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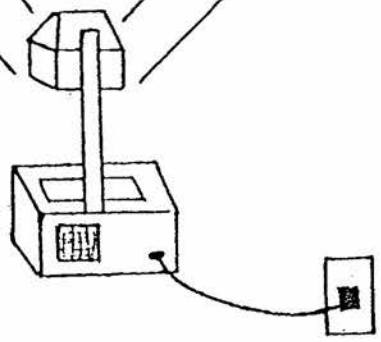

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Introduction

In this triple issue of TIPS, we will examine history, specifically the history of human services, and what it has to teach people concerned with contemporary and future human services. We need to study history because, as the French philosopher Etienne Gilson (1884-1978) put it, history is "the only laboratory that allows us to see the consequences of big thoughts."

It has been a very long time since we have done a TIPS issue on history; the last one was August 1983 (volume 3, no. 2), though there have been history tidbits in various TIPS issues since then.

However, in order to really learn and benefit, from history, it is important to read about the past not with the modernistic attitude of snobbishness and even arrogance towards our ancestors (e.g., "How could they have been so stupid/foolish/benighted/prejudiced/etc.?"), but with an attitude that is willing to acknowledge similar, or even worse, stupidities, foolishnesses, prejudices, etc., today, and that is willing to take from the past whatever is of benefit, and instructive. Surely, none of us want to be like those Hegel was describing, when he said, "What experience and history teaches is this: that people in government never have learned anything from history, or acted on principles deduced from it."

As with other TIPS topics, this is only a sampling of the material we have on hand on the subject. We have not included interpretive reviews of almost 100 books on some aspect of human service history.

In order to avoid introducing anachronisms, or even worse, creating historical revisionism, we will not use modern terms, but the language prevalent at the time being discussed or cited.

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Leprosy

Because of the terrible disfigurement it caused, leprosy has been one of the most dreaded diseases. Very severe measures were applied to lepers, including a high degree of separation from the healthy population; in some cultures, lepers were even treated as if they were dead. Today, other very contagious and seriously debilitating diseases have "inherited" the imagery associated with leprosy, especially diseases that are virtually always fatal such as AIDS.

*An interesting book is Bettman, O. (1956). A pictorial history of medicine. Springfield, IL: Charles C. Thomas. From it, we learn things such as the following: as early as 583 A.D., the church had prohibited the free movement of lepers, and had charged the clergy to separate lepers from the flock. Lepers were compelled to wear burial shrouds and to lay in a coffin before the altar. Earth was strewn on the afflicted. Lepers wore distinctive garments in the Middle Ages, which varied somewhat, but typically included a flat hat, and sometimes a heart-shaped emblem on the chest. Of course, lepers had to carry the wooden clacker, and a pointing stick with which to indicate objects they wanted to buy, and were forced to purchase whatever they might accidentally touch. Their hands were gloved, and they were required to wear fur shoes on their feet so as to prevent infection of bare-footed people.

*One of the noisemakers that lepers had to use in order to make their presence known in the Middle Ages was a hand bell. Later, beggars occasionally seemed to have used bells to attract attention, as did charity drives when groups collected money house-to-house on behalf of a worthy cause. It is quite possible that the bell-ringing of the Salvation Army, particularly at Christmas time, may have had its origins in these earlier practices.

*Jack Yates drew our attention to an interesting article on leprosy in the United States. Many people are aware that there were leper colonies in Hawaii, and at Carville in Louisiana. Less well-known is that leprosy had been imported by immigrants from Scandinavian countries (where it had been relatively common) to the north central states, and that there once was a leper colony (between 1905 and 1921) on Penikese Island off Massachusetts, close to New Bedford. Earlier, the quarantine hospital on Gallup's Island in Boston Harbor was occasionally used for lepers and other contagious persons. By a hair's breadth, Penikese was selected in preference to another one that had been proposed that had the unbelievable name Nomansland, not far from Martha's Vineyard. When the lepers were transferred to the newly established federal leprosarium in Carville, Louisiana, the physician who had taken care of the lepers on the lonely island for 15 years was unable to get any work because no one would hire him, and no patients would come to him in private practice. He had to move far away to Montana where, ironically, he died 5 years later while helping to fight an epidemic of whooping cough. More recently, Penikese Island has housed an institution for teenagers in trouble.

*From the 1920s to the late 1950s, US citizens with leprosy were often forcibly transported, even in chains and sealed boxcars, to the federal leprosarium in Carville, Louisiana. Oddly enough, lepers were also stripped of their rights to vote, get married, bear children, and even use the telephone, as if leprosy might be

passed on across the wire. These practices were really the continuation of the medieval custom of declaring lepers dead and ritually burying them before banishing them to a leprosarium (1999 film, Secret People, by Anderson & Harrison).

*In Scandinavia, leprosy has lingered into our own day, and to a much greater extent than elsewhere in Europe. Many of the Northern leprosaria were eventually converted to mental institutions; and in some instances, mentally disordered and/or retarded people co-resided there together with a remnant of lepers. A good example occurred until very recently in Iceland (as confirmed by Kristjana Kristiansen).

*White, M. (1981). Margaret of Molokai. Waco, TX: Word Books. Margaret Kaupuni was born in Honolulu in 1922, the 12th child of a German immigrant father and Chinese-Irish-Hawaiian mother. It was then a common Hawaiian cultural practice to give away "excess" children (those one could not afford to care for) informally to one's relatives, especially those who were childless. Even though this ancient practice had been outlawed, it was still widely practiced, and Margaret was given away by her father to her mother's sister. Within two years, this foster mother died, and then her foster father began a common-law relationship with another woman who raised Margaret until the age of 12, when she was virtually kidnapped by a public health officer and taken away to the isolation hospital outside Honolulu because she showed signs of leprosy. Her older sister Leilani was also taken away at the same time; however, they did not see much of each other at the leprosy hospital. Eventually, because they both showed signs of their leprosy worsening, they were shipped off to the island of Molokai to join the leper colony there; a few years later, Leilani perished in an accident at the tidal pools, where the waves were very treacherous.

Like all the lepers, Margaret was subjected to various harsh medical treatments that were thought at the time to be effective, though their benefits seem to have been virtually by chance, and some lepers even got worse as a result: oral ingestion and injections of a very unpleasant tasting and smelling potion called Chaumoogra oil, and conducting electricity through limbs where the nerves no longer registered pain. Because the leprosy germ is most active in the extremities and where body temperature is cooler, lepers often have breathing problems. Margaret too had to endure several crude operations to try to keep her nose and throat open; eventually, like many lepers, she had to have a tracheotomy and breathing tube installed, which she had for eight years. Eventually, the front half of both feet had to amputated.

While on Molokai, she married three times and bore four children (one stillborn); all three husbands died and the three living children were immediately after birth taken away from her and given to foster and adoptive parents elsewhere. This was the common practice because of the fear that the children would otherwise catch leprosy. Eventually, however, she did meet her grown children, and they even wanted her to come live with them.

The lepers on Molokai all had to work at various jobs in the colony, for which they were paid a small wage which they mostly spent on beer, because their food, shelter, and clothing were all paid for by the government. Eventually, Margaret got a job helping out in the hospital, though it took her awhile to become inured to the terrible toll that leprosy took on the bodies of the patients. She recounts numerous instances of running away from people with more advanced leprosy when she first met them, and of visitors to the island being horrified by what they saw, but she is sympathetic to this very natural human response. The one thing she is not sympathetic to is that once she returned to Honolulu (after her leprosy was judged to be arrested and not a danger to anyone), people stared at her and were afraid of her. In fact, she even seemed to delight in making people feel bad for staring and being afraid.

She returned to Honolulu for her foster-stepmother's funeral, but was forbidden to enter the funeral home because of her leprous appearance. She found her foster father dying, alone, and tended to him over the next several months until his death. Then she moved into a crime-ridden public housing high-rise for the poor, where she was befriended by a representative of a Methodist church ministry to the poor there, and herself eventually befriended many of the other residents, banding together with them to try to make the housing project less worse.

Margaret seems never to have rebelled against her father, and on only one occasion escaped the quarantine hospital in Honolulu for a night on the town. Instead, she seems to have seen her leper's life as a relief from the drudgery of her poverty-stricken existence, the beatings by her parents, and the heavy work load she had of taking care of her younger brothers and sister, and doing housework for her ill foster-stepmother.

This book reports that leprosy is actually not very contagious; only a small percentage of adults seem susceptible to it. In places where leprosy flourishes, a lot of people carry the germ, but show no signs of the disease. However, because of its devastating effects on the body, people greatly feared it even if the fear was disproportionate to the likelihood of their catching it. And people get sick and die not directly from leprosy itself, but because it destroys the nerve endings, thereby making them susceptible to all sorts of other diseases, infections, etc., often without them even being aware of it.

Apparently, some Protestant lepers who were among the first ones sent to Molokai built a church there that eventually fell into disrepair, called the church of Siloam Springs (where Christ had performed a miracle of healing). They were instrumental in getting the other lepers to accept Father Damien when he first came in 1873, because the lepers had learned to be distrustful and resentful of white people, whom they saw as responsible for their exile.

Margaret was a Protestant, and remembered the kindness and dedication of all the people from the various Christian denominations who served upon the lepers. She reported that the Catholic nuns at the leper colony at the time were kindly but very strict--almost acting like police towards the lepers--and always singing.

Because the grave of Mother Marianne Cope (the head of those nuns) was in a secluded spot, it was used as the rendezvous for lovers and courting couples in the colony.

After Father Damien's death, the Belgian government asked for his remains and was granted them by the government of Hawaii. The lepers were very unhappy that his body was taken away, and placed a curse on those who took it; the captain of the ship that came to retrieve the body was lost at sea, which the lepers saw as a fulfillment of their curse. What is left behind at the leper colony is Father Damien's "empty" grave. Mother Marianne's recoverable remains were also taken away to Syracuse in 2005, but the dust-sized remains were left, and the grave filled up again.

