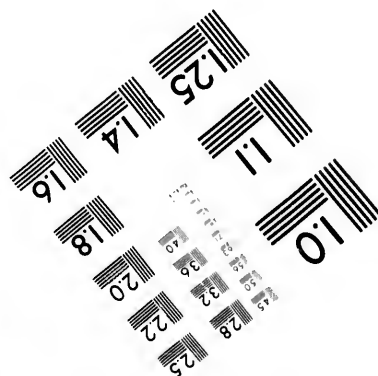
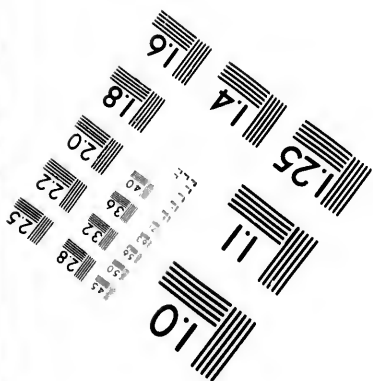
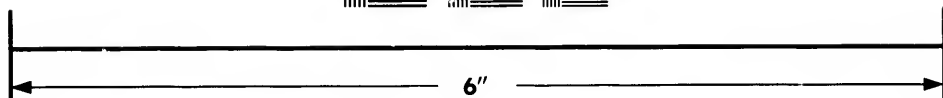
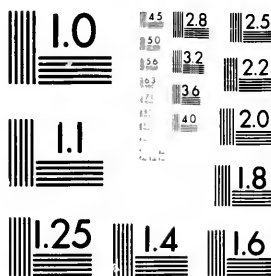
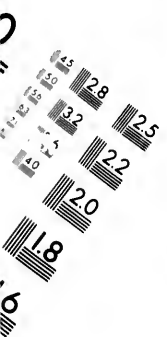


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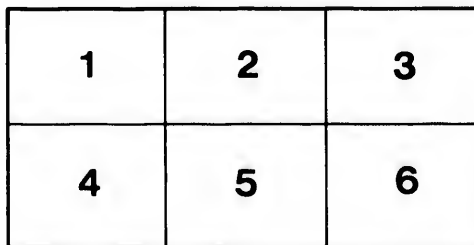
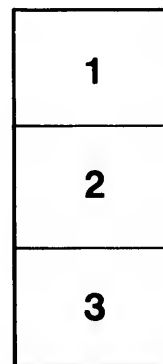
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CONSTITUTION

