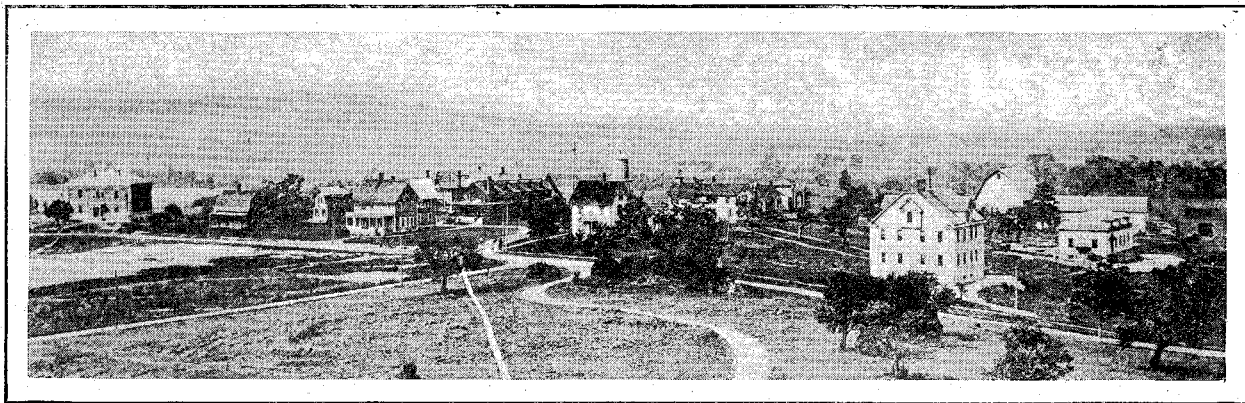


# SOCIAL SANITARIUMS AND SOCIAL DOCTORS

BY WILLIAM R. GEORGE



GENERAL VIEW OF ABOUT ONE-THIRD OF THE JUNIOR REPUBLIC. IN PLACE OF PRISONS MR. GEORGE WOULD ESTABLISH COMMUNITIES NOT UNLIKE THIS, WHERE OFFENDERS, UNDER THE DIRECTION OF SOCIAL DOCTORS, WOULD UNDERGO TREATMENT MORE EFFICACIOUS AND, MAY BE, "EVEN MORE HEROIC THAN PUNISHMENT"

**I**N the year 1895 the writer put the Junior Republic into operation.

The Junior Republic is a village composed of youths who are given self-government to an extent never tried out with young people previous to its founding.

The plan worked, and, what is more, it met with public approval.

Contemplating the successes of the Junior Republic with some of its young citizens who had been lawless before entering the little colony and were made useful men by having the responsibilities of self-government thrust upon them, the writer reasoned that the idea of self-government might be carried to the prisons with great success, and about 1899 he worked out the theoretical idea of the "social sanitarium" as a substitute for prisons and reformatories. Doubts are freely expressed whether the much maligned officially labeled "dependent and delinquent" brother is the only member of human kind subject to social irregularities. All society ranges in social irregularities from being "a little odd or queer" to being the committers of such extreme crimes as murder. This fact being recognized, why should there not be social doctors of professional standing for the treatment of social ills with as much reason as there are medical doctors for the physical ills of society?

A five-year, "try-out" has now been made in every manner that conditions allowed, and during that time publicity has been avoided, although every experiment has been carried on in the open. Peculiar conditions due to the war acted in some instances as a handicap, in others as a direct benefit; but the test of the theory has been so satisfactory that the writer now takes pleasure in presenting it to the thoughtful public for their consideration.

Harsh criticism is expected, for the quaint saying of an old farmer

that a lot of folks are always "down on" what they are not "up on" is recognized, and it remains to put this idea in such a way that those who will may at least get "up on" the main points of the theory.

## SOMETHING OUT OF KILTER

Human society is afflicted with two sorts of ills: the physical and the social.

The physical body contains various organs—all important, some more so than others. Physical ills indicate that something is wrong with one or more of the physical organs.

The social body, if such a term be allowable, contains certain forces—all necessary, but some more vital than others. Social illness indicates that something is out of kilter with one or more of these social forces.

