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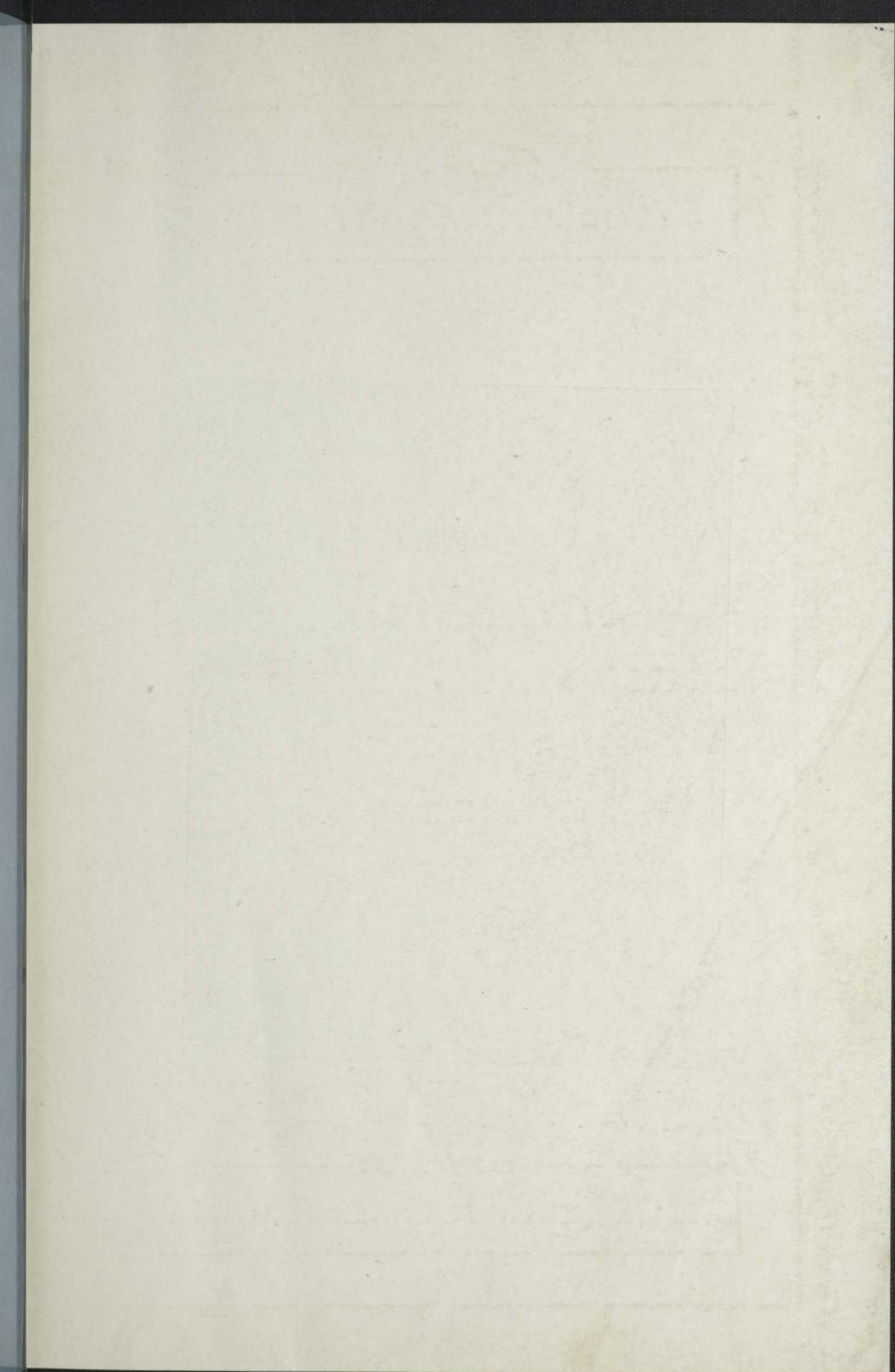


**Thirteenth
Canadian Conference
Charities and
Correction**



— HELD IN —
Montreal, October, 1912

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Mother's Willing Helper.

Report of Proceedings

Thirteenth Canadian Conference of Charities and Correction

HELD IN
MONTREAL, WEDNESDAY, OCTOBER 9th, 1912

The Fourteenth Session will be held in Winnipeg,
September, 1913.

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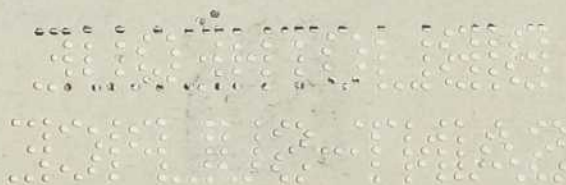


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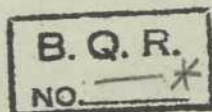
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1912



Proceedings

OF THE

Thirteenth Canadian Conference of Charities and Correction

Officers and Committee for Winnipeg Meeting in 1913

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TABLE OF CONTENTS

	PAGE
I. PRESIDENT'S ADDRESS, by C. H. Godfrey.....	14
II. CHILDREN:	
Child Welfare, by J. J. Kelso	5
The Dependent Child, by R. B. Chadwick.....	9
Industrial Schools in Quebec, by Rev. A. Winnen.....	12
Recreation and Education, by J. E. Merritt	22
Institutions for Children, by Dr. Hastings M. Hart	109
III. DEFECTIVES:	
Mental Defectives, by Dr. H. H. Goddard.....	15
IV. DELINQUENTS:	
Women Offenders, by Rev. Arthur French.....	89
Curing the Inebriate, by Rev. L. Minehan	92
Farm Colonies for Vagrants, by W. B. Findlay.....	99
How Vagrants are Dealt With, by A. Chevalier.....	102
V. FAMILIES AND NEIGHBORHOODS:	
Desertion and Non-Support, by Rufus D. Smith.....	79
The Need of Organized Charities in Canadian Cities, by J. Howard Falk.	81
VI. SICKNESS AND DEPENDENCY:	
Medical Inspection of Schools, by Miss Lina L. Rogers.....	72
Tuberculosis Work in Toronto, by Miss Eunice Dyke.....	74
Keeping Babies Well, by Miss Helen Smith.....	77
Higher Standards in Nursing, by Miss M. A. McKenzie.....	77
VII. SOCIAL CONDITIONS:	
Social Settlements, by Miss E. Helm.....	28
Schools and Social Welfare, by J. S. Woodsworth	32
Care of Delinquent Youth, by Commissioner J. E. Starr.....	46
Juvenile Courts in Canada, by Judge F. J. Billiarde.....	18
Regulation of Juvenile Delinquents in Quebec, by Judge F. X. Choquet	52
VIII. PUBLIC HEALTH AND HOUSING:	
Public Health and Housing, by Dr. J. J. Guerin.....	56
Health and Lodgings, by J. E. Laberge.....	59
Housing Inspection, by John Ehler	63
Health Needs in Canadian Cities, by Dr. J. O. C. Hastings.....	94

THIRTEENTH ANNUAL MEETING
OF THE
Canadian Conference of Charities
and Correction

Montreal, Wednesday, October 9th, 1912.

With a large and enthusiastic attendance of social workers, the Thirteenth Canadian Conference of Charities and Correction opened in Montreal on Wednesday, October 9, 1912. The morning was spent by the delegates in viewing the splendid Child-Welfare Exhibit in the Craig Street Drill Hall, and as the meetings were held in one of the assembly rooms of the same building, there were many opportunities for those attending to gather useful ideas and data for future use.

His Worship the Mayor of Montreal received the members of the Conference in his office after lunch, and extended a cordial welcome on behalf of the citizens.

The chair at the opening meeting was taken by Alderman Victor Morin, who said:

Ladies and Gentlemen,—You were welcomed a moment ago at the City Hall by my Captain in the City Council, the Mayor of Montreal. It is now my pleasant privilege to open this Canadian Conference and to welcome you in this hall. I congratulate you upon being assembled here in such a noble cause. I am sure that all are actuated by the purest motives of humanity, and desire to work unselfishly for the good of all. I hope that the best results will follow from this Conference, and that all who will attend will depart with the assurance that something has been accomplished for the benefit of suffering humanity. I trust that the addresses and papers that will be presented here will prove not only interesting in the highest degree to those privileged to hear them, but that they will be productive of the best results.

I will now introduce to you Mr. J. J. Kelso, of Toronto, a vice-president of the Association, who will speak to you on child welfare.

CHILD WELFARE.

Mr. KELSO said:

Mr. Chairman, Ladies and Gentlemen,—I think I will be voicing the sentiments of everyone here in congratulating the City of Montreal on such a splendid Child Welfare Exhibit. The social workers and City

Council deserve our heartiest commendation for presenting in such a pleasant pictorial and understandable form the work that can and should be done for the children of our young country. It is an encouraging and hopeful sign that so much attention is now being directed to the child. This has been called the "Children's Age," and it is highly appropriate that this Conference of Charities at its thirteenth annual meeting should open its programme with a talk about children.

We believe that if the child is kept in good health and has the proper home surroundings it will grow up to be a good man or woman, and a great deal of the charity and institutional care that is being given to children to-day will thus be done away with. That, surely, is the end toward which we should work—to keep the child healthy and happy, and have it grow up as an industrial unit in the community, without the aid or the care of the charitably inclined. I have found in the course of my experience that to ensure the best welfare of the child we must go farther back and consider the social state of the parents. Owing to bad housing conditions many children have been brought up in wretched surroundings, under conditions that create disease and delinquency. If the parents were encouraged with a larger share in the world's prosperity there would be fewer sickly neglected and delinquent children.

Then there have been the various physical ailments that handicap children. It is necessary to direct attention to the health of the children, to the care of their teeth, and to the building up of a strong, healthy, robust constitution. Many neglected children are in poor health and have various physical ailments. If you ask them if they ever have the toothache their faces brighten up and they say, "Oh, yes, often." That is one question they can always answer. There should be no delay in correcting these ailments, for they will be beyond remedy in later years.

It is a notable fact that nearly one-half of the dependent children that find their way into our Orphanages and Reformatories are there because they have only one parent. In many cases the father dies and leaves the mother with the family to support. In other cases the father deserts the family, and leaves the mother with the care of the children. Society having provided no remedy, the mother must go out and work, sew or scrub, do the most menial tasks in order that she may support her children. The children are on the streets, or they are placed in orphanages to be maintained at public expense. Many boys and girls get into reformatories and prisons through the absence of the mother from the home, and the newspapers frequently tell of serious accidents and fatalities to children when left alone all day in a house. The creche or day nursery is a partial remedy, but it would be far better if the mother could be helped financially to stay at home and be the guide and counsellor of her children.

An encouraging sign of the times is the widespread enthusiasm in the playground movement. Many more playgrounds are needed in all our cities, with bright young men and women as leaders and supervisors. Organized and supervised play is a wise preparation of children for the duties and responsibilities of later life.

HOME-FINDING AND AFTER-CARE.

Mr. Kelso then directed attention especially to the subject of placing and caring for dependent children in foster homes as follows:

While there is an ever present desire on the part of good people to establish orphanages for the care of children, whether they are necessary or not, the settled policy of Ontario, and indeed all the Provinces in Canada, is the private family plan of providing for homeless, neglected and even delinquent children.

Canada has a widespread reputation as a hospitable country, and when it is remembered that during the past ten years, from 1900 to 1910, 21,456 children from Great Britain have been absorbed into Canadian homes, it will be seen that the reputation is well deserved. In addition during the past twenty years there have been placed in foster homes in Ontario by the Children's Aid Societies and the Central Office, nearly 10,000 children, of which number 7,139 have been recorded for purpose of supervision. These figures do not include children placed direct by Orphanages and Industrial School, which would be at least 3,000 additional.

There are several reasons that might be given to account for the readiness with which homes are opened to these young people. One is the desire for help in the home and on the farm. Another is that homes are widely scattered, and people like to have the company and sociability of boys and girls. Another is that the children of farmers migrate to cities and to the Western country, with its opportunities for rapid advancement. Then there is the altruistic and religious attitude of mind that prompts good people to share their blessings with those less fortunate than themselves. Again, it is true that the work of home-finding has been well advertised, and the human mind being imitative, people have done what they have seen and heard of their neighbors doing.

Of course, the first inclination of anyone who has not studied this question would be to say that the main consideration is the ability of the children to work, but in answer to this it can be said that from the records of the over seven thousand children listed in our office, over one-third have been taken while still under six years of age, and a fifth of the remaining number would be under twelve years of age.

In Ontario our children's aid system provides that all children who are made wards of the Society should be reported to the Head Office and registered, with a view to later enquiry as to home surroundings and treatment. Visitors are sent to every home, and an effort made to ascertain exactly what the conditions are. It is worth pointing out here that the knowledge that such a system exists, and that children are sure to be visited, prevents much child neglect. My experience is that the ill-treated child in the country home is the one who has not been recorded, and consequently is not under any system of supervision. Having read over thousands of reports made by visitors to foster-homes, I am in a position to say that the great majority of the children are exceedingly well treated, considering their station in life and the conditions and environment from which they were originally taken. The chief difficulty is in securing steady

attendance at school, and often there are mitigating circumstances, such as long distances, bad weather and sickness in the home. But the number of boys and girls who grow up in foster homes, without any education at all, could almost be counted on one's fingers. They may not get a high school training, but they can easily write a fairly intelligent letter and calculate to a cent the amount of pocket-money or wages to which they are entitled.

In all efficient home-finding work there should be careful enquiry to see that the children get into good homes. Complete family history and other information should be recorded. The child should be visited and talked to alone, without suggesting or giving the impression that anything is wrong and foster-parents should be complimented and encouraged in the good work they have undertaken. A good visitor can often find other homes during his travels, and my experience has always been that homes which are sought for are better, as a rule, than those which are voluntarily offered. Some of our very best homes have been accidentally secured, or have been opened through the persuasive appeal either of the child itself, in its loneliness and destitution, or the eloquence of the Secretary or visitor.

Canadian-born children are much more acceptable than those from the Old Land, and visitors have often reported to me that where they find two children in one home—one from one of our Ontario Societies and one from the English Societies, the position in the home is quite different; the Canadian being regarded as a member of the family, the other as a servant. There is a tendency on the part of some of the Old Country Organizations to pay the board of young children in family homes. This has never been done under our Ontario system. I believe better homes are secured without payment than can possibly be found by paying a high rate of board. When people take children with a view to their commercial value, they can never give them the self-sacrificing devotion that is the happy possession of many children to-day.

Home-finding should be more universally adopted. Thousands of orphan children are practically prisoners in charitable institutions, and if they were only permitted to find their way into the village and country homes of our Dominion, they would soon make for themselves a place in the affections of motherly hearts, for it is a rare thing now to find men and women who are entirely without the desire for the presence and comfort that little children are able to bring into the family circle.

CHAIRMAN MORIN: I am sure, ladies and gentlemen, we have all listened with a great deal of interest to Mr. Kelso's address, and I am wondering just now if the comments made by Mr. Kelso outside of his paper were not even more interesting than the paper itself. Mr. Kelso is certainly an expert on the subject, and we are all indebted to him for his remarks and suggestions. Having heard from Ontario, we will now listen to a paper from another part of our great country—from Alberta. Unfortunately, the author, Mr. R. B. Chadwick, is not here, and his paper will be read by Mr. Duncan.



A poor outlook on life for this boy.

THE DEPENDENT CHILD.

The following is from a paper prepared by Mr. Chadwick of Edmonton:

The Dependent Child offers a problem which requires the most serious consideration in any community. It is from this class that the delinquents are harvested, and later, criminals recruited. It would be impossible to classify the group of dependents under one name. There are so many contributory causes, and so many avenues leading both into and out of the class of dependents, that it would be almost impossible, in a short paper, to describe the ramifications of the class of children who are generally known as dependents.

The orphan who is left destitute and without friends, in all probability, forms the easiest of the many problems which confront any organization, or department whose business it is to deal with this class of child. The orphan is usually free from the molesting influences of so-called friends. The child is admitted into a foster home and becomes part of the family unit through absorption. There are no ties drawing it to other than its foster parents. Experience has proved that the orphan child is not only the most easily placed, but the most easily supervised.

The child who is a semi-orphan offers a problem which has to be confronted in a different manner. The process of procedure is usually the surrender on the part of the living parent; the child is then placed in a Shelter, and later located in a foster home. The parent of the child, as a rule, has a desire to keep in touch with its progress and condition, and methods have to be devised to meet the requirements of each individual case, in order to avoid anything which would result in the child being turned out of the foster home.

The third class are those recruited from the ranks of neglected children, and who are made over to the department or organization in charge of the work of providing homes for children, on a Court's Order, such order usually being granted on the grounds of cruelty or neglect of parents.

This particular class forms by far the hardest problem which has to be confronted in this important work. The child has been used to an environment of looseness, there has been lack of discipline, possibly intermittent spells of drunken debauchery, intermingled with spells of over-effusive affection. This class of child, both from its hereditary influence and home environment, carries with it an atmosphere which, at times, is most difficult to overcome. It is unwise to take a child from this class and place it immediately in a foster home, as the child, as a rule, requires the training and discipline which a Shelter should offer, for a period of three or possibly six months, before it is in condition to be placed in a foster home, with any degree of satisfaction.

THE ALBERTA LAW.

The Province of Alberta first introduced the "Children's Protection Act" in 1909. Previous to that time work had been carried on under the "Industrial Schools Act." An investigation of the various systems

in vogue on the American continent took place, and after a grave consideration of the laws in vogue, the Ontario "Act for Neglected Children" was copied, amended in places, and brought into force in the Province, being introduced to the Legislature by the Hon. C. W. Cross, Attorney-General. Children's Aid Societies were organized in various places in the Province. Their work, unlike the work in other provinces, being largely that of an advisory board, as the Alberta "Children's Protection Act" requires that every municipality of 10,000 population and over, shall provide and maintain a Shelter; further, that an agent or agents shall be appointed to enforce the "Children's Protection Act." The employees of the Children's Aid Societies thus become members of the Civic staff, the institution becomes a municipal institution, and is placed immediately under the head of one of the departments of the municipality. Both institutions and employees must come to a standard set by the Superintendent, and reports must be sent, not only to the Society, but to the Superintendent as well, showing the work which has been accomplished, and what has been done in each case.

The central system of placing out and recording is followed. That is: Commissioners who are appointed under the "Children's Protection Act," and given powers to deal with juvenile offenders, cases of child neglect, cruelty or dependency, send originals of Court's Order with depositions, direct to the Central Office. The record of the children at the various Shelters is kept in the Central Office, and all applications which are received by the local offices are forwarded to the same centre, and it is determined in that office as to which child is best fitted for a particular home.

THE CHILD IN THE SHELTER.

When the child is received at the Shelter, its personal history is taken. As much of its family history as possible is secured, going back as far as grandparents on either side. The question of insanity and inherited disease is gone into carefully, and mental and physical defects are looked for. It is first thoroughly bathed, then placed in the infirmary until the visit of the institutional doctor, whose business it is to make a thorough examination.

In about thirty per cent. of cases, adenoids and tonsils have to be removed; about twenty per cent. of cases are found to be suffering from mal-nutrition in various forms. Poor dentation is found in about twenty per cent. of cases. The importance of having the teeth looked after is fully recognized, and arrangements are made at each Shelter in the Province to have a dentist look after the children's teeth. The eyes and ears receive special care and attention. Eye defects are watched very carefully and closely. No child is allowed to go to a foster home until it is in a perfectly sound mental and physical condition.

HOME FINDING.

Up to the present time Alberta has been fortunate in having far more applications from good people than they have had children to meet the demands. An application form is used on which the following information is required: Name and address of applicant, age, occupation, if farming, exact location of farm, nature and description of stock and of farm equipment, size and material of house, number of rooms, number in family, ages of family, religion, name of church and minister, name of school teacher and school district.

If the applicant applies for a child over ten years of age, very strict enquiry is made as to the exact work which would be required of the child. If the child is over fourteen years of age it is assumed that the child is required for work purposes and a wage is required.

When the child is of school age a report is required from the teacher, until such time as the Department is satisfied that the child is receiving the education and training which is its due.

In spite of every care and precaution which can be taken to pick out the most suitable home for the child, unsatisfactory homes are bound to come to notice at times. Causes are varied, but the results are always disastrous to the child unless it is removed.

The future of the work among dependent children depends largely upon the attitude of the general public, and the attitude of the general public will be determined by the interested men and women who have studied the problem and given the matter their matured consideration.

The time is not far distant when the widowed mother will have her earnings supplemented by a grant from Government funds, and when she will not only be allowed, but compelled, to keep her children with her till they have an earning capacity sufficient to take care of themselves.

The future of the work holds great possibilities. The vision of the work has not yet been broad enough to attract generally the college-bred men and women which are so necessary to the successful carrying out of the great scheme. Special classes in sociology, dealing particularly with the problem of the child, will become more popular as the greatness of the work is realized by college faculties and students, and the young men and women just entering upon the threshold of their lives will grasp the opportunity for service which the work among children has to offer.

The usefulness of any man or woman in this work depends upon his or her viewpoint. From the standpoint of money the work will never offer that which many other fields offer, but from the viewpoint of service it would be difficult to find a work which offers greater possibilities than the work among children.

INDUSTRIAL SCHOOLS IN QUEBEC.

REV. A. WINNEN, Director of the Notre Dame de Montfort Industrial School, gave a description in French of the good work being done in the Industrial Schools of this Province, of which the following is a summary:

Ladies and Gentlemen:—

The Industrial Schools for children from 6 to 14 years old, have in this Province a prominent place among the organizations for the protection of childhood. In Quebec, there is not, as in Ontario, any law governing foster homes. Neglected children instead of being placed in good families are sent to large institutions called Industrial Schools. The Province of Quebec has five of these schools in the environs of the cities of Montreal and Quebec.

THE OBJECT OF INDUSTRIAL SCHOOLS.

What is an Industrial School? An Industrial School, according to the Revised Statutes of the Province of Quebec, is a school in which children receive education and are trained to be industrious, and where they are lodged, clothed and fed. An Industrial School is not a mere orphanage because we admit not only children who have lost their parents, either their father or mother, or both, but also children without tutelage having been abandoned by their parents on account of their incapacity to provide for the expenses of their education. An Industrial School is neither a Reformatory nor a house of correction, much less a prison for children. None of our pupils went to court or received any judicial sentence, which perhaps cannot be said of their parents.

Some, who are really poor, hide their poverty for fear of bringing disgrace on their children by placing them in an Industrial School; others, more impudent and less honest, do not fear to abuse public charity by seeking the admission of their children when they are well able to support them.

Such abuses of public charity are luckily something of the past. Thanks to the perfect organization of the Municipal Board of Assistance, one can distinguish the truly poor persons from those who do not need assistance. As soon as an application is made for the placing of a child in an Industrial School, the inquiring officer sets to work and makes a detailed report of the personnel and financial state of the applicant. With documents in hand, the Director of the Municipal Assistance judges whether or not this person has any right to have a share to public charity. Such proceedings keep many from ridding themselves of a little boy or girl, in order to have the liberty of walking the streets or boulevards.

By taking a look at the Register of Montfort Industrial School, we find that amongst our 600 children, there are more than 500 from Montreal. No doubt, there is more poverty in the city than in the country, children are more exposed and consequently more in need of

protection, but this does not destroy the correctness of the remark made by Mr. A. Chevalier, Director of the Montreal Municipal Assistance, in his report for 1911. The demands for admission are more numerous: 253 more in 1911 than 1910. This comes especially from the poor families of the different parts of the province, being continually advised to go and stay in Montreal, under pretence that there it is easier for them to earn their living and to be assisted. The eminent Director suggests to have a provincial law passed, exacting parents a year residence in Montreal before being able to place their children in an Industrial School at the cost of the City.

REGULATIONS OF THE SCHOOL.

The Montfort Industrial School has two large divisions: Huberdeau for children from 6 to 10 years old, and Montfort for children from 10 to 14. Besides that from a moral point of view, the mixing of big boys with little ones is not desirable, the separation is very favourable to discipline, class and recreation.

In the morning the big boys rise at 5 o'clock; the small boys at 6. They have thus from 9 to 10 hours of sleep, during which there is no lost time. Then religious exercises, followed by a substantial breakfast. The same may be said of dinner and supper, in which no canned goods enter; only fresh and natural food is used. The small boys have five meals a day; the big boys three, with an extra meal when they work outside. Ask our brother who bakes if they have a good appetite. He will tell you that he bakes over 800 pounds of flour every day.

VACATION.

It is true that the children do not go to their homes during vacation, but many parents would be puzzled where to receive them. Instead they can come and see their children when they wish.

STUDIES AT MONTFORT.

I have spoken of instruction given to the boys. What do they learn? All that is learned in the best primary schools, all that is exacted by the programme approved by the School Commission of the Province of Quebec.

Among the children trusted to us, there are some who are specially intelligent. If, with this they behave well, we endeavour to send them to a good college, even at our own cost, until now Montfort has procured in a good college a classical course for over 35 children.

There are also some who have absolutely no disposition to study. To these we teach how to read, write and count a little, and at the age of 12 with the consent of their parents they are permitted to choose a trade, in order that later on they may honourably earn their living. The boy then enters into the workers' department, entirely distinct from that of the ordinary pupils. We have tailors, carpenters, shoemakers, bakers, butchers, blacksmiths, steamfitters, bookbinders and farmers.

LEAVING THE SCHOOL.

When a boy attains the age of 14, the law considering him as capable of earning his own living, withdraws him from the Industrial School. Some have nobody to look after them. They have, at least, the School. If they wish to stay we keep them by charity and they learn a trade. If they desire an employment, we endeavor to find it for them.

We do not always deal with grateful boys, but although they are thoughtless, full of life and folly, they are not bad children. They may be light-headed, but they are kindhearted. Later on, when they become men, and are capable of reflection, they recognize what we have done for them. They are grateful and remain attached to us. Many of our young mischievous boys have thriven in the world.

I should speak to you of what the Sisters of the Good Shepherd at Parc Laval do for young girls. A word will suffice. They do for girls what we are doing for boys. They form women capable of honourably earning their living. It is unnecessary to praise them. They devote themselves to these children, recalling to mind the words of Christ: "What you do to the least of these little ones, you do to Me."

DISCUSSION.

MR. J. C. MCCONACHIE, who was called on to lead the discussion, suggested that more drastic measures be taken with the men who shirk their duties as fathers, particularly the dissolute and those who would leave their children to be brought up in institutions. Child insurance was also in his opinion an evil that should be investigated, and teachers and parents should be urged to counteract the irreverence and lack of respect for adults that characterized the average child of to-day.

WEDNESDAY EVENING SESSION.

The Conference re-assembled at 8.15 p.m. in the Auditorium of the new Y.M.C.A. Building with a good attendance of delegates and friends.

THE PRESIDENT'S ADDRESS.

Proceedings were opened by the President, Mr. C. H. Godfrey, Controller of Montreal, who gave the following address:

Ladies and Gentlemen,—To-day organization and co-operation are most necessary factors to ensure the success of any great enterprise; they are equally important in the field of philanthropic work. These conferences have been organized to bring together the workers in the different fields of charitable endeavour, in order that they may impart to each other the benefit of experience gained in many cases by years of hard work as to the best methods of organization and co-operation.

Charity properly applied should not only relieve immediate distress but help the recipient as far as possible to attain an independent position. Correction should be designed in such a way as not merely to punish the offender, but also to help him to improve his moral and material standing for the future.

This country is very prosperous, having a large area, great natural resources and a comparatively small population, as a consequence a large number of immigrants have come here from the overcrowded countries of Europe; some of whom are well equipped to gain a livelihood, and are able to assist us in the development of this country almost from the moment of their arrival; unfortunately there are others who through force of circumstance or otherwise, are a burden on the community and add to the very heavy task already upon the charitable bodies; this will presumably continue for many years to come.

It was at the suggestion of the Montreal members that this city was chosen as the meeting place of the Thirteenth Annual Conference, and this is the first time that the Conference has met outside the Province of Ontario.

It is particularly gratifying to know that members are attending from all over the country at considerable personal sacrifice and loss of time, imbued with the desire to relieve distress and to advance the condition of their fellow men.

Many elderly people are in the habit of dwelling with regret upon the passing of the good old times; but history and experience tell us that the material condition of the people of civilized countries is steadily improving.

Let us hope that the efforts of religious and charitable bodies will be so blessed with Divine assistance that the religious and moral status of the people will advance even more rapidly than their material condition.

MENTAL DEFECTIVES.

Dr. Henry H. Goddard, Ph.D., Director of Research, Institution for the Feeble-Minded, Vineland, N. J., followed with an address on "The Feeble-Minded."

Ladies and Gentlemen,—It gives me great pleasure to be with you to-night and tell you some of the things that have seemed to us important in our work for defectives. I am especially pleased because we have been in close touch with some of your members in this matter. Ever since we began our work at Vineland we have had letters from all parts of Canada, from Ontario, Alberta and other Provinces, wanting to know what we had found out, and we are always pleased to give you the result of our efforts.

In brief, I may state my text: It is that the problem of the feeble-minded person underlies to a much greater extent than any of us have ever realized all the other social problems. I looked over your topics of this Conference and I found at least fifteen, leaving out the topic for to-night because this is on the subject of the feeble-minded, no one of which can be adequately discussed without giving a large place to the question of feeble-

mindfulness. It does not matter where we touch the social problem we find immediately the question of feeble-mindedness crop up.

I must tell you what I mean by feeble-mindedness, because unless you have been forced to look the matter up a little you probably do not mean what I mean, no more than our audiences in the States know what I mean when I make these statements about the feeble-minded. You might be a little better off because you are more in touch with the customs in old England than in the States. However, in the States feeble-mindedness means imbecile. When I talk to people and say, "That person is feeble-minded," they say, "Oh no, he is not feeble-minded. See what a fine looking boy he is." Now that has nothing whatever to do with the question. I want you to notice when we come to the lantern slides there are boys and girls that are just as nice looking as any you ever saw, except your own of course. There is nothing necessarily apparent. We have children at Vineland school, and you will find them in every institution for the feeble-minded in the world as far as my experience goes, that you could not recognize as feeble-minded, not only by looking at them but even by talking with them for a few minutes. You would only discover they were uneducated, illiterate, very simple in their talk, but that might come from never having gone to school. So that that is the reason that the problem is so difficult when we come to the social aspects of it and when we come to the question of getting them provided for. Our studies are leading us to conclude pretty clearly that there are in the human family strains of intelligence, grades, levels of intelligence, and that if we always marry people of the same grade of intelligence as ourselves then that level will be kept up, transmitted on in the same direction. Those levels range all the way from the lowest degree of intelligence that can keep up the species (not the idiot, because they don't marry and reproduce). It goes down to the imbecile grade and from that up to the highest intelligence that you may recognize as transmissible. There are those levels from the lowest to the highest. Somewhere in that scale there is what we term a dead line. There is a point below which an individual having that intelligence, being on that plane, cannot function properly in our modern society. We have to put it that way because being undoubtedly right. A French peasant may be normal in the country on the farm who would be considered feeble-minded in the streets of Paris. A feeble-minded person is merely one who cannot function properly in the social order of things in which we live. Someone said "they are not able to live an intelligent existence" or, as the Royal Commission defined it, they are not able to manage their own affairs with ordinary prudence. Such then is our definition for feeble-mindedness. We classify them on the mentality of normal children. Up to 3 they are idiots, from 3 to 7 they are imbeciles, from 7 to 12 they are morons (the English term is feeble-minded in the specific sense). We try to follow that custom, but we discovered that if the State institution in the United States is called an institution for feeble-minded they take everybody from the high grade to the low grade. So we could not confine the term feeble-minded as in England to the institutions without getting legislation passed

in every State in the Union, and we had to invent a term for the high grade group and so we call those from 8 to 12 morons. In English it simply means fool. We don't like the word fool, in English, but in Greek it is all right and it shows just what we want; that is to say, a person lacking in judgment or sense. They do lack in judgment and sense and are unable to manage their own affairs. Physically they are as sound as anyone. They are subject to the same diseases, accidents and troubles that the rest of us have, and probably no more so. What may we expect of them—a group of people who have not judgment enough or intelligence enough to manage their own affairs, and generally not enough to do the kind of work that you and I are willing to pay for. The result of all that is that they cannot earn a daily wage; they cannot support themselves; the few that can do that cannot handle their wages when they get it. What are the results? What must happen to any person who cannot earn or has not money enough to provide for his needs? He must become a pauper or a criminal. Your phlegmatic, tired individual would simply lie down and starve to death if our charitable institutions did not come along and take care of him. The nervous and irritable person says, "if they will not help me to get it I will get it anyway," and he lies and steals and is put into prison.

FEEBLE-MINDED GIRLS IN REFORMATORIES.

If the individual is a girl it is prostitution. With all the natural physical impulses and without a particle of control, it is the most sure thing in the world that this high grade feeble-minded girl should give herself up to that kind of life, and when we test these girls out we will find a surprisingly large percentage that are mentally defective, and until we do that we are not going to get very far with the solution of that problem. We have not the figures yet in regard to prostitution, but all of the workers fighting the white slave traffic know without the expert's knowledge of feeble-mindedness that these girls are feeble-minded. There is no question about it.

