained at Waverley House as a witness against a man who paid fifty dollars for her and forced her into prostitution after pretending to marry her. She was taken from New York to Paterson and from Paterson to Atlantic City and placed in a disorderly resort there. Evidence was secured for the conviction of the defendant and he was sentenced to serve from twelve to twenty-eight years in prison. It is possible to prosecute these procurers and so prevent others from being brought into the life by these vicious men. Everything that is done to reduce the supply and to lessen the demand is helpful toward the solution of this great problem of prostitution. Much educational work must go on to bring about a more equal standard of morality for men and for women alike. The attitude of the community toward prostitution largely determines the enforce-

ment or non-enforcement of the laws and the conditions of vice in our cities. Society must recognize that it must take responsibility for those who are weak and mentally deficient and provide proper facilities for those who have erred and who need custodial or permanent care. There is new light and new hope because there is an increase in social and personal responsibility, and we are determined to lessen the moral wreckage and to safeguard more effectively those who are not capable of protecting themselves.

THE CHAIRMAN—We have all listened with a great deal of interest to the last speaker and are very grateful that she was willing to present the problems in the way she did.

We will now hear from Doctor Elizabeth B. Thelberg, of Vassar College, on "Prostitution Considered as a Physical Problem."

Prostitution as a Physical Problem.

ADDRESS BY DR. ELIZABETH B. THELBERG, RESIDENT PHYSICIAN, VASSAR COLLEGE.

Miss Miner took my introduction. She said what was to be said so much better than I could do it that I am not sorry, and I am sure you are not. I think it is a brave program. I think I am brave myself to undertake my part of it. I could not venture to do so coming from my present work had I not previous to that educational work had the great privilege of having been engaged more than twenty-five years ago in tenement house work in New York. I was young with Annie Daniels (to my great joy), before settlements were heard of, before probation officers were heard of. Following that I had charge successively of two large institutions for the care of unfortunate women, who had borne children. That experience is my justification for approaching the topic with you to-day, and also my firm belief that it is so largely an educational problem.

The subject of prostitution considered as a physical problem involves, first, the consideration of all those multiple unhappy conditions which predispose to the preliminary weakening and

perversion of vitality. The great part played by inebriety has been fully considered during the morning session. The next great contributing factor is undoubtedly malnutrition induced by improper housing, insufficient nourishment, and overwork for underpay. Mrs. Florence Kelly would place this last condition first as a cause. The part played by all of them as contributing factors to the perpetuation of prostitution is undoubted, and is inseparable from the topics to be brought up later in this conference by experts. I will not therefore occupy the few moments at my disposal by dwelling upon them, but will proceed at once to the consideration of prostitution in connection with the perpetuation and the spread of the venereal diseases; first, as affecting the prostitute herself; second, as to public control, and, third, as to the extension of these diseases to an innocent community.

Miss Addams classifies street prostitutes as follows:

A small number of "young earthings" hoping to earn money for much desired clothing or pleasure; another larger per cent., desperate creatures making one last effort before they enter a public hospital to face a miserable end. By far the largest number are sent out under the protection of men who profit by their earnings, or they are decoys for disreputable houses. These latter are regarded by the police as "regular" and the patrolman understands that they are protected.

The first two classes are subject to arrest at any time, and the first and last class eventuate as members of the desperate class if they live to do so.

The figures showing the per cent. of prostitutes infected with syphilis are most unsatisfactory and unreliable. Probably those coming from the Berlin and Dresden clinics are most accurate. Since, however much we must disapprove of reglementation, we must admit that the technique of examination described so admirably and exhaustively by Mr. deForrest some years ago is as yet unequaled in any American city. We have at hand a method of diagnosis accurate beyond dispute in the Wasserman test, and I believe that one of the most hopeful outlooks for the future lies in the popularizing and the cheapening of the cost of this test so that it may be universally extended.

At present in several of our great reformatories for women the inmates of which have, practically without exception, led irregulives, the numbers listed as syphiletic range from 11 to 18 per cent. These figures I believe to be exceedingly misleading. They comprise apparently only those cases found in full effloresence, or with unmistakable gross lesions. The subjection of every inmate of Bedford, Hudson, Doors of Hope, and similar institutions to the Wasserman test would, I have no doubt, show a percentage which would startle us by its size. It is of the utmost importance that the necessary laboratory facilities should be set up in such institutions and the diagnosis made without possibility of error. since the health, both physical and mental, and the consequent power of resistance of these unfortunate women depends so much upon the inevitable advance of this insidious disease if undetected and untreated. Microscopic tests should also be made in each case for the gonoccocus which is undoubtedly widely prevalent, practically universal among them. We await with great interest the opening of the John D. Rockefeller, Jr., Laboratory in connection with Bedford Reformatory. They are wanting a first-class woman pathologist there, and the work such a one can do is of immense importance in itself, and as an object lesson.

The question of public control of these diseases in cases segregated in institutions would be the universal use of the tests and inflexible after-treatment. The extension of sentences should, of course, be inclusive of time required for complete cure. The control of prostitutes at large is hopeless under the present American sentiment with relation to regulation. The only hope seems to be in the education of the public, and of judges, as to the necessity of committal of every case of habitual prostitution and the segregation of all found diseased.

The third point, *i. e.,* the extension of these diseases to an innocent community involves the consideration of the male prostitute, of infection of the wife, diffusion of the gonoccocus and of hereditary syphilis. Of course, not every male prostitute carries gonorrhea and syphilis into an innocent home, but no practicing physician can fail to know that if a male prostitute possesses a

home its inhabitants are in the utmost danger. Irrefutable figures prove that 80 per cent. of pelvic operations caused by inflammation are gonorrheic in origin. We have no such widely inclusive figure in relation to syphilis, nor any figure to be accurate enough or large enough until we use more entensively in private practice as well as in institutions the specific test for the great Imitator Syphilis. The percentages to be obtained, however, from insane hospitals are of tremendous significance, and even more so would be, if possible to obtain them, those from the case books of physicians, and of sanitariums for the care of general as well as nervous diseases. The causation of stirility, of infant mortality and of feeble-mindedness is estimated as predominantly due to the germs of the venereal diseases.

The diffusion of the gonoccocus other than by marital relationship is a subject of such import as to deserve a separate paper and to make me hesitate to speak of it at all, since I must deal with it so inadequately. Its effect upon the eyes, causing 80 per cent. of the blindness of our country, is a subject by itself and will be dealt with further in this Conference. Its extension among girl children in institutions, in clinics, in schools and in public baths is reported in heart-breaking figures from Halle, Posen, Paris, from our own Babies' Hospital, from Bucharest and from innumerable other places. Bed linen, the common washcloth and, most frequently of all, the hands of an infected nurse have been blamed for this extension. By means of the latter vehicle, undoubtedly private homes are in danger. When we consider the imperilment of the future in each of these unfortunate children in relation to pelvic inflammation alone we should realize that the surgeon is called years and years after the injury.

But not in relation to future pelvic complications only are the little sufferers in danger. Gibney, Holt, Kimball and Frauenthal report cases of gonorrheal arthritis in children most significent of innocent extension. Holt reported twenty-six cases dependent upon gonoccocus in a period of eleven years. How many hundreds, yes thousands, of cases escape diagnosis owing to the lack of bacterial examination, no man can number. This opens up the tremendous question of the rheumatisms in general in adults

as well as in children. That page has scarcely as yet been begun upon which the cases assignable to the gonoccocus will some day be written.

We must pass on to the terrible chapter of hereditary syphilis. Here again we are confronted by our lack of reliable information, owing to our lack of use of our reliable guide. If each child in public institutions or coming under public care as defectives were subject to the Wasserman test, I believe that the results obtained would awaken society as nothing else has ever done as to its responsibility toward the prostitute as a conserver and a carrier of syphilis. One of my students, who is at present a county agent in New York State, and herself an advanced student of bacteriology, as well as of economics, is having the Wasserman test applied to a series of cases at the present time. To the very great surprise of the supervisors and the other members of her committee, the test has been positive in nearly every case, many of the cases evincing no active signs of the disease whatever. The duty of towns and cities toward this subject is obvious, the cost of the Wasserman test must be reduced for private practitioners; it must be made available for the poor as fully and as freely as is the test for diphtheria. Its use in private practice would save many a one as he approaches manhood from the terrible question which the youth asks in Stephen Phillips's poem:

Father, beneath the moonless night
This heavy stillness without light,
There comes a thought which I must speak:
Why is my body then so weak?
Why do I falter in the race,
And flag behind this mighty pace?
Why is my strength so quickly flown?
And hark! my mother sobs alone.

My son, when I was young and free,
When I was filled with sap and glee,
I squandered here and there my strength,
And to thy mother's arms at length
Weary I came, and over tired:
With fever all my bones were fired;
Therefore so soon thy strength is flown,
Therefore thy mother sobs alone.

Father, since in your weaker thought,
And in your languor I was wrought,
Put me away as creatures are;
I am infirm and filled with care.
Feeble you brought me to the light,
Ah, gently hide me out of sight!
Then sooner will my strength be flown,
Nor will my mother sob alone.

The altruism of our human nature—the latest development of our natures—cannot permit this cry, "Put me away as creatures are," to be yielded to. We cannot do it—the risk of loss of that altruistic principle is too great.

But let us turn from treating consequences to prevention of causes. The public did not care greatly to witness the production of Ibsen's play, "Ghosts." No wonder, it struck too near home doubtless for many a man.

Meantime an important obstacle to the control of these diseases is presented in the extension of fads and quackery masquerading under the title of religion; again mechanotheraphy is an admirable arm of medicine, but it is not the whole body, and all the manipulation in the world will not antidote the syphilis germ when it needs mercury or potassium iodide. It is not my province, as I understand, in this paper to suggest remedies. Were it so I should place first the education of the public manifested by such gatherings as these, extended to every State in the Union; second the placing of these two diseases upon the list of reportable diseases and the enforcing of segregation during the communicable stage. That may seem Utopian, perhaps it is at present. The obliteration of tuberculosis seemed Utopian a few years since, and doubtless the abolition of smallpox would have seemed Utopian two or three centuries ago. Certainly, whether the diseases are put upon the reportable list or not, education should at once put them frankly, freely and without reserve into the classes of diseases concerning the communicability of which we teach the young. I have myself for many years classified them with the other communicable diseases, giving a brief account of them with the others to all new students each year, thus reaching in that way between three and four

hundred young women annually, and dwelling at somewhat greater length upon their evil possibilities, and in courses given later upon maternity and child-bearing. If similar information were given to the youth in general, and especially to male adolescents, and if it were further emphasized that prostitution is the hotbed, the nursery, the propagator and the disseminator of these diseases, we might hope to so educate public sentiment in this respect as to wipe out the evil thing.

Education by means of great congresses, such as the recent International Congress of Hygiene held in Washington, together with the exhibits attached to them, are of the utmost importance. Truly the world swings slowly "into light"—for the discussions and exhibits in relation to this subject in Washington last September would have been unheard of and impossible even ten years ago.

It is said that following these International Congresses great waves of interest and reform in certain hygienic subjects have always resulted. These waves rolling highest in the country in which the congress is held. Purification of water supply and consequent control of typhoid was a mighty wave length, obliteration of tuberculosis another. Control of the feeble-mindedness by segregation and sterilization seemed to me to be written on the very crest of the wave of interest and humanitarianism at this last congress. How closely allied this is with our subject of the afternoon Miss Miner has told you. Indeed, it is almost impossible in dealing with the physical aspect of the problem to abstain from treading on the mental. They are so closely allied, and so interdependable. New Jersey, with Dr. Goddard, at Vineland, and Mrs. Alexander, in Hoboken, leads the eastern States in this matter. The moral significance of the Kaliakak family has spread afar already. In a small village near my home, a young rector, after reading that book, sent in great haste to a neighboring State Insane Hospital begging naively for the use of an expert to apply the Binet tests to his confirmation class.

The detection of the mentally deficient in country schools is a great and crying need. One vicious, degenerate boy or girl will

spread evil through a neighborhood with unthinkable rapidity and certainty. In many of the city schools this elimination seems in sight, but the country districts having their own risks of isolation, instead of crowding, need thorough inspection, both for degeneracy and venereal diseases, the latter is spread far more commonly by loose living than is generally believed. Such polluted children often drift to the cities there to recruit the prostitute classes.

But to return to the city child. It is difficult for us to measure the moral barrier left to be broken in a child reared in the tenements. With vicious or feeble-minded parents there is often practically none. Where such a barrier of decent feeling and modesty exists, the first fall is usually made by an appeal to all that is pure womanly, as where the genuine love passion is trafficked in by the cadet for betrayal.

Again there is the element which Miss Addams portrays so forcibly, of utter nervous exhaustion by overwork, lessening all restraint and leaving the tangle of nerves a harp of a thousand strings, craving for rest, craving for pleasure, craving for any relief from deadly, literally killing monotony and fatigue. One of the most pathetic and striking figures of the fifth volume of the governmental report upon "Women and Child Wage Earners in the United States" is that in relation to the per cent. of wages turned in to the fund for family support. Eighty-four per cent. of working girls turn in all their wages, voluntarily and readily, often traditionally or as a tyrannical demand. But eighty-four per cent.! Think of it! And then recall the hackneyed cry of the lessening of women's pay because men have others dependent on them.

Prostitution, in the words of Dean Sumner, is a "man demanded, man controlled, man commercialized industry."

When the sex exploited in this industry comes into its share of responsible action in relation to it, may we not believe that the woman's point of view and her action expressed directly instead of indirectly may be of use? May not her maternal instinct and care be extended to these poor children of the State? We women have been carrying about the milk of human kind-

ness in a philanthropic sieve with a waste of honest and consecrated effort which cannot be measured. It is too early yet to measure the effect of the direct influence of women upon this subject. This seems certain, that present efforts are largely futile. Miss Addams' conclusion is that,

"Every movement which tends to increase woman's share of civic responsibility undoubtedly forecasts a time when social control will be extended over men similar to that historic one so long established over women."

Discussion.

MRS. ALEXANDER—I want to say just a word, if I may, about the part of New Jersey that I know the best; that is Hudson county. As we know, that is the most populous county in the whole State, the most overcrowded in the State of New Jersey. This morning, when the almshouses were spoken of, I think Mr. DeForest made the statement there were no longer unmarried mothers in almshouses. That is not the fact in Hudson county. We have a large number. Nothing effective is done with these young women. It is very hard, almost impossible, to regulate such a matter, because she is often more or less feeble-minded, and at the end of a short period she is taken in again in the same condition.

In our probation office we have the usual number of delinquent girls. Our percentage of success is very much less than it is with the young men and boys. It is a strange thing that the girls and women who come for larceny respond far more successfully. We have not had a single woman or girl for larceny who has not turned out absolutely well, but when it comes to the girls who have gone wrong morally, they very often do not improve at all. I don't know yet for sure what the reason is. We try to find it out, but it is very often a matter of the temperament of the girl; also, I think, very often a physical matter. I hope very much that this is going to be helped at the Women's Reformatory, because I think we are going to have a number of girls who have been tried on probation and have failed. Miss Caughey will tell you this evening what we hope to do there. I think we have found the very individual for the place. The day after she had started we went up there, and the whole spirit of

the place was one of bright cheerfulness, which was good to see. I think the managers have not made a mistake in getting a young woman. We started that home with three girls and I hope we will very soon have a large number there. We are going to try very largely a physical treatment—outdoor work. I hope that all of you will back us up in getting the Appropriation Committee to give us the money we need. We must have one hundred or more girls to make it pay. Then I think New Jersey will have as good a system as it is possible to have in treating the young prostitutes of the State. To my mind, it is one of the most difficult problems that come before us, because it is so tangled up with the economic conditions.

Discussion Continued.

BY BLEECKER VAN WAGENEN.

I want to say a word in relation to the insane. Perhaps there is no problem of our State so immediately pressing as that of the proper care of the insane. You have heard from Dr. Paton of their great numbers and that apparently they have been increasing, while adequate provision for them has not been made accordingly. The institutions for the insane in New Jersey to-day are overcrowded. Dr. Cotton and Dr. Evans, Superintendents of the State Hospitals, both here present, are laboring under burdens which no man in their position ought to be asked to carry. They are expected to protect, care for properly and find ways and means of curing, or at least improving, the mental and physical condition of their patients, and they are not given reasonable opportunity and facilities to do it. The Morris Plains buildings are constructed to accommodate about 1,650 patients; to-day they contain 2,300. Corridors intended to be kept clear for passage are half filled with beds. Basements never intended to be occupied at all are in use as dormitories and new patients are coming every day. Trenton Hospital is not quite so badly overcrowded, but it is too full and inadequate for present needs. The county hospitals also are generally full. Those that are well

equipped are so congested that it is impossible to do for the patients all that modern scientific knowledge in connection with first-class ability in management could do if the conditions afforded a reasonable opportunity. We are in a somewhat chaotic state in respect to our institutions in New Jersey. Each of the public instiutions is in a great measure independent. There is no general system, there is no established method of co-operation, there are no fixed standards of administration to which all are expected to conform. There is no central authority for supervision through which we can gather information and compile statistics from the different hospitals and from which may emanate suggestions and advice regarding the various instrumentalities which are necessary to maintain and develop the work of these institutions. We have many problems before us in the State of New Jersey to-day. They are not more serious, perhaps, than they were five or ten years ago, only now we know that they are problems and then we did not; but, I tell you, the most acute and pressing need to-day, in my opinion, is that some action be taken to secure the appointment by the Legislature of a commission of competent men and women who shall begin at once an investigation of the whole question of the care and treatment of the insane and the prevention of insanity in the State of New Jersey, and formulate some comprehensive plan which shall be State-wide, systematic, adequate, to enable us to come up to the standard of efficiency which modern ideals and practice have set for us and which other States are seeking to reach. I am sure none of us want to have New Jersey behind any State in its care of the insane. This commission should be appointed at once. There are now some hundreds of insane persons in Morris Plains, and many in Trenton, who might wisely be removed from those expensive hospitals, because they are cases where it is evident that there is no hope of recovery. For these good housing, careful attendance, kind treatment and as much outdoor life as possible is all human skill can do. They ought to be properly provided for elsewhere, probably in farm colonies. In all our great hospitals where the opportunities and facilities are present for suitable treatment for the recovery of those who are recoverable,

they should be fully utilized, especially for those who are in the first stages of insanity, who in many cases may be entirely restored to soundness of mind. It is not being done at present.

