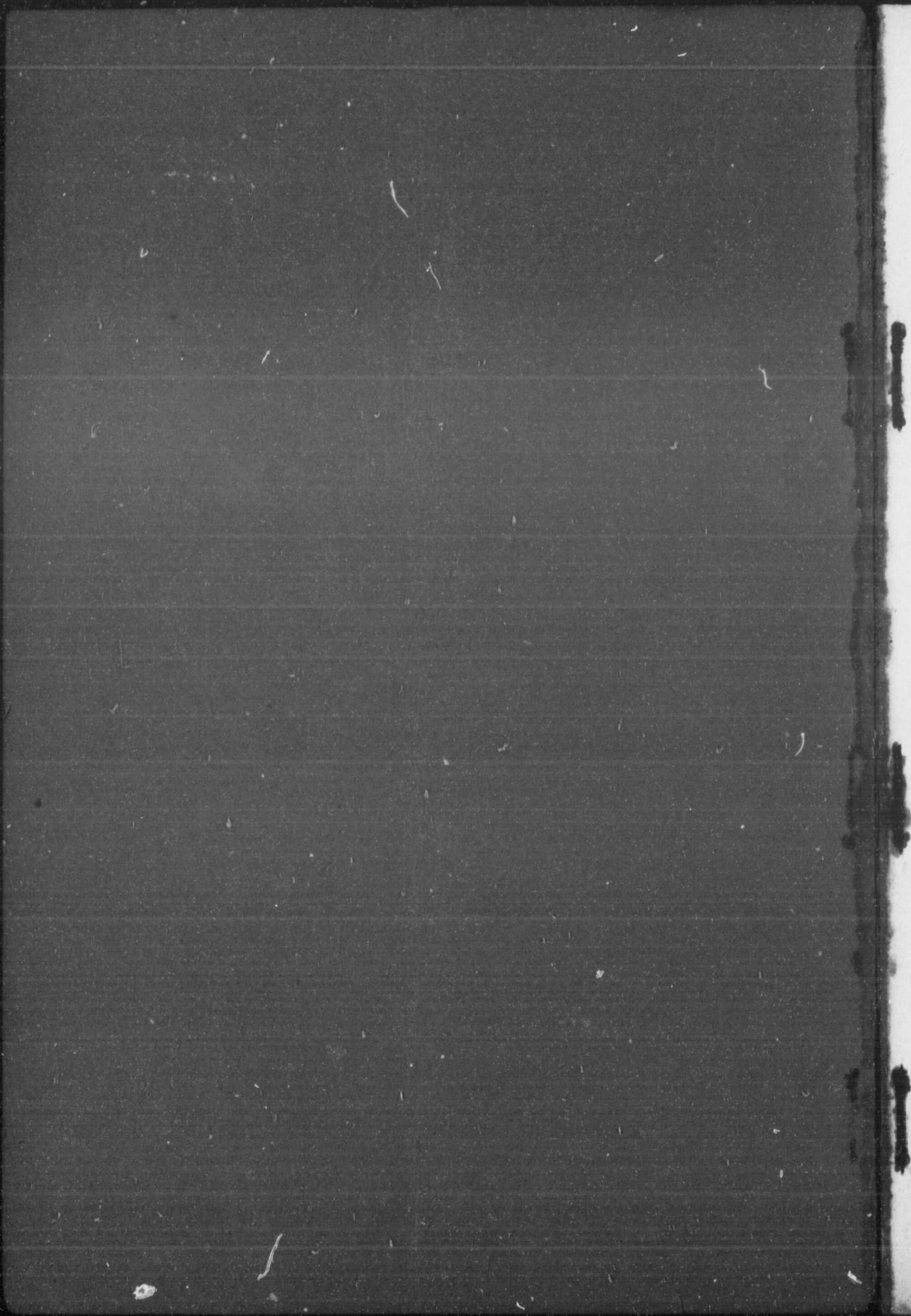


The Residuum

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(Reprinted from the *Maritime Medical News*, 1905.)

I have been asked by your secretary to contribute a paper to your association on some aspects of social life. To me has been allotted the task—or rather the privilege—of speaking to you on the seamy side of life, or as it has been called in your notice slip, the residuum—that which is left over as unfit for the building up of a strong, healthy and vigorous community.

The subject is a large one and the ramifications in all directions so extensive, that I shall only have time to treat briefly a few of the phases, passing over many others entirely.

