

**PROCEEDINGS OF THE FIFTH
ANNUAL OHIO STATE CONFERENCE
OF CHARITIES AND CORRECTION,
HELD AT DELAWARE, OHIO,
OCTOBER 15TH TO 18TH, 1895**

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Proceedings of the Fifth Annual Ohio State Conference of Charities and Correction, Held at Delaware, Ohio, October 15th to 18th, 1895 by Various

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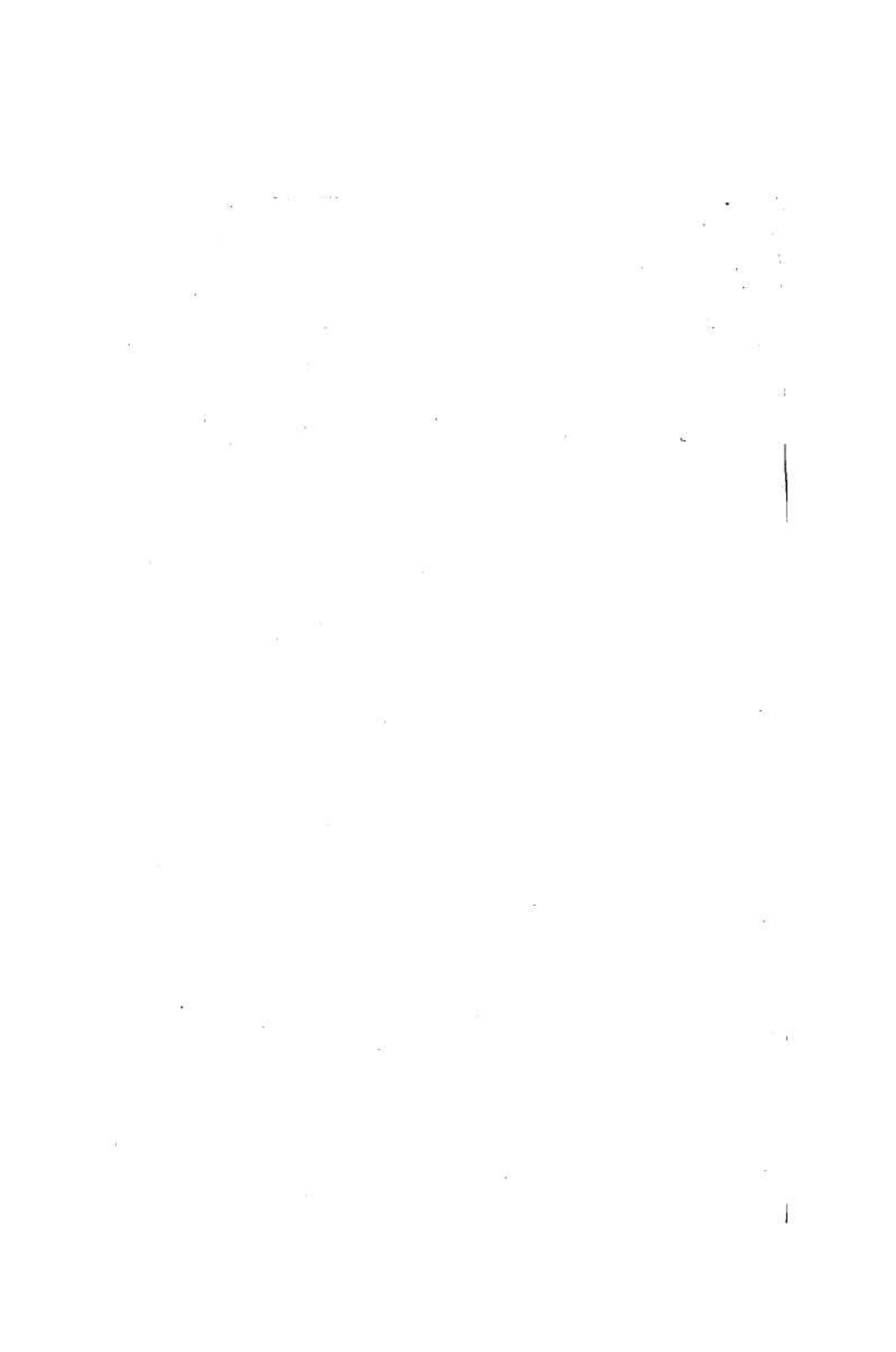
HELD AT

DELAWARE, OHIO.

October 15th to 18th, 1895.

S. LOUISE PATTESON,
Official Reporter of the Conference,
CLEVELAND, O.

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MINUTES AND DISCUSSIONS.

SECRETARY'S REPORT.

FIRST SESSION,

Tuesday Evening, October 15, 1895.

The Fifth Annual Ohio State Conference of Charities and Correction was held in Delaware, October 15 to 18, 1895.

The first session was called to order in the opera house on Tuesday evening, October 15, by Hon. F. M. Marriott of Delaware, chairman of the local committee.