Crime in general has increased greatly with us and certainly feeble-mindedness has increased at the same rate. There are a good many reasons to believe that feeble-mindedness is on the increase. To spend a moment on that, the reason seems to be that we have what we may call reversed the order of nature; but this is a fact as you recognize. Until within a generation or two life was a pretty hard struggle, and the fellow that could not put up a vigorous fight against the difficulties of life went to the wall. They are the victims of alcoholism or anything else of that sort that comes in their way, and we do not know that alcoholism causes feeble-mindedness, but feeble-mindedness causes drunkenness. Alcoholism was so general in those days but now it is swept off. It killed those people either as the direct results of the alcohol itself or because they, while intoxicated, fell victims to accidents or disease and were killed off. Now they can be fairly sober and live all the way up and down the line. We are insisting that everybody should live and get married and beget children and so perpetuate these lower grades of intelligence. What is to be done about that?

PRESERVING INFANT LIFE.

Take one more illustration, infant mortality. We are having a great movement now to save the babies—the only thing we can do. We have become self-conscious, our humanity has come to the fore and we are compelled to do all these things. We realize how remiss we have been in the past and we prevent this infant mortality, keep them alive. Good. But what are we doing. We are keeping alive lots of babies that are growing up to be boys and girls, a bigger portion of whom will be feeble-minded than in the past. Does that mean that we shall let the babies die? Not at all. Nor does it mean that we must slacken our efforts, but it does mean when we are coming to consider these things that we are going to take care of the children, we must recognize the fact that these feeble-minded are almost children and must always be taken care of, and because they are 15 or 20 years of age it is no sign that we must relax our care and let them go alone. We must recognize this question of feeble-mindedness and take the responsibility and act upon it and act intelligently.

IN ALMSHOUSES.

There is the crime and the pauperism. Visit the almshouses and you will be surprised to discover how many people in the almshouses are feeble-minded, and are there because they are feeble-minded. They are not able to earn a living and because they cannot become criminals they become paupers. In some of the almshouses in England there are children, parents and grandparents, all in the same family,—three generations of paupers in one almshouse. I don't know how it is on this side of the line, but when we get to investigating our almshouses over there we will find it is just the worst question and the biggest question that we have to attack. They are an abomination. They are disgraceful. You see all along the line we have this question of the mentality, that is they are incapable of properly functioning in our society, incapable of taking care of themselves and must be taken care of.

BLAMED ON IMMIGRATION.

One thing more. I meant to have spoken of when I spoke of why we think that feeble-mindedness is increasing. This will interest you I am sure because it has already been mentioned in this Conference. That is from immigration. With us it is a common thing to try to lay all of our troubles on the immigrant. If we have anything that is bad the immigrant is responsible, and I suppose I am asked this question as often as any other—are not most of the feeble-minded immigrants? No they are not. Six per cent. were born in foreign countries, 33 per cent. have parents born in foreign countries. There is no use going back any farther than that or it would take in all of us in the United States. Our immigration authorities have got stirred up on this question and have been trying to see what could be done to solve it. With two of my assistants we went to see what we could do about a load of immigrants that came in. There were just 600

immigrants and we recognized 46 out of that 600 that were feeble-minded. I cannot take the time to tell you how we recognized them or how accurate that is, but it is the normal percentage of about 7 per cent. That is from Southern Europe; the northern races seem to be hardier. Feeble-minded people die earlier than the normal people. I am satisfied from some three months' study of this problem in New York City that they have in the public schools of New York City 15,000 feeble-minded children.

That brings me to another question; the question of what is to be done. As I shall show you from charts, we cannot allow this thing to go on undealt with, not simply because these people are annoying, simply because they fall into crime and pauperism, but they are transmitting their defect; they are marrying and begetting children from two to six times as fast as the rest of us. One man wrote me from Ohio a few days ago and said, "We want you to come out to Ohio to help regulate this thing, because if we don't stop the increase of the feeble-minded it will take all of the rest of us to take care of them." Now, Ohio is not any worse than other States and I doubt if it is any worse than Canada. There are no statistics and nothing to indicate any great difference in the proportion wherever you may go. They seem to have scattered themselves pretty largely over the world. They must be taken care of, and how are you going to do it? The simplest way seems to be to put them into an institution. I will again call your attention to the fact that there are 15,000 feeble-minded children in New York City. In the State of New York they are taking care of some 3,000 or 4,000 and groaning under that. How long do you think it will be before New York City will put in institutions all of its 15,000? How long do you think it will be before you appropriate money enough in Canada to put into institutions all of those people? It cannot be done quick enough. The trouble is going on too fast.

The other remedy that has been proposed is to render those people incapable of reproduction by some form of sterilization. I believe it will have to be done because the problem is so tremendous that we must make use of every means that will stop it, but I want to warn you if you get a law for sterilization the work is not all done. If you get the law it will not affect the problem very greatly; it will help, and if we get to a better understanding of the facts and more knowledge of the problem and use this principle more extensively than we are doing now it will help, but it will never be more than a simple help unless we are ready to pass laws which shall say we will have a Commission in whose hands shall be placed this whole problem and when they find a child that is decidedly feeble-minded the Commission shall have the power to sterilize that child—no matter who or what he is. But on our side of the line we are not likely to do that for many years to come. We must attack this problem by every approved method.

IN AN INSTITUTION

You can train a feeble-minded child to almost mechanical perfection because you can tell him over and over again just how you want a thing done. That is characteristic of feeble-mindedness and I want you to

realize that there need be nothing gruesome or objectionable about an institution. People sometimes say to us, "It is a dreadful thing to have a boy or girl in the institution if they are not feeble-minded; are you not in danger of making a mistake?" But it comes out this way, no child concerning whom anybody is in doubt as to his feeble-mindedness is intelligent enough, is far enough above that dead line to ever make a glowing success of life, and if he is still a little above the line and can make his living in the world it is going to be a very uncomfortable one with a great many mistakes and misfortunes connected with it. Would you rather have a child or close relative of yours making that kind of living, or would you rather have him in a delightful home with a lot of happy people? As we often say in Vineland, Why not be a moran and be happy? That is the happiest place I know of—that institution at Vineland. It is easy to make them happy if you try to do it and we devote ourselves to making those children happy. We have merry-go-rounds and different kinds of amusement. We get to understand them. The reason the feeble-minded creature in the home is hard to manage is because everybody forgets that he is a baby in mind and they hold him up to a responsibility that equals his years of life, and he cannot reach up to that responsibility and is a constant worry.

An excellent series of pictures and charts, with explanatory remarks, followed.

DISCUSSION.

DR. HELEN MACMURCHY, Toronto: Ladies and Gentlemen,—On the present occasion I must begin by thanking Dr. Goddard for doing me a favour by entertaining the audience so well that my own part will be necessarily short. I visited in Vineland for quite a time not long ago and they made me one of the family, and the success with which they make these people happy is a fact that I always look back to with great pleasure. One boy was brought there who had been a source of great distress in the rural community in which he lived. He had a fondness for setting the farmers' barns on fire, and it was a good long time before it was found out who was responsible. Then it was found that this boy was the cause of it, and it was also found that he was feeble-minded. That boy's joy was to start a fire and see the blaze. So when no one else would make a fire he would make one for himself, and now they have made him a fireman at the institution and he shovels coal all day long. When he is bad they speak to him as they would to a child of five and say "Johnny, you have been a bad boy to-day and cannot shovel the coal," and he comes to Mr. Johnston's office and is so heart-broken that he is allowed to go back and shovel coal. That is the difference between the expert treatment of the feeble-minded and the way the ordinary citizen treats them and makes them responsible where they are not responsible at all.

Let me say here that we owe a deep debt of gratitude for what the citizens of Montreal have done in having this splendid Child Welfare Exhibit held here, but it should not be seen in one City in Canada alone.

There are many reasons why this has been called the century of the child. Perhaps we are beginning to realize what it means in regard to our own duty about looking after children. What is after all the duty of the citizen? When we have as plumbers or as doctors or in any other position or calling or vocation in life discharged our duty for ourselves we have yet left half of our duty undone if we don't provide somebody to do that work after us. Our only hope is to begin with the children. Look through the whole programme of the Conference and you find the question of feeble-mindedness comes in in every subject. If these people are not capable of taking care of themselves we must take care of them and the sooner we do it the better. Perhaps the greatest subject in modern sociology has been presented to us to-night. What are you going to do to look after the backward children, because they are the children of Canada and the generation of Canadians are going to be made that way, and the community should set itself to move the difficulties of life from the paths of those who cannot overcome them themselves.

MISS CARRIE DERRICK, Professor of Botany, McGill University: Mr. Chairman, Ladies and Gentlemen,—I feel it is quite out of place for me to say anything to-night, but this is a subject that is so very near to my heart. I feel that it is such an important subject in Montreal that I must say what the experience of social work has taught me here. Everything that Dr. Goddard said in that wonderfully broad address based on scientific principles I believe holds good, only we are utterly ignorant of our conditions. We are working to improve the environment of our people and rightly doing so, but we are blinding ourselves to the real cause of our conditions. It was only last night at a little meeting that two of our leading men were speaking to me and one said, "It is all nonsense, Miss Derrick, to say that such things as these are hereditary. If we improve our environment we will be solving our difficulties." Another said, "The cause of 90 per cent. of our feeble-mindedness is due to alcoholism," and I was very glad to hear Dr. Goddard speak about the connection of alcohol with feeble-mindedness. For 18 years the Local Council of Women has been trying to stir up the people for the need of a building for the care of feeble-minded children. We have been trying to have the schools visited. They don't know what these children are. We are simply dealing with these children with the utmost blindness, with the best of intentions, and the consequence is that our difficulties are growing year by year until we cannot meet them. This medical inspection in the schools deals largely with physical defects, not mental defects. Mr. Tait is very anxious to have such tests made in our schools, but has been unable to secure the proper means for doing so as yet. What will astonish our visitors even more is, if we had inspection of our school children we would not know the percentage, as many of the children are not in school. We are probably the only part of the civilized world that has not compulsory education. One of my friends said last night, "What are the poor parents to do if they send the children to school and have no support from them?" We might as well recognize the fact that Montreal is hopelessly backward in some of these reforms, and unless we make greater advance we are not going to reach the point we should.

PROFESSOR TAIT, Montreal: Mr. President, Ladies and Gentlemen,— I simply want to say a word of thanks to Dr. Goddard for his admirable address of facts, for an ounce of fact is worth a pound of theory. A Bureau of clinical psychologists in our schools would be a splendid thing. Our Juvenile Court is all right, but the children need scientific treatment. Trained medical psychologists you will get by giving proper training to our medical students. They spend five minutes' time in the study of psychology. McGill is probably one of the best medical schools in the world but psychology is not on the curriculum. Dr. Goddard has given all his time to the work and is an example that we in Montreal would do well to follow. The work which he has done is all the more remarkable for the fact that he has done it in a very few years. Experimental psychology is young and the results tend to show and go far to solve many of the difficult problems of society. I hope we in Montreal will profit by Dr. Goddard's address.

Thursday, October 19th, 1912.

10.30 a.m.

RECREATION AND EDUCATION.

DR. MILTON HERSEY, Montreal, Chairman,

Ladies and Gentlemen,—I beg to call you to order to continue the next meeting in the series that is interesting all of us. Referring to recreation and education, in all of the work that is going on during this most important series I am exceedingly interested as I am sure every one of us here is also. The subject this morning is of far-reaching importance, not only to us, the older children, but of still greater importance to the young folk in all our municipalities and throughout this Canada of ours, who need education and who have little other maternal or paternal care than that some of us good friends of theirs are able to devote to them in our own spare time. Some years ago I seemed to become inoculated with the microbe of a general interest in civic affairs. It is a disease that once acquired is exceedingly hard to shake off, even if one would care to do so; but social welfare work, as all of you know, is such that when you become interested in it at all you have absolutely no desire to shake it off or to avoid it. On the contrary, some of my good friends here in Montreal, whom I see here in the audience this morning, are much inclined as I myself am inclined to neglect business affairs to do some good for our little men and women in whom we are specially interested this week. We will now hear an address on "Public Recreation."

IMPORTANCE OF PLAY.

MR. J. E. MERRETT, Director of Physical Training, Y.M.C.A., Montreal, contributed a paper on "Play and its Place in the Development of Character."

Mr. Chairman, Ladies and Gentlemen,—Professor Chas. Zueblin has bravely added a new proverb to the treasury—"Work is a cardinal principle of American life." To this must be added "Play." It would be pleasant to join with this gifted man in preaching to busy Canadians the gospel of play. It is good for young and old. It is wise beyond wisdom. It is the spirit of immortality made manifest. Stanley Hall in the new psychology maintains that genius is but the preservation of adolescence. To keep the fire and enthusiasm, the freshness of interest and elasticity of spirit that are the birthrights of youth are certainly the marks of genius if not its cause.

Work is good if by it is made possible a later leisure that permits a man to refresh his soul and enjoy existence, think the thoughts of greater men who have gone before, let the blessings of life make sunshine in his heart and teach him the reason for his creation. The conditions for our ancestors were so grievous that unremitting toil was their portion, and they made a virtue of it. In those days the man who did not wear himself out wringing a meagre living from an unwilling and hostile soil was accounted well and thoroughly fit for the pillory and stocks. Perhaps in ancestral days unceasing toil was the mark and price of respectability, but surely things have changed for the better. It is time that apologies for recreation cease. It is time life should be more than a beating of a path from the tread mill to the savings bank and back again. A side trip occasionally through the gardens of pleasure hangs pictures among the rafters of the treadmill, and the savings bank fares none the worse for the detour through the scenes where gladness lies.

Dr. Holmes, poet and physician, tells us, that each thought has a physical effect upon certain fibres of the brain. Certain groups of brain cells are changed in structure by a train of thought. This train, by the way, does not run upon T rails or on ballasted roadbed, but plows its way through the delicate texture of the cerebellum, leaving its trace in sensitive cells. Each repetition of the same thought deepens the impression. The trace becomes a track, the track a groove, the groove a rut. You know how the pace that kills leaves its effects—the mental troubles, the physical ills, insomnia, nervous prostration, paresis, insanity. These come from the grooves that have worked too deep for health by the endless iteration of the same thoughts, ruts that have worn too deep for safety, and yet the trains of thought wear deeper and deeper till life is hardly worth the living. And recreation is the remedy. Some day the world will accept as vital a truth scarce owned, and the dignity and healing value of play will be recognized.

Recreation, therefore, is not solely a matter of frivolity and lightness, airy trifling, inconsequent foolery. Take the word and break it in two. An earnestness is at once developed. It is re-creation—re-nascence, re-formation, a turning back of the clock. There is a saying attributed to Schiller, that "Man is not really man until he plays."

If recreation is beneficial to grown people it is all that and more for the children. In their catalogue of necessities it ranks along with something to eat and a few things to wear.

To play in the sunshine is a child's right, and he is not to be cheated out of it, and when he is cheated out of it, it is not the child, but the community, that is robbed of that besides which all its wealth is but tinsel and trash, for men not money, make a country great, and joyless boys do not make good men.

Play is at present almost the only method of physical development for those living in cities, and we do well to give it serious consideration. City streets are unsatisfactory playgrounds because of the danger, because most good games are against the law, and because the crowded sections of the city streets are apt to be schools of crime. Ten per cent. of persons in confinement are under 20 years of age in Montreal, and even as high as fifteen per cent.

You ask me why we play. Why? Why does a flower need light? The child needs to play because its growth is through activity. Through this specific form, and activity, which his nature has prescribed, and because accordingly he will never grow up or he will grow up stunted if he is denied this opportunity.

The impulse to play is as natural and normal as the inclination to sleep or the desire to eat, and when we learn its meaning, we see that it is not simply a permissible thing, but a divinely ordered thing. In God's kindergarten, as in man's, play is the medium of education. Without it the boy cannot be properly developed. With every power of body and mind, use is the inexorable condition of growth. Nothing is more characteristic of a healthy child than unceasing activity, and to secure this sustained activity nature gives him the impulse to play. A little five-year-old invalid of the tenement said: "I don't want to get dead and be an angel. I want to play first." If God gave the instinct, man ought to provide the opportunity. Those who do not play are old before their time, and some of them are all too old in their knowledge of evil. They are abnormal. Their childhood has been twisted and warped. Nothing will do more to make men out of this sort of boys than to develop in them a natural love for healthy games. It is a cruel thing to rob a boy of his boyhood.

We want boys to play in order that we may conserve the health of our people. A great deal is being done in these days to protect us from the spread of disease. We are fighting, with intelligence and newly-found zeal, the great white plague, but the dread disease of tuberculosis must be successfully fought by developing stamina, physical strength through exercise in all the physical activities. We do not want simply hospitals and pavilions and notices giving instructions to those who are unfamiliar with necessary precaution. We want to save the health of our boys so that we may nurture a strong, well favored community.

We want the boys to play to conserve the morals of the people.

The best way to train a boy to do right is not to lecture him into tears about his wrongdoing, but to show him the delight of a honorable and happy boyhood. Give him an opportunity to prove what is in him in good work. And the good will in the main prove to be the greater attraction.



High rents—no proper thoroughfare—no plumbing.

This country of ours has grown up, and become what it is, nourished by the youth of the country. We have reinforced our cities with the best blood of the rural communities where boyhood and girlhood has had a chance. We cannot, as our population becomes congested, keep boys good by force. A few hours of fresh air, a few hours of self-abandon in innocent fun, a chance to be a normal boy or girl will do more to reinforce your moral lessons than many days of mere teaching.

We want children to play in order that we may aid in the development of the sentiment of honor—a trait of character at a premium to-day in all walks of life. In play we learn this as nowhere else.

If there is one thing we need more than another it is the constant emphasis among our boys of that great spirit of fair play, that willingness to give and take, that generosity in defeat, and lack of assertiveness in victory, that we identify with true sport, and which is learned best of all in the realm of play.

We must not forget that amusement is stronger than vice, and that the former alone can stifle the lust for the latter. We see all about us much vice which is merely a love for pleasure gone wrong.

Elmer Ellsworth Brown says, "Play counts for morals: for it is in our play we choose things according to our character, and by choosing we make our character."

And to quote Robert Louis Stevenson,

"Happy hearts and happy faces,
Happy play in grassy places;
That was how in ancient ages
Children grew to kings and sages."

Children begin their education when they begin to play; for play not only affords an outlet for their energy, and so supplies one great means of growth and training, but places them in social relation with their mates and in conscious contact with the world about them. The old games that have been played by generations of children not only precede the training of the school and supplement it, but accomplish some results in the nature of the child which are beyond the reach of the school.

Who is so old that he cannot recall the soft, cool touch of the sand as he patted and smoothed it, the fascinating way in which it slipped through the fingers when poured from one hand into the other, the endless joy of digging into its yellow depth, the facility with which it could be heaped into mountain chains, hollowed into valleys, moulded into forts, and thrown up into breastworks. Who has forgotten the delicate cakes and pies he used to make of sand, or, when it was well smoothed, how he delighted to impress his hand upon its yielding surface, or use it for a drawing board and sketch figures and letters and pictures upon it?

All animal life is sensitive to environment, but of all living things the child is the most sensitive. A child absorbs environment. It is the most susceptible thing in the world to influence, and if that force be applied rightly and constantly when the child is in its most receptive condition the effect will be pronounced, immediate and permanent.

The thing that most needs to be understood about play is that it is not a luxury but a necessity. It is not simply something that a child likes to have; it is something he must have if he is ever to grow up. It is an essential part of the law of his growth, of the process by which he becomes a man at all.

The "boy problem" as we call it is really a grown-up problem. The boy is all right. He breaks our laws, but he does so in obedience to a law that is older than ours, a law that has never failed to get its way or else to impose a penalty—and to collect it.

When "the children were left out in the planning our cities," when we closed nature's path against the growing child, we made it mathematically certain that he should seek some other path or cease to grow at all. If opportunity for play is denied, and by just so far as it is denied, stunting and perversion are the inevitable results.

If you wish youth to be moral do not neglect its pleasures, or leave to chance the task of providing them. One can hardly stir without encountering something that resembles unhealthful pleasures. Our children are too often heirs of a joyless world, and we bequeath them cares, hard questions, perplexities. Let us at least make an effort to brighten the morning of their days, by a right attitude on the important question of play. It is a sacred flame that must be fed, and that throws a splendid radiance over life. He who takes pains to foster it accomplishes a work as profitable to humanity as he who builds bridges, pierces mountains, tunnels rivers, or cultivates the ground. To give a trifling pleasure, smooth the anxious brow, bring a little light into dark places, what a truly divine office in the midst of this poor humanity.

The children of the nation are the treasure of the nation. In their small hands lie the England and America of the future. What will they make of these great countries? They will make of them what we who are now in possession enable them to make.

I saw a boy once who seldom played. He never played as our Canadian youth played—happily, boisterously, earnestly; you could hardly call him a boy. At sixteen he was no taller than a boy of twelve, sallow-faced, enemic, flabby-muscled, and flat-chested. He was prematurely matured. A man before he had finished being a boy. All the life, enthusiasm, and muscle characteristics of a normal boy were absent.

Play is a great social factor. It is the boy's first social school. It is on the playground that he meets the other fellows, and must learn to adapt himself to the democracy of the gang. Here he learns the value of co-operative action, finds that some things can be done in union with others that cannot be done alone. Here he learns to rule other wills and minds, and first tastes the sweetness of leadership. As Groos says, "Such experiences do not cease in play, but extend to other social spheres, and any agency which develops sturdy leaders for society is valuable, for it is these that society is most in need of."

Play is the impulse to the development of the higher emotions. The other day I observed two teams of High School boys at play. I watched the game from the standpoint of its effects upon the players. I noticed

how enthusiastic they were, and with what eagerness and wholeheartedness they fairly threw themselves into the game, how spontaneous they were in seizing unexpected opportunities or legitimate advantage in scoring, how original in their plan of play, how quick to respond to the signal, how self-controlled. Such training is invaluable, and is only acquired in play.

An observation of men, covering a period of over fifteen years, has revealed to me the fact that where they have lacked the opportunity for healthy, robust play in youth they are often lacking in initiative, enthusiasm, and spontaneity, originality and whole-heartedness, for these qualities of mind and character are acquired chiefly in youth, and through happy, earnest, strenuous play.

Play is one of nature's methods of promoting physical growth, of stimulating mentality, of developing social leadership, of cultivating moral and spiritual qualities, in fact, in keeping us young and elastic. Therefore, let us play, and play without qualm of conscience.

Play is not solely a manifestation of the immature human animal. This he shares with kittens and calves, pigs and pups. It is the minister of growth throughout the animal kingdom. It is instinctive and natural all the way around. Play is not a fad with children, neither is it entered upon for the aggravation of grown people. It is the business of life at that stage. Play is the expression of pleasure of existence. It is joyful because it is natural. The child has but limited means of expressing himself. Play is one of the few. He sees in it no triviality. He is serious while working out the plans of Mother Nature and developing his own individuality. Play is spontaneous and free. It has no formula.

The adult idea of what is good for him is ignored in the child's plan of action. The play spirit must be satisfied—openly, if possible—by stealth and through disobedience, if necessary.

One child-student who has thought it all out, puts it thus—"All this strong instinct in children—let us impress it on our minds again—is not an artificial, external trivial matter. It is highly serious and of deep significance. It is an expression of the very inner nature of the child. It is the highest phase in child life, and holds the source of all that is good."

Play is a serious matter to the child, and the child is right. Nature's purpose, as declared in the play instinct, is a serious one. It is the most serious and vital purpose she has in regard to him. This message that gradually unfolds itself in him, this set of sailing directions, that we lump together under the name of the play instinct, constitutes not merely a prescription of a useful regimen, a law of wholesome activity; it is part and the finishing and crowning part of nature's law of growth. The growth of the individual, as well as of the race, is to a vital extent growth through action. The creature becomes what he is as a result of what he does. Nature decrees certain activities, and builds the body around them. She makes sure that we shall be fit for her purpose by putting the purpose inside and hammering us into shape against it. The play instinct is like the tune put inside the piano or organ as it goes along.

And of the activities that build the boy an important part is conscious activities, activities directed from the mind, so that the creature is built

not only by his action, but by his conscious action. He is built by himself. We are all self-made men in the most literal sense.

And the name given to this conscious part of the action that Nature has entrusted to himself to carry out is Play. Play is accordingly a part of the same great law of life and growth, in obedience to which the child is here at all, the same law that makes the buds open and the grass come up. It is the voice in which nature speaks when she tells the child what he is to be. The boy, in his play, is obeying in a most literal sense, the injunction whispered continually to every fibre of his body—"Be a Man." Thus play represents in education Nature's prescribed course. What we may choose to do in school and elsewhere is an elective, very valuable in providing that we shall grow up useful, and wise, fitted to our particular surroundings, but Play represents the vital part without which we cannot grow up at all.

SOCIAL SETTLEMENTS.

MISS ELIZABETH HELM, Head Worker, University Settlement, Montreal, then spoke on "The Settlement as a Social Force."

Mr. Chairman, Ladies and Gentlemen,—Many years ago in preparing for a class in history I came across a quotation that made an impression then and which has been strengthened since: "We grow strong for what is to be by seeing clearly what has been. Hence the value of history, hence too, the strength of those who from time to time pause in life to correct the causes of living." Three years ago I attended a Conference in Boston and at that time a number of people assembled were taking a pause in life. There were seven representatives from Canada at that Conference against 1,500 of the United States. Those seven representatives from Canada met at a luncheon; six of these same representatives are here at our Conference in Montreal. We discussed as freely as time permitted the Canadian outlook as seen by each one, and expressed the hope that the Canadian Conference might meet in Montreal at the time of the Child Welfare Exhibit. May I give a warm welcome to those who were there and to the rest and express the hope that we may all find great inspiration and look forward to closer and stronger co-operation wherever our work may lead us in this wonderful Canada in its upbuilding.

Thirty years ago great interest gathered round a small group of men who, inspired by the leaders of thought of the day in the great Universities of England, by the power of the pen, by a developing consciousness that though God was in His Heaven, all was not right with the world—went down to the heart of a great social need to find a remedy.

The earnest effort of those men who chose to live the untried life of the people born to less fortunate circumstances bore wonderful fruit; the direct result of which was the founding of the first settlement in London, whose work and name—that of Toynbee Hall—is familiar to the world.

The growth of the Settlement idea suggests the simile of a stream. Taking its source from a spring, clear and pure, far up the mountains;

among the green hills; or among rocky crags; flowing on, finding its way, deepening its bed; joined by other tributaries, winding in and out; using advantageously its opportunities, gaining depth and strength, giving refreshment and cheer to all whom it passes on its way. Deepening, widening, gathering force as it nears the river or great ocean, into which it empties itself; it becomes a part of a great utilitarian force for the city and nation.

In the minds and hearts of those few men, over a quarter of a century ago, came the thought clear and pure of service to the "other half" needing definite help if ever to be lifted up towards the stature, intended by God, of the perfect man. As the thought grew it resolved itself into a purpose to move downward to study how best to meet the need of the people, how best to serve. The stream of thought and interest grew, drew in other men with like sympathy.

Possibilities of service broadened out and, embodied as the Settlement idea, became more definite in purpose as it realized its opportunities. Justifying its *raison d'être* the Settlement came to be recognized as a social force giving distinct and valuable contribution to the stream of effort put forth by earnest men and women for the common welfare.

To the new world came the inspiration of those men of the old and the University Settlement of New York soon became a factor in the crowded life of a crowded city. Then followed the opening of Hull House by a woman among women, Jane Addams.

Since then, in response to the growing needs of cities, Settlements have sprung up throughout the world. Since its recognition as a necessary factor in the life of every cosmopolitan city, people ask less frequently, "What is a Settlement?" Factor though it is, definition is still difficult. First of all a neighbor, it touches in its life every human need. It comes in touch with every organization that may meet a special need and gladly co-operates.

Realizing further possibilities of helpfulness, social or otherwise, in a neighborhood, it initiates new movements for the common good, often working effectively towards necessary legislation.

The following is a suggestive list of activities started by the various Settlements—often taken over and carried on by the civic authorities:—

- Night Schools for Immigrants.
- Milk Stations.
- Free Ice Stations.
- Playgrounds.
- Public Baths.
- Industrial Training for Girls.
- Manual Training for Boys.
- Children's Free Libraries.
- Vocational Bureau for Girls and Boys.
- Open Air Moving Pictures.
- Vacation Schools.
- Public School Art Society.
- Visiting Nurses to Homes.

Revisiting the old world from time to time one comes to differentiate more and more between the office of the Settlement in the old world and the new.

In England, class bound, hedged by tradition, the Settlement faces the problem of dealing with the result of centuries of ill-conditioned life, where expansion is difficult and amelioration more possible than remedy.

In the new world the problems are those of the masses of people from the world over who come to seek the fulfillment of the hope of advancement for themselves, opportunity for their children.

Perhaps here the keynote is struck of the most effective social strength of the Settlement; keeping in friendly touch it interprets these people to each other—class to class.

People of many nationalities find themselves facing the problem of life among those speaking the different tongues; facing new conditions; with a different outlook on life. The Settlement, embodying the expression of sympathy that makes the whole world kin, mediates as one who would give service, helping to establish relations to neighbor, neighborhood and opportunity.

A glimpse at a few of the neighborhood definitions in the Handbook recently published suggests the need of such interpretation:—

“A highly congested quarter of the West End. The people are largely Jews, with a sprinkling of Americans, Irish, Italians and Negroes.”

“A mixed factory and tenement quarter. The people are Negro, Irish, American, Lithuanian, etc.”

“A tenement neighborhood of small cottages and three-family tenements. The people are Irish-American, American, Armenian, Russian, Hebrew, German, Scandinavian, and some Negroes.”

“Largely Irish-American, with rapidly increasing body of Russian Jews, Italians, and Greeks, bids fair to become a non-English speaking district within a few years.”

“Located in the most crowded district of the city as to both population and saloons. Children see constantly about them the worst side of the city life. The people are Norwegians, Swedes, Danes, Russian Jews and Negroes, with a remnant of many other nationalities.”

“The people of this section are Italians, Greeks, Belgians, Slavs, Syrians, Negroes and a few Americans.”

Just as one neighborhood differs from another, so does the expression of the Settlement idea. This is influenced chiefly by the individuality of the leaders, secondly by the special needs and opportunities offered by a community.

In every centre the workers need the effective sympathy and support of all who have faith in the trend of effort towards the upbuilding of city and nation.

To the work come men and women from Universities and Colleges, fresh from interest in the study of social economy; others too, who find in social service satisfaction and inspiration for their own very different lives.

This upbuilding can only be accomplished by social effort that supplements the work of church, schools, organized charitable and institutional agencies; co-operating with all, overlapping none. This the Settlement attempts to do in a very practical way. Believing in the unity of the family, watching with regret the growing tendency to decadence in the home life, it deals with the family as a unit, attempting to find some special interest to fill, some need of every member of the family.

Through the open door come the little children as to the call of the piper, for a merry time of singing, games and stories; the older ones in classes or clubs of many interests, including study of self-government, handicraft, educational or dramatic work, social times, sport, competitive games, etc.

Then not forgetting the parents—meetings for mothers, social and otherwise; for the fathers, discussions on public questions affecting good government, health, vital questions of the day.

When space and opportunity permit, large family gatherings may be held, seasonal festivals, concerts, moving pictures, etc., any and every interest that brings to a neighborhood legitimate vital interests to balance the life needing social uplift.

The effect is obvious, a little, if ever so little, growing unification, sense of refinement, first steps towards the goal of responsible citizenship.

Visiting of the homes often issues in cleaner streets and yards as a result of co-operative neighborliness.

In one of the largest New York Settlements the Block System has been tried out with success, every block being officered by a few of the residents, who are held responsible for the well being of the block.

This is merely suggestive of means towards the end of amalgamation of many peoples—a successful experiment in one neighborhood proving futile elsewhere.

Broad and deep has been the development of thought given to the movement, recognized now as a social force.

The Settlement keeps in view high ideals towards which it works in the most practical way. Though retaining its independence that it may remain flexible enough to meet the varying needs, it recognizes the need of closer co-ordination with every moral, social and spiritual agency. It willingly relinquishes too any work that may be taken up more effectively, keeping an open eye for new opportunity, an open mind to meet the new problem.

The social consciousness of which one hears so much nowadays is rapidly developing a sense of responsibility for the national life; understanding co-operation is evidenced with effective results. Public and private thought is more than ever being directed to the needs, to the birth-rights of every child:

Healthful Home Conditions.

Nourishing Food.

Proper care in sickness or physical disability.

Compulsory practical education

Freedom for legitimate play.

Free libraries, etc.

May such social consciousness be more fully crystallized in action, that the time may come when people may realize—not the Utopia of which poets dream—but a world that is good to live in. When in a well-planned city none may be called common or unclean; when men and women equally work and enjoy work for the work's sake; when homes are happy because healthful; when little lives are brought into the world with normal heritage of health and strength, to be well nourished. When the boys and girls are led to take in life and work the place for which best endowed by common practical education, and legitimate pleasures, with the laughter and joy of normal young life.

If under such conditions the Settlement still has a special function, may it not still be an inspirational centre for the neighborhood, continuing to link neighborly interests, to join hands in close co-operation for the continued common welfare.

A last word from Toynbee: "Across the Bridges." "To us dwellers in East London the study of daily life across the river, which Mr. Patterson has just published, is of especial interest, for the two worlds of East and South London, though so near, are different, and each has a color of its own. We recognize, as we read, traits and incidents which recall folk and scenes in Limehouse or St. Luke's, and again, from time to time, we feel that we are in the presence of very different conditions, but the points of resemblance are strongest, for South and East London are alike cities of the working class, cut off almost completely from the thought and leisure of the West."