## PHYSICAL ORGANS AND MEDICAL DOCTORS

There are four vital organs in the human body that may properly be termed the major organs. They are the

Heart	Stomach
Lungs	Kidneys

Almighty God through the agency of nature places the direct responsibility upon the heart to pump the blood, the lungs to care for respiration, the stomach to digest the food, and the kidneys to eliminate waste. If any of these organs are remiss in their duties, illness follows. When illness appears to be dangerous, a physician is usually summoned, amateurish treatment not being relied upon. He listens to our heart-beat, takes a count of the pulse, places a fever thermometer between our lips, marks our respiration, asks pointed questions about our diet. The medical doctor, by virtue of college degree and State license to practice medicine, is a free agent to do as he will in a professional capacity within certain laws. No body of worthy people known as "trustees" can "boss"

him in the discharge of his medical duties. They cannot say: "Our organization employs you; we, its influential, rich, or philanthropic managers, have a duty to direct you, and, besides, we know stomach trouble as well as you because we have all had colic." Therefore, when a medical doctor takes up a case, his professional skill has complete right of way. Riches, influence, and social position must take a siding for the time being. The only duty he owes is to his honorable profession.

## SOCIAL FORCES AND SOCIAL DOCTORS

It is the purpose to establish an analogy as complete as the facts will warrant between the physical and social organisms of society and the treatment of the ills to which both have fallen heir. The resemblance between the two is striking, and the analogy serves to make clear the reason for a "social doctor" if there be social ills.

Therefore the four major forces of the "social body" should now be enumerated. They are:

Self-government	Recreation
Self-support	Service

No individual, community, or government can claim a social life worth the having without the possession of each one of these four forces with each force rising to its attendant responsibility. These four forces are as important to the existence of the social body as the heart, lungs, stomach, and kidneys are to the physical anatomy. They *must* function in some degree even though the results are not up to normal, just as the heart and other physical organs mentioned must function even though it be but indifferently. Stopping means death.

If any one of these social forces is sluggish or dormant, or, perchance, going to the other extreme, in a state of feverish or abnormal acceleration, there is certain to be extreme and



serious social illness, and a social doctor is needed immediately to make a searching professional examination with the same keen discrimination as that of the medical doctor in making his diagnosis.

And when he finds the weak or socially diseased point he should not stop with his diagnosis, but go into the game head over heels to perform a cure.

Every human being is sometimes socially ill; it may be only in a mild form, but, whether it be a slight or serious manifestation, it can always be traced to irregularity of the functioning of some one of these four forces.

Every one knows, if he stops to reason out the matter, that not more than five per cent of those who commit indictable offenses finally land in prison. The ninety-five per cent of equally guilty fellows who by some "hocus pocus" manage to wriggle out of the toils of the law still remain at large, and sometimes they are rated respectable. "How benighted!" we comment when we read in ancient history of a nation who regarded it a question of crime only when the offender was found out; and yet unconsciously we are prone to do the same thing, unless we are very good. In any event, all society regards the man who has been officially stamped by a legalized judge and jury with the label of delinquency as a person of quite another sort of clay from that of the rest of the people, and treats him accordingly; and the poor devil spends the remainder of his days half believing the thing himself. Yet not more than one out of twenty equally guilty suffers official and public humiliation.

#### PUNISHMENT VS. TREATMENT

Society decrees by law that crime shall be punished. A few hundred years ago they decreed the same thing about some forms of physical disease. Right here comes the parting of the ways between the legal decree of society and the principle of treating offenders on the basis of their being socially diseased.

Punishment *versus* treatment—which shall it be?

If the idea of social disease is a fallacy, and crimes against property or person are instigated by vicious but withal responsible brigands, then punishment and plenty of it should be meted out.

If, on the other hand, social disease is a fact, as many students of the subject have come to believe, it is as absurd to punish a man for a social lapse as it would be to punish him for having the measles.