The Hawaiian term for the disease of leprosy translates into "the disease that tears families apart." Reportedly, however, the Hawaiians themselves did not separate their members who had leprosy until the whites arrived in the islands and began the practice.

The Pests--Both Ancient and More Recent

Human history has been full of deadly diseases, including ones that were highly contagious and swept through entire populations, and were therefore deeply feared. There is no reason to expect that humanity will ever be free of such pests, both old ones that may come back and new ones.

*Ziegler, P. (1991). The black death. Stroud, England: Alan Sutton Publishing. (Originally published 1969). During the Black Death in Europe in the mid-1300s, it was widely believed that malefactors were causing the outbreaks by poisoning wells. In various times and places, virtually all highly-visible minority groups were accused of doing the spreading or poisoning, especially foreigners, Jews and lepers. In France, lepers were burnt to death in large numbers for allegedly poisoning wells.

One of the plague hospitals lavishly graced by works of art was the hospital of Palermo (later the Palazzo Sclafani) in the 1440s.

*"O, Du lieber Augustin" is one of the few German songs many non-Germans know. What they are not apt to know is that it is believed to be a "pest song," much like "London Bridge" and "Ring Around the Rosy." It was supposedly written in a drunken stupor by a disconsolate Viennese bagpiper in 1679 after all his customers had died (Schülke & Mayr, 1940).

*The pest often started with a sneeze, upon which other people pronounced a blessing on the sneezer ("God bless you" or "Gesundheit")--and fled.

*Believe it or not, the perfumed mixture of diluted alcohol that we call "cologne" was first made in the German city of Cologne, and can still be bought under the trademark "4711." By derivation, various imitations eventually also came to be called "cologne" in a generic sense. One tradition has it that the original cologne was concocted as a preventative against the pest. During pestilences, physicians used to don headgear that included something similar to a gas mask, i.e., a perforated beak filled with a vinegar-saturated sponge or cloth which was believed to filter the pestilential air. Soon, various herbs and "simples"

were added to the vinegar to increase its effect. These liquids were also poured over one's handkerchief so that one could hold it under one's nose if one had to go through a pestilential area. Sometimes, these liquids were evaporated over hot stones in order to saturate one's dwelling. Cologne 4711 (later named after the street number of the manufacturer) was invented as another improvement on these liquids, to be sprinkled on sponges or handkerchiefs through which people would then breathe if they were near potentially contagious persons. Now, it is good for everything: wounds, insect bites, faintness, headache, etc. No traditional German woman would be without a bottle of it.

*Lysol was first mass produced in Germany and found its first mass application during the cholera epidemic in Hamburg in 1892.

*E. J. Guerrant from Oklahoma wrote a learned article about pieces of mail (letters, postcards, and packages) which were sterilized (usually with formaldehyde) because they came from areas in which some contagious disease had broken out, or from certain exotic places with strange diseases, such as Hawaii and the Far East--or from various institutions and sanitaria. Sometimes, a drop of formaldehyde was inserted in a letter from which a corner had been cut or into which holes had been punched, or the letters were placed in pouches containing formalin. Letters were sometimes stamped with the word "disinfected" or "sterilized." One such letter was stamped as coming from "Air Hill Station" in the Philadelphia area. One suspects that this must have been the post office associated with some kind of sanitarium or hospital. Do any of our readers know? Such mail pieces with such designations are extremely rare philatelic collector's items. Readers who possess mailed pieces from tuberculosis sanitaria are urged to examine them closely for signs of disinfection.

*Tuberculosis was a plague of its day. In the early 1900s, there were urban neighborhoods in which tuberculosis was outright epidemic. For instance, on the lower east side of New York City, all but five blocks out of a neighborhood of 108 blocks had cases of tuberculosis, and some blocks had about 50 cases apiece (A Civic Biology, 1914).

*During the 1800s, Americans with tuberculosis were advised to go out west, and entire tent colonies with thousands and thousands of gravely ill "lungers" grew up outside Denver, Los Angeles, and other southwestern towns which were often very nonreceptive to this influx. This was one reason why, beginning in about 1885, hundreds of sanitaria sprang up all over the country for people with just this one disease. Some of these became as big as small towns. In time, dramatic progress in the treatment of tuberculosis was made, and after World War II, retarded people inherited many of these facilities, much as mentally handicapped people had earlier inherited the leprosaria toward the end of the Middle Ages.

*In 1932, the German Nobel Prize-winner Thomas Mann wrote the novel, Der Zauberberg, translated in 1939 as The Magic Mountain. It tells the story of a healthy young man who visits a cousin in a Swiss sanitorium on a mountain prior to World War I. (It was modelled on a real one in Davos.) He is ensnared by the atmosphere, as in a dream, and becomes persuaded by the staff that he has tuberculosis himself. He cuts all ties with his previous world and settles into the magic mountain world for 7 years. This world of the asylum is described powerfully as one of total isolation, disassociation, and unreality that encourages the patients to turn totally inward and be preoccupied with nothing but their health. The "total institution" (of Erving Goffman) thus becomes a sort of "Lebensersatz" (ersatz life) which powerfully alienates the patients from an active and culturally integrated existence.

The main character of the story is suddenly "healed" by the news of the outbreak of World War I, as he casts himself as a volunteer back into life, the army, and into battle. His fate is left to the imagination of the reader.

Mann related how he had meant this novel to be a "serious jest," and how the medical world turned against him uncomprehendingly with indignation and vituperation.

*Saranac: America's Magic Mountain (1985) is the history of America's first tuberculosis sanitarium launched in 1859 in the Adirondack Mountains in New York State. The subtitle alludes to Thomas Mann's novel Magic Mountain.

*Hansen, L. A., Heald, G. H., Kress, D. H., Ruble, W. A., & Martinson, M. M. (1919). Epidemics: How to meet them. Washington, DC: Review & Herald Publishing. This book was written in response to the great flu pandemic that erupted in 1918, here called the "Spanish influenza." However, while the first two chapters are devoted to the flu specifically, there are also chapters on tuberculosis and cancer, on children's diseases generally, on prevention and hygiene, and on home management of disease, much of which is devoted to various water treatments. Of considerable interest are the many illustrations in the book, some of them instructive photographs and others cartoons meant to be educational or inspirational. The book was apparently directed at the general public, and written with the anticipation that other epidemics would soon follow.

One thing we learn from this book is that the sleeping porches of US family homes (and sometimes apartment houses) built before WWII were not only meant to enable people to sleep outside during hot summer nights, but also to prevent or cure TB. Other measures advocated and depicted in the book were sleeping in tents in one's yard, or in shacks erected on one's house roof.

While there are occasional cross-links made to Christian belief, one is also startled to see an illustration that depicts that "an ounce of mother is worth a pound of clergy."

*Mother Teresa was among the first to establish hospices for people dying of AIDS in the US. Doctors at the US Centers for Disease Control told her that her sisters should wear rubber gloves when caring for such persons, but she shook her head and said, "We cannot use gloves to care for the body of Christ." This is a bit remindful of the medieval serving orders who took care of people dying from the pest, many of whom caught the pest themselves, and knew beforehand that they likely would.

*In Spring 1989, there was a measles outbreak at the Binghamton campus of the State University of New York, and anyone coming onto campus had to have proof that they had been vaccinated, or were old enough to have had measles or been exposed to it. A large yellow ticket was issued as a pass to people who qualified (source information from Sue Ruff). Yellow is the traditional signal of presence of a dangerous contagious disease.

Slavery

Once a year, we usually cover issues of contemporary slavery; here are some historical tidbits on it.

*Bellows, B. L. (1993). Benevolence among slaveholders: Assisting the poor in Charleston 1670-1860. Baton Rouge, LA: Louisiana State University Press. This book focuses on Charleston, South Carolina, and its charities, from the city's founding up through the start of the US Civil War. The book traces Charleston's own economic fortunes and cycles of growth and decline, and how charity was reconciled with the practice of slaveholding, since the wealthy and upper classes that were largely involved in charity also held slaves. As with probably many similar places, Charleston had a long history of charitable programs and institutions, often founded by people of religious fervor, though always ending up falling far short of their envisioned accomplishments.

The book is a sad tale of the continuing recapitulation of human service history themes of enlargement, of need overwhelming capacity to respond to it, of a charitable spirit becoming disillusioned with the depravity of the poor, of ongoing severe devaluation (e.g., of Negroes) even in the midst of very noble service, etc.

*Immigrants to the US during the mid-1700s were often bought and sold, and exposed publicly for sale after their arrival, the same as African slaves, at least in Charleston, SC. Slave trade to the US petered out around 1807, but some of the very same vessels and crews that had brought African slaves to America were then used to bring immigrants from Europe to America, sometimes under conditions closely resembling the freighting of slaves, e.g., by carrying more than double the number of passengers for which the ship was designed, and keeping passengers on starvation rations (Bell, 1996).

*A 1985 book, entitled Sweetness and Power, claimed that the sugar industry had two tremendous impacts on world history: it fueled the African slave import to the Americas, and it gave a tremendous boost to the industrial revolution in Britain because sweet tea and jam on bread served as quick, cheap, and

energy-rich food that sustained the laboring classes of the "dark satanic mills" of Britain (Science, 4 April 86).

*In a supplementary episode of the quasi-fictional TV series "Roots" in late 1988, an escaped slave had an iron collar put around his neck, with four rods sticking up above his head that ended in little fool's bells. This episode was apparently set in the early 1800s. If this depiction was historically correct, we would have been seeing both an example of the much older custom of putting an iron collar around the neck of a slave, and the ridiculing of a person by the attachment of fool's bells to the head region.

*After the US Civil War, a form of white slavery for children endured as so-called indenture, or being bound out to a master (usually a farmer), often by their own parents. The lives of these child labor slaves were extremely hard and hopeless, and many who did not escape died before earning their freedom at age 21. This episode has been encaptured in a historical novel (Theory of War) by a woman (Joan Brady) who is the granddaughter of such a white slave.

