

Woman in Sociological Reform:-

Pauperism.

Read before the Seaside Woman's
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Mrs Mary Magoun Raymond.

Woman in Sociological Reform - Pauperism.

"Sociology" says Dr. Mulford, "is the coming science, and the family holds the key to it."

I shall make no formal attempt to demonstrate this proposition, - and yet so deeply impressed by it have I been as I have studied this work and the vantage ground that woman holds in social reforms, together with the established fact that the family is the great social safe-guard - that it shall stand for you as it has for me as the first and most practical principle to be developed.

Hardly the time has passed when woman's fitness as a factor in sociological reform and discussion needs to be urged. I cannot say that she always has a recognized value. So in the church, she may work as hard as she pleases if she will only keep her seat still in meeting, so in all recognized endeavor to relieve distress, poverty, disease and crime, she has been as yet but a bearer of wood and a carrier of water.

I must make me great and striking
 mention - that of the temperance work.
 Had has it not been largely because of the
 appeal to the home and to the family-ties
 that has made her so successful in this
 department. There are other lines of reform
 in which she has a hand - pre-eminently
 from its nature in that of the White Cross
 League or the "Social Evil" and also in that
 of Prison-reform, which was most thoroughly
 discussed by this Club two years ago. The
 care of the Blind, the Deaf and Dumb and
 the Insane and Feeble-minded has been so
 well done in the State of Iowa that the
 individual citizen has had little need to
 agitate these branches. I believe Dorothy
 Dix would still find opportunity in our County
 Poor-Houses for her extraordinary talent,
 and these will doubtless only be helped
 when private benevolence has superseded
 the County Poor Fund. And so I
 pass without apology to the other great
 social problem that is just being
 approached with the same enthusiasm
 and intelligence as its twin sister -

interference - the problem of
pauperism.

It seems so strange that altho this evil is as old as civilization it has never held a position of prior importance in either social or political science. Like many other movements it has waited until woman should work shoulder to shoulder with man, which is proof in itself that she is needed in its discussion. And latterly there can be no excuse for ignorance on the subject. Our literature is full of it. We cannot take up a news paper or a Magazine or Review ~~with~~ or even a modern novel without encountering the subject in some form. Not only are so called charitable workers, but intelligent and learned men and women studying the subject with a serious steady purpose. There is a universal and well grounded dissatisfaction with the old way of dealing with human sufferings. We find this creeping into our fiction first, as we always feel the pulse of the

world towards suffering humanity first
in its stories. Beginning with Victor Hugo's
Master-piece we find the first bold
statement of the new attitude towards
him who has lost his footing in society.
I remember when the galley slave
meets the Bishop, and the good man
says "I dedicate you to a new life." And
the same unrest and probing after new
light and a different better way, find
its variations ring through Dickens and our
Bret Harte! We cannot forget Mrs Verdiggle
and her unmelodramatic suggestion or gentle Esther
Summers with her delicate courtesy and the
handkerchief over the dead baby's face.

Another class of novelists then take it up
and we have the life of Edward Tennyson,
George MacDonald Robert Falconer and
David Elginbrood. Mrs Whitney's books breathe
the same spirit in a different atmosphere,
and the more recent flood of literature
of the Walter Besant type is very suggestive.
While Little Dorrit and Oliver Twist were
sent out, each to arouse public indignation
against certain evils, Arnold Layton was

saying of this evil and its possible cure -

"Men formerly thought that the direct action of the benevolent districts by means of self denying gifts was enough to remedy the misery they deplored." There was a time when we could give a beggar a dime or a dinner and go on our way rejoicing in the soothing assurance that the Lord earned the blessing of him that was ready to perish. Good men sought to purchase pardon for their sins by endowing a hospital or a row of cottages for old women. But that day has gone by. Now we are coming to understand that a gift is valueless, even harmful, unless we give with it something of ourself, of thought and sympathy to the individual. When we help a man it is in order that we may change him!