My plea to-day to all of you who have any interest in this matter is that wherever and whenever you see an opportunity to say a word or exert an influence which shall reach the Governor or any member of the Legislature, in behalf of these most distressful, most pitiable people, that you will use it. My special interest is in the feeble-minded. Their's is in some ways a sad condition. That of the epileptics is worse, but I tell you the unhappy state of the feeble-minded and the epileptics is nothing compared with that of the insane. If you want an illustration of hell on earth, you will find it in the mental tortures of certain types of the insane. They demand our sympathy and should have our best care.

Discussion Continued.

RABBI SOLOMON FOSTER, NEWARK.

Mr. Chairman, Ladies and Gentlemen: In every address that we heard this afternoon there was in one form or other the plea made that the public at large does not begin to appreciate the immensity of this great problem, and I think the secret of the solution lies in that very plea. As soon as the public shall be made to realize the greatness of this problem, and finds its way in addressing itself to the solution of this problem, then I believe the difficulty will be largely remediable.

May I say just a word about how to reach the public in this great subject? Heretofore we have limited ourselves to an appeal to the humanitarian motive. That is certainly a most worthy motive. I think, however, the public must be reached in another way or in an additional way, and that is in a material, a certain concrete manner, that they may be brought to realize how they themselves are losing dollars and cents by continuing in this indifferent attitude. In the first place, it is economical for society to handle and solve this great problem; as was brought out by Dr. Paton this afternoon, $125,000,000 more

than the cost of the Panama Canal are being expended in the mere maintenance of the feeble-minded and those who are in a state conducive to prostitution. That means that the State is forced to raise a tremendous sum of money for this one purpose which might easily be prevented by the proper care of the weak-minded. Thus we are forced to raise money that might be used for more constructive measures. When our experts shall put this problem on this concrete basis, I think it is going to make a more successful appeal. There is another aspect to this appeal and the public is in the form of self-preservation. Society must be made to feel it is preserving itself when it interests itself in the feeble-minded prostitutes. The innocent families and communities are all made liable to this most terrible condition because of indifference or rank apathy. Why may we not hope with a reasonable amount of assurance to grapple with this problem? Then there is still another aspect to which I would call your attention. We can arouse the public attention by appealing to the imagination of the people, and that is the prospect of greater progress. We have taken tremendous strides forward in other lines. Why should we not now apply ourselves to progress in eliminating human misery? If we have raised a finer breed of animals, more beautiful horticultural specimens, etc., why may we not arouse society to feel that we can raise a finer race? When we have aroused the public mind, as in all other problems, this problem, too, will be solved.

THE CHAIRMAN—I will call on Doctor Paton to close the discussion.

DOCTOR PATON—I am quite sure that this meeting has already exceeded the time limit, but I cannot close without striking one note not yet sounded. The picture that has been painted has been a dark one, but there is a bright side to the canvas.

The figures cited seem blacker than they really are. I doubt very seriously whether the apparent increase in insanity is an actual one. We are taking interest in problems we never thought of five or ten years ago. If we had $50,000 to expend in this inquiry we might be able to give an intelligent answer. For a great many centuries we have been speculating about ourselves,

our activities, their nature, genesis and the influences which condition them. We have resembled Goethe's youth who speculated and was "like a wild animal on a barren heath led around by an evil spirit, in a vicious circle, while all around there were beautiful green pastures." We have ceased to speculate. We are coming to the beautiful green pastures. When we take up the study of the abnormal we shall soon know more about the normal.

Monday Evening Session.

Topic: "Prisons and Reformatories."

SEYMOUR L. CROMWELL, PRESIDENT STATE CHARITIES AID AND PRISON REFORM ASSOCIATION, BERNARDSVILLE, CHAIRMAN.

PRESIDENT MOORE—We have a matter of business. The Executive Committee met this afternoon and considered a new constitution, or rather a revision of the constitution. The New Jersey Conference of Charities and Correction had a constitution, though many of the members were not aware of its existence. We have been doing some things that were not quite constitutional, and it was deemed best that we revise it so that all our acts might be according to that adopted by the Conference. I will ask the chairman of the committee to read the constitution, as the Executive Committee has decided to recommend it to you for adoption.

See constitution, page 178.

(It was regularly moved that the constitution be adopted as a permanent constitution.)

PRESIDENT MOORE—I note one thing in the constitution which I wish I could have availed myself of at this present Conference. I note that in the event of the inability of the president to preside, it shall be the duty of the vice-president to preside. The first vice-president is President-elect Woodrow Wilson, and I sin-

MAIN BUILDING, WOMAN'S REFORMATORY, CLINTON. Courtesy of Newark Evening News.

cerely regret that we could not have him here to preside. If a cold or something of that kind would have brought him here, I think I would have tried it. We wish to express our pleasure in that we have the good lady, who is soon to be the first lady of the land, with us, and we esteem it a great honor to have her present. (Applause.)

It is now my pleasure to turn the meeting over to the President of the State Charities' Aid and Prison Reform Association, Mr. Seymour L. Cromwell, who will preside for the evening.

THE CHAIRMAN—This is the only session of the Conference this year at which your Program Committee has seen fit to select a layman. The duties of the other chairmen have been much more onerous in that they have also been called upon to aid in disseminating the knowledge which we came here to get. It is clear that I am not here to fall in line on the proceedings, but merely to act as a general background for the other speakers. One thing, I am guaranteed that it will be a cheerful meeting. The gentlemen who are going to speak here have nothing but hope. Everything they have to say is in the direction of building up and improving, and after some of the very sad and dreary things that of necessity we have to hear, I think we will all welcome the kind of talks we shall hear to-night.

Miss Caughey, who will address us first, has the advantageous position of starting a new thing; therefore, no mistakes have been made, and I am sure we will all feel that none will be made with her in charge.

We are indebted to Mrs. Alexander for the following account:

The movement for the establishment of a woman's reformatory was begun in Orange. Statistics were gathered, meetings held and interest generally aroused about twelve years ago. Mrs. John R. Paddock, of East Orange, was in a large measure the leader of this movement, and to her, more than anyone else, New Jersey owes its present Woman's Reformatory.

As a result of the agitation a joint resolution was passed by the Legislature of 1903 providing for a commission to be appointed by the Governor to study the situation and make a report. This commission reported the following year, giving a review of the situation in New Jersey, showing the need of some provision for first offenders among the women, and recommending the establishment of a reformatory on the cottage plan in the country, at an estimated cost of $148,000.

It was not until 1910 that the Legislature passed a bill establishing a Woman's Reformatory, the managers being appointed by Governor Fort. Two hundred thousand dollars was requested for buildings and land, but the appropriation received was only $20,000, for the purchase of land. A committee of the managers made as complete a survey as possible of available sites in the less populous counties, the policy having been adopted of placing the institution where a large acreage could be obtained. Finally, a farm was chosen situated a mile and a half from Clinton, Hunterdon county, consisting of 350 acres of good farming land in a most beautiful and picturesque country. There are two cottages on the place, and a water supply large enough to furnish water for over one thousand. The Legislature of 1912 appropriated $6,000 for repairs to these cottages, and $2,000 for repairs to barns, beside a sufficient amount of money for equipping the farm. Additions were made to the most modern of the two farm houses which has made it possible to accommodate twenty-four girls, the other house being used for employes.

Miss May Caughey, a graduate of the University of Michigan, who had been trained under Mrs. Falconer, of the House of Refuge for Girls at Darlington, Pa., was engaged as Superintendent in the autumn of 1912, spending two months in visiting institutions for girls in adjoining States and in becoming familiar with the situation in New Jersey. A trained nurse, who also has charge of the sewing, and a graduate of a college of domestic science were engaged, and a woman farmer, a graduate of Cornell, has now been added to the staff.

The first girls were received January 20th, 1913, and there are now at the reformatory several who have been transferred from the State Home and State Prison.

The Legislature of 1913 appropriated $4,000 for an employes' cottage and $25,000 for a cottage for girls, which will be the first one of our permanent buildings. The managers have decided to use this cottage for colored girls, as this seems to be the greatest need.

The training at Clinton consists of a round of occupations, including household work, lessons, gardening and farming.

Address.

BY MISS MAY CAUGHEY, SUPERINTENDENT WOMAN'S REFORMATORY, CLINTON, N. J.

Before I begin to speak to you about our little reformatory that is started in New Jersey I want to tell you something about women's reformatories in other States. The first State to have a woman's reformatory was Massachusetts, and they have one that has been in use for a good many years. Then Indiana has a reformatory, or women's prison. New York is the third State

WORKING THE FARM, THE WATER TOWER, WOMAN'S REFORMATORY. Courtesy of Newark Evening News.

and their reformatory is by far the best. New Jersey has one which is just about two weeks old. Ohio, I believe, is to have one very soon. Their buildings are being put up now. This will show you that ours is a very new question, when you consider the number of States in the United States and realize that only four States have women's reformatories. In New Jersey the situation is as follows: We have a farm house in Clinton, Hunterdon county, a very ideal situation for a school, because we can have all the room we want and keep the girls outdoors. We can have things in a very up-to-date way without being hampered by any large cities near by. The girls committed there may be of different kinds; they may be committed by judges for felonies such as grand larceny, or they may be older girls beyond nineteen or twenty years, committed for misdemeanors; and we also expect in time to take some of the younger girls from the Trenton State Prison and the older girls from the State Home for Girls. We will be dealing with three different kinds: the kind who have been in the prisons, those passed on to us from the State Home, because they have been paroled out and did not do well, and those committed by the courts. All that we have now have been committed directly to us by the courts for an indeterminate sentence, the length of time depending entirely on the girls' behavior at the Reformatory. If her conduct is good, she can be paroled and serve the rest of her time outside; if not good, she can be kept in the school. If we can show the girls that it really pays to be good, we have a much better situation than that in New York State, where every girl must serve three years, regardless of her behavior. The present limitations of the farm at Clinton are as follows: We have a very small farm house which will accommodate twenty-four girls and we could probably manage to have twenty-five. The old farm house was an ordinary-sized farm house in the country and a wing has been built on either side. It is a very expensive way, because we have twice as many officers as would be necessary for twice as many girls. We have a very large farm of 354 acres, and the plan is to have the girls do the farm work, and we expect to be able to do all the planting in time. Of course,

with only twenty-five girls, as we naturally have house work to do, it will not be possible to do all of our farm work this year, but when we can accommodate more girls we can do it. Then it is very difficult to have men laborers there. We want the women to farm and do all of the work. Of course, this year we shall have to employ farm laborers. Another limitation is that we have no adequate way in which to care for girls who are in need of hospital care. We have a nurse, but no hospital ward. Another limitation is that we have no way of taking colored girls, and in New Jersey we will get probably at least fifty per cent. colored girls. But it would not be possible for us to take any this year, because it is not considered a good plan to allow colored and whites to live together. We shall have to wait until we have a separate building for the colored girls. The request that we have made to the Legislature is for a cottage which will accommodate about fifty girls and that will have a hospital department. Besides that, we are asking for another cottage to accommodate between twenty-five and thirty girls and a cottage for colored girls, which we have planned to put quite a distance away. We are asking for a power house, a central heating plant, so we can have our own electricity, because this year we have to use lamps, which are very dangerous because the kind of girls in a reformatory are inclined to be very careless.

As to the future, we have planned to keep the girls out of doors and do the farm work and go to school in winter. We expect to have them begin their regular farm work the first of June this year and to do all of the planting. We expect to raise everything we need, so that we would not have to buy. We can raise our own truck vegetables. The few girls that are now there enjoy being out of doors. We haven't started the regular school work, because it is not worth while until we have more girls. We will have a certain amount of industrial work. What we want to do is to make a link between a girl's industrial work and the regular school work; for instance, we want to teach her so that in the sewing class she can measure goods for herself. We want to especially give them a chance to read the best kind of books. If our girls are to be paroled as servants, it will be a

great help to them if they can enjoy reading, because they have so little chance as servants for any social life. If we can get them to read the right kind of books we will have done a great deal toward starting them on the right road.

THE CHAIRMAN—To-night's program fits most extraordinarily close to the most vital problems of to-day.

The readjustment of all these problems will be difficult, and it is to learn the way over those difficulties that we have asked for outside help to-night. At a conference that was held in Trenton last year when a bill was taken up before a Senate committee, a Senator from the southern part of the State said he didn't wish to hear anything from other States than New Jersey; that New Jersey was perfectly competent to run her own affairs and did not wish any information from without. We are glad, however, to listen to Dr. J. A. Leonard, Superintendent of the Reform School, Mansfield, Ohio, who will speak on "State Use Plan."

State Use Plan.

ADDRESS BY J. A. LEONARD, SUPERINTENDENT REFORM SCHOOL, MANSFIELD, OHIO.

MR. CHAIRMAN, LADIES AND GENTLEMEN—When I received an invitation from my good friend, Doctor Moore, Superintendent of your State Reformatory, I was strongly drawn to come to New Jersey, not to interfere, but out of good-will and a spirit of helpfulness; not because I thought I had a message of great helpfulness, but because he and others thought I had, and I always defer to the judgment of my friends.

I showed this program to a friend out in Ohio. He looked it over and said, "What sort of a place are you going to make of this old earth when you reformers have your wish, some sort of a dismal, peaceful valley?" I said, "That all depends upon your idea of peace and security," and I told him a story of a man who offered a prize for the best picture of "Peace." One painted a picture—it was a beautiful picture of a foothill landscape resting among our most beautiful mountains; there were

forest and lake and hills, billowing away in green to the white-capped mountains; there were the fleecy clouds standing still in the sky and the shadow still on the landscape below, and everybody thought he would win the prize. A beautiful picture it was, but he had one competitor, and he painted a picture of a bird on her nest, brooding on a tree that overhung a waterfall, one of those beautiful, fierce mountain waterfalls; everything in the picture was suggestive of activity, and there was the bird in security in the midst of the activities of the forces of the world, resting secure; and *he* won the prize. I told my friends, "When we have had all this wonderful program accomplished, that is what we are going to have, not a dull picture like the first, but every man can be secure in doing his noblest work amid the activities of this world when it is at its best." As to my theme to-night, it is rather a prosy subject, "State's Industries in a Prison." I wonder if I should pass paper in this audience and ask all men present to write definitely why we send people to prison, I wonder to what extent we would get agreement? One man has written a book, "Why Do We Send Men to Prison?" We don't send many in Ohio. Less than one-tenth of one per cent. of our population is in prison, but, strange as it may seem, that one-tenth of one per cent. costs Ohio more to watch, to catch, to try, to convict and to incarcerate than it costs Ohio to educate all her population, and I have the authority of a Harvard professor that this is true of all the States from the Atlantic to the Pacific along the northern belt of the commonwealths. You might look into that in New Jersey to see how true it is. One-tenth of one per cent. of our people in Ohio costs more because they are criminals than it costs the State of Ohio to educate the entire population. If you think of the machinery necessary to carry on our criminal law, to execute it, you will see how very expensive it is. Now, why are these pople so important; why are they so troublesome, and what can we do about it? Why do we send these men to prison at all? I hear men advocating that we do not send men to prison, but what will you do with them? The old doctrine was for expiation, and that was the old ecclesiastical idea, that we sent men to prison to expiate their

wrongdoing and their sin; and later we sent men to prison, the dominant idea being retribution, physical retribution; by and by they found that didn't work as they thought, and men said, "We must send men to prison to punish them." And with a great many people that is the dominant idea to-day. There would be a goodly number say, "No, reformation is the purpose for which you send men to prison." Some people have gone beyond that, and they say in order to preserve social efficiency. I believe the last to be the more comprehensive answer, because it includes all that is good in the others and has a shade of the meaning additional. But reformation is the next highest motive, and that is the best way to preserve social efficiency. If you reform a man and change him so that he ceases to do evil and learns to do well, that tends to the welfare of the social body; he becomes a co-operating factor with all other men, and to reform a man is the best thing you can do for him and the best thing for society; but to reform a man means to have him think better. "As a man thinketh so is he," and you cannot get away from that. Now, if you put a man under conditions where he cannot think well then you cannot reform him. The average prisoner under the old prison régime was placed in prison under conditions of silence, and if he was particularly bad you placed him in darkness and gloom, and silence and gloom will destroy the soul of any man. So we have come to the conclusion that if we put a man in prison we must not do anything to him that will distort, disfigure, demean or *destroy him*. We have no right to do any of these things. That means out goes the dark cell, out goes gloom, in comes sunlight; that means out goes stripes, in come plain clothes; no shaving of the head; nothing that can distort, disfigure him or demean him or affect his self-respect—you must stimulate *that*. Idleness, silence and dullness and gloom are tools of the devil for destroying men. Now, we all agree that prisoners must work, and in most States men are sentenced to prison at hard labor, but the labor as a rule was discouraging labor, making bricks without straw. There are only two ways really in which to employ men in prison, and that is the State must employ them, or the State must hire them out to somebody