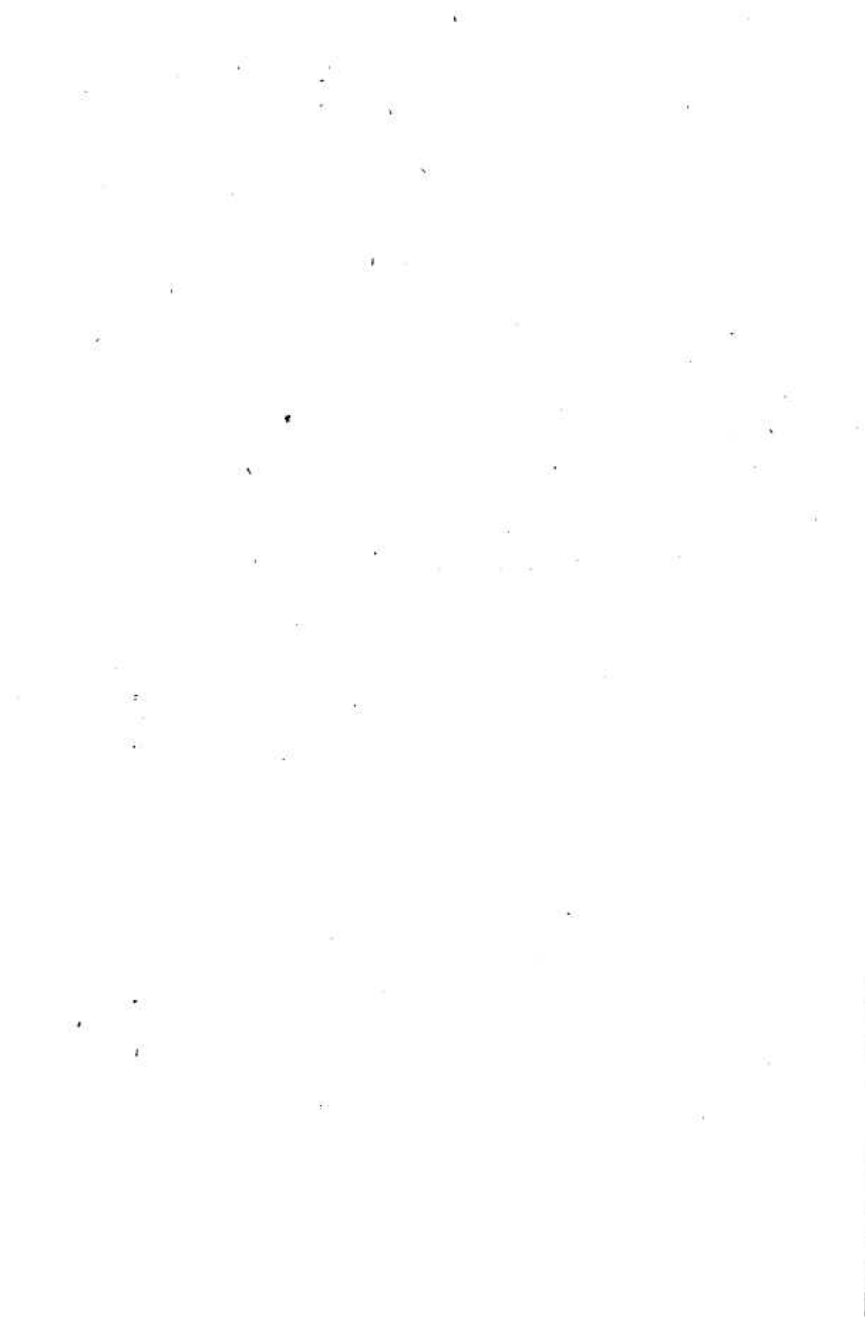
Prayer was offered by Rev. Dr. A. D. Hawn, Pastor of the Presbyterian Church.

Owing to the absence of Mayor Baker (caused by illness), the address of welcome on behalf of the citizens of Delaware was given by General J. S. Jones.

An address of welcome on behalf of the charities of Delaware county was given by Rev. Dr. J. F. Shaffer.

An address of welcome on behalf of the students of The Ohio Wesleyan University was given by President J. W. Bashford.

The President of the Conference, James A. Young, Esq., then delivered the annual address.



PRESIDENT'S ANNUAL ADDRESS.

THE ATTITUDE OF THE CHURCH TOWARD SOCIAL QUESTIONS.

BY JAMES A. YOUNG.

Mr. President, Citizens, Delegates and Friends:

We have listened to the welcomes of the good people of Delaware with a sense of deep satisfaction. They have been generous, friendly, cordial. We shall feel at home during our stay in your city; and we hope you will feel as warm an interest in our work and our deliberations, as you have expressed in your welcome. It is a red letter day for Delaware, when her great University takes up the study of sociology, welcomes the Ohio State Conference of Charities and Correction at the same time, and joins in its study of social questions and its work of practical philanthropy. It is an honor to any city of Ohio to have the privilege of entertaining this Conference; and you have honored this Conference by your invitation and your cordial welcome. It is with a feeling of real pleasure, that I accept your welcome, and thank you in the name of this Fifth Annual Conference for your generous reception.

