

than a year and a half I have been receiving, by almost every mail, newspapers from all parts of the United States claiming to represent the A. P. A., and I know that these forgeries have been employed everywhere, that they have been defended as genuine, that they have been essential factors in the A. P. A. propaganda. The denial that they have been so used is a characteristic falsehood. Those members of the order who can read know whether the men who now stand forth and make this denial are telling the truth or not.

As for the Rev. Adam Fawcett, it is easy to test his veracity. He says that the A. P. A. has no organs. This is a quibble to which these defenders all resort. An order which endeavors to conceal its own existence is not likely to have any acknowledged official newspaper. But there are scores of newspapers all through the West which are just as much organs of the A. P. A. as any Republican or Democratic newspaper is the organ of its party. One of these is published in Columbus. It is the "Columbus Record." In its issue of August 2, 1893, under the heading "Very Encouraging Words," is printed, in double-ledged type, the following:

From the National Vice-President and Ohio President of the American Protective Association of the United States and Canada.

It gives me pleasure to certify that the "Columbus Record" is a true blue and ably edited A. P. A. paper (the only one in Central Ohio), and very justly entitled to a large share of the credit for the united and very flourishing condition of the order in Columbus.

D. T. RAMSEY, State President.

I heartily concur in the above, and hope every Council in the country will embrace this opportunity to flood the country with patriotic literature.

ADAM FAWCETT.

Perhaps Mr. Fawcett will admit that I had some reason for regarding this particular newspaper as an "A. P. A. authority." In the same issue of the "Columbus Record" which contains Mr. Fawcett's official indorsement, the bogus encyclical is printed twice, in large type, with these flaming headings: "Americans, Beware!" "The Lord God the Pope says, 'Thou shalt Surely Die!'" "Will you Heed the Warning?" "The Great Event to take place on or about September 5, 1893." The Rev. Adam Fawcett knew when he signed this indorsement of the "Record" that the "Encyclical" and the "Instructions to Catholics" had been appearing for some months, nearly every week, in the columns of this newspaper. I will not accuse Mr. Fawcett of believing these documents to be genuine. He is a member of the school board of Columbus, and has aspired to be its president. Undoubtedly he believed them to be forgeries. But he greatly wished the country to be "flooded" with this kind of "patriotic literature."

The article to which Mr. Fawcett is replying directly charged him, as a member of the A. P. A., with having laid his hand upon his heart, and sworn that he would never employ a Roman Catholic in any capacity if he could obtain the services of a Protestant. He has either sworn this inhuman oath or he has not sworn it. If he has not, he violates no engagement, human or divine, in saying that he has not. If he has, the public will know how to estimate what he says on other subjects. If every member of the A. P. A. has sworn that oath (and no officer and no organ has yet appeared to deny

it), then the statement that the order "interferes with no man's religious notions" must be taken for what it is worth.

COLUMBUS.

Washington Gladden.

A Recent Phase of Relief Work.

LAST summer the sea islands of South Carolina were visited by a series of cyclones that left in their path devastation and want. At the same time the whole country was struck by a financial cyclone that swept everything before it. Each day brought fresh news of disaster; bank after bank, and houses of business firmly established, went down like houses built of straw. It was as if a tidal wave had swept over the land, washing out every sign of life, leaving only the fossil remains upon the shore. In such times the rich fall back upon their capital, and economize—it is easy enough for them to bridge over the temporary difficulty; but the poor are helpless.

While half the nation was out West, glorying in the beauties of the wonderful "White City," here in New York thousands were getting thinner and thinner, crying out from want and hunger, and some going almost insane, inflamed to acts of violence by the speeches of anarchistic demagogues. We who away by the sea or in the country read in the newspapers of the riots in Walhalla Hall, and of the labor troubles on the East Side.