If we wish to study the problem of the residuum to any advantage, to see its magnitude, to find out the causes that have produced and are still producing it, to trace its debilitating effects upon society, and to suggest remedies, we shall have to take off the lid and look into this seething caldron. In doing this we shall discover many things that are by no means pleasant or agreeable. But I presume all present have passed beyond the days of childhood and even of adolescence, and are looking seriously on all social problems. If in the discussion of this subject it is found necessary to call a spade a spade, I wish you to remember that the surgeon who fails through indifference or timidity to strike deep enough to reach the source of the trouble might almost as well keep his lancet in his pocket.

You will have noticed in your slips, a tentative division of this residuum into, *Poor, Unfit and Criminal*. As these different classes spring from the same soil, we may for our present purpose group them all together under a general name, *Incapables*.

Incapable of keeping pace with the march of modern civilization, through some physical, mental or moral defect, some fall out by the way exhausted by the struggle for existence, others unwilling to submit to honest toil to obtain a living, become veritable Ishmaelites, their hand against every man and every man's hand against them.

*Read before N. S. Branch British Medical Association, March 22nd, 1905.

In this country the conditions of life with respect to climate, food supply and our general surroundings are conducive to a vigorous manhood and womanhood in those blessed with a sound mind in a sound body. On the other hand those of delicate mould find the climatic conditions very trying. If it is necessary for the intelligent, industrious man to employ his whole time and talents in order to get the best out of life, what is the chance for the weakling? If we were living within the tropics, where we might tickle the ground with a hoe and it would laugh with a harvest, the problem of existence would be much easier. Here we have to spend an enormous amount of energy in protecting our bodies from the cold of winter by means of clothing and fuel. There, these things are superfluous. Seeing that to meet the cost of living requires such an output of energy, any means by which the number of our incapables could be reduced to a minimum should be heartily welcomed.

In all civilized countries, and particularly in those localities where there are large aggregations of humanity, the problem of how to deal with the lower strata of society is attracting great attention from statesmen, philanthropists and sociologists. While in large cities only is there full scope and opportunity for the vicious to prey upon the law-abiding, still in smaller cities like our own there is a very undesirable element. Nor is this confined to our towns; in many sparsely settled country districts may be found one or more families whose presence is a menace to the health and morals of the neighborhood.

A half century ago, when life was not so strenuous as to-day, the need of institutions for the care of the unfortunate and the unfit was not so pressing as now. Then voluntary assistance was more readily obtainable. To-day time is money, and service, rendered no matter by whom, has its cash value, and for this reason we must look at this problem from the economic rather than from the philanthropic point of view. Now some may think that we are going backward when we seek to transfer to the state the charge of all unfortunates, many of whom have been hitherto the special care of the humane. I think it will be found, that after we have systematically cared for all pronounced cases among the incapables, there will still be a wide field for the exercise of the altruistic spirit in assisting those among our friends and neighbors where a little timely aid or counsel might prevent misfortune or ruin.

I have said that from the same soil we get the different varieties of incurables, both harmful and harmless. In order to test this statement, it will be necessary to look abroad for illustrations, since there are no available data in this country to work upon.

One of the most searching inquiries that I am acquainted with is that of Robt. Dugdale of New York, in his history of the "Jukes" family, "a study in crime, pauperism, disease and heredity." The name "Jukes" is a pseudonym used to reduce the forty-two family names included in the lineage to one generic application." After a careful study of the life history of this family, stretching through some six generations and including hundreds of individuals, he makes the following statement :

"*Fornication*, either consanguineous or not, is the backbone of their habits, flanked on one side by *pauperism*, on the other by *crime*. The secondary features are *prostitution*, with its complement of *bastardy*, and its resultant neglected and miseducated childhood; *exhaustion* with its complement *intemperance* and its resultant unbalanced minds; and *disease* with its complement *extinction*."

This statement, the result of a careful and searching analysis of the facts obtained in his inquiry, shows the close connection between the different classes of our residuum. He also states, as many other students of this subject have observed, that the elder sons of a degenerate family are likely to be criminals while the younger ones are paupers. Thus we may find that from the same stock, if not from the same household, may come the bold desperado as an extreme type of the criminal and the poor weakling totally unfit to provide for his own wants. Fortunately for us we have no such formidable array of degeneracy in this country. Ours appear to be chiefly isolated cases. Perhaps if some one had the time to investigate the past history of all those persons who are either pensioners on our charity or inmates of our prisons and preventive institutions, we might find some of them a last link in a chain that reaches back through several generations of vicious ancestry.

If we look at the various institutions in this city for the care of those unable or unfit to care for themselves, we shall be surprised at the number of them and the amount of work they are doing. There is not one of these we can do without. In fact there are others needed. However much it may cost to maintain them it will be cheaper to do so than to turn the inmates on the street.