*In Switzerland, it became common in the 19th century for the local governments, who were obliged by the Swiss social contract to take care of their own, to auction off dependent children (either orphans, or from inadequate families) to the lowest bidder, much as had been the practice in New England with poor and dependent people generally. In essence, these were indentured children who would then function as de facto child serfs to their foster families, who themselves were often rather marginal, and usually country people. This meant growing up under very deprived circumstances. When economic conditions were poor, the number of such children increased. In 1870, the Canton of Bern alone had at least 7,800 children thusly farmed out, and this number grew to 10,000 by 1910. The system of indenturing children endured into the 1950s. Ironically, as in the child welfare movements in England and the United States, a major reformer (A. C. Loosli), a former indentured child himself, suggested that the principles of the animal rights league be used as a model for the reform.

Switzerland also forcibly emigrated some dependent children to the US during the 19th century (Guardian Weekend, 15/4/2000; source item from Oxana Metiuk).

Nursing/Breast-feeding

Few people think of nursing of infants as a form of human service, though it is one of the many types of service that mothers offer to their children. Also, in the past, there was a large, and mostly informal, network of women--called wetnurses, or nourrices--who would substitute for a mother who was unable or unwilling (e.g., due to death or illness) to nurse her own child. In some parts of the world, such networks still exist today.

*Mothers and Medicine: A Social History of Infant Feeding, 1890-1950, contains some very interesting information. The shift from breast-feeding to artificial equivalents of breast milk began around 1890, and initially largely in response to the fact that at that time, the only viable alternative to maternal breast-feeding was wet nursing, and it had a bad reputation as being both physically dangerous and morally dubious. The moral taint was partially due to the idea that breast-feeding should not be paid for but freely given, and yet often had to be bought. The physical danger was partially that there had been a long tradition (especially in Europe) of wet nurses making babies dead, either by being uncaring or sometimes almost deliberately serving as a population control mechanism. It is for this last reason that wet nurses were often called angel-makers.

It was also around 1890 that scientific concepts of nutrition began to arise, and all of this combined in the concoction of new kinds of artificial breast milk. The pioneers made up individual "formulas" for specific babies in order to precisely regulate the proportion of nutrients, taking into account the child's age, weight, etc. And unbeknownst to almost everyone, this is where the otherwise peculiar and unexpected expression "formula" for baby milk came from. Infant food manufacturers began to give out free formula calculators, samples and charts.

A number of other social developments also contributed to women increasingly rejecting breast-feeding, including the rise of feminism ("no doctor is gonna make a cow out of me"), and the allure of the 1920s flat-chested flapper look, as well as the gradually increasing proportion of women in the labor force.

*In the 1940s and 50s, breast-feeding was commonly viewed by the medical profession as a nice thing, but something that most women would not be able to do. Whenever a mother had a problem and made an inquiry, advice tended to be "give the baby a bottle." Also, the newly-marketed infant formula was considered a scientific improvement over nature, and as with most new things in a craze-obsessed culture, formula-feeding was a craze itself. It was in response to this kind of background that the La Leche League was founded in 1956 as a neighborhood group by 7 mothers in a Chicago suburb. Forty years later, it had 50,000 members in an international network. Also, since 1956, the breast-feeding rate at one month of age had climbed from 18% to 50% (CH, 1/96).

*In the foundling home of the German city of Brueckenau in 1775, a herd of trained she-goats served as wet nurses for the babies. In great excitement and loudly bleating, the mother goats waited for the opening of the foundling hall, whereupon they swiftly sought out their own specific infant, pushed the cover off the child with their heads, and positioned themselves broadly with their udders over the face of the baby so that the baby would start sucking (AW, 18/2/84).

The Old Eugenics

As documented in numerous previous issues of TIPS, especially on the topic of deathmaking, there has been a resurgence of a eugenic mentality and eugenic proposals in the Western world since the early 1970s. Since eugenics aims to eliminate the weak and unfit in society, by preventing either their conception or birth, or by eliminating them after birth before they reproduce, it is very inimical to all sorts of devalued classes, especially handicapped ones. The first major eugenic era was at its peak in the period from about 1875-1925, also called the "genetic alarm" period.

*The advocacy of eugenics policies has always been suffused with all kinds of moral problems, including these two. (a) It is usually those who have voice and standing in society, and who identify themselves as having positive qualities, who advocate eugenic policies which are detrimental to others, and specifically to less privileged members of society. (b) Eugenic policies almost always drift toward coercive measures, and inevitably seem to have had brutalization and even deathmaking in their wake once efforts are made to implement them.

These tendencies were clearly perceived by Clarence Darrow, the prominent American lawyer and defender of the underprivileged, who wrote in 1926: "I, for one, am alarmed at the conceit and sureness of the advocates of this new dream. I shudder at their ruthlessness in meddling with life. I resent their egoistic and stern righteousness. I shrink from their judgment of their fellows. Every one who passes judgment necessarily assumes that he is right. It seems to me that man can bring comfort and happiness out of life only by tolerance, kindness and sympathy, all of which seem to find no place in the eugenists' creed. The whole programme means the absolute violation of what men instinctively feel to be inherent rights" (Darrow, C. (1926). The eugenics cult. American Mercury, 8, 129-137).

*The eugenicists' efforts at preventing the adoption of retarded children, and having them placed in institutions instead, received a big boost in the US in 1934 when the Iowa Bureau of Child Welfare established a policy mandating the psychological assessment of children prior to adoption. A flood of research studies on child development emanated from these efforts, and eventually earned praise and awards, with few people remembering the unworthy motives, and destructive impacts of a good portion of this work on retarded children.

*One president of the Association of Medical Officers of American Institutions for Idiotic and Feeble-minded Persons (now called the American Association on Mental Retardation), Samuel Fort, in 1896 named feeblemindedness the "anastomosis" (i.e., the common outlet) of all other "conditions of degeneracy" (Journal of Psycho-asthenics, 1896). He was saying in a euphemistic fashion that the retarded were the anus of the social world.

*Henry Goddard's study of the Kallikaks, published in 1912, was ironically set off by his acquaintance with Deborah Kallikak (born in an almshouse in 1889) who was a resident at the Vineland

Training School in New Jersey where she had lived since she was 8. It became apparent over the years that she had a remarkable repertoire of capabilities, and was probably only mildly retarded. One can also speculate that it was her deprived background that to a significant extent kept her from developing even further than she did. She lived a long life that saw the genetic alarm period pass out of favor, but by the time she died--still institutionalized--in 1978, she had been virtually forgotten (MR, 2/83).

*Kirkpatrick, C. (1926). Intelligence and immigration (Mental Measurement Monographs Serial No. 2). Baltimore: Williams & Wilkins. This is a work of social Darwinism that is a gold mine of references from that particular era.

The literature review ends on p. 52 and then the study conducted by the author is reported of 3 immigration groups, and a scattering of others, compared against 1 group of "Americans," all of them in Massachusetts. The "Americans" came out on top with an average IQ of 104, and the Italians on the bottom with 83, but when the French Canadians were divided depending on where they resided, one group of them was lowest with an IQ of 74. These rankings were about the same on Army Beta tests. However, family social status also ranked the same way. No statistical tests of significances were applied to these group differences. The author concluded that some immigrant groups are maintaining or improving the ability level of the American population while others have a depressing effect on it.

The author attributed the fact that the Finns did almost as well as the "Americans" to the great likelihood that the Finns were actually Nordic even though their language was probably asiatic. There is some schizophrenia here insofar as the author pokes fun at the theory of a Nordic "master race," and points to the ambiguity in the identity of different ethnic groups.

One section is entitled "The Mental Defective in the Army" (pp. 47-51). Ranking US soldiers by country of birth, there were dramatic differences, with people of Nordic roots consistently ranging at or near the top.

The author raised the spectre of the less intelligent immigrant groups reproducing more prolifically, but went considerably beyond the findings and any conclusions one could legitimately draw from them. From the fact that among first-generation immigrants, mental defect was only about half what it was among the native-born, the author called for immigration policies forbidding the entrance of such persons. He suggested applying much more stringent criteria to the admission of individual immigrants--not just by being concerned with keeping bad stock out but actively "skimming the cream from Europe." He called this eugenic policy one of more "scientific control of immigration." However, there is acknowledgement that "there is no such thing as intelligence separated from training...."

The terms "sub-normal" and "super-normal" occur. The terms retarded and retardation are also used in relation to age-appropriate class placement.

In his 2 studies on intelligence in immigrants, H. H. Goddard had said that by merely looking at them, he could identify a large number of "feeble-minded" persons who had passed the inspection of the immigration offices.

*Sanger, M. (1920). Woman and the new race. New York: Brentano's. This is a eugenics and feminism classic, with a photograph of the author and her 2 children. It anticipates many of the contemporary pro-abortion and contraceptive arguments. One chapter is entitled "The Wickedness of Creating Large Families," a theme that one encounters almost universally these days. On p. 229, the author described birth control as being "nothing more or less than the facilitation of the process of weeding out the unfit, of preventing the birth of defectives or those who will become defectives." Sanger often used the phrase "weeding out."

On pp. 40-41, the "feebleminded and other defectives" are discussed, and Henry Goddard is cited. This discussion on the feebleminded is embedded in the recitation of fearsome facts about prostitution, illiteracy, and all sorts of other social problems. There is also reference to the feebleminded in connection with large families on p. 63. The Jukes study is cited on p. 78, together with the testimony of a mother of 4 with a retarded child.

*Jeffries, B. G., & Nichols, J. L. (1928). Safe counsel or practical eugenics: To which has been added "the story of life" by O. S. Davis & E. F. A. Drake. Chicago: Franklin Publishing. This is the 39th edition of a book first published in 1893, showing how popular eugenic books were in the eugenic era.

Anyone who claims that there is no connection between eugenics and the current Planned Parenthood culture should read this book. Much that we now see has been anticipated in it, including claims that morality is based on utility (p. 24). We also find such phrases as "every child has the right to be well-born" (p. 16).

