

Old Type Orphanage Must Go

So says Russell Sage Foundation - after exhaustive investigation.



Twins far from an orphanage.

S HALL Lovely Mary live with hundreds of her kind, a carefully graded, nonsectarian, or shall she, as Orphan Annie did, "come to our home to stay?"

You remember Lovey Mary of Mrs. Rice's novel, her of the clean gingham dress, with white china buttons down the back and the round straw hat bought at wholesale?

Of course, there comes to mind at once that vision of the child whose imagination traveled to the land of the goblins, which might get us all if we did not watch out. How is it that James Whitcomb Riley has described her new life? The verse runs this way:

"Little Orphan Annie's come to our house to stay,
An' wash the cups and saucers, an' brush the crumbs away,
An' shoe the chickens off the porch, and dust the hearth, an' sweep,
An' make the fire, an' bake the bread, an' earn her board and keep."

And speaking of orphans we have known, there comes the vision of one, a waif sent from New York City by the Children's Aid Society many years ago, once a ragged boy of the Bowery, who became the Governor of Alaska.

Two systems of caring for the orphan child have long been in vogue in the United States. One is that of the prim and orderly institution; the other, the so-called placing-out method. They have been rivals, more or less, but now the issue between them is strongly defined, for there are many delvers into social lore who say that something is going to get the orphan asylum if it does not watch out.

Between the two is the orphan asylum of the new spirit, destined to survive in all elements which make for the preparation for real life and the building up of self-reliance and courage in those that come under its roof.

All over the country orphan asylums of the old type are being closed. Massachusetts has emptied the wards of 18 of them in the last 10 years; Indiana, since 1893, has abandoned 20 county orphanages and is preparing to get rid of more; Missouri is disposing of many old institutions; in the State of New York the battle between the two systems has just begun. In the latter commonwealth the passing of the so-called widows' pension act will probably result in preventing any further expansion of existing institutions and will greatly lessen the number of inmates in them, for it provides means by which poor mothers may be aided in keeping their children at their own hearths. Several of the oldest orphan asylums are nearing it and are preparing to go out of business.

One of the chief factors in the new policy in the United States with regard to the orphan asylums is the Department of Child Helping of the Russell Sage Foundation, which has made an exhaustive examination of this whole question and has given advice which has ended some asylums and prevented the building of others.

The case for the orphan asylum of the old school and the brief against it were both ably presented not long ago by the director of the department, Dr. Hastings H. Hart.

"The application of the spiritual principle," said he, "has produced remarkable results for dependent children. For generations the orphan asylum plan of dealing with the dependent child was the prevailing method in the United States. When a child was left homeless by the death or default of his natural protectors it was thought that a substitute should be provided for the natural home, and the idea prevailed that the substitute could be made better than the original article. Thus grew up the orphan asylum system of bringing up homeless children in institutions from infancy to young manhood and womanhood.

"A good argument can be made in favor of the orphan asylum system. It is said that in the ordinary home of poverty it is impossible for the child to have a fair chance. The home is unsanitary; the food is insufficient; the parents are incompetent and in many cases vicious and cruel.

"In a well managed institution there can be maintained perfect sanitary conditions, good ventilation, suitable food, sufficient clothing and wholesome influences. If necessary, the child's food can be prescribed by a physician and weighed out for him at each meal. He is constantly under the influence of se-

lected caretakers. He never plays truant; he never misses the evening study hour; he never runs with the gang. His religious, moral, intellectual and vocational instruction can be gauged to his needs with precision. In these circumstances it is asked, 'How can a good institution fail to produce a better output than the home of ignorance, vice or intemperance?'

"The answer is, 'Institutionalism.' Institution life is contrary to child nature. It is artificial and unnatural. The cooking is done by steam; the washing is done by steam; the house is heated by steam; the bell rings for the child to get up in the morning, for him to say his prayers, for him to go to meals and back from meals, to go to church and back from school—all day long to the bell!

"What does that mean? It means that someone else is planning his life for him—that someone else is doing his thinking for him. The graduate of the orphan asylum lacks initiative. He does not know how to spend or to save his money. He has no knowledge of human life or human nature, and when the time comes, as it must come, for him to take his place in society he is at a disadvantage.