The cost of maintaining our charitable and penal institutions might be taken as a measure of the extent of the pressing misery and suffering around us. Not less than one quarter of a million dollars is spent annually for maintenance; this is in addition to the original outlay for equipment. This sum does not include the amount spent in charity by churches, families and individuals.

A marked feature of these institutions is their rapid growth, the percentage in many of them being larger than the rate of growth in the population of the Province. Whether this state of affairs is due to increased vigilance on the part of those in authority or whether it is due to a more rapid decadence among our people than in the past or whether the removal of so many of our strongest and most progressive people to the United States and our own North-west has lowered the general power of resistance to the various kinds of vice, disease and crime, or whether all these causes may not be in operation at the same time, we cannot now consider. At any rate we find ourselves confronted by a condition and not a theory.

Taking for granted that we have a large measure of misery in various forms in our midst, let us see if we can discover any of the causes—either proximate or ultimate—that are producing this state of things. I presume there are no exceptional circumstances in our case that distinguish us from other cities.

The two great factors in the production of the submerged are heredity and environment. The first fixes the organic characteristics of the individual, the latter affects modifications in that heredity. Heredity furnishes the elements of character derived from the parent; environment all the conditions after birth that help to shape our careers.

One of the first problems to be considered in dealing with the unfit, whether on the side of pauperism or of crime,—and it is by no means a simple one—is to discover the part played by each of these factors in the formation of the character of the individual under consideration. If it is found that the taint from ancestral blood is but slight, then a change of environment will in all probability effect a great change in conduct. If on the other hand the investigation reveals a pronounced degenerate ancestry, the chances for an honest course of life are upon the whole very problematical. As soon as the general public has recognized the fact that the residuum is a diseased

portion of the social organism and requires treatment and care just as much as disease in the human body, we shall be on the way towards a rational solution of our problem.

I wish here to draw your attention to the distinction between poverty and pauperism. Poverty as such brings no charge to the state. A man may be poor, have barely enough of this world's goods to prevent suffering in his family, yet if he retains a spirit of manly independence and would sooner live on a penny of his own earning than accept pounds at the hand of charity, we should have no fear either of him or of his offspring. But the pauper on the other hand is a different person. Unable through some mental or physical defect to earn a living, he seeks it where it can be obtained the easiest. He follows the line of least resistance, through private beneficence, through churches or societies, and when these fail, he finally lands in the poorhouse.

You will remember a short time ago, the British press drew the attention of the public to the official statement of the recruiting sergeant that the British race was deteriorating as shown by the large number rejected when applying for enlistment in the army. This was up for discussion at a late meeting of scientific men on the other side. The large inflow from the country districts into the towns and cities—the change from an agricultural to an industrial life—was considered the chief contributing cause of this deterioration.

Those of the better class usually succeed and serve to replenish the exhausted ranks in the professions and in mercantile life in the cities. But the recruits for our residuum come largely from the unskilled workmen who are so poorly prepared for the great change in their mode of life. Working all day in close and unsanitary quarters and spending their nights often among worse surroundings, we cannot wonder that they show signs of deterioration very soon. Although the first generation fresh from the country may be able to withstand for some time the debilitating effects of their surroundings, it is in the second and third generations that the weakening process begins to show itself. Insufficient food at irregular intervals, in consequence of the fitful employment of the unskilled laborer, results in an inferior physique in the offspring, as may be seen in certain specimens of slum children that come to this country from abroad. The huddling together of large families in one or two small rooms does perhaps more than anything else to blunt the moral sense of the young.

It has been said that one of the greatest steps made by man in his upward progress, was when he discarded the circular hut or tent for the square cornered house. In the hut there is no opportunity for privacy, as it is not constructed for division, but the square cornered house is expressly adapted for division into rooms where there may be complete seclusion for any members of the household. No people or tribe or family can rise above a certain low level who sleep promiscuously around a camp-fire with their toes in the ashes. Any community that permits the packing of families into cramped quarters like sardines in a box is sowing the seeds of a noxious plant that will most surely spring up, flourish and produce as its fruitage, vice and misery, if not crime itself. The overcrowding of rickety tenement houses, where the ordinary decencies of life cannot be observed, is one of the most fertile sources of moral decadence.

A fundamental prerequisite for the moral upbringing of a family is the proper facilities for the due separation of the sexes. When this cannot be observed, the community itself becomes responsible for the consequences. No condition of affairs should be suffered to exist that would tarnish the crowning glory of our social fabric—female modesty.