The book clearly links together "the mentally and morally insane, the feeble-minded, the degenerates and congenital criminals...," and demands that they be either sterilized or asexualized. Asexualization referred to castration of males, and the removal of the ovaries of females. These measures are particularly needed where such people "maliciously refuse to make use of contraceptives..." (p. 18). "A feeble-minded mother or father is sure to have feeble-minded children" (p. 56). In the past, humans may have bred for pleasure, but this book calls for "breeding for results" (p. 11). Note also how the phrase "safe counsel" anticipated the 1980s phrase "safe sex."

However, the book also has a lot of universal solid things to say about human love that modernism has since rejected, and abortion is described as a monstrous crime and the shedding of innocent blood.

There are many illustrations in this book, several containing Negro characters depicted in old-fashioned devaluing ways.

The Story of Life part of the book consists of one long section on sex education of boys by their fathers, and a shorter section on sex education of girls by their mothers. There is some overlap between all this and the material in Safe Counsel.

It also said that "at the present rate of increase in insanity, the last sane person will disappear from the United States and Canada in 200 years." We consider this to have been a gross underestimate, and that the last sane person may disappear when the TIPS editor dies.

*Rubin, H. H. (1933). Eugenics and sex harmony: The sexes, their relations and problems. Boston: Paramount Publishers Service. "The cretin is a pitiful travesty of a human being who is born with only a rudimentary, or else a disproportionally small thyroid. No one can look upon these dwarf idiots, with their thick, protruding tongues, their heavy, scaly skin, their complete lack of anything that might be classed as intelligence, without a feeling that they should be put mercifully out of their misery. Yet, if this condition is recognized sufficiently early, and adequately treated by properly regulated thyroid dosage, an absolute miracle may be wrought.

"There are any number of these cretins of twelve or fourteen years of age who now grade as normal in their studies. They are, to all intents and purposes, normal individuals. If, however, they should happen ever to be wrecked on a desert island, and deprived of their stabilizing thyroid supply, they would gradually relapse again into thick-skinned, thick-tongued idiots.

"The myxedema patient is merely an adult who escaped cretinism by a slim margin, but who is exaggeratedly hypo-thyroid. This person has all the worst symptoms I have described above. There is nothing in the world, so far as we know, that will help him, except treatment directed toward his thyroid gland. Scores of thousands of men and women are partly tinctured with this trouble" (p. 206).

*Sherbon, F. B. (1934). The child: His origin, development and care. New York: McGraw-Hill. This is one of at least 12 books in the McGraw-Hill Euthenics Series. One could actually divide the content into sex, reproduction and the family, and child development.

This text is a rather enthusiastic promotion of eugenics. The frontispiece picture is of a medal handed out by the American Eugenics Society to families who met certain mental, physical and hereditary standards of excellence. On p. 63 we are told that "we have been forced to make some human weed-laws, and to try to eliminate some social thistles through segregation in institutions, legal sterilization, and some regulation of marriage." "...The socially ineffective procreate prodigally under the protection of society...." On p. 65: "No farmer will breed his stock to scrubs, but too often he sanctions the marriage of his children to members of a scrub family." Chapter IV is entitled "Social Heredity" which deals with social evolution. In Chapter V we find advocacy for a co-educational sex education with "absolute frankness, casualness and freedom from embarrassment...," such as we certainly now have; and in many ways, this is a forerunner text to today's dominant sex education and feminist attitudes. This text could be placed in a history collection as a documentation of a eugenic perspective at a time when eugenics was beginning to decline in favor.

*Dunn, L. C., & Dobzhansky, T. (1947). Heredity, race and society. New York: Penguin Books. Despite its late date, a discussion on eugenics commences on p. 68, and includes the promotion of

sterilization of people with genes judged to be abnormal. Amazingly, the authors not only mention people with inherited diseases and idiocy as prime candidates for sterilization, but even people (30% of Americans) who have a genetic inability to taste the substance PTC (phenyl-thio-carbamide).

*In 1921, the US Eugenics Association (one of several forerunners of Planned Parenthood) proposed sterilization of about 10% of the US population (NC Register, 5 Oct. 97).

*Members of the American Association for the Study of the Feeble-minded who answered a 1930 survey questionnaire favored sterilization of the mentally retarded (paper presented by Dr. Harvey M. Watkins, Superintendent of Polk State School in Pennsylvania, before the first International Congress on Mental Hygiene in Washington, DC, as reported in The Traveler, 5 May 1930).

*The Danish eugenic law was passed in 1929, the Norwegian one in 1934. In Finland, eugenics legislation was adopted in 1935. In all instances, it was the political left rather than the right that promoted and instituted these laws. Surprisingly, the majority of sterilizations in Norway were performed well after World War II, namely between 1966-76.

While the Nordic countries now express shock and dismay at their previous eugenics policies, they nonetheless continue to this day to finance mass sterilization in developing countries. For instance, about 40% of fertile women in Brazil are said to have been sterilized in recent years, and according to some Brazilian data, these figures are as high as 80% in some locales (Guardian, 31 Aug. 97).

*In 1913, a woman in Portland, Oregon, decided to generously give $100 to a hospital. People who probably had an interest in her estate decided that she was profligate, had her declared insane by a judge, and put in an asylum--where she was also promptly sterilized, as was so common in those days (Nat. Publ. Radio, 25/10/95).

*In the 50 years between 1924-1975, 7200 inmates of 6 state mental institutions in Virginia were sterilized, almost all without their consent, and many even without their knowledge. For instance, they were told that they had appendectomies (Washington Post, 28/8/85; item supplied by Jerry Kiracofe). This number does not even seem to include devalued people in the state sterilized outside of institutions.

*A virtually unknown episode in the history of eugenics is that in 1940, a number of families of professors at Yale University took in the children of professors from Oxford University in England, in order to save the genetic stock of the intellectual class of Britain in case the war went disastrous for the latter.

*For about 30 years, Walter E. Fernald was an advocate of eugenicist policies, and virtually persecuted mentally retarded people. He said the most awful things about them which might easily have contributed to the genetic alarm period culminating in genocide. However, in 1918, he repented, and during the last 6 years of his life, he recanted his life-long position. This undoubtedly bespeaks of an extraordinary grace of the man, and also of much courage. What was it that changed his mind? One thing was that he saw that retarded people were much more capable of growth, development, and performance than he had believed. But perhaps more important was something else which he said in 1918: "Some of the sweetest and most beautiful characters I have ever known have been feeble-minded people...We have clearly slandered the feeble-minded. We know that a lot of the feeble-minded are generous, faithful and pure minded."

*According to Specht (1990), one of the major service and social betterment movements in the late 1800s, known largely as "charities and corrections," was strongly based on a belief in the perfectibility of society. Darwinistic notions and eugenics were among their more prominent tools, which is paradoxical because hereditarians believed that almost all social ills were due to genetics, and therefore, any number of things that we believe today to be at least theoretically helpful were rejected by them. On the other hand, they did believe fervently that manipulative genetics could at least in theory work miracles. As Specht put it: "It is difficult to envision the passion and fervor of that movement" (p. 352) (source item from Michael Kendrick).

*Older and more competent boys in German mental retardation institutions before WWII were sometimes called Herrenbuben, i.e., "lord boys" or "boy lords" (Scheuing, 2004). This expression may have been derived from the term Herrenvolk, i.e., the "overlord nation," for the Germans.

*Walter, H. E. (1913; 1914 printing). Genetics: An introduction to the study of heredity. New York: Macmillan. The book is based on a series of lectures, and was intended for the "intelligent but uninitiated reader." Like so many genetics texts that were written by people who subscribed to social Darwinism, this one presented genetics in a relatively scientific fashion as it was known at its time, but then shifted dramatically to the promotion of eugenic ideas. Chapters 11 & 12 particularly were almost entirely devoted to eugenics. The author was even explicit about some of the claims of that school of thought, as in a subtitle, "Moral and Mental Characters Behave Like Physical Ones" (p. 230).

*Curmudgeon literatus Hilaire Belloc wrote in 1896 the following satire about social Darwinistic race theories.

"Behold, my child, the Nordic Man,
And be as like him as you can.
His legs are long, his mind is slow.
His hair is lank and made of tow.

And here we have the Alpine Race.
Oh! What a broad and foolish face!
His skin is of a dirty yellow.
He is a most unpleasant fellow.

The most degraded of them all
Mediterranean we call.
His hair is crisp, and even curls,
And he is saucy with the girls."

*In 1933, Arthur Guiterman followed up with the following.

ETHNOLOGICAL

"The valiant pre-historic Aryans
Suppressed all neighboring barbarians.

Their progeny, the Indo-Germans,
Preached culture, using swords as sermons.

From them derived the warlike Teutons
Who cut the Romans up in croutons,

And they begat the Goths and Vandals
Whose raids are celebrated scandals.

From all these strains and many others,
Diverse, yet close as sons and brothers,

Arose our modern Nordic heroes,
To whom all other breeds are zeroes."
(From Howells, Mankind in the Making, 1959).

Trans-Shipping of Unwanted People: People Being Moved Against Their Will

One of the most universal responses by privileged parties to devalued parties is to put some distance between them. If the privileged parties have the power to do so, they will often send the devalued people away.

*Howe, S. G. (1858). On the causes of idiocy; being the supplement to a report by Dr. S. G. Howe and the other Commissioners appointed by the Governor of Massachusetts to inquire into the condition of the idiots of the Commonwealth, dated February 26, 1818. Edinburgh, Scotland: Maclachan & Stewart. Samuel Gridley Howe, the prominent Massachusetts reformer and human service innovator, reported (p. 78) that there were several towns in his state in which there are some families of which all members were "imbecile." In order to escape their obligation to support these paupers, one town paid "an idiot" from another town to marry one of its own idiot women and take her there. This worked, and the other town ended up having to support not only the married couple, but eventually their three idiot children.

The fact that idiot women might be induced by second or third parties to marry for ulterior motives prompted the Scottish expert on idiocy, William Ireland, to recommend in 1877 that imbecile women should not be allowed to convey away any of their property to men who might be willing to marry them.