This theory of treatment for crime may appear maudlin at first thought, but such is not the case. It does not express itself thus, "Naughty, naughty! Don't do that any more." Treatment may be even more heroic than punishment. For example, the dentist pulls an aching tooth. The operation is painful, but you hold no ill will against the dentist—in fact, after the tooth is out,



CRAP SHOOTING ON A CITY STREET

"Realizing that they are not expected to participate in any self-government responsibilities, the naturally good youths lapse into indifference, while the naturally wild ones regard the law, the judge, and the policeman as their natural enemies. A tacit freemasonry exists between all youths. 'I must not snitch,' is a universal watchword among them"

you regard him with unusual favor and besides pay him a fee. But if a man to punish you knocks your teeth down your throat with his clenched first, the actual physical pain may not be as great as that inflicted by the dentist, but your psychological observation of the two operations varies materially.

No doubt the strongest advocates of punishment, if they lived in a democracy, would be loud in their praise of the forces of self-government, self-support, recreation, and service. If caught off their guard, they would concede the merits due them; but if confronted with these forces as an antidote for crime, would sidestep with alacrity, for the methods of dealing with offenders at this date are based upon the very opposite theory.

If we grant that these forces must all be functioning in a person to insure social life, how terribly wrong the present prison system must be! It deliberately says to a man: "You have governed and supported yourself so badly that the State is going to take self-government and self-support from you; your form of recreation has probably been one of the causes for your being in your present difficulty, therefore you will have but little hereabouts; and as for service, well, that can be in the form of doing three years of hard labor for the State, and at the end of your time you may leave this institution whether you are cured or not." What is the result? For answer follow the subsequent career of those who have been victims of the system.

A method for the regulation of some delinquents before resorting to imprisonment is probation. This is a long step forward on the part of society. The probation officers—God bless them!—are social doctors to a very great

extent, for the latitude offered them by officialdom permits them to treat social ills on the basis of the theories outlined in this article.

But all offenders, with the exception of murderers in the first degree and the feeble-minded who need special treatment from the psychiatrist, should be placed in a social sanitarium and therein remain until they are discharged therefrom by a delegated group of social doctors. Society should be protected from the fellow who is so socially ill that he cannot keep his hands off other people's property or persons—not for a stated time in months or years, as is the case with the present prison method, but until he is cured. A person with social disease so acute that his neighbors suffer therefrom has no more business to be at large than a person suffering from smallpox.

A complete description of the social sanitarium and its methods would take too great space at this time; but, to outline it very briefly, it is a series of five successive guarded inclosures, each inclosure comprising several hundred acres of land, each one of these inclosures constituting a complete self-governing community, and each of these communities excepting the last being identical in every detail with the other communities of the State in which the social sanitarium is located. A drive through these communities would disclose nothing different in the architecture of the buildings or the character of the work performed or the dress of the social patients or other residents than would be seen by driving through any other part of the country miles away from the sanitarium.

Upon conviction by a court, instead of going to prison as a convict, the offender enters the first inclosure of the





OFFICIALS OF THE JUNIOR REPUBLIC OVER TWENTY YEARS AGO

The girl at the left became a domestic science teacher and then married a physician. The boy next to her graduated from Ada College, Ohio, was a candidate for Congress, and is now a lawyer. The boy in the chair was coxswain of the crew and Phi Beta man at Cornell, graduated from the Harvard Law School, and is a lawyer. The boy at the extreme right graduated from Harvard and is editor of one of the leading dailies of New York State

social sanitarium. There is no loss of citizenship. And why should there be when we remember that the nineteen equally guilty who are not caught do not lose theirs? He is still a man. His family may reside with him if they desire; and they (the family) may depart therefrom whenever they wish, but of course he may not. Everything that tends to uplift and restore him to the normal is in operation. He has full opportunity to exercise the forces of self-government, self-support, recreation, and service.

When laws are violated in the first inclosure, the courts of that community, conducted by the social patients themselves, send the offenders to the second inclosure, where they remain until readmitted to the first again by the citizens of the first inclosure. General conditions in the second inclosure and those succeeding are the same as in the first; and in the first inclosure conditions, as already stated, are the same as in the world at large, but with each successive inclosure approaching the fifth the "patient" is removed farther from discharge to the outside world, for there is no way of returning except by the way he entered. In the fifth inclosure are those who are so hopelessly deficient that there is little hope of any permanent improvement, and these hopeless beings remain under the care of social doctors for the balance of their days, and are made as happy and comfortable as the circumstances of their cases will warrant.