else to employ them. The State must employ them to make goods to be sold in markets or for State use exclusively, or they must hire them out to contractors to make goods to be sold in the open market. We hold that the State has no right—no ethical right—whatever to exploit its wards for the benefit of any corporation, firm or individual, and the effect of doing so is to do violence to the prisoners' sense of justice—will demean him—drive him into thinking evil, and "as a man thinketh so is he." I have worked in prisons where they had the contract system, and it happened that the contractor was one of the largest, noblest men of my acquaintance, and I used to talk to him about it, and I said, "Now, you are the head of a company that does labor work in prison; I am superintendent of a reformatory, and I want to take it out because of evil influence." I said, "You are the father of boys and so am I, and let us talk this thing over as fathers and citizens." He said, "Oh, no; I know when a fellow invites me over to the ground where he can lick me." He saw as well as I did that the contract system was not right in principle, and the worst charge a man ever made against me personally was that I had ruined his boy, and when asked to explain he said, "I brought him up to be a successful prison contractor and Mr. Leonard took hold of him and made a philanthropist of him, and now he is engaged against the contracting business." I said, "Are you sorry your boy changed?" and he said, "I am glad he thinks that way." That man knows in his heart that the idea of running a reformatory with a contract system in it is like the mixing of oil and water. The contractor wants to get output, the superintendent wants to teach his boy to work, but the boy's mind doesn't operate as the superintendent's. The boy suspects that the superintendent is a silent partner of the contractor and the superintendent loses all moral influence with that boy. The superintendent might have force of character enough so that some might not think that, but over all there is that lurking suspicion. Ohio had a contract system for years. There was agitation against it, and first there was a law abolishing it, and this last summer the people of Ohio adopted a constitutional amendment that provided that the con-

tract system should never be used in the State of Ohio. But to close one door of employment and not open another door would be criminal. It is the State's duty when it closes the contract door to open up another, and the best outlet is the State-use door. This is a great deal better than a State-account door. The State-account system places the State of Ohio or New Jersey in competition with firms and individuals. The State-use system thus enables the State of Ohio to have its wards work for the State. But here comes a new idea: we had no sooner got started on the State-use plan when we got what Josh Billings called "a suggestion of the brain." If it is not equitable for a contractor to exploit the wards of the State, is it equitable for a State to exploit the prisoners, and the answer in Ohio is, "No, it is not right." There is a bill now in the Legislature providing that prisoners shall receive compensation; that is a little startling at first, but it is right, and I helped this cause along by telling just a few stories. A young man came to prison and when on interviewing him he said, "Oh, I deserved punishment, I did wrong, but, Mr. Leonard, my wife is only twenty years old, and we have a little baby, and my wife never did any wrong against the State of Ohio, and much less my little child, and what is to become of them, God only knows. I didn't leave any means to take care of them. What shall I do? Is there any place I can earn money. I will work early and late if I can just have that money go home to wife and baby." Ladies and gentlemen, the States all through this Union, every time they punish a man and make a prisoner of him who has dependent women and children left behind will make, on the average, another criminal; and he will make paupers of still others. I told one story after another, true stories, and then it occurred to me that there were a great many men that ought not to be in prison at all, men who had lived right and to all intents and purposes were good citizens; and I went to the Legislature with the bill I had written; I asked them to pass that law making it possible for a judge to suspend a sentence of a young man who happened to be a first offender and who is naturally drawn toward good-citizenship and let him ad-

just himself without ever passing the portals of a prison and putting the stamp upon him and upon children to come after.

The committee hesitated, being influenced by a strong member who very seriously questioned the wisdom of placing such power in the hands of the judge. The committee adjourned, promising me another hearing but before they separated this strong man who had held the matter up turned to me and said, "By the way, how is Johnnie B—— from my county getting along at the Reformatory?" and I assured him that Johnnie was doing well and had impressed me as being really a good fellow and that I should recommend him for parole as soon as he became eligible. He then said very earnestly, "Well, Mr. Leonard, Johnnie never should have been sent to prison. He was really only technically guilty of crime, had been a decent boy all his life and I was sorry it was necessary for him to be sent." Seizing the opening he had given me I called the attention of the committee which had not dispersed to his statement. "Now," I said, "Senator B—— has cited an instance from his own county where the boy should not have been sentenced to prison. He happens to know that particular boy. I know hundreds of such boys and I feel that Senator B—— after this argument and fine illustration should not further oppose favorable action." Seeing that he had delivered himself very completely in the position he had taken he changed his attitude and became a supporter of the bill which finally became a law.

I got a letter the other day from a young fellow who said, "I have just learned from the field officer that you were the author of the probation law. I went to court, I was trusted in a responsible position and I expected to be sent to prison and the best I could hope was that I would be sent to your prison, and then the judge said to me, 'Young man, you were well raised, you know what is right and you have been found guilty. Now, I have a power that I did not have a few years ago to give you a chance on probation, and if you will make good you will be restored to citizenship and never pass the portals of a prison,' and he said, 'I came nearer dying from happiness than I had ever been from grief.' To-night I am sitting by my

own fireside and my wife and two children sitting by me and I have just learned that you were the author of the bill, and I said we will thank God there is such a law, and now that I know that you were instrumental, I want to thank you in behalf of wife and babies." This one letter more than repaid me.

I have under my care in Ohio 850 young men now out on probation who otherwise would have been in prison, and we are saving more young men that way than through the prison itself, but there are men that must be restrained. When we got them there under the old contract system they were discouraged. I could have the school, I could have the church, and Sunday-school, but that contract system of labor overshadowed it all when we got the law through for the State-use system, I wish you could see the difference. Those boys work most cheerfully for the State, and it reduced our friction of discipline 50%, and I assure you that if we can get a law through the Legislature this winter providing that all inmates shall have a minimum price, say 20 cents a day, the difficulties of discipline will be greatly lessened. The worst man I got is nine-tenths good. I am a little perplexed to know sometimes which tenth it is, though. Now, then, to be brief, we have introduced in Ohio State Reformatory these industries. We are now making all the clothing for men in all the State institutions and we have a fine clothing factory; we challenge comparison in any make of clothing. We have a furniture factory that makes furniture which we deem fit to go into our State House and was deemed worthy to go into our Normal Schools, and we have a large factory—that is the happiest place in our institution. Mere practise work in a reformatory is next to idleness. A boy wants to work on something he know is going into use and when the fellows know the furniture they are working on is going down to equip the State House offices, those fine mahogany chairs and those beautiful tables are for use in the State Capitol, they work with new zeal, new interest, and I tell you if we, in keeping with our sense of justice and their sense of justice, would allow them a certain share which they can send home to their needy ones, they will do it all the more cheerfully.

Now, we have in addition to the aforementioned a machine shop, all sorts of iron work, brass fitting, all the work in the machine shop, such as small fixtures and tools for use in all institutions. We do about one-fifth of the State printing, at our penitentiary; in time we shall be doing the other four-fifths. We have a shoe factory which makes all the shoes for the institutions, including the soldiers, etc. We are working now for the county infirmaries and country children's home, and then we have besides our factories our splendid farm. I want to make an appeal for large farms with every prison. It gives the right environment, the right atmosphere and an opportunity to employ a lot of men that you can employ profitably and happily. We have over 848 acres but I am promised 1,200 acres. Last year I kept a strict cost sheet. I only employed three citizens out on that farm and 200 boys in farm and reclaimation work, and our net profits to the State in money after keeping a strict cost sheet was $21,000. That is the first thing I tell because the pocket nerve is so sensitive. I tell that to the Legislature, it is a good thing, I would not have an industry in Ohio State Reformatory that would not pay its way economically; I would not have anything for practice that is stultifying. You must have success, not failure. I told our truck man, "You must make money" You must make these things on an economical basis or you can justify to no business principles, but the farm is worth far more to the Ohio Reformatory and far more to the State of Ohio than that twenty-one thousand dollars represents. I want you to farm that farm right, I want it to be an object lesson that the passersby would say approve. When I first passed that prison they had a little bit of a farm and I saw what they called a convict plowing corn and a guard following him with a gun. It made very expensive corn and didn't reform the man. I said, "There is a better way than that. We must have a better way." I said, "I want to have a thousand acres of land, I want 200 boys out there and I don't want them to run away." I could get the land but I didn't know about the other end and then is occurred to me I would take the boys into my confidence. I said, "Has the superintendent a right to put a large group of boys out on the

farm where they may work and have the advantage of the outdoor life; has he a right to penalize them by extending their time?" They debated that in this school of ethics. By the way, why is it you have to wait to get to prison to have a school of conduct? It is the only one I know of in Ohio.

And they said, "Yes, the superintendent has," and they gave the reason, "because of the great gain there would be." Now, then, for the sequel. I could not have done it without that moral support. We created public opinion in the institution. The boys talk of the boy running away as "taking a sneak," but if he pledges his honor and goes off he is no hero. I have put out on that farm 3,300 boys. I never put out a boy that I didn't talk to him in the wee small hours, when the psychic conditions are good, and I placed before him a bond, and it is in three colors of ink, and it is written full with the stupid things that the lawyers have put there, but down below there is just one clause of plain English, this one clause, "If you keep the faith, this bond shall be given you when you leave this institution to present to your friends, the very best evidence that while at the Ohio Reformatory you conducted yourself as a man and a good citizen," and I tell you they want to take those away. They sign a bond and I sign it as their friend, and I have signed 3,300 bonds of that kind, and only nineteen have been dishonored.

Now, that State-use system out on the farm, with all our factories, makes a very happy combination for the Ohio State Reformatory. It has lifted a burden from my mind. It has made administration easy. I shall be glad when we get the wage system. It will be still better.

On this farm those boys get something—I don't know what it is. A boy said to me one day, "I heard you stand up in the chapel and say:

> "'There is no ill in all the earth,
> There is no thing that hath not worth;
> There is no evil anywhere,
> Except man wills to see it there.'"

I fear the boy limited the application of Joaquin Miller's beautiful lines to the farm exclusively, but careful reading of the sec-

ond chapter of Genesis leads me to believe that these lines will apply universally. The Lord seems to have inspected each day's work and pronounced it good, the only qualification being in the case of Adam, and this was only because he was a bachelor. This being corrected, he pronounced all his work good.

In addition to our industries and the regular School of Letters, we have the School of Conduct, a course of lectures, a good library and religious services by Protestant, Catholic and Jewish chaplains.

Now, do you know we have conversation in our prison at the table, the boys ,a thousand in one dining-room, talking. Don't you know men do not plan tragedies while they are eating? They do some bad work in after-dinner speeches, but we allow no after-dinner talking. And humor—I believe that humor, next to the grace of God, is the best agency in America to-day, and I sometimes think it is a certain manifestation of the grace of God. Humor, Oh, it is the angel of salvation, it is so kindly. You never knew humor to hurt a man's feelings, and do you know that a man who thinks crime, plans crime, is never humorous? When I see the play of humor, I know they are not criminals, because humor is at war with such a frame of mind. I have gone into Dr. Gilmour's time, but I will promise here now that he can come down to our place and talk to our boys for two hours.

THE CHAIRMAN—I now take great pleasure in introducing Dr. J. T. Gilmour, of Toronto, Canada, who will speak to us on "Outdoor Penal Work."

Outdoor Penal Work.

ADDRESS BY DR. J. T. GILMOUR, CENTRAL PRISON, TORONTO, CANADA.

At the meeting of the Conference of Charities and Correction of the State of New Jersey, held two years ago next April, you did me the honor of asking me to speak. The meeting was at Princeton. I look back to my visit at Princeton with nothing

but unalloyed pleasure. I had the privilege of making some very pleasant acquaintances. Among them was a gentleman who has since been honored with the highest gift at the disposal of this great country. This fact reminds me that we are on historic soil, and, as history repeats, I am not a little curious to-night to know just whom the future president or presidents may be that I am rubbing elbows with.

When I was here two years ago, I gave you a brief chapter of the outdoor treatment of our men in farm life, and with your patient indulgence to-night I shall simply commence where I left off then and tell you what our experience has been for the last two years.

At that time we had a population on our farm of about 150, but for more than a year now our farm population, one farm at least with which I am most intimately associated (we have four penal farms in the Province of Ontario), has an average population of a little over 300. I have never adopted the plan that my friend Doctor Leonard adopts. I have never yet asked a man for a promise and I don't think I shall. I put it a little differently, perhaps not as well, but we are here to discuss our various methods. I have a plain, frank talk with them before they go to the farm. I can say all I wish to in about four minutes, and I say this to them: "You evidently made a mistake or you would not be here. We are giving you an opportunity of showing whether or not there is honor in you. We are putting it up to you. I am not asking one of you for a promise, for the simple reason that if you have it in your heart to do the right thing, you will do it if you don't promise, and if you haven't it in your heart to do the right thing, you will not do it, even though you do promise." I don't know whether my theory is right; it is working fairly well. We haven't an indeterminate sentence law like Doctor Leonard has to work with, where you can put a man out on a farm and if he does the right thing may be liberated at the end of six months or any given period of time. Our men have to go trusting simply to the future, without any guarantee or promise whatever.

My figures are not as good as Dr. Leonard's figures. He shows, I think, 3,300 men and 19 desertions. Mine are about the reverse. We have taken about 1,800 men to the farm and we have had 22 desertions. If that figure seems large, please remember that it is less than one and one-half per cent., and any system that succeeds with 98 out of 100 should not be condemned. Remember that the percentage of desertions among the 12 disciples was larger than this, and they were all picked men.

When we first started our work, it was with a degree of fear and trembling. We soon found that we could take 90 per cent. of our prison population out to the farm, and the men we are taking to the farm now have on an average from 10 to 12 months to serve. We use the congregate dining-room, our men converse at meals, and during the three years they have had this privilege we have never had the slightest unpleasant episode in connection with their freedom in this respect. A few months ago we had a real live English lord visit us, and he was amazed as he stood there at the noon hour and saw our men chatting and talking, and he said, "Doctor, why do you permit this conversation?" I simply said, "No one has ever told me a good reason why I should not; can you?" And he changed the conversation.

Perhaps some of you, if your memories are good, may remember a case that I mentioned at Princeton two years ago of a boy I took to the farm and he only stayed a few hours. That boy came back to serve out two years. We put him in one of our trade shops, a furniture factory, where we also make some very good furniture, and he was a splendid boy; he ran a machine, was doing well, and about three months ago, as I was going through the factory, I stopped and spoke to him, and I said, "How are you?" He said, "Very well." He was looking pale, and I entered into conversation in the hope that he would ask to go back to the farm. He didn't. I said, "You are looking a little pale." He said, "Yes, a year and a half is a little confining." I said, "How would you like to go to the farm?" He said, "Delighted, but I was afraid to ask you." I said, "Can you stand it?" He said, "Yes, I think I can." I said, "I will take you to the farm

to-morrow." He said, "May I write my mother?" I said, "Yes." She came down post haste, imploring me not to take him. I asked her why and she said, "He will run away." I said, "I am not willing to admit that your boy will run away," and I said, "For the sake of our work, I am going to take your boy to the farm," and I took him, and he is doing splendidly. He is one of the best there. A day or two before leaving home, I received a copy of the report made by the New Jersey Prison Labor Commission, and it is an excellent report. When I saw that report, I wondered why you had asked me to come down here, and about all I can hope to do to-night is to tell you just how that report works out in actual life. For one thing, I was glad to see that this commission had recommended unimproved land. Get land just as unimproved as possible, because every prison contains a large amount of labor which is probably better adapted for that class of work, clearing land, than any other class of work, and if not used on some work of that kind, it is to a very large extent waste labor.

Then, another thing, by all means get a farm that has a stone deposit on it, and, if you can, have it limestone. We have our quarries; we have almost unlimited quarries; a small river running through an 840-acre farm, splendidly wooded, and on each side of this the stone quarries rise to a height of about fifty feet. When we take our men out there in the summer time, they enter the valley and look up. Coming out from that prison to the beautifully wooded valley, the pure, fresh air, those stone quarries to them are veritably "the shadow of a great rock in a weary land."

