

see a despicable person, whose hand we would not take in the way of friendship, selected for a crown, and a saint who has been an inspiration to us in the conflict of the soul allotted a cross! Can our commonwealth be blamed if it follow the lead of Providence and set rascals on high and hold the children of the kingdom in scorn?

So it comes to pass that we begin by being concerned about good men, and end by being concerned about God. Is He also careless whether one choose the higher or lower way, whether he feed or mortify his evil self? Are men and cowards, vain and proud persons, the same to Him as the men of the Beatitudes? This is a very serious question, vital and final. If God be on the right side, then there is not a good man anywhere who will not hold up his head; if God goes over to the enemy, then it seems no use that the rest of us continue the fight—let us fling away our scruples and join in the general scramble. Of course we know what God has said: his words are in the Law of Moses and in the Sermon on the Mount; they are graven on our hearts. We also see what God does, and his deeds and his words do not correspond. This is the problem of Providence, and it is not light. We ought carefully to remember that Providence has not finished its work with those two men and their affairs. It is at the foot of the page the figures are added, and till the columns are filled up no one can say whether the debtor or creditor side has the advantage. Life has many surprises, and some of them are very cheering. Knaves come oftentimes to shame and beggary, much to the relief of society; just men suddenly win their rights, to every one's delight. Wickedness may succeed to-day and to-morrow, and be made a hissing and a reproach the third day. Honor may be set in the pillory and be pelted by the rascal multitude for a day and be clothed in purple and borne to her throne at eve of sun. And if this happy event come not to pass in our time, then the figures will be carried over the page, and the balance will be struck on the other side. Dives and Lazarus in this world may seem an argument against Providence; the argument has to be modified when you meet the two men in the next world. God has

an infinite patience, and does not make haste; it will be soon enough to judge his ways when they are complete.

Is it not also our misfortune to be dazzled by the glitter of this world and to identify the rewards of God with material prosperity? If one be rich and increased in goods, if he hold high station in Church or State, then is it not evident that God has blessed him? If one live in a small house and his name be not known two streets away, then surely God has not blessed him. Could any standard be more shallow, deceptive, unbelieving, ungodly? It would seem as if the New Testament had never been written and Jesus had never lived in Nazareth! If the teaching of Jesus goes for anything, worldly success is no sign of divine approval, but is rather a very trying discipline; hardship is no evidence that God is disowning a man, but, maybe, the most convincing gift of his fatherly love. Joseph of Arimathea was no dearer to Christ than St. John, and although Nero lived in a palace and wore the purple, while St. Paul was chained to a soldier and imprisoned in the barracks, the Apostle had not been willing to change places with the Emperor. When God is pleased and wishes to bless the men he loves, his hands have other gifts than silver and gold.

It is more than probable, moreover, that the accounts are being squared here and now, but that our eyes are holden. Is it absolutely certain that our Dives rejoices as one on whom God's face is shining? What of the reprobation of good men, of the gnawing misery of self-contempt, of the conscious impoverishment of the soul, of the haunting dread of the future? Are there none who would give all they have won by years of scheming and self-degradation for a quiet conscience and a good character? Does it go without saying that our Lazarus is miserable because he is not clothed in fine linen and does not dine sumptuously every day? May he not have his own consolations? Surely it is no mean compensation for a severe life and narrow circumstances to be able to look every man in the face, to have the loyal friendship of six honest men, to leave an unstained name as the heritage of his children, to hear God say in the stillness of the soul, "Well done, my son."

## Delinquent, Defective, and Dependent Classes in the United States

### III.—Dependent Classes<sup>1</sup>

By F. W. Hewes

THE drawing on the opposite page presents an interesting study of two widely differing elements of population. The first may be called the hopeless poor. The second consists largely of diseased and disabled persons receiving aid from public and private benevolence.

Exhibit No. 1 (at the right-hand upper corner of the drawing) consists of a pair of measuring-bars, which show that the census report divides the 97,265 paupers into two parts. Almost exactly three-fourths of them were found sheltered in almshouses, while the other one-fourth are those "permanently supported at public expense at their own homes or with private families."