*In 1853, Charles Loring Brace founded the Children's Aid Society in New York City, and within months started a program of sending homeless children, or children from marginal families, to farms and small towns in the US west. At that time, there were 10,000 homeless children in New York City alone. By the time the program ended in 1929, more than 100,000 children from New York, 40,000 from Boston and other big cities, and apparently a scattering from yet other cities, had been sent to a total of 47 other states, some as far as Texas, in groups of 5-150. This came to be known as the "orphan trains," even though apparently, the children usually travelled on generic trains, though sometimes in their own train cars. Putting them up for grabs in various towns along the way, usually on a stage in a meeting hall or in a church, was called "the distribution." This program took place on top of the one under which armies of similar urban children were sent from England to North America. Interestingly, Brace favored this program in part because he was opposed to putting children in orphanages, reformatories, and other asylums. The records of this migration had been kept locked in a hidden closet at the Children's Aid Society in New York, and were accidentally rediscovered. PBS TV ran a documentary on it on 27/11/95, interviewing a number of the children who had been thusly placed, as well as one of the people who had taken in such a child. Of course, these interviews dealt with events in the early 1900s, already 50 years after the program had been launched.

*The ca. 100,000 orphaned or abandoned children sent from Britain to Canada between 1869 and 1930 were often called "home children," apparently in allusion to the orphan homes through which they were sluiced on their way to placement with Canadian families.

*Trains of fools. It used to be very common--and probably still is--for New Yorkers (and to some degree others) who became insane to travel to California or Florida. This is why in the 1950s, California constituted a special train with specially-equipped wagons, into which twice a year it herded non-residents who had been committed to California mental hospitals during the previous six months. Like a "ship of fools," this train then went across the country to drop passengers off in various states in which they had originated, to be received there by the authorities. Psychiatric nurses and trained attendants would accompany this de facto lunacy train. Sometimes, New York City was the last stop, while at other times, the train had to travel on into New England. Those dropped off in New York City would be processed at the city's public charity hospital, the Bellevue. In return, New York State occasionally rented one or two wagons of a train and similarly dispatched insane out-of-staters to their respective home states (Cutolo, 1956).

Vagrancy & Vagabondage: People Moving More-or-Less on Their Own

Often, devalued people move on their own in order to escape the authorities, to try not to attract notice, or to preserve their freedom. Sometimes, official policies were instituted that made devalued people want to vagabond, or feel forced to vagabond, because it was dangerous to them to stay put.

Usually in our December TIPS issues, we cover modern vagabonding under hoboes and homelessness.

*A medieval story tells us of a 21-year-old cripple who in 1232 dragged his lame body from one town to another over a distance of 22 miles over a period of 5 weeks, and thus at a speed of a mile a day (Ohler, N. (1986/1989). The medieval traveller (C. Hillier, Trans.). Suffolk, England: Boydell Press).

*Around 1900, mental experts spoke of the mental disorder of "poriomania," i.e., a compulsion to vagabondage.

*In 1912, there was an institution in Merxplas, Belgium, called a "beggar colony." At the same time, in the Netherlands there was a so-called vagrancy colony. Its residents had to wear military-style uniforms (Prison Assoc. of NY, 1912).

*In New England, it was not unusual for poor vagrants to vagabond from one poorhouse to the other, especially in order to have shelter during the winter. One vagrant man had vagabonded through 37 poor houses (source information from Jane Tracey, Town of Onondaga historian, Syracuse, NY).

*Families and physicians would often send patients abroad, and to various resorts, as a supposed cure for their illness. But many discerning observers, including some in the 19th century moral treatment movement, doubted the usefulness of this treatment. At least as far back as the 3rd century BC, Seneca wrote "Travel will give thee knowledge of nations and will show thee new forms of mountains.... But...will never make thee more healthy or wise.... To what end..., thinkest thou, that by changing thy country, thou mayest heal thy bruised and broken mind.... Why man, the things thou fliest are with thee" (quoted in Braceland, 1972, p. 112).

The Penal System

*Wines, F. H. (1910). Punishment and reformation: A study of the penitentiary system (2nd ed.). New York: Thomas Y. Crowell. Between ca. 1550 and 1700, many hospices were converted into workhouses (e.g., spin-houses for women) or houses of correction, and the two terms were used interchangeably (p. 115).

Prisoners bound for the galleys were put in irons in pairs at the Bicêtre institution in Paris, and then transported off in great wagons which held 13 pairs sitting back to back. The last such convoy left the Bicêtre in 1835.

From 1773 to 1827, the state of Connecticut used an underground copper mine at Simsbury as a prison. Lest the prisoners should manage to dig out, at night their feet were fastened to iron bars and their necks chained to a great beam above. Surprisingly, despite these provisions, prisoners frequently engaged in great revelry.

The first time a religious service was being held in the Quaker Walnut Street Jail in Philadelphia during the 1700s, the jailer was so afraid that the occasion might be used by the prisoners to riot that he had a cannon placed in the yard, with a guard beside it holding a lighted fuse.

A number of human service orders made it their special mission (or were even created) to minister to the imprisoned, those under torture, and those condemned to death. One such order was the Confraternity of St. John the Beheaded, also known as the Misericordia, of unknown origin. Another was the Confraternity of Death founded in Modena, Italy, in 1372. Aside from visiting the unfortunates in prisons, consoling them, and praying with or for them, members accompanied the condemned to the scaffold, sought Christian burials for them, and offered masses for their souls. These orders were later replaced by prison chaplains when prisons began to be used for long-term punishment rather than to hold someone for disposition of the case.

One class of prisoners in Russia exiled to Siberia after 1648 had their heads half shaven as a sign that they were permanently and legally dead to the world--so much so that such a prisoner's wife was at liberty to remarry and the person's possessions passed on to this heirs as if he had died.

It is a most remarkable fact that the messages which antisocial men had tattooed on their bodies, such as "born to lose," have essentially been the same for hundreds of years.

*In the 1830s, "houses of refuge" were founded in many of the states of the US, especially in the Northeast. These were institutions for wayward youths—mostly males. By the 1880s, they began to be called "reform schools" or "reformatories." By around 1900, they began to be called "training schools," "industrial training schools," "industrial schools," or "boys' schools." The reformatories often sought the cause of delinquency in poor morality, and adopted a military model, with marching, drills, military ranks, rigid rules, and a barracks atmosphere. Training schools often blamed parental upbringing or society, and adopted an educational model, with a campus atmosphere (Rothman, 1980).

Service Organizations--Even Missions--No Longer in Existence

*Between 1780-1844, at least 223 institutions and societies were established in Britain to deal with all sorts of social problems. Among the societies were: Forlorn Females Fund of Mercy; Maritime Female Penitent Refuge for Poor, Degraded Females; Society for Returning Young Women to Their Friends in the Country (a shining example of clarity and forthrightness in a service name); and Friendly Female Society for the Relief of Poor, Infirm, Aged Widows, and Single Women of Good Character Who Have Seen Better Days (CH, 1997, No. 53).

*During the 1830s and 1840s, an organization was active in Britain entitled "Alleged Lunatics Friend Society," consisting mostly of former inmates of mental facilities.

*In human service history, the organization with the longest name was probably an English 19th century advocacy group entitled "The Society for Superceding the Necessity of Climbing Boys, by Encouraging a New Method of Sweeping Chimnies, and for Improving the Condition of Children and Others, Employed by Chimney Sweepers." It tried to stop the cruelty of employing young and small boys (and sometimes girls) to climb narrow chimneys in order to sweep them clean of soot. Many died doing this, either suffocating or getting stuck. The practice was also prevalent in the US, employing mostly Negro boys, presumably because they could not get much blacker and were more expendable (Smithsonian, 9/95).

Inspirational Models From the Past

There have been many exemplary people in the history of human service who can stand as inspirational models of service to people today. Some of these are very well-known, e.g., Jane Addams, Samuel Gridley Howe, the Abbé de l'Épee; others may not be so well-known, but deserve to be.

*The great English social reformer William Wilberforce (1759-1833) was active in 69 philanthropic causes, and gave away a quarter of his annual income to the poor. He was a decisive force in having slavery abolished in the British dominions in 1833, only days before he died.

*In 1796, the English physician Edward Jenner first dared infect a farmer's son with cow pox, and later with human smallpox. The child got a mild case of pox from the cow vaccination, but did not catch the smallpox. This experiment was the basis for the mass inoculation against smallpox that eventually eradicated the disease. However, Jenner was mortally afraid that the child might catch smallpox and die, and when the child did not, he was so relieved and grateful that when the child grew up, he built him a house, and with his own hands planted roses for him in his garden. It is interesting to contrast this touching gesture of gratitude with those that people might show in our own day, especially to the victims of dangerous medical experiments, such as the retarded, elderly and prisoners.

*Until the rise of modern human service agencyism and professionalism, there really were hardly any people or groups whom one can consider human service workers except for teachers, almoners, hospice keepers, and physicians. However, the history of medicine is adorned by a succession of the most selfless and dedicated human servants whose names still resound today. Many of them saw themselves called to the tending of the sick the way other people saw themselves called to the ministry or the religious life. For instance, Paracelsus (1493-1541) viewed the physician neither as a technician nor a business man, but as a legate of God, the Supreme Physician. Therefore, above everything else, the physician had to be a virtuous man. Bettman (1956; referenced earlier) gives us biographical vignettes of a number of noble characters in medicine, many of whom embraced voluntary poverty and sometimes even led saintly lives of self-negation and without any thought to personal security. They included Ambroise Paré (1510-1590). Johann Weyer (1515-1588) defended mentally afflicted people against witch hunters, and he and his wife took some mentally demented women into their own home. Nathaniel Hodges defied death during the London plague of 1665, and was one of the few physicians not to flee the scene. (Boghurst, the apothecary, proved similarly valiant.) Hermann Boerhaave, though very wealthy, was dearly beloved by the citizens of Leyden in the Netherlands because of his radiant personality and his compassionate service to the poor. Once, when he recovered from an illness, jubilant crowds welcomed him in the streets, and the church bells were rung. He said that the poor were his best patients, because God paid for them. William Cullen (1710-1790) practiced in Edinburgh. He was compassionate and very casual about money, which he kept in an unlocked drawer. When he died, the drawer was empty. John Hunter (1728-1793) who practiced in London treated people of all classes. He was beloved by the poor, and his rough manner was tolerated by the rich in the hope of being cured. John Fothergill (1712-1780) also practiced in London. A Quaker humanitarian, he would sometimes work 17 hours a day, and looked upon the practice of medicine for the sake of money as "vice, much like intemperance." While he did charge high fees to the rich, he sometimes not only charged nothing to the poor, but actually gave them money, sometimes pretending to

take a patient's pulse in order to secretly slip generous sums of money into his/her sleeve. His humanitarianism extended far beyond medicine, in that he resisted violence, injustice and oppression everywhere. He was succeeded in some of his roles by another Quaker, John Coakley Lettsom (1744-1815), who charged the rich fabulous fees but supported countless charitable causes, and believed that sometimes he could cure poor persons more readily by giving them money than by any of his medical skills--a sophistication many physicians of our day have not attained.