Looking at overcrowding from the standpoint of physical health, Rowntree in his "Poverty, a Study of Town Life," says: "Overcrowding causes debility. The air is vitiated and the people herd in their unhealthy beds, in their unhealthy rooms, in their unhealthy slums, and become languid and worn out. They go about with a jaded and spiritless air." Her late Majesty's Commission for inquiring into the housing of the working classes, says: "The general deterioration in the health of the people is a worse feature of overcrowding even than the encouragement by it of infectious diseases. It has the effect of reducing their stamina and thus producing consumption and diseases arising from general debility of the system, whereby life is shortened."

During the late autumn I visited quite a number of tenements in different parts of the city, for the express purpose of becoming acquainted with the housing of the extreme poor and wretched. Here I wish to thank various members of the medical profession who assisted me in my search; several ladies who are spending their time and strength in ministering to the wants of the sick and needy, and whose knowledge of existing conditions has been a great service to me; also those connected with the different societies and institutions in

the city, and many others who have kindly aided me. The definition of "overcrowding" adopted by writers on social questions, and that also of the Registrar-General of England, is: "Overcrowding is said to exist when the average number of persons per room is *more than two*." In one tenement I found a family of six, husband, wife and four children living in one room and by no means a large one. On the floor was a child three years old that had never walked, while the infant in the mother's arms looked so emaciated and languid, I fear it will never reach the walking stage. I was told of a case where a family of *nine*, father, mother and *seven* children, were living in one room. When found the man was making a sled in the room, and to add still more to the misery a child sick with a contagious disease was lying on a shelf, there being no other place to put it.

Had I the pen of a ready writer, I could a tale unfold that would appear to border on the sensational, a tale of poverty, misery, disease, squalor and vice, and the material for such a story can be found within a few hundred yards of this place. But the title of this lecture course forbids such treatment, one is expected to state facts and those only in a plain manner.

Passing along one of our residential streets, where the outward appearance of the houses seemed quite respectable, I was switched off into a lane where some three or four shanties were huddled together. The outward appearance was exceedingly uninviting. The general tumble down look on the outside augured poorly for comfort within. We entered one of these houses, directly from outside into the living room, which I should judge was about 12 feet square. Adjoining this was a smaller one about 5 by 7, in which a young man was lying in an advanced stage of consumption. This poor fellow was within a few feet of the cooking stove in the larger room. One very small window in each admitted light; they never seemed to have been used for the purpose of ventilation. The walls and ceiling were reeking with the accumulated grime and smoke of years. The air was stifling and laden with effluvia from the inmates and their belongings. Besides these two rooms there was an attic reached by a ladder. This I presume was used as a sleeping-room, though the quarters must have been very cramped. These houses had no cellars, they were simply resting on the ground, no sewerage, and no water inside except what came through the roof when it rained. So disreputable looking was this place that I do not think any of our

farmers would use it for a pig-stye, much less for a cow-shed or a horse-stable. I have chosen this one, not because it was particularly worse than many others, for it was not, but because the condition of the inmates appealed to me.

On one of the coldest mornings this winter there was discovered a case of such extreme poverty and helplessness that I would scarcely have credited it, had I not visited the place myself. The room occupied was in a large building near the centre of the city. The outside door was kept closed by means of a small log braced against it. This door admitted to a kind of hall or vestibule, which I judged was occupied at times as a tenement. Opening an inside door, which did not come down to the threshold by about an inch, we entered a room, cold, cheerless, windswept, in which were two women. The elder one—the mother—past middle life, was lying in a bed with very scanty covering, ill of pneumonia; the younger—her daughter—about 30 years of age, was paralyzed on one side and was subject to epileptic fits. They were found that cold morning with the wind whistling through the room, absolutely without food or fuel, perishing of cold, sickness and hunger in the midst of plenty. I know nothing of the causes that brought them to such a state except what appeared on the surface. Before the sickness of the mother, who was the only wage earner, they must have been living very near the poverty line. At the best the struggle for existence must have been very severe. When misfortune came they succumbed. These two are types of two classes of the poor; one was able to earn her living until sickness came, and will need assistance to tide over the present; the other belongs to the number of those who are unable both physically and mentally to care for themselves.

There is a third class, by far the largest, who are poor from wastefulness or extravagance. The following example will illustrate.