—OF THE—

CHARITY ORGANIZATION

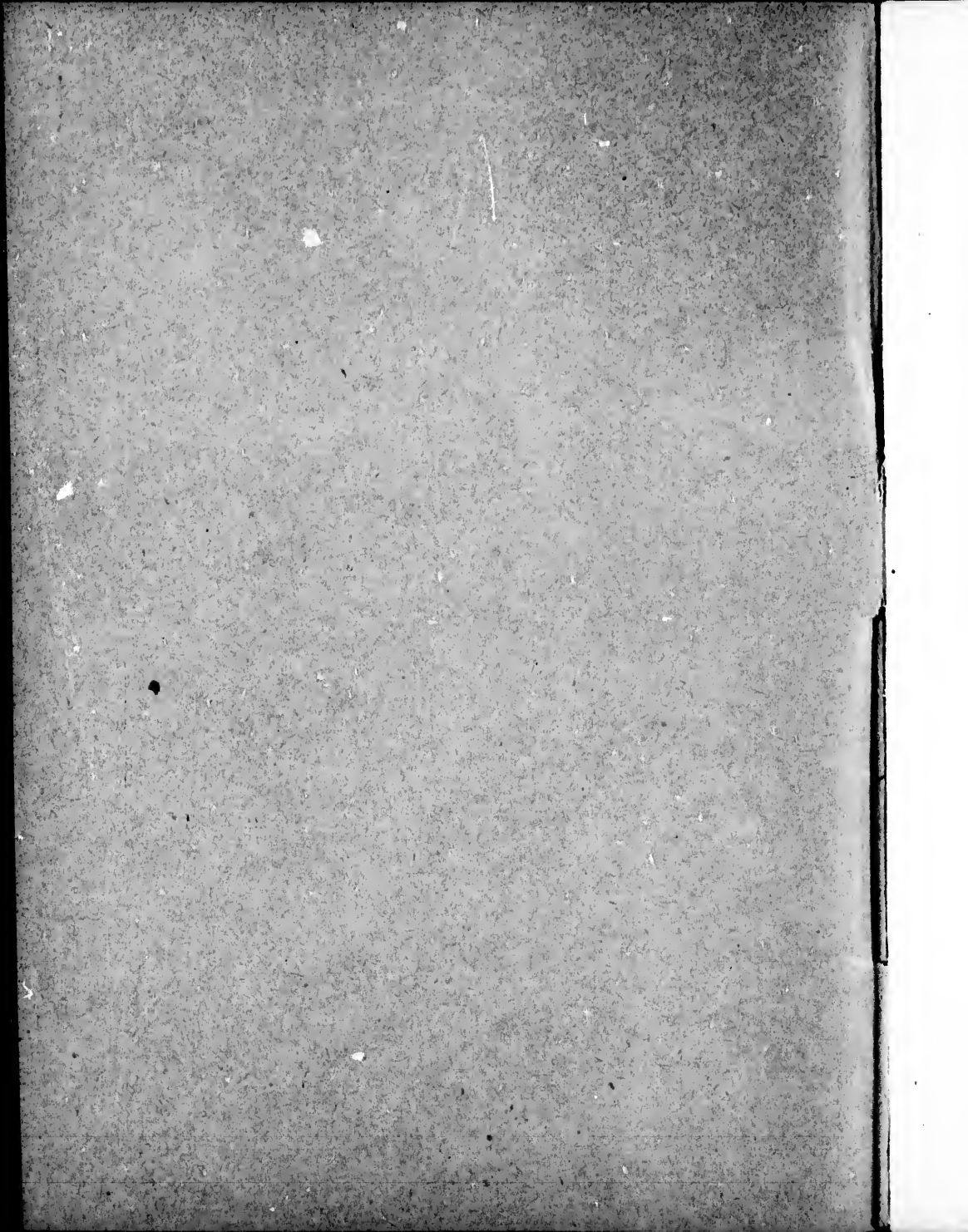
.... SOCIETY....

—OF—

LONDON, ONTARIO.

LONDON, ONT.:
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1896.



CONSTITUTION.

ARTICLE I.

The name of this Society shall be "The Charity Organization Society of London."

ARTICLE II.

The meetings shall be held in the City Hall, and the Mayor of the city shall be Honorary President of the Society.

ARTICLE III.

The Society shall be conducted upon the following principles :

1. Every department of its work shall be completely severed from all questions of religious belief, politics and nationality.

2. The Society shall not directly dispense alms in any form.

ARTICLE IV.

The objects of the Society are :

1. To be a *centre of intercommunication* between the various *churches and charit-*

able agencies in the city, to foster *harmonious co-operation* between them, and to check the evils of *over-lapping of relief*.

2. To investigate thoroughly and without charge the cause of all applicants for relief which are referred to the Society for inquiry, and to send the persons having a legitimate interest in such cases full reports of the results of investigation. To provide visitors, who shall personally attend cases needing counsel and advice.

3. To interest the proper charities and charitable individuals towards the relief of deserving cases.

4. To procure work if possible for poor persons who are capable of being wholly or partially self-supporting.

5. To repress mendicity by the above means, and by the prosecution of impostors.

6. To promote the general welfare of the poor by social and sanitary reforms, and by the inculcation of habits of providence and self-dependence.

7. To lift up the needy above the necessity for relief, and through friendly intercourse, advice and sympathy, to help the poor to help themselves.

To accomplish these objects it is designed to establish :

1. AN INFORMATION BUREAU — Where Societies and private persons of benevolence may obtain the fullest information as to the help being given to those in need, and whether they require further help, and of what nature.

2. A LABOR BUREAU—To obtain as far as possible employment for deserving applicants.

3 A SAVINGS BANK—Branches of which will be established in various parts of the city, and where all sums of one cent and upwards may be deposited.

ARTICLE V

The Society shall be composed of the following persons :

1. ANNUAL MEMBERS—Any person who shall subscribe not less than \$1.00 to the Society annually.

2. LIFE MEMBERS—Any person who shall subscribe \$25.00 at any one time.

3. EX OFFICIO MEMBERS—Who shall be the Mayor of the city the City Relief Officer, the friendly visitors appointed by the Society, and one representative from each of the churches and charitable Societies.