We have our lime kiln. We burn all the lime we use in the construction of all the governmental buildings. We have our lime-hydrating plant, where we hydrate the lime; a stone-crushing plant, cement-brick plant, and we are just now on the threshold of installing a brick plant, so that all those industries which have their base in stone, lime, sand, clay and gravel can be turned to a splendid use, industrially, financially and physically, by utilizing a large part of the prison labor that hitherto has gone unused. We are erecting practically all of our prison

buildings with prison labor, just hiring sufficient expert foremen to direct the work. In addition to that we are working our farm with prison labor. We only have two hired foremen, one is the farm superintendent, the other an assistant foreman under the superintendent and the remainder of the work is done with prison labor. Notwithstanding the fact that we haven't a good parole law, we find there are at least 10 to 15 per cent. of our population that we can trust anywhere—out with teams, plowing, harrowing, sowing, and that of the men we have lost, there has not been one employed in the trusted positions referred to. You can have some idea of our farm operations when I tell you that we raised 8,000 bushels of grain and 6,000 bushels of potatoes, and other crops in proportion. We are now milking 75 Holstein cows. We have an expert dairyman, one who has been with us for some years, and we sent him to an agricultural college that he might qualify, and he is now an efficient dairyman as well as a disciplinarian. The city of Toronto has a farm of 400 acres, where a class is sent to, those commonly known as bums and drunks, a class which has not labored in the past and has been regarded as hopeless. They do very well on the farm. Last summer our farmers found great difficulty in getting men to harvest their crops, and one morning a neighboring farmer came to the superintendent and said, "I cannot get my crop in, can you let me have some of your men?" The superintendent sent an officer with three prisoners and they did two or three days' very successful work, so much so that on the second morning the superintendent had four or five farmers call looking for help. The superintendent picked out a number of prisoners whom he felt he could trust. He said, "Will you go and work for these men?" They said, "Yes." They agreed to board the prisoners, give them a proper supervision and to pay the superintendent $35 a month, which in turn was passed on to the prisoners' families, and those families during the last harvest received more support from the prisoners than they had received the two years previously. And that is a sample of what can be done with that kind of labor under the proper environment and proper direction.

Our government has purchased 650 acres of land east of Toronto for the purpose of moving the insane asylum in our city down to this district. When our insane asylum was built, it was out in the country, but now it is in the city. After purchasing the land, the first thing we did was to erect temporary barracks. We have a prison camp there; we have attended to the water system, sewerage system, the drainage system, doing all the excavations and we will build these asylums almost entirely out of material that is being manufactured on our farm at Guelph, and we will build very largely with prison labor. We have had no trouble there, haven't had the slightest symptom of a man desiring to leave.

What have we learned from our farm experience? We have simply learned that 80 per cent. of these men can be made useful, beneficial citizens, if they are placed amid a proper environment and given firm and kindly supervision. We haven't a gun on any of our farms; we never have had and never expect to have. We have no walls, and yet I do not emphasize too strongly the honor feature. I think the magazines and newspapers have overdone the honor feature the last few years. I am not prepared to say that the majority of these men have sufficient self-control to permit their being put on their honor. If they had, they would have had such strong characters I doubt they would have ever come to prison. On our farm we have no distinguishing garb, we never have had. On our farm at Guelph, right by the main road, when we first took possession of it, there was about an acre of low morass. A team had never been driven over it, a man could not walk over it. I wondered why the owner of the farm had left it in this condition through all the years he had lived there. Our first work was to detail an officer and ten men to clear this up. We turned the water into a channel, a beautiful running stream of fresh water, and took the stumps out. It took 30 days to do it, and then I saw it meant exactly one year's work for one man, and I could understand why the previous owner had left it in that condition, but now that acre grows enough celery every year to pay for the entire cost of clearing it. "The wilderness and the solitary place shall

be glad for them; and the desert shall rejoice and blossom as the rose."

If you get a farm of an unimproved character, you will have a chance to show what you can do with it. As a sample of what fresh air will do, five men who were certified as insane were sent to one of our farms pending their transfer to the insane asylum. They went out to work with the prisoners and after working for a few weeks, they were discharged as perfectly cured, whereas, if they had been transferred immediately to the insane asylum, they might be there to-day. We are not claiming anything new or original in regard to farm work for prisons. It is really the oldest system in the world. Have you ever stopped to think that the first man God created became a delinquent, that he was tried, convicted and sentenced by the Supreme Judge of the Universe? What was that sentence? "Therefore, the Lord God sent him forth from the Garden of Eden to till the ground from whence he was taken." We have gone on for years feeling that we must keep our men in cells, that we must keep them within walls. We had better learn a lesson from the Bible, of the warden at that old prison at Phillipi, who became so fossilized that the Lord had to send an earthquake to wake him up. If we are going to be of service to these men, we have got to stay close by them and learn of them. Every prison warden knows what it is to get letters from our ex-inmates and frequently they are kind enough to refer to little words or acts that were helpful to them, words and acts that to us were unimportant, merely the episode of a passing moment. It shows what influence is. There is encouragement in the fact that of all those that brought their gifts to the infant Christ, there wasn't the slightest distinction made between those that brought gold and those that brought myrrh. We all can do something.

Last summer three young men were being sentenced in one of our Canadian cities for escaping from prison. There was no doubt about their guilt. Before they were sentenced, the judge asked the customary question: "If there were any reason why the sentence should not be passed?" One of them made a somewhat impassioned address and pointing to the splendid park just

outside, said: "The beautiful sunshine and the trees make one feel that it is best to be good." He didn't say, "Teach one;" he said, "They make one feel." That is what we want in this world, to make people feel. We know many things mentally that we are supremely ignorant of experimentally. I differ with Dr. Leonard in one rsepect; I am an uncompromising enemy of the cell for young men. I believe that the cell gate must have a hardening influence. When I first started to take our young men out on the farm, I commenced to study along this line, and out of 14,000 men who have passed through our institution, I have yet to hear of the man who does not dread that cell gate. "A cage is a cage, even though it is gilded."

I have tried to tell you the history of our farm, which has been most satisfactory. It has been satisfactory in every respect. We are almost inclined to feel that we have passed the experimental stage, at least to a point that we can heartily and fervently commend the method to every community that is able to undertake it.

THE CHAIRMAN—This has been so interesting and inspiring that it is hard to believe we have not ourselves already reached the point where we are living up to these teachings, but we haven't in New Jersey; we are just about to do it, and that is what the present Labor Commission is working toward. There is in the audience to-night, I think, Mr. Kirkbride, President of the Prison Labor Commission, and the Program Committee has authorized me to ask him to say a few words to us about what they have done.

Discussion.

BY SAMUEL W. KIRKBRIDE, PRESIDENT NEW JERSEY PRISON LABOR COMMISSION.

Mr. Chairman, Ladies and Gentlemen:

I was appointed with the other members of the commission to take up the matter of labor in the prisons. It was impossible for a long time to get the members together, but we finally organized and concluded to take a trip; we did take a trip and saw

what other prisons were doing in the State-use system.

If this State-use system is a fact in Ohio, if it is a fact in New York, if it is a fact in Colorado, there is no reason why it should not be established in this State. Some time ago the commissioners had an interview with our Governor—things were not progressing on the lines that the commission would like to see them. The Governor made the remark, "We will have to put a little sugar into this." He immediately got busy, and I guess a little sugar has gotten into it.

What we want the people of this State to do is not only to put a little sugar into it—we want you to get busy and get the Legislature busy, and when our bills go up—and I hope to get them in to-morrow—I want this body and I want the State Charities Aid Association to give us their support, and I would ask, before I go, that if possible a resolution of some kind be offered to that effect.

Now, in relation to the farm proposition of which Dr. Gilmour has spoken. Our Prison Labor Commission went out and saw a farm proposition in Ohio and in Guelph, Canada. We also went over our own State and we have a farm proposition, and while I am sorry to say our farm hasn't got what Dr. Gilmour would like to see on it, a limestone quarry, as it is in the southern part of our State, we have plenty of sand, and we expect to utilize some of that sand in the manufacture of brick. We are also figuring on another proposition where we have a stone quarry, and as Colonel Stevens has taken up the proposition of trying to use some of our help, we hope to have a quarry proposition and get some of our men at work on that.

One other thing, when he made the remark, "It is up to you," I learned *that* when I was in Canada, and I took it up myself, with the men whom Colonel Stevens has taken on the road. I went down below Trenton, where men were at work, and I went up to the guards (as I had been a supervisor of the New Jersey State Prison). I said to the guards, "How are they making out?" They said, "Fine." I said, "Are they giving good results." They said, "Elegant." "Have you any trouble?" "Not a particle," and they said, "That is wonderful, when you take

into consideration what we have here, all nationalities," I then talked with the men, and told them it was up to them to make good.

I believe they are going to make good, and on our farm, on our roads, in our quarry. But it is up to you people to help to get the Legislature to give us the power whereby we can work this State-use system. The State cannot operate it unless we get the legislation through this year. Otherwise, those contracts will have to be extended.

THE CHAIRMAN—Mr. Kirkbride apparently did not notice the provision in the constitution which prevents having any kind of a resolution, but I can assure him as president of the State Charities Aid Association, we are doing everything possible to help along the legislation at Trenton.

Tuesday Morning, February 4th, 9.30.

Topics: Feeble-Mindedness, Eugenics, and the Blind.

PROFESSOR E. R. JOHNSTONE, NEW JERSEY STATE TRAINING SCHOOL, VINELAND, CHAIRMAN.

Feeble-Mindedness in Schools.

ADDRESS BY MISS GRACE M. BÖHNE, DIRECTOR OF CHILD STUDY LABORATORY OF THE PUBLIC SCHOOLS, ROCHESTER, N. Y.

Mr. Chairman, Ladies and Gentlemen:

When I received an invitation to come and talk to the New Jersey State Conference of Charities, I decided it was really my duty to come for this reason, that from your State I have received the inspiration and help that has made it possible for me to do the work in Rochester that I have done, and if I have gained from your State help and inspiration, I should, by all means, come back and tell you what it has done for our work in Roches-

ter. I am sure I need not tell you that I have received this inspi ration from the little town of Vineland and from Professor Johnstone, who is our chairman this morning.

A word as to the types of subnormal or atypical may not be amiss. The terminology used is often very confusing. The following includes practically all the types found in studying school retardation:

Subnormal or Atypical Children—

a. Backward.

1. *Chronic*—Naturally slow, taking three or four terms to a grade in place of two.
2. *Retardation,* due to environment or physical defects, which may be rectified if taken in time. Should be placed in special classes early or they become extrinsic defectives.

b. Defective or deficient.

3. *Extrinsic,* on account of disease, social conditions, prolonged or instrumental birth.
4. *Intrinsic,* on account of heredity, malnutrition of mother, age of parents or consanguinity.

A large majority of the above are trainable to a high degree. The Moron and high-grade imbecile may be made self-supporting.

Groups 2, 3, 4 are segregated into special classes.

Constant effort is being made to find out how many of them belong to group 2.

If a child's physical defects have marked his mentality so as to make us confuse him with the defectives, he should have special training in special classes until his physical condition is rectified and his mentality restored if possible.

Group 3 will not be carriers of defects, but constant effort should be made to ascertain to what extent the defects are extrinsic.

Group 4 are positive carriers of defects—a dangerous type to be at large in grades or in a community. This class should always be given special supervision.

At the outset one might open a discussion as to the normal standard set for the average child in our schools to-day, but al-

lowing that the great majority of children over the country do strike a fair average as to age and grade, the issue may well be considered standardized and fairly settled as to the normal classification.

The function or aim of the segregation in our public school may be considered a social as well as an economic problem. The retarded child continues to meet failure in his regular grade and each successive attempt and failure only serves to close his mind to the work in hand. Eventually the child becomes a menace to the entire grade, because of the increased amount of misdirected effort and oftentimes it is the foundation for truancy and incorrigibility which we find so prevalent in the average school of to-day.

Regarding it as an economic problem. The child not only becomes a repeater, but without doubt causes the retardation of several others and handicaps the efficiency of both teacher and pupil, thus multiplying the cost of himself and others. By segregating the child that is a failure in a grade we can oftentimes remove the obstacle which is causing the child to become a permanent defective.

Our method of determining the defective in the grade is by tabulating the school by grade or age. See chart. In this way the teacher and principal give an unbiased rating of the children under her supervision, and each child registering three or more years behind his appointed grade is examined by the Revised Simon-Binet Measuring Scale for intelligence, unless the retarded pupil is of foreign birth and recently entered in the school.

In my experience I have found the majority of children who have come under my examination to test accurately and definitely in the Binet Scale according to the child's actual experience in school.

The evidence of retardation according to Binet *must be* substantiated by actual failure in the classroom experience. That is, a child registers chronologically between twelve and thirteen and we find him in the second A grade doing fair to medium work. Binet also rates him between eight and nine mentally, which is considered the normal standard for second A grade.

The child is a misfit—is much overgrown, is a menace to a group of second grade children, and, although he is not of the idiot or imbecile type, he is a subnormal child and should be segregated. I believe eventually New York State will follow New Jersey in passing a law that special classes must be established for all children rating three years or more retarded, that they must be considered defective, until able to prove their efficiency.

It has been the custom in Rochester to establish a special class for subnormals in the various districts where fifteen or more subnormal children have been found in the school. Personally, I feel that there is little to discuss in the defense of such a plan, for, as long as the child remains out of permanent custody, he must come in contact with the various normal children in the neighborhood in which he lives, consequently he should not be transported to the other corner of the city, where all special children are segregated and pointed out specifically as a member of the "Fool School," etc. The right special class teacher can adjust a class of subnormals to a graded school in such a way as to make many normal children desire a seat in the special class, and if she is not capable of establishing such an attitude, she is the worst misfit in the class.

The personality of the teacher must be particularly pleasing. The teacher with the most elaborate training will oftentimes fail utterly with a special group if she cannot meet their need socially. She must be a social worker in the broadest sense of the word. Filled with enthusiasm, unafraid of hard work, untiring in her efforts to reach into the home and be the friend in need.

By the above suggested method of segregation, the children are often found to come from the best homes as well as the poorest. Occasionally objections arise from the parents, but usually the intelligent parent recognizes the need and is willing to allow the child to remain in the special class. In some cases, where very pronounced cases have been placed regardless of the wishes of the parent, the child has won our case by being so satisfied and happy by the changed condition that he will not return to the grade.

We have on our records a few cases where the parents' opposition was so strenuous that the child has not been placed. There are no laws enforcing the transfer, and much depends on the way the case is presented to parents by principal, teacher or director.

Where a child is such a marked case that his attendance is impossible, we can under the Law Relating to Attendance at School, 1 Educational Law, 621-624, exclude the child from school. The parents soon realize, after having the child home twenty-four hours of the day, that he is quite as impossible as the school department found him to be, and are willing to meet the issue to the child's best good.

At present date we have organized twenty-two classes for the subnormals between the ages of seven and thirteen and a half and seven classes for the advanced subnormal children, whose need is best met with much emphasized industrial activities.

The boys are segregated into classes for larger industrial work at the age of thirteen and one-half and the girls into vocational classes especially fitted to meet their needs between thirteen and sixteen years. The maximum enrollment in the special class is fifteen, in order that each child may receive individual attention. Each child receives a careful medical examination, and, where parents are unable to rectify physical defects, the children are taken to free clinics, hospitals and dental dispensaries, where they are generous enough to meet their need.

A word of appreciation of our various philanthropic men and institutions cannot be amiss at this point. We have never been refused help, and I earnestly believe that if physical rectifications could restore the child and eliminate retardation our number believed to be subnormal in Rochester would be nil.

The children are placed in the class before the medical examination is made. We believe that if a physical defect has so handicapped a child that his efficiency in school has caused him to be a stumbling block, he should be removed from a regular grade until his physical defects are corrected and his mentality re-established *if possible.*

The teachers are urged to consider each child as a savable case. If the subject in hand fails to awaken the child, we willingly resort to another method hoping against hope that we may find the avenue of approach and overcome the subnormality.

Concrete methods are used extensively, and wherever possible the subject matter correlated with the nature *work, reading, spelling, writing, painting, arithmetic* and industrial work. Although the work in elementary subject is minimized, each subject is given due time in the day's program and in cases where the child is more advanced in one subject than another, his need is met accordingly. In the industrial work of the special class for the younger children we offer, *bench work, basketry, sewing, knitting,* and weaving. Swedish gymnasium work is combined with games and rythm work is one of the much emphasized activities.

In the Shop School, manual training, shoe repairing, furniture mending and printing are the basis of work. Reading and arithmetic is minimized, for often we find the big boy who is nearing the age of sixteen only capable of doing first grade reading and arithmetic. We cannot help but feel that if we develop a fair amount of an ability to stick to the business in hand we have not worked in vain, for so often these boys eventually become the riff-raff-lazy element that fills our correctional institutions.

The girls of like age present a formidable problem, for even though they become equipped sufficiently to earn a living, they as often become the victims of unscrupulous men and in the last analysis are an easy prey. In our vocational classes for subnormal girls we aim to train the girls for acceptable servant girls and when they are determined to leave school for work at the age of sixteen years, we attempt to place them in good homes and follow them to aid in keeping them out of factories and department stores.

We are greatly in need of a director of "after school life and activities." One in charge of vocational guidance.

One of the gravest problems which confronts us is the inability of the average employer to adjust himself and understand the limitation of the submerged half.

Our problem of the number of defectives will never be lessened nor sufficiently recognized to remedy the cause, until special classes are organized in the public schools throughout the country.

They should not be considered as a remedial solution, but only as a means to an end, and until laws are made demanding the right to take into custody the defective child, the vast number will never be reduced, either in insane asylums, almshouses or prisons.

In the last analysis the public will have to choose between the care of the defective plus a crime, and the care of the insane, which many times is the outcome of wrong living on the part of those with weaker mentality, or the care of the mentally defective child as he completes the work in the school or is taken from the school as unfit to have his own liberty.