Women, while advocating their right to the suffrage would say with irony that every one seemed to have the right to self-government but women, convicts, children, and the insane.

Happily, the masculine element of mankind are quite generally seeing the advantage of giving women a greater part in the government of our country.

The same thing should be done for the sometimes called "criminal" under the geographical restriction of the Social Sanitarium.

#### INFANTS! EXCEPT IN WAR

With self-government proved a benefit to women and convicts, there still remains the question of its applicability to children. Consideration of the insane in this connection is of course out of the question; but in the matter of the children—or so-called children—we have a vital National issue. With all the wisdom of our forefathers in the matter of establishing constitutions, laws, and precedents, there never was a greater "fool thing" than that which designated a youth between the ages of eighteen and twenty-one an *infant*. The same statement might be applicable to most youths from sixteen to twenty-one, but certainly at eighteen the normal boy or girl is as fit for the essential duties of citizenship as the average man. Their mixing qualities, democratic instincts, open-mindedness, and all the advantages coming from present or recent touch with the great American public school and college systems especially qualify them for civic duties. Many men and women are apt to grow narrower in their political and social life as they advance in years, and they sometimes complain with a tinge of joy that their children keep them from retrograding completely. Of course our children "do not know as much as we do," but we have a "hunch" that some of our neighbors' young people know more than their nearest ancestors.

Society might ease its conscience for all time from its perpetration of injustice upon "adult minors" in classifying them as infants were it not that grim-visaged war every now and then comes stalking our way and throws the gaunt-

let at our feet. Then these "infants" in our National extremity rush to our aid, and lo! to our joy, we find that no fitter *men* ever existed to do or die to save the Nation. Does the United States Government expect less of a soldier of eighteen years than of one of thirty-five? In time of war they are men. When peace is declared, they are relegated to infancy.

The absurdity of legal infancy, after considering the facts, is enough to drive any self-respecting group to rebellion. Thank goodness, they don't see it in that light, for there are enough of them to keep the War Department busy if they should "start something."

The worst feature of this injustice to youth, however, is its reaction upon society. Realizing that they are not expected to participate in any self-government responsibilities, the naturally good youths lapse into indifference concerning civic affairs in general, while the naturally wild and vicious ones, who would accept responsibilities if they had them, commit disorderly acts because their relation to society's laws—not *their laws*—causes them to regard the law, the judge, and the policeman as their natural enemies. Good youths, although not participating in the depredations of the so-called bad ones, have a sort of fellow-feeling for the offender. A tacit freemasonry exists between all youth; "I must not snitch," is a universal watchword among them until the magic moment when in the twinkling of an eye they are transformed from official infancy to official manhood, with all its vested responsibilities. It is about that time that some young dare-devil who had previously occupied a favorite corner of the heart ceases to be a hero and is henceforth regarded as an outlaw. Civic responsibility has caused the change of mind.

At this point we make the direct charge that a large portion of juvenile delinquency is due to the fact that through lack of any responsibility being placed upon youths in the way of self-government they became indifferent to law enforcement, or, worse still, some become lawbreakers.

#### A JUNIOR MUNICIPALITY IN EVERY COMMUNITY

If in time of war youths are given full responsibilities of manhood, why not give them at least some responsibilities in time of peace? Is it not conceivable that they would respond? Believe me, they would, in a manner that would make some wise fossils open their eyes in amazement. I veritably believe that if adult minors of military age were given the direct responsibilities of handling the problem of delinquents below the age of twenty-one years, a marvelous change for the better would appear before much time had elapsed.

The successful try-out of this theory in its complete form in the Junior Republic at Freeville goes far to show the plan to be feasible. There will be no



attempt to give a history of the Junior Republic and its methods, for they are generally well known. It was founded on the basis that the four social forces of self-government, self-support, recreation, and service should be placed squarely up to youths of a decent age, and the belief that they would rise to the attendant responsibilities as well as adults. It was tried, and this first complete expression of a government of the youth, for the youth, and by the youth was successful. The Junior Republic is a village exactly the same as any other village in the land except for the fact that the citizens of the Junior Republic village reach their voting age at sixteen years and are given full responsibilities of citizenship at that time.