*Influenced by Saint-Simon, Rousseau and Pestalozzi, Edouard Seguin (1812-1880) believed that all elements of a pedagogy for the retarded were to be animated by a spirit of love. One has to keep in mind that Seguin said this at a time when retarded people were commonly seen as unlovable, or at least as largely indifferent to human love. He also believed that the teacher must possess an attitude of command that was expressed in posture, gesture, voice, etc. He did not deem the spirit of love and the attitude of command incompatible. At the same time, corporal punishment was completely ruled out, though physical coercion might be used, as in moving a child, blocking its way, etc.

Seguin also believed that retarded people were already isolated from society, and should therefore not be isolated even more, but needed to participate in public places and events, and mingle with the world (Kraft, 1961).

*Vaux, R. (1859). Anthony Benezet: From the original memoir (Revised with additions by Wilson Armistead). London: A. W. Bennett. Anthony Benezet was born in France in 1713 to a Huguenot family. The family fled persecution and went to the Netherlands, and then England where Anthony became a Quaker. In 1731, the family moved to Philadelphia were Benezet married and entered business. In 1742, he accepted the position of a teacher in a public school chartered by William Penn, and in 1755 he established a school of his own for the instruction of females. In 1756, he was promoted to being an overseer of the Penn school, as well as in 1757 being made one of the managers of the Quaker-founded Pennsylvania Hospital. Schooling in those days was done through severity and punishment, but Benezet developed a kindly and more individualizing regimen which seems to have had similarities with the later Montessori method. By 1782, Benezet had published 2 editions of a book devoted to methods for the acquisition of reading.

Among the pupils in his school in the late 1750s was a deaf and dumb female on whom he devoted so much time and thought that she became able to "communicate with society," which she had not been able to do earlier. These efforts were not only the first documented of their kind in North America, but also preceded those much better publicized ones of the Abbé de l'Épee and the Abbé Sicard in France. Unfortunately, there seems to be almost no documentation of this remarkable early effort at educating the deaf; and apparently, there were no other efforts to educate the deaf in North America between the 1750s and the 1820s.

Beginning in 1750, Benezet also began to publicly oppose slavery. Apparently, he was one of the earliest and most vigorous opponents of slavery in his day, and was in contact on this subject with many public figures in the Americas and Europe. He was instrumental in getting the Quakers of Pennsylvania to renounce slavery. Many people were persuaded by his many letters and other writings on slavery. Benezet himself founded a school for Negroes that existed into the 20th century.

Benezet also tried to persuade people against war, and took up the cause of the Indians, writing reproving letters to many authorities. Both efforts had little success.

When the French population of the Canadian Maritime Provinces was forcibly dispossessed and transported south by the British, several hundred were deposited in Philadelphia under wretched conditions, and Benezet became their patron.

Wealthy people in Philadelphia occasionally used the services of Benezet as an almoner, giving him quite sizable sums of money to distribute to good causes and the needy.

Benezet also was a close friend of John Woolman, the famous Quaker from New Jersey.

Benezet died childless in 1784, and his burial was said to have been attended by more people than any other previous burial in Philadelphia.

According to Vaux, the deaf were also admitted at the Blind Asylum opened in 1792 in Kent Road, London, and at a similar asylum opened in Philadelphia in 1824.

*Paul Ehrlich (died 1915) developed the first effective treatment for syphilis, Salvarsan, which he first named "Preparation 606," because it was the 606th substance that he had been trying out. People today who want everything quick and easy could draw inspiration from such tenacity.

*A woman who co-founded the (parents) Association For Retarded Children in Louisiana in the 1950s said that their board meetings sometimes went to 2:00 a.m., bespeaking a level of activism and commitment that is most rare these days (The Arc Today, Fall '95).

Some Interesting, and Largely Unknown, Historical Inheritances

Many practices get handed on as "traditions," or "the way things have always been done," but without a concomitant passing on of the rationales for these practices. The items below reveal the origins, or at least earlier associations, of some practices that we take for granted today.

*The famous late-medieval physician Paracelsus (1493-1541), who played a key role in changing the emphasis of medicine from herbals to chemicals, taught (incorrectly) that everything was made up of 4 substances, but that there was a fifth substance which was the source material for the other 4, somewhat similar to the way elementary particles today are understood to make up the elements. This fifth substance was called quinta essentia in Latin, which means the fifth substance. From this, our term "quintessence" derives, in the sense of something being the ultimate distillation of some issue or truth.

*At least some dancing manias, mass convulsions and other strange behaviors that sporadically were reported in antiquity and medieval Europe are now believed to have been the result of ergotism, i.e., grain (hence bread) poisoning from a fungus that produces an LSD-like alkaloid. The condition was also called St. Anthony's fire, because it caused a burning sensation in the skin, and St. Anthony was the patron saint for those thus afflicted. A modern but hushed-up outbreak in France in 1951 was documented by J. G. Fuller (The day of St. Anthony's fire, 1968, New York: MacMillan). Ingestion of even the most minute quantities of some ergots is apt to precipitate a certain sequence of symptoms which include acute mental and physical disturbances for several weeks, and which can leave life-long damage. Victims are apt to first develop stomach pains and fevers, sleeplessness which can last for weeks, hallucinations and delusions, bizarre and hyperactive behavior, convulsions, and burning sensations over parts of the body. Strangely enough, victims are apt to share certain delusions (such as seeing various animals threatening them) and compulsions, such as to jump out of windows or off high places, and to "fly," which is why Timothy Leary, guru of psychedelic consciousness expansion, said "any idiot knows that you never take LSD above the ground floor." In severe cases, all kinds of damage may remain: blindness, mental disorder, physical frailty, etc. In pregnant women, ergotism, like LSD, can deform the unborn child. In 1951, it was found that the most authoritative writings on ergotism were contained in medieval manuscripts, and that there was still no specific treatment.

*When monasteries became poor so that they were no longer able to feed the poor to the same extent as formerly, one of several emergency measures they adopted was to thin out the soup that they served to poor beggars and/or their own hospice residents. In time, these soups began to resemble hot water, giving rise to the expression that something was as "clear as monastery broth" so that one could see the bottom of the bowl. In German, this is rendered as klar wie Klosterbruehe. By a process of linguistic corruption, this eventually became klar wie Klossbruehe (clear as a dumpling broth), which is still a saying today equivalent to "clear as daylight."

*Few people are aware of the fact that the reason King James invented a new coin in 1613, the farthing (worth a quarter penny), was to create a coin that people could give to the poor without actually giving a great deal (Miller, 1991).

*A person who becomes very dependent on the bodily administrations of others is sometimes referred to as a "basket case." The term may go back to the days when invalids were carried around in huge baskets, as when they were taken from their homes to a hospice or a physician, and no other means of conveyance was available. A medieval picture in Florence shows a member of a charitable confraternity

carrying such a person in a basket especially fashioned to be carried on the back by one person. Quite possibly, this type of basket might be similar to the one mentioned in the Bible (Acts 9:25) that was used to let Paul over the walls of the city of Damascus so that he could escape his persecutors.

*We all know who John Doe is, but very few people know that the expression was first coined by the English Lord Chief Justice Rolle who held office during Oliver Cromwell's protectorate (which lasted 1653-1659). He used the term for a fictitious plaintiff who was suing a fictitious defendant whom Rolle called Richard Roe, in cases involving ejection from an estate. Although the law at issue was repealed in 1852, John Doe has survived, has even been joined by a quasi-spouse, Jane Doe (together they have had lots of infant Does), but Richard Roe has vanished from the scene.

*People can be oblivious to some of the inheritances from the early days of human services into the present that are around them in their daily lives. For instance, in Europe, a street named "Spital Road" indicates a piece of ground that either formerly belonged to a hospice ("hospital"), led to a hospice, or on which a hospice was once located. A farm called Charity Cottage turned out to have been a former farm for the almshouse attached to a monastery. A house called Beryspytyl had most likely formerly been some sort of hospice (hospytyl), or associated with one. Also, the prefix "bery-" most likely derived from "Borough" (e.g., as in Bury St. Edmunds), and thus the establishment might have been a municipal hospice. Even people who had passed these places (all in the United Kingdom) many times before may not know that these names are indicative of former human services. All this goes to show how very unconscious all of us tend to be of various aspects of our daily existence.

*It is commonly assumed that so-called electro-convulsive therapy (ECT) had its beginning in the 20th century, but this is not true. George Adams Jr., mathematical instrument maker to His Majesty, and optician to His Royal Highness the Prince of Wales, in the 1780s invented a device from which a powerful electric current could be generated and applied directly to the heads of people with mental problems. This procedure, called "electrification," was first applied by surgeon John Birch of St. Thomas Hospital in London, who stunned depressed patients with it in the late 1780s. By 1793, the London Electrical Dispensary had been founded "with a view to afford a new benefit to the lower order of mankind" (Macalpine & Hunter, 1969, p. 285).

David Schwartz drew our attention to a slightly later attempt by battery inventor Volta in 1800. He connected the total array of a bank of batteries to a pair of metal rods which he inserted in his ears. "When he closed the switch he felt a jolt in the head, followed by a noise like the boiling of thick soup" (Science, 4 Dec. 70, p. 1043).