I have been reading Lew Booth's "In Darkest England," and the class for whom he claims such priority of urgency, he calls "the lost, the outcast, the disinherited of the world;" and when he asks - "Who are the lost," he answers, "not in a

religious sense, but in a social sense
The last and the outcast are those who
have gone under, who have lost their
foothold in society, those to whom the
prayer "Give us today by day our daily
bread" is either unfulfilled, or fulfilled
by the Devil's agency, by the earnings of
vice, the proceeds of crime, or the contribu-
tion enforced by the threat of the law.
We call these in every day language the
slums, and it comes for our purpose the
description of the pauper. "But", says
Mrs Macy in her valuable papers on this
subject, "we are wont to believe that we
have no slums - at least outside of
three or four of our largest cities. That
our blessed land of freedom, of opportunity,
of equality, of hope, and a possible future
for every man, recognizes no last except
the morally last. That no individual
goes under or loses foothold really in our
republic's kept thro' crime. That we
know nothing of the old world's ranks and
orders, its masses and classes, its ages
of oppression and wrongs, its inflexible

customs and laws entrenched behind a
barricade of centuries of error. We had
a boundless Virgin Continent, with inexhaust-
ible physical resources - enough for all! it
was peopled by a race of unequalled -
energy and unsurpassed variety of gifts,
from the choicest of earth's children, and
fitted in the Providence of God for the
great undertaking by as history such as
no other nation ever had. We had a
government founded on the eternal rock
of truth and justice to all, and with all
this we had the experience of past ages
to guide us." And what have
we done, while distant lands whose pauper
populations have become an alarming
menace to the stability of government
and society? and have looked to us with
hope at first, and latterly with discour-
agement as they see us throwing away
our rare opportunity and allowing this
same parasite to fasten itself upon our
new and clean and vigorous civilization?
We have treated the whole matter - as
Mrs Macy suggests - with the good -

-natured kindly benevolence which is a characteristic national. We have trusted the beneficent working of our free institutions, political and educational, to correct the evils to which we have been not wholly blind, and meantime we have used the old way of meeting the immediate need, and have given a few more millions to cover up the sore for the present. The atmosphere of America - independent and cheerful, we thought not suited to considering an abject, degraded, pauper class. But now we wake to the realization that we have a pauperism not one whit different in essence from that which curses other lands. It is rooted in the same causes, and bears the same bitter fruit.

I am well aware that there are other signs than the prophecy of Dr. Mulford that Sociology is to be the science of the future, and that it is already becoming fashionable. Slumming has been indulged in by many fashionable people in so called "high-life" and is one of the amusements of the Prince of Wales & New York Snobs.

now go in disguise among the poor for
a new sensation. Social Science clubs
are also fashionable, and men and women
have adopted certainly a most harmless fad.
They theorize about the poor as they do about
the last opera, or the new method of
making lamp. I only hope it may not
do harm to anyone who earnestly wishes
to add something to the practical solution
of the problem. Arnold Toynbee says,
"There is a historical and philosophical
phase which we must know something of
if we would be honestly intelligent about
the poor." Let us take for example the
matter of "sending" outdoor relief" among
the poor intelligently, in connection with
charity work. Outdoor relief is, as
you know, the term used to distinguish
the help given to the paupers home -
(either by himself as he begs at your
door, or by some member of his family)
in distinction from sending the pauper
to an asylum or hospital - the latter being
called "indoor relief." But when the
outdoor relief is practised there is

opportunity for untold harm. History tells us this. There was a time in English history when an attempt was made to insure to every family a comfortable living by the giving of relief from the public treasury to the indigent, and additional wages to those whose earnings were inadequate - however vicious or indolent or improvident the receiver. This experiment stands as a warning for all ages and all climes.

The report of the Commissioners appointed by Parliament in 1832 to inquire into the results of the Poor Law system has made it forever impossible for any intelligent woman to doubt that such aid is the greatest possible menace to the welfare of a community. The terrible effects shown by that report to have been brought on by the operation of the Poor Law upon the character, habits and condition of the masses of the English people are frightful beyond words. The decay of industry, forethought, manly independence and temperance and even natural affection was wide spread not only among the poor

but all the laboring classes. A man
had but to prove himself destitute, and
he could secure comfort and ease - why
then should he work? At fearful cost
England taught us that outdoor relief
may be given so lavishly as to create
national bankruptcy. The poor rates in
England that year in some counties absorbed
more than the products of the soil after
the expenses of cultivation had been paid,
so that many farms were given up, and
it was reported in one parish that the
whole land was offered to the assembled
paupers but they refused it, saying they
would rather continue their old system of
receiving relief. In one part of England
the tax for the relief of the poor alone
amounted to two and a half dollars an
acre on the farming land. One English
writer of this period truly says; "National
prosperity is sapped at its very founda-
tion when once the feeling is spread
that the bounty of the charitable will
enable men to live without labor."