It is my honest belief that an institute could be established for the mentally unfit, which could be self-supporting through the various industries if put in the hands of the right man. Such an institution not to be compulsory, but a place attractive enough to meet the needs of the inefficient and that it would be a preventive school, rather than a correctional institution.

N. J. State Training School, Vineland.*

Started as a private venture September 1st, 1887. School formally opened March 1st, 1888, after a gift of forty acres of land and buildings by Mr. B. D. Maham. Prof. S. Olin Garrison was the first superintendent. In 1893, 138 boys and 53 girls were present. The main tract contains over 200 acres of land, thirteen of which are under overhead irrigation. Recently 523 acres of uncleared land, four miles away, were added for colony purposes.

The institution is supported by endowments, contributions from patrons, life members, and annual members. The State boards a number of its wards in the institution. It is under the control of a Board of Directors and a Board of Lady Visitors. The school is widely known as a laboratory for the study of defective children. Six to seven hundred eggs are gathered and used daily and five hundred quarts of milk are added to the above in addition to fresh fruits, vegetables, poultry, etc.

* For pictures of School, see pages 136, 137.

A Place for the Care of the Feeble-Minded.

ADDRESS BY PROF. E. R. JOHNSTONE, CHAIRMAN.

It is generally agreed that every child is entitled to such education as he should have. This should mean every child, whether defective, normal or exceptionally bright. A child may be able to learn many things which he should not know and often he is taught things which he can never use.

As we grow wiser concerning the needs of children and their possibilities we shall save much time and energy for them and their teachers by omitting those things from the curriculum which are useless.

For many years efforts have been made to find some measure of the intelligence of children other than the regular school examinations, which differ so widely in different localities. A few years ago the Binet-Simon Measuring Scale of Intelligence was devised and we now have several English translations and modifications of it. By means of this scale we are able to ascertain with great accuracy the mental age of a child based upon the attainments of the average normal child.

A series of tests covering an entire school district were made three years ago, and confirmed a year later and last year again. They give the following results:

Testing at age—*i. e.*, able to do the tests required within one year above and one year below actual age, 78%.

Doing the tests for two or more years above actual age 4%.

Only able to do the tests for two or three years below actual age, 15%.

Only able to do the tests from four to seven years below actual age, 3%.

It must be borne in mind that these are the figures for school children in the grades below high school.

The 78% are considered normal, the 4% exceptionally bright, the 15% backward and the 3% feeble-minded.

Whenever similar tests have been made like results have been obtained. If these are facts, and we believe they are, it means

BIRD'S-EYE VIEW OF BUILDINGS, N. J. TRAINING SCHOOL, VINELAND.

CHILDREN IN GARDEN, VINELAND.

that 18% of school children should be in special classes. The backward children must receive such care, medical treatment and specific training as will enable them to catch up and get back into the regular classes. These are the children who suffer from adenoids, enlarged tonsils, sense defects, poor physical condition and other remediable troubles or those who naturally develop more slowly, or the foreigners who need only special training in the use of English. The feeble-minded children must receive such training as will best fit them for productive activities in custodial institutions when they grow to manhood and womanhood.

Many years ago it was believed that the feeble-minded could be so trained that they would become competent workers of society. Later it was discovered that feeble-mindedness is a condition, not a disease, and is therefore not curable, and in addition it was found that in many cases it is inheritable. Therefore efforts were made to give permanent custodial care to all of this class. Now, when we find the large number in our midst, we realize that custody at the rate we are going is insufficient and that prevention must be our aim by whatever methods seem most advisable.

The most conservative estimate of the number of feeble-minded persons in the average community is one for every five hundred of the population. Within the last few years careful students say that one in three hundred is much nearer the truth. But even with the most conservative estimate the figures are appalling. It means 15,330 in Pennsylvania, 3,098 in Philadelphia, 5,074 in New Jersey, 250 in Paterson, 18,227 in New York State, 9,533 in New York City.

In view of these estimates, it is interesting to note that figures compiled from actual cases recorded last March (The Survey, March 2d, 1912) showed 7,597 in New York, 8,056 in Pennsylvania and 6,081 in New Jersey (feeble-minded and epileptics), and the investigation hardly begun.

The question as to whether the numbers of the feeble-minded are increasing or not cannot be fully decided, but the English

Commission which reported a few years ago, after sitting for five years, stated that the offspring of feeble-minded mothers are twice as numerous as those of normal mothers. We may well believe, therefore, that the feeble-minded are increasing slightly more rapidly than the average increase in population. Because we have been investigating the whole question more thoroughly and drawing the line more closely between mere backwardness and feeble-mindedness, we have a very large apparent increase.

Studies of the pedigrees of children of this feeble-minded group show that the children of parents both of whom are feeble-minded always have the defect.

At this time there is a gradual awakening to the fact that a very large percentage of the children now in the special classes are not backward but actually feeble-minded. Several years of the most careful and patient teaching fails to enable them to return to the regular classes and advance to a higher grade. It is difficult for parents and teachers to realize the true state of affairs because the child learns many new things. He is acquiring a larger number of facts and possibilities, but they are all on the same mental level. He can broaden out, but he cannot rise in the intellectual scale. A feeble-minded child of fourteen, having the mental age of a normal child of six, may, with sufficient time and training, acquire nearly all of the mental activities of all six-year-old children, but he will never be able to do those things which a normal seven, eight or nine-year-old child does. No matter what his chronological age, his mental age will remain about six.

There are some exceptions where the child rises in a few years at one-half to one-twelfth the normal rate, but if feeble-minded it will never advance beyond thirteen.

Understanding the above facts, we see the waste entailed when children are taught the same thing over and over in a vain hope that it may some day be retained and used. Teachers often say, "We dare not stop for a day or it will be forgotten. The advent of Monday means do it again and after vacation we must start it all over."

We must use the measuring scale, learn all we can of the possibilities at each mental age and train in such things as may be understood and used in later years. The slower mental processes and the simpler moral ideals of the feeble-minded offer exceptional opportunities for study. Our tests must be developed to make them more and more accurate and the activities of childhood must be recorded, translated and interpreted.

What shall we do with the large numbers of the feeble-minded in our State and in every State? A committee of men and women in New Jersey (the Committee on Provision for the Feeble-Minded and Epileptic) has been working for several years on this problem, trying to study it from every angle. We find in most States many more needing care than receiving it. Reformatories, hospitals for the insane and almshouses contain large numbers of defectives. A comprehensive, economical, satisfactory plan must be offered, and the following is suggested:

1. The individual homes must care for all cases from infancy to school age. The visiting nurse and the health officers should give special attention to all such cases.

2. Special classes must be established in every school district, where there are found ten or more children, three or more years behind grade. This is now done in part in several New Jersey cities. These classes should receive all children of school age until they become dangerous sexually or otherwise. The training in these classes should be decidedly practical. Experience shows that the period during which these children may be effectively taught is brief, and their progress slow; therefore, the training should be chiefly sensory and motor. They will live in their own homes, therefore the expense of housing, feeding and clothing them must be borne by the parents. The cost of training must be borne by the educational system.

3. In the Training School at Vineland, and a State Training School which must soon be established, must be cared for and trained all children of school age, not dangerous sexually or otherwise, who come from districts where there are not enough children to justify the establishment of classes as above or where

the children are so widely scattered as to make it not feasible to send them to special classes. Here, too, the training should be chiefly motor and sensory, and here the best facilities should be given to thoroughly study them, with a view to finding the best methods of training, care, understanding and prevention. All of the results of such research should be made available to those handling the feeble-minded or epileptic anywhere. The cost of this group must be borne by the State, except that parents or guardians must be required to pay whatever they are able toward the maintenance of their children.

4. The State Village at Skillman must care for, maintain and train insofar as possible in suitably separated groups—

a. All epileptics of every age, grade and sex.

b. All male idiots.

c. All male children of school age who are dangerous to the community, sexually or otherwise.

d. All males above school age who are incapable of productive activities.

5. The State Institution for Feeble-Minded Women must care for, maintain and train insofar as possible—

a. Women of child-bearing age of every grade.

b. Girls under twelve years of age who cannot be provided for in the training schools or in the special classes in the public schools.

6. Farm colonies on extensive and preferably rough, uncleared land, or land that needs reforestration, should be established at once for all males above school age who are capable of productive activities.

Those in the last three groups will also be maintained at the expense of the State excepting that parents or guardians should be compelled to contribute whatever they can toward the support of their children.

It will be necessary to so plan all new buildings that the cost of building shall not be over $750 per bed. On the farm colonies construction should be much less expensive, but sanitary and comfortable. Thousands of acres of scrub oak waste land in South Jersey can be reclaimed by these men if properly directed, and

this land can then be sold and the colony moved to another tract. Reforestration work can be performed by them; also the draining of swamp lands. There is opportunity for productive and happy work for the feeble-minded men for a century to come, and in all institutions to-day the healthiest, happiest and most contented are those who find occupation on the land.

In dealing with these defective people we must ever bear in mind certain facts which I have not the time to elaborate, but a few moments thought will convince you of their value.

a. Their large numbers make the economic side important. They neither need nor appreciate elaborate ornate surroundings, nor fancy food and clothing. On the other hand, director, superintendent, teachers and attendant must recognize largely the humanitarian side of the work not entirely the utilitarian side.

b. Their mental activities are slowed down or stopped, their development is symmetrical, their functioning is irregular, so without knife and scalpel, but in accord with the highest ideals of humanity, they may be studied in many years to the advantage of normal children.

c. The period of advantageous training is short. They remain young long and grow old fast. It is better to teach things immediately useful than to hope for uncertain things in the far future. All sorts of devices must be used. Children who cannot be taught the difference between plants and weeds by the ordinary methods soon learn when they undertake to weed in the blackberry patch.

d. When a boy learns to put on his stockings, then his pants, waist, coat, shoes, we often think we are raising his intellectual level. We are merely broadening his powers on the same level.

e. So-called bad children are nearly always misunderstood or (more important) they do not understand us.

f. We have many times demonstrated by means of the ergograph that to scold actually decreases a child's stock of energy and to praise increases it. A child with an "enlarged ego" is ready for greater things if we are wise enough to use his newly-acquired knowledge of his own powers.

g. When we demand or command we rouse opposition; when we request or ask to get co-operation. Success or failure with children is often decided by "you must" and "you may."

h. To make or call attention to those things which are correct is to make an act shine with success. To do the same with those which are wrong deepens the mental image of the error and makes the act bristle with failure.

i. He who can create in his child the desire to do, makes every task a privilege to be accomplished with joy.

j. Every time you look at, speak to or approach a child you visit it. Is your call always a pleasant one?

k. We all think our own voice the most pleasing we hear. Do our children think as we do?

l. If you seek first to make your children genuinely happy you may accomplish wonders with them. "Happiness first. All else follows."

The Chairman—It is requested that the Conference take some action in regard to this. I suppose you all understand that the Conference takes no action on such matters, it is an open forum for discussion, that's all. Each member of the Conference, may, however, and should, do everything posible to forward any movements such as this which are brought to our attention.

The next speaker on the program has telephoned me that he missed his train and will not be here until later. We shall go to the next speaker, Dr. Laughlin, Superintendent of Eugenics Record Office, Cold Spring Harbor, L. I. At this office the most extensive work is being done on the studies of heredity and Doctor Laughlin is the man who very graciously and very quietly makes it possible for all of the other fellows who have scientific problems—makes it possible for them to work out these great problems. I think he ought to be talked about a great deal more than he is. He is keeping a lot of scientific men working together peacefully.

Eugenics—The Inheritance of Human Defects.*

EXTRACTS FROM ADDRESS BY PROFESSOR H. H. LAUGHLIN, SUPERTENDENT EUGENICS RECORD OFFICE, COLD SPRING HARBOR, L. I.

I am especially glad to meet the people of New Jersey, to tell them something of the work being done by the students of heredity, especially glad because the State of New Jersey was the first of all the States of the Union to take up seriously the studies of heredity. The work of the Vineland School, work of the several institutions for the insane, have been followed by other institutions of the other States, and we trust before a great while all of the States of the Union will consider it a part of their duty to study the blood that keeps breeding its defective members of society.

I will make a short explanation of a little experiment that we grew in the garden of the Record Office this last summer. The students of heredity have found that heredity in plants, animals and people is governed by the same general principles (explaining the germ propaganda), exhibiting corn which was experimented on.

THE CHAIRMAN—As the program has changed, we will take ten minutes for discussion and I shall call upon Doctor Weeks, superintendent of the State Village of Epileptics, to open the discussion.

Discussion.

DOCTOR WEEKS—Mr. Chairman, Ladies and Gentlemen: I think the chairman has outlined the plan of work for the coming years as far as it relates to the State's feeble-minded and epileptics. Progress can only be made by meeting this problem squarely and placing before the people of our State all the available facts, that they may know the true condition of things and intelligently lend their assistance to cut off the continually increasing number of defectives.

* Illustrated by an analogy to Indian corn breeding.

In the study of family histories from our pedigree charts, we find that in each succeeding generation the number of defectives is increasing, and I think those who listened to the speakers this morning have no difficulty in seeing why this is so. I hope that the suggestion of Prof. Johnstone, that each one interest himself in the problem facing the State, will be followed and no opportunity lost to impress upon those in authority the necessity of prompt and decisive action in caring for this large number of unfortunate people.

Prof. Johnstone has pointed out to you how feeble-mindedness acts as a starting point for all kinds of defectives, dependents and delinquents. This is equally true of epilepsy. The relation between the two diseases is very close. We find some of our epileptic patients descending from feeble-minded ancestors not epileptic; and among the feeble-minded we find those descending from epileptic parents. How far environment plays its part, I am not prepared at this time to state, but am convinced that the defective is more susceptible to the influence of bad invironment by reason of his weakened intellect.

The Chairman—Professor Meeker has an announcement which he wishes to make at this time.

Professor Royal Meeker—I want to call your attention to the Mental Hygiene exhibits at Princeton.

I want also to extend a unanimous vote of thanks to Miss Böhne for her paper this morning, but I want to inject a good healthy note of pessimism into the program. We must not think, because Miss Böhne is doing her splendid work, that all is well in our school system. There is only one Miss Böhne in this country, and in the whole world. The school problem comes down to the problem of getting the right kind of teacher. The call of the teaching profession receives no sufficient response. If we had ten thousand Miss Böhne's then the problem of educational reform would be a simple one. It is not a simple problem. When I first went into this Conference I supposed I was the only farmer on the job; I was astonished to find every one a farmer. When I made my plea for the rural school I found it received an enthusiastic reception. I want to blow my favorite horn in this

meeting; I want to speak of the absolute necessity for the consolidation of the rural schools in order that they may fulfil the duty which they owe to the public which supports them. I have been criticised because of things I have said about the public school system. Please note that I have never said the public school system was worthless; it is the best paying investment we have in the country, but that does not warrant us in resting content with 10 or 20% dividends on our school investment when it is within the limits of possibility to get 50 or 100% dividends. We can improve our public schools and must improve them, and with all our doing let us not forget the rural districts.

The Development of Letchworth Village.

ADDRESS BY DR. CHARLES S. LITTLE, SUPERINTENDENT.

In talking of Letchworth Village, I get into the habit of speaking as if it were already erected. If this institution is of any interest to you more than the interest you may have in the development of any other institution for the care of the feeble-minded, it is because of the fact that we were fortunate in having on the site commission and board of managers a group of men who had high ideals, who had a great deal of good sense and a tremendous amount of persistence. The things they have already accomplished and those they purpose to do have not come at all easily.

Letchworth Village is located in the town of Haverstraw, thirty-five miles from New York, on the west shore of the Hudson, being three miles back from the river. In selecting the site the members of the original commission were actuated first by the desire to erect an institution which would be near the center of population from which they would draw their inmates so as to do away with the expensive trips to and from the institution by inmates and their friends. Consequently it is located near New York from where we expect to obtain most of our population. They wanted besides a tract of land that would present occupation for the feeble-minded, that is, a tract that still needed a great deal of improvement, one that had an abundance of fruit

or soil for the same, one that had facilities for furnishing a supply of running water. They wanted a tract of land near the railroad so that they might run a switch into the grounds on which to bring the freight as well as to furnish easy access for friends in visiting the institution. They wanted, besides all these, a tract of land that would present some aspects of beauty for, after all, if the segregation of the feeble-minded is ever to be accomplished, it is necessary to make the place so attractice that public sentiment will favor the removal of patients from homes to the institution's surroundings. With these requirements in view, they searched the country about and finally decided upon this as the most desirable piece of property, having, as it did, all of the qualities already enumerated.

We are near the Erie railroad and have already erected a mile and a half of spur track into the center of the grounds. We have obtained an abundance of running water from the mountains by damming up two brooks having a large natural drainage area, giving us a reservoir of twenty-one million gallons of water with an eight-inch pipe line encircling the entire ground upon which we are to build. A modern sewage disposal plant has also been completed. With these fundamentals disposed of, the institution is now in a position to build as rapidly as the State sees fit to provide the funds.