During the summer a man went away from the city, leaving his wife and family a charge on the charitable. Just before Christmas they were visited by one of our workers among the poor, who gave the mother \$1.50 from her own purse to help purchase some necessaries for the home. What was her surprise when she found the woman had taken one half the money and bought a bracelet for one of the children as a Christmas gift. To know what to do with such as this woman is one of the most perplexing problems in dealing with the poor. We have no data, so far as I am aware, that will enable us to estimate the amount of poverty in our midst.

Rowntree says that in the city of York, 10% of the population exist below the poverty line, being unable to earn enough to place them above penury, while 17% more are in the same position through waste and extravagance; that is more than one fourth of the population are living in poverty. The statement has been made that *one* in every *eight* of the population of the United States is either a pauper or is on the verge of pauperism, and that *one* in *ten* of those who die in New York is buried at public expense. Using the average of the United States we would have about 5,000 living in poverty in this city, but if that for the city of York is used, we should have more than double that number.

From these wasteful, extravagant homes there comes a constant stream of irresponsibles who produce their kind, recruits for the great army of the unfit. I found a specimen of the kind in a miserable shanty. Seated before a cooking-stove in an untidy room was a young woman scarcely out of her teens. On her knee was an infant, two weeks old, a puny, miserable little mite, looking too feeble for a cry. There she sat in unwomanly rags, with unwashed face and unkempt hair, a picture of utter helplessness and hopelessness. Should this infant live, what are the chances of its becoming a useful citizen, seeing that the father of the young woman is mentally defective besides bearing stigmata of degeneration of a very pronounced character?

Among the many contributing causes that help to swell the ranks of the residuum, none plays a greater part than *intemperance*. While the effects of other evils on society may be obscure, this giant monster performs its task so openly and so completely, no man challenges its effectiveness. All students of society agree that intemperance is the most prominent economic and moral problem that confronts the Anglo-Saxon world to-day. However much we may disagree on the means to be used for its extirpation, we are all of one mind on the magnitude of this great evil.

Poverty, with its concomitants, insufficient and ill-cooked food, unsanitary and untidy dwellings, goes hand in hand with intemperance. Which of these two is cause and which is effect is a matter of dispute among workers in this field. Some tell us that intemperance in an individual may be the first open manifestation of a weakened, nervous organization inherited from the past. On the other hand we are told that intemperance is of itself the chief cause of nearly all the misery, vice and crime we see around us.

The following from the "report of the sub-committee of the committee of fifty to investigate the liquor problem," and which is by no means a brief for teetotalism, states both views of this problem very fairly: "It is important to know that the immoderate drinking of alcoholic liquor may be the first symptom of some disease, which when later recognized, is erroneously ascribed to alcohol as the cause. It is furthermore established that many of the mental and nervous disorders of alcoholism, while they are attributable to the toxic action of alcohol, are dependent in large measure upon an underlying psychopathic constitution, excessive indulgence in alcohol rarely producing certain of these disorders in persons of normal constitution. *Inebriety in the parents or more remote ancestors ranks among the important causes of this inherited instability of the nervous centres.* After making the necessarily large but not precisely definable allowance for the share of inherited or acquired, organic or constitutional defects in the etiology of the nervous manifestations of alcoholism, there still remain cases enough in which alcoholic poisoning is the cause of serious diseases of the brain, spinal cord, and nerves in persons of previously normal constitution, so far as can be ascertained." Whether the fondness for intoxicants is owing to an inheritance from the past, or whether it is an acquired taste, it matters but little for our present purpose, as the result is the same with respect to the residuum—an intensifying of poverty. The money spent for liquor is so much taken from the food supply of the already underfed wives and children of the poor.

John Burns, M. P., in a lecture delivered a short time since in Manchester, told the workmen of Great Britain, that "drink is the most important, as it is the heaviest, handicap with which we load our goods in the markets of the world." Taking Whitaker's estimate he says that the amount spent annually by those of the working class who drink is £18 15s 4d per family. As to the consequences of drunkenness, Sir Andrew Clark is quoted as saying, after acting as a doctor at the London Hospital for twenty years, that "seven out of every ten patients there, were there through physical injury caused by drink." He further states that he was informed by a London sanitary inspector that he had never yet served an overcrowding notice except on drinking tenants, and had never issued a notice to abate dirt or nuisance to a teetotaler. The lesson from this, says Burns, is plain. "Drunkenness is next door to dirtiness—often in the same house."

Referring to the influences of disreputable surroundings on the drinking habit, he makes the following statement: "Let the Rev. R. J. Campbell or the Archbishop of Canterbury work in a black ash-shed, live in a dilapidated hovel in a miserable yard, next door to a railway arch, with a bone factory next door and a guano factory over the way, they would both become chronic dipsomaniacs."