We must refer the reader who is interested in boy life to the later chapters, with their picture of the leisure of the working lad, his temptations and difficulties. Here again, intimate personal experience stamps the record as true; lights and shadows are both there, and in club life, as in school life, one secret of success is seen at work, the corporate spirit moulding and aiding the efforts of the individual unit, and at the back of all that constant daily miracle, the inexplicable influence of personality, life acting upon life, the Divine image in the good strong soul, strengthening the weaker ones about it, and arousing in their depths the stirring of the new self. The book closes in hope. Its last chapter makes the appeal in which every settlement must join for greater knowledge, deeper sympathy between class and class, and for that gift of life without which the ills of South and East and the selfishness of the West can never be redeemed.

SCHOOLS AND SOCIAL WELFARE.

MR. J. S. WOODSWORTH, of Winnipeg, gave the following paper on "The Wider Use of Schools."

According to a recent number of "The Survey," the Child Welfare Exhibit is "another evidence of the awakening of this city from its mediaevalism." Whether or not, we admit that this city or any other Canadian cities are just emerging from the mediaeval stage, we must all

recognize that new social forces are manifesting themselves in our Canadian life. The Immigration Question, Industrial Disputes, Commercial Monopolies, Urban Development, Rural Stagnation, Imperial Responsibilities, all these are, for us, new problems and indicate radical changes in social conditions. The question that must come to every thoughtful Canadian is this: Shall we, trained in a simpler and more primitive civilization, prove ourselves equal to the new social tasks which these complex problems are thrusting upon us?

This meeting of the Canadian Conference of Charities and Correction gives me great hope. The very fact that it is held for the first time outside the Province of Ontario is an indication that the developing national sentiment is finding expression not only in Canadian Club patriotic speeches but in a drawing together of the social forces of our widely scattered communities. It is most fitting that this first meeting should be held in Montreal, which not only is the Metropolis of Canada, but may be called the "Social Centre" of Quebec. Henceforth Upper and Lower Canada stand united socially as they have long been united politically. We Westerners propose to induce the Maritime Provinces to waive their historical claim to priority and ask the next Conference to come to Winnipeg—the "Social Centre," if not the geographical centre of the Middle West. The next year we could move Eastward to the sea and then again Westward over the mountains to the Pacific, and thus come to realize that across our vast Dominion "the welfare of each is the concern of us all."

This Conference, I take it, reveals further a growing social consciousness. Its programme covers a wide range. More quickly than the great national conference to the south of the line, and influenced greatly by that Conference—we are getting away from the discussion of methods of administration of correctional institutions to a consideration of the great remedial and educational and constructive policies which alone can satisfy modern social service workers.

No better illustration of this could be found than the subject assigned me by the Committee, "The Wider Use of Schools."

Several considerations make one hesitate to treat this subject. First of all it may be regarded as great temerity for an outsider to venture into the domain of the school-man. My excuse is, however, a good one. I plead for a *wider* use than many of the school-men have hitherto considered desirable or possible. In this wider field some of us feel the pressing needs perhaps more keenly than the school-men. They on the inside see the good work that is being done. We, on the outside, are beginning to explore vast territories—waste and barren or neglected and overgrown, that, with a little effort could be made wonderfully productive. If some of our suggestions appear too radical or prove impracticable in the form in which they are presented, we beg our school friends not to reject them absolutely but to recognize in popular clamor the expression of educational yearnings which they have done much to create and which they more than any other class can help to satisfy.

Another preliminary difficulty that confronts us lies in the fact that so far as Canada is concerned we are only beginning to use our schools

more widely. This use has been so recent that it has hardly passed the experimental stage. In this treatment, then, we must confine ourselves largely to pointing out those recent developments in our social life which demand extended educational facilities. Here, again, we may reassure ourselves with the thought that after all it is better to deal with the future even in a more or less speculative or tentative way than to chronicle, however fully and accurately, the achievements of the past.

The light is dim and our blows are often weak and ill-directed, but impelled by some unseen force we are fashioning on this continent a democracy such as the world has not yet seen. As we seek to realize our ideal the ideal itself is becoming more distinct. Soon we shall be able to work easily, rapidly and effectively.

Still further, one hesitates to discuss a topic that has been so thoroughly dealt with by competent authorities as has the one assigned to me. Just to clear the decks, let me advise all interested to read "The Wider Use of the School Plant" by Clarence Arthur Perry. This is one of the recent publications of the Russell Sage Foundation. My paper will not be valueless if it leads to a wider reading of this book. In it will be found what I have omitted—as well as some that I have included.

Most of us think of the public school as an integral part of our civilization, established in the remote past, having a more or less clearly defined programme and fulfilling a well recognized and indispensable function, in our national life. In reality, the public school is one of our most recent social institutions and there is every indication that even it is passing through only the initial stages of its development.

We think of England as an old country—its institutions well developed, its schools and universities hoary with age. Yet even in England public schools, as we use the word "public," have come within the last fifty years—if indeed it can be said that public schools, filling the place of the public schools on this continent are yet to be found in England.

What about Canada? It is only about one hundred years ago that the Duc de la Rochefoucauld, while visiting this Province, wrote that "the Canadian who could read was regarded as a phenomenon." An educational report of 1824 states that "generally, not above one-fourth of the entire population could read; and not above one-tenth of them could write even imperfectly."

In Ontario, which those of us who were born there, were taught to regard as a sort of educational paragon, the school system was not established till 1850.

The curriculum in those early days was limited largely to "the three R's." As the view-point of education changed new subjects were added. The supposedly cultural qualities of certain branches of knowledge gained them a place. Later, came the emphasis on all round development and more subjects were added. Systems of higher education demanded certain preparatory work and still more subjects were included. Still later came the advocacy of vocational training. Little wonder that the perplexed school-master, bombarded on all sides by requests, has cried out against further over-burdening of the school programme. It is indeed high time

that we re-examined our educational theories and devised some other way of meeting changing conditions and new needs than by adding new subjects. But my point here is that school programmes are not fixed—that they have changed with almost bewildering rapidity and that the end is not yet. In short, the public school is only finding itself.

“New Occasions,” says Lowell, “teach new duties.” What are the changed conditions in our modern life that demand changes in our schools? Here we must go back to the so-called Industrial Revolution that followed the introduction of machinery. This revolution is not yet complete. Its far-reaching social consequences are only now beginning to be understood. It is destined to profoundly influence all our existing social institutions and develop new institutions that as yet exist only in the most rudimentary forms. Independence is giving place to interdependence and with this change there is emerging a new theory of the state and a demand that state institutions, such as the schools, should adapt themselves to the new environment. Under modern conditions much of the training formerly given in the home must now be provided by the state. With the passing of the apprentice system some new agency must be sought by which boys and girls can be trained for their life work. With the complexity of our modern social relationship there arises the need for more definite training in the art or science of learning to live together. Along these lines seems to lie the future development of the public school.

The new viewpoint is well indicated by Ellwood P. Cubberly, Professor of Education in Leland Stanford Junior University in an excellent monograph on “Changing Conceptions of Education.” Prof. Cubberly says, “The school is essentially a time and labor saving device, created with us, by democracy to serve democracy’s needs. To convey to the next generation the knowledge and the accumulated experience of the past is not its only function. It must equally prepare the future citizens for the to-morrow of our complex life. The school must grasp the significance of its social connection and relations, and must come to realize that its real worth and its hope of adequate reward lies in its social efficiency.”

German thinkers are still more thorough-going. Dr. George Kerchensteiner in his “Education for Citizenship,” says, “To sum up, the first aim of education for those leaving the primary school is the development of trade efficiency and love of work, and with this the development of those elementary virtues which effectiveness of effort and love of work immediately call forth,—conscientiousness, diligence, perseverance, responsibility, self-restraint, and dedication to a strenuous life.

In close connection with this the second aim must be pursued: to gain an insight into the relations of individuals to one another and the State, to understand the laws of health, and to employ the knowledge acquired in the exercise of self-control, justice, and devotion to duty, and in leading a sensible life tempered with a strong feeling of personal responsibility.”

Without entering upon any further discussion as to the function of the school we may, I think, take it for granted that the school exists to meet the educational needs of the community; and that its activities are

capable of indefinite expansion. It may be necessary to modify our school laws, but what are laws for if not to conserve the rights and to provide for the needs of the people.

If we understand aright the scope of this paper we are not to deal with the present school curriculum or the activities now occupying a recognized place in the school work. According to Mr. Perry, "*The activities now carried on in the school-houses and yards during the margin of time left by the regular day-school work, constitute the wider use of the school-plant.*" Mr. Perry classifies them as follows—evening schools, vacation schools, school playgrounds, public lectures and entertainments, evening recreation centre, social centre, organized athletics, games and folk dancing and meetings in school houses.

All social workers especially Settlement workers, are familiar with these various community activities and recognize their great importance. Recently there has been a growing conviction that such social activities should find their home in the school. Some of us have been attempting under private auspices to supplement the work of the public schools. We think that our work has not been altogether in vain. But when looking to any great extension of this work, we meet with two insuperable obstacles. First, that of expense. Second, and still more serious that of sectional prejudice. Across the street from one of Winnipeg's great public school buildings stands a small Institute or Neighborhood House in which I am interested. I have again and again stood in the street at night and looked from one of these buildings to the other. The Institute crowded with boys and girls—in gymnasium and baths, in clubs of all kinds, yet the accommodation so inadequate and those who most needed this help kept away because of social or racial or religious prejudices—and there across the road the huge, dark bulk of the public school building the property of the people with the resources of the entire community behind it—and I have wondered why we couldn't get into the school.

Why not? It seems to me that the *onus probandi* lies with the opponents of the wider use.

IN USE ONE-THIRD OF THE TIME.

The statement of William H. Maxwell, Superintendent of the New York Schools in his annual report for 1904 has been given wide publicity but will stand for further repetition.

"The central facts to be considered in any discussion of this subject are that the Board of Education is trustee of real property—school sites and buildings—to the amount of about sixty millions of dollars, all of which belongs to the people, and that this vast property is in use only about one-third of the waking hours. In this city, where there are hundreds of thousands of foreigners to be converted into American citizens, when hundreds of thousands of children are without space indoors or outdoors in which to play, this vast property ought to be utilized at all reasonable hours for the recreation and improvement of the people. . . .

As President Eliot has pointed out, there can be no waste of money in public school administration comparable to the waste involved in permitting millions of dollars worth of property to remain unutilized except during the hours in which school is kept."

This argument is good *mutatis mutandis* for every community in Canada—urban and rural alike.

The people are gradually forcing their way into the school house. Let me illustrate from our experience in my own city.

Two years ago some educated young Poles eager for the advancement of their countrymen organized an "Educational Club." They proposed to carry out a programme of lectures and to maintain a little library and reading room. The only available public hall was closely connected with a rather disreputable club-house which I fancy would technically be known as a "blind pig." The leaders of the Educational Club approached the School Board asking for accommodation one night a week in one of the rooms of one of the large, empty school buildings. Their request was refused. It was again preferred by outside friends. Then it developed that the janitor stood in the way. I have come to feel that the janitor is generally the biggest obstacle. Further, a cautious trustee feared that insurance rates might be raised, another that infection might be spread and several more that this strange request might have some political significance. The objections were answered point by point and after various meetings the request was granted. But the people were not yet inside the school. A canny official thought that it would be eminently wise and fitting to charge a fee, so a fee was fixed that proved prohibitive to these idealistic but impecunious young Poles. The Club unable to obtain a suitable meeting place before long broke up. That paltry fee did it and yet about the same time the city sanctioned an enormous increase for police expenditure.

Apparently the doors of the school had closed with a bang. But elsewhere others were clamoring for admission. In a suburb where community feeling was strong a Cottage Garden Association managed in some way to get past the janitor and secure the use of the corridors. The school rooms were kept tightly locked and the Association was pledged to silence lest the public generally should learn of the innovation and claim a precedent. How jealously School Boards guard the public interest! But the people had gotten inside the doors anyway. Then the Playgrounds Commission obtained the use of the school grounds for the two holiday months. On the last day of the holidays the playgrounds apparatus was all carefully removed and next day at recesses and after school the children wandered disconsolately and aimlessly around the bare grounds where only the swing frames, gibbet-like, reminded them of departed joys. Truly civic departmentalism seems almost as great an obstacle to the full use of the schools as is the janitor.

But even during the holiday months, for one reason or another, the playgrounds people got inside the school doors. At first it was merely to store bats and balls and nets. Before the end of last season they were actually practicing drills and folk dances in the assembly halls! The half-

awakened public began asking why this kind of thing couldn't be continued throughout the winter months. The doors were opening wider.

Then the health department—and we have a very active health department—co-operated with the Playgrounds Commission and “put on” moving pictures in the school yard during the summer evenings—Departmentalism breaking down. Again came the question, why not these pictures in the *inside* of the school walls instead of the *outside*. Why not all sorts of educational films? At one of these exhibitions as we gazed over the hundreds of eager upturned faces—in our district largely foreign faces—there came a revelation of the wonderful possibilities of popular education by popular methods. Why not? The school door only stands in the way.

But the crack is widening. Last summer during the holidays I found my way through a basement door and by devious passages to a classroom that was in use. In it were assembled the members of the Little Nurses League, an adaptation of the American Little Mothers' League. A trained nurse was showing these foreign girls how to dress and feed the baby. When we can get into these classes not by the basement door but by the main front door we shall not mourn 104 infant deaths (under one year) in a fortnight as we did last year in August in my city.

Not only are the people pushing open the door, but the teachers are beginning to pull it open from the inside. One evening last spring in one of the large schools in a foreign district, I attended an exhibit of school work. The lighted, decorated rooms were thronged with parents eager to see the work that their children had done. Jews and Russians, Poles and Germans, Old Country English and despised “Galicians” rubbed shoulders and smiled at one another as, led by the children, they passed around the walls to see the writing and drawing and modelling or paused to inspect the needle work or the articles of furniture that would soon find a place in their own homes. Then with a neighbor, I found myself in a cosy corner eating a dish of ice cream. As we looked over the changing animated group of parents and children, a new emotion arose in me—something that was bigger than myself—a wave of community consciousness—a strange thrill that carries with it the assurance of inspiration. As I went out into the dark street I knew that one day the doors would be wide open.

USED AS POLLING BOOTHS.

Yes, the vision will soon be fulfilled. To the surprise of us dreamers one of these cautious school trustees came forward with a really startling proposition. When the trustees do make a move they attempt big things, and carry them through. This trustee advocated, the schools as polling booths and last time I voted instead of entering a dark corner in an unsuitable house besieged by political hangers-on I walked confidently into a bright, clean, dignified school house. It may have been fancy, but I thought the very poll-clerk was of a higher class than the year before. One of these days instead of crowding into disreputable halls to listen to cheap

political speeches and drink cheap political beer, even our newer citizens will consider questions of public welfare amid wholesome and elevating surroundings. The schools will stand wide open for all legitimate public gatherings.

Yes, our School Boards, themselves, are now opening the doors. As they do so they find themselves compelled to enlarge their borders. To them has come a mandate "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not; lengthen thy cords, and strengthen thy stakes, for thou shalt spread abroad on the right hand and on the left. (Is. 54.)

A week before I left home I visited one of our new Technical High Schools on the evening when the night classes were opened. We have two new Technical High Schools each costing when equipped a half a million dollars. On the opening night 1200 students sought admission. Young and old, male and female, native-born and foreign-born, they eagerly took advantage of this opportunity for extending their education. Up in the dress-making establishment and down in the forge-room I very nearly had some more visions—which I spare you! One felt almost sorry that he had not been born twenty-five years later. The following is the published list of subjects in which it has already been arranged to give instruction:

Building construction and architecture, structural design, calculations for builders, geometry, carpentry, and joinery, general wood-work, cabinet making, painting and decorating, steamfitting and plumbing, tinsmithing and sheet-metal work, pattern making, and wood turning, practical mathematics, machine-shop practice, machine drawing, machine design, machine drawing analysis, calculations for machinists, general electricity, house wiring, armature winding and motor wiring, telephone, mathematics, testing electrical machinery, blacksmithing, printing, book keeping, typewriting, shorthand, millinery, dressmaking, plain sewing, cooking, freehand and decorative art, gasoline engines, applied mechanics, chemistry, English, French, Matriculation work. That isn't a bad beginning in the wider use of the schools

Let me summarize some of the ways in which wider use can be made of the schools.

1. First of all, the schools should be used by all the children—at least by all for whom adequate provision has not otherwise been made. In my own province, as in this province, we have no compulsory education. In Manitoba 30,000 children of school age are not attending any school. Our Minister of Education, while not denying this statement, affirms that "similar proportions of children not attending school and leaving in the earlier grades exist in the other provinces of Canada from end to end." Without endorsing this statement we may well deplore the large number of children in Canada who are not receiving any education at all.

2. The schools should be used by more of the children for a longer period. Let me give figures from my own city, Winnipeg, out of 20,167 children enrolled in the public schools, 5,325 are in Grade 1, 15,084 in the first five grades, leaving only 5,083 for the three highest grades and the

collegiates. Now, while it is true that the families in the West are young it is also true that very large numbers of children leave school without getting beyond the junior grades. Occasionally, these children may, in spite of this handicap, make a success of life. For many, lack of early training, means inefficiency, shiftlessness, and poverty—often crime.

3. The schools should be used for the continued education of those who have left school for work. According to Deputy Minister Fletcher "of the children attending school in the province (Manitoba) only 25 % completed public school, 5% completed collegiate and perhaps 1% got to college."

Our public school course ought to prepare boys and girls for good citizenship, but what about the 75% who cannot take full advantage of the course? How are they to be prepared to take their place in life?

Our collegiate course ought to open to our young people the fields of literature and history and science. Only 5% of the school children take this course. What about the other 95%? Are they to be barred from these rich fields? Are they to have no opportunity for approaching the treasures of literature, no chance of benefitting by the experience of the race or making an excursion into the wider world of organized knowledge?

A college course ought to mean a broadened view of life. Again let me ask what about the 99% of our school children who do not gain such a view through the college or university? Are they to be robbed of opportunities for the highest culture and condemned to a narrow if not a low life?

Of course education is not limited to our schools or universities—the Press, the Pulpit, business life—these and similar agencies are tremendous educational forces but they are altogether inadequate; only the exceptional individual will, unaided, secure for himself the best education. For the majority assistance and opportunity may be provided.

EDUCATION OF NEW ARRIVALS.

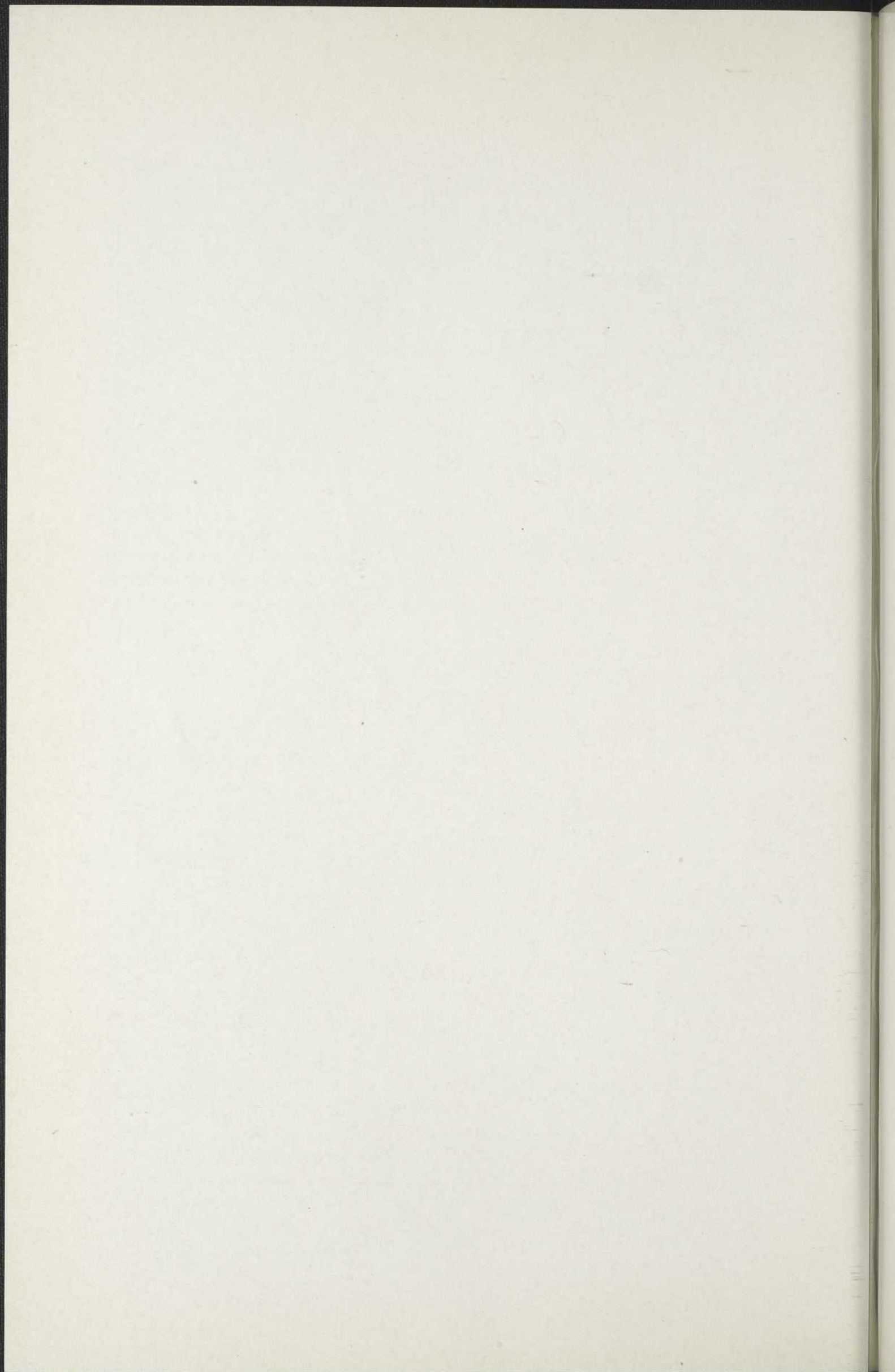
It must be admitted that our schools are not yet providing for the educational needs of the majority.

4. The schools should be used for the education of the immigrants. Many of our immigrants do not know the English language. Some of them cannot read or write in their own language. Many of them know little about Canadian history or British traditions. With a little training many of them would make much more efficient workmen; some of them would be enabled to perform an altogether higher grade of service. Hundreds of thousands of untrained men and women—future citizens—are coming to us. Here lies one of the greatest educational tasks that was ever given to any people. Fortunately, in the public school we have an effective educational instrument waiting so to speak "ready to hand."

5. The schools should provide for the development of the body as well as that of the mind. Educationally we have still much to learn from the Greeks. Gymnasia and Baths should form part of the equipment of every school and should be utilized to the fullest extent possible. "Washed air" avails little unless you have washed children. If a child has adenoids or



Too much rubbish in evidence.



bad teeth it is folly to waste the efforts of a good teacher on him. If he is under-nourished or poorly developed physically, mental training may become injurious rather than beneficial. Medical Inspection is becoming common in our schools, but it is useless, except for statistical purposes, unless it is followed up by careful treatment and scientifically arranged exercises given under skilled direction.

6. Schools should afford opportunities for our young men and women—and older men and women—to increase their efficiency. Until vocational and industrial training has been more definitely and generally incorporated into our educational system there will be the need for giving this training outside school hours. Even when industrial training is carried to the extent to which it is in Germany, advanced courses are felt necessary.

TRAINING IN CITIZENSHIP.

7. The school should provide for definite training in citizenship. This is surely the duty of the State under a democratic form of government. It becomes absolutely essential in Canada when our immigration is so large and where many of the immigrants have little or no understanding of the meaning of the franchise. One of our newer citizens was asked to go to the polls and cast his vote. His reply was "me no vote me no drink." At the present time, education of the foreigners in the duties of citizenship is left largely to the corrupt tools of our machine politicians.

RELIGION OF PERSEVERANCE AND TOLERANCE.

8. The schools should maintain a religious atmosphere and afford opportunities for definite religious teaching. I know that I am treading on dangerous and somewhat avoided ground. But if religion is as essential as many of us believe, I cannot see how theoretically we can exclude it from our educational system. On the other hand with religious ideals and teaching so widely diverse as are those held by the various religious bodies in Canada, I cannot see how there can be agreement on any one form of teaching. It is not easy to determine the irreducible minimum. But the spirit of reverence and tolerance and of co-operation can be cultivated and these are recognized as basal by all religions that lay any claim to make a world appeal. Others, I fancy may safely be disregarded. Then further, the English custom of letting the school room for Sunday School purposes might with advantage be adopted and extended. This would permit the voluntary grouping which we consider essential to religious freedom.

9. The schools should provide recreational facilities. Here perhaps we pass beyond the strictly educational work of the school, but with children and perhaps with older people as well, play is one of the best methods of education. With all classes relaxation is a condition of concentration, recreation a condition of efficient effort. The two should never be separated. Stimulated and organized and supervised play should go hand in hand with stimulated and organized and supervised study. Our recreation has been put too much on a commercial basis. This involves a constant temptation

to cater to public taste rather than to educate it. For example, think of the place the moving picture show occupies. A writer in a recent number of the *World's Work* estimates that the present daily attendance in the United States is four million in 13,000 theatres. Here is a mighty educational force that is at work with slight supervision or direction. Why should not the Assembly Halls in our schools be utilized to provide by this means both for the recreation and the education of the people?

10. The school should become both in the City and in the country a social centre. In practice this is the natural outcome of the previously enumerated, educational activities. The school should be related to the home. This probably involves teachers' and parents' clubs. The boys and girls should be followed up after they leave school. This means all kinds of adult organizations. The training for industrial efficiency, the preparation for citizenship, the provision for recreational facilities—all these fully carried out involve the complete socialization of the school. Especially in our committees composed of heterogeneous peoples do we need a rallying point where all the various diverse elements may find common ground.

Only as it becomes an integral part of the community life and an instrument for the expression of community consciousness is the school fully measuring up to its possibilities.

DISCUSSION.

MISS ELIZABETH NEUFELD, Central Neighborhood House, Toronto: In the discussion of the papers read this morning it occurs to me that, being a settlement worker, I may take up the question of the Settlement. I am beginning to feel more and more strongly that the Settlement has a tendency to become institutionalized. We are spending too much money, it seems to me, on buildings. The primary ideal of the Settlement was to establish residences in lapsed neighborhoods where social forces can touch the lives of the poor, and where those men and women who are doing this special work in the neighborhood can establish a family through which we can act co-ordinately to help remedy the problems of the neighborhood. Let me illustrate just exactly what I mean. We are getting to feel more and more strongly that the schools should be utilized as centres. I am sure also that you will agree with me when I say that we need recreation, field houses, and playgrounds. The Settlement, as we know it now, with its varying institutional activities, with its clubs and recreation rooms, will not have very much longer any right to exist. Let us take our social activities, just as soon as it is possible, into the public building—the school. Let us educate our City Councils and Boards of Education to realize that it is their duty to provide buildings for the public use which can be used by everyone for educational and recreational purposes, and let us direct our Settlement activities into establishing a home where men and women who are doing the work in the neighborhood can live. Let us say as loudly as we know how that when men and women teach school, and when men and women are directors of playgrounds, and when they undertake the responsibility of giving relief, they will have to

know their people much better than they do now. They will have to live in the neighborhood. Let us get our Settlement ideal of neighbors more widely extended. Let us really practice what we preach and live in the neighborhood. Let us establish residences there and co-ordinate the work with each other. The trouble I find is that co-operation is preached but seldom lived. Very seldom are we willing to subordinate ourselves. We are all so anxious to have the privilege of working out our own ideals and plans and to be it with a very big "I." Let us forget ourselves for a little while. This work is so big; let us forget that we have ideals and ideas of our own, and let us work together. Here in Canada we have such opportunities; we can do so much, so very much more than we could in the United States. Let us not be twenty-five years behind the United States, but truly twenty-five years ahead of them, and the only way we can do it is for all of us to get together and push and pull and work like one man and one woman. Let us stand up for social service, for the rights of the people, the right to freedom, the right to self-expression, and the right to education, and let us do it as one, and then I know we will accomplish something.

MISS EDITH ELWOOD, Evangelia Settlement, Toronto: Mr. Chairman and Members of this most interesting Conference,—I don't think there is anything at all that I can add to the sum total of your complete consciousness with regard to social endeavour. I simply stand before you this morning as someone who is and has been for the last eight years absolutely earnest and sincere in endeavouring to bring to the people of Toronto and in the vicinity of Evangelia Settlement those things which make for higher development, clean living and helpfulness. I am glad to have had the opportunity of listening to Miss Helm working out from the centre the ideal of social uplift as she sees it. To-day you and I find ourselves in a position of extreme responsibility coupled with a position of great privilege because we are not afraid to turn the white light of knowledge upon ourselves and our institutions. That is the first step towards the right kind of social and civic upbuilding it seems to me, and to-day it seems to me that in this particular session of the Conference we have struck that note. We are willing to turn our institutions inside out. Are we? Are we willing to give up something, perhaps very dear to us, in order that we may get together and evolve the right plans that seem to be for the betterment of humanity? If that is so, our schools must be turned inside out, our institutions of all kinds, our hospitals, all of our recreation centres as we have them now, all of our religious centres, for religion is underneath all our work. The principle of right living must begin at rock bottom, and so I ask you in this Conference shall we go on with the good work that we have begun, shall we get together? I ask you frankly, shall we look at the idea of living straightly and say how we are going to promote the interests of the entire community best? If that is so, then I think a happy day has come to the people of Canada, and Montreal has great reason to be proud of its advanced step in the Settlement. Activity has been the upgrowth of the deep sense of people who have been thinking of the need of the privilege and liberty of living for all people, and so thirty

or thirty-five years ago, as Miss Helm said, people of so-called mentality and inspiration looked out over the vast City of London and said, "Here is a canker at the root of things; the whole head is sick and the whole civic body is full of sores," and they lived in the congested districts to study the conditions and to try to get at that festering evil. People get a human consciousness for their fellow-being. They who live in the west become interested in the people of the south and east end of London, and that very practical and human interest immediately translates itself into the consciousness of service, and we find Miss Addams coming to the United States and bringing with her the gospel of brotherhood of man, a fair chance in life for everybody. And now to-day in the City of New York there are over a hundred of these centres scattered throughout that city, each with its little neighborhood of workers, trying to get at the needs of that particular neighborhood. Trying to look to the large centres of usefulness on the other hand, and trying to bring the two together so that every baby may have a chance to live under right conditions. Every young man and every young woman may have a chance to the right sort of recreation and the right sort of living. I have yet to note in this Conference an attack on the streets of our cities being made livable. None of us have touched more than in a very desultory fashion upon the real thing that is the problem of sin, that is against us in the cities of Canada. How are we going to make our streets safe for our young men and young women? How are we going to make our amusements clean, so that they may go there? I was very much interested yesterday in listening to Mr. Kelso's address on charity work. He said in an institution he visited the good matron said she wished she could keep all the children there until they became young men and women, so that they would be protected from evil and able to go out and look after themselves. Why are we as social workers realizing what the great thing is, spending our money and endeavour in trying to keep our people surrounded with the mailclad armour of respectability and allowing these things to go on! It seems as if were necessary that our schools should be closed. We don't have to have vice in our city, or in any city, if the good people would get together and shut it out. I believe the Settlement is the centre where we can work as man to man and hand to hand. We know the present scarcity of trained leaders and the lack of money, and the immense number of people who are indifferent. You must get down to rock bottom as you come in daily contact with the people. I believe in that very firmly, but I am standing before you to-day as a member of that great sisterhood and brotherhood, who are trying to create right social conditions and to make our Canada a land of righteousness.

Meeting adjourned.

OFFICERS.

The following officers were elected, and it was decided to hold the next meeting in Winnipeg in September, 1913:—

President:

R. T. Riley.

Vice-Presidents:

Lady Drummond, Montreal.

Controller C. H. Godfrey, Montreal.

Hon. W. J. Hanna, Toronto.

Adam Brown, Hamilton.

J. J. Kelso, Toronto.

Rev. Dr. Chown, Vancouver, B.C.

J. Ross Robertson, Toronto.

Hon. Colin H. Campbell, K.C., Winnipeg.

Sir William Whyte, Winnipeg.

Assistant Secretaries:

F. M. Nicholson, Toronto.

R. D. Smith, Montreal.

Ernest H. Blois, Halifax.

R. B. Chadwick, Edmonton.

Secretary-Treasurer:

J. H. T. Falk, Winnipeg.

Committee:

Dr. R. W. Bruce Smith, Toronto.

W. G. Hunt, Calgary.

W. L. Scott, Ottawa.

Gerald Willoughby, Saskatoon.

Dr. Helen MacMurchy, Toronto.

Mrs. H. D. Warren, Toronto.

Rev. L. Minehan, Toronto.

D. M. Brodie, Sudbury.

Dr. Fred A. Young, Winnipeg.

J. S. Woodsworth, Winnipeg.

Mrs. Sanford Evans, Winnipeg.

Nicholas Bawlf, Winnipeg.

Frank Kerr, Winnipeg.

C. B. Piper, Winnipeg.

Capt. W. Robinson, Winnipeg.

Dr. J. W. MacMillan, Halifax.

Miss E. Helm, Montreal.

Mr. A. Chevalier, Montreal.

Mrs. J. B. Learmont, Montreal.

THE CARE OF DELINQUENT YOUTH.