*Distribution.*—Exhibit No. 2 portrays the geographical distribution of the almshouse poor, and shows (as in the case of insanity, studied in the second paper) that the North Atlantic section has a much larger proportion than any other part of the United States.<sup>2</sup>

The reason for this larger proportion of paupers—as well as of insane and criminals—is undoubtedly, in large measure, that found in the study of the criminal element, viz., the presence of the most undesirable portion of the foreign-born population, which remains in the seacoast towns, while the more thrifty portion finds its way westward, settling in the agricultural States.

This view is in part corroborated by the very long bar

in exhibit No. 3, which shows that a much greater portion of the foreign-born element finds its way into almshouses than of either native-born white or colored persons in the country, as a whole.

The very small circle of the South Central section, and the slightly larger one of the South Atlantic section, are in strong contrast with that of the North Atlantic and Middle States. It appears clear that either the South has fewer poor, or that almshouses are not so abundantly supplied.

Before leaving exhibit No. 3 it is worth while to note that if our population were made up wholly of native-born white persons our proportion of paupers would be only about two-thirds what it is, for the bar portraying native-born white is marked 798, while the actual average, including all classes, is 1,166, as recorded on the United States circle just above No. 3. The chief element making up the larger percentage is clearly the excessively large proportion of the foreign-born population, as shown by that bar of No. 3.<sup>1</sup>

*Decrease.*—That large and growing class of people at the North who are in favor of a very careful public and private expenditure for the support of the poor will be pleased to note the sharp downward pitch of the upper slant line in No. 4. This downward pitch indicates an important decrease in the proportion of paupers in the North Atlantic section between 1880 and 1890. This would seem to

<sup>1</sup> For the preceding papers see The Outlook for March 7 and September 5.

<sup>2</sup> This is also equally true of the outdoor poor. In fact, all data concerning the outdoor poor correspond very closely to that of the almshouse poor, so that what is presented regarding the almshouse poor may properly be taken as representing the whole.

<sup>1</sup> It is to be kept in mind that the greater age of the foreign-born population counts against them.





indicate a more discriminating and restrictive policy in that portion of the United States.

Were a like reduction indicated in each of the other sections, then it might be attributed to the effect of the business prosperity which prevailed throughout the country in that decade. Since, however, the four other slant lines show only trifling changes, the decrease in the Eastern section must come from some local influence, and that influence probably the one already noted.

*Male and Female.*—The population of the country, as a whole, has a few more males than females; and since wage-earning offers much more ample employment to males than females (the census reports showing nearly five times as many males as females employed), it would be natural to expect a much smaller proportion of male than female paupers. An examination of No. 5 shows, however, that during what may be termed the wage-earning period of life there is only a slightly smaller proportion. After the wage-earning period the excess of male paupers is remarkable. Must this be taken to mean that men are naturally much more ready to become paupers than are women?

Another remarkable fact presented in No. 5 is that the number of paupers is so much less in the second decade of life than in the first. This would seem to indicate a larger proportion of self-supporting population between ten and twenty years of age than at any other period of life. Not less remarkable is the sudden increase of paupers in the third decade (twenty to thirty years of age). It seems astonishing that so many so quickly drop out of the self-supporting ranks.

*Child Paupers.*—A very gratifying result is presented in No. 6, where the larger (broken) map circles show how great were the proportions of paupers under ten years of age in 1880—at the close of the 1873-79 panic; and the smaller (shaded) circles show the reduction to 1890, covering ten years of prosperity. The United States circle (off the lower left-hand corner of the map) marks a reduction from 104 to 60 per million, or over forty per cent. The five pairs of section circles show that the reduction was very general all through the country, reaching over fifty per cent. in the North Central and seventy per cent. in the Western division; where at the same time even the 1880 proportion was much smaller than in any other part of the country.

It looks very much as if this general improvement were due to the business prosperity of that decade. It was also undoubtedly aided by the efforts of philanthropic persons and societies to remove dependent children from almshouses to "homes" and other better institutions.

The diagram lines show that in both 1880 and 1890 there was a larger proportion of paupers between sixty and seventy years of age than at any other period of life. They also show an increase from 146 to 176 in a thousand, during the ten years, in this seventh decade of life, which indicates that the average age of all paupers advances considerably. This fact is portrayed by the two thermometers of No. 8, near the upper right-hand corner of the drawing.