*For centuries--even millennia--madness had been symbolized in works of art by a forked stick, i.e., a division or splitting of rationality from irrationality. Then in 1911, Eugen Bleuler came along and announced that what had previously been dementia praecox was really schizophrenia, i.e., split or divided head or mind!

*One mentally retarded person gave his name to a very controversial, and usually derided, practice. He was Ned Ludd who lived in Leicestershire, England, in the late 1700s-early 1800s, and was described as a village idiot. For their amusement, the boys of the village would make sport of him, and try to bring him into a rage. On one occasion in 1779, Ludd pursued one of his tormentors into a house in which there stood some wooden frames that were used to weave stockings. Not being able to catch the youth, Ludd vented his anger on these frames. Unfortunately, this gave rise to yet another ridiculing of Ludd, in that whenever any weaving frames got broken, the locals said that Ludd had done it.

Years later, as a result of the wars with France, severe distress and social protest broke out in the English countryside. In 1811, the leader of one riotous band took the name of General Ludd, and the rioters then began to break up manufacturing machines because they saw them--quite correctly--as displacing human labor. Frames used to make stockings were among the first to be broken. Sometimes, the leaders of other such bands put on female attire and called themselves Ludd's wives. Despite severely repressive legislation, such rioting continued through much of England until 1816, and only reviving prosperity brought the movement to an end.

The largest army ever assembled in Britain in order to beat down a local rebellion was mustered around 1815 against the Luddites.

Ever since, the term "luddite" has been applied, almost always in a depreciatory way, to anyone who stands against technological progress, or even only raises questions about it. However, the Luddites were in fact basically right, as we see today when we are confronted by an economy in which hardly anybody does any productive work anymore, and where therefore much of the economy is directed toward destructively unproductive things.

*Inspired by a device to incubate poultry eggs, a French physician, E. S. Tarnier, invented the first human infant "incubator," named after the chicken ones. The device dramatically reduced the mortality in high-risk babies. Another French physician, together with Alsatian-born Dr. M. A. Couney, perfected the device, and in order to gain both acceptance and support for it, they began in 1896 to exhibit it in working condition with live babies at various expositions around Europe. The device was called a "child brooding institution," and quickly became more popular with the public than with the medical profession. Starting in 1898, Couney came to the United States and began to exhibit the device there; and in 1902, he installed it permanently at Coney Island, the amusement park for the New York City area. Despite the circus atmosphere there, he maintained high ethical and medical guidelines. For instance, the infants were nourished by wet-nurses who had to conform to the strictest requirements. Strangely, the incubators became the most popular attraction at the park. When Couney's wife had a premature baby, he had no hesitation to use one of his incubators for his child. Altogether, he probably saved the lives of better than 80% of the roughly 8,000 infants served at his facilities, but it was a long time before the mainstream of medicine accepted his device and procedures. In 1938, Cornell University's hospital in New York City was the first to install such a device almost identical to Couney's. Couney closed his operation in 1943 (Invention & Technology, Fall '94).

*John Annison has suggested that the contemporary practice of members of the British royal family serving as patrons and honorary officers of various organizations or institutions dealing with the sick or handicapped is at least in part an unconscious continuance of the ancient practice of the "royal touch," which in France and England was believed to have the power to cure scrofula (a throat/neck form of TB). He also observed that when members of the royal household go visiting in the community, people who are ill or impaired are invariably given the front seats closest to the royal presence, and that this again may have at least one of its ancestral links to the practice of the royal touch.

*Guy Caruso tells us that the term "rule of thumb" comes from the medieval rule or law that a man could not beat his wife with a stick thicker than a thumb.

*It is not widely known that the various societies for the prevention of cruelty to children had their origins in the movement to prevent cruelty to animals, and in the American Humane Association. The Society for the Prevention of Cruelty to Children (SPCC) was founded in 1874 with the reluctant assistance of Henry Bergh, who earlier (in 1866) single-handedly founded--and for quite a while, was more or less the only member of--the American Society for the Prevention of Cruelty to Animals (SPCA) out of which grew the American Humane Society (later Association). About the time he founded the SPCC, an estimated 100,000 homeless children wandered about in New York City, and there were no laws on the books to permit the rescue of an abused child from its parents or guardians.

In 1871, the story of Mary Ellen came to Bergh's attention. She was a malnourished child who was abused by her alcoholic foster or adoptive parents, and beaten up regularly. A New York social worker, Etta Angel Wheeler, found her wandering naked through the slums. Interested church workers were unable to convince local authorities to take any action, mostly because the parental right to chastise one's children was considered sacred, and because of the absence of any law that would sanction the entry of any agency to protect a child. So the church workers appealed to the SPCA and to Henry Bergh, who succeeded in having Mary Ellen removed from her substitute parents under a dog warrant on the grounds of "the child being an animal," and that her case therefore could be included under the laws for the protection of animals which Bergh had earlier succeeded in getting passed.

This case offended public sensibilities so much as to enable the launching of the SPCC in New York, and thereby of protective services for children. When Bergh's younger and long-time friend and lawyer, Elbridge T. Gerry, took over the SPCC as his life work, Bergh returned his attention to animals.

In Canada, a similar incident gave impetus to the founding of Children's Aid Societies, which played a role similar to the American SPCCs. The incident was the discovery of the remains of a large number of children in a lake. Investigations disclosed that this is where desperate mothers had drowned their often illegitimate infants. The idea of child protection spread through Canada, and in 1899, 31 local societies concerned with the protection of children united into a national body. Similar societies also formed in other countries.

Subsequently, the methodologies developed to uncover and publicize cruelty to animals were applied with equal effect to the combating of cruelty to children. In the mid-1900s, the seal of the American Humane Association (which was organized in New York City) first began to show a motif of children being sheltered on one side, and a horse-beater being reprimanded on the other.

The legislation that supported prevention of cruelty to animals had delegated certain police powers to officers of the SPCA. When child abuse became a crime, and child labor laws were enacted, the child "protective services" that were established were vested with both the standing and the capability of pursuing legal remedies, based on the animal protection model. Many societies were formed which were both for children's aid and humane treatment of animals, and these were licensed to act as interveners, and were given quasi-police powers such as rights of entry. These agencies were also empowered to accept responsibilities as personal guardians of children left without natural guardianship. In the years since then, most of the authority and responsibility originally vested in these bodies has been transferred to public agencies.

Unfortunately, child welfare never recovered from its animal origins. Indeed, it appears that the term "custody," or "protective custody," sometimes used in connection with protective services, may have found sustenance from the custom of animal protection agencies impounding animals.

Unfortunately, at the very time when human service agencies, particularly institutions, instituted dumbbell drills for people, and particularly people who may have been mentally handicapped, members of the American SPCA popularized the image of the "dumb animal," and sometimes even the "mute animal." One such activist was George Angell, a New England lawyer who founded and edited the monthly magazine called Our Dumb Animals. Some of the early humane societies on behalf of animals took on names such as "Dumb Friends' League." (Sources: Coleman, S. (1924). Humane society leaders in America. Albany, NY: American Humane Association. Curtis, P. (1982). Animal shelters struggle to keep up with millions of abandoned pets. Smithsonian, 13(6), 40-49).

*One of the major sources of popularity of dumbbells and dumbbell exercises in the US may have been the Shakers. They used dumbbells in some of their rhythmic exercises and action songs.

*All over North America, in all sorts of institutions, and particularly mental ones right into our own day, one might have encountered some kind of a mock railroad being used to convey residents about the grounds as a way of giving them some enjoyment. E.g., at the Greene Valley, Tennessee, mental retardation institution in the 1960s, there were small open-sided carts with a tarpaulin roof and seats on them that could be hitched one to the other, and which were then drawn across the campus by something like a mini-tractor. This was used both for the amusement of the residents as well as a form of shuttle service between the buildings.

The TIPS editor discovered that this practice was introduced to the US by the Quakers in 1835 when they installed a circular railway at the Friends Asylum that opened in 1817 in Frankford, PA, then a small town outside of Philadelphia (Marion, 1975). Versions of this were widely imitated. The institution has continued in existence into our day.

*Waiser, B. (1999). Park prisoners: The untold story of Western Canada's National Parks, 1915-1946. Calgary, Alberta, Canada: Fifth House. An apparently very little known episode of Canadian history is that for over 30 years, between 1915-1946, the Canadian government put about 10,000 foreigners, unemployed, homeless people, conscientious objectors, perceived enemies of the state, and prisoners of war to work in Canada's national parks in the west. At first these people were called "internees," and put into labor camps where they were guarded by soldiers carrying rifles. These labor camps were surrounded by

high barbed wire fences, and the conditions were very hard. The "internees" often had to work at high altitudes and in deep snow. The mortality rates were high, some of the internees went insane and were shipped to an insane asylum, and there were also some suicides. Part of the reason the internees were so despairing was because they had no idea what would happen to them, and they were held in virtual quarantine.

One park that largely owes its existence as we now know it to this labor is Banff National Park. Many tears and corpses are hidden behind its beauty. Even the road from Banff to Lake Louise, or at least its forerunner, was built by the internees. Even some of the amenities in Banff itself owed their origins to the internees, such as the foundations of the hot springs pools, as well as various administrative buildings in town.

The camps were given different names over the years, such as "National Park Enemy Alien Camps," "National Park Relief Camps," and later, "National Parks Alternative Service Camps."

Apparently, conditions were better for the later internees during the Depression. They corresponded to those of the American Depression work camp projects.

During World War II, there were quite a few conscientious objectors in these camps. Many of these were Mennonites and Jehovah's Witnesses. The internees also included many Japanese, mostly from British Columbia. Also over 30,000 German prisoners of war were put into these camps.

Terminology

As covered in earlier issues of TIPS, we are in the midst of "language wars" over what terms should be applied to devalued conditions, people who have them, and human services. The history of various terms in use in human services can be very instructive, and may not be at all what people today claim it was.