When the Conference resumed on Thursday, at three p.m., the chair was taken by COMMISSIONER J. E. STARR, of the Juvenile Court, Toronto. He said:

Ladies and Gentlemen,—I scarcely know, in fact I am without any instructions as to whether you expect from me the traditional proverbial remarks from the Chairman, but I somehow feel that I would be wanting in courtesy, at least in gratitude, if I did not express my appreciation of the honour that the Committee has done me in asking me to preside over this meeting, especially as I come from Toronto. I assure you I take it as a great privilege to be here. I esteem it a great honour, and I want to congratulate the social workers of Montreal upon the magnificent success attending their Child Welfare Exhibit, as well as the Charities Conference, at the same time.

We are here, I think, for the purpose of exchanging our thoughts and comparing notes and gathering what inspiration we can to give success to the Juvenile Court movement, the success that it is entitled to have, and the success that will make it the agency that it is designed to be. I don't know whether you know or care, but I am an out-and-out Canadian, and I am somewhat jealous both for the reputation and the credit of my country. I don't take much stock in this cry, "Canada for Canadians," but I am enamoured of the slogan, "Canadians for Canada and Canada for the Empire," and I am going to ask you, because, as I take it, this is the first meeting of the Juvenile Court section of the Canadian Conference of Charities and Correction, first for two or three minutes to note this: Speaking a couple of months ago in the City of New York, as reported in the *Outlook*, Ex-President Roosevelt, in his marvellously vigorous style, made this assertion: "Fourteen years ago there did not exist in the whole civilized world a single Children's Court; to-day it is an acknowledged and permanent institution, not only in our country, which had the honour of creating it, but in many other countries as well." How does that strike you for United States enterprise! Why eighteen years ago there was in existence in the City of Toronto a Children's Court, from which the Juvenile Courts in Chicago and Denver got their start, and I ought to know, because not only was I personally called on from Chicago after we had put on the Statute Book the Children's Protection Act, but I had correspondence with Judge Lindsay himself about it. The idea generally of the Juvenile Court was put into the heads of social workers in the United States by Mr. Kelso, our Superintendent of Neglected Children in Ontario, when in an address made in Chicago, in October, 1893, he made a quotation from the Children's Protection Act of Ontario, pointing out that it provided for the establishment of a Children's Court and the appointment of a Commissioner to deal with youthful offenders. I am not criticising. I can easily forgive Ex-President Roosevelt for making that statement, because of his avidity for taking in everything that is going on, and next because of the magnificent help that

he gave to the Juvenile Court movement as embodied in an earlier message to Congress. But the point I want to make is this: Unfortunately, in some quarters, there is the idea that the Juvenile Court movement is a fad associated with a kind of maudlin sentiment, and while the United States, it is true, have outstripped us in the establishment and organization of Juvenile Courts, yet Canada originated the idea, and now has what the United States has not, a splendid Federal Juvenile Delinquents' Act. Having that, all the more reason is there why we should hew out a path for ourselves along Canadian lines in harmony with British institutions, and make the Juvenile Courts of Canada what they are designed to be; citizen-making agencies, nation-building, Empire-welding.

Let us do this work for ourselves, but along what lines are you going to move? What are to be our ideals? Let me mention two or three particulars: In the first place, the Executive of the Government I hold very strongly, especially in our large cities, should appoint only men to be Judges of the Juvenile Court who are not tied up with the regular work of other Courts. I am not going to enlarge on that. I simply mention these ideas and leave them with you; that neither sect, creed nor politics should be allowed to dominate where the organization of the Court or the management of the Detention Home is concerned; that the age limit of sixteen should be raised to the age of eighteen years; that endeavour be made to extend the Courts along county boundaries; that every Court, besides having attached to it a Detention Home, should be equipped with a psychopathic institute, and have available for committal an up-to-date Provincial Reform School and a Training School and Industrial Farm for mental defectives; that there be uniformity of procedure, and, in addition, uniformity of tabulation and records, and I look upon that as so important that I do think that this Conference should bring the matter to the attention of the Minister of Justice.

Next, another great need is the co-operation of Parliament and Legislatures to restrict a too-wide franchise to the foreigners. No Judge is long in his position in the Juvenile Court before he comes to feel that need. Where formerly it was the endeavour of both Parliament and the Legislatures to secure immigrants for the rural parts of Canada, with the inducement of the bonus system to steamship companies and other companies; notwithstanding the experience of the United States to deter us, we are simply being swamped with the overflow of the scum brought from European cities. With what result; what follows? **We have what are** called the voters' list, but as a matter of fact we have no voters' list in Canada. We have only copies of the assessment roll—that is all—with the result that in sections of the West and in our large cities we have not only an ignorant but even a purchaseable vote, and the vote sufficient to control not only sections of the West, but hundreds in our cities, and not only that, but they interfere with the actual administration of justice. So far as I understand it, Canada ought to be able to manage by this time without giving favours for the sake of votes; we have been at that long enough, and I plead, I urge that representations be made to that effect. I urge that the time has come when for the protection of our institutions

the franchise should be given to foreigners only after some years of residence in this country, during which they can become acquainted with Canadian ideas, and, if I could do it with the turning over of my finger with that end in view, I tell you what I would do—I would take away the Immigration Bureau from the Minister of the Interior at Ottawa and would put it over into the Labour Department, and out of those two I would create a Social Welfare Department for Canada, having at its head a Minister of Social Welfare. Take these things for what they are worth. I don't intend to detain you any longer, but I do have the idea that these are things that ought to occupy our attention if through these Juvenile Courts we are to achieve the work that they are designed to achieve and make the boys and girls of this country good citizens, and by so doing jar old Britain herself out of her traditions to establish similar measures; and if by so doing and by working together we will be working on the side of the angels, and will be helping the Empire to become what Henry Ward Beecher said she had become and would be for a thousand years, the right hand of Almighty God for liberty, for righteousness, for victory, for humanity.

PROGRESS IN WINNIPEG.

MR. F. J. BILLIARDE, of Winnipeg.

Mr. Chairman, Ladies and Gentlemen,—When I saw my name on the programme, and saw the subject opposite to it, "Juvenile Courts in Canada," I felt very much like the editor of a paper who received a piece of poetry by mail, entitled "Why We Live," and he wrote back to the sender of the poetry, rejecting his manuscript and saying, "I read your poetry, 'Why We Live.' I don't know why I live, but I know why you live, because you sent that piece of poetry by mail." I don't know who put my name on the programme, but I know why he lives. While I was waiting this afternoon for the meeting to open, I was looking at the pictures on the wall, and I noticed a picture dealing with the South African campaign, and it brought to my mind an incident which occurred in that campaign which, I think, is somewhat apropos to this Child Welfare Exhibit this week. One of the Generals during the campaign, organizing a night attack on a position, found it was very important that his men should move during the darkest hour of the night, and should get to the position they were to take by the earliest dawn in the morning. He did not know how they were to do it, but he had some of the Naval Brigade, and a young lieutenant said, "I will guide you to the position." They started off with this young fellow in command. Through the night he led them, and in the morning they saw the enemy's position, stormed it and captured it, but in the hour of victory this young fellow who had led them so truly and so well fell mortally wounded. After the fight the General desired to see the young man who had led them so well. He came, and saw him in one of the ambulance tents, and said, "Is there any message I can take to your loved ones at home?" He was dying and motioned for the General to bend down, and these were the words the General heard: "Haven't I led you straight?"

As the Provincial representative of Manitoba at this Child Welfare Conference, I desire to congratulate the City of Montreal on this great Exhibit which you have prepared, and I desire to say to you that you are leading the other Canadian cities straight by your magnificent example. There can be no doubt that among all the reforms of the past generation no judicial reform stands out so conspicuously, so plainly, as the reform known in judicial methods and procedure as the Juvenile Court. The spread of this movement has been very rapid. My good friend, Commissioner Starr, of the Juvenile Court of Toronto, and I are going to differ a little bit on the subject of the first Juvenile Court, the first Children's Court. Mr. Starr has said that the first Children's Court was held in Ontario in 1894, but he will be surprised to learn that four years prior to that, in South Australia, they had a Children's Court. It is true that the first Court established in America was established in the City of Toronto in 1894, called the Children's Court, but the first Juvenile Court, under the new Dominion legislation of 1908, I am proud to say, was established in the Province of Manitoba, in the City of Winnipeg, in February, 1909.

The spread of the Juvenile Court has been very rapid. It is established in all parts of the world, and is spreading across the Dominion of Canada. It is even established in parts of Asia.

In studying this question and the methods of dealing with crime, I can plainly see three stages. In the first stage the law endeavoured to suppress crime by dealing out to the offender brutal punishment. Fear was held up as a bludgeon. Law said, "We will with this great bludgeon of fear make better men of you," and fear failed, as fear deserved to fail, and always will fail. It seems hardly creditable when we think that a little over a hundred years ago two hundred and fifty offences were punishable by death, but during this first stage that I speak of there seems to be no discrimination as far as juveniles were concerned. They were placed in the same cells, they were treated in the same Court, received the same sentences. Then, principally through the interest aroused by Charles Dickens, in that great book of his, "Oliver Twist," a revulsion of feeling passed over England, and the Society for the Prevention of Cruelty to Children was established. They said we will build reform schools, and so they built huge institutions which would hold hundreds of boys, and for a very trivial offence the boys were sent to these reform schools and, together with the other boys who had been incarcerated there, they came out graduates in crime of every kind. They associated with boys in there who were a thousand times worse than ever they were, and who taught them all they knew in regard to crime. This system was called the reform system; a better title for that would be the deform system.

Now I come to the third and last stage: the stage of prevention; that is the stage where the Juvenile Court comes in and says, "Our aim is not to punish the child, we seek to get him after the commission of an offence, and so to improve his character and surround him with good influence that he will turn round and grow up to be a good citizen and supporter of law and order, instead of being an enemy." Also, the Juvenile

Act contains a clause, which enables the Juvenile Court to deal with vicious adults and parents who by any act of theirs cause any child under sixteen years of age to go astray. We have roped some of those people in Winnipeg, and they have been sentenced, and have got it hot and heavy, as they deserve. The Court recognizes the value of the child to the State. Every healthy, moral child has possibilities of development into strong and useful maturity if he is given a fair opportunity. That opportunity belongs of right to every child born into the world; that is indisputable, and the Juvenile Court represents the community combined to secure that right for those children deprived of the necessary care. The protected child becomes a contributor to the wealth, morality and good government of the State. The neglected child becomes a burden to the community, a menace to society, an expensive and useless blot. The Juvenile Court is not a fad, and the man who says this is a fad is a man who has no brains to consider a question. That is very emphatic, but it is a fact.

The Juvenile Court is a form of social insurance, it simply represents a small amount expended for the care of our young people who are apt to go wrong and prevents them in after years from growing up the inmates of prisons, asylums and other institutions. It represents prevention, and we all know that an ounce of prevention is better than a ton of cure.

The second great principle in the Juvenile Court is the abandonment of the idea of retributive punishment. It is no part of the duty of the State to undertake and administer to a child punishment which shall be injurious to that child. It recognizes a child not as a criminal, but as a delinquent, and delinquency does not imply criminality. A child may be sent to an Industrial School or a curative institution, not as a punishment for his offence, but that he may be trained and leave that place able to take his part in the social machinery.

One morning, early in the spring of 1905, before we had this law, I received a telephone message from the Chief of Police saying, "Come down to the police station." I found there locked up in the cell a boy fourteen years of age. He had stolen some rubbers. In the same cell with him was a pickpocket who had been convicted about seven times, a drunken man who was singing a comic song, and another drunken man who was crying. The boy was there with these companions. I went to see our Magistrate, the late T. Main Daly, and said to him, "Is there no way whereby we can take these children out of here without having them appear in Court?" and Mr. Daly said, "Certainly, I will postpone the case indefinitely," and so he winked at the law, and we were able to help the lad. This boy is now homesteading out West, and is a fine young man, and has a good farm, and is growing up a good and useful citizen, contributing to the wealth of Western Canada.

On another occasion an Irish boy was brought before Mr. Daly, and he had to ask him the usual question, "Will you be tried by me or by a jury?" And Pat, looking up with his big blue eyes, said "I'll be tried by you." When we were leaving the police station I said, "Well, Pat, why did you not want to be tried by a jury?" and he said, "Sure, sir, I knew Mr. Daly was Irish, but I didn't know who old Jury might be."

Our Juvenile Court, as I said, opened its doors in February, 1909. We have in connection therewith a Detention Home capable of receiving about thirty boys and girls. We have a Truant School, where truants are sent who will not go to school in the ordinary way. They are sent to the Truant School, where we have a teacher who keeps them up to the various grades, so that the children do not lose a grade because of the break, but go back to school ready to take up the class work with the others. Our Detention Home is much the same as other Detention Homes in connection with Juvenile Courts. Children who go into that Detention Home invariably, if they spend a fortnight there, look ever so much better when they leave than when they entered; they weigh more and look much better. Good plain food and cleanliness, regular hours, well-aired sleeping apartments, and proper supervision shows even in that short time.

IMPORTANCE OF PROBATION.

I would like to speak for a few minutes on the probation officer. The probation officer is the right arm of the Juvenile Court. I will give you a recipe for an ideal probation officer. Take a successful lawyer or successful doctor, a successful clergyman, or business man, endow him with a vigorous constitution, give him a capacity for working twenty-four hours a day, and the result will be a good probation officer. The greatest thing a probation officer must be is efficient. Efficiency is the watchword of the Juvenile Court from top to bottom, from start to finish; otherwise our work will fall to the ground.

The first necessity for the probation officer is trained accurate observance, knowing all about the boy, all about his parents, knowing what he does, where he lives, and how he spends his time, and that is the only way that he will be able to do any good. So when I say that a probation officer should work twenty-four hours a day you will know what I mean. There is another thing that is required as well as this trained observance, and that is keeping everlastingly at it. The probation officer must not say to the boy, "Don't do this." Say "Do, do, do," always do. Do this, do this. That is the only way to get the good out of it. Speak in the positive, not in the negative. Tell him to do it and why you want him to do it, show him the difficulty of doing right and he will do it like a man.

It is not so much that the children are bad or troublesome. What I wonder at is, knowing their environment and the way they live, that they are not ten times worse. The boys are not bad; all they want is a chance. They don't want mushy sentiment, but we want to treat them as reasonable creatures. Treated as such and placed on their honour, then they will do something and do it right.

Our Chairman spoke about building up a Canadian nation, and that is, after all, our great ambition. This virile young country teems with possibilities. We have every thing to support a population which will be one of the wealthiest in the world. All that wealth and all those riches and all those endowments of nature will avail nothing unless we build up

a nation with a strong moral character, and this is where the Juvenile Court and playgrounds and Child Welfare Exhibits and the Children's Aid Societies will help the country in using up the material that hitherto has been going to waste. We want to aim at perfection, physical perfection, moral perfection, and mental perfection. The Juvenile Court, the schools, the playgrounds, all are to be combined and attack any form of vice which will hurt the lives or morals of our young people.

JUVENILE COURT IN MONTREAL.

JUDGE CHOQUET then spoke on the "Regulation of Juvenile Delinquents in Quebec."

The Juvenile Court has been in operation in the City of Montreal since 1st January, 1912.

The powers given to the Judge of this Court under this Act are limited by clause 2, paragraph c, which gives a definition of juvenile delinquents by enacting that a juvenile delinquent is any child who violates any provision of the Criminal Code, or of any Dominion or Provincial statute, or of any by-law or ordinance of any municipality for which violation punishment by fine or imprisonment may be awarded, or who is liable by reason of any other act to be committed to an Industrial School or Juvenile Reformatory under the provisions of any Dominion or Provincial statute.

Consequently, the authority of the Court is limited to the trial of offences committed by a child against the Criminal Code, a Dominion or Provincial statute, or a municipal by-law, and for the purpose of that Act the commission by a child of any of the offences enumerated in the paragraph constitutes an offence to be known as a delinquency instead of a criminality, and it is dealt with under the Juvenile Delinquents' Act.

The City of Montreal is the only city in the Province of Quebec where we have a Juvenile Court, and this is the largest city of the Dominion, and is composed of a great many elements and nationalities, and a Judge has a great deal more difficulty in dealing with these children on account of the difference in their training and education. A great number of children come from European countries, especially Russia and Syria, and their education and training is entirely different to that given to our children here.

To make the Juvenile Court a success in a city like Montreal, every possible authority and jurisdiction should be given to those who undertake to execute the law.

Since the establishment of our Court here we have had over six hundred cases, and as Judge of the Juvenile Court, I find that fifty per cent. of the complaints made before me are made by parents who have children who refuse to go to school, or refuse to work, that is, fifty per cent. of the cases are cases of disobedience.

There is nothing in the Criminal Code or any of our Provincial laws which makes an offence of an act of disobedience, or refusal by a child to go to school, or to go to work, and how can this be remedied? In some cases I have tried to apply clause 238 of the Criminal Code, which is the Vagrancy Act, and which reads as follows:

"Everyone is a loose, idle or disorderly person or vagrant who:—

(a) Not having any visible means of subsistence, is found wandering abroad or lodging in any barn or outhouse, or in any deserted or unoccupied building, or in any cart or wagon, or in any railway carriage or freight car, or in any railway building, and not giving a good account of himself, or who, not having any visible means of maintaining himself lives without employment."

But it seems to me that this clause can hardly apply to a child of fourteen to sixteen years of age who refuses to work. According to our law, the parents are bound to provide for the child, and the only way to force the child to obey is to make it an offence or an act of delinquency if he or she refuses to go to school or to work, and to give the Judge authority to deal with the matter under the *Juvenile Delinquents' Act*.

From all the experience I have gathered since I have been acting as Judge of the *Juvenile Court*, I must say I am delighted to find that most of the parents of the children, in our city at all events, are anxious to have their children educated, and to see that they receive a proper education; and do all they can to induce their children to go to school, and they show that they know it is in the interest of their children to receive this education. But I find in many cases the children simply won't go to school. Why this should be I do not know. Is it because the systems adopted in our schools are not attractive to children? Perhaps this may be one of the reasons. Or is it because the boy does not fully understand the importance of getting a good education?

Everybody, of course, is in favour of education, and in cases where children refuse to go to school what remedy can be applied? There certainly should be a remedy, and this remedy is certainly not to be found in sending the boy to a Reformatory School. The *Juvenile law* was created expressly to prevent this.

It seems to me that there should be established in this city a Detention School, where all such children could be sent under the order of the Judge, and forced to remain there for ten months every year until a satisfactory report could be made that the education of the child was such that he could be sent to some other place for a training to earn his livelihood. The Detention School should be nothing but a school, and should be made so attractive that the children would like to stay there. A small amount could be charged to the parents, according to their means, and the municipality should supply the rest for the maintenance of such a school.

This would be, in effect, compulsory education for those who refused and neglected to go to school when their parents were not only willing, but anxious for them to go, and would permit us to keep these children in school, and thus out of idleness and consequent crime upon the streets. To effect this the law should be amended to make habitual disobedience a delinquency under the *Juvenile Act* to be dealt with by the Judge of the *Juvenile Court*, and I think it would work out to be a potent factor in the solution of one of the greatest problems which has come before me while acting as Judge of that Court. Disobedience and absence from school,

and loss of education provides food for the mill of crime, and by giving the children this education which they won't take themselves, we shall be stopping the food for the mill, and it will have to close up.

DISCUSSION.

OWEN C. DAWSON, Esq., Probation Officer, Juvenile Court, Montreal: There is one point I would like to bring before you for five minutes this afternoon, and that is this: the responsibility that lies on everyone of us as citizens. It is the duty of every citizen of Canada to help to get these laws carried out. Take the law against juveniles smoking. It states clearly that no boy under the age of sixteen shall smoke any form of tobacco in any public place. It further says that people who furnish or sell the tobacco to boys under sixteen years of age shall be heavily fined. But take a walk through our streets to-day and count the little fellows who smoke. What we want is more efficient policemen and a few inspectors to look after the smoking amongst boys. Then there is the law against juveniles being allowed to work in factories, and yet in our factories in the east end you find little fellows of eight and nine start to work at five in the afternoon and work until about four a.m. Look at the carters on the street, and see the children that are employed as drivers, getting up at half-past four in the morning to get their carts in shape. The question that Judge Choquet brought up about compulsory education and schools for the boys to go to is, indeed, important. What we need in this Province is free and compulsory education.

REV. MR. GRIFFIN, Montreal: There is something immensely cheering in these reports which come to us from men who are engaged in such practical work. It only gives support to the conviction that the greatest amount of social optimism is to be found in the heart of the practical social worker. With the development of the Juvenile Court idea there has been a corresponding development in social philosophy, through which the blame for delinquency is being shifted from the individual to society, not from the individual to the parent alone, but from the individual to society. Just as certain diseases are recognized as social diseases, so there is a certain portion of juvenile delinquency which is social in its character, so that instead of censure we are turning to pity for the boy, and more than that, we are turning with a sense and cry of justice for the boy and for the girl. In other words, we are saying "we must bear the burden of this delinquency for which society is responsible." I think that we all pride ourselves falsely upon the fact that we are out of gaol; most of us are out of gaol not because we have led particularly virtuous lives, but because of the parents to whom we have been born. There is the stigma of being, if not a criminal, then one who has come into the hands of the law. When we recognize the social responsibility for the juvenile delinquent we immediately see it is for us to provide what these gentlemen have mentioned, the compulsory education, the parks, the playgrounds. It is up to us as a social responsibility. We are beginning to have that. There is going through the whole world a new social consciousness of that. Instead of

thinking of the City of Montreal as a magnificent place to live, it is a magnificent human enterprise, and our responsibility is to it. Until we have that which will be an indication of public opinion, we cannot expect to carry out our idea of social responsibility. A common thief on Craig Street is arrested; the uncommon thief on St. James Street is not arrested. The one is the criminal, the other is the shrewd business man. The police in New York are always about the Bowery, but they keep away from Wall Street. We must realize that public opinion will alone carry into action the social ideals which underlie the work of these distinguished gentlemen, who have brought us here to-day the wonderfully inspiring and stimulating message of the Juvenile Courts.

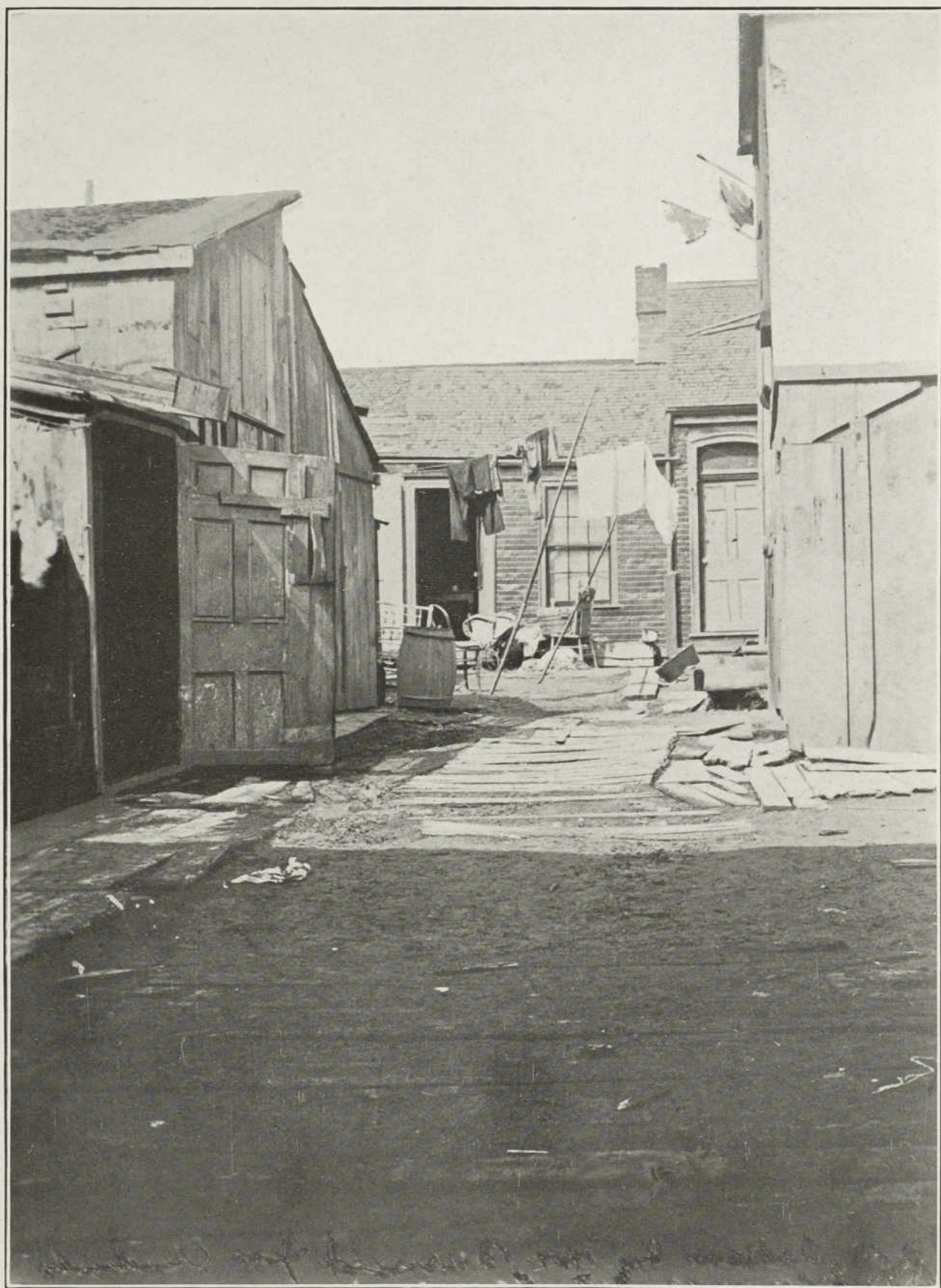
W. L. SCOTT, Ottawa: I am pleased to say that the Delinquents' Act is looked upon as the best piece of legislation of the kind on the Statute Books of any country, but many people contributed to putting it in the shape it is in and putting it on the Statute Books. We are all proud to think that it has been a success. In securing the passage of this Act we got assistance from as far east as Halifax, but what capped the climax was the magnificent petition that came from the City of Montreal. It was signed by all shades of religious belief and nationalities, asking that the Juvenile Delinquents' Act be put on the Statute Books. Something has been said as to the first Children's Court and the first Juvenile Court. While the plan was thought of in Australia, the first on this Continent was in Toronto. The Juvenile Court, as we have it to-day, has been a gradual growth, and the first essential is perhaps the probation officer. You have to have a wise Judge—and I don't want to minimize the importance of the Judge's position—but the probation officer must do the work that the Court is supposed to direct. Probation is making that child into what a child should be. It is a slow process, but it is particularly slow, because you have to start by undoing what it has taken perhaps years to do, and it is only a faithful probation officer who can do that work. The first place in which probation was in operation was in Ontario in 1896, and it has grown in importance since that time. I believe in borrowing a good idea wherever we can get it, and they have something in the State of New York that I think would be an excellent thing for our Province, and that is the Probation Commission. It is like our Conservation Commission, and the object is to push probation where it does not exist, and to improve probation where it does exist. We have a Conservation Commission to conserve our natural resources, and yet the most important of all is our juvenile population. Probation is very apt to degenerate into simply nothing at all unless properly supervised, and there is no better supervision than some sort of body such as they have in the State of New York, to supervise it throughout the country. Having got as far as we have, we should be looking forward to further improvements. Compulsory education is absolutely essential. I would be very loath to see institutions multiplying, and if you had compulsory education here and a sufficient staff of probation officers you would not need another institution in the shape of a truant school. Speaking of schools, another step forward we

must take is the establishment of a school for probation officers. This exists in many places in the United States. Everybody realizes the importance of probation in relation to the Juvenile Court. You must have, if this work is going to spread, a sufficient supply of good, efficient probation officers, and you can only be sure of that through a good school.

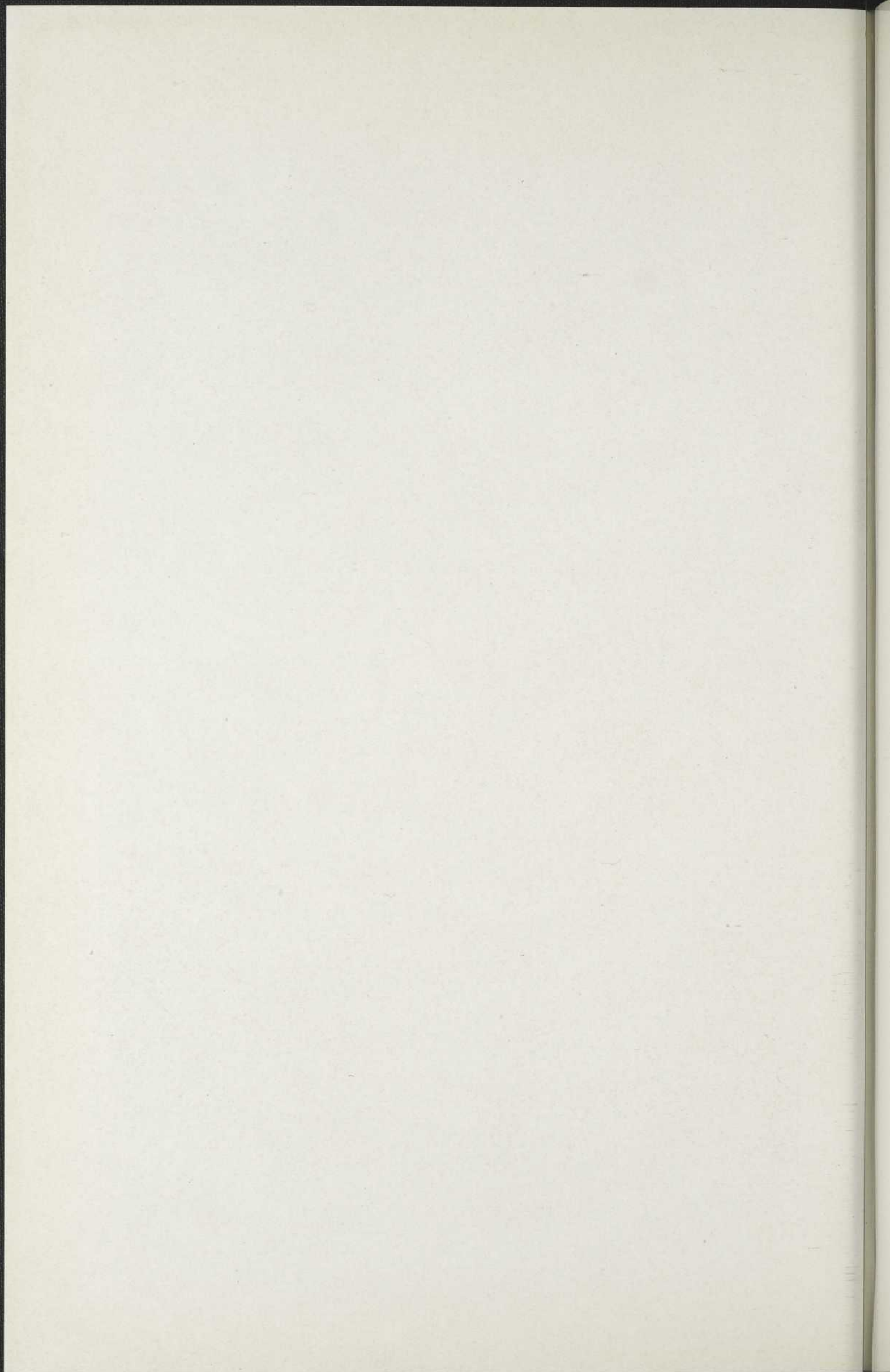
THURSDAY EVENING, OCTOBER 10TH, 1912. 8.30 P.M.

“PUBLIC HEALTH AND HOUSING.”

HON. DR. JAS. J. GUERIN, Montreal: Chairman, Ladies and Gentlemen,—We have met here to-night to discuss the question of public health and housing. I suppose you are all well aware and quite satisfied that there is nothing more injurious to a community than the existence of slums in its midst, and it is with the object of doing away with these slums that these agitations have taken place in different parts of the world, and that these agitations are becoming so very acute and doing so much for the public good. We know that for the proper development of the child it is necessary that child should not only have good and nutritive food, but more especially should have as much as possible of the free air of Heaven. If we compare the physique of children who are brought up in slum districts with the physique of children who are brought up under more favourable circumstances, we find that the child who has the opportunity of enjoying free air and sanitary surroundings is much more healthy and much stronger. The proper housing of families not only tends towards the physical but also towards the social uplift. We find that herding together and crowding into restricted places removes that delicacy of feeling and finer sentiment that is characteristic of everybody and more especially of those who have had opportunities of enjoying a little refinement, and in order that a person should enjoy this refinement it is necessary that this person should have a certain amount of secrecy and a certain amount of individuality as far as his or her existence is concerned. We know that in England there are laws that have been enacted, more especially the John Burns Law of 1909, which takes the place of the original housing law of 1890 whereby the municipality or organizations instituted under that law can take into their own hands the settlement of the question of the sanitation of a district, or the sanitation even of a house. As we are situated here in Montreal it is quite a different thing to decide that a locality or house even is unsanitary, and it necessitates quite a process of law in order to change that place. It requires great efforts on the part of those in authority to rid the house of its occupants, and much more still to demolish the house and make it disappear completely. We should have a law such as they have in England to-day where by appealing to our Health Officers they condemn unsanitary buildings and have them replaced or demolished. I find that not only in England, but throughout the whole world, you may say there are efforts being made towards the betterment of the housing of the working people. Germany and France have made great strides and Belgium, which I had the opportunity of visiting this summer, is doing a wonderful work in that



Several families improperly housed.



regard. I saw, for instance, in Antwerp, whole streets that were pulled down and widened and the houses on each side were built by the corporation. These streets run through what were formerly the slums of Antwerp, and the houses on each side are the property of the municipality and are rented to the working men at a modest figure, and there the people have the opportunity of enjoying sanitary and healthy surroundings where previously they had nothing but the slums. I also noticed in Brussels where a whole district had been removed because it was a slum district, and what do we find in its place but a large public court or park. In order to do away with the slum the municipality decided it would be better to convert that district into a public park and the result is that everything in the vicinity is in a sanitary state. In Strassburg where the population was most congested they are also building an immense boulevard which is displacing all this slum population and creating also in that city a healthy state of things where nothing but filth and disease existed previously.