"The best orphan asylums have long recognized the evil and have sought to overcome it. Such institutions as the Chicago Orphan Asylum, the Rose Orphan Asylum, at Terre Haute, Ind.; the Protestant Orphan Asylum, at Cleveland; the Rochester Orphan Asylum, the New York Orphanage, at Hastings-on-Hudson, N. Y., and the Hebrew Sheltering Guardian Society, at Pleasantville, N. Y., are seeking to adapt their work to the personal needs and development of their pupils. They reproduce as far as possible the conditions of family life. They teach the children the use of money. They keep them in touch with their friends out in the world. They give them efficient training in the school of letters and a vocational school, and they watch over their children with fostering care after they leave the institution.

"While there are still many orphanages of the old-fashioned type where the lives of the children are artificial, unnatural and sometimes unhappy, there are many orphanages of an entirely new spirit, like the Cleveland Orphan Asylum, whose superintendent, himself an orphan boy, has a keen realization of the feelings and the needs of his children, or like the New York Orphanage, whose superintendent, an eminent educator, creates for his children an atmosphere of love and joyous living. He weaves the whole life of the child into his daily festival. He pays his children wages, teaches them to spend to give and to save and finds ways by which their lives may expand according to their natural endowments. His whole life is an expression of the fatherhood of which his wards have, unfortunately, been deprived. We have orphanages, like the Hebrew Sheltering Guardian Asylum, where the children are divided into families, each family in its own cottage, with its kitchen, living room and a group of older people. In this asylum the neglected children from the 'Ghetto of New York, coming from homes of wretchedness, have developed the spirit of hope and courage and aspiration. These children, who would never have entered the doors of the High School, pass the examinations of the State Board of Regents and graduate from the High School in nine years from their entrance into the primary school, receiving at the same time a more thorough vocational education than is given in any other school with which I am acquainted.

"These orphanages and others of similar spirit are slowly revolutionizing the institutional work of the United States. Unfortunately, institutions of this type are as yet few in number, and in many orphan asylums we find children with shaven heads and uniform clothing marching listlessly in long lines, eating an endless repetition of a prescribed dietary, served in thick dishes with iron cups and repulsive clothed table covers and uncomfortable benches. In such institutions life is barren, inhuman and abnormal. It is not surprising to learn that many of their graduates fail to succeed."

It is this new spirit which is playing havoc with the antiquated methods of the old line asylums and is either making of them receiving stations in which children are trained for adoption or

relegating them to the limbo of things that were.

It is this idea which has resulted in the mothers' pension acts being passed in various states, based on a principle which commands the assent of all who are champions of childhood. The placing out of children as a result of this new spirit is, therefore, now being carried out on a more extensive scale than ever before. The Children's Aid Society of New York City and similar organizations in the large cities of the United States have done much. This society spends \$500,000 a year for that purpose; Philadelphia gives \$200,000, and in Illinois, where the work of placing out is in its infancy, \$100,000 is so expended.

First of all, this bureau investigates thoroughly and with deliberation the homes where it is considering sending the dependent children under its care. It considers the position of the family in the community, the number of persons in it, their age, occupation, character. It examines into the matter of income. The agent ascertains if the proposed foster parents are really fond of children, if they are self-controlled, reliable, efficient. Far in advance of anything else the agents seek homes where may be found good food, well-ventilated and clean rooms and the best influences. To realize such conditions and at the same time to keep away from the cut and dried discipline and the all too orderly ways of the asylum is no easy task, and yet, as results show, it has been accomplished. The child has at the start of its new life the essential things required for a decent home, for it would be impossible for any to respond to an environment which did not give at least a fair chance in life.

When this is done comes the supervision of the children in the new homes. The agent visits the child at intervals, not at regular but preferably at irregular ones. The representative of the society is likely to drop in suddenly and find the child at play or in school. It is one of the rules for inspection that the boy or girl must be asked about how it is getting along in the new home at some time when the agent and protegee are by themselves. This is done tactfully. Some well-defined excuse is always made for such a conference, such as a walk or a ride. The progress of the child is carefully watched both at school and in the church and in all its relations to society. It is found that there are temperamental reasons why the youngsters cannot get along in the new environment a change is made. If medical attention is required the society arranges for it, especially in communities where expert medical or surgical aid may not be readily available.