ARTICLE VI

1. The officers of the Council shall be Honorary President, the Mayor, a President, two Vice-Presidents, Secretary, and a Treasurer, to be elected by ballot at the annual meeting of the Society, to serve one year, or until their successors are appointed. Any member of the Society shall be eligible for office, and the officers of the Council shall be the officers of the Society

2. The management of the Society shall be vested in a Central Council, which shall have control of all matters relating to the work of the Society The Central Council shall consist of the officers, the *ex officio* members of the Society, one dele-

gate from each District Committee, and five persons elected by the Society.

3. There shall be a paid Secretary appointed, whose duties and salary shall be defined by the Council.

4. There shall be a regular meeting of the Council on the last Thursday of each month, and special meetings may be called by any officer with the concurrence of three members. At any meeting of the Council, five members, other than *ex officio* members, shall constitute a quorum.

ARTICLE VII.

The city shall be divided, for the purpose of the Society, into such Districts as the Council may designate, and the Council may at any time re-arrange such Districts. In each District there shall be a Committee of three or more residents. The Council shall appoint the members of such Committee. Each District shall, subject to the control of the Council, manage the work of the Society within its District, and each District Committee

shall only deal with the cases of persons resident in its District.

It shall be the duty of the Committee of a District to see that every application from persons living within the District is thoroughly investigated, to study how applicants for relief can be raised into independence, and to make them self-supporting whenever possible; to obtain aid for deserving applicants unable to earn their support from appropriate sources; to try and secure a good sanitary condition of the District; to see that such reports are made to the Central Council as the latter shall require

ARTICLE VIII.

An Annual Meeting of the Society shall be held in the City Hall at such time, in or about the month of October, as the Council may designate, and the Council may call special meetings of the Society.

ARTICLE IX.

1. That all moneys shall be collected by the Secretary and handed to the Treasurer.

2. That the funds of the Society be deposited in a bank in the name of the Society, and drawn therefrom by cheque, signed by the President and countersigned by the Treasurer.

3. All accounts shall be passed at a regular meeting of the Council, the same to be audited annually, previous to the annual meeting, by auditors appointed by the Council.

ARTICLE X.

This Constitution shall not be amended except by a resolution of two-thirds vote of a meeting of the Council, at which five members, other than *ex-officio* members, shall be present, written notice of such amendment having been sent to each member of the Council at least one week previous to the meeting of the Council.

ORDER OF BUSINESS.

Reading Minutes.

Accounts and Communications.

Unfinished Business.

New Business.

Adjournment.

APPENDIX.

The Charities of a Community.—“United, an Army—Divided, a Mob.”

CHARITY MUST DO FIVE THINGS.

1. Act only upon knowledge got by thorough investigation.
2. Relieve worthy need promptly, fittingly, and tenderly.
3. Prevent unwise alms to the unworthy.
4. Raise into independence every needy person, where possible.
5. Make sure that no children grow up to be paupers.

“Registration aims to accomplish four great aims by gathering up a full and true record of every family receiving relief:

“1. To aid every private person to give alms only to worthy poor, or rather to give with knowledge.

“2. To lessen the labors of relieving agencies by giving to each the knowledge of others, and by preserving all information, which, as our two years’ experience shows, grows rapidly in volume and value.

“3 To stop imposture, so that the occupation of living on alms may cease. Registration notifies every lazy tramp to quit, and go to work.

"4. The main object is to make sure that relief is adapted to the real needs. This will lessen relief for the unworthy. But for the real worthy and most suffering poor it should make relief more full and prompt and tender."

RULES AND SUGGESTIONS FOR FRIENDLY VISITORS.

*Adopted by the Associated Charities of
Lynn, Mass.*

RULES.

1. As a visitor to this Society you will not give money or its equivalent, except in case of absolute distress.
2. Approach a family with tact, delicacy and sympathy.
3. Study their condition, its cause, and by what means they can be raised to independence.
4. Never state the object of a visit as being to see if relief is wanted.
5. Do not disclose the information you gain to any person except the proper officers of the Conference.
6. Do not use your position for any purpose of proselytism.
7. You will not announce yourself as a visitor of any Society, but as a friend or neighbor, hoping to aid them in procuring work.

8. Do not take notes in the house you visit.

9. Be wise and cautious, but do not show suspicion.

10. Bring or send a report of your case to the Conference at least once a month. Attend the meetings of the Conference as often as possible, as you will find them helpful.

SUGGESTIONS.

As our object is the permanent improvement of the character and condition of the poor, we must strive to promote habits of thrift and industry. Insist on temperance.