The brutalizing effects of the drink habit upon the inebriate himself, as well as the demoralization of all who come in contact with him, are so well known to you all that it is not necessary to dwell any longer on this aspect of our problem.

It is to another feature of this subject that I wish to draw your attention, that is the effects of inebriety on the descendants of the drunkard. We could afford to be comparatively indifferent if the consequences of intemperance were confined to the inebriate himself, if he and he alone were the sufferer. But unfortunately this is not the case. It is a well established fact that the vice of intemperance in a parent may be visited upon the children unto the third and fourth generations in some form or other.

Dr. Maudsley in his work, "Responsibility in Mental Diseases," says: "A host of facts might be brought forward to prove that drunkenness in parents, especially that form of drunkenness known as *dipsomania*, which breaks out from time to time in uncontrollable paroxysms, is the cause of idiocy, suicide or insanity in their offspring." Dr. J. Ray, in his "Mental Hygiene," says: "As a cause of idiocy in the next succeeding generation, the potency of gross intemperance has been placed beyond a doubt. The transmitted effect of intemperance may also appear in the form of a propensity to vicious courses, or a dullness of moral perception or irresistible impulses to crime." Dr. Anstie says: "The tendency to drink is a disease of the brain, which is inherited. When drinking has been strong in both parents I think it is a physical certainty that it will be traced in the children." To these we might add the opinions of such distinguished writers as Morel of France, Ferri of Italy, Dr. Howe of Massachusetts, Drs. Richardson and Yellowlees, and many others.

Anyone who examines the biographical statistics of any humane or penal institution will be surprised at the large number of inmates whose parents have been addicted to the liquor habit. From the last annual report of the New York State Reformatory at Elmira, we learn that of the 12,041 inmates admitted to that institution during the 27

years of its existence, drunkenness in ancestry was clearly traced in 4145 or 34 per cent., whilst in the case of 1245 the contrary could not be established. In the report of the Iowa Institution for feeble-minded children, a statement is made of the condition of the parents of these children. Where it could be ascertained, the parents of nearly 50 per cent of these were intemperate and about 12 per cent were epileptic. I had the opportunity of looking into the life history as far as it was possible, of the inmates of one of our institutions and found that about 50 per cent. came from homes where drunkenness prevailed either in one or both parents. Of the remainder very little could be learned, some were illegitimate, some came from other institutions, while of others nothing definite was known. These children were placed there at a critical time in their lives for protection from their base surroundings. It was surprising to notice the large number of mothers who were either feeble-minded or unfit in some other way to manage a household, which unfitness was indelibly stamped on the offspring.

Owing to the limited time at our disposal, I find it necessary to omit the discussion of such subjects as ignorance, disease, and crime, with special reference to the part played by each in creating and fostering the residuum.

Now if we are doing all that is possible to be done for the betterment of the unfortunate and the downfallen, and are using every means to prevent others from drifting into this great maelstrom, then this study has no *raison d'être*; but, if we are not doing for this class all that might be done, any suggestions looking towards improvement should receive consideration. The suggestions I am about to offer are made with some diffidence, as all of you who have thought at all on this problem have some definite ideas upon it. I submit the following, although you may not always agree with what I say, with the hope that it may awaken a greater interest in the lives of the poor and unfit, and result in action in the near future.

Discussing the question of poverty with some ladies, who have been engaged for some time in working among the poor, not only here but in other cities, I was informed that Halifax has a greater amount of extreme poverty according to its population than either Montreal or Toronto. But while we occupy this unenviable position among the cities of Canada, our charities reflect great credit upon our people.

I inquired how it is, that with such large sums expended among the poor, so many cases of want and suffering are found. I was told that there was a large number of people who were pauperized in the past through indiscriminate giving. These persons exploit different organizations—two or more churches of different denominations at the same time—and reap as rich a harvest as they can from private sources.

When persons of this class find they can obtain aid by making known their wants, they soon lose all feeling of shame in doing so, and begin to claim it as a right. Besides having a bad effect upon the young, almstaking begets wastefulness.

What is obtained for nothing is little valued. Today there is a full supply, eat and drink to satiety, careless of tomorrow's wants. The absence of any knowledge of domestic economy among women of the extreme poor is one cause of their deplorable condition.

To show how easy it is to propagate pauperism: I heard of a case in a New England town where it was the custom to distribute outside aid from the almshouse at stated periods. The superintendent had been connected with the institution in different capacities for fifty years. When he first came there, an old man and his grandson, a mere child, came regularly for help. The old man passed away, but the grandson was still coming, and had been doing so during the whole fifty years. From such examples as this we can see how easy it is to encourage dependence.