Then there is another period of
history, - that delightful and no less

instructive story of how pauperism was
abolished in Bavaria by Count Rumford.
Now, on the first of January 1790 - New Year's
day, - from time immemorial the Beggars
Holiday - every beggar (and they swarmed
the streets) was told by the army officers
and city officials, stationed throughout
Munich, that henceforth begging would not
be permitted in Munich, that if he was in
need of assistance would be given him, and
if detected begging again he would be
severely punished. Every beggar was sent
to the Town Hall, his name and residence
inscribed upon the register, and he was
directed to repair to the Military House of
Industry, where he would find dinner, work
and wages. Every beggar was arrested, and
in one day a stop was put to begging in
Bavaria. The preparations and training for
this New Year's day, the building of the
Houses of Industry as they were called, and
the education of public sentiment to persuade
the citizens of Bavaria to cooperate, all
these are worthy of study to the would-be
worker in this problem.

In the early part of this century the outrages of the "White feet", Leaky Blase Boys and "Long Hts" may be well compared with the cooperative experiment at Kalamazoo by Mr. Craig and the Sherfield plan.

The influence of war on population is producing a restless roaming class that are good material for recipients for public bounty may well be considered in connection with the Civil War. Oscar McCullough in a burning paper on the social degradation of certain forms of relief says: "We have every reason to believe that some of this parasitism comes from the old Convict stock which England threw into this country in the seventeenth century. The wandering tendency so marked in the cases of the famous "Crocker" family and the "Pike" is illustrated here as in that Indiana family which came originally from the South Atlantic Coast and whose history is given in Mr. McCullough's "Study of the Tribe of Ishmael" - a rival to Dr. Dugdale's "Study of The Jukes" - and "Margaret the Mother of Criminals." In 24 generations, this tribe of Ishmael produced 1692 individuals.

- and paupers. but this reminds me that I know a subject near home, and which though your attention may have been called to it, has peculiar significance in this connection. Polk County is now supporting its fourth generation of paupers, each member of each generation having a family of from five to nine children. A veritable beginning for a typical family tree to be used as a historical warning in some future paper before the National Society for Associated Charities.

In connection with the historical study of this question I have endeavored to find a stated law in relation to the distribution of pauperism. There is a law discoverable in relation to the distribution of crime, and also of insanity. That of crime is concentration in great cities, and is therefore in direct proportion to the density of the population. The distribution of insanity is partly due to the nervousness of the country, and there is also a law of race — the colored race having the smallest proportion of insane, the whites next and foreigners the largest. These are laws that can be discovered

and by analogy we should say there
might be a law discernible as to
pauperism. And because there is
none I suppose the necessary tests for
statistics are wanting. The state takes
charge of criminals and insane at once,
but those who go to the County Poor House
are a small proportion of those who
live on the public. Alas, that it should
so often be the case that a poor man
becomes a pauper in reality, because
in spirit, the first time he receives
alms from what is intended to be a kind
Act! Some figures however have
been gathered as approximate - always
from the nature of the source under rather
than over estimating the number. I take
those of Prof. Ely of Johns Hopkins University
in a paper published in the North Ameri-
can Review last April. He gives the
United States not less than three million
paupers, with an expenditure of twenty-
five millions annually. Adding to this
direct cost an estimate of the loss to the
country in labor, he makes one hundred
millions of dollars a very conservative estimate

A more astonishing fact, and one that comes closer home to us, is that the State Board of Charities of Illinois have shown that in that prosperous Commonwealth the burden imposed by pauperism is growing at six times the growth of the population of the state. For Iowa we have no statistics, for we have also no State Board of Charities, - the green little, young South Dakota has taken this advanced step - yet I see no reason to believe that we are better off than Illinois. We have in some respects a more advantageous position than other states. Our especially healthy climate, the absence of large cities, and of undue accumulation of wealth in individual hands, our small foreign population and that of the better class of Swedes, Norwegians and Germans preponderating and an absence of Italians, Poles and Irish, our splendid public school system, our varied and ever multiplying industrial opportunities, the greatness of our harvests, the high moral tone so generally prevalent, and a public sentiment which has from the beginning fought with considerable degree