I merely mention these things in order to show the united effort that seems to have taken hold of civilization to-day in so far as doing away with the slums is concerned. Of course, it is not necessary for me to refer here to the condition of things in Ireland. You all know very well that formerly the people in the country districts, the farm labourers, lived in miserable little mud hovels, and they have been removed and instead healthy, nice, well-proportioned houses have been built, and every farm labourer has an acre of ground where he can grow all the necessary vegetables for the family for the year. It is through this Act that the County Councils were made competent to undertake these works and now the farm labourer enjoys his home with his comfortable garden around it for the very modest consideration of 37½c. a week. So that shows what really can be done when we have the support and the help of the authorities in power, especially the Government.

What we are called on here to consider more particularly in Montreal during these two weeks is the terrible mortality that exists amongst our infant population, and to consider what means should be adopted in order to ameliorate that state of things. The mortality, as you are aware, amongst children under five years of age is 54.19 per cent. of all the mortality of the city. It is something that should make us all hesitate and think, and endeavour to see if we cannot bring about some state of things that will change this unfortunate condition. In order to find a remedy we must ask ourselves what are the causes of this state of affairs. The first cause is what I might style a blessing. It is the fecundity of our people. Our people have larger families than almost any other people. Then again, I think one of the causes of this high mortality is the crowding together. That is exactly what we have met here to discuss—the means to be adopted in order to do away with this congestion of the people. And I must say that the third cause of this high mortality to my mind is the poverty of the people. After all, it is not possible for a father of a family on \$1.50 or \$2.00 a day to do for ten or twelve children what the father of a family of three or four children can do. Consequently, those large families suffer

on account of not being able to provide the proper nourishment and all the consideration that a child really requires. I have heard the question asked: What are we going to do under the circumstances? That is a serious question. It is a question how can we undertake to improve the condition of that father in order that he might be able to compete with his neighbor who has a smaller number in the family. Don't you think that for such a serious matter as this—the safeguarding of that great inheritance that has been sent to us from Heaven and for what we are more or less responsible, whether they be our children or our neighbor's children—is it not our duty to step in and do something towards giving a bounty towards the father of the large family. We find that old age is insured against in many countries and we find everywhere insurance against decrepitude and injury, but nowhere is there any insurance against a large family. We are always prepared to spend money to bring strangers to our country; we are prepared to do anything to increase our population. I often ask myself why it is we do not make some practical endeavour towards keeping that which we have and which we are receiving every day. I see by your programme of this Child Welfare Exhibit that it costs somewhere in the vicinity of 25s. a day to keep every member of a family. Well, I ask, how can a father with ten or twelve children on \$1.50 or \$2.00 a day manage to meet his obligations.

I have worked amongst the poorer class and I find a thing prevailing which has to my mind an element of danger about it, and that is the insurance of the lives of little babes. Every time a babe is born to a family the poor mother is so much afraid that she is going to lose that baby and that it is going to cost \$15 or \$20 to bury that child. She only has the burying in her mind's eye—it is not the looking after of the child—it is only the disposing of that poor little body should death overtake it, and she at once has it insured in one of those Insurance Societies and she pays a small consideration, a few cents a week, and if the child should die, although she has done her utmost, she is not going to plunge herself into debt. If we were alive to our responsibility as citizens we would be trying to do something towards ameliorating the suffering of the working classes who have more than four or five children, and I think the Conference should adopt some kind of memorial and send it to the Government, and ask that a bounty of say 10c. a day be allowed to every child over five in number. It would only come to about \$3.00 a month and \$3.00 a month would help very materially these poor people. I am sure it would have the effect of very much diminishing the infant mortality of our city.

Another thing, I don't know but what it would be a good thing if the municipality should do something towards giving a prize, so to speak, to the mother on the occasion of her child having attained his fifth year. When we find that the half of our children are dying, we must do something to awaken public interest. Supposing we are paying taxes, and if we had a charity tax of \$25, \$30, \$40 or \$50 if necessary, it is a matter of computation, we can see how many children attained the age of five within a given year and I don't think it would be a great tax on the people to put a premium on a child attaining the age of five years instead of to-day having a premium on its death.

These are a few practical suggestions that have entered into my mind coming up here to-day, because we must do something that will appeal to people and show them that it is in their interests, and in so doing we are acting selfishly, and if we don't do it for ourselves we are doing it for others who are not as desirable citizens as they might be. I hope our meetings will have some practical effect of this kind. If we were to appeal to the Government, our late Premier about 27 years ago introduced a law whereby one hundred acres of land were given to fathers of 13 children, but what father with 13 children after living here as a mechanic and labourer could start out into the wilds and cultivate one hundred acres of land with all these little children. Afterwards the law was so changed that a certain amount of money was given in lieu of the hundred acres of land and I think that will be much more appreciated. What we want is not so much to have a very large family, but to have every one in that family preserved and kept from danger and kept from want. It is our duty, I think, to do all we can to safeguard the integrity of that family and put it in such a state that it may prevail and may not be cut away.

HEALTH AND LODGINGS.

DR. J. E. LABERGE, of Montreal, contributed the following paper:

Mr. Chairman, Ladies and Gentlemen,—There is an old saying: "God makes the sun shine on the wicked as well as on the just." In large cities the sun shines only upon the more privileged and fortunate ones; the very air is distributed parsimoniously to the poor in these dark and badly ventilated lodgings, which are alas! too numerous even in our new American cities. As a result, the body is weakened and the soul degraded, and we find there tuberculosis and all infectious diseases. Alcoholism, hunger, which is always a bad counsellor, immorality, hatred, in a word, all the calamities which threaten not only the tenants of these insalubrious lodgings, but attaint the whole nation. These plagues, I repeat, settle in permanence in these unwholesome houses, under more than one title. Jean Jacques Rousseau says in his book "Emile": "The closer men live together, the more corrupt they become, the infirmities of the body, as well as the vices of the soul, are the infallable result of these agglomerations; of all animals, man is the least adapted to live in herds."

One of the most important phenomena of this century is the tendency which exiles the population of the country from their farms to be crowded into the cities; this is due to the development of industries, shops and manufactures, which draw into cities the rural population; everywhere, the population of the cities increases at the expense of the rural population. These newly arrived people, accustomed to live the outdoor life and breathe pure air, hardly exist in these large centres; they feel lonesome, they are unhappy, they lack space, and suffocate in their dark and narrow lodging. That life is tiresome for them, but they don't venture to go back to their fields, and often they seek for unhealthy recreation, either in taverns, or clubs, or even in worse places, and there they contract fatal habits for them-

selves and for their families. After his day's work, if the labourer goes back to a dark, dirty and repugnant lodging, he will flee from it, and look elsewhere for entertainment. As a sure consequence of this, disease, contracted by the parent of the artisan class, will be transmitted to the children which will predispose them to mental alienation, crime and tuberculosis, etc., etc. Jules Simon says: "The humble home is the purveyor of taverns," it is also the fertile cause of phthisis.

Outside of the rural population, which abounds in our American cities, we receive from Europe a constantly increasing immigration of people, who do not often profess our morals nor manners; their ways show that they are ignorant of the principal elements of hygiene. These immigrants congregate in narrow, damp, dark and suffocating tenements; very low grade lodgings hardly suitable for cattle. The owner rents these lodgings without scruple at a big price to these new and inexperienced immigrants. Men, women and children live confusedly there in a promiscuous manner tending to produce moral and physical evils. It is not then without anxiety that hygienists see the scum of the European continent, overcrowding our cities.

OVERCROWDING BREEDS DISCONTENT.

All kinds of distress increase even more quickly than philanthropical associations can apply a remedy to them. Within this poor lodging and environment, the worst feelings of jealousy arise and are fomented towards the more fortunate. Here originate unjust and unreasonable strikes. There is in this an economical question that must urge rich manufacturers and shop owners, to make a constant effort to get rid of these abodes of misery. The best way is to establish industries in the outskirts of cities, to create centers where working men will reside and enjoy all desirable hygienic comfort. This will prevent the cities' unhealthy enjoyments, give a good appearance to these new wards and the labourer will like his home and take pleasure in it. In spare time he might cultivate either a vegetable garden, or a flower garden that will beautify his home. This is the Garden City that hygienists recommend in the neighbourhood of large towns. This city ought to be a city in a garden, where every house is surrounded with verdure and each group of houses situated in a park. As a result, the city will be embellished and freedom of circulation increased. These will render the ward wholesome, will destroy centres of unhealthy houses and at the same time, all the evils gathered within their walls.

Everyone that is interested in the popular welfare, must know the close relations which exist between almost every social problem, and the lodging of the workman; then, we must constantly make efforts to furnish sunshine and pure air to these unfortunates, who inhabit the wretched lodgings of big cities, where they fade and decline to the deriment of their country, their family and themselves.

BRIGHTEN THE WORKSHOPS.

What's more, if manufacturers understood their real interests better they would make of their workshops industrial homes, gay and attractive resorts, where sanitary comforts and even encouragements to labour and industry hold full sway. The building by itself should exercise so favorable an impression on the artisan, that he would be anxious to go there and devote himself to his work, and to the prosperity of his shop. Gentlemen, the artisan's ideal must be above his salary, and his work, he must have in sight the interests of his employer and attachment to his work.

It is the Government's business to protect jealously the general interests of the people. Thus, it is not right to allow speculators or other interested persons to settle, according to their own views and ideas, either the direction or the width of new streets. It is not justifiable to speculate at leisure on the division of land in large cities, or even in suburbs, destined sooner or later to become a part of the city. Governments must decide the size, height and number of windows in order that they may be proportionated to the dimension of the rooms which they are destined to lighten and ventilate. They must regulate the altitude of houses in order that one building may not prevent the rays of the sun from penetrating to the houses opposite. It is nothing new to remark the influence of crowding upon the inhabitants of a house. In 1838, Professor Piarry, a remarkable clinical physician of the Faculty of Paris was struck by the fatal effect on human beings, of huddling up. Hence, he never failed in examining a patient before making the diagnosis of a disease to inquire into conditions of habitation. But of all infectious diseases tuberculosis is the one where the greatest danger prevails through overcrowding. Mr. Brouardel declared in 1900 that mortality by tuberculosis was in direct proportion to the density of the population. Tuberculosis is a malady which is more likely to attack the inhabitants of crowded and badly ventilated houses than any other class of society whatsoever. What may be said of tuberculosis is equally true of all other contagious diseases. Numerous experiences prove beyond all contradictions that the transmissible microbe cannot resist the direct influence of the sun's rays, or of air oxygen; whereas these microscopical animalculæ, which we call microbes, become all powerful when in darkness or in confined air.

VALUE OF SUNSHINE.

The sun light has equally a considerable influence on human health. So Mr. Juillerat has demonstrated that the most contaminated houses were those where the sun's rays penetrate the least, and he proved that lower flats of houses had produced more deaths than upper flats, although these tenements had been occupied by a richer class of people. The direct cause is that in narrow streets upper tenements receive more sun rays than lower ones.

The salubrity of cities depends upon the distribution of the great health accessories; plenty of sunshine, pure air, dry soil, pure water, cleanliness

of streets and lanes. These solutions are methodically ascertained by science and experience, and economically by the wealth of the population. Yet many cities are unwholesome for want of laws, regulations and strict administration. People construct buildings each in his own way on too narrow lots of land. I know some lodgings in Montreal measuring 13 feet wide by 50 ft. deep, they are 3 storey tenements, each storey occupied by an entire family, although the two central rooms have no outside windows. These families sleep in them breathing confined air. The greediness of landlords has unhappily multiplied the number of these lodgings occupied by 5 or 6 persons and sometimes more.

The architecture of these flats, the number of which goes on increasing more and more, is entirely to be condemned.

Their owners have only in view outward appearance without thinking of providing their tenants with light and pure air. In constructing they forget too often the sunshine and airy oxygen needed in order to protect their tenants' lives. Those rooms which have not at least one window directly opening outside are damp, and the consequence is that the lack of air and sunshine generally produces tuberculosis. It is opportune to criticise the way the finest apartments in these humble homes are used. The best lighted and the best ventilated rooms are adopted for a parlor, where only a few hours in a week, perhaps are spent, while the family is most of the time in badly aired rooms that the sun's rays never penetrate.

A SANITARY RECORD OF HOUSES.

If the erection of these flats has to be tolerated, these should be built only on grounds wide enough to furnish plenty of light in every room. Division of lots, 25 feet wide by 100 feet deep is too narrow for this kind of construction; ground ought to be at least 35 feet wide. It would be better to shorten grounds to 60 feet deep if necessary, but let us widen them. I might be asked how I could get an approximative idea of these unsanitary lodgings in a great city: There is a solution: it is the creation of what Mr. Juillerat called "necessary institutions," for the administration of a large city; it is to create a sanitary record of houses which will furnish, not only an approximative idea, but an exact and complete sanitary record of each lodging. It is the knowledge of the existence of these deadly houses and their whereabouts which will allow our municipalities to apply great remedies, that is to say, the destruction of these unhealthy lodgings. All other measures taken against Koch's or any other bacilli, either isolation, reiterated disinfections, pocket spittoons, etc., will not have very valuable effect, unless we destroy the seats where they are bred, that is to say, these dark and out-of-sun lodgings.

Whatever I said about tuberculosis refers to other infectious diseases as well. Gentlemen, these lodgings have to be traced in order to ensure their destruction. The sanitary record of houses is the best and the only means that will gradually bring about the amelioration of exterior conditions of life, referring to city agglomerations.

This question, therefore, surpasses all others in the administration of a great city. Looking upon its influence on any side we are bound to conclude that unwholesome lodgings are the spreaders of immorality and disease. One thing connects with another and the misfortunes that strike the poor will also attain the upper classes; therefore, no one has a right to be neutral in this fight against unsanitary houses. Municipal government, more than others, is bound to use forcible measures to render wholesome these unsanitary houses and to favour the construction of healthy homes at as low a price as possible. This, in order to prevent that undeserved plague which makes every year so many victims, the spreading of sorrow among our noblest families and deprive our country of so much intelligence and talent, and of so many useful lives to which we have a right.

HOUSING INSPECTION.

MR. JOHN IHLDER, Field Secretary National Housing Association, New York, presented a paper on "House Inspection."

TWO THINGS ASSUMED.

Before one can discuss inspection intelligently he must assume the existence of two things: first, a law setting definite standards, and second, a public opinion which understands the need for inspection and upholds the inspector in his work.

Too often the laws under which inspection is made are mere general grants of power depending for their efficacy upon the enlightenment, the character and the freedom from pull—political, social or financial—of the administrative officer. Occasionally when the administrative officer is a man of unusual ability and high ideals such laws work well—so long as that particular man stays in office. But no one, except such an official, or those whose work has brought them into intimate association with such an official, can realize the tremendous pressure constantly brought to bear upon him to change his rulings, lower his standards or make exceptions. To subject an official to such pressure is not only unsafe, it is also unfair; and it must result in decreasing his efficiency if for no other reason than that his time and attention are constantly being taken by those who wish special privileges. Unless there is an organization of public spirited citizens constantly on the job to see that standards are maintained and to counter anti-social influences, the official must possess great strength of character to stand firm; for the general public, though in favor of wholesome housing, is in no position to note in detail what is going on, while individuals who may make an immediate cash profit from unwholesome houses are constantly at hand.

Consequently the law should set definite standards. It should state the minimum size of a room, the minimum window area, the minimum

window area, the minimum toilet facilities, the maximum percentage of lot area that may be occupied by buildings, etc.; not merely give the health officer or some other authority power to vacate or order remedied unwholesome dwellings, leaving him to decide in each case what is or is not unwholesome. It is largely such lack of definiteness that has made the English housing laws comparatively ineffective so far as improving slum conditions is concerned, attention to which has recently been called by the National Housing and Town Planning Council.

The second assumption, perhaps it should have been put first, is the existence of a favorable public opinion. Housing inspection involves the invasion of private property, the right of a public official to enter our dwellings, which we have been trained to consider our castles. This "home is a castle" theory is the result of conditions that now have ceased to exist in Great Britain and America. But though the cause is gone the result remains in the form of one of those outworn traditions of great interest to writers of history but of great annoyance to its makers. When kings and other potentates preyed upon their subjects it was necessary for the well-being of the community that the subject should have a safe refuge. To-day the picture is reversed. That which had been a refuge from danger has become the source of danger and it must be invaded in the interests of the community.

Yet clearly as we see this necessity the tradition makes many of us hesitate to acknowledge it, while those who have not yet come to see the necessity cling tenaciously to a tradition which really meant something vital to their forefathers. I am dwelling upon this tradition because experience in the United States has taught us its power. In one of our largest cities at the present moment the fate of effective inspection is hanging in the balance because those who favor, who are fighting for good housing, hesitate to come out strongly for the right of a public official to enter a private dwelling, even though they know that such entry is absolutely necessary if the present housing evils are to be wiped out.

KINDS OF INSPECTION.

It must not be taken from the foregoing that housing inspection is a single, simple function which may be put into the hands of a single individual. In the smaller towns it may be necessary to have one individual do all the housing inspection, but in cities of any size where the work must of necessity be divided, different parts not alone of the city but of the work should be assigned to different individuals, each with his special training. This work may be divided into three parts. 1st. The inspection of buildings under construction by inspectors of the building department, who shall see that they are *erected* in accordance with the law; 2nd, The inspection of occupied dwellings by inspectors of the health department to see that they are *maintained* in accordance with the law; 3rd. The inspection of households and instruction in proper ways of living.

Inspectors of the first two kinds should have no direct relations with owners or tenants. Their duty is simply to ascertain the facts and report to the office, when all notices should be issued. To permit the inspector to issue orders or to decide that no order is necessary, will result not only in a confusion of standards and in charges of favoritism, but will open the door to graft.

Inspectors of the third kind must, of course, deal directly with the people whom they visit.

Housing inspection may be divided in another way, which is of importance not because it exemplifies any principle, but simply because the division exists. The simplest way to define it is as good and bad. Bad inspection is inspection only on complaint. Good inspection is regular, thorough and frequent. Inspection only on complaint is to be excused only on the ground that it is a step toward regular inspection. It accomplishes comparatively little, it is apt to be unfair, and it arouses resentment and leads to charges of favoritism and pull. The tenants who most need the protection which inspection gives are often the last to complain, not only because they fail to realize the effect upon health of evil housing conditions, but even more frequently because they fear that they may be evicted if the landlord learns they were the cause of the inspector's visit. Sometimes an exceedingly bad house is next door to one in comparatively good condition. If a tenant, or a social worker, send in a complaint against the better house and its owner is compelled to make improvements, he will be but human if he jumps to the conclusion that the owner of the worse house next door is left undisturbed because he has influence with the authorities. Nor can the moral effect of regular inspection upon both tenant and landlord be overlooked. It is not severity of punishment but inevitability that causes respect for law.

But there is no need of going into detail, any one who has had the slightest experience knows that inspection only on complaint is ineffective, that regular inspection alone deserves the name of inspection.

ALL DWELLINGS.

Not only must inspection be regular, it must include all dwellings. If one approached this subject without any preconceptions, if he simply made an investigation of half a dozen of our cities and then were asked what kinds of dwellings should be inspected, it would never occur to him to specify tenement houses, for he would have found in the small, one family houses evils calling as loudly for the inspector as those to be found in tenements. The belief to the contrary, like the "home is a castle" tradition, is based upon history. Housing inspection, like so many other good things, began in the largest cities. And in those cities the tenement house was so preponderatingly the dwelling of the poorer people that housing inspection became identified with tenement houses. This mistaken belief gives housing workers one more little obstacle to overcome.

Housing inspection should include all buildings in which families live. Legally there must be no exceptions. Every dwelling must be made to meet the requirements of the law. During construction even the finest houses must be carefully inspected for, to our disillusionment, we find that though the master's quarters in such dwellings are often—not always—far better than required, the servants' rooms frequently are far below standard. Old law apartment houses and private houses. After occupancy the need for inspection in the best parts of town is not as great as in the poorer parts, for wealth stimulates desire and increases the ability to maintain high standards. Consequently, as a practical matter, maintenance inspection here need not be frequent.

Even less necessary in the wealthier districts is the visit of the instructive inspector. Not that instruction in how to run their households or to care for their children would not be valuable to the housewives of such districts, but because their ignorance is not so serious a menace to the community, resulting, as it does, chiefly in financial loss to themselves. And even this loss is being reduced as the children graduate from domestic science courses and the mothers join improvement associations and read Dr. Holt and Mme. Montessori. So the well-to-do may safely be left to take care of themselves, now that a desire to learn has begun to germinate within them.

ADMINISTRATION.

There is one more factor in housing inspection which must be mentioned briefly, the organization of the force and some of the methods to be used. When the city is large enough to call for several inspectors it should be divided into districts with an inspector to a district. This inspector, except when investigating complaints, should have a regular route that in the course of a specified period, one month, three months or whatever time is settled upon, will enable him to visit each house in the district. Any violation he finds should be noted at once, not after he returns to the office or to his home, and in ink, upon a carefully prepared card. These cards should be turned in at the office each day and notices sent out in accordance with the facts they state. In doubtful cases a superior officer should visit the houses against which violations are noted. Inspectors should occasionally be shifted from one district to another, both to give them a wider experience and for the good of the service.

The card system of keeping records is far preferable to the books used in many cities as it is elastic and permits keeping all the reports on a house together, so the history of that house may easily be followed.

Lastly the inspectors must be picked men and women, picked not so much for physical strength and grandeur of bearing—even the Germans realize that the housing inspector should have little of the policeman in his makeup—as for character, intelligence, good manners and tact. As the work of the inspector takes him into the homes at times when only women and children are there, these qualities are all of great importance.

Even when it is possible to secure such men there is a strong argument in favor of women inspectors, the chief points against whom are that the work requires a considerable amount of physical strength because of its miles of walking and stair climbing and that it must be carried on day after day in fair weather or foul.

IMPORTANCE OF INSPECTION.

In such an audience as this there is probably none who does not admit the vital necessity of improving our housing. Probably the majority of you have seen at first hand and have dealt with the results of our present bad housing. But even among you I doubt if there are many who believe that they know enough of the facts—especially if your work lies in a large city of which you can know but a fraction—to form the basis of a wise, comprehensive, constructive housing policy. It is easy to get impressions. It is hard, monotonous work to get all the facts. Yet we must get all the facts if our reasoning from them is to be sound. It is upon untiring industry in seeking day after day for all the facts that the triumphs of German laboratories are based. The city is the laboratory of the housing worker and the inspector is the man who assembles patiently day after day the data from which we draw our conclusions.

So far we have made but the beginning of our study. Even Germany began systematic inspection as recently as 1893, in the grand duchy of Hessen. The United States has had really systematic inspection in New York since 1901. But neither Germany nor the United States—nor England nor Canada—has yet solved the housing problem. In Germany the police discourage public discussion of housing evils in Berlin with which the authorities have as yet been unable to cope successfully. 600,000 in 1 room with 5 persons to a room. In England the East End of London still contains its congeries of slums, the end of which no man promises. Even Hempstead Garden suburb, according to a recent report, is in danger of being surrounded by the hopeless streets of the jerry builder. In the United States, as in Canada, we are just beginning the long fight for decent homes. We have faith, we have strength, we have made progress, but the end is not yet in sight. All we know with certainty is that we must succeed or our civilization will perish.

Being then without certain knowledge, opinions will differ as to what is the most important point of attack. Perhaps the highest wisdom is that expressed by Augustin Rey of Paris, at the International Congress on Hygiene and Demography in Washington last week, that it is time to quit the "five minute habit of copying one's neighbor without regard to varying local conditions." But from each other we can learn. There is a vast difference between imitating what others do and assimilating that part of their work which will be of value to us. So for my part, I draw the conclusion that the main point of attack should be the already crowded districts. And upon inspection in these districts as well as in the outlying fringes of the town must be built our hope of ever getting rid of those slums which disfigure and menace our civilization.

To be sure there is an appeal in the garden suburb and in the building of model houses which, by turning our thoughts from disagreeable to pleasant topics, fills us with the optimism and buoyancy of those who leave hard work to begin a vacation. And the garden suburb, like the vacation, has its place, an important place. We must have variety, we must have pleasant things to think about, we must have ideals, even though they are only fragments, near enough to make their realization seem possible. But these are the vacations of housing, the work is to purify the unsanitary warrens of the city itself. Or, to vary our figures, the garden suburb builder is the dashing, spectacular cavalryman who guards our flanks, the housing inspector is the more commonplace infantryman who plods through the mud, but upon whom the brunt of the battle must fall.

DISCUSSION.

MR. ARMSTRONG, Secretary, Toronto Housing Association.

Mr. Chairman, Ladies and Gentlemen,—There is no regulation of housing in Canada, but there is a great need of regulating houses in Canada. There is perhaps a little regulation of housing coming under the Health Department which has enabled the Health Officer of Toronto to abolish some 200 unsanitary houses in the last year, but they are abolished simply because they are nuisances and a menace to the public health. Our building plans are strictly enforced; the officials control the building, but have nothing to do with the dark room. We have however, taken a step this year in regard to tenements, and, just as an illustration of what Mr Ihlder said, the suggestion was made to the City Council that they get power to control the location of tenement houses, or, as we call them, apartment houses. That legislation slipped through quietly and immediately the citizens got after the Council to stop them putting tenement houses up in residential districts, and that has put a damper on the building of apartment houses. The regulation of housing must begin with town planning. I think here is perhaps where I will part company for a moment with Mr. Ihlder. It may be in the United States and in such cities as London that the chief business of the housing interest is with the slums, but in Canada we are more concerned with the improvement of housing for the great mass of wage earners. I will come back to that in a little while and give an illustration of it by saying a little about the housing plan in Toronto.

A man who owns a plot of land that is large enough for subdivision has laid it out as he likes with only one end in view, to get sale of frontage. The city has taken in one and another of those subdivisions with the result that Toronto has spent years in trying to get through thoroughfares in certain districts and spent large sums of money putting right these mistakes.

Every social problem is affected by the question of improved housing. Another matter for regulation should be suburban transportation. The City of Toronto is now making application to the Railway Board to compel the railways to give them suburban transportation and without it

you cannot possibly have cheap land and cheap land is the basis of better housing. The whole question comes down to the question of cost, the question I mean of improved housing. You have to have cheap money and the only way to get that is for the Government, either Provincial or Dominion, or the city to back the housing undertaking, and you have to have co-operation. Better housing of the ordinary wage earner can be secured by co-operation, and it is just as necessary to the city's welfare as the question of sewage disposal or a good water supply.

A great menace to the national life of this country is the crowding of many families of Anglo-Saxon wage earners into one house with facilities for only one family. When the Toronto Housing Committee met a number of working men for consultation, one man, a wide-awake Scotchman, said, "When I told my wife where I was going she said 'let me go down and talk to these men.'" They were occupying part of a house, and he said, "we have no privacy nor home life; it is hell." If we can in Canada improve the housing conditions of the average wage earner then it is up to our municipalities to eliminate the slums. The City of London has spent I think some \$9,000,000 for lands on which they put houses for about 1,000 families. It is up to the Governments of this country to correct the evils of the past represented by the slums of to-day, but it is possible for properly directed private enterprise backed by the money getting power of the Government to better the housing conditions of the average wage earner. I have not said much about housing regulations in Canada, but we are now engaged in the formation of a National Housing Association. They have one in the States and it might perhaps be in the mind of some people to co-operate and work as part of that organization, but the American housing movement has not gone quite along the lines that Canada will have to go. Our idea of housing is a single family to a single house. It is the English Idea. In the United States, especially in the City of New York, they have got so far away from that idea they have practically given up the prospect of ever getting back. This proposed association will urge upon the Government co-operation in housing reform and will it is hoped bring about many improvements in home life.

MR. IHLDER: The ideal National Housing Association of the United States holds out is for the detached single family house. Only in New York and Boston must we admit the tenement. In every other city in the United States, and I hope in every city in Canada, you need not have tenements. You can have small houses. We have fought against model tenements in Rochester and are fighting against it in every city where there is any chance of it getting an opening.

IMMEDIATE ACTION NECESSARY.

LADY DRUMMOND: If people were only sufficiently far-sighted in the first instance, it would be so easy to avert slums and all the other evils of a crowded town life. Afterwards, when all the surrounding open space has been taken up and has attained a prohibitive value, it is so difficult. Montreal still has sufficient room outside to expand decently. But it won't

be done if everything is left to individual enterprise and self interest. The one thing needed is forethought. In Great Britain this has recently taken the form of town planning.

It is important to observe that, under modern conditions, there is no reason why even the poorest class of the community should not be housed in dwellings, each one of which should be surrounded by air and light, and for every moderate group of which there should be an open space for recreation as well as a public club-house, reading-room, concert hall, winter playgrounds for children, etc. Under old conditions this was impossible. Working people must live near their work but now, with vastly improved means of communication, street railways, electric trams, etc., they can live 3, 5 or 10 miles off and still be practically near.

Where there is room enough to spread out, there is no reason why the population of a great industrial centre should not cover 4 or 5 times the area of ground which such centres do actually cover at present.

But the public authority must act *in time*. The main thing is to be beforehand with the enormous speculative rise in site values which is bound to set in where any land which is still country is invaded by the fringe, the straggling forerunners of buildings which herald the approach of the town. The land for several miles outside the area already built over should be scheduled and put under public regulation. The local authorities, whether several or one—of course the matter is immensely simplified when there is one authority—should be authorized, and if necessary compelled by the State to make plans for the laying out of this area, not only reserving ample spaces for roads and streets, but also for open spaces and public buildings. They should also be called upon to lay down a *minimum* in regard of number and size of rooms, garden space, etc., for houses of different sizes, suitable to different incomes and so forth.

The great difficulty, of course, is where the land is not public property to begin with, to adjust the sacrifice which such interference with "the rights of property" involves, between owner and owner. However, the principle is clear. The land must be reserved where it is wanted. The particular owner whose land is thus taken must be compensated, ultimately, by the owners whose land is built upon. This also is not difficult to provide for if *it is done in time*. The value of the land, no doubt, will not rise as high as it would if every square yard were left available for building. But as long as the obligation of the owners to provide collectively for open spaces is fixed and known before the rise begins or has gone very far, there is no trouble.

Then it must be remembered that private interest is not all on the side of over crowding. It can be enlisted also and in greater force on the other side. It is no doubt the interest of the owners of the land immediately adjoining a town to pack buildings as closely as possible on their own land. But it is the interest of a larger number of people in the next concentric ring that buildings should be spread out over a large area.

SHOULD BE FREE FROM CHARITY.

MR. ARMSTRONG, TORONTO: A housing undertaking, to be on a sound footing, must be selfsustaining. There can be no charity about a properly organized housing undertaking, but in every country in the world, with the exception possibly of America, vast sums of money have been made available by the Governments to assist housing undertakings. They are absolutely safe. Germany has loaned large sums for housing undertakings. If a private corporation will put say \$100,000 into an undertaking they are going to look after it. The Government takes no chance. It has been proved then there is no better investment for money than a proper housing undertaking.

MR. HOWARD FALK, Winnipeg: Mr. Ihlder has suggested that the object of the National Housing Association is to prevent, in country towns at least, the tenements. He does not realize the problem of heating. I think that in itself is going to prevent the erection of single dwellings as the cheapest mode of living for poorer families. So long as the owner may erect a house at all on a 25 foot, or 40 foot, or 50 foot lot, he is going to erect a tenement as a dwelling instead of a single building. He will get a bigger return for his money. The other condition which I think makes it unlikely that we shall find people owning their own single dwellings is that the renting of a single dwelling is unprofitable to the owner. It is more difficult to secure its proper upkeep. In the west we have an exceedingly unstable population. It moves from city to city and from town to town. Until centres of population are more stable we shall not have people locating in their own houses, they will prefer to rent.

MR. IHLDER: It is cheaper to heat an apartment house than to heat the same number of families in single houses. As a matter of fact, in the United States we do not find that the tenement house is heated from a central plant, but each flat or room is heated from its own little stove in each apartment. Can you prevent the erection of tenement houses? In the United States we believe that it would be unconstitutional to say: "You shall not erect a multiple dwelling, but what we can say is if you erect a multiple dwelling you must provide courts which are of a minimum size, you must provide light and air for every room, etc." It depends upon the town. If your tenement is in a small town; if your tenement is more than two storeys high it must be fire-proof throughout; in Chicago it is three storeys. By the time a man figures out what it is going to cost him to erect fire-proof houses he will find it is much cheaper to build single dwellings.

DR. GUERIN: The Government has appointed a Commission which is supposed to lay out the plan for the City of Montreal, but this Commission has really no authority and cannot do anything until it gets the co-operation of the City Council of Montreal, as well as the co-operation of every municipality through which it goes, and it can only be accomplished by the people awakening to the seriousness of the situation. I have great hopes for this Commission, but it cannot accomplish anything unless it has the

good-will of all the citizens, and I trust that when it does make its first public appearance and appeals to the different municipalities they will receive it with good-will and will make its way easy in order that the Island of Montreal may be laid out in a proper manner. At present I don't think it is quite feasible on the Island to have such a place as the Hampstead Court City. In the Hampstead City there are only some eight dwellings to the acre. If we were paying \$400 or \$600 to the acre it would be almost impossible, but I think when the suburban service is better we will have our Hampstead City within easy reach of Montreal.