To the stranger within our gates it might perhaps be somewhat of a surprise to find that, in the same city, there could exist two worlds so thoroughly distinct. One, a world free from want and care, of people living in the midst of broad streets with pure air and sunlight, with every now and then a breath of country; their children shielded from every sorrow, having every opportunity to develop mind and body, and, opening up before them, the worlds of music, literature, and art. The other world—one of thousands of struggling people, fighting for a mere chance to keep alive—huddling together like cattle; their streets vile with the stench of human filth; their rooms and cellars foul with contagion and disease; working at starvation wages far into the night; grinding themselves out in the treadmill of ceaseless toil; without rest, without joy, without hope—only a dull smoldering existence.

Were we to put down in black and white the mere statement of the evils of our own city, and add it up as we would a bill of goods, we might begin to reckon the cost:

Of the *sweating-system*, with its starvation wages and its long hours of toil.

Of the *landlord-system*, with its outrageous rents, and the tumble-down tenements, with their vile closets and halls, their cellars filled with decayed refuse.

Of the *filthy streets*, with their foul air and disease.

Of the *police stations*, where the innocent and the guilty are often treated alike, where the young boy arrested on a trivial charge is handled as if he were the most hardened criminal—thrust into pens with professional thieves, kept often for twenty-four hours without food (unless he has money or influence).

Of the *police force*, many of whose members instead of being regarded by the poor as their protectors are too often feared as the colleagues of criminals.

Of the lack of *public baths*. Men and women have no chance to be clean even though they desire it.

Of the lack of *parks*. The only playgrounds for the children, the gutters; their only breath of air, the occasional trips into the country which charity may give them.

We might begin to reflect that for music many have only the occasional hand-organ, with its groups of dancing children—one bit of sunlight in the life of the poor; that for art they have the chromos of the corner grocery-store; and for literature, the sensational newspaper and the cheap "novel."

The ordinary conditions of life on the East Side are full of problems which years hence will be unsolved. Add to this state of affairs the fact that the majority of the people were idle, and had been out of work for months, that their savings were nearly exhausted, and that there was no hope of any work to come, and we begin to realize to some extent the situation as it was last fall. Underneath it all, however, there was a dangerous undercurrent, which every now and then broke forth upon the surface, finding expression in the theory: "If you have n't bread, demand it of the rich; their property belongs to you."

The problems were: (1) To find some form of work that would give employment to the greatest number of people, and, by means of the wages thus earned, would enable them and their families to keep alive through the winter. (2) To prevent self-respecting workmen from being compelled to accept alms, whether in the form of money, food, or clothes. (3) To find a form of work at which men of every trade could be employed, and in which the expenses of management should be relatively small, so that the bulk of the money might go to the men as wages. (4) To find work the results or product of which would not interfere with a market already overstocked. (5) So to manage and conduct the work that only those who needed it the most should receive it, and that no one should be attracted to it from other cities or from other parts of the city. (6) To secure the financial support necessary to carry on such an undertaking.

I realize how handicapped I am in having no statistics of the most important aid that was given—the help which, in a crisis like this, was the first to come, which always comes first. It is not the help that comes from relief committees; no "philanthropists" are ever called upon to support it; and strange to say, no one ever gets his name in the newspapers in connection with it: for it is only the quiet, simple, kindly help of the poor to the poor. Philanthropy is no more a question of dollars and cents than is morality.

The first organized and systematic attempt to relieve the abnormal conditions then existing was the formation of what was known as the "East Side Relief Work Committee," which was the coming together of several men and women whose work brought them in direct contact with the lives of the people in their own neighborhood.

While every business was suffering, there were thousands of tailors on the East Side who had been out of work for periods ranging from four to eight months. The clothing market was already overstocked. If tailors were to be set at work making clothes, this would increase the supply and only aggravate the conditions. Just when everything seemed most hopeless, there came an appeal for help for the cyclone sufferers in the

sea islands of South Carolina, asking for money, food, clothes—anything; for the destitution was terrible. At the happy thought of one of the members of the committee it was suggested, "Why not set the poor tailors of the East Side at work making clothes for the sufferers from the South Carolina cyclones?"

Our problem was beginning to be solved, but the solution was only a partial one. It is true that this would provide work for the tailors without interfering with the regular trade; but what of the thousands of other workmen? Bricklayers and carpenters could not make clothes.