The transplanting of the ward to its new home is only successful when both it and the family are happy. This supervision is kept up until the child is 18 years of age or is legally adopted. The records of the bureau are filled with cases which attest the success of this home placing method, and many children have grown up in the communities to which they have been sent and have become a credit to society in every way.

The wards of the bureau can only be mentioned by their first names. There is David, for instance, who three years ago was one of a hundred boys in an orphan asylum. He is now studying in one of the best high schools in New York City and is preparing to become a physician. His original home was broken up because his mother became insane and his father was shiftless and indifferent. There is Richard, a hale young farmer up the state, now self-supporting, who not long ago was a puny orphan asylum child.

Among the cases is that of Dora, a high-spirited, active child, who, with her eight brothers and sisters, was taken from her parents because the conditions were intolerably bad. She was one of those whose impetuous nature and original ideas might have been crushed in a typical orphan asylum. Her new home is with Mr. and Mrs. D., who own their own house, have money in the bank and are highly respected in the community. Dora is the light of that abode.

And there is Elizabeth, once a timorous child of an old line asylum, and now filled with the joy of living. And one of the exhibits of the bureau are two photographs, one representing Alice in the prosaic garb of the insti-



Elizabeth in a Real Home.

ELIZABETH—Before and After Placement.



Baby Alice, of the Infant Asylum.



Elizabeth in the "Home."



In Her New Home, Four Years Later.

tution, the other a child living the free life of the country among the trees and flowers. In a farmhouse not far from New York City are twins romping in the daisies of the field, who not long

since were neglected and forlorn in an east side tenement, from which they were temporarily taken to an asylum before adoption.

It is work like this which makes the

PARIS FASHIONS OF OLD MERE "FRAUDS"

CONTINUED FROM PAGE SIX.

revolted at the excessive originality of Paris gowns, was it not because one of our man-dressmakers—and not the least—went to seek inspiration at Munich and Nuremberg, obtaining striking effects at the expense of traditional French taste?"

Now you know why Charles' eyes gleamed red.

Why Henri pales and drops his scissors.

When, recently, I obtained for designs from the rue de la Paix house of Grunwaldt, the son, Vladimir, with timid politeness, asked me for a list of the American papers to which I would send them.

"A new rule of the Syndicate de la Couture," he murmured. "Professional secret."

He did not insist, but trusted me.

I went to see Worth, secretary of the Couture (Paris Dressmakers' Association), which includes milliners and furriers.

Jean Philippe Worth, son of the great Scotchman, has grown up completely French, grand seigneur, grayish pointed beard, simply dressed, immaculate. He is also president of Charles' and Henri's mutual benefit society.

"We are favoring Le Gazette du Bon Ton, 3 rue de l'Echelle, Paris," said Worth, "because it is under our control. We are charmed to communicate models to American papers. They inform their own public. We thank them. American firms buy Paris models for the American trade. It is perfect. There is no objection to Germans and

Austrians doing the same—for their own populations. Let them publish their Parisian designs, sell their Parisian gowns and hats over the world—provided they date them Berlin, Vienna, Cassel. But they must stop dating them Paris."

Jean Philippe is frank, open, very kindly.

"It is intolerable that they should set up beside us, in our own city, call themselves French, copy our models, import their own workmen, force the note, and, little by little, falsify French taste and reputation."

I gathered from Worth that the great movement of "modest Paris" styles—the return to simplicity and "traditional French taste," has his firm approval.

In fact, they are tumbling over each other. It is spontaneous. It is in the air. The eloquent call of Cardinal Amette, archbishop of Paris, to "avoid pagan styles" did not start it—but confirms it. The call is posted up on every Paris church door.

Short skirts, open blouses, crazy fullness and flouncing, in truth, were the hasty improvisations of an intense war period, when half the best designers were at the front and the remainder in a fever.

The true mode of Paris is now only appearing.

This idea was confirmed by Lucien Vogel, editor of Le Gazette du Bon Ton, to whom Jean Philippe sent me.

At the Gazette offices I met Philippe Ortiz, American representative of the Protective Association of French Dressmakers (American branch of the Cou-

ture). He had just arrived from New York.