MR. GODFREY: We will not take over any streets unless they are at least 66 feet wide. They can be laid out wider than that but the City will not accept those streets unless they are 66 feet wide. In addition, we are buying property now for parks in the future in the outlying districts, getting them cheaper to-day than later on.

FRIDAY MORNING, OCT. 11TH.

Mrs. J. B. Learmont, of Montreal, presided at this Session and introduced as the first speaker Miss L. L. Rogers, Supervisor of School Nurses, Toronto, who spoke on:

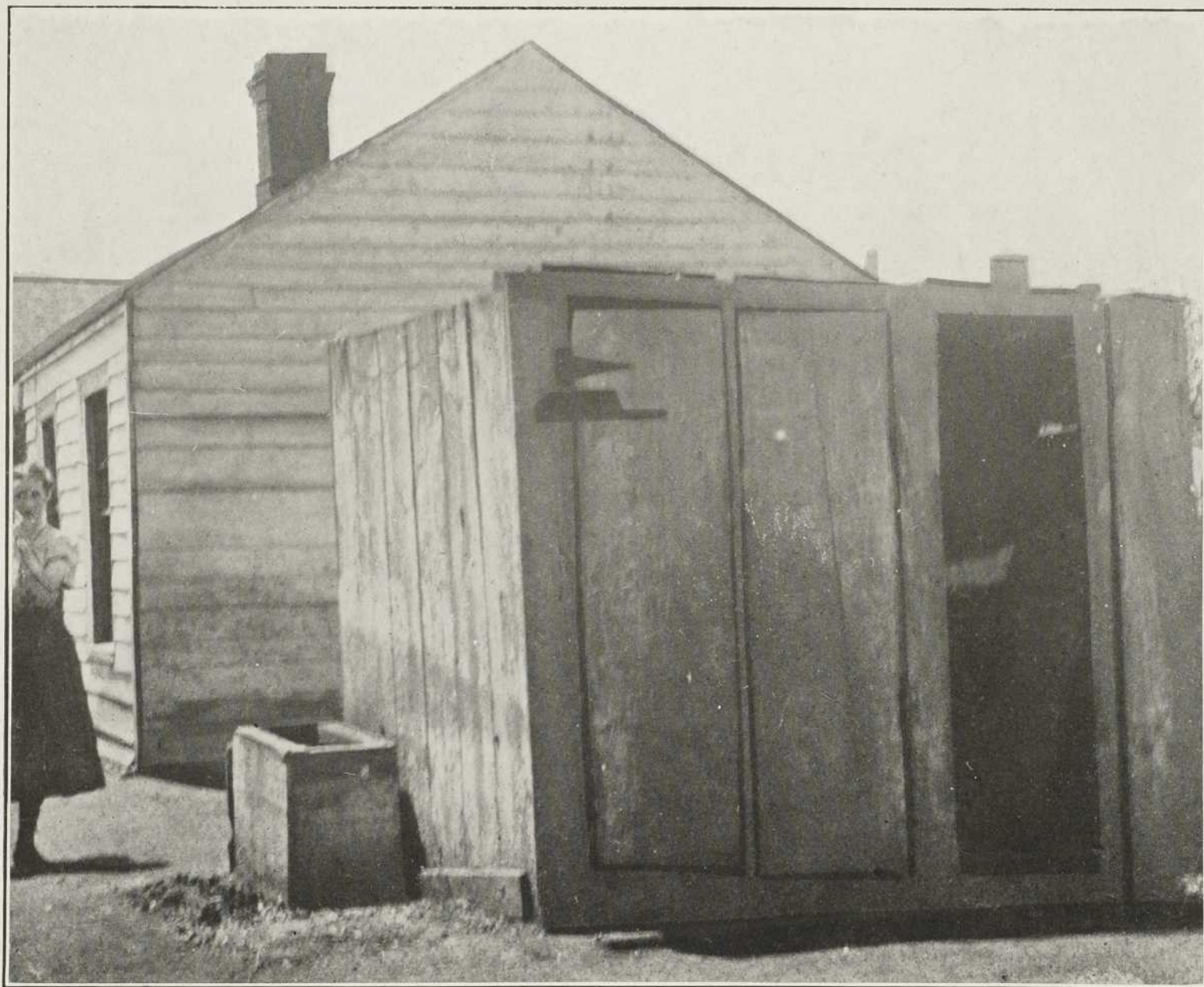
MEDICAL INSPECTION OF SCHOOLS.

Medical Inspection of Schools has widened its scope of action since its inception in this country.

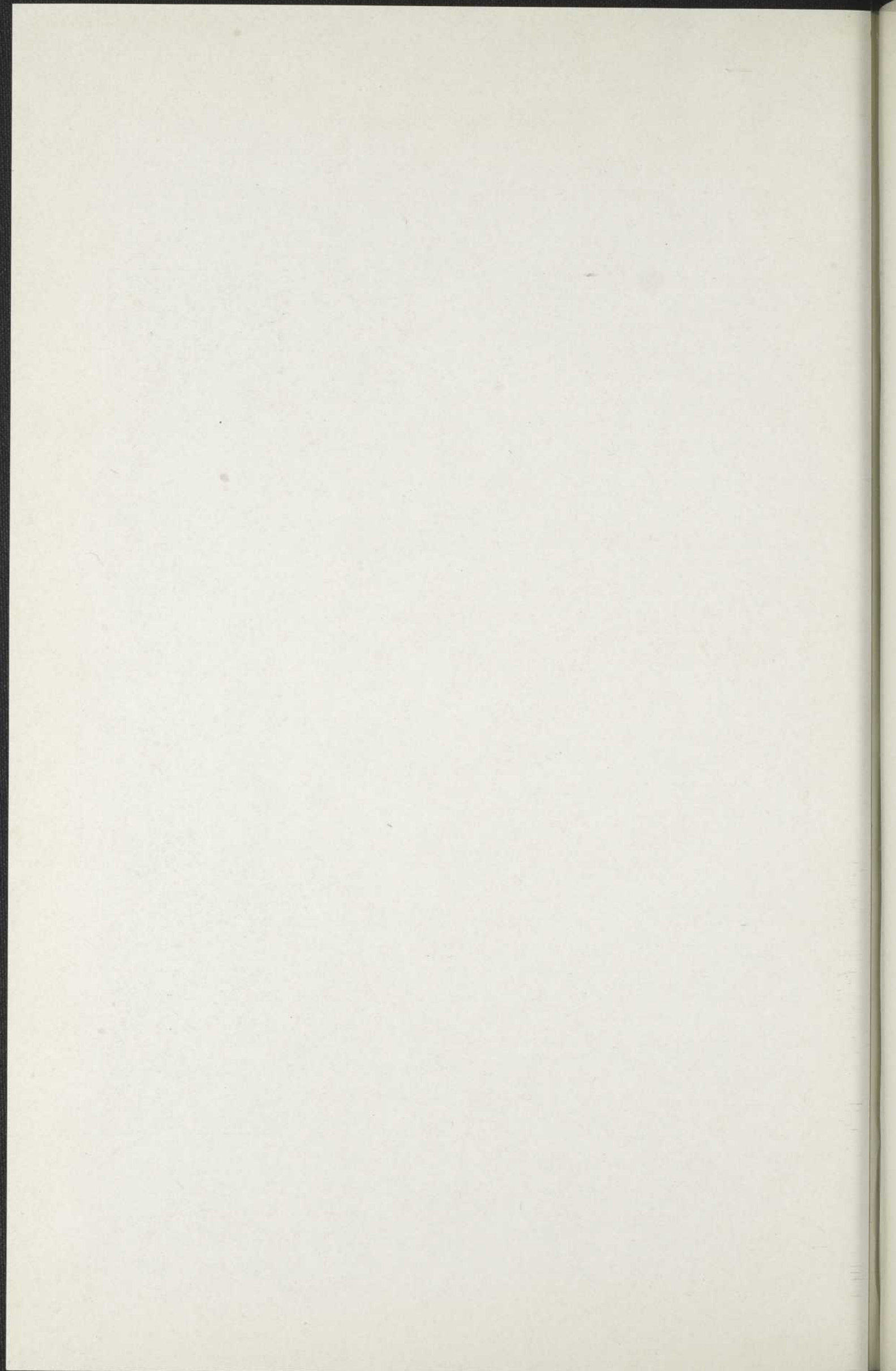
Medical Inspection has for its object:

1. The discovery and exclusion of children with contagious diseases.
2. The examination of children with physical defects, coupled with prompt efforts to have them remedied.
3. The supervision of heating, lighting and ventilation of school buildings.
4. To teach the great importance of personal cleanliness and hygiene, right habits of living and the laws of health.
5. To teach the relation of physical health to mental development and adult capacity.
6. To teach truth and honesty and moral living, which is rendered so much easier by the teaching of habits of personal cleanliness. The uplift produced by personal and home cleanliness is a great factor in saving children from immorality and crime.

In Toronto the system is considered of first rank, owing to the broad mindedness of the Board of Education in desiring the best points in other systems to be adopted and carried out, and in accepting new ideas for the betterment of the school children under its charge. The staff in Toronto is comprized of a Chief Medical Inspector, a Superintendent of Nurses, one Dental Inspector, 18 Medical Inspectors, and 25 Nurses. The Medical



Outdoor vaults used by twenty persons.



Inspectors are given groups of three or four schools and visit these every day. After Midsummer, Christmas, and Easter vacation they make the first routine examination to see the general condition of the children. Subsequent inspections are made by the nurses at intervals of two weeks. The Medical Inspector's daily duty is to diagnose all cases sent to him by nurse or teacher, to exclude the contagious cases, and to readmit any who have been absent on account of illness. He also makes a complete physical examination of a certain number of children each day. As the Medical Inspector's hours are from 9-12 it will be seen that no time can be lost in the daily routine. The importance of the nurses duties in Medical Inspection cannot be set forth too strongly. It is the nurse who is responsible for the results obtained. She follows up the cases in their homes, advises the parents to provide treatment, and gives whatever instruction is necessary or desirable. In making these visits many family conditions are revealed—that would not be discovered in any other way. Concealed cases of contagious disease are discovered and reported to the Health Department, cases of advanced tuberculosis are found and reported, and the children in these homes are examined if suspected of having any ailments. Better home conditions are urged and provided. Work is obtained through the Associated Charities for fathers out of employment. The nurse always keeps in mind the fact that if we are going to have healthy school children we must get at the root of the trouble and know why these children are *not* in a healthy condition. Temporary relief is necessary *but we seek the permanent structure* that will enable us to build up a better social status. Children cannot be made healthy when the homes are miserable and dirty. We want better and happier homes, and it will take our combined efforts to produce this condition.

Various means are used by the nurses to persuade the children to have their defects remedied. For instance one nurse bought shoe blacking and *allowed* the boys to shine their shoes if they would have their teeth filled. Another nurse bribed the children to go to the hospital dispensary to have their tonsils removed by curing their warts.

One nurse reported to the Health Dept. twenty-five cases of suspected tuberculosis from her group of schools, while another reported sixty-five cases.

A nurse referred six cases of discharging ears to the Medical Inspector, who found on taking cultures that five had diphtheria germs in the pus. It may readily be seen where the odd cases of diphtheria have their origin.

A nurse reported nine cases of measles from the kindergarten in one day, the only intimation being from two parents, who sent word that their children were unable to be at school for that reason. The other seven were absent and the nurse called to find out the reason, with the foregoing result. It is interesting to note that in six instances the patient was an only child and the parents did not call in a physician. Think of the possibility of an epidemic following contagion carried about by these children during convalescence.

Another nurse found two children aged 10 and 12 in one of her schools whose vision had been so neglected that the oculist said they were nearly blind and little hope was held out of saving what sight was left. This so impressed the nurse that she captured every infant when visiting the homes and inquired about their eyes. She now has a group of tots 3, 4, and 5 years of age wearing glasses. The glasses are provided by the teacher of the school which they will attend, when they become of school age. Just reflect what this means to these children and what the State saves. The Board of Education provides glasses for all children of school age whose parents are unable to do so. It is much cheaper and better to save the health than to try to recover it after it is lost.

Then dental work is an important feature in the system of Medical Inspection. A campaign for clean teeth is being made, and we hope not only to have clean teeth for our next generation but to find that the loss of a tooth will be considered almost as important as the loss of any other member of the body.

Our Forest School for debilitated children, which was opened this year, and conducted for three months, has shown that there is no reason why we should not have the frail children made over into healthy citizens.

In cities there should be dispensaries in the large schools for the treatment of children whose parents are too poor to provide treatment. There should also be classes for the backward. This would eliminate the possibility of making nervous wrecks of some of the children.

To have an ideal system the first thing we need is a Federal Act making medical inspection of schools throughout the Dominion compulsory. Why have compulsory education laws if children are physically unfit to study? Secondly, we need a complete physical examination of every child on entering school. When this is accomplished parents will begin to realize that the health of the children is of more importance than the education which is so necessary in the present day.

Lantern views were then shown illustrating the above remarks.

VISITING TUBERCULAR CASES.

MISS EUNICE DYKE, of the Toronto Health Department, then gave a paper on "Tuberculosis Work in Toronto," as follows:

The subject assigned to me is not tuberculosis work in general or tuberculosis visiting nursing in Toronto, but Tuberculosis Work in Toronto. My paper, therefore, must be local in character and yet not limited to the work of the visiting nurses of the Department of Health. Undue emphasis has been placed upon that phase of the work because the object of this report is to show that Municipal work in Toronto seems to have been a strength to voluntary agencies.

I cannot report conditions previous to June, 1911, as there were no health Department records.

At that time there was a Tuberculosis Clinic at the Toronto General Hospital, held two mornings a week; one at St. Michael's Hospital held one morning a week; and a Children's Clinic in connection with the General Medical Dispensary at the Hospital for Sick Children, one morning a week.

A nurse, paid by the city, visited in connection with the first named Clinic, and another nurse, devoting part of her time to the Heather Club visited in connection with the last.

With our present insufficient knowledge of the disease, sanitarium care seems to be necessarily the largest factor in the control of tuberculosis. This care is provided for by an arrangement with the National Sanitarium Association, by which they agree to take incipient cases from the City in the Muskoka Free Hospital and advanced cases in the Toronto Free Hospital at the regular hospital rate of 70c. a day. The Ontario Government, under the Hospital Act, grants also three dollars a week for each patient.

The Department of Health decided that tuberculosis is a municipal problem, and in November, 1910, made notification of cases, in the City, compulsory. Three physicians reported their cases—each of them once. Accordingly a nurse was appointed in June, 1911, to enforce the notification. Between September, 1911, and September, 1912, over 600 written reports of cases, not including duplicates, were received by the Department. The nursing staff has increased to a Superintendent, a Social Worker in charge of records and seven visiting nurses. The visiting list is now over 1,100, representing about 1,000 homes and seventy fumigations were ordered by the Department in September, 1912.

If increased activity on the part of a municipal division of tuberculosis were accompanied by a decrease in the activity of voluntary agencies, the expenditure might possibly not be justified. In Toronto, however, the past year has shown a growth in all forms of tuberculosis work.

Three new tuberculosis clinics have been established with an increased attendance at the two pioneer ones.

The Hospital for Sick Children holds two special clinics a week, the University Settlement, one in the evening; the National Sanitarium Association has established a dispensary with three clinics each week and has appointed a nurse to visit in connection with its work. City nurses are in attendance at the first four dispensaries.

There has been a corresponding increase in the number of incipient cases seeking the advice of private physicians.

The large number of Heather Club cases made it advisable for the Club to be free for its work in the homes, so the pavilion at the Lakeside Home was enlarged and the accommodation increased to fifty. A duplicate pavilion for bone tuberculosis has been erected through private generosity.

The National Sanitarium Association has increased its accommodation during the past year, the amount paid by the City from September, 1911, to September, 1912, being \$41,000.

The Sanitary Inspectors are beginning to look for tuberculosis and are a growing power. Through their co-operation infected houses have been

renovated or destroyed. Very little difficulty has been encountered in persuading landlords to renovate after a careless consumptive.

This summer, Fresh Air agencies and the new Forest School have included amongst their children those who have been exposed to tuberculosis, under adverse conditions.

The hearty co-operation of private individuals is due in large measure to the support of the Press, and to a Health Bulletin issued by the Department, and is expressed in countless ways which are difficult to report.

The nurses feel that this wide spread sympathy in their work requires to be directed into action by a competent organization, if it is to be the force the situation demands. The form of such an organization is a question for debate.

Not all cases reported to the Department are visited by the nurses. When the report is made out by a physician, he states whether he wishes a nurse to visit,—if not, the report is fyled away separately. Should the report be received from an outside source, the case is investigated, the name of the physician secured, and the Department requests his report with instructions as to treatment.

Tuberculosis homes become known in many ways and a case may be reported from many different sources. An increasing number of first reports come from physicians and an increasing number from the municipal laboratory. First reports received from the city clerk at the time of death are decreasing. In all such cases the home is visited to arrange for fumigation, and the physician is reminded that he has neglected to report to the Department. Occasionally a request for fumigation comes from a new tenant when there has been no report of the case. Large numbers of patients apply personally at the office for admission to an institution and so bring the home under observation. All old records on file in the dispensaries have been investigated and new contact cases discovered. An interesting result has been the number of pulmonary cases discovered through the old records of the Orthopædic clinic of the Hospital for Sick Children.

The work of the nurse in the homes requires explanation. When necessary they help with the bed-side nursing, and instruct the friends in the care of the patient; ambulatory cases are instructed, and sanitary supplies provided; arrangements are made at the request of the physician for hospital care; tents are provided, in exceptional cases, to prevent over-crowding; fumigations are ordered and renovations inspected; the assistance of friends, churches and organizations is secured if no agency is at hand to make itself responsible for the family; children exposed to open cases are reported to the Medical Inspectors of schools—or in difficult homes to the Children's Court. A patient once found is not discharged from the records until the death, apparent cure, or removal from the city.

In general, the nurse is responsible for the tuberculosis homes in her district. She must see that the best possible treatment is secured for the patient under the direction of a physician or dispensary, and she must prevent future cases developing in that home. At the same time it is nec-

essary for her to avoid destroying the family sense of responsibility for each one of its members. The nurses are graduates of general hospitals, and are chosen on account of personal qualities which made the difficult task possible.

The division of tuberculosis must constantly remind itself—and the physicians too—that tuberculosis is not the most terrible thing in the world, but that possibly if we weaken a patient's character by needless indolence, or needlessly remove a child from a careless parent to an institution, that we have cured the disease at the cost of character, which is priceless.

The death rate from tuberculosis has been slowly falling in Ontario. The increased activity in this work in Toronto will surely show a marked decrease in the death rate there within the next five years. It would be ridiculous, however, to expect that work in the cities alone can prevent tuberculosis. We hope, therefore, for further control in rural communities from the recent appointment of District Officers of Health in Ontario, and from the regulations making notification compulsory and compelling all hospitals receiving government grants to admit tuberculosis. More thorough inspection of immigrants appear to be necessary.

Private agencies have been the pioneers in tuberculosis work in Ontario, but we are learning that their efforts can be made more effective when the municipality assumes its responsibility. Powerful factors in the control of the White Plague in Toronto are Provincial and Municipal aid to Sanitaria, compulsory notification and the maintenance of Department of Health Nurses.

KEEPING BABIES WELL.

MISS SMITH, Superintendent of the Babies Dispensary, Hamilton, gave an excellent paper on "How to Keep Babies Well," but as this subject was fully covered at the last Conference and the paper published in the proceedings, it was not necessary to reprint it here.

HIGHER STANDARDS IN NURSING.

MISS M. A. MCKENZIE, R.N., of the Victoria Order of Nurses, Ottawa, sent a paper making a strong plea for higher standards in the nursing profession, so that not only should there be an incentive for educated women to enter upon the work, but also a higher guarantee to the public that the nursing profession was maintained in the highest state of efficiency.

DISCUSSION.

J. ROSS ROBERTSON, Toronto: We have in Toronto done more work in three years than any other city on this continent in the way of medical inspection. Of course, our success in that regard is due to the fact that we have a woman like Miss Rogers who is a thorough expert and has full knowledge of all the work. We have the same with Miss Dyke in connection with the city department. She has a thorough grasp of the work and it is

most satisfactory. I need not refer to Miss Smith, of the Babies Dispensary in Hamilton, because her work is well known. I was much impressed with the paper she read last year, when I presided at a meeting of this Conference in Hamilton. It is too bad that more people cannot be assembled here to listen to one of the most interesting questions for men and women, the saving of child life. There does not seem to be any enthusiasm, outside of a select and happy few.

With regard to the pasteurization, there is only one spot in the Dominion of Canada where scientific pasteurization is carried on, and that is in the Hospital for Sick Children in Toronto. This commercial pasteurizing where they pasteurize in bulk is a fraud, a delusion and a snare. There can be no proper pasteurization unless scientifically done; pasteurize in the bottle at 140 for 25 minutes, then into cold storage. We pasteurize certified milk with a count of perhaps from 500 to 2,500, and when we pasteurize it the count is zero. The consequence is it is absolutely pure milk. We have now stations in different parts of Toronto that are supplied with that milk and the consequence is that people come to the pasteurizing plant to obtain this milk. With regard to looking after the mothers, teaching them how to prepare their foods, showing them what to do and urging them to look after sanitation, we have a motor service and Miss Charters, who has previously been able to do 12 or 14 visits a day will now be able to do 25 or 30 visits a day. She will be able to do the work of three nurses. When we get it systematized and properly running a woman who can pay 8,000 or 9,000 visits a year is helping along the work of baby regeneration more than we can say.

MISS BRENT, Hospital for Sick Children, Toronto: We have had district nurses for the last three years. The nurse follows up each patient that comes to the dispensary. A very large proportion of the work in the summer is baby work entirely, but we don't separate it from the other work. It is just part of the general dispensary work. Miss Charters educates the mother as far as she is able and meets with very deplorable ignorance. We have a baby ward in the hospital and this year my orders were that if there were any refusals to be made for the acceptance of patients it was not to be the babies, and we have had our wards filled up as far as possible with the sick babies. Next year we hope to have a pavilion built at the Island where the sick babies can be cared for.

FRIDAY AFTERNOON SESSION.

LADY DRUMMOND, of Montreal, who presided at this session, said, When I asked the Secretary why "Families and Neighborhoods" had been chosen as this subject for this particular meeting he said it was because those two words Families and Neighborhoods really expressed better than any others what the Charity Organization Society stood for—the keeping together the re-constitution of the families and the making of the home.

It struck me that this was hardly the popular idea of charity or charity organizations. I have heard people say what a wonderfully charitable city of Montreal was, not because of the facilities it offered for the making of homes, but rather because of the number and variety of its benevolent institutions, of the size and importance of its hospitals. But the Charity Organization Society takes another view. It says that the very great need for hospitals and charitable institutions amongst us, however nobly met, is an evidence that we allow conditions and neighbourhoods to exist that are morally and physically unfit, slums that produce sickness, neighbourhoods that breed vice and immorality, and that the truest test of a city's sense of responsibility is its decreasing need for such institutions and the facilities which it offers for the making and keeping of homes. Now judged by this standard we must confess that Montreal leaves much to be desired. A great deal was said on that subject last night, which should help us to realize what a serious menace some of our neighbourhoods are to the community. Against such things the Charity Organization Society stands for that true constructive charity which would raise the tone of neighbourhoods and make it possible for every child to grow up in a pure and healthful home—because therein is contained the fate of the community.

In Canada which is peculiarly the country of to-morrow, how is it that in the building of our cities we are so short sighted and lacking in pre-vision? Is it selfishness or that we are in too great a hurry to stop and think? Let me cite to you some words which struck me lately in reading that much talked of book by General Homer Lee, "The day of the Saxon." General Lee was dealing especially with questions of war and defence, but his words slightly altered seem to me to strike right at the root cause of our slums and vicious neighbourhoods. His words are these, "In the circumscription of man's fealty to his immediate time and environment is to be found the origin of all national and racial disintegration." I would write also, "In the circumscription of man's fealty to his immediate self interest is to be found the origin of the slum, the crowded, vicious neighbourhood—with all that these entail, drunkenness, delinquency, the breaking up of the family, the dissolution of the home—and it is these things which if left to spread bring inevitably national and racial disintegration."

DESERTION AND NON-SUPPORT.

RUFUS SMITH, Secretary Charity Organization Society; Montreal.

Ladies and Gentlemen,—My subject to-day is "Desertion and Non-Support." Mr. Chevalier, who has been keeping the figures for years, finds that 36 out of every 100 children in the institutions are there because they have either deserting or non-supporting fathers. I was talking to the Superintendent of the Protestant Orphan Asylum the other day and she said, "Mr. Smith, what are we going to do. We have children here whose fathers are at home and not supporting them." And so it is all along the line. We have to admit this problem is creating a great deal

of the work that is coming to us at the present time. The mere fact that the Charity Aid Organization Society, that our Children's Institutions, and that municipalities are all facing this problem is the strongest argument that we have all to get together and face it as one instead of in piece-meal. Taking our facts from Montreal I think they are probably true of most cities of Canada.

In the first place, in Montreal the wife has to take the initiative in prosecuting for desertion and non-support. If she has a husband who is non-supporting she has to take out the warrant. Second, if she will not take out the warrant we do nothing for her. Third, if she does take out a warrant the case is taken to an open court, the family troubles are aired in court, the story goes to the newspapers and the whole neighbourhood knows the actual condition of the home. If the man is convicted he is given one to nine months in gaol with nothing to do except to deteriorate mentally, morally and physically, and he comes out a worse man than he went in. To the wife is the punishment, not to the man. I have had case after case come to me where within one hour after the man has been convicted and sent to gaol, the wife has come to me for relief. In many cases it means that she goes to work, that some of the children at least have to be placed in institutions and the rest of her income is supplemented by the Relief Societies of the city. When the man comes out of gaol we have no follow-up system. In many cases we are never notified when he comes out. We get the families afterwards but there is absolutely no probation system and no follow-up of the case after the man comes out.

I feel strongly that the wife should not be obliged to take out the warrant herself. If she has to come to a charitable society to be supported that society has a right to start the action and make her come to Court and testify against her husband. When a wife takes the case to court he goes for the wife when he gets out. If the Society could start that action this would not be the case. I feel that we ought to have domestic courts, where family cases could be heard in private as they are in the Juvenile Court. There were 1,200 cases of this kind last year in Montreal. We should have a probation system as we have for the juvenile delinquents which will supervise these men and follow them up. I feel strongly that these ought to be public officers because they have the law and the power with them, which in many cases does not go with a private system. In every case where it is possible he should be given a chance to go out under the eye of the probation officer, paying his wages to the probation officer to be turned over to the woman. In Montreal all of the funds needed is coming through charity. If the man goes to gaol, he should go to a place where he can work and where his wages can be paid regularly to his wife, instead of the wife getting the support when her husband is in gaol from a charitable society she should get it through the work that the man does while in gaol. In Montreal we have that law, the law says that the man can be made to work and the wages paid to the family, but is it enforced? The increase of non-support has come with the increase of our great cities. Every large city in the United

States and Canada will say desertion and non-support is on the increase. They go hand in hand, and before we will effectively handle the question we must handle the industrial question and make conditions right for the man and woman who are living here with us.

ORGANIZED CHARITIES.

J. HOWARD FALK, Secretary Associated Charities, Winnipeg, next spoke of "The Need of Organized Charities in Canadian Cities."

Ladies and Gentlemen,—I feel in addressing an audience of this nature it is taken for granted that Organized Charity is necessary. There may be some of us perhaps who do not fully appreciate the significance of the other organizations. Some of us may doubt whether organized charity in preference to individual efforts is advisable. The majority of us believe that organized charity is necessary.

Organization and co-operation have been the key note to the success of labour and capital. Without that they never would have succeeded. Organization and co-operation in charity work have been entirely absent until the last twenty years or so. The gift must be given in a spirit not of self-satisfaction, of self-conceit, not to salve the conscience of the giver, but from a genuine interest in the person and so make friendship possible. Organized charity has insisted that an investigation of facts, recordance of facts, a registration system are essential to good work in our big centres of population. Work carried on on such a basis is only made possible by various gifts of money to employ officers, who will devote their whole time to the work undertaken. That means that the person who is giving is not giving direct to the person who needs. It means that a great deal of their money, and in some cases, more than 50 per cent. of their money is given in the payment of others to do a service rather than to give material relief, for the agent of organized charities seeks to avoid giving material relief where he can do so, and I believe he is right.—To avoid the appalling effect of pauperizing the people whom you are trying to care for.

I believe organized charity is absolutely necessary in order that we may adequately care for those problems with which we are brought in contact almost every minute of the day. The difference between the small community and the large city is, in the small community if misfortune comes to a family in any way the facts as to that family's weaknesses, physical, mental, moral, are known to the people. You may be living on the same floor in a tenement with a family in the city and not know their name. You may have never spoken to any member of that family. It is little wonder that the person who is in a position to help, does not know the circumstances of those families; those facts have to be sought out, not necessarily to reveal fraud and unsatisfactory behaviour on the part of the family, but in order to know how best to help them.

TWO YOUNG IMPOSTORS.

There is no better way to convey to any group of people the sense of what one is trying to say than by telling a story, and as things that happen to oneself are always more vivid than what happen to others, I am going to presume to tell you a personal story. I was going home in Winnipeg one night in the winter, and happened to sit down next to two small boys about 13 and 15 years of age. They were discussing their way to a certain apartment block which happened to be near where I lived at the time. We got off the street car together. In the course of conversation I discovered that their mother and father had died within a week of each other. They had just enough money left them to come to Winnipeg and started out as messenger boys. I was moved by the story and wanted to do something to help them. I volunteered to give them bicycles. The youngest of the boys came to my office the next day and I asked him questions. Instinct made me do so. I asked for the names of their school teachers, and the name of the hospital in which the parents had died, and the name of the employer of the eldest boy. I had in mind to take the eldest boy and put him into a good office and to raise a pension for the younger boy until he was at least 14 years of age. I wrote to the hospital to ask whether the parents had died of any disease that might have been hereditary. I wrote to the school teachers to find out the characters of the boys. The next day I read in a newspaper a pitiable appeal for a case which seemed to me exactly like the case of the boys I was interested in. I looked up the case and found that the boys had been given bicycles and given board, but three days afterwards I had a pitiable letter from the father of the youngest boy. The employer I had written to had at once communicated with the father. The boys were not brothers at all; the eldest boy had run away from home three times before; the youngest boy had never done it before but was induced by the eldest boy. The letter was accompanied by a ticket for the boy to be sent back, so he went back the next day. Eventually the eldest boy was returned to his parents. Well-intentioned, kind-hearted, those people who had befriended those boys had come to an expenditure of \$75 and the net result was to aid and abet them in committing an offence which was going to wreck the happiness of two families' homes. I, with my hard-hearted investigation, had succeeded, with no expenditure of money at all, but an expenditure of some stenographic service, in returning those boys to their parents, and I think you will agree with me the result of organized charity in that case at least was the most successful.

Joint registration requires a good deal of office work and appears at the time to have little result. A Deaconess of a church was interested in a widow with a boy of 14 years of age. She was begged by this deaconess to take her sick boy to a hospital and was persuaded to do so later and told she would not have to pay. In Winnipeg any person entering a public ward is charged to the municipality. The case next day was reported, the investigator went out and saw the widow who was naturally disgusted about being questioned, and she said she could pay.

He came in and reported she could pay. Later he went out to collect that account. The woman put him off and asked him to come the next day. In the meantime she borrowed money from a poor neighbor, \$30, to cover the cost of hospital treatment. She then went out to work and worked beyond her strength and developed tuberculosis. The deaconess came down and began to get after me. I had been trying for months to get that deaconess to spend one hour a day and report these cases to us; she had not done so. Needless to say, when I pointed out that this might have been avoided she subsided into a chair and said nothing. I think that is a good case to show that joint registration is necessary to prevent overlapping and enables us to deal wisely and kindly with the families with which we come in contact. We are accustomed to the word *Associated Charities* or *Charity Organization Society*. I think I prefer the latter. *Associated Charities* means an *Association of Charities*. As a matter of fact, in almost every city in the United States and Canada the *Associated Charities* is a relief-giving society and a misnomer. I think we could not do better than to abolish the word "charity" and adopt such a term for these organizations as *Bureau of Social Welfare*. The idea of *Associated Charities* should be eliminated. In digging down to the causes we must not be satisfied to leave our work at that. Where unorganized charity individual effort stops, organized charity should begin. Unorganized effort will, having found out something unsatisfactory about the family hold aloof. Organized charity as soon as it finds out something unsatisfactory about the family digs down to the direct or indirect cause and tries to overcome the difficulty. A true *Associated Charity* should be an association of all organizations, whether *Children's Aid Societies*, *Tuberculosis Societies*, *Relief-giving Societies*, or whatever it is—to sum up and combine their intelligence on all aspects of social problems and institute such legislation as will result in preventing the terrible social problems with which we are dealing. I think there has to be a radical change in the *Associated Charities* and I think we will find many *Societies* that have held aloof from the *Associated Charities*, we shall find a truer *Association of charitable effort*, leaving the work of relief in the hands of organizations which still adhere to the old principles of organized charity, but will not interfere with co-operation by the different organizations.