of success against the sale and use of
intoxicating drinks. Iowa should have
led the world in an intelligent, active
and effective effort to prevent in her borders
the pauperism that other states are working
to cure. The causes of the evil are easy
to find, or at least to theorize about. 4th prin-
ciple, like Henry George and Gen Booth, are
given to ascribing unjust land laws, and
the curse of the drink habit. Many are
coming to believe with Octavia Hill that
alms-giving is the root of the whole evil -
"Such gifts," she says, "as the poor are in
the habit of receiving from the rich."
Perhaps the four causes given by Robert
Paine of Boston, in an address
before the National Society of Associated
Charities at Baltimore, are so generally re-
cited as any. 1st Indiscriminate Charity;
2nd the rum-shop; 3rd the filthy home; 4th
neglected child life. Add to these the one
that Prof. Gly considers paramount, namely
heredity, and we have enough general
causes. One who has given the matter
much thoughtful attention gives five special
conditions for the increase of pauperism in

Child life. Add to these the one that Prof Ely considers paramount - namely heredity, and we have enough general causes.

One who has given the matter much thoughtful attention gives five special conditions for the increase of pauperism in Iowa. After granting the great influence of heredity -

1st The rigor of our long and severe winters. Men are thrown out of employment - This is supposably casual and accidental, but "the casual by misfortune tends to become the casual by inclination." The writer suggests educating the poor to save. There are many provident schemes in every town almost and for this. In England they have a system of postal savings banks by which the Government keeps safely every penny that is deposited therein every week. I presume we shall come to this. ^{Anyone} Over ~~one~~ wonder what the poor may save? We see every day families that we know are dependent entirely on their daily earnings spend part of it on tobacco, on foolish friens, and still worse on unhealthy and degrading amusements.

2nd Defective Sanitation. Even in our smallest towns a single

filthy home may poison a multitude. Only the law can help in this matter, and the law will not be exercised without the necessary public sentiment. The poor are especially exposed to bad sanitary conditions, and this perhaps actual illness be not produced. The results of a lowered vitality and diminished strength are especially deplorable. The poison which slowly saps their strength takes their stock in trade. Contagious and infectious diseases are always preventable. They should cease to exist in civilized countries. My attention has been called to a letter by Prof. Leinweber of New Haven on this subject. He says "The time will come when a death from typhoid fever will be as proper a subject for the investigation of the Coroner as a death by any other poison. There is nothing on earth so mighty to direct and control the attention and efforts of men as the almighty dollar. Whenever our state legislatures get so far enlightened as to make communities responsible for the suffering of their citizens by infectious diseases, and compel payment to every

sufferer from the public Treasury, then public hygiene will receive the attention which its importance demands. The final consequence would be, and in a very few years, a great reduction of sickness." Prof Ely also says "Thousands of lives are saved every year in Liverpool, London and Glasgow by the improved conditions of life introduced by public authority, and which public authority alone could introduce. We must remember exactly what this means. It does not mean merely fewer deaths, but less illness, greater robustness and strength for the population as a whole, consequently a greater capacity for self help and self support, less pauperism and fewer dependent widows and orphans. It may be said without any hesitation that a single sanitary law even with imperfect means of administration has accomplished more than all the achievements of private philanthropy in a generation.

North Devonshire Sanitary

Case of Mrs M - from Janio's farm

I cannot think but that our Woman's Club is just the body to take up in its own way the sanitary condition of our City. The New York and Brooklyn ladies have given us a notable example in their resistance to filthy streets and alleys. We held our darlings very close last winter when the dreaded yellow card began to dot the door ways of almost every block. By careful watching and the use of many precautions we saved ours ~~some~~ perhaps. But our hard working care laden neighbor had no time and strength to give her baby the same watchfulness. And it is the City Authority alone that can insist on sanitary precautions.

3rd The filthy home and evil associations. Perhaps in this direction have we made better advancement than in any other. I wonder sometimes at the helps that are abroad to help make the poor-man's home home like and attractive. Octavia Hill says "Filthy places grow cleanly when cleanly people pass often in and out." Certainly the pauper's home is only to be changed by the promotion of neighborliness.

had to promote healthy and elevating associations and amusements I will point to the City park that we are some time to have. One of the best preventives of bad associations for children will be a large free playground for the poor. Let us ~~start~~^{begin} at once to lay the foundation for a Bazaar-Palace of Delight for Deserving.