In planning the institution which is to care for three thousand inmates of both sexes, it was decided to group them into six institutions of about five hundred each rather than in one of three thousand. With this plan in view, we have arranged for three groups for each sex, each group widely separated from the next and with the individual buildings of the group also separated enough so as to allow of playgrounds about each cottage. Each group is to consist of from eight to ten cottages, holding from thirty to seventy in a cottage, with a common kitchen and dining-room building, an assembly hall, and an industrial building in the center, excepting for the two groups caring for the low-grade custodial cases, which buildings will have to be planned more along infirmary lines. Each group will be in charge of a doctor and matron, and will not necessarily have anything in common

with the others except that the heat is brought to them from the central heating plant and the washing comes to the central laundry. Otherwise, I shall care for our patients as if there were six separate institutions in separate communities. Our buildings are all to be on the one-story plan, of slow-burning construction, and so arranged as to give the maximum amount of light and sunshine into every corner and the minimum amount of friction in the organization.

The purposes of this institution are, first of all, to make a happy home for these helpless wards who must be cared for by the State. Consequently, our buildings are made as attractive as possible, our officers are selected because of their pleasing and enthusiastic personality and everything revolves itself around an element of play. Besides being a home, it is a school where each and all receive the kind of training they are most capable of retaining. There are school buildings with regular school classes for the higher grade, industrial and hand-work particularly for the middle grade, special sense work and gymnastic work for the lower grade, all of this training having in view the fact that because of it the inmate is happier and in the long run is much more cheaply cared for by the State. Besides a training of this kind, which, I hope, will go on especially during the school age, we hope to utilize this labor in the most productive manner possible, the boys working out of doors on the farm, the girls to a lesser extent there or busy in the kitchen, laundry, sewing-rooms, etc., all helping to reduce the per capita cost to the State as far as is compatible with good care. Another function which an institution of this kind must perform is the making of careful studies of its cases, both clinical and pathological, as the opportunity arises, to the end that the next generation, at least, may, because of these studies, have its burden of delinquents reduced.

If in time Letchworth Village becomes, as I hope it will, one of the most interesting institutions of its kind anywhere, it will be, so I believe, because of the fact that all of its problems have been handled not hastily but with sound judgment, after obtaining the best possible expert advice.

THE CHAIRMAN—The "State and the Blind" is the next topic. Miss Hayes, Supervisor, will speak of the work of the New Jersey Commission. She has been trying to convince me for nine years that the feeble-minded blind should be taken care of at the Training School.

The Work of the New Jersey Commission for the Blind.

ADDRESS BY MISS LYDIA Y. HAYES, SUPERVISOR, NEWARK.

I have planned this paper so that at the close there will be time to ask questions. If I have not made certain points clear, the responsibility of Professor Johnstone to the feeble-minded blind, or any other point, I would like to have you ask for further and fuller explanation.

I want to make one statement, that the work of the New Jersey Commission for the Blind has only been carried on for about three years. It is nine years since the first call came from New Jersey to Massachusetts to come over into New Jersey and organize State work for the blind.

As intelligent sympathy is necessary in solving all social problems, let us turn our attention to the landmarks which stand out most prominently in New Jersey's work for the blind, as conducted by the commission especially appointed to this work in November, 1909. This commission consists of five unsalaried citizens of this State (at least one of whom shall be a blind person) appointed by the Governor for a term of three years.

The commissioners, recognizing the inalienable right of the individual, whatever his age or condition, whether blind or sighted, to that education which will free his powers to express the highest and best that is within him, secured in 1910 the Legislative enactment removing the age limit, which formerly excluded blind persons under eight and over nineteen years of age from training. The present appropriation of $20,000 affords educational opportunities to all the blind youth of this State who desire institutional training at the New York Institution for the Blind, New York City, where 19 blind pupils are in attendance,

and at the Pennsylvania Institution for the Instruction of the Blind, Overbrook, Penna., where fifteen pupils are studying. At these two well-equipped institutions, pupils secure thorough elementary training in the common branches. They also pursue definite courses in manual and physical training, and they have an unusual opportunity to study the history, art and composition of music. From this appropriation seven blind babies are cared for at the Arthur Home for Blind Babies, Summit, N. J., at the rate of $330 per capita per annum. Mr. J. P. Byers, State Commissioner of Charities, has charge of the expenditure of this $20,000 appropriation.

The leading educators of the blind in this country have always recognized the reciprocal advantages of teaching the blind with the sighted, but it is only in the largest cities that this method is practicable. The simplification and improvement of apparatus and the consequent decrease in the cost of its production have played an important part in the solution of the problem. The education of the blind should be twofold: the individual and his responsibility to the community and the community's understanding of the capabilities of the individual. This can best be done under normal conditions, where the blind and sighted live at home and pursue similar studies and interests. Advancement was made along these lines in New Jersey in 1911 by the passage of a bill requiring each school board, having ten or more blind children in its district, to open a class in connection with its public schools with a special teacher and apparatus. Prior to the passage of this bill at the close of 1910, Dr. Poland organized such a class in Newark, which at present has nine pupils. A year later Jersey City opened another such class with seven pupils. The establishment of these special classes is developing a fine spirit of co-operation between the sighted and the blind, and will do away with the heart-breaks of many who, on their return home from a well-equipped school, find that neither they nor their sighted friends understand conditions.

The Legislature of 1913 granted tuition and a reader to each worthy blind student desiring a college education, but made no appropriation for its execution.

During 1912, five blind teachers have given 4,247 lessons to 248 blind persons at the pupils' homes throughout the State and have worked in eighteen counties, leaving only Hunterdon, Sussex and Somerset as yet without help.

These lessons have been in reading and writing the various embossed types, knitting, crochetting, hand and machine sewing, raffia and reed basketry, chair seating, hammock making, and weaving on hand looms. Many messages have come to headquarters from all parts of the State, expressing the pleasure and profit received by the blind from the home teachers. One woman notices a marked improvement in her health over the previous year. Another, hearing of a man recently blinded, would not rest nor give the man or his family any peace till he, too, applied for the services of a home teacher. The relatives of other blind persons have expressed gratitude for the suggested ways of helping the blind. So we are assured that the home teachers are, by example and precept, training their pupils to recognize the sweetness of adversity, and helping transform an "Enchainment into an Enchantment." All are gaining a deeper insight into the truth of the power of the endless life, and all realize more fully that each has the ability to further or retard the happiness of those about him.

The privilege of work is everything in the intellectual and spiritual development. The world may not need any man's work, but the man needs it. He expands under its difficulties and problems, his faculties grow alert, his perceptions become sensitive. That the blind might be encouraged to produce salable work, Mrs. S. J. Churchill, of Montclair, N. J., raised a fund with which to pay for such work when completed. This fund enabled us to employ a blind stenographer for twenty weeks. The balance, together with further donations and reimbursements from sales, from June 20, 1910, to the present, amounting to $1,171.83, has been disbursed among the blind throughout the State.

In order that the public may know the blind in their respective communities and become familiar with their capabilities, and also that the market for their work may be extended, addresses, demonstrations and sales of work for and by the blind have been given in sixteen different cities in New Jersey.

In these days of labor-saving machinery it is difficult even for the sighted to earn a livelihood by means of their hands. It is, therefore, impossible for those handicapped by blindness to compete with the sighted and machinery in the industrial struggle. One manufacturer is putting up a high grade breakfast cocoa, which he furnishes at cost to the blind, to sell from their homes. This they may obtain from the headquarters of the commission at 859 Broad street, Newark, N. J., where, in connection with the office, the commission maintains a classroom, to which the adult blind come daily for instruction. Music lessons are given blind children in the Newark public schools and the work of the blind is on exhibition and sale, and orders for piano tuning and chair seating are solicited.

Realizing the vital importance of the prevention of blindness in infants, the Legislature passed a law authorizing the State Board of Health to provide every registered physician and midwife with a copy of the law and mailing tubes of the prophylactic to be used in prevention. An appropriation was made for the execution of this law in 1911. In 1912 the State Board of Health voted that blank certificates of birth must contain the question, "What preventive for ophthalmia neonatoram did you use? If none state the reason therefor." The Commission and the Commissioner of Labor are considering possible ways of preventing blindness caused by industrial accidents and improper lighting of factories.

Just here let me sound a note of warning. Do not overwork one of the most precious gifts of God. In your system of education remember that sight is but one of five senses. Conserve vision by developing and using the other five. Never strain your eyes by reading lying down or in a poor light. I am glad that my eight years of physical sight were spent on our frontier, and that there Nature spoke a various language and I learned to yield myself to her perfect whole, because her beauty appealed to every perceptive faculty. There is as much beauty and variety in the sounds of nature as in its color and form, and you who may enjoy both and do not, are not living up to your full opportunities. When you have learned to hear the beauties of

the mountain side on a clear winter's morning and to listen to the song of the mountain brook in its various moods at different seasons, then you will find a new richness in nature; and in the pastoral music of the great masters for it is sounds rather than colors that they are reproducing.

How to Prevent the Blind Baby From Growing Up Crippled and Feeble-Minded.

ADDRESS BY MRS. CYNTHIA WESTOVER ALDEN, PRESIDENT-GENERAL INTERNATIONAL SUNSHINE SOCIETY, NEW YORK.

We have no right to assume that because a baby is blind it has no brains; therefore, the education of the blind should begin with the day the child is blinded.

A baby born blind presents a strangely pitiful problem. It has a soul. It has a mind that conditions combine to stunt. It has physical organs that need to be kept in normal operation. The eye, through which babyhood receives, commonly perhaps, nine-tenths of the impressions that mean the earliest "education," is lacking. The baby in its first year works harder than at any other time in life, getting a grip on vital things.

Now the blind baby has come to the apprehension of the ego by devious processes, through touch, hearing and the sense of smell.

Help from the untrained parent is not to be expected. A mother can no more save her blind baby from growing up feeble-minded, if left solely to her care and instruction, than she can, when it is older, give it a college education without special assistance. The baby must have special physical care, the best nurses to carry out the instructions of the best doctors, and, as to mental training, the best-trained teachers and nurses to carry out the teachings of the most intelligent graduate kindergartners.

Until a baby is two or three years old, this attention is constant during its waking hours.

"Mother love" is often, in fact, almost without exception, the baby's worst enemy. Help toward mental unfolding and normal

physical development is what the blind baby needs, rather than pity. "Mother love" in the home too often shields the blind child from what is best for it. The little legs are unemployed, for fear of a fall downstairs or some other injury. The child is fed on liquids because it is afraid of solids in the mouth, even of sugar lumps, instead of being encouraged to chew and digest what is strengthening. The mother will hug her baby to her bosom day after day, pitying it and herself for the sorrow that has come upon them instead of giving the child the exercise, physically and mentally, that it needs for its development.

It is light that makes us hold up our heads. The baby has no reason to lift its head up; it has no call to reach out into the darkness, either its hands or its feet; fear is continually in the heart.

A child that was brought to us from a family that had done everything possible to develop it, was, at four years old, unable to walk and went almost into spasms if its foot was touched to the floor or was put down in any place other than in the lap of some nurse or member of the family. It took a year to give her confidence to walk and a year of training with the best possible help, who were relieved every two or three hours. Last Saturday, at the Blind Babies' Home, it and a little playmate were waltzing most gracefully to a tune played by the pianola.

A child, four years old, sent to us from a hospital, was marked on the chart blind, paralyzed, deaf and dumb. The little girl now, under this special care which all blind should have, is perfectly normal except that her eyesight has not entirely been restored to her.

There are several blind children from the State of New Jersey in the Summit Home for Blind Babies. This Summit Home is a private institution, owned and maintained by the International Sunshine Society, established because of the great need. New Jersey has no institution for the education of its blind. The children eight years old and over are sent from the southern division of the State to Overbrook, Pennsylvania, and from the northern division to the New York Institution for the Blind in New York City. The school in Baltimore, Maryland, has also invited New Jersey to send its older blind there. The Summit

Home has opened its doors to the baby blind of the whole United States, giving preference, however, to the blind babies of the State of New Jersey, as the home is situated in the State.

One of the seven New Jersey children which have already been committed by the Commissioner of Charities was a little baby found in a pig-pen, where it had been thrown from a passing automobile, near Lyndhurst. Two little girls were sent by the New Jersey Children's Home Society, they having been originally in the county poorhouse; a third baby was sent from a farmhouse where it had no care; a little boy, five years old, was an orphan; another little boy, three years old, from Ocean Grove, was sent to the home because the father died and left an invalid wife and no means to support the three small children; a year-old baby from Elizabeth, New Jersey, was brought to the home because the parents are working people and no nursery would take a blind baby and there was no institution where it could be sent. The baby's life, no doubt, has been saved because alone it would have dwindled away and died. In the institution it has care through all its waking hours by special teachers and at night it is guarded by a trained nurse.

Only two of these children have parents and even if they were situated so they could give the child the best nurses in the world, it would not prevent it from soon falling into many of the blind mannerisms such as bumping the head and picking the eyes, for the light hunger is such that if the child is left alone to amuse itself, that amusement is sticking the fingers in the eyes as a general thing searching for the light that never comes. Another habit is swaying the body until it gets out of shape; or if by chance the parents can develop the mind a little bit by constant playing and talking, they fail to teach it to walk and it will probably have paralyzed legs or twisted body because of being allowed to sit in one position too long.

New Jersey has done nothing for its blind babies other than what has been done for them in the Arthur Home, and here by constant and diligent attention as to both physical and mental training the child develops into a normal, energetic, healthy, robust youngster.

It is an exception when a child is both blind and idiotic. If there are no brains there can be no mental development, but it is quite evident that a blind child will become feeble-minded and often crippled, if left to the "mother love" alone for the training of its first eight years of life. Therefore, to prevent a blind baby from growing up crippled in body, and feeble in mind, it should be sent to an institution supplied with doctors to give orders to graduate nurses and trained nurses, and graduate kindergartners and trained teachers who, with their combined efforts and the companionship of other little ones, see to it that its daily progress is that of a normal seeing child without any of the blindisms that almost, without exception, fall to the lot of a blind child raised alone in a home. Money will not save it. Mother love will not save it. Only special care and training can.

Other States are realizing this fact? Arizona has passed a law that provides for its baby blind now, so has the State of New York. Bills are being presented in the present Legislatures of Maine, Rhode Island, Pennsylvania, Michigan, Illinois, North and South Dakota and the State of Washington, all following the example of the State of New Jersey in educating the blind from the day they are blinded and not waiting until they are eight years old, when a lifetime of teaching will not undo the harm that the lack of the first eight years' training has done.

The mortality among blind babies is terrible. There are about 80,000 adult blind in the United States. How many died in babyhood is a pitiful question. Most of the adult blind are absolutely dependent persons, without grace, without poise, without the inner life that means so much to all of us, the life of imagination which books and thought develop. Taken in babyhood they might in many cases have been made self-supporting. In nearly all cases their lives could have been rendered richer, fuller, better worth living.

Tuesday Afternoon Session.

Topic: "Prevention."

JUDGE THOMAS A. DAVIS, ORANGE, CHAIRMAN.

Ladies and Gentlemen—With regard to the question box which appears at the end of this program, I would ask that any questions you may wish to propound be kindly sent up to the platform during the progress of the meeting, and after the addresses have been made the question box will then be taken up.

The first address upon the subject under the topic of "Prevention" is by Mrs. Israels. Mrs. Israels not being present at this time, we will pass to the next speaker, Miss Sarah B. Askew, who will speak upon "The Place and Power of Stories and the Problems of Childhood."

The Place and Power of Stories and the Problems of Childhood.

ADDRESS BY MISS SARAH B. ASKEW, LIBRARY ORGANIZER FOR STATE COMMISSION, TRENTON.

Miss Askew illustrated her subject with a number of well-told stories. She captivated her audience, holding it spellbound, and thus showed the influence and power of the story even upon the adult mind. The following are a few of the stories told.—Ed.

Once upon a time a great big giant lived in the middle of a great big arid plain. He lived in a great mighty high castle and every morning he came out and he roared so loud that everyone for miles and miles around would fall down on their faces and tremble with fear. Every time anyone went out against that giant, that terrible giant would come to the battlements of his castle and roar so loud and make such a terrible noise that before the knight even reached the castle wall he died from fear. So that great arid plain was strewn with bones. But one day there came to that plain a boy—just a stripling boy—he carried no sword, and they told him of this terrible giant and the boy

said, "I am not afraid of the giant, I will go out against him," and so he started out. They offered him a sword and he refused a sword. Then they offered him a battleaxe and he refused that. He started and as he went across the plain the giant came out and the boy said, "You funny old giant." He walked right up and knocked on the door, the door opened and there stood the giant. The boy looked up and said, "You're a funny old giant," and then he walked in the door and the door was shut. The people waiting all around about and listened and listened, but they didn't hear a word. Then they began to steal up one by one to the castle, climbed up on the battlements and looked down and there was the terrible old giant sitting down on the ground playing jackstraws with the youth that had a stick in his hand. After that the giant fear ruled no more.