Is it not possible to devise some way to prevent this great waste?

Surely some concerted action might be taken by the different churches and organizations by which deserving ones only might be assisted, while the generous public could be protected from impostors. All who are incapacitated to earn a living either through misfortune or for other reasons should be cared for, but all who are fitted both physically and mentally to earn a living should receive no encouragement to lead idle and vicious lives.

Another condition peculiar to our city I understand, is, that the respectable poor are compelled to take lodgings in tenements where they are surrounded on all sides by the disreputable and vile. They locate in these places of necessity, the rents in the reputable quarters being beyond their reach. Home influence, however good it may be, cannot be expected to withstand the demoralizing effects of such surroundings upon the children reared under these conditions.

In permitting this state of affairs, we are helping to increase the number of the unfit. Not only should the respectable poor be able to find suitable quarters away from the disreputable and vile, but many of the tenements in the city should not be allowed to cumber the ground.

It appears that under the statute the Board of Health has power to condemn a building as unfit for habitation, but it does not seem that it can order its destruction. Every old shanty left standing is a blot on our city that cannot be removed too soon. If a score of our quiet, home-loving women were to visit in a body some of the tenements in our alleys and lanes they would rise in their might and sweep them off the face of the earth with the besom of destruction. There is a philosophy underlying those squibs. We find occasionally in our newspapers about the man putting up the stovepipe losing his temper and making use of language not considered polite. No one feels at his best when working at dirty work. If a few minutes employment at a job that makes us look like a chimney-sweep, ruffles our temper and calls up the old Adam in us all, how can we expect those living amidst filthy surroundings to remain long superior to their environment.

To offer a remedy for the evils of intemperance, now and here, might seem to many like bringing coals to Newcastle. So long and so vigorously has this problem been thrashed out, there does not appear to be anything new that can be said on this subject. However, each of us is at liberty to choose from the different panaceas prescribed the one that would seem the most efficient.

In examining the liquor problem we find two elements, and if either were absolutely removed the other would soon cease to exist. One is the craving for intoxicants in the individual, the other the facilities for satisfying that desire—the saloon. The desire for stimulants cannot be eradicated by Acts of parliament or civic regulations. Its causes lie so deep they can only be removed slowly and gradually. We attempt to cure poor fellows of this habit by sending them to Rockhead for thirty, sixty, or ninety days. By watching the police court records we can see how utterly we fail, by the number of old offenders that come up from time to time, until at last we have reached the acme, in the case of one inmate who has been convicted and sentenced over *one hundred* times in twenty-four years. It is very evident our treatment is ineffective. It seems to

me that we might as well expect a hungry dog to guard a bone as to expect those cursed with the drink habit to refrain from indulging when such excellent opportunities are furnished on all sides for the gratification of their craving.

But the removal of the saloon is well within the power of the state. Why should we permit a few men to buy, sell and make gain from those who can barely get the necessities of life,—I am speaking now of the residuum—while the rest of us have to contribute to the support of families that are thus beggared?

It costs the city over \$30,000 annually for its police force, one of whose duties is to look after drunken men and prevent them from injuring themselves or others. We spend nearly \$6000 more for Rockhead, which is largely used for locking them up out of the way. Our police court, with its staff of officials, has a great deal of its time occupied with drunks. The \$38,000 spent in maintaining our poor-house is largely in consequence of intemperance, either directly or indirectly. These are some of the items to be placed to our profit and loss account. Many more might be found if time would permit. Besides the material side of this problem there are the moral and social sides also. Not only is there great economic waste but there is great moral and social wreckage.

By abolishing the saloon we remove at once the most baneful influence that affects civic government throughout the whole of this continent. The intense activity of those engaged in the liquor traffic, in its defence, when it is attacked, gives a false idea of its power—like the stinging nettle, it only needs to be firmly grasped to show its weakness.

For the sick, whether in body or mind, we are providing in no niggardly manner in the two hospitals for their care. Our schools for the blind and deaf have no superiors in the Dominion. Those little waifs of humanity, cast upon the sea of life without a pilot to guide their course, are tenderly cared for in our orphanages. Our poor-houses, while caring for the poor and needy, are refuges for three other classes that should be domiciled in separate institutions, viz: the harmless insane, the epileptic, and the feeble minded. Under our present arrangement the number in any one class is so small that they cannot be placed in the care of a specialist. It is almost cruel to keep the unfortunate poor of the province in houses where they have as companions the imbecile, the epileptic, and the

insane. No extra expense need be incurred ; it would only involve a classification of the inmates of the present institutions with a corresponding distribution of them to different points. "A Royal Commission has been appointed in England to consider the existing methods of dealing with idiots, epileptics, imbeciles, and feeble-minded persons. It is the result of long agitation against unnecessary and harmful detentions in insane asylums."