The idea of a Junior Municipality is another experiment in social doctoring that has worked successfully. The Junior Municipality is composed of all youths in a community between the ages of sixteen and twenty-one years. When one of these organizations is in operation, they have political parties and elect a Junior officer for every position occupied by a corresponding senior officer in the city government. The appointive positions are also filled by young citizens who are given such positions by the Junior Mayor. The duty of all Junior officers is to aid the senior officers in the discharge of their duties in every manner consistent with conditions.

Perhaps it may appear that the somewhat extended discussion of the "criminal" problem and the injustice to "adult minors" is a departure from the subject; but, in fact, it is very much to the point, for the social doctor understands that, whether it is the case of an individual or of a group, social life is maintained only through the functioning of the four forces of self-government, self-support, recreation, and service. Therefore when he is called to diagnose the case of the youth of our country and the officially classified delinquents he discovers that the professionals who have had these cases in



INAUGURATION OF JUNIOR REPUBLIC PRESIDENT AND VICE-PRESIDENT  
NINE YEARS AGO

The young man at the extreme left, the retiring president, gave his life for his country as lieutenant in the air service. Between the fellow taking the oath as president and the young woman waiting to be sworn in as vice-president is the judge of the Junior Republic, who also gave his life for his country. After graduating from the Albany Law School and being admitted to the bar he enlisted in the 27th Division, was commissioned as lieutenant, and was killed in action

charge have had no regard for some of these forces—particularly those of self-government and to a limited extent self-support—and have been trying without success to cure the social maladies by punishment, or the use of the method adopted by the Irishman who tried to cure a sore on the tail of his dog by cutting that appendage off close behind the ears.

It will be a long step in the right direction when there is a universal belief that self-government should be given an opportunity for self-expression in every individual and community, and that if it does not work just right it needs *treatment* not extermination.

Self-support should be compelled except in the case of the physically unfit and children. The idle rich and the lazy poor especially, need the stimulus of the goad of necessity.

These two forces are emphasized in this article, for there seems to be more of a tendency to neglect or qualify these than is the case with recreation and service. Hence very little is said

about these last two named major forces in this article.

#### EVERYBODY NEEDS THE SOCIAL DOCTOR

Let it be distinctly understood that the ideas herein recorded are not to be construed as "interloping" in the field of the church.

While all the members of society are victims of social ills, it remains for the officially labeled dependent and delinquent to come in for special organized attention as if they were the only humans afflicted with social disorders. Conferences, State and National, are held to discuss methods for their treatment, and philanthropic organizations are established, bountifully trusteeed, who employ experts to do a work akin to what we suggest for a social doctor.

What is the quarrel? None whatever, except we would that the rest of mankind, who need social treatment quite as much as those bearing an official label to that effect, could be treated by a professional social doctor without first applying for charity or being convicted of a crime. Furthermore, we all need him for some minor social troubles just as much as we need the medical doctor for minor but annoying physical ailments.

So we propose the social doctor duly licensed by the State, who can hang out his shingle and do business in the way of curing or ameliorating social ills in the same dignified and effective way that his medical brother treats the physical ills.

Above all, he should not be "bossed" by a board of trustees any more than a medical doctor, a lawyer, a Burbank, or an Edison. Not that boards of trustees are always out of order, for often they are absolutely essential, but in this comparatively new field of social work there are sometimes cases of over-trusteeing. Individual initiative should be encouraged, providing the individual and the initiative are of the right sort.

The social doctor idea is feasible.



A COURT IN SESSION AT THE JUNIOR REPUBLIC

The judge later was a law school graduate and then became United States Marshal

# MONADNOCK THROUGH THE TREES

BY EDWIN ARLINGTON ROBINSON

**B**EFORE there was in Egypt any sound  
Of those who reared a more prodigious means  
For the self-heavy sleep of kings and queens  
Than hitherto had mocked the most renowned,—  
Unvisioned here and waiting to be found,  
Alone, amid remote and older scenes,  
You loomed above ancestral evergreens  
Before there were the first of us around.