When we come to heredity we remember some one's remark about influencing a man by beginning with his great grand father, and the old old question comes up - "What is right and just for us to do with the children." I have claimed that it is the family^{life} that is to be the saving of the poor - and shall we enter the family on any pretext and take the children from the parents that they may have a chance under new and encouraging environment. Certainly we shall use our common-sense, or that symposium of sense and justice that we call "the State" shall know that a father that is diseased physically and morally, and to whose fatherhood the condition of his offspring have pleaded in

vain, ~~xx~~ ^{has} not the elements to make a
 home or what we mean by family-life.
 The magnificent work done by ~~Childs~~
 Homes for Children all over our nation is a
 sufficient answer. But we have not touched
 bottom yet! What right has a man
 who does not, will not, does not want to
 or expect to support a family - to have a
family? ~~Is~~ Is not this the place for
 the state to interfere? You will all
 of you remember Mr. Redhead's bill, introduced,
 but smothered at once as utterly impractic-
 -ble, requiring a man to show that he
 can support a family before allowed to
 marry. Surely when we have a State
 Board of Charities - when every pauper
 is a registered and a marked man -
 the good sense of such a law will make
 it practicable - I hasten the Day!

And now that I have spent most
 of my time on the curse and causes of
 pauperism, have I any cure? It is
 with the curse that the Christian and
 philanthropic people are "laboring" -
~~I~~ I need not tell you that it is to be
 dealt with scientifically in the future -
~~but it is to be organized and charitably organized~~

The end
 is to be accomplished
 that is to be accomplished

~~42~~ ~~22 1/2~~ ~~23~~ 82 1/2

It will be remembered when David Copper-
field^{hood}, during the progress of his journey
towards Miss Trotwood, reduced himself
to the condition characterizing the generic poor,
even that strong-minded lady was unable
to cope with the problem and appealed to
Mr. Dick for assistance. Which worthy
person with a promptitude which passes be-
yond a doubt that he must have given
the matter much secret consideration, applied
succinctly but suggestively "Wash him!" This
feat successfully accomplished Mr Dick
further counselled "Feed him" - and Mr.
Dick's immortal treatise on what shall we
do with the poor - was complete. This was
the old charity - and not until these
latest economists have given forth a
new charity - namely so wash and feed his
soul that he shall of himself keep his body
clean and his stomach filled - has there
been other than an amputating and expanding
of this solution to the problem of David!
And in what does the new charity
differ from the old?

1st The old ~~charity~~ system of charity -
that of giving doles of food and clothing

had it is to be ~~224~~ ~~organized~~ ~~229~~ charity 23
and organized work to accomplish the end
Organization is the endeavor to make the
part instrumental to the good of the whole.
Separate and unorganized the new charity
would accomplish little more than the old,
and would be more or less injurious. Combined
and organized it is serviceable. The ideas
of charity and organization are akin here.
The constant consideration for others which
the one represents as a Motive, the
other represents as an ^{actual} force. Before the
giving took but a few moments. The
transfer of food or clothing to the individual.
Two - because the man is to be helped
permanently. because his condition is
to be changed, because you are to act
as a friend. the giving may take a
day. Individual cannot give at the
timely opportunity the the time and
thought always. And so we organize and
we find some one or two or three who can
so arrange as to give their time and
thought to investigation and planning the
best all around for the recipient.

The cardinal ideas of the charity organiza-
-tion are few and simple. and are based
on scientific principles.

~~223~~ ~~224~~ ~~225~~ ~~226~~ ~~227~~ 24

1st A trained agent, a physician to diagnose the ~~case~~ disease and prescribe an immediate remedy or to occasionally direct the patient to a specialist - A Nursery, a Wood yard, a labor bureau -

2nd A Committee of clear headed, warm-hearted men and women - and a consultation of physicians carefully to consider and decide on the case.

3rd A volunteer visitor - ^{and} a trained nurse
~~4th The most thorough~~ In other words -

1st The most thorough and accurate investigation;

2nd Prompt and adequate relief - after careful consultation, - relief that shall be remedial and not a further cause for pauperism =

3rd Thorough cooperation of every relief-giving agency, and registration of every applicant -

4th The volunteer work of friendly visitors, keeping watch over the poor people to guide and help them to self help.