Looking around us, trying to find some form of work that could be started, we saw the streets of our own neighborhood filled with foul refuse, and it occurred to us to set men at work cleaning them. A form of work had now been found at which men of every trade could be employed, and which required no special training or experience. As it was felt that many would object to doing such work, the people in the neighborhood were consulted as to the advisability of trying this form of relief, and were united in the opinion that the better class of workmen would be only too glad to get any honest work possible.

After consulting experts in the clothing trade, it was decided to hire a shop and machines, buy material, and set men at work making clothes, which were to be sent to the sufferers from the South Carolina cyclones.

Having received the assurance of the commissioner of the city street-cleaning department that the employment of men on the streets could not throw others out of work, as he would not discharge any of his men, but would concentrate them on other parts of the city, it was decided to organize a private street-sweeping force, to clean the streets in the tenement-house districts, thus giving work to the unemployed, and at the same time improving the sanitary condition of the city.

In view of the fact that the amount of work that could be given was limited, it was felt that every precaution must be taken to insure that the work be given only to those persons who needed it and deserved it. The members of the committee could not spend their time in finding out whether people were needy, nor was it desirable to create new investigating bodies when the existing ones were capable of doing the necessary work. It was therefore decided that the work should be obtained by means of tickets and that these tickets ought to be given only after the most thorough investigation.

Every one felt that the ministers of the churches and missions, the charitable and philanthropic societies, and the trades-unions, knew better the condition of their own people than did any one else. Tickets entitling a man to a week's work were accordingly sent to these societies upon condition that they should not be given to homeless men, nor to men without families dependent upon them; thus several individuals were helped instead of one. And it was especially impressed upon the persons distributing these tickets that the relief work was to meet an emergency, being intended only for those workmen who were suffering from the exceptional industrial conditions, and was in no sense intended for those chronically needing aid.

By scrupulously refraining from publishing accounts of the work in newspapers (except where it was abso-

lutely necessary to raise money), by suppressing the addresses of the various offices of the street-cleaning force and of the shops, and by not making known the names of the persons receiving tickets, the gathering together of people in crowds, the fruitless hurrying to and fro in search of work, and the hopeless disappointment at not receiving it, were prevented. Had we announced that in New York thousands of dollars had been raised for the relief of the unemployed, we should have been deluged with an army of tramps eager to get their share of the spoils. By thus refraining from all publicity, the attracting to the work of people from other cities was avoided.

As the sole support of this undertaking was from public contribution, the work in the beginning was naturally tentative and on a small scale. It was started November 28 by putting sixteen men at work on the streets, and at a later date men were employed in the tailor-shops, and in cleaning the cellars of tenement-houses. Not, however, until men prominent in the life of the city had become interested in the work, gaining for it support and confidence, was it possible for it to develop. As soon as this occurred, the work increased rapidly, so that, by March 9, 1600 people were employed in the various branches of the East Side Relief Work.

The great danger of relief work, and the one which cannot be too much emphasized, is the disinclination that people have to conduct such work upon business principles. It is often so very hard to act contrary to one's feelings and emotions, but in accordance with reason. When men kiss your garments, begging not to be discharged, and with tears in their eyes tell heart-rending tales of the sufferings of their families, it is difficult not to weaken and yield to the impulse of the moment. If you yield, however, and once stamp the work as charity, and not as work, its chief value is lost, and you have taken the first step toward the demoralization of the community.

The real value of it all is the one fact that it is a means of giving help to people who very properly would scorn charity, but who are perfectly willing to accept money which they know they have earned. This was most strongly borne in upon me one morning as I watched the men line up to receive their instructions. As it was said to them, "Men, you have a certain amount of work to do, and it is n't too much. If you can't do it, we'll get some one who can; this is n't charity; it's business," it was most interesting to watch their faces, and to see how they nodded approval at the idea that it was business and not charity. It is most interesting to record the fact that the men who were promoted to the position of foremen, on account of their faithful work in sweeping, proved most trustworthy and efficient. It was a great privilege to have been able to give so practical a demonstration of the principles of civil-service reform.