And when the last of us, if we know how,  
See farther from ourselves than we do now,  
Assured with other sight than heretofore  
That we have done our mortal best and worst,—  
Your calm will be the same as when the first  
Assyrians went howling south to war.

## KNUD, SON OF KNUD<sup>1</sup> A STORY OF LINCOLN'S LAND

BY EMMA MAURITZ LARSON

**F**OR half a dozen years, while his long arms were busy handling the foaming pails of milk that were to make great yellow Danish cheeses, Knud Jensen thought of one thing: Some day he would go to America.

It was true that the pastures that he rented from the Baron were green and the cows gave richly, so that the red woolen stocking that Petra kept safely hidden was filling above the ankle with coins, and some of them golden crowns at that. But crowns are not all. Often Petra read to him from letters of her friends who had gone across the sea, and there were strange words—that in America there are no barons to own the land and take all the respect because their fathers before them had always been the high families, that newcomers could come quickly into many fine rights, and that farmers and shopkeepers and all could tell the Government what men they wished raised to the high places in the town and kingdom.

It was enough to think of for six slow, steady, comfortable years of cheeses on week days and church on Sundays. And sometimes they even talked of it a little over the savory peas and pork soup that marked Fridays or the cabbage and mutton of Tuesday's dinner.

But when their great year came they knew, without speech, that this was the time to go to America. And Petra began at once to pack the chest and the thick bags with her prized linens and embroideries, come carefully down from neat-handed mother and grandmother, and with the heavy woolen garments fashioned for northern winters. And with the larger ones went many softly

knitted little jackets and socks and even an odd snug, very round little pink-and-blue hood that scarcely went over the tightly closed fist of blushing happy big Knud.

By the time the chests and bags were ready Knud Jensen had sold his cows and his cheese forms and all the simple furniture of the cottage to his good neighbors, and on one of the long bright days of midsummer they set out, big Knud and his Petra, on the pilgrimage. Stopping to see old Auntie Croonquist, Petra's godmother, at the next town and lonely Uncle Per three miles out in the country, they came at last to the sea town where the ships rode the smooth water, one of them ready to go across to that very town of New York.

"We will be in the new land when August is here, perhaps even before that," said big Knud.

"We will be old, old Americans then before little—" Petra began, and laughed softly. "He will never know that his father and mother were once just Danish greenhorns."

"We will be smart and speak to him right away in the new American, as Hjalmer Lagerblad, who came back for a visit, said, 'Hel-lo lilla Knud!'"

And they both laughed and dreamed, counting out the money carefully in their small upstairs room at the boarding-house, so that they might go down to the street of shops and offices to buy the tickets to go to the great new life. But at that very moment the landlady climbed the narrow stairs, breathing hard with the weight of her hurried message.

"There has come a man from the country to see you. He says the old uncle lies stiff and sick and his tongue is dumb."

"Yes," said neighbor Karl Lofroth a few moments later in the crowded little parlor below. "He cannot speak, but his eyes they ask something. The women say it is Petra he wishes, and they sent me so quickly to fetch you before you could sail away in the big ship that I came even in my old coat."

They went back with Karl to lonely Uncle Per, with his asking eyes and his still, still body, and by that bedside they stayed through the dragging nights and the brief day-lighted days of autumn and early winter until the second stroke came kindly and the old man went away from the chilly Danish country to the land without night.

When they came back from the cold stone Lutheran church, Petra started within an hour to pack again the chest and thick bags.

"It is not too late yet," she said, bravely. "He must be born an American, born an American. Uncle Per would take it no badness of respect to him that we should go at once, to-day."

They went through the deep-lying snows to the little station that very night and came again to the sea town, where only a ship or two now plunged and struggled in the hollows of the gray sea.

"We should wait," urged Knud then. "This thing is too hard for you."

"No, no," said Petra Jensen, and her voice was strong and eager, though the shadows hung gray under her blue eyes and she was full of weariness from the long nursing of the old uncle.

So big Knud went out to get the tickets for the ship that was to leave the harbor in two or three days on an uncertain January voyage. But when he returned an hour later he was led by a mysterious rosy-faced landlady to

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