The first aim of the visitor should be to establish friendly relations; this requires time and patience; we cannot expect to win their confidence, simply because we visit them, but must show an unselfish interest in them.

Encourage progress, however slow.

Be careful to avoid inquisitiveness.

Do not dictate, but suggest changes and improvements.

Be careful not to make the poor discontented; incite their ambition for what they may obtain, but do not make them strive for what they cannot hope to accomplish. Their lot is hard enough, and your aim is to cheer and strengthen.

QUOTATIONS.

The time has come for every city and town to organize its charitable energies, so as to prevent the increase of pauperism.

The simple, old-fashioned ways of charity will no longer work. In spite of all we do, the great fact stares us in the face, that pauperism is steadily gaining ground. More paupers each year; more money wanted, larger almshouses building or to be built.

Gratuitous relief fosters thriftlessness, indolence, and blamable inefficiency, lessening self-respect and self-reliance. While a kindly impulse may prompt you to give relief, your duty to the family requires you to consider their moral good, and not the gratification of your own emotions. Relief is easy to give. Permanent improvement is slow and hard to effect. Carry aid too far, and aid a man so often or so unwisely as to sap his manhood, his self-respect, his self-reliance, and charity has left a curse where it came to bless. Better, infinitely better, than all this is the counsel, love and help, which seek to rescue from pauperism each man, woman or child who is in or near that slough of despond, and plant them again on firm land. The root idea of the old charity has been to help the poor, *i. e.*, for us to help them, and it has failed. It has tempted vast numbers to rely on others

rather than themselves, and it has failed. The root idea of the new charity is that the poor must help themselves and learn to rely on themselves; and it succeeds. Every needy family which learns to rely on itself becomes independent; while every family which learns to rely on others, is, or probably will soon become, paupers.

No truth, sad and terrible as it is, needs to be more fully appreciated in all our work among the needy than this, that paupers may be made. Injudicious treatment is making paupers to-day in many cities. Free soup in winter is a terrible temptation to idle and shiftless persons. So much easier to go with a pail for free soup, than to work and earn it. Free lodgings in our police stations, and free beds and free lodgings anywhere are a great temptation. Easy outdoor relief lures so many into idle ways. Indiscriminate relief is the great obstacle to forcing the poorest of our pauper class to support themselves. Picture, for a moment, the return of a professional mendicant, laden with booty, into the same tenement house where other men and women are working hard and earning less. What influence can be worse for all who see that begging pays better than work? for the beggar and the worker, for adults, and especially for the young? How quick children are

to see, how eager to compare! What worse poison can taint the blood of boys and girls, when their character, like wax, is to receive the stamp, to last perhaps through life, than the belief that begging prospers, while honest industry is cold and hungry?—*R. T. Paine, Jr., Esq.*

The New Charity sees the woman begging before the Academy. It gives her nothing; it learns her name and address, and perhaps a few words of her story. The next day it goes, either in person or through the organization which meets here to-night; and, "the cause which it knows not, it searches out" It finds, perhaps, that the woman is a capitalist; or, perhaps, that she has children who ought to support her, and whom public opinion will compel to this duty; or that she has claims to be admitted into an institution where she will be suitably cared for, or, perhaps it finds her employment.

The Old Charity sees a woman begging, having in her arms a child with diseased eyes, distorted legs, festering sores; it gives profuse alms, and thereby puts a premium on diseased, distorted children; and so such children are made to order by the thousand, while the Old Charity goes away, hugging itself over its tenderness of heart. The New Charity puts the child under treatment, and it sends the

woman to jail, and removes all inducement for the production and exhibition of distorted children.

The words of Archbishop Whately are still true: "People will do what you pay them to do; if you pay them to work, they will work; if you pay them to beg, they will beg"; and it might be added, "if you pay them to distort and mutilate little children, they will do that."

The Old Charity sees on your streets a girl of ten, begging; it gives, and thereby helps to make the child a confirmed beggar, presently a thief, and then a prostitute. The New Charity (as in a recent real instance in your annals) employs this Society to follow up the child, and finds the mother reading a novel by a good fire, and the father in equal comfort, both sustained by the child's beggary.

Of course, the Old Charity was greeted and followed by the vociferous blessings of those whose mouths it filled with bread, and whose hands it filled with coin, in transit to the till of the nearest dramshop. The New Charity gets only muttered curses. Macaulay has somewhere said that a man is not fit to be a ruler unless he is prepared to incur the enmity of those about him, whom he sees every day, for the sake of the millions who are remote from him and whom he will never see. In the same spirit, the New Charity

is willing to brave the curses of the beggar of to-day for the sake of the coming generations whom it will save from the curse of being beggars. Its motive is not its own ease, but the lessening of woe, the conferring of lasting good.