*Benevolent Institutions.*—Besides the numerous recipients of benevolence and charity already studied in this and the preceding paper, the census found 112,263 persons in other benevolent institutions—"National, State, county, city, and private; in hospitals, orphan asylums, church benevolent institutions, homes for aged women, homes for children, and all places of such character." Exhibit No. 9 gives the geographical distribution of these persons, and calls attention to the much larger provision made for these needy ones in the North Atlantic section than elsewhere. The remarkably small circles of the South show either a much less generous provision or a much smaller need.

*Negroes.*—The very small proportion of the negro population represented in these benevolent institutions raises the inquiry whether prejudice against that race operates to exclude them. It is scarcely reasonable to suppose that there are so very few among them needing this kind of aid. The people of the North charge those of the South with a lack of humanity toward the negro. The people of the South make just as earnest a counter charge, and claim that in practice the Northerners are the guilty ones.

The data have, therefore, been analyzed to ascertain how this class of benevolence is distributed, between white persons and negroes, in each of the five sections of the country. The result is shown in No. 11. Beginning with the North Atlantic section, it is clearly evident that the negroes of that section have much more than their equal share in the benefits provided; for while the white population of that section have about three and a half (3,521) persons to each thousand white persons, in these benevolent institutions the negroes have nearly six and a half (6,409) persons to each thousand negroes. Either the negroes of that section are much more needy than the white population, or prejudice is greatly in their favor. The circles of the North Central and Western sections show similar conditions existing in those two sections.

The opposite conditions, shown even more emphatically in the two Southern sections, point out one of two facts. Either the negroes are not nearly as needy in the South or certain forces are against them.

#### SUMMARY AND REVIEW

The three papers hereby concluded have brought under brief examination the afflicted and disturbing elements of population, sheltered in organized institutions. This is, however, only a part of the count. Besides all these there are in their own homes a still larger number of persons who through disease or other disability are unable to follow their ordinary occupations. The census of 1890 approximated those afflicted at 1,026,000 persons.

A set of measuring-bars at the foot of the drawing compares these several great "armies" with the standing army of the United States, and thereby leaves the reader to his own ponderings regarding the disturbing and disturbed elements of the population of our country.



## Books and Authors

### The Bible as Literature<sup>1</sup>

It was inevitable that the fresh and independent study of the Bible which has been carried forward with such enthusiasm of late years, and which, in spite of some rash conclusions, has been so beneficent in its influence, should eventually awaken a new appreciation of the unique collection of writings which compose the Book as literature. Webster is reported to have said that one evidence of the divine origin of the Christian religion was furnished by the fact that it has survived the written sermon; he might have added that one evidence of the unique spiritual quality and value of the Bible is to be found in the fact that it has searched, inspired, and consoled so many noble men and women, and written itself so largely into the experience and history of a large part of the world, despite the arbitrary way in which it has been divided, the mechanical method by which it has been treated, the indifference shown to its beauty and integrity of form. Through the fog of literal interpretation, and in spite of absurd and mechanical arrangement, the soul of the Bible has still found its way to the soul of humanity. The study of recent years will bear fruit in a repossession of a body of literature full of a beauty which has been obscured, and characterized by a variety which has been almost obliterated. The soul shines with a new splendor now that men are able to see with what harmonious beauty of form it is matched.

The recovery of the Bible of literature was certain to come, but it has found in Professor Richard G. Moulton an interpreter of very unusual gifts. A student and scholar of wide learning, Professor Moulton has also a very genuine feeling for literature and a very notable gift of dramatic interpretation. His study of the Greek and Shakespearean dramas has born fruit in two suggestive books, while his brilliant qualities as an expositor of literary themes have not only charmed audiences in many parts of the country, but have awakened an intelligent and abiding interest in the serious study of literature. Coming from an English university, with an established reputation as a University Extension lecturer, Professor Moulton, by reason of his position in the University of Chicago, has become one of us if warmth of welcome and wide respect can effect a change of citizenship.

The Bible has long been the subject of reverent and intelligent study by Professor Moulton—study which has borne valu-

<sup>1</sup> *The Modern Reader's Bible*. 15 vols. 50 cents a volume. The Macmillan Company, New York.