"I laugh," said Ortiz. "Paris is all right. There will be two modes—that of Paris—and the other. Anyone can have the other who wants it; but we rather object to counterfeiting French labels."

Ortiz looks like an American football player.

Vogel looks like a well-dressed Paris post.

"I laugh," said the New York Frenchman. "It is ridiculous that the Paris fashion world should be called upon to defend itself. Anyone who could dream of taking away the supremacy of Paris would be an utter fool."

I asked him what about those fashion papers.

"They were due to the carelessness of certain houses," he said. "I am sure that, from now on, it will not be the same. What I am trying to do is to get Paris dressmakers and modistes to extend their American interests, to advertise extensively and collectively."

Ortiz explained.

"The name of every Paris house—even the greatest—which has done business on its reputation of the past, should be placed before the American public just as if it were a new beginner."

The means is advertising.

"In France the system is different. I have got to make them understand. In France when a firm, by excellent work, has made a reputation, it doesn't need to advertise or get in touch with the public. It is remembered. But in

America a name means nothing. You may be King or Queen; but unless you can put your name, as King or Queen, before the public all the time, no one will know—or care—that you are King or Queen!"

The French boy seems to have caught it.

He has only been 20 years in New York.

New Rifle May Have Range of 2800 Yards

THE rifling or spiral grooving inside the barrel (from the Low German rifle, or groove) in order to give the bullet or ball a spin, like the spin which, I suppose, keeps the planets steady, was the discovery of an unknown 18th century genius. But, except by hunters, who usually can take their time, it was not much used, owing to the difficulty of forcing a bullet down the muzzle just too narrow to receive it.

At first the bullet was pounded down with a wooden mallet. Then a conical bullet, with a cavity or plug at the lower end, and lubricated with tallow and beeswax, was rammed tight and expanded by the explosion so as to take the grooving. The Crimean War was fought with rifles made on this pattern, sighted to 1000 yards, and effective up to 500.

But Prussia (terribly "efficient" Prussia) had already adopted another 18th century invention, hitherto regarded as too dangerous for practical use. In the disturbances of 1848, and the brief but murderous wars with Denmark (1864) and Austria (1866), the Prussians appeared armed with the "needle-gun." It loaded at the breech instead of the muzzle, the advantage being partly in speed of fire, but chiefly in position; for the soldier could now load lying down, without exposing all his body to the enemy's aim.

In imitation France adopted the chassepot, which had a longer accurate range—about 600 yards—but was easily fouled and thrown out of order. Her collapse before the Prussians in 1870 was not, however, due to the rifle's defects, but to failure in artillery, organization, supply, housekeeping and generalship.

In 1867 England had hurriedly constructed the Snider, and in 1871 followed it up with the Martini, a far superior weapon to needle-gun or chassepot. It had a muzzle velocity of 1250 feet a second and could be fired unaimed at 25 rounds a minute. For a long generation it held its place and in spite of a kicking and uncertain temper, it died lamented.

America killed it with the "repeater" or magazine rifle—America, whose "hunters" had also been the first to use the rifle for killing men. The magazine, loaded by "clip" or "charger," with five or more cartridges at a time; smokeless powder, a French invention, chiefly composed of gun cotton, or cotton soaked in nitric acid, and free from "fouling"; the consequent "small bore," or caliber of less than .45 inch (in our rifle the bullet is .303 inch, in the German .311 inch—these were the applications of science which rapidly produced a complete change in "small arms" and so in tactics. "Lebel," "Mauser," "Mannlicher," "Mark III" and "3-line"—the models now used by the powers at war—are alike in the advantages of small recoil, light bullet, high velocity, flat trajectory and rapid fire.

We may put the average initial velocity at little less than 2000 feet a second; the rapidity of unaimed fire at two seconds a round, or of aimed fire at four seconds; and the effective range at 1400 yards, with a possible range of twice that distance—Henry Nevins in Atlantic Monthly.

BLAME YOURSELF MORE

An outlaw is apt to be a poor sort who blames society for his own up-or-down tendencies, and tries to make out, when caught, that he never had any chance to be anything else. Which is mush, and to be added to the already large collection of sploshes. Enough men of prominence have come out of the dirt to prove that it can be done by anyone who feels that way about it. Blame yourself more and society less, and you are likely to brace up and do better.—Atchison Globe.