While to the majority of people it would seem that enough good had been accomplished by spending \$100,000 in providing 85,000 days' work for 5000 heads of families, and thus helping, say, 25,000 different individuals over a period through which they otherwise could not have existed, yet to those persons who carried through the undertaking these results are only a few of many; for it is the indirect results that have been of value to the community.

It is impossible to estimate the value to the health

of the people, in having the streets of the tenement-house districts kept clean for so many months, and in having so large an amount of refuse removed from their houses. The moral effect upon the people in thus affording them a standard of cleanliness in their streets and houses is of inestimable value. Having had clean streets once, they may insist upon having them always; having had clean houses once, they may force the landlords to keep them clean.

One of the most important results of relief work is the fact that the money received by the men as wages is spent among the tradespeople in the neighborhood for the necessities of life, and thus tends to keep up the normal conditions of trade, rendering it possible for the storekeepers to get along, and preventing them from being forced into the army of the unemployed. Direct relief, however, acts in just the opposite way; food or clothes given to a family stop with that family, and that is the end.

I have purposely refrained from making any mention of the other methods of relief that were called into existence in this city last winter, for the majority of them were more productive of harm than of good. Many were well-meant, but ill-advised; not planned with reference to the real problems, but the result of impulse without knowledge. Others were only another form of the modern advertising spirit, and have no place in an article on charity. It will be years before New York recovers from the effects of its free-bread and free-clothing funds.

Can one imagine a policy more insane than this of training up our children to be professional beggars; of teaching them that it is right to get something for nothing; and that, whenever they need anything, they shall call upon charity for it? When we learn that a woman standing in line waiting to receive free bread was robbed of forty dollars; and when we hear one respectable, well-to-do boy say to another: "Come on; let's get some free bread. It's great fun," we begin to realize how far-reaching and how dangerous such things can be. Aside from the fact that nearly all of the money thus spent is wasted, aside from the fact that the majority of the people thus indiscriminately receiving alms are unworthy, there remains the degrading spectacle of people gathering in crowds, pushing and fighting among themselves, publicly branded as charity-seekers. I can find no words strong enough to express the evil results of such advertising schemes. They are the one great, terrible danger of "hard times"; more to be dreaded even than the influx into the domain of charitable work of inexperienced people, who with one act destroy the influences that the trained worker has been carefully building up step by step.

Of the many results that have come out of the work, there is one which seems more than any other to give special promise for the future. It is the fact that the clergy have awakened to the value of modern scientific methods, and have begun to realize that it is as dangerous to separate the heart and the head in charity as it is in human character.

The two great dangers of relief work, as we have seen, have been avoided; there now remains for us the third. It is the danger that the people may get to rely upon such work, making no effort to secure other employment, so that when the work stops, they become helpless, and do not know which way to turn, like men

suddenly emerging from a dark room into the sunlight. The danger is a very real one where the distress is chronic, and not exceptional. I need offer no arguments to show that in this emergency it did not exist; the mere statement of the occupations of the men, and of the wages they ordinarily receive, is sufficient proof.

When we consider that among the many trades represented there were bakers, bricklayers, bookkeepers, clerks, grocers, diamond-setters, musicians, photographers, weavers—in fact, men of every trade; and when we consider that the average wages ordinarily received by these men were fifteen dollars a week, it is hard for us to believe that such men would sweep the streets for a dollar a day, when they could get work at their regular trade for two and a half dollars. Indeed, many of the men were in the habit of looking for employment each morning before they went to work.

Looking back at it all now, and trying to find some one thing of more value than all the rest, I am impressed with the different minor results that have been accomplished. Thousands have been saved from starvation; families have been kept together, and homes prevented from being destroyed; the self-respect of the working-man has been preserved; and the cause of labor saved from taking a step backward, as it might have done had men been forced through hunger to ally themselves with anarchistic agitators. The rich have a better opinion of the poor, and the poor have a better opinion of the rich.