FAMILY DESERTION.

JOHN KEANE, Ottawa: The subject of wife and family desertion is one of the greatest problems that we have to deal with. Mr. Falk and Mr. Scott, of Ottawa, and myself, acting as a centre of the Conference, endeavoured to have wife desertion made a criminal offence. With this object in view we waited upon the Minister of Justice a few weeks ago. We were cordially received, but as we anticipated, the question of federal or provincial jurisdiction loomed up. I believe that other legislation has been enacted by the federal authorities which at one time seemed to be entirely under provincial jurisdiction. The Minister said that the maintenance of the family, the husband being compelled to support his wife and family,

was a civil matter and all these matters came under civil jurisdiction, and they would not trench upon anything that would be considered *ultra vires*. However, he would take the matter under consideration and see what could be done. This matter of family desertion, particularly in the winter months when the family is reduced to its lowest ebb, is a serious matter. Our Charitable Societies, individuals, churches of all kinds, are labouring to the utmost to supply the needs of those who need not have been in that position had the husband stayed. Of course, there is another aspect to the case. The husband must sometimes go away a distance to earn the necessary amount of money to support his family, but if he undertakes to go away he should give sufficient bond with the Company he is employed with, that part of his wages should be given to his family. I think if that is done a great advance would be made. In the winter months a large number of our industries cease, the building work ceases, the work on our streets ceases, the mills shut down, a large number of men are thrown out of employment, and their anxiety to earn a living induces a great many of them to go to the woods, but that forms a temptation for those who want to get away from the restraints of their family life and gives them an opportunity to have a good time, knowing that the community in some form or another will meet the wants of the family, and they can come back in the spring and begin again the same course as before. I am sorry there is no law upon the subject, and I hope the time is near when the law will be enacted that will prevent this sort of thing. The penalty to be given to this delinquent husband is a subject in itself. We must have an industrial farm in order that this matter can be carried out. No man can be sent to the ordinary gaol and earn money to be sent to his family.

WIDOWS WITH FAMILIES.

Widows who are left with large families are in a most helpless condition, and there has been a serious proposition made that it would not be amiss for the State to step in and assist widows to keep their families together and keep the home intact, so that by the time these children arrive at a wage-earning age they could be an assistance and strength to that widow and the rest of the family, and so the family be kept without being broken up and kept in the community. The unfortunate thing is that a great many of these women come to our organizations and ask that we take the children, put them in homes, and in institutions, and if some are more unruly than others send them to Industrial Schools, hoping that the time will arrive soon when they will be of use to them and help to keep the home. I think the family should be kept together. We only take the children in extreme instances—only when the parents themselves are forgetful of their parental duties.

BETTER LAW NEEDED.

MR. ARNOLD: This matter of wife desertion has been discussed by the Associated Charities of Toronto for about two years. We have had quite a large Committee that has been dealing with it. We decided on several

recommendations to the Minister of Justice and we had a courteous reply to say that they would take it into consideration. That was about two years ago. Then when the Associated Charities of Winnipeg took this question up we tried to get our ideas together and the Society of Winnipeg drew up quite a long series of changes to the Criminal Code dealing with this particular phase, which was sent to Ottawa. Nothing so far as I know has got beyond the serious consideration point. I was wondering if from this Conference we could not have a resolution prepared and sent along to the Minister of Justice to see if something could not be done to make the law more effective than it is at present. Is it not a strange thing that a man will go away and leave his wife and family to starve, so far as he is concerned, and this offence is not punishable as a criminal offence,—a man who has taken upon himself the sacred responsibility of wife and children, that that man cannot be brought by some law to justice and to answer for his offence, and I would suggest that we might have a small Committee who would frame a resolution, drawing the attention of the Minister of Justice to what the Associated Charities of Winnipeg and the Associated Charities of Toronto have done, and I have no doubt the Associated Charities of Montreal will fall in line.

MR. LEE: There is great need for organized charity in Canadian cities. There may be a doubt in the minds of some as to the need of such organizations. A prominent worker in New York said to me: "I had no idea you need organized charity in Canada at this stage in your development" and I feel we are getting away from the preventive viewpoint. We have been inclined to take the effects and remedy them rather than get below them and remove the causes. We have a unique situation in Canada in so much as a large portion of our population has come to us in the last few years. Many married men have lived here for four or five years, possibly away from their wives and families. In many cases I find that is the cause of desertion and non-support. In speaking to a man who had deserted his wife and family he said: "The wife was always hankering to go back to the old land and I got sick of it," and I believe that is true in many cases. Our Charity Organization Societies should be preventive social doctors and that would mean that these societies would not wait until a case was brought needing its attention, but would rather attempt to educate and prepare those families for the conditions they would find in the coming years, more particularly in the coming winters. If those families could be educated during the early days they are here, I think we would have very few cases of that need of charity in its accepted sense, and I feel that if the whole reunion movement would be fostered more than it is being fostered to-day we would have many less cases of non-support, and families would be out here very soon after the men are here. Some three years ago I was interested in a Charity Organization Society and I know the difficulties I got up against in convincing men that we need those Charity Organization Societies.

REV. FATHER WHITLEY, Verdun: I believe that the relationship between the Church and organized charity is a real one and one that must

be recognized by us all. I have always looked upon the charity organization of the City of Montreal as a handmaid of the Church, and I believe it is the church's duty to prepare the families and make Canadians of them, and make them good citizens.

MISS CASSADY, Ottawa: In relation to investigators and visitors, I agree with the meeting to-day that we need organized charities, but I feel that there has been nothing said as to the kind of investigators we need. We need investigators with the heart of the Lord Jesus Christ, who went about continually doing good, who came to undo heavy burdens, and let the oppressed go free. I have been in the work in the City of Ottawa for 21 years and find that a great many workers do more harm than they do good in investigating. If we go putting ourselves into the place of the one we are to help we will not hurt when we go. We need special adaptation for the work. Often people say: "Such and such a person came to me and I would prefer to starve rather than take any help from them." In appointing visitors in this work let us be very careful whom we appoint; appoint someone who will use tact and judgment, and feel that it may be their turn some time to have to have assistance.

ASSOCIATED CHARITIES.

Mr. Samuel Arnold, Secretary, Associated Charities of Toronto, then addressed the Conference.

I regret very much that Rev. Dr. Turnbull, President of The Associated Charities of Toronto, is not present to speak on the topic appearing on the programme for this afternoon. At best I can only hope to give you a very imperfect presentation of it. I am somewhat in the position of a fellow-workman, with whom I was closely associated for many years. This friend had, or thought he had, the ability to describe things in general, and in so doing would use a pencil or chalk to draw out a design which he had in his mind. In so doing he would admit, "I am not a draughtsman, but I can give you a sketch." At best, therefore, my paper will be only a "sketch."

But much more is needed if our work is to be effective and successful in the betterment of the human race. We must not only have a "sketch," but a "working plan," so perfect that it will fit into every crack and crevice of human need, with specification or policy so flexible that it can be applied to every gaping sore in our complex community.

It would be presumption, therefore, on my part to attempt such a task; and I do not need to, for wiser heads and more capable persons have prepared this for us. The expert worker has furnished the plans, the master builders have laid the foundation so that we workers are to rear up the superstructure of social betterment in the community.

I, therefore, make no apology when I quote largely from those who have thought and planned and presented to us wise methods of dealing with poverty, sickness and distress, and all the various problems that confront the social worker.

Robert W. DeForest says: "The initial scope of most charity organization societies may be briefly summed up as follows:

Investigation of applicants for relief so that aid may be given with knowledge of their condition and surroundings.

Treatment of those who are helpable, not by mere doles, but according to the charity organization motto—"Not alms, but a friend."

Material relief that is adequate and continued until disability ceases, when material relief is found to be the need. Co-operation among all charitable agencies. No overlapping."

Dr. Devine, of New York, in defining the scope of a charity organization society, quotes Mr. DeForest as follows:

"Our conception of the matter is, that within the general field defined by the relation between charitable activity on the one hand and poverty on the other, it is the function of the charity organization society to do whatever needs to be done and is not being better done, or cannot be better done by some other agency."

A more recent definition, given by Mr. Lies, now of Chicago, is: "To make life more nearly normal for those who have fallen below the poverty line, and to help others still above the line to stay there."

Similar quotations might be given, but these are sufficient to place before us in a concise manner some of the fundamental principles of organized charity.

The initial stage referred to has long since been passed. Growth and development have broadened the sphere of our activities. There was first of all the original necessity for investigation and registration. But facts ascertained and carefully recorded would not accomplish anything. The knowledge that several were interested in the same family would not help unless they could be united on one plan; hence the great need of co-operation. Along with this came the organizing development of the charitable resources of the community. But even this did not materially affect the situation. Though larger funds were secured, and consecrated personal service given, the results were not satisfactory. The demand for charitable institutions and reformatories increased faster than our educational processes; and relief funds to put the dependants and delinquents on their feet again were inadequate. So we had to look beyond the individual and enquire as to what was wrong with social conditions. How about environment? What kind of houses were they living in? Were the poor being exploited in any way? Were our laws weak and ineffective? Having made these and many other enquiries, and having found ground for complaint, it became one of the great functions of the Charity Organization Society to promote social reforms. In order that we may perform this function intelligently, we must first be familiar with the social conditions of our community. Dr. Devine says on this point: "The new Charity Organ-

ization Propogandist Movement is everywhere putting emphasis on the importance of such surveys as a preliminary to defining the scope of any local society." Miss Addams, as President of the National Conference, two years ago, told us in her address that it was our duty not only to relieve distress, and not merely to prevent it, but to actually add to the content of life. This we seek to do by reducing unnecessary expense, and if not by increasing incomes, at least by increasing the capacity for spending judiciously, though our health movements, by providing playgrounds and recreational facilities. In other words, we seek actually to raise the standard of living for particular groups in particular places, recognizing, of course, that philanthropy cannot of itself raise general standards.

Dr. Devine sums up these various functions by saying:

"A living charity organization society will include more or less all of these activities, creating from time to time new mechanism, and putting its emphasis now on this function and now on that, as local needs seem to require."

This is not the generally accepted view of the man on the street, nor of the person who gives but a passing thought to our work. Eight out of ten will say in speaking of Associated Charities: "Oh yes, you are trying to discover the impostor, and prevent overlapping and duplicate giving." Now this is a most imperfect and limited conception of our sphere of service to the public. Investigation, when we make it, is not to discover fraud—if it exists it will be found out—but investigation is to find out the point of contact, and build upon that.

Perhaps we are to blame for this limited conception of our work. Have we not been guilty of emphasizing too frequently the negative side of our functions, by advertising how many cases of fraud we have discovered, how much money we saved the charitable public by our thorough investigations, and saying but little about the positive side of our activities? Now I want to lay stress upon this, and affirm strongly that our chief function is rather to do constructive work, by planning and thinking for those who appeal for assistance, the doing of which is often more valuable than material aid. A thought suggested is often a greater inspiration to a man than anything else we can do. The Associated Charities is not a "relief giving" but a "relief getting" organization, but if we are to do the investigation, we must be prepared to supply relief in order to prevent suffering while the investigation is in progress.

After investigation comes a plan of treatment, which may mean calling in a minister, a doctor, a lawyer, the visiting nurse, the settlement worker, the district visitor or the representative of any agency that is at work for the good of others. In brief, it may involve the focusing of every agency in the community upon a single family, that it may be restored to self-support. The necessity of this will, of course, be evident to every worker here.

The work of the Associated Charities is to maintain a confidential exchange of information concerning the poor that we ourselves or others have dealt with, for the confidential use of all organizations and individuals



Houses built in lanes and alleys all too common.

legitimately interested in the poor. Further, it should serve as a bureau of information concerning all the philanthropic activities in the city.

Lastly, I shall mention what I consider an Associated Charities is, or should be, well qualified to do:

Initiate or co-operate in preventive movements like those against neglect of children, child labor, tuberculosis, bad housing, etc.,—anything aimed at preventing poverty and misery, and which will make the community in which we dwell a better place to live in.

I would just add this, that from this Conference I go away with a vision for the future,—a vision of my own share in the work of social service. We have increased activities on every hand, new social centres, institutions and organizations springing up, and we know that these must act and re-act on each other, resulting in chaotic conditions and confusion if not unified in one centre.

We must have all the essentials of a Charity Organization Society—investigation, registration, co-operation, unity of purpose and action in all we do. When they are secured, better results will follow.

FRIDAY EVENING, OCTOBER 11th, 8.30 p.m.

Recorder R. S. Weir, Montreal, acted as Chairman of the Evening Session and introduced the Speakers.

“WOMEN OFFENDERS.”

REV. ARTHUR FRENCH, Montreal, spoke on “Women Offenders.”

Ladies and Gentlemen,—Women offenders! A wide area seems to open out as one studies this title. It possibly begins with Eve and ends none knows where. It is certainly a delicate matter to handle, and suggests the possibility of trouble at home and abroad if one fails to handle it rightly. A woman never completely loses her position, and when found, under the ban of the law, within prison walls and an outcast from society, she still has the right to that consideration from man that chivalry so clearly demands, and, to the credit of man it may be said, to a large extent receives. The possibility of a woman, who has in any way fallen, being restored to any great degree to what she was before will depend upon the re-creation of self-respect. A self-respect which will be fed by hope, in proportion as she finds she has not completely lost the respect of those about her. There is a marked line drawn by some between the woman who earns her own living and the woman who does not. The man who has this degraded idea of womanhood will often suggest to the one what even his unhealthy nature would hesitate to, if not revolt from, proposing to the other. Therefore in the treatment of women offenders the position to which even the fallen woman rightly belongs must never be lost sight of, keeping it ever in view will encourage the woman, inspire the philanthropist, strengthen the magistrate, and even elevate the policeman.

In dealing with women offenders, there are at least three points of view. There is first of all, and perhaps chiefly, the point of view of the woman herself, for she alone knows how far and by what way she has come, disposition, upbringing, necessity, environment and temptation, she may possibly know far better than anyone else how she can best be rescued. It is a very helpful thing to see from the offender's point of view.

Secondly, there is the point of view of the philanthropist. In proportion as his view is unselfish it will be the more successful. The well-being of humanity can have a very selfish basis, it is conceivable that a man will be very anxious to stamp out smallpox that he and his family may not contract it; or, as in 1885, that business interests do not suffer for the diversion of trade to another centre. It is possible that all our uplifting of humanity may be because we ourselves are somewhat sunk with its depression. True philanthropy is absolute altruism, and thank God it does exist, for it is divine. First, the offer of philanthropy to help should be unbounded. The hand must ever be held out that the offender that stretches out to grasp it or even to look for it should never fail to find it. The cruse of oil will not fail nor the barrel of meal waste; the woman who wants money from an honest hand for an honest need she must never fail to have it; the girl who will go home must be sent home, however far away she lives; the girl who will take a situation must have the situation found or be housed until the situation offers. The philanthropist who advances to uplift humanity, and who does not believe in the Providence of God, will soon retire discouraged and perhaps disgusted.

Then there is the point of view of the magistrate. The magistrate is not a philanthropist, but he must be always philanthropical. I can safely say that, knowing all the magistrates in this city who have had to do with women offenders for a period of more than thirty years, there has not been one who has not been characterized when on the bench by a real effort and desire to restore the fallen, uplift humanity, encourage the weak rather than to discourage and harden. Montreal has had reason to be proud of its magistracy and its police officials, and I do not think that any one who knows will differ from me in this respect. But the magistrate is not professedly a philanthropist. It is his office to protect society, to deter the law-breaker, and (it is the point that we have specially before us this evening) to frighten, and so to turn back from an evil course of life the evil-doer, and this he can do by showing the law-breaker that the "way of the transgressor is hard." The existence of the philanthropist is necessary to the successful fulfilment of the magistrate's office. What could the magistrate do if he did not know that the philanthropist was at hand to give a new start to the discharged prisoner or one released on suspended sentence. And again, the existence of the magistrate is necessary to the work of the philanthropist, for the life of vice in its early stages is an easy and attractive one, and most who are young will not heed the warning voice that tells of the maelstrom that is near and into which the careless or wilful sinner will certainly be sucked. Severity with judgment on the part of the magistrate, experience clearly shows, will sicken, will turn back from a life of vice when leniency will often fail. The responsibility of

the magistrate is to be relentless and severe whenever the offer of philanthropy is refused, the responsibility of philanthropy is to be ever at hand to supply even more than the magistrate expects and demands. Whenever the magistrates and the subordinate police officials have shown their determination to lessen vice their efforts have seldom to any degree failed. Whenever this determination has become known to the vicious cries for help to reform and promises of amendment have been more numerous and real; many, because of this, have given up their evil courses. While the social evil will always exist in the heart of the community as it always will in the heart of the individual, it has always lessened and been kept under and down to the minimum, or increased in area, intensity and shamelessness, in proportion as magistrates have earnestly and continuously combated the evil or leaned towards toleration and regulation. It is in the hands of the magistrate and the magistrate is without excuse if he fails to exercise the intention of the law, provided philanthropy is at his side to do its part fully and to assist.

The greater majority of women offenders are either drunkards, prostitutes, or dishonest. These latter require the most delicate handling. She may be a young servant girl, pure and modest in mind with no knowledge of the sensual world, who has been attracted by a piece of her employer's finery, who has never stolen before, and if properly handled will never steal again. But, for the time being at least, her character is gone, and the wide world is homeless and black. It may mean absolute ruin and debauchery to be associated for a single minute with a fellow-prisoner who is the keeper or the inmate of a disorderly house who will offer her a home. Who would intermingle diseases in a contagious hospital, we would not do it for a moment where the body is concerned, we do it without hesitation when it is only the soul. There are cases when women are better handled by women, and one can conceive that the only way to keep pure the young girl that has not been debauched in mind is by the agency of a woman policeman, and by the most complete separation from the taint of the vicious, and even freedom from the smell of the court, that is possible for the administration of the law to admit.

With regard to intemperance, it is probable that before the woman has come within the notice of the law, she has sunk very low and contact with other prisoners will not be so hurtful, but it is not necessarily so, and, as far as circumstances will allow, classification is most important and should not be neglected. But where classification and separation are necessary, they have possibly come too late, if they begin only after sentence or only within prison walls.

Again, debauchery in mind is not measured by years. A young and even an innocent-looking young girl may be steeped in debauchery to its very hilt. Classification according to age is not classification at all. The only classification that is really effective in the case of the young girl is separation and that which is individual.

Roughly speaking, and only humanly speaking, women offenders who have "crossed the Rubicon" and strayed from the path of true womanhood may be divided into three classes: (a) the hardened who will not

turn and seem to live only to spread vice, (b) those who are more or less degraded in mind; (c) those who, alas, are sullied, but thank God have not lost all their innocency of mind, and these exist where least expected.

With regard to the hardened, there is only the gaol for them, but the gaol where philanthropy exercises a large part. With regard to the second class, a hospital for vice, a reformatory in which the ticket-of-leave and parole with healthy and common sense supervision will form an important part. In the others, as far as possible, not even the taint of the court, but at once being lost to sight in the kindly welcome of the ever-waiting philanthropist who not only will not "speak gently" but will not speak at all of her sister's fall.

One point in conclusion I must make, though it does not come strictly within the limits of the subject of this paper, and that is the hopefulness of the work of restoring a fallen woman to her position of self-respect. In common with all others I have often heard it said that the task is hopeless, or so nearly so that it is not worth the effort compared with other more hopeful work that is lying at our doors to be done. Such is not the case, were it right to do so—to hold up to view individual and true cases—(a most unsafe thing to do in this narrow world, which, after all, is so little). I am sure that I could prove to the satisfaction of all that even in the City of Montreal the instances of recovery and restoration are far beyond the sanguine thoughts of many who do not fail to support it by time, money or effort. Rescue work in Montreal will rank in result favorably with other efforts to uplift humanity which sound no note of discouragement or non-support. This I attribute not only to the philanthropist, but also to an administration of the law which recognizes its great responsibility for evil or for good.

CURING THE INEBRIATE.

REV. L. MINEHAN, of Toronto, greatly interested his audience by a strong advocacy of corporal punishment for the young man or husband who turned up at his home in a state of intoxication. Several instances were given to show that a sound thrashing had been effectual in saving men from becoming habitual drunkards.

Continuing, he said, if this treatment does not bring about the desired result, then there should be committal to a farm colony under indeterminate sentence. Such a colony should be furnished in the first instance with an institution corresponding to a psychiatric hospital in relation to a lunatic asylum. Therein the inebriate is at the outset to receive the best medical treatment to eradicate from his system the craving for, and effects of, intoxicants.

When this is done the moral character is to be built up. Never did the genial "Autocrat of the Breakfast Table" utter a truer bit of philosophy than when he declared that the majority of his drunken friends were ruined before they became drunkards. They were moral before they

became physical wrecks. "When," says Oliver Wendel Holmes, "the wandering demon of drunkenness finds a vessel drifting about without any strong hand at the rudder, he leaps aboard, seizes the helm, and steers straight for the maelstrom." To me one of the most hopeless forms of inebriety is that which says: "O, I have lost my job but I can get another any time." Here we have that exaggerated egotism that invariably betrays a weak character. You may eliminate the physical craving for drink, but this will not prevent the fire from being rekindled if the moral weakness is not remedied. I am not now going to dwell on the importance of religious work in this process. I intend to touch merely on the part which physical discipline plays in this matter. For exaggerated egotism I know no better remedy than six months' hard toil of a remunerative character. Give a man a year of work on a farm, as strenuous as that of a Manitoba farm hand and as well paid, and I will guarantee that conceit will be pretty thoroughly exuded from his pores, and that he will be taught in a manner not quickly forgotten the duty of supporting himself and his family.

When, and only when, it is deemed that he has thoroughly learned this lesson, is he to be released on probation, on the understanding that he is to report regularly to show that he is persevering in sobriety and industry, and realize that only after a long test of this kind is he regarded as finally cured. Any lapse is to mean immediate return to his former colony programme.

In this way, I think, we will restore the inebriate to sobriety and usefulness, if we do not render such a proceeding unnecessary by adopting the principle which has been several times quoted at this conference and which no sane person can call into question: "Prevention is better than cure," and wipe out the manufacture and sale of the stuff which causes inebriety.

DISCUSSION.

HON. RECORDER R. S. WEIR: What is the reason there is delinquency? It is probably the old problem of the origin of evil in the old form, one of the mysteries of life, but it is perfectly obvious that we must right it, strive to correct it. The duty of reforming is always uppermost, clear and even coercive. We must bear in mind, I think, that the delinquent himself is not wholly to blame. He is the creature of circumstances. The question was asked in one of the Gospels, "Who hath sinned, this man or his parents, who was born blind." We know the answer, but I think there was a good deal of wisdom in the question. How are we to stop raising generations of blind people, to stumble along the old paths and keep before us the problem of the delinquent, the young and old, the unceasing procession that marches to our courts, the great majority outside that don't come into the court at all. We had illustrations of them in two classes, the woman who has fallen and the inebriate. It is a social question and we are all responsible. The great delinquent is the body politic. It does not see its responsibility for permitting so many resorts and ills, and which permits this liquor traffic to prevail. I would like to see a conference as to what we owe to our

children. We are now exploiting in Montreal the suburban land. We are materialistic. We are developing commerce. Are we developing our morals and our spiritual souls? Is the question of education in the highest sense dominant amongst us? Do we feel the responsibility of it? As long as we do not feel the importance of this question, it is not surprising that we have delinquents. It would be exceedingly surprising if we did not. All questions dissolve themselves into one, the problem of right living. You cannot have the body politic concerning itself chiefly with the material aspect of things and neglecting the moral aspect of things. The courts afford a splendid opportunity in that all the evils can be solved there by an example shown, but what is being done. The burden is being increasingly felt in all large cities. The great thing to do is to add every one his effort towards keeping the public mind sensitive to these great evils and developing this social work in which you are engaged.

PUBLIC HEALTH.

Chairman, Dr. E. P. Lachapelle, Controller, City of Montreal, presided at the Saturday morning session and introduced DR. J. O. C. HASTINGS, Director of Health, Toronto, who spoke on "Health Needs in Canadian Cities."

Mr. Chairman, Ladies and Gentlemen,—It is only occasionally that the ordinary lay mortal has the opportunity of assuming the position of a pastor, and knowing that there would be some pastors here this morning I thought I would take the opportunity of choosing a text. I don't know whether it will appeal to all of you or whether you think I have sufficient dignity to occupy that position or not, but I am going to try the experiment and my text is "What would it profit a man if he gain the whole world and lose his own health," or, "What could a man exchange for his health." If we were to ask John D. Rockefeller, and a few others, what they would be willing to give in exchange for their health, we would find a quick solution of the public health problem. We would be in possession of sufficient funds to efficiently man this life-saving station. The laboratories constitute, practically, the backbone of the whole organization. Looking upon it from the viewpoint of a life-saving station, the laboratories of a Department of Health constitute the station itself. The various divisions, such as that of communicable diseases, sanitary division, divisions of plumbing, divisions of tuberculosis, divisions of infant and child welfare, the various divisions divided will constitute practically the various life boats that will be sent out from different life-saving stations, but we have to come back to the laboratories to find out where the danger signals are to be placed. We get a swab in from a suspected case of diphtheria; it goes to the laboratory and they inform us whether it is necessary to put up a danger signal at that house or not.

The viewpoint in regard to the requirements of a Department of Health has very materially changed in the last few years. Previous to the

advent of the germ theory of disease public health matters were done in a sort of haphazard way. Away back among the Egyptians there were handed out some ideal regulations in regard to hygiene. They had certain regulations; they knew that certain conditions existed, but they did not know why. They felt satisfied with the evidence that Aristotle and those of his time collected that disease was conveyed from one to another, but it was not until the advent of the germ theory of disease that we got down to anything like a scientific method of handling public health problems.

Carlyle said years ago that only one person out of 5,000 thinks. In dealing with public health matters and endeavouring to introduce new sanitary laws and new sanitary regulations, I have come to the conclusion that Carlyle's estimate is probably rather a conservative one. I question very much if one out of 5,000 thinks in regard to public health measures, and any man that tries to introduce new methods will find that is the case because the Medical Health Officer occupies a unique position so far as the Board of Control, Mayor, Council, etc., are concerned. There are other positions that they fill and other heads that they feel are probably an asset, but I assure you the officer of health is not thought of as an asset to any municipal authority, but, on the contrary, he has in years past been looked upon as a lamentable liability when it came to election time. This is the case in certain cities on the other side of the line where the health officer is appointed by the Mayor. In one instance that I recall, when the time came for the election of Mayor, those passing themselves as candidates were approached and made to promise that, if elected, they would see that the Health Officer was removed from his position, and they promised, and that officer—one of the ablest exponents of public health on this Continent and one of the most aggressive—failed to be reappointed. The blood of many of the citizens of that city is upon the hands of those who were responsible for this officer's removal.

The Medical Health Officer must be a fighter and absolutely ignore what people think, for he has but one mission, and that is the safe-guarding of human life. We have some very progressive and public-spirited men in Ontario. I would refer particularly to the Hon. W. J. Hanna in connection with the Ontario Government, who has taken so great an interest in public health matters as to give him an international reputation. Under the Public Health Act, as recently amended in the Province of Ontario, a local Health Officer cannot be discharged by a Mayor or Board of Control, or a County, or anyone else, except for the non-fulfilment of his duties, and then it must be at the instance of the Provincial Board of Health in whose judgment he has not been performing his duties properly; that is where the power should be placed. As long as it is possible for politicians to influence or control public health matters, so long will the conditions which I have just mentioned continue. You cannot blame the men who go into politics; they go in to win, and in order to win they must get votes, and to get votes they must please the voters, and if the voters feel that certain sanitary reforms are going to be a hardship to them they are not going to support the Health Officer who is bringing about these sanitary reforms.

Let us, for a moment, contrast the conditions of two men—one has slept in a non-sanitary home in one of the hovels of our City; he is in all probability improperly and insufficiently fed. When he gets up in the morning everything is gloomy; he feels very little refreshed, and probably not quite as well as when he retired and not as capable as when he retired; his whole system has become poisoned by sleeping in an ill-ventilated room, and he has hardly the heart to go to his work; it is only necessity that compels him to go. He cannot bear the noise of the little children in the home, they are a worry and he orders them out of the house. On the other hand, to the man who has slept in a properly aired apartment, the sound of the little ones' voices and laughter running through the house is one of the most ideal sounds that he could possibly listen to. That man goes to his business refreshed and gives his employer from 20 per cent. to 25 per cent. more labour proportionately than the man who has not been cared for under these sanitary conditions. It has been estimated that in the public schools of America from 20 per cent. to 25 per cent. of the efficiency of the pupils and teachers is lost as the result of improper ventilation and heating in the school rooms. What that would mean for a municipality like Montreal or Toronto, for all employers of labour in these cities would be rather difficult to compute, but the time is coming when those who employ labour will realize that it does not pay to allow these unsanitary conditions to exist.

When Lord Lister first announced the principles of antiseptic surgery away back in the sixties, his conception then was that the germs of disease were floating about in the air in addition to being in contact with the hands and dressings and instruments. When this was first demonstrated it was essential that a carbolic spray be placed in the operating room for an hour before the operation and during the operation one spray was used. I remember the first operation I saw performed under his principles. The spray was going on each side of the patient and we were always in a fog, for those that were operating, the field of operation was constantly bathed with the spray. However, the abdominal cavity absorbs readily and it was discovered by some of the surgeons that their patients, after a prolonged operation in which the wound had been exposed to this spray for some time, gave some symptoms of mild carbolic poisoning and they decided to reduce this one half. It was not long until this spray was abandoned and they found the results as good as before. It is a very unfortunate thing that when Lord Lister presented those principles he had not satisfactory antiseptic surgery and aseptic surgery, antiseptic medicines and aseptic medicines.

The germs that give rise to communicable diseases are transferred from one to another in exactly the same way as wound infection is conveyed from one to another. If a nurse is careless of her dressing in a septic wound and passes from that to an absolutely clean wound, she is likely to convey some of the germs there. They are not conveyed through the air. The same condition exists in regard to the principles as applied to the communicable diseases. The scrubbing of the hands most of you are familiar with in

regard to antiseptic principles, there is washing of hands, but the surgeon's washing of hands is absolutely different from the ordinary housewife's washing of hands. The principles of Lord Lister required a thorough scrubbing of the hands, then holding them for a time in carbolic acid which is termed the chemical method of antiseptis, and they are then looked upon as antiseptic. The instruments are all boiled, as you are aware. In contrasting the two conditions, or comparing the conditions of wound infection and the infection of communicable diseases you say where are the instruments. A great deal of the possibility of transferring communicable diseases is eliminated, where the instruments and the dressings may be so often the source of infection. You have instruments that go directly from the source of infection to the next person only too often. It is a well recognized fact that in nearly all these communicable diseases, such as diphtheria, scarlet fever, etc., the germs that are the cause and responsible for the disease may be found at all times in the discharges from the throat and nose. The infected wound in the child suffering from diphtheria or any of the other communicable diseases is the mouth and nose. Where are the instruments—the eating utensils? You take the spoon, fork, the cup, the saucer, any other utensil that comes in contact with that patient's mouth, it is contaminated and in many cases the germs of that disease could be found if smears were taken from those cups or utensils. If we are going to control communicable diseases under the present conception and source, it becomes essential that all eating utensils be sufficiently sterilized, as are the instruments in the operating room.

In connection with the Isolation Hospital in Toronto we have had installed a larger sterilizing machine for the sterilizing of all dishes. No dishes return that have not been absolutely sterilized. I find that in many of these cases until people are thoroughly educated up to the proper point we require to make them more or less fool-proof. In connection with the sets of dishes for the scarlet fever division, I have had a full set obtained with a red stripe burned around the edge of all these eating utensils, and a pale yellow stripe for diphtheria, and so on for the different diseases. That is not sufficient because we have a large number of mixed cases, mixed scarlet fever and diphtheria, and a hard and fast rule is set down that every eating utensil be thoroughly sterilized before being used a second time. This will probably explain some of the fads that Public Health Officers are accused of; but if people begin to think they will realize that we have not made any mistake.

This justifies the condemnation of the public drinking cup. In addressing an audience along those lines in the City of Toronto, I asked what those stewards would think, or what they thought their patrons would think, if they went into a restaurant between 12 and 1 or between 5 and 6 in the evening and had to wait until some others got up, and after they sat down if the waiter came along and asked them what they would have without removing any of the dishes and expect them to eat off of the dishes that other persons had used. They all very readily admitted that if they should meet with anything like that they would be the most indignant and dis-

gusted people, leaving the table at once, and they would ever after condemn that place; but those same people would go across the street on a hot summer day and drink from a cup that probably some one with the germs of diphtheria or some other communicable disease had been using and left just a little of the germs on the outside of the cup. Is it any wonder Carlyle said only one person out of 5,000 thinks.