*In European culture, the family name Ament is rare, but not so rare that one is not likely to encounter it. The existence of such a family name strongly suggests that there were people in earlier generations--probably during the Middle Ages--who were called "ament," perhaps as a nickname, because they were not particularly bright. Because the word is Latin ("without mind"), it would probably be bandied about by more educated people, and perhaps even in the monastery school culture. If a person called Ament actually was mentally retarded, then he could not have been so retarded as not to have reproduced, or the name would not have come down to us.

*Apparently, the term "idiot" did not become a general term of insult and abuse until the eugenic era had been around for a few decades. Among other things, we can gauge this from the fact that even the most enlightened pioneers in feeblemindedness in the 1840s and 1850s perceived no difficulty in using the term idiot, and in calling the early asylums "idiot asylums," while between ca. 1890 and 1910, several institutions in England substituted the term "feeble-minded" for "idiot" both in their general use and in their own names. It was also during this period that the term "idiot" came to refer to the more seriously retarded. It seems that the term "feeble-minded" came into currency at about the same time in order to reduce the growing stigma of the terms idiot or imbecile. H. H. Goddard in turn coined the term "moron" between ca. 1908 and 1913 not only to characterize the mildly retarded, but also to start out afresh with a relatively unknown and unstigmatized term.

*A book with the interesting title Idiotophilus: Systematisches Lehrbuch der Idioten-Heil-Pflege (Systematic Textbook on the Care of Idiots) was published in German in 1885 by Heinrich Matthias Sengelmann. "Idiotophilus" means "friend of idiots."

*The term "freak" has been used in the English language at least since the 1560s, though it may have existed earlier in dialects. It referred to capricious behavior, and eventually came to mean capriciousness of mind, and pranks or capers. From this meaning evolved the related words freaking, freakish and freaky. In our current sense, it was first documented in 1847 as a "freak of nature," meant to be a translation of the Latin expression lusus naturae, i.e., a joke (or laugh) of nature, or nature's humor. This Latin phrase was originally used in reference to material nature rather than people, such as unusual rock formations. In reference to human "monstrosities," the term freak was first documented in 1883 in connection with circus side shows or similar exhibitions, though they were then still referred to as "freaks of

nature." The term "freak show" was first documented in 1887. Various other related words that sprung up about that time were freakdom, freakery, freakful, and freaksome.

All the above is from the Oxford English Dictionary, but Billington (1984, p. 20) tells us that the word freak (freke) already occurred in a Medieval miracle play.

*In a 1926 text, entitled Mental Abnormality and Deficiency, by Pressey and Pressey, the TIPS editor discovered (around 1990) to his amazement that the authors quite freely referred to mentally retarded people as "feebs." Apparently, this expression, short for "feeble-minded," was relatively common at that time though the TIPS editor had never heard it despite his several decades in the field.

*In view of the fact that people who had Down's syndrome were long called mongoloids in the US, and mongols or mongolian idiots in British parlance, people may wonder why a major American brands of pencils has long been called Mongol. The reason is that since the late 1800s, the best graphite came from an area of Siberia near China inhabited by Mongol tribes. This also accounts for the fact that some pencils have come out under the brand name Mikado, and why the traditional color of pencils--at least in America--has been yellow, in allusion to the mongoloid races (US News & World Report, 22 January 1990, p. 63).

*Until the term "mental retardation" became popular in the 1950s, the term "retardation" by itself, at least in American parlance, was commonly used to refer to children who were 1 to 3 years older than their classmates, and thus retarded in class placement. Obviously, such retardation could be due not only to mental slowness, but also to problems of attendance, application, poor health, or poor mastery of the English language.

*For decades, the field of what is now called mental health was called mental hygiene, and many states had "departments of mental hygiene" before they became departments of mental health. The term "mental hygiene" evolved as follows. In 1838, Baron Ernst von Feuchtersleben (1801-1849) wrote a celebrated work entitled Zur Diätetik der Seele, which is difficult to translate, and might be rendered as "About the Health Science (or Health Study) of the Mind." However, it was translated into English as The Hygiene of the Soul. The term was then taken up by Dr. William Sweetser (1797-1875), professor of what we now call medicine (then physic) at the University of Vermont, who in 1843 wrote a book entitled Mental Hygiene: An Examination of the Intellect and Passions, Designed to Illustrate Their Influence on Health and the Duration of Life. The theme was then picked up and promoted by one of the most prominent early American psychiatrists, Isaac Ray (1807-1881), co-founder of what is now the American Psychiatric Association. In 1863, he published his book, Mental Hygiene, in which he defined mental hygiene as "the art of preserving the health of the mind against all the incidents and influences calculated to deteriorate its qualities, impair its energies, or derange its movement." Not so bad, considering its time, and how bad contemporary shrinkery is. From then on, the term and construct occupied a major role in America for almost 100 years.

*The above-mentioned Ernst Freiherr (a title) von Feuchtersleben (1801-1849) proposed in 1845 a method of treating the mentally disordered that he called "second education"--which eventually got perverted into what we know as psychotherapy. The concept of a "second education" was probably influenced by the education ideology and practices of moral treatment and moral education.

Another step toward psychotherapy was taken by Pierre Janet (1895-1947) who wrote a book in 1919, entitled Les Medications Psychologique, which might be rendered "psychological medications," which however was translated into English in 1925 as Psychological Healing.

*At various times over a period of 80 years, shrink experts have interpreted Daniel Paul Schreber, one of the most famous "cases" in shrink history, as paranoid, schizophrenic, catatonic, paranoid schizophrenic, depressive, mildly depressive, manic depressive, major depressive, having an affective disorder (bipolar), hypochondriacal, and sane (Lothane, 1992).

*In 1921, Eugen Bleuler (1857-1939), who had invented the construct of schizophrenia in 1917, and is not to be confused with his son, Manfred Bleuler, wrote a book entitled Das autisch undisziplinierte Denken in der Medizin und sein Überwindung, i.e., "autistic-undisciplined thinking in medicine, and how to

overcome it." A futile task, it seems, at least as shrinkery is concerned, where undisciplined autistic thinking is still the norm.

*The materialization of mental disorders, and perhaps even just plain human unhappiness, was strikingly exemplified by the construct of "nervous breakdown," which was coined by the American George Beard, and popularized in his 1881 bestseller, American Nervousness, which appeared just about the time when much of this materialization took place. This construct implies that there is something about the physical structure or physical functioning of the nerves, or at least the nervous system, that is undergoing some kind of physical deterioration when people go mad or lose control of their lives. Despite the fact that evidence for actual neurological disfunctioning has been relatively sparse, and even yet sparser for neural pathology, the construct and phrase have not really been repudiated, and still get invoked all the time.

*Sometimes we have to pinch ourselves to remember that when we say that bedlam is reigning, or a situation was a bedlam, or that bedlam broke out, the expression comes from a corruption of the name of the hospice of the monastery of St. Mary of Bethlehem in London which eventually became the most famous insane asylum of the world. In Syracuse, there is a big state mental institution called Hutchings Psychiatric Center in which there may be no chains to be rattled and no fetters to be riveted, but in which nonetheless every conceivable irrationality, stupidity, or destructiveness of the modern mental health scene could be encountered routinely. But behold what modernism has done to us: it has given us a language which does not lend itself very well to a compelling interpretation of reality. Never will we be told in history that "Hutchings reigns here," that "Hutchings has broken out," or that a situation "is Hutchings." The closest we will ever get is that, at least on the local scene, people are more apt to say that someone got put into (or down) the hutch.

*In Italy (apparently Naples), there is a prison incongruously named Regina Coeli, i.e., Queen of Heaven.

*Mary Mallon was an itinerant cook who worked in New York around 1900 and boasted that she never washed her hands. She herself was immune to typhoid, but passed it on to at least 1400 other people. Because she persistently refused to cooperate with health authorities, she was eventually confined for life, and earned immortality in the history of medicine as "Typhoid Mary" (SHJ, 18/6/93).

*One way that people in medieval days tried to keep idiotic and insane people from running off (as perhaps in the case of mania or dementia), or getting themselves into danger, without locking them up, was to put them on a kind of leash, known in German as a Narrenseil, or fool rope (Miles, 2001).

*We recently had the insight that the construct of "learning disabilities" is one of the successors of the 19th century construct of "moral imbecility." Both constructs share the features that nobody precisely knew what they meant, and that almost anybody was apt to be included under them. Furthermore, the concept of moral imbecility did a tremendous amount of harm, much as learning disabilities is now doing. In essence, these constructs provide legitimizations for powerful and competent people to do all sorts of things which end up benefiting them at the cost of those who are cast into these diagnostic constructs. Where is moral imbecility today? Most people in human services have never even heard of this concept, and are unaware that at one time, hundreds of thousands--perhaps even millions--of people were put into this category, and programmed accordingly.

The Deaf

*In 1834, deaf people from all over France began to celebrate the birth of the Abbé de l'Épee (1712-1789), the great early teacher of the deaf through sign language, by holding a banquet in his memory. These banquets took on religious overtones, and have continued to this day as celebrations of the liberation of deaf people.

*Already in the 16th century, there was a special chamber for hearing the confessions of hard-of-hearing people at the church of St. Blase that belonged to the ancient monastery of Admont in the province of Styria, Austria (Krause, n.d.).

*We discovered an 1881 advertisement in a British newspaper for Dellar's Essence for Deafness, which promised to do wonders for people's hearing when applied to the ear canal.

*Among the earliest European settlers on Martha's Vineyard Island off Massachusetts, there was at least one with hereditary deafness. Because of inbreeding, this resulted in hereditary deafness on the island being about 15 times as common through the 3 centuries since as in the general American population. In one village, one in every 25 individuals was deaf. Because the island was so isolated and deafness so common, the deafness was taken so much for granted that it was not even mentioned in a lot of vital statistics and records (Coping, 6/83). From the late 17th century into the early 20th, there prevailed a sign language on the island (more in some parts than others) that was acquired by most people, i.e., the hearing as well as the deaf. This enabled the deaf to participate in community deliberations, and undoubtedly contributed to deafness being so little mentioned in the records. Sometimes, speakers in