It is with pleasure, also, and with a keen sense of responsibility, that I express my appreciation of being chosen to preside over the deliberations of this Conference. I shall strive to be fair and just, and shall see to it, that the business sessions begin on time.

ADDRESS.

This is an age of unrest, of turbulence, of discontent. It is not merely a surface disturbance, but a ferment that penetrates the foundations of social order and threatens the permanence of civil governments. The restless spirit of inquiry which pervades the thought of our age is found not only in every field of research, but is world-wide in extent; and nowhere has it been more active during the present decade than in our own country. We are in the midst of a many-sided social and industrial revolution. The present generation must decide whether the principles of Christian Civilization shall triumph in the settlement of some of our problems, or whether we shall have war, with its destructive ferocity and its consequent moral degradation.

During the last quarter of this century, the general fashion of men's thought has undergone a change. Not only the social student, but the casual observer has noted a shifting of the mental attitude. Our fathers regarded life from the standpoint of Individualism; but we regard it from the standpoint of Society. We face public questions, not from the individual interest, but the collective interest. We gather vital and industrial statistics and treat them as averages. From these statistics, we discover tendencies in certain classes of society, and we formulate principles in obedience to the laws reduced from such statistics. Our fathers dealt only with men, we deal with masses. They dealt with individuals, we deal with society. They sought the salvation of men, we seek the salvation of society. We rejoice in the salvation of men, we *insist* on the salvation of society. Thus the intellectual standpoint has shifted. The social aspect is rapidly taking the place of the individual aspect of life.

It has been said that "Society is a combination of those human beings who live in certain conditions and relations one with another." That is too formal, too exclusive. Society is simpler than that, and more inclusive. Wherever men and women come together, there is society. And like the fashion of the world, society is much more unified than ever before.

This new way of looking at humanity has called into the field of ethics and religion an array of sociological problems. These problems challenge the attention of "all sorts and conditions of men." The study of the relations and duties of man to his neighbor and to the community, by the scholars of to-day, is one of the most hopeful indications of the times. For centuries we have been building our social structures on the wrong basis. A certain class of thinkers declares that the outlook for national character is gloomy indeed. Others tell us that the existing order of society is as nearly perfect as may be, for nothing but almsgiving will ever reach the "submerged class."

Such a verdict of society is something approaching decay, and, if true, Nordean is right, and the end of our civilization approaches. The nation that has lost the power of the future is bound to collapse. China goes down before Japan, because she has no future, but lives in the past. My friends, I do not believe we have reached our climax, that we have exhausted our civilization. The slums must be regenerated. We must carry to them new life, new ideas, new principles that will live; new powers that will burn out the disease that now threatens the peace of our cities. We must lift these men out of slum life, set them face to face with duties, and teach them that life consists in discharging those duties as men.

The concentration of population in cities has accentuated the muni-

cipality in our civilization. To such a degree has the concentration of material values, population and intellectual energies accumulated, that the cities have become the storm centers of the nation. The city draws the brightest, the best disciplined, the most enterprising. At the same time, it draws the worst element that is dumped on our shores, and the most degraded that our neglect has engendered. Vice is more persistent and diffusive than virtue, and the consequent deterioration of municipal life is everywhere seen and felt. Here is illustrated the facility with which men slip back into barbarism, if the artificial and external accidents of their lives are changed. The right kind of environment is of the utmost importance to moral growth and manly character; hence, the necessity of concentrating all reformatory effort in the cities.

SOCIAL ASPECT OF EARLY CHRISTIANITY.

Facing the struggle going on around us—the strong devouring the weak, the rich oppressing the poor, the professed Christian shutting his eyes to the suffering and closing his ears to the cries of the needy—should we not blush when we boast of our Christian civilization—a civilization that has produced the slums and made the Salvation Army a mighty power in doing the work that the church has neglected? Jesus taught that Christian duty was summed up in two commandments; First, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "And the second," said He, "is like unto it, Thou shalt love thy neighbor as thyself." The love of God and the love of neighbor are put on an equality. If the first commandment meant to the early christians theology, the second with equal force meant sociology. They did not use either term, however, but the thoughts underlying them were the impelling forces in their conduct. The first church "held all things in common." The average prosperity of the Christian community extended to each individual whenever he had need. They understood that the very foundation of a gospel to the poor meant absolute equality, liberty and fraternity of men, and that the same divine law carried to woman, also, the same personal rights, duties and responsibilities.

When persecution scattered the disciples from Jerusalem and the Holy Land, they carried those social ideas with them; and wherever the church took root, there was soon found a community of interest among all Christians. Throughout Northern Africa, and to a large extent throughout Southern Europe, the social aspect of christianity prevailed for three centuries. Under such conditions, christianity emphasized the spiritual quality and moral essence of this life. It taught that life con-