In order to properly safeguard the public in regard to these diseases we must make the public absolutely familiar with the sources and modes of infection. So it was in regard to the scales of scarlet fever. It was thought that the scales were the source of infection. That is a thing of the past. No Health Officer now entertains that idea for a moment. Why did the people carry that idea so long? Because in leprosy and smallpox we know that the scabs that fall from the wounds may be the direct source of communicating those diseases from one to another, but in the case of measles, erysipelas, etc., it is only the condition of the skin. You may ask, are you positive that there is no danger in connection with the scales? No, I am not. The fingers of a child that is suffering from those diseases are always contaminated unless tied down and gloved. That child will constantly put his fingers up to his mouth and whatever part of the body that child touches with those infected hands will infect the scales; then there is a possibility, but it is only a possibility. Therefore, aerial infection is practically excluded as one of the sources, as is also the scales in regard to the transmission of these diseases. This has been demonstrated in various hospitals throughout Europe and different parts of England where they treat all communicable diseases in one large room, separated simply by a glass partition. In Providence, Rhode Island, they have probably gone a little farther than in many of the other cities. I visited that hospital and saw the cases of diphtheria, scarlet fever, whooping cough, etc. The nurses pass directly from one to the other. The nurse attends to the patient after putting on a gown and does what she can for that patient, takes off that gown, hangs it up in the same room, and in a basin in that room she thoroughly scrubs her hands, and passes from that room to wait upon a patient with diphtheria and puts on a gown in that room that is left there, and that process is gone on with all through that ward, and in that place they probably had a smaller number of cases of cross-infections than any other hospital on the Continent. A patient sneezing or coughing is liable to convey the germs if you come directly in contact with that patient, but these drop directly to the floor or the bed. The floors are always wiped with a damp cloth and wrung out of a bichloride or carbolic solution, and there is no possibility of the infection being conveyed up into the air in that way.

The next most important problem that a Health Department has to deal with, is the safeguarding of our food. The vast number of these diseases enter into the system through the Alimentary Canal. They are not inhaled through the air. They are taken in through the eating utensils or from the food. It comes from the house fly which gets into the dining-room, goes into the milk and has a nice bath, and we get the benefit of what

is left behind. If you read the experiments in connection with the camps in the Boer War you will see that it was demonstrated there beyond all question of doubt that the fly is one of the most frequent sources of disease, especially of typhoid and tuberculosis. If you will notice around a cuspidor, or the expectoration of a patient with tuberculosis, it will be black with flies and there is nothing too delicate and nothing too filthy for those flies. If we have any conception of cleanliness alone it is a reflection on us if the house fly is tolerated, for it can be abolished. You must make it absolutely impossible for those insects to reproduce; remove all breeding places for the house fly and you will forever exterminate the human pest. We are very fond of extolling Abraham Lincoln for what he accomplished in abolishing slavery. But we as British subjects have much to rejoice over and much to glory in in the remembrance that Wilberforce was able to abolish slavery from the British Empire without the shedding of a drop of blood, but until we can shake off the shackles of disease we are under the most unpardonable form of slavery.

"FARM COLONY FOR VAGRANTS."

The following paper was contributed by W. B. Findlay, Superintendent of the Toronto Industrial Farm:

Vagrancy is one of the oldest complaints of the human race. The term vagrant reaches us through the Latin word *vagari*, meaning to wander. The old word meant a wanderer, one who had no settled place of abode. In one sense many of the ancient tribes were vagrants, wanderers, shifting about as fancy might seize the patriarch or chief. Most of these tribes fulfilled many of the modern meanings of the word. For history indicates that these wandering tribes took with them, when they left, all the real and personal property which they could pry loose and generally destroyed what was nailed down. Doubtless there was such a thing as tribal vagrancy more than that national vagrancy. The settlement of the open spaces of the world can be traced in part to this old world spirit of vagrancy. Poetry and romance have cast a glamour over the real story of the vagrant wanderers of the ancient and middle ages. The Canada of fifty years ago knew little of the vagrancy of to-day. Cities were small, mere living was easily obtained and land could be had at not too great a price. Each century has produced its own type of vagrant and each country has modified that type according to its own social conditions. So that to-day here in Canada we can see the various processes at work which culminates in the twentieth century Canadian vagrant. I have not time, nor does it come within the scope of this paper to discuss the conditions and processes that are producing vagrants in Canada. Some of these, however, may be indicated.

1st. The Canadian vagrant, like his Scotch, English, and Irish brethren, is a throwback to ancient conditions, a reversion of type. In

him is bodied forth something of that spirit of our itchy-footed forefathers which permitted them to work so many days per week and then steal from each other the rest of the time.

2nd. Industrial conditions. Life in the great cities of to-day bears certain aspects that might daunt the stoutest spirit. We are passing through mighty industrial changes and workers in all ranks feel the pressure of the conditions which wipe out individuality and make men and women cogs in a wheel, or wheels in some great machine which grinds and grinds, and the modern vagrant is in part a protest against these conditions.

3rd. The modern Canadian vagrant is being produced somewhat largely by the change that is taking place in the educational affairs of our crowded city life. The truant boy will in many cases become the vagrant man. Most of you have played hookey from some city, town or village school but next morning always came and what your teacher left undone your mother fully completed amid moans, groans and wailings unutterable, but the truant boy of to-day grows up without much discipline, and step by step he passes through the years never seeing the glory of the work that must be done and he gravitates from job to job, from streets and lanes, from pool-rooms, bar-rooms, dives and joints, and is a vagrant, a twentieth century Canadian vagrant.

FARM COLONIES FOR VAGRANTS.

The farm colony of to-day is an attempt, not to solve the problem of vagrancy, but, to do something with the vagrant after he has arrived. The Superintendent of an Industrial Farm has presented to him the vagrant in full bloom. He may be nineteen years or he may be fifty or over, but he will likely be somewhere between these ages. What to do with the vagrant is the Superintendent's problem, and the vagrant's problem is what to do with the Superintendent. If some common ground can be discovered then the meeting will be profitable to both. The Superintendent will ask himself, what is there in this man to which an appeal can be made; for let it be remembered that the real problem is not how can the farm be made profitable financially, but, how can it be made profitable to the growth of honesty, to the love of labor, and to manhood in the vagrant's soul and mind; such results can never be tabulated, and such growth cannot always be put down in books and records. The Superintendent will note the difference between the inebriate and the vagrant. Some men loose their grip, and become victims of the drink habit; it lowers their vitality and their capacity for labor but yet some of these men are workers. They will and do work, and but for the drink would be real producers in the State. But the vagrant who faces the Superintendent may or may not be an inebriate. He likely drinks more or less—probably more, but in the language of the author of *St. Cuthberts*, the vagrant has no inordinate lust for industry. He hates work. He will work for a little then he loses interest, then he "leans and loafs and chews a blade of grass." Sustained interest seems well nigh impossible to him and, there-

fore, sustained industry is to him a joke, a huge horse-laugh. From his limited vocabulary he has eliminated the word labor and forgotten the letters in the alphabet that spell work. It is interesting then at this point to note that this same question was one of pressing moment in the days of Queen Elizabeth. In 1572 of Elizabeth's reign, that great Queen had a law put on the Statutes of England establishing Houses of Correction for the punishment and detention of the vagrant or vagabond class, and seeking to correct this condition by compulsory labor. Distinction was however, made between the vagrant and impotent and destitute class of persons, and enactments that were the forerunner of the poor laws of England, were made for the latter. Some of the things the vagrant must have on the farm are: (a) fresh air, not gaol air, but the real thing, and lots of it both night and day. He may catch cold and complain. He may now and then get wet. So did our fathers, but get him out of doors and keep him there as much as possible. (b) He should be given work that he can see has an end in view. Wheeling the stones from place to place and back again is a job that does not improve a man's mind. But the man plowing, digging potatoes, or on the cow gang, or a member of the household staff, or grand chief disturber of the wash tub, or the apple gatherer, or stable foreman, or fence mender, or weed and Burdock man, or vegetable and potato peeler, these are jobs of intelligence, and have a definite end in view. These have a real relationship to a whole wheel which he can see and they react on his intelligence. (c) He must have good food. Plowing on bread and water will be bread and water plowing. Some of the roots of reformation go to a man's stomach. Make him work but feed him well. Good plain food, lots of vegetables which the farm will raise, and bread and meat. He must have regular hours—"early to bed and early to rise make a man healthy, wealthy and wise," applies even to a vagrant. He must have plenty of work to do, but how to make him do it is the great question of the staff. No one remedy appeals to all cases. (d) He should be encouraged to read—talk to him about it. Teach him. It will be a strand in the anchor-line binding him to respectability. (e) He should be followed up. Think of the dreariness of his life. "He setteth the solitary in families," but when these ties are gone, there is nothing but the lingering death pangs of soul and mind.

We must not get so close to our problems that we think they are the only ones—view them as a part of the whole that has its roots far back in the ageless question of the sin and misery of our race. There are many agencies at work along many lines and all are helping. Progress is slow, but the world moves. Mere enthusiasm will weary. Men will despair, all theories will collapse, but God lives and above all is humanity.

HOW VAGRANTS ARE DEALT WITH.

BY A. CHEVALIER, DIRECTOR OF MUNICIPAL ASSISTANCE, MONTREAL.

What is a vagrant? To this question, I will reply: the vagrants are those who have no known domicile and no means of support, and who do not habitually exercise any profession or trade.

A great deal of attention is now given to this social plague. Is there any means of suppressing it? No. The history of mendicacy and vagrancy dates from the epoch of legend. But if it is impossible to entirely suppress the vagrant, I am convinced that a means of greatly reducing their number can be found.

Before trying to solve this problem, let us first consider what has been done in other countries and we will then see what we should do.

In Germany—There exist shelters (refuges), which are maintained by the "communes" and which put them to considerable expense. The vagrants are subjected to different kinds of work, according to their aptitudes, but never mingle with the free workmen. The result has not been satisfactory.

In England—The paupers are harbored in work-houses, where labor is compulsory. Out-door relief was to be provided; the system followed in this connection is so inadequate that an English writer has said: "The work-house is an indignity to England."

The vagrants are divided into three classes: 1, Idlers leading a disorderly life, one month's imprisonment with hard labor; 2, Homeless tramps, three months; 3, Incurable vagrants, three months' hard labor and then imprisonment for a term of one year. The results have been disastrous.

In Austria—Assistance is provided by the "communes." The vagrant is condemned to imprisonment for a term varying from eight days to one month, and, on a second offence, to three months' imprisonment.

In Denmark—No measures are taken against vagrants. Alms are distributed by the parish.

In Spain—Vagrancy is not a misdemeanor since 1870.

In the United States—There are charitable institutions, but the vagrant is free, except in some States, where he is liable to 6 months' hard labor.

In Egypt—A distinction is made between: 1, The homeless poor; 2, The able-bodied mendicants who can work; 3, The keepers of gambling-houses.

The penalty is 15 to 45 days' imprisonment and exile for a term of one year to some point of the territory. The vagrant is given 10 to 20 days to find work, and he is then arraigned before a magistrate, who assigns to him a place of residence and has him closely watched. The result is unsatisfactory, inasmuch as the vagrant, although he is watched, does not amend; he even often corrupts the peasants in the midst of whom he lives.

In France—Vagrants are condemned to imprisonment for a term varying from 3 to 6 months. Vagrancy is constantly increasing.

An amendment to the Act concerning vagrancy has just been adopted in first reading by the Sanate, at the suggestion of Mr. Etienne Flandin. This amendment reads as follows: "After three condemnations incurred within a period of 5 years, the vagrant shall, at the expiry of his sentence, be confined in a farm colony for a term of not less than 2 years and of not more than 5 years. The mendicants and vagrants confined in any of such farm colonies shall be held to work."

In Italy—The vagrant is arraigned before a justice of the peace and is punished only on a second offence.

In Norway and Sweden—The paupers are placed in families. The vagrant is condemned only if he gets a living by illegitimate means.

In Portugal—The vagrant is condemned to 6 months' imprisonment and is then delivered up into the hands of the government, which provides work for him; the vagrant may be sent into exile if he refuses to work.

Roumania grants to the vagrants who have been arrested one month and more to look for work.

In Russia—The lord assists the pauper; the vagrant is confined in a house of correction.

In Switzerland—The cantons of Fribourg, Neuchâtel, Valais and Vaud alone have laws against vagrancy.

At Fribourg, confinement in a house of correction for a term of 3 months.

At Neuchâtel, vagrancy is a mere misdemeanor; from 1 to 6 months' imprisonment; on a 3rd offence, confinement in a house of correction for 1 to 3 years.

At Le Valais and Vaud, on a third offence, the penalty is three months' imprisonment.

In Belgium—The law makes a distinction between: 1, The professional or dangerous vagrant and mendicant, who is rigourously dealt with; 2, The inoffensive vagrant and mendicant, for whom a shelter is provided; 3, The vagrant who is not of age and requires social education.

Hence, three kinds of establishments: 1—Poor-house: confinement for a term of 2 to 4 years. There are two: one for men at Nerxplas, which comprises 6 sections, according to the degree of morality, and the other for women, at Bruges;

2—Houses of refuge, two in number;

3—Benevolent schools, divided according to age, with different regulations; the inmates of the various sections never communicate with one another.

Art. 2 of the Belgium law reads as follows:—

"The judges must verify the identity, age, physical condition, mental condition and mode of living, of the persons arraigned before the Police Court for having infringed the law concerning vagrancy and mendicancy."

Belgium is the only country which has reached appreciable results. The statistics show that the number of paupers has been limited, that there have been less committals to benevolent schools, that the number of juveniles placed in the homes of farmers, under the responsibility of the Govern-

ment, has decreased from 63 per cent. in 1901 to 60 per cent. in 1902, and that the number of professional vagrants and mendicants, in poor-houses, has increased.

VAGRANCY IN THIS COUNTRY.

In Canada—Vagrants are liable to a fine not exceeding \$50 or imprisonment for a term of not more than 6 months with or without hard labor, or both penalties.

The number of vagrants is ever increasing.

The press, which voices the public feeling on the matter, insists on a more efficient organization against this group of wretches.

What should we do?

The vagrant is a social refuse!

Should we utilize him? Yes, we should do our utmost in order that he may be of some use since we cannot cure him. The refuse is and will remain a refuse; it is our social lot, the result of our growth and of our constant progression. It is, therefore, our duty to employ the vagrants, to direct them, to subject them to a rule which will replace the will which they lack and make them useful to society; we will thereby improve these social wrecks or at least prevent them from doing any harm.

It seems impossible to cure them.

The only safeguards we now have against vagrancy are the jail and the asylum. And the asylum is reserved for the insane, considered as dangerous for the public. The others—incorrigible rambles or involuntary idlers, the half-insane or cripples—when the police takes them before a magistrate, are confined in jail for a few days. And after that?..... After that, it is the continuation of vagrancy with more bitterness, more hatred decline, the contamination of infamous contacts.

What measures should be taken to remedy this state of things? I will make the following suggestions, which, if carried into effect, would, I am sure, give good results:

1.—The Criminal Code should be amended so as to entirely prohibit mendicancy and so that the priests, ministers of the Gospel, Justices of the Peace, or others, be no longer allowed to grant certificates of mendicancy.

The mendicancy, which resorts to display on the streets or carries on its operations from door to door is, in most cases, an imposture, as so often evidenced by facts.

The public have now no reason to give alms to the unknown persons who beset them and to run the risk of being imposed upon; all they have to do is to send the mendicants to charitable institutions, which will see that these people are provided with a shelter and relieved, if they are really destitute.

2.—The magistrate before whom any persons are arraigned for vagrancy should, before passing sentence, verify the identity, physical condition, mental condition and mode of living of such persons, as provided in the Belgian law.

3—After having been convicted three times of vagrancy, the vagrant should, at the expiry of his sentence, be confined in a farm colony for 2 to 5 years.

By confining in a farm colony these social ciphers, the system now so illogically followed of harbouring them in a prison would be done away with. Vagrants are, no doubt, idlers, but hard labor, with a remuneration, would rightly be considered by them as a more severe punishment than mere confinement in a jail. They would no longer find there a comfortable resting-place, where they could spend the cold winter months; on the contrary, they would have to perform an arduous task, which would require from them a continuous effort.

If these vagrants have a family, their salary might be paid to those who depend on them for a living, under the supervision of competent probation officers employed by the City.

MUNICIPAL NIGHT REFUGES.

4.—Municipal Night Refuges should be established in all the large cities of Canada, and even in the smaller cities. Experience has shown, in the United States, that Municipal Night Refuges are more economical and give better results than private refuges.

It should be forbidden to shelter any destitute persons in the police stations during the night, and, if no other refuge is available, such stations should be provided with a special room for that purpose. And I insist on that point because:—

A distinction must be made between vice and misery, and the fact of placing together, in the same cell, the criminal and the wretch, is unjust and contrary to the interests of society, inasmuch as it tends to create a category of people who finally consider the jail as a refuge.

It is among the wretches that the criminals are largely recruited; it is, therefore, necessary to separate vice from misery, not confound the man who is in distress and the man who has committed a crime.

The majority of the vagrants who apply for assistance at night refuges are lazy, inoffensive, miserable, maniac and half-insane wretches, to whom soup and shelter for the night are given willingly, with some pity.

It is the duty of the community to provide protection and relief for these unfortunate persons. It is through the municipal lodging house that we will be able to perform that task; with an intelligent and experienced staff, and especially with the aid of an expert alienist physician, conscious of his duty to protect the wretch who is confided to him for examination, and society, which is entitled to such protection, are required.

As regards the mode of construction and the regulation of these refuges, the following rules should be followed:—

A night refuge should be of a most simple design; no luxury, no monuments. Large rooms with everything appropriate to the circumstances, special attention being paid to the two essential elements, to wit: practical hygiene and thorough cleanliness, which is the principal factor thereof.

Admission: In winter, from 6 to 9 p.m.; in summer, from 8 to 9 p.m. On their arrival, the destitute persons must report and state their names, forenames, age, civil condition, religion, nationality, place of birth, profession, state of health, degree of instruction, last place of residence, antecedents, how long they have been in the City, whether they are temperate or not and whether they have been vaccinated or not. The employee whose duty is to secure such statements must also register a description of each applicant for relief; color of the hair, of the eyes, etc. The persons who desire to be harboured in the refuge must also surrender all the articles, money, etc., they have about them. If they are possessed of a sum exceeding 25 cts., they are not allowed to remain in the institution. Those who are admitted into the refuge are then provided with two checks to which a string is attached and bearing their inscription number, one of which is tied around their neck and the other is affixed to their clothes, which are hung on the corresponding number in the fumigation-room, and remain in such room all night long.

As soon as they have been unclothed, they are sprinkled with liquid soap and they must then go to the shower-bath room, where all the shower-baths are put in operation simultaneously under the direction of an employee. After the bath, they are provided with a pair of pants and a shirt, then examined by the physician, who vaccinates them if they have not already been inoculated, and ascertains their state of health. If they are ill, the most urgent care which their condition requires should be given to them.

A rapid method of identification should be adopted, so as to be able to transmit to the police, each night, a description and the distinctive marks of all the inmates of the refuge, and in order that constables might be sent to the refuge, in the morning, to arrest the vagrants against whom a complaint has been lodged. I think that the digital prints are the best method of identification. This method has been adopted by the police authorities of the United States and Canada, and should also be adopted by all the charitable associations of America, in order to discover the imposters, the "robbers of the poor," as they should be called.

The paupers admitted into the refuge would then be taken to the dining-room, where they would be given coffee and bread at discretion.

They would sleep in an iron bed, with mattress entirely of metal. All the sheets, blankets, etc., would be washed the following day.

The inmates of the refuge would rise at 5 o'clock in summer and at 6 o'clock in winter. As soon as they are awake, they would repair to the lavatory and make their bed; they would then be given their clothes, which would have been disinfected during the night; soup would be distributed to them immediately after.

The stay in the refuge should be limited to three nights per month.

During the night, the records of the inmates would be classified and, if required, an investigation would be made, so that in the morning the antecedents of each of them would be known.

The inmates of the refuge should be classified as follows:—

1.—Those who cannot work; children, old people and persons stricken with disease;

2.—Those who can work, but who are out of employment;

3.—Those who can work, but who prefer to live by shifts.

The children would be committed to the industrial, patronage or other schools; hospital accommodation would be provided for the old people and the persons affected with any disease: incurables, consumptives, insane, etc., would be confined in the hospitals.

The Municipal Labor Bureau and benevolent citizens would provide employment for the men who are willing to work.

As regards the third category, the professionals of mendicancy as they might be called, and they are the most numerous, they would be liable to the penalties provided by the law, which should be enforced with leniency in the case of those who can be reclaimed and with the preatest severity in the case of those who are incorrigible.

Among the wretches who have to seek a shelter in the refuges, a very large number are persons who have recently come from different parts of Canada to be treated in our hospitals, to be placed in our refuges or to be relieved by our charitable societies. A very large number, also, are immigrants from all parts of the world who are, as a rule, the dregs of the old countries of Europe.

In order to protect itself against this invasion, every municipality should adopt the most energetic measures. I would advise the civic authorities to request the Dominion Government to have the domicile established as regards the paupers who apply for relief, as already provided in the law concerning the insane in the Province of Quebec. Municipalities could then recover the amount of the expenses incurred for the maintenance of these paupers from the municipality liable therefor. If these paupers are immigrants and have been residing in Canada for less than 3 years, they will be deported, as provided by the immigration law.

In the event of the Municipal Labor Bureau being unable to find any work for the paupers of good will, they should be employed by the municipality on its road works. A certain number of them might also help to do the work about the refuge.

It is by the establishment of municipal night refuges and a severe regulation of private night refuges that we will succeed in putting a stop to the constant increase of vagrancy.

DISCUSSION.

REV. GERALD McSHANE, ST. PATRICKS CHURCH, MONTREAL: We suffer very much here for the want of refuges. We have other important charitable works but we have still this problem to study and solve. The previous speaker impressed me very deeply as being a man who understands from A to Z the need of the study of dealing with vagrants. Mr. Chevalier's arguments were very striking, too. I might express the regret that he did not give more pictures from New York. For instance, Father Dempsey's

Hotel in New York, that accommodates hundreds and hundreds of vagrants and is conducted purely and simply as a hotel. We were very deeply interested in the health talk of the Director of the Health Department of Toronto. We have a great deal to learn in Montreal on this topic. Perhaps you good people of Toronto have noticed with a certain amount of surprise, the enormous amount of work done here under private auspices, the amount of work done by communities, and you who are versed chiefly in organized charity may consider that these private charities under private auspices may conflict with the great work of the cities and organized charities. Private charity and municipal work can work together. Refuges managed and supervised by cities, as well as refuges managed by private individuals and communities, can work harmoniously together. They are working harmoniously in Montreal and yet they are not meeting all the demands. Private institutions cannot meet all the demands. There is one thing that municipal work and organized charity can learn from private charity, and that is the necessity of a soul, the necessity of a live wire behind those great movements to make them go. For every newspaper that is going ahead and making good there is one man sweating blood. For every charitable work that is going ahead there is one man sweating blood. This soul, this life, this man that has made it his life work, that thinks of it the first thing in the morning and the last thing at night, is the necessary element in the success of every work, private, public or municipal.

We should not in public office discountenance private charity. They are all necessary; they should work hand in hand, but here in the City we are spoiling our Municipal Government, spoiling likewise our Federal and Provincial Governments by bearing burdens they should bear, by looking after the poor, the sick, the insane, and they are really the burden of the State and the City. We feel confident that we are understood and, while sometimes we Catholics don't appear to lend ourselves willingly to co-operate with you good people, our answer is we point to the thousands of men and women in religious life who are doing that work for us; we trained them to do that and preach it from the pulpit. Don't imagine that we are doing all our society work with nuns and priests and brothers. No, we have the St. Vincent de Paul Society organized by a layman in Paris. There are 500 members in the Province of Quebec alone. It disburses \$2,500,000 a year. I have under my care some 10,000 souls and we have a St. Vincent de Paul Society, and that Society works in conjunction with the priests, but we have those good laymen to investigate the cases, and there is nothing like a layman speaking to a layman and investigating the case. All I want to impress upon your minds is that you will not go away thinking that in Montreal we are not working harmoniously together. If you will look at the poor and sick and insane, you will wonder why the Government and City are not more tender hearted. As long as the work is done by self-sacrifice and love that will be done for humanity.

REV. WHITLEY: A number of years ago it was my duty to visit a poor old lady lying on a bed of rags in a tumble-down hovel in one of our slums, and I found she was suffering from tuberculosis and there was difficulty in

providing for her as it was very hard to place advanced cases of tuberculosis in the district and City of Montreal. I went to the charity organization and, as the result of their work, she was placed under the care of the Sisters of Providence in their Home for Incurables in Notre Dame De Grasse. I was invited by the Sisters to visit her as often as I could and I had the privilege of celebrating the Holy Eucharist with her just previous to her passing away. In that way we are permitted to work together. If I may speak from the other extreme; I had a boy who borrowed a bicycle and ran away, he was tired out and fell asleep on the road and a tramp came along and stole his bicycle. He got enough money to write to his mother and she came to me and read the letter from Harry in Ottawa. I went to one of the Salvation Army workers and we telephoned up to Ottawa, and at three o'clock the same day a telegram came saying the boy was on the train, and at 8 o'clock that night he was in his own home again. If we work together, and the very fact that if we take the burden that the Lord said would always be upon us and on His Church, we would get to know one another better and see one another's good points, and it is all to the honour and glory of the Gospel.

CONCLUDING SESSION.

The last meeting was held Saturday, October 12th, at 8.30 p.m.

The Chairman was Dr. J. Geo. Adami, Montreal, and DR. HASTINGS H. HART, Child Helping Department, Russell Sage Foundation, New York, spoke as follows on—

“INSTITUTIONS FOR CHILDREN.”

Mr. Chairman, Ladies and Gentlemen,—Everybody who studies the subject recognizes the fact that we must have institutions for certain classes of children. The feeble-minded child must be cared for in an institution; practically all feeble-minded children must be cared for. Life in an institution can be made happy and more comfortable very often for the inmates than the life they have left. The time is coming when we will care for epileptic children. We have begun to build for them in New York and Ohio and other States. It is needed for public protection. We have to have institutions for the crippled children, also for the deaf and dumb and blind except in very large cities, also for the delinquent children for a certain length of time, and I think there is a place for the dependent or homeless child. I believe the institutional care of the homeless child ought to be exceedingly brief, and we are coming to feel in the States that for the infants, the foundling children, the institutional care ought to be exceedingly brief, and all infants that have to be cared for should be transferred as soon as possible into homes, and we are much more liable to save a number of lives in that way. The Roman Catholic Church has in the past favoured the keeping of children in institutions. In New York there is now a society known as the Catholic Home Bureau, which finds home for 300 or 400 children each year. A similar work has been

carried on in connection with the St. Vincent de Paul Society by the Catholic Church, also in Wisconsin, and the indication is that the same thing will happen in other churches. The Lutheran Church has established a society known as the Kinderfrau Society and they operate in fourteen different States and are placing children in family homes and closing up institutions. I find that people who are in work for the care of children are recognizing the necessity of the preservice of the home. We have been putting children in institutions because their parents are poor, but in the United States there is awakening a strong sentiment that in many families where there is a good mother that mother should be allowed to bring up her own child, and it must not be taken away from her simply because she is poor. When we began to investigate this matter we found it was a matter of economy; \$100 a year is the lowest you can possibly keep a child in an institution. If a mother has four children, if we were to give her \$8.00 a month for the first child and \$4.00 a month for the other three, there would be \$20.00 a month, and in most cases that would enable that woman to keep her children at home and she could bring them up herself, and it would not cost nearly as much as if the children were placed in the institutions. Where there is a good mother surely she should not have her children taken away from her because she is poor! The State steps in and gives that mother the money to enable her to keep her children in her own home and bring them up. That is on trial in Missouri and Illinois, and I believe it is destined to grow, and if there is a good mother she should be allowed to bring up her own child. There is a great deal of prejudice against the placing-out system because people say that the children are used for the profit of the people. That may be true to some extent. When people take a child ten or twelve years old they often have the idea of profit, but when they take an infant the profit is so narrow that it is a different thing. The child must be placed out sooner or later and babies take root better than older children. We cannot expect to adopt the old Spartan plan and put the boys in the army and the girls out to service, but we wish real homes. My experience is to put those children in families early. When children are placed in homes and do not succeed, where we have failed is usually in not watching over these children when they go out. They still need the watchful care of the visiting agency, especially for the children of twelve to sixteen rather than the child of three or four.

LIST OF DELEGATES.

Adami, Dr. J. G.....	Montreal	Hatcher, Miss E. E.....	Toronto
Atherton, Dr. W. H.....	Montreal	Hastings, Dr. Chas. J. C. O.....	Toronto
Armstrong, W. S. B.....	Toronto	Holman, Miss Nora K.....	Toronto
Arnold, Samuel	Toronto	Hart, R. J.	Toronto
Atkinson, C. J.....	Toronto	Hart, Dr. H. H.....	New York
Ault, Mrs. A. E.....	Morrisburg	Heffernan, Rev. T. F.....	Montreal
Angus, Mrs. W. F.....	Montreal	Helm, Miss E.	Montreal
Baker, Miss Edith.....	Montreal	Hersey, Dr. Milton.....	Montreal
Baker, Miss Ethel.....	Montreal	Huestis, Mrs. A. M.....	Toronto
Boyd, Leslie H.....	Montreal	Holt, Mrs. C. M.....	Montreal
Brophy, Rev. John.....	Montreal	Ihlder, John	New York
Burland, Col. J. H.....	Montreal	Jamieson, Miss C.	Montreal
Bruchesi, Madame	Ottawa	Kelso, J. J.	Toronto
Blois, Mr. and Mrs. E. H.....	Halifax	Kirk, Miss Jean.....	Toronto
Bryant, Miss Helen.....	Toronto	Kennedy, Dr. W. J.....	Montreal
Bland, Roswell D.....	Boston, Mass.	Kennedy, Dr. E. J. C.....	Montreal
Brent, Miss L. C.....	Toronto	Ker, Mrs. Jno.	Brantford
Beer, G. Frank.....	Toronto	Kerr, Frank	Winnipeg
Billiarde, F. J.	Winnipeg	Keane, John	Ottawa
Cassiday, Miss M.....	Ottawa	Lee, Mr. and Mrs. W. W.....	Quebec
Creelman, Mrs. Jno.....	Montreal	Loyst, Mr. and Mrs.....	Napanee
Chevalier, Albert	Montreal	Learmont, Mrs. J. B.....	Montreal
Calhoun, C. K.	Montreal	Laberge, Dr. J. E.....	Montreal
Choquet, Judge F. X.....	Montreal	Lachapelle, Dr. E. P.....	Montreal
Chaiglon, Dr. E. P.....	Montreal	MacMurchy, Dr. Helen.....	Toronto
Carsley, W. F.....	Montreal	MacMillan, H. C.....	Picton
Crosby, Miss B.....	Toronto	McConachie, J. C.	Kingston
Campbell, Mr.	Kingston	McKenna, Thos.	Ottawa
Dobson, Mrs. J. R.....	Montreal	McShane, Rev. Gerald.....	Montreal
Drummond, Lady	Montreal	Miller, Rev. C. R.....	Berlin
Daly, Rev. F.	Montreal	Minehan, Rev. L.	Toronto
Dawson, Owen C.	Montreal	Mills, S. D.	Toronto
Duncan, Mr. and Mrs. Wm.....	Toronto	Murdoch, Miss W.	Toronto
Dyke, Miss E. H.....	Toronto	Morin, Victor	Montreal
Douglas, Kenneth	Toronto	Montpetit, Prof. E.	Montreal
Derrick, Miss C. M.....	Montreal	Murray, Mrs. G. B.	Belleville
Dickson, Miss E. M.	Toronto	Merrett, J. E.	Montreal
Elwood, Miss Edith C.	Toronto	Neales, Miss J.	Toronto
Emond, Mrs. Gustave.....	Ottawa	Neufeld, Miss E. B.	Toronto
Falk, J. Howard T.....	Winnipeg	Nicholson, F. M.	Toronto
Ferrier, C.	Mimico	O'Connor, Wm.	Toronto
French, Rev. Arthur.....	Montreal	Page, Dr. J. D.	Quebec
Faille, Mrs. A.....	Montreal	Picard, Rev. A.	Montreal
Findlay, Rev. W. B.....	Toronto	Phillips, Miss	Montreal
Godfrey, C. H.	Montreal	Quartermaine, Rev. W. M. H.	Renfrew
Griffin, Rev. F. R.....	Montreal	Reid, Miss Helen	Montreal
Guerin, Hon. Dr. J. J.....	Montreal	Robertson, J. Ross.....	Toronto
Gault, Mrs. A. H.....	Montreal	Rogers, Miss Lina L.	Toronto
Guerin, Miss	Montreal		
Gauthier, C. J.	Montreal		
Guntton, W. A.	Toronto		
Gilbert, Rev. A.....	Huberdeau, Que.		
Goddard, Dr. H. H.....	Vineland, N.J.		

Smith, Miss Helen	Hamilton	Urquhart, Mrs. N. I.	Hamilton
Schoenfeld, Miss J.	New York	Villeneuve, Dr. Geo.	Montreal
Scott, Mrs. D.	Montreal	Watt, Miss Edith	Montreal
Strong, Dr. Anna L.	Montreal	Weir, Judge P. S.	Montreal
Smillie, Mrs. N. C.	Montreal	Winnen, Rev. A.	Montfort, Que.
Smith, Rufus D.	Montreal	Woodsworth, J. S.	Winnipeg
Stearns, S. P.	Montreal	Wingard, H. S.	Morrisburg
Spencer, Finlay	Toronto	Wrightmeyer, W. H.	Belleville
Sanders, Miss Una	Toronto	Warren, Mrs. H. D.	Toronto
Stewart, Miss J.	Toronto	Wilson, Mrs. T. E.	Belleville
Smith, Mr. and Mrs. Rufus C.	New York		
Starr, Commissioner J. E.	Toronto	Yates, Dr. H. B.	Montreal
Strong, Dr. Anna L.	Seattle		
Tufts, Miss Helen	London		
Turgeon, F. H.	Montreal		