Once upon a time there was a garden and in the back of that garden an oak tree grew, and all around the tree grew beautiful white lilies, and every day the gardener came out and looked at the lilies, and the oak tree wished that it could bear lilies, and it grew angry and looked out at the sun and said "When I bear fruit perhaps it will be a lily." When the springtime came the oak tree blossomed out and it watched the little blossoms as they opened to the sun and said, "Maybe I, too, will bear lilies, but when the blossoms opened they were not lilies, they were only acorn blossoms and the oak tree felt sad, refused to look at the sun, refused to drink in water and began to die, and one day the gardener came out and looked up and said, "I planted that oak tree to give us shade. It is drooping, not worth anything any more; to-morrow I will have the gardener cut it down." The oak tree said, "I cannot bear lilies but the gardener wanted me for shade, and the next morning when the gardener looked, it had lifted its head and it grew to be a white oak tree. It would look down and say, "If I do the best I can I, too, may bear lilies." The young son when he grew to be a man was a great wood carver and they asked him to carve an altar for the cathedral. He came into the garden and saw the oak tree so tall and beautiful and asked his father for it. The father gave it to him and he made this altar and he carved lilies upon it. When it was finished

the altar was put into the church and the people offered incense before it. Still the oak tree grieved and said, "Through my pain I have born you but you do not give the perfume the beautiful lilies do." They put a taper too close to the altar and the beautiful cathedral burned and nothing was left but ashes. The ashes sank to rest where the altar used to stand, and the gardener, who was now an old, old man, came and looked on the ashes and looked on the ruin there. He took the ashes back to his garden and put them around the lily bed. The rain came down and the lilies grew and, behold, where the ashes of the oak tree were, beautiful lilies grew. The gardener said, "Never saw I so lovely a lily before," and he gathered it and took it in and he laid it before the altar. So the great oak tree, by doing the best it could, had borne a lily at last.

Away off in France there was a small boy by the name of Max. This small boy loved everything beautiful, but his father and mother were peasants and they thought of nothing but something to do to earn a living. One day while the child was playing on the banks of the lake he saw away out in the middle of the lake something bright and glittering, and he started to walk out to it and fell in the water. His father picked him up and took him home and his mother took off his plain clothes and put on his visiting clothes and told him, "Now, don't get these all wet." After a while he stole back to the lake, and, looking across the water, again he saw the lilies, and all he thought of was their beauty, and so he reached again and fell into the water. His father took him home and his mother put on his velvet clothes. She told him if he ruined these he would have no others to put on. He played for a long time, then stole down back to the lake again. He saw the golden lilies as they glittered in the sun and he again reached out for them and again he fell in. His father took him home and his mother took him and put him in his little bed. He began to wish he had the lilies and when he slept he dreamed he had them. When he awoke, there at the foot of his bed was a great bunch of golden lilies. His father standing there and looking down, said, "Little son, as the lilies meant so much to you, and you could not reach them, I have brought them to you."

I hope you will pardon me, because I feel that a good story is like good wine. Why should we talk of the place and power of the story? But I am going to because I know some of you won't like it if I don't. When I looked at my subject, I was a good deal frightened because I couldn't tell just exactly what problems you wanted me to discuss. One of the greatest problems of the child is trying to get a chance to be himself and express his varied emotions. The story helps him to do this by concentrating his attention and enlarging his vocabulary. Most of the grown people of to-day are limited to about 800 words in their conversation.

The Chairman—The next address, "Moving Pictures as a Social Factor," by Miss Louise Connolly, is a matter of extreme importance. The moving picture, as featured in educational lines, is receiving more attention than ever before, and a very strong effort is being made to redeem it from the bad odor in which it has found itself the last few years. We will listen with a great deal of interest to Miss Connolly's address.

Moving Pictures as a Social Factor.

ADDRESS BY MISS LOUISE CONNOLLY, EDUCATIONAL EXPERT, NEWARK FREE PUBLIC LIBRARY.

(From stenographic notes.)

Miss Askew has told you all what good story-telling can do. It has done me a very great deal of harm. I came here with a good, prepared speech, and I don't know where it is, so I will begin with a story myself. (Story of a dark place.)

The people who talk from this platform are all experienced. I come here to make a confession. I am not an expert and don't know the business. I have never been engaged in it except as an onlooker, but perhaps there is a place for me on this platform. I come to tell you about that painful but powerful aspect of the moving pictures. They are the most wonderful invention—I do not think that even the phonograph compares with them—with the wonders that it performs. They are histories. Think

what it would be to you and to me if we could see the facial expression and gestures of Daniel Webster or Patrick Henry. What would it mean? That in the future there is nothing of consequence that happens to-day that may not be presented again by this moving picture. When Wilson takes the oath of office, the moving picture man will be there and also when the first lady president takes hers. I went the other day to South Orange, where they are having moving pictures shown in the High School. I heard the girls and boys comparing notes as to what the date of the picture was and who was fighting. Motion pictures teach facts and they teach fancies. They can give to the child, who is unable to form the image through the spoken word, a concrete reality. They can give the material for all future imaginations along these lines. They teach facts which are too large to be reproduced by words and they reduce them to newspaper size. Thus we can see the fly in his various stages of development, etc., etc. Nobody could ever reproduce these pictures by means of language. They also save us much time.

All these wonderful feats, the moving pictures can perform. They are wonders of power and influence in production. As to their history and material, they are simply a little child's toy. The growth of the business and the fortunes made in them have been phenomenal. Down in Covington, Kentucky, a man who was making $12 a week as a painter, went in the business with another man with a capital of $10,000 between them. In two years they were making $200,000 a year apiece. The rise of the business has been instantaneous when we remember that a few years ago we looked at motion pictures with contempt. The scientific wonders that are shown and the promotions of them, the magazine writer knows. The story of the immense fortunes made is another phase. Sarah Bernhardt once said that if she could witness the living gestures of some of the great actors, it would help her greatly in her art.

We have been trying to understand the moving picture show, but in the future we shall begin to use it. It is just like using any other force in nature. Here comes a force into the community—the human voice and words cannot compare with it.

So the exploiter or the experimenter turns to it and uses it, but for what purpose? We must realize he does not use it for vicious purposes. Each one of these men is running an exchange and trying to get what the public mind will pay for, but the public does not always want to pay for what is best for it. We desire to help them, but what do we do? We say to each one of these things, "Not so, get behind me, we will make a law." But that is not the way to do it. We must exercise greater intelligence or we do not accomplish anything. The way to do it is being tried all over this country, in high schools, in churches, by all sorts of combinations of the exhibitor, the educator and philanthropic forces.

We are sensitive to motion and we look at the ball that rolls just as much as the kitten does. When the moving picture comes on the screen it draws our undivided attention. It appears to stimulate the mind and fascinates the imagination. Every newspaper tells what we do that is wrong and the child easily understands. We teach the child words, but what do we have the child say? Miss Askew told us that each of us has about 800 words in our vocabulary and need them increased. But we need content. The words sound good, they sound lovely, but what do they mean? Does sacrifice to you mean the amount of sacrifice you have made? To feel the word, if experienced, is more than to give the word. What use to train the imagination if the things imagined have no meaning. I know an aged man who can tell you the story of his life, but cannot tell you what the story has meant. If you don't know the meaning of events as they occur, what use to know that they occur at all?

In the moving picture show, the eyes follow those events and see that one event has something to do with another. So the author separates the things which are related from the things which are not related, and gives you a scientific whole.

As to immoral pictures, the New York Board of Censorship sees to it that all motion pictures of crime for crime's sake do not appear in America. Some crimes are not repressed which have an object lesson. Do you not teach in your Sunday-school the story of the good Samaritan? One exhibitor told me that he

could not afford to put on an educational picture more than twice a week. He said, "Do you know, some films are not educational and yet I can show them many more times than a film that is. So we have to combine, and, to make them popular, instead of showing the wonders of the Swiss Alps, we show a picture with the beautiful mountains in the background but something of a more sensational character in the foreground." I think we may be encouraged because the exhibitor himself thinks that way about it.

Educational lectures, with a proper setting, can be produced if there is a willingness to spend money. This is very important. The dangers from the moving pictures are due largely to things that can be cured. There is nothing so injurious to the human soul as to feel badly and not try to do something or to serve somebody.

THE CHAIRMAN—Mrs. Israels will be late, but will be here, so we will change the program a little bit, and as I have been liberal with the two speakers who have spoken so well, we shall give one of the speakers who should have spoken this morning a short time now. We shall be glad to hear from Mrs. Marietta L. Johnson, on "Organic Education."

Organic Education.

ADDRESS BY MRS. MARIETTA L. JOHNSON, OF FAIRHOPE, ALABAMA.

I never know where to begin when I am asked to talk on organic education, because everybody wants to know what you mean and also how you do it. That takes a long time; I have promised to limit myself to five minutes.

I have been a teacher for many years in schools of the West. It never occurred to me in all those years' teaching to do a great deal in studying the development of the child, but after a time I began to study the development of the child, and then I conceived a different view, especially after I had children of my own. You know, it makes a difference whose child it is. We all agree that education is life, and this kept coming to me

more and more, how could I make the school process a life-giving process? Children do sometimes grow anæmic and they sometimes cram in order to pass. Now, if education is life, then how can we make it a life-giving process? What life? Why this life, right now, to-day, and so the question kept pressing upon me, "What does this child need?" He needs a sound body. Can the school give it? His nerves need strength. Can the school give it? Children are born honest. When do they begin to cheat? There are two reasons, I think—fear, and the hope of reward of some kind. When we place before the child this ideal, that the greatest thing in the world is to pass, they will pass. This six-year-old child has the right to have a sound body. The question is, what does the child need, not what can we make him do or learn. If we cannot say that he must know this much, what can we say? We can say what is going to make him better. The child is a reactive organism. I say the school must bring out the right reaction. The school should meet the child's needs, not simply give knowledge.

Question Box.

The Chairman—While we are waiting for Mrs. Israels we will take up the matter of the Question Box. I will have to call upon the people in the audience that may have particular knowledge on the subjects inquired about to assist the Chair. The first question is: "What are the laws of the State that govern the rights of blind children? Are they under the Board of Education or of the charities departments?"

A Delegate—I understand that the sort of cruelty to children that gives the State the right to take the children is applied not only to bodily cruelty, but to cruelty which consists in depriving them of food and proper education, so that a child that is neglected by its parents by reason of depriving it of these things may be taken care of by the State through the various institutions designed for children's care.

Mr. Fox—We have provided in the State of New Jersey contemporary medical provision that means when a child is found,

through the medical officer of the school, that needs a particular kind of treatment or care to make it a normal child, it is entitled to get it. I believe that failure to provide for that treatment also constitutes cruelty and would be a cause for action under the laws of New Jersey.

THE CHAIRMAN—The next question is: "Should the child labor law be enforced when the lives of several persons depend on that child's earnings? For instance, in a family where there is no father and, out of four, only one child over ten years."

That is a matter, I suppose, we might discuss for some time. If anyone wants to be heard on the subject, we will give an opportunity.

MR. STONAKER—Mr. Chairman, is the child's life worth anything? If it is, enforce the law.

MRS. CLARA LADDEY—Not only enforce the law, but the State should pension the mother so she could stay at home and take care of the children.

THE CHAIRMAN—The next question: "How does institutional training of a child prepare it to meet the new environment in which it is placed after leaving the institution where it has probably spent several years of its early life?"

DR. FRANK MOORE—When the institution is conducted as a place fit for normal people, then it prepares the child to go out into a normal world. Run the institution as an abnormal institution and keep them, as it were, in a glass case and you unfit them for a normal life outside.

THE CHAIRMAN—The next question is: "If the appropriation for the public schools at the present time is not enough to prevent the overcrowding of our primary grades, or employing teachers enough to give our children a good foundation up to the sixth grade, why not dispense with the High School until such time that a special appropriation can be gotten?"

I will call on Dr. Maxon.

DR. MAXON—I will just ask one question: Is not the child who is able to go to the High School of just as much value as

the child who goes to the primary class; and is that any reason why they should not educate both? Is it right to deprive a child of something he needs and wants for the sake of giving education to some other child?

THE CHAIRMAN—The following questions are devoted to the blind child, and I would ask Miss Hayes to answer them.

1. *Question:* Has not the blind child as much right to an education as a seeing child?

1. *Answer:* The inalienable right of the individual, whether blind or sighted, is that education which will free his powers to express the highest and best that is within him.

2. *Question:* What would Miss Hayes advise doing in case a blind child has no home or has a home hopelessly unfit for its safe keeping?

2. *Answer:* The cornerstone of our civilization is the home, and should the blind child have no home we will open some woman's heart to mother that child, or if the home is unfit we will try to improve the home conditions through the guidance and direction of the district nurse, the friendly visitor, and the home teacher of the blind, and by bringing to bear upon the situation every means for social and family uplift, strive to induce a true family spirit of helpful coöperation.

3. *Question:* Has Miss Hayes found that the separation of a blind child from its home life is detrimental to the family as well as to the child?

3. *Answer:* For twelve years there has been in Massachusetts a Nursery for Blind Babies, where the parents are required to pay from their family income for a portion of the care of their blind babies, but as the family prospers they do not grow in their feeling of responsibility to the blind member of their family, and the parents repeatedly say, "You took my baby, why require me now to do for him?" So you see that if the responsibility is once shifted from the family to the public in the care of the blind baby or child, it is impossible to re-establish it along normal and right lines. We are not only dealing with a defect in the individual, but with a mighty problem, and if we segregate our defectives

and throw them on the community we are assuming the responsibility that the Lord never intended but for the family, of which that child is a member.

4. *Question:* Does Miss Hayes know whether the home training of the mothers of blind babies has been satisfactory, with the blind child's welfare as a first consideration?

4. *Answer:* In Newark we have a three-year-old blind child who is being taken care of in his own home, the mother, even the sighted children of the community as well as of the family, are all being trained to supplement that blind child's lack; it is costing private individuals but eight dollars a month.

5. *Question:* How much does the State pay yearly for the education of its baby blind? Does this pay for hospital care as well?

5. *Answer:* Commissioner Byers, who has in charge the matter of committing the blind youth and babies of the State to the various institutions, reports to the New Jersey Commission for the Blind that the State is paying to the Arthur Home at Summit, N. J., three hundred and thirty dollars per capita per annum for seven blind babies. As I understand from the records at Trenton, the State has, since 1910, when the age limit was removed, been paying for five blind children at that rate. So far as we can tell, from the reports of the International Sunshine Society, the managers of the Arthur Home, that amount pays for the hospital care.

6. *Question:* Why have we always assumed that a blind child is generally feeble-minded?

6. *Answer:* The public does not understand the real limitations of blindness and that it, in the last analysis, simply excludes from the normal person, color, light and perspective. The majority of blindness is caused by long and debilitating disease, producing mental and physical peculiarities, which are attributed to blindness, by those unfamiliar with the exact functions of sight and the limitations due alone to the lack of sight. As the problem of the philanthropist is the subnormal sighted, so our problem is the subnormal blind, whose needs must be met by specially applicable conditions. But before we can wisely solve

these problems, we must persuade Prof. Johnstone and Dr. Goddard, of the Vineland Training School for the Feeble-Minded, to adapt the Binet tests for classifying and grading the blind.

7. *Question:* What would Miss Hayes suggest as to the care of the feeble-minded blind? Is that an important part of provision for the care of the blind in New Jersey?

7. *Answer:* The subnormal person, sighted or blind, is a sexual menace to a community, and both require the same kind of supervision in protecting the irresponsible against themselves and the community from the reproduction of defectives. This is therefore a vitally important part of an adequate work for the blind.

8. *Question:* We have a number of questions here and I think in Miss Hayes' statements she has covered most of them. There is one more question I will ask as to whether the blind of New Jersey are under the care of the Board of Education or whether they are not?

8. *Answer:* New Jersey's work for the blind is confronted with a divided responsibility. The Commissioner of Charities has charge of the committing of all under nineteen years of age to residential schools for the blind. The New Jersey Commission for the Blind was created, in 1909, with power to meet all the needs of the blind of the State, as in their judgment seemed most expedient. Later two laws in charge of the State Board of Education, were enacted, which are ineffective as they do not carry appropriations for their execution, one committing the blind child to public school classes for the blind and the other providing for the higher education of the blind. Fortunately for the blind of New Jersey, the Commissioner of Charities, the State Board of Education, and the New Jersey Commission for the Blind are working in most cordial and helpful coöperation.

The Chairman—There are a number of other questions, but on account of the hour we will have to be satisfied with the answers that Miss Hayes has given as covering the general scope of questions that are asked in connection with the care of the blind.

Rational Recreation.

ADDRESS BY MRS. CHARLES H. ISRAELS, CHAIRMAN, COMMITTEE ON AMUSEMENT RESOURCES OF WORKING GIRLS.