The New Charity differs from the old in its METHODS. The Old Charity finds a man hungry and cold; and it feeds him and gives him an order for a ton of coal. But the cold and the hunger are symptoms. The New Charity seeks for the causes. It finds that the causes lie far within. The causes are moral. The poor are bankrupt, not alone in pocket, but in hope, in courage, in resolution, in self-control. And it is these which the New Charity sets itself to supply. The task is gigantic. It takes but a moment to fill the hand with money, to fill the mouth with bread. But to re-create the soul, to build up again the ruined temple, is a work demanding divine patience, wisdom, courage, love. But the New Charity suffereth long, beareth all things, endureth all things, and never faileth. As its motive was not hope of human gratitude, so is it not checked by human unthankfulness.—*Rev. R. L. Weyland.*

Let the strongest man of us all bethink himself how often he has been discouraged amidst his bright surroundings, and then

imagine the gloom of a wretched man or woman in their filthy home, with half-starved children, with no work, often with disease, and worst of all when drunkenness of child or parent adds its horrors. No wonder they are discouraged and lose all hope. Nothing can put such a family on their feet, but the cheer and counsel of a friend. "Not alms, but a friend."

PERSONAL EFFORT.—The difficulty is, not that there are not hundreds of ways of helping people, but that we will not *take the trouble* to carry them out. If you choose to say: "I can't be bothered by giving my clothes out to be washed"; "I can't have a man coming every day to run errands"; "I can't have a little girl in my house breaking the things and troubling the servant," that is all right perhaps. You must do what you think best, but do not deceive yourself by saying that you do not know how to help poor people without giving them money. Acknowledge frankly that you will not or cannot take the trouble to do it, and that, consequently, you have not the faculty to be a Friendly Visitor of the Charity Organization Society.

Finally all of us who ever attempt to have any dealings with the poor would do well to bear in mind the following admonition of Miss Octavia Hill: "Let us never weakly plead that what we do is

benevolent; we must ascertain that it is really *beneficent* too.' Listen to the strong counsel of Miss Octavia Hill, who for a long life has gone to and out of the homes of the most wretched of the London poor, like a ministering angel, setting an example of self-devotion and achieving a success which has led many of the rich and fashionable ladies of London to follow in her steps, till to-day, with broken health, she is recognized as the greatest living authority of loving work among the poor, and her name shines with grace and glory above every other name in England. Miss Hill has written out of the depths of her heart and the riches of her experience words so full of wisdom that they cannot be read too often: 'I hope you will notice that I have dwelt on the need of restraining yourselves from almsgiving, on the sole ground that such restraint is the only true mercy to the poor themselves. I have no desire to protect the purses of the rich, no hard feeling to the poor. I am thinking continually and only of what is really kindest to them—kindest in the long run certainly, but still kindest. I think small doles unkind to them, though they bring a momentary smile to their faces. First of all, I think they make them really poorer. Then I

think they degrade them and make them less independent. Thirdly, I think they destroy the possibility of really good relations between you and them. Surely, when you go among them, you have better things to do for them than to give them half-crowns. You want to know them—to enter into their lives, their thoughts; to let them enter into some of your brightness; to make their lives a little fuller, a little gladder.”

“ . . . My friends, I have lived face to face with the poor for now some years; and I have not learned to think gifts of necessaries, such as a man usually provides for his own family, helpful to them. I have abstained from such, and expect those who love the poor, and know them individually, will do so more and more in the time to come. I have sometimes been asked by rich acquaintances, when I have said this, whether I do not remember the words, ‘Never turn your face from any poor man.’ Oh! my friends, what strange perversion of words this seems to me. I may deserve reproach; I may have forgotten many a poor man, and done as careless a thing as anyone; but I cannot help thinking that to give *one's self*, rather than *one's money*, to the poor, is not exactly turning one's face from him. If I, caring for him, and striving for him, do

in my inmost heart believe that my money, spent in providing what he might by effort provide for himself, is harmful to him, surely he and I may be friends all the same. Surely I am bound to give him only what I believe to be best. He may not always understand it at the moment, but he will feel it in God's own time."—*R. T. Paine, Jr., Esq.*



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