Of epileptics we should have, according to the statistics of this disease, about nine hundred in the province—that is one for every five hundred of the population. Today we have no special place to send them. Many of course are in poor-houses. When they happen to get into any of our juvenile asylums they work injury to the other inmates.

Ontario is preparing to open, next summer, an institution for the special care of insane epileptics, that will accommodate from sixty to one hundred. Epileptics are closely related to the feeble-minded from the fact that the disease once thoroughly established tends to produce mental deterioration.

But most particularly do I wish to draw your attention to the case of the feeble-minded. This class of unfortunates constitutes a very dangerous element in society, and its increase is viewed with alarm in every country where social problems are being dealt with. In all the progressive States of the American Union schools have been established for their instruction and custodial homes for the protection of the adults. The medical world of England is asking the question : "What are we going to do to check the rapidly growing percentage of feeble-minded born in England." It is stated on the same authority that more than 2 per cent. of all children born in the last decade have been imbeciles. Dr. Potts, of Birmingham, referring to the condition of things in that city, speaks of a Magdalene home filled with girls in their teens, of whom thirty-seven out of ninety-seven were mentally deficient. "He knew one woman, a thorough imbecile, who had given birth to nine children in the maternity ward of the poor-house, all of whom were idiots." This noticeable increase in the number of feeble-minded born in Great Britain followed very closely the marked increase of drunkenness among women. The drinking habit among women has spread very rapidly since they have come into competition with men in the factory, workshop and stores. The superintendent of the Indiana

school says: "Seventy per cent. of the inmates of our institution owe their affliction to hereditary influences; only thirty per cent. to accidents or disease." Speaking of those uncared for throughout the Union, he says: "Some are wandering about debased and debasing. Many are reproducing their kind, with little or no hindrance. From these neglected or abused feeble-minded persons have come or will come most of the next generation of idiots, imbeciles, and epileptics, and a vast number of the prostitutes, tramps, petty criminals and paupers." These are not the words of sensation-mongers, they are the opinions of men who have had special opportunities of studying this subject. This state of affairs is not peculiar to Great Britain or the United States. We have the same conditions in Nova Scotia and the danger is equally as great. For particular information I would refer you to the very valuable reports of the Inspector of Penal and Humane Institutions, Dr. Sinclair, who has been endeavoring for some years to awaken public interest with respect to the care of all our unfortunates. The feeble-minded woman of child-bearing age is a constant menace to the health and morals of any community where she is allowed to go at large. She is loaded with a double liability to fall—one, a weakness of the will to resist evil; the other, the possession of strong animal passions. In the meantime nothing short of the complete isolation of these poor creatures will insure us from this great danger until such time as advanced public opinion will permit a surer and more summary method of dealing with it.

Among the many institutions in our midst there is not one specially devoted to the care of this class. If the economic reasons I have advanced are not sufficiently convincing, I would then appeal to the philanthropic spirit of this Christian community to give of its wealth to provide a safe refuge from a cold unfeeling world, for these poor creatures, who, through weakness of intellect, are unable to care for themselves. Here is an opportunity for some benevolent person to perform an act of mercy by starting, even on a small scale, a home for these persons. All of us, however poor we may be, can do something to bring joy and gladness into the lives of these our unfortunate fellow-creatures.

O all of you that hold the gates of vision,
 Fling wide your doors to those without that wait,
 And lead them through the highways of your city,
 And through its temples, ere it is too late.

O all of you that know love's orchard closes,
Bend down the boughs for those beyond the wall.
Gather for them from all your wealth of blossoms,
And shake the branches that the fruit may fall.

O all of you made stewards of earth's treasure,
Give while you may the gold that is your trust,
For you shall lie at last where is no giving,
With helpless hands close folded in the dust.

O all you dwelling in the house of learning,
Set forth your pages that the poor may read
The gathered wisdom, that the years inherit,
In haste before you pass beyond their need.

O all of you that know the wells of gladness,
And sing beside them, share, while yet you livei,
Your pitcher with the thirsty, ere hereafter,
You hear them cry and be too poor to give.

Oh! Give. The road you tread has no returning,
But stretches on into the endless night,
Then give your life, your joy, your gold, your learning,
Lift high your lamp of love and give its light.