Go back to (23)

Organic work needed because in the short-
comings, failures, unhealthy and violent
working of our social system this strange
and morbid type called the pauper has
been evolved. It is easy to talk of the
pauper-class, but not so of some of the
individual paupers. Perhaps even to some
of us a pauper - per se - is an unfamiliar
thing. We have known the poor -
"The poor ye have always with you" -
(tho I think the deserving poor are not
with us as wayside beggars) - but poverty
as we have known it has meant hard-
ship, struggle, the absence of luxury and
comfort, sometimes absolute and distressing
want. But, thank God! more often than
otherwise a stimulus to character and
ambition. Poverty has been an accidental
circumstance. But now we are beginning
to know the pauper - the man not
simply poor in his surroundings but
poor in himself - weak, enfeebled, debil-
itated, devitalized. He will call for a
new adjustment of our theories and of

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mor-elles. We are surprised to find that
we can only study a little way into the
analysis of the poverty of the poor before
we must stop and analyze the wealth of
the rich. And as in the study of crime
we turn to our democratic institutions as the
great political safeguard and expect to
find it able to preserve social unity
under the economic forces that are
pushing men on to crime; so in the
study of pauperism we must look to
the family as the great social safeguard.
I know that some say the family is
beginning to fail under the great strain that
is falling upon it, that it has lost
much in idea under the growth of
individualism - and that it is losing
much more in practice under the looseness
of social custom. "Marriage" it is said, "is
no longer a self protecting ordinance. It
has ceased to be honorable in the sight
of all men."

Then I claim that back of all sociological
reform and as the basis of it; behind all
love and pity for the poor and the outcast
and the unfortunate, and because of

the work she may do for these she is first to save the family in its ideal and practical unity and purity. For this she is responsible first, and only then will she be given the key that unlocks the problem of the paupers and the drunkards existence, ~~Mrs Sherman~~

Then will she have a true conception of what the best citizenship is. She is to give to the paupers fairly the desire to make the most of the best - no matter how little that may be. She is to give out of the riches of her own beautiful homelife and christian heart. Along with the love she carries is to be sanctified common sense - and with the new spirit, or method, a loyal submission to the divine, eternal right. Her object is restoration, and her motto - not alms, but a friend.

Mrs Sherman in her paper before the Chicago Club entitled "The new preaching of the gospel of charity" says - "The new charity requires of the rich that for the common good they submit to labor in some field, and that they help the poor to become self dependent and competent.

fellow-citizens." And if gifts should be the least token of the sympathy that prompts it, and that devotion, intelligence and common sense should use the gift so that it influence and elevate character. The new charity is rather a spirit and a method; not the giving of alms to the poor man, but the giving hope and strength to the man debilitated and discouraged.

I can think of nothing so well fitted to illustrate this as the dear old story of the man who lay at the beautiful Gate of the Temple - asking alms. To him alms meant food and shelter and a man to bring him to the temple and home again. He had no conception of other help than this. The answer came to him "Silver and gold have I none, but such as I have give I thee" - in the name of Jesus of Nazareth, I rise and walk!" This was the new, the personal charity; - help to stand on his feet and become a self supporting man again. Such as I have - not money, not influence, only the gift

of sympathy, help and courage -
"Out of this "Luck as I have" has come all
this wonderful variety of modern civilization
- whatever we have in surplus or abundance,
anywhere some where has need of. And I
believe the great need of the poor is,
first justice, and then human sympathy.
interest. There is always a fondness
in literary circles for analyzing human
nature. There can be no personal love
or charity without reverence for human
nature as such. And if we will not
take up the human interest in the
pauper, it will bring a wealth of personal
love to the lack of it in any individual.
And out of all this cause and cure
- this suffering and the charity that is
to help it, is to come a new life for our
whole social system. A life which is
the touch of a higher motive, inspiration,
hope, courage, wiser living and higher
thinking. And then the great
gulf between the rich man and the
pauper will be crossed by those

In this loud stirring tide
Of human cases and crime —
With whom the melodies abide
Of the everlasting chime;
Who carry music in their heart
Thro' dusky lane and wrangling mart.