I must apologize for having the last word. I was most unavoidably detained. Perhaps what I have to say comes rather late after a discussion of purely philanthropic problems, but the social workers of all classes, no matter what the particular problems with which they may be dealing, cannot afford to neglect or to leave out of consideration the problem of recreation for the older boys and girls. Now, recreation is usually interpreted in terms of the little child: when we say "recreation," we think first of the playground and park, and we think of the little babies, and boys, and girls, and fathers, and mothers who come out to listen to band concerts. Now, that is a very small and insignificant portion of the whole field and immense problem of public recreation. I want to draw your attention especially to the boys and girls between the ages of fourteen and twenty, passing through their first working years and their first years of social liberty, seizing their first opportunities for the independent exercise of the social functions. In the last fifteen years we have built up a large army of boys and girls who form the background of our whole industrial life. You can interest a boy after a day's work in physical exercise and he can work off his surplus energy in that direction to very great and excellent advantage. His craving for social intercourse is as nothing compared with the craving of a girl of the same age. She who has worked all day at the desk, in the factory, home or office, has been cramped up without exercise, and whose mental evolutions have been limited and bounded on every side by the monotonous routine of the same kind of a daily task every day, week and month, when she is free from her day's work, demands relaxation and recreation, and is not satisfied to get it by way of the gymnasium or the football field or baseball game on Sundays. She wants and needs in her very nature something else. First of all, she has

the normal desire of every girl to meet young men and her desire is normally grounded in the more or less consciousness of her own place in life; she wants what every girl wants. A careful mother plans everything out—just what her daughter's amusements shall be, her friends, and where she shall go, and how much time she shall spend in dancing or the theatre. But the young girl who makes up the great bulk of the industrial population has no careful mother. There is no real motherhood back of her and that motherhood must be supplied in some way just as your careful mother is seeking to establish her daughter in her own home and prepare her for her own duties of wifehood and motherhood, so this little girl must prepare herself for those things, and she is thrown out into the world to form her own background, find her friends, to do all her own planning and thinking, with never any older mind but her perfectly natural need for companionship and her craving for a husband and a home. We have been rather careless in our treatment of little girls, because they are just little girls, and we have thrown them out into a world of commercial instincts. We have said, "Find your own amusements, get your own good time, because we people who run settlements and have churches and educational institutions on our hands cannot take the responsibility of seeing how you amuse yourself and certainly cannot take the responsibility of allowing you to meet young men when we are around, but go out and do it for yourself, make your own friends and find the young men." And so we have turned it over to the hands of a group of people throughout the country whose only interest in young people is the supply of dollars and cents. Every man who runs an amusement enterprise has only one interest and it is not a philanthropic one; he isn't interested in saving souls, and he does not care what happens to the girls who come to his place of amusement, or boys either. He is only interested in totaling up the returns upon his investment, and it is his firm belief, grounded in his soul, that the kind of amusement they want does not pay unless it is accompanied by the sale of intoxicating liquors, and he has formed that judgment from experience. He knows that the one thing young boys and girls

want to do is to dance, and he supplies that in every one of his enterprises. If it is a picnic park, summer excursion place or a back room of a saloon or house in a suburban town or city, he is going to give them the dance, but he is not going to *give* it to them. He says, "You can come here and dance, but I will give you just enough of that to make you thirsty to sufficiently patronize the things I have for drink." That is a background and a basis for an amusement enterprise, but it is absolutely true, with a very few exceptions, and so down the dark alleys and around the corners, while the people are meeting in the settlements and services are going on in the churches, the music is played only from three to six minutes at fifteen-minute intervals, and these girls and boys, instead of being with you in the places where they might be, are having their good time in a public dance hall, and in the various dance halls for the foreign population. Now, can there be decent public places of amusement? Yes, there can be, but it rests with the people of the community who have at heart the social uplift of the community, to see that there are such places, and then to see to it in two different ways. I hardly need to tell the people who have reformatory experience, and who have dealt with delinquent boys and girls, just what the results of the unprincipled place of amusement are, and I should be glad to leave it to the head of any institution of delinquent girls who have passed through as to whether eighty per cent. of those girls did not begin their downward career through the service of intoxicants in such a place.

The only means of control that we can possibly have are limited to two distinct lines: We can control by legislative enactment of some kind, and we can offer some decent substitute, and when I say decent substitute I mean also an adequate substitute. When you set out to complain about the public amusement place in a given neighborhood you must realize that the responsibility of those places rests upon the leaders of thought in a given community and it rests very heavily upon the social directors in a community and those social directors must include the people who are interested in the church life in a community. Unless you take up your community matter more and accept it as a com-

munity responsibility there will be no one who will take that burden for you. You cannot complain about the proprietor of a dance hall which you consider dangerous unless you know it is dangerous and unless you have visited it and unless you have been there and found the facts, and unless you have protested to him and he has failed to heed your protest—when you have said to a proprietor of the dance hall or moving picture or vile burlesque theatre in your particular town, "I will not permit the young people of my town to be exposed to the dangers, to the thing which you have to show and are giving them, if you will agree to do this and that and the very thing which I suggest which will make your place a proper place of amusement, then I should agree that the young people should come to your place," and until you say that and do that you have no proper basis of judgment. Business interests are business interests and no man is so foolish as to attempt to do business in the face of an organized public opposition. That can only be possible upon actual knowledge of facts, and the social worker who says, "I think" and "I believe," and "I guess from what this one or that one has told me" is not basing his demands upon an adequate knowledge of facts; so the first thing that needs to be done where this recreation problem demands recognition is to find out the facts, and usually the social worker has every means at his command to act —and then the next thing to do is to ask the coöperation of the interests engaged in doing these things to help cure the evil of which you complain, and you cannot shift that responsibility to the proprietor of the dance hall, it remains for the social worker. It is very much better to run good places and to close up the bad ones; if you close up all the bad ones you are sure to have some others spring up. When you have found your facts you must first work out a rational system of public control. We do it by a dance-hall law in New York. We control also by law in Elizabeth, where we have one of the best laws in the country. In some thirty other cities throughout the country they either have or have attempted to get from the Legislature that same kind of control. But the result of a law is only as good as its enforcement and unless you get at your dance hall

law and enforce it you might just as well not have taken the trouble to put it on your statute books.

And after you have a law and even after you enforce it, and even after everything seems to be running smoothly and well so far as the legal enforcement is concerned, there is still room for improvement; there still are groups of girls and boys for whom you have a responsibility, and you have a responsibility to see that every hall and every gathering place in the town is used to its fullest extent and its social portions are made use of under the proper kind of social supervision. Sending boys and girls to meet by themselves is a far less wise and a far more unsafe way of doing things than asking them to come to you and meet under your supervision in places where it is well lighted and ventilated and drinking water can be obtained.

And a further responsibility rests upon you social workers toward every boy and girl who is using the public places for amusement and that is to see that your amusement standards are wholesome and sound and rational and that they have not gone into a wild degeneracy. I cannot tell you how forcefully it has aggravated the problem of the boy and girl in the public dance hall to have had indecent dancing taken up as a social amusement by people who consider themselves to be in good society. I don't care how innocent they are to these people, to a boy or girl who is dancing in the cheap dance hall in Newark and sees these people dancing that way in the public dance hall, they have added just one more complication, which is brought about by overheated and unventilated rooms. I have seen dancing in good society, where you would suppose it to be something better, that was disgraceful. You cannot cover that situation, and you cannot keep it out of newspapers. The only thing is to present a strong protest against it. Just as your hats and manners are being imitated by the little boys and girls who want to be like you, and just as you are trying to help out in the social uplift, just so surely you cannot afford to adopt standards for yourself that you would not want to have adopted by every boy and girl throughout the country. This whole problem of recreation resolves itself to this as an ideal—that every street and every place of public amusement

shall be beyond question—so safe that there shall be no question in our minds that any boy or girl in the city may go there. We pride ourselves that men and women are not shot down in the streets of American cities, and it is safe for them to go abroad. It ought to be just as safe for women to enter the public halls of the city at night. Won't you take back to your community the message first that the school must be used as a social center? If it is going to give education, it must give recreation as well. The education that comes through recreation is immeasurable. You can educate people when they are at play, but it is mighty difficult when they are at work. Your schoolhouse, your church, your settlement must open wide their doors to the boys and girls of the community, and even your park system must be used. Give them something to do. You cannot make the girls put on bloomers and exercise themselves at night, but you can get them to dance and do folk dances, which are good exercise, but never in the ballroom. And so, you have not shouldered your responsibility until first you have seen that they have proper public supervision, community supervision, and the social provision and the social substitute that you as social workers can present to your communities.

Mr. Fox—Just a word on behalf of the local committee of Plainfield to this Conference, and also, if I may, a word on behalf of the Conference to the people of Plainfield.

You were promised that this Conference would be the best and biggest thing that has ever been brought to Plainfield. I want to ask you, first of all, *Has the Conference made good?* (Delegates cry, "Yes.")

Yesterday, at the luncheon of the social workers, the secretary of the Conference was kind enough to refer to me as "a veteran." While I don't feel as if I were a veteran, it is literally true that I can qualify as such in the history of the things that this Conference stands for. It is just twenty years ago this month that I began to take a hand in the work of charities and correction in the State of New Jersey, and in that time this State has made history very fast, and wonderful progress has been made. Many of our institutions are less than twenty

years old, and most of them have been made over during that period.

This State Conference of ours was started by a small group of people in the State Charities Aid Association, who felt the need of co-operation, and of a body that could inform and crystalize public sentiment for the purpose of developing our social institutions. The Conference, which was organized in Trenton over eleven years ago, has grown year by year until it has become the mighty movement that you have witnessed here in Plainfield on this occasion. At the close of each year's Conference we have said, "Well, now, this really is the finest we have had," and have wondered if it is possible to improve upon it; but we have faith enough in us to believe that there is still progress to be made, and that next year's Conference will be even better yet.

Now then, what has Plainfield gotten from the Conference, and what can Plainfield do for it? Each year as the Conference goes to a new place it gathers to itself a new interest. Some of the people who have joined the Conference this year may drop out, but it is their privilege to continue the alliance and to keep in touch with, and be a part of, this great movement. Surely we need the broader vision! There is danger, too, that the people in such prosperous and happy communities as Plainfield may become a little bit complacent and self-satisfied. I hope our eyes have been opened to the needs of Plainfield, and that the fifty-seven varieties of societies and organizations in the city will get together and stand together to build a city that will give equal opportunities of health and recreation and wholesome living to rich and poor alike.

The President—The registration for this Conference is 821. From outside of the city of Plainfield, 446, and from the city of Plainfield, 375. This is the largest enrollment that the Conference has ever had in its history of twelve years. Last year, I believe, the enrollment was 650.

I simply wish to say before the meeting is closed that personally I have greatly enjoyed this Conference, and as I relinquish my office as President I feel I owe very great thanks

to the local committees of Plainfield, who have done so very much to encourage and help our work, especially to the churches that so generously opened their doors for us to have union services, which services were the largest we have ever had as a Conference and which have given us the possibility of being heard in a larger way than we have had opportunity before. We hail this movement on the part of the churches in connection with the Conference of Charities and Correction, and believe it will be a means of uniting the churches and the Conference in future years so that each may help the other.

We have been considering the State institutions during this Conference, and now all the State institutions wish to extend to you a cordial invitation to visit them. You have heard about their work, about their difficult problems, and I want to encourage the good people of this Conference and of our State to go and see what they are doing. The people of the State do not know the work that is being done in its institutions. In half a day you can learn more of the facts than you can in days of reading. We should be particularly glad to have you come to the Reformatory.

Do not leave the Conference feeling that the institutions of New Jersey are behind other States. We had a very excellent evening last night, and I do not wish to brag of the institution with which I happen to be in connection, but most of the things that Doctor Leonard said about the Ohio Reformatory may be found in the New Jersey Reformatory. We are doing things in New Jersey, don't forget that! We have had the last year 350 boys working outside of all enclosures and they have stayed with us. Last night I had a telephone message from the institution to know if I would let a boy go home to a funeral. I said, "Ask him if he will come back, and if he says he will come back, let him go." So yesterday afternoon he went out of the institution on his honor, dressed in a black suit of clothes, with money we gave him to go to his home, stayed there all night, and a little while ago I called up the institution and the report was he was back. He had gone on his honor. During the last three years we have allowed about fifty young men thus to go to

funerals on their honor. Some of the authorities said, "You are going to get into trouble some day." I said, "All right, if they run away I believe the people of New Jersey will stand by us in this effort to sow the seeds of real honor," and I believe a boy can go to his mother's or father's funeral and perhaps get more that will help to reform him than he can by months of stay in the reformatory.

You will pardon me for speaking thus about the reformatory. I only mention it because I am naturally most familiar with it. What I have said about the reformatory can be said, I am sure, about every other institution of the State. All our institutions are doing splendid work and are managed intelligently and in a most humane spirit.

Let me ask that you try to keep the institutions informed about conditions around you. If you know of a boy breaking parole, or someone who needs help, write us and let us know of it.

We must get to work and do something, and I wish to say to you that I believe we are going to do the things in New Jersey that the gentleman representing the Commission of Prison Labor spoke of here last night. We are not afraid of that question of prison labor, we are going to accomplish that task, we are going to do things in New Jersey as well as they can do them anywhere; we can do them. We have the labor unions with us in this great cause. We have the Legislature with us, all we need to do is to go ahead. There is no work that we can engage in that will do us as much good as the kind of work about which we have been talking at this Conference. We bespeak for our successor, Dr. Hunt, the same hearty co-operation you have given me, and we know that he will be able to carry this work to success the coming year. I personally thank you all very much for your friendliness and co-operation.

Report of Committee on Resolutions.

The Committee on Resolutions begs leave to report as follows:

Resolved, That we, the members, delegates and visitors of the Twelfth Annual Meeting of the New Jersey Conference of Charities and Correction, desire thus formally to express our deep sense of gratitude to the officers of

the Association and Program Committee for their labors in securing for us such interesting, inspiring and instructive programs during the three whole days, and to all the speakers, who, without a single exception, responded to the call for service and submitted to us the best fruitage of their ripened thought.

Resolved, That our felicitations be extended to the Board of Education of the city of Plainfield for a definite proof of a successfully-managed educational institution which was found flexible enough to accommodate our Conference without disturbing in the least the varied activities of the regular school periods, and to Superintendent Maxon for his many courtesies.

Resolved, That our compliments are extended to the church workers who so bountifully served us in the parish houses at midday, and to the Ministers' Association of Plainfield for uniting with us in our program.

Resolved, That for the pleasure and profit of this most successful Conference we are deeply indebted to the officers of the Charity Organization Society for their inspiration in inviting us to Plainfield, and to the kindred co-operating agencies which so whole-heartedly joined with the efforts of the several local committees to make provision for our comfort and entertainment; and especially are we indebted to the citizens of the whole city for receiving us so graciously and inspiring us by their presence so that we shall go hence refreshed and reinvigorated for our future efforts in behalf of a better social life throughout our whole State.

Resolved, That our full appreciation is due the local press for enabling us to reach a wider audience.

Respectfully submitted,

C. L. Stonaker,
Mrs. G. W. B. Cushing,
Rev. Walter Reid Hunt

Report of Committee on Nominations.

Mrs. Caroline B. Alexander, *Chairman.*
Seymour L. Cromwell,
Mrs. Percy H. Stewart,
Bleecker Van Wagenen,
Mrs. Sidney M. Colgate,
Prof. E. R. Johnstone,
Dr. Madeline A. Hallowell,
Dr. John S. Zelle,
Rabbi Solomon Foster,
Father B. M. Bogan.

(See page 12 for Officers, Executive Committee and Advisory Board of 1914 Conference.)

1914 Conference, Asbury Park, April 19–21.

CONSTITUTION AND BY-LAWS.

The New Jersey Conference of Charities and Correction.

Adopted 1902, Revised 1913.

The objects of the New Jersey State Conference of Charities and Correction are to afford an opportunity for those engaged in relief, reform and preventive work to confer respecting their methods, principles of administration and results accomplished; to diffuse reliable information respecting preventive, relief and correctional work, and encourage co-operation in humanitarian efforts, with the aim of further improving the system of prevention, care, relief and correction in the State of New Jersey.

The Conference shall not formulate any platform, nor adopt memoranda, nor adopt resolutions other than those of appreciation and thanks for services and courtesies to the Conference.

BY-LAWS.

I.

Membership of the Conference.

All who have any active interest in the public or private relief or correctional work in New Jersey are invited to enroll themselves as members of the Conference. No other tests of membership shall be applied and no membership fee charged, the expenses of the Conference being met by voluntary contributions.

II.

Officers of the Conference.

The Conference shall have the following officers, to be elected annually:

1. A President, who shall preside over the sessions of the Conference and of the Executive Committee; be a member *ex-officio* of all committees, and, with the assistance of the secretary, supervise the editing of the proceedings of the Conference.

2. Six Vice-Presidents, who shall, at the request of the President, assist the President in the discharge of the President's duties, and, in case of the President's inability to serve, shall succeed the President in the order in which they are named.

3. A Secretary, who shall keep the records, conduct the correspondence and distribute the papers and documents of the Conference, under the direction of the Executive Committee. He shall assist the President in editing the proceedings of the Conference and direct the work of the Assistant Secretaries. The Secretary shall be a member *ex-officio* of all committees.

4. Three Assistant Secretaries, who shall assist the Secretary of the Conference, at his request, and work under his direction.

5. A Treasurer, who shall receive all moneys of the Conference and disburse the same, upon vouchers duly certified by the Secretary, the expenditures having been approved by the President.

III.

Committees of the Conference.

1. An Executive Committee, which shall consist of the President, Secretary and Treasurer, the chairmen of all committees, the ex-Presidents of the Conference, five (5) members of the Conference, and the Commissioner of Charities and Correction.

The Executive Committee shall have charge of all business relating to the Conference, and may appoint such other committees as it may deem desirable, except the Auditing Committee.

2. An Advisory Board of not more than forty (40) members of the Conference, to be elected annually.

3. The Auditing Committee, which shall consist of three (3) members, to be elected annually by the Conference, to serve the same year and report to the next Conference.

Treasurer's Statement.

April 1, 1913.

Balance brought forward,	$366 95
Received from 388 contributors,	1,904 10
Interest on bank balances,	3 45
	$2,274 50
Expenses of Conference at Plainfield,	1,181 13
Balance on hand,	$1,093 37

ISAAC C. OGDEN,
Treasurer.

Examined and found correct.

(Signed) SEYMOUR L. CROMWELL,
RICHARD STEVENS,
SIDNEY M. COLGATE,
Auditing Committee.

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