As we read of the case of the man who had been out of work for months, and who, in addition to supporting his family on the six dollars he received each week, brought to his minister one tenth of this scanty wage, to be used to help those around him who were suffering, we begin to realize that the true philanthropist is he who gives of himself, and not of his superfluities.

When the poor see thousands of dollars spent for their relief, and see men and women working far into the night, giving everything they have for them, they begin to have a better opinion of the rich. Religious and class prejudices have been broken down. Catholic and Jew, Presbyterian and agnostic, have worked together, side by side, shoulder to shoulder, in the cause of humanity. We have at last awakened to a sense of our responsibilities, and are beginning to realize that this life of ours is full of very real and vital problems.

Every year over eight millions of dollars are expended in New York for charity. What a comment upon our civilization! Are we never to realize the danger to our city in having this festering sore upon its life?

After all, are we really roused to the city's true conditions? Shall we ever be able to understand that there is more in life than the mere business of money-making?

"Hard times" and financial panic will pass away, but the problems of the city will remain. We shall still have our "East Side" and our "Tenth Ward," our tenement-houses and our sweating-systems. Shall it be so always?

Lawrence Veiller.

The Public Milk-Supply.

DURING the last few years there has been a growing suspicion that the milk-supply of our cities is a prolific means for the distribution of disease. Our newspapers sometimes tell us with startling headlines that there are more bacteria in city milk than in city sewage. Our

physicians are advocating the sterilization of milk for drinking purposes, and our bacteriologists are informing us on every occasion how milk may serve as a means of distributing disease. It is desirable that with all this cry we should know just what the danger is and the best methods of meeting it.

It is undoubtedly true that city milk contains great numbers of bacteria—numbers so great that they have no meaning to us. Some of the milk of our cities is forty-eight hours old before it is delivered, and even though it has been kept cold, bacteria have had a chance to grow in it until they are very numerous. But the question to concern us is not their number, but their effect upon the milk consumer. Bacteria have to most minds a bad reputation, but one that is not deserved. It is true that a few species are the source of much mischief, but it is equally true that the vast majority of them are perfectly harmless, and indeed beneficial agents in nature. We do not have any fear of swallowing a quantity of yeast, and in most cases it is no more harmful to swallow bacteria. The simple fact that bacteria are present in milk in great numbers does not in itself render milk dangerous any more than the fact that yeast is present in beer renders that beverage a source of suspicion. Mankind has for ages been drinking milk with these germs in it, and has in general suffered no injury from them. The question of interest, then, is not the number of bacteria in milk, but the conditions under which they may do harm.

It is unprofitable to speak of any general injury done by the bacteria of milk unless we can deal with definite facts. The only diseases which we have good reason for believing are distributed by milk are typhoid fever, scarlet fever, diphtheria, cholera, tuberculosis, and certain forms of intestinal troubles, such as summer diarrhoea. That typhoid and scarlet fever, diphtheria and cholera, may be distributed by milk has been demonstrated beyond question.

That tuberculosis may also be thus distributed is also certain, but at present we do not know whether the danger is great or slight. It is certain that a considerable percentage of the cows supplying the milk of the city are tuberculous, and equally so that the milk of tuberculous cows may contain the tuberculosis bacteria. Beyond a doubt the city milk is more or less infected with the tuberculosis germ. But this germ cannot multiply in milk although it may remain alive for some time. Hence when the tuberculous milk is mixed in distribution with other milk, the germs are diluted, and thus the chance of any lot of milk containing the tuberculous germ is much diminished by the time it reaches the consumer. Further, it has been found by experiment that it requires a number of germs to enter the body at once in order that they may serve as the source of the disease, and hence the chance of any person becoming affected through milk is perhaps not very great.

So far as concerns tuberculosis, fresh milk is even more likely to be infectious than stale milk. The case is different with cholera infantum and other intestinal troubles. It seems that these diseases are produced by certain bacteria, perhaps several different species, which multiply in the milk itself, and there produce poisons which do injury by direct poisoning when taken into the stomach. Here it is the multiplication of the bacteria in the milk itself which renders it injurious, and fresh milk would be harmless. In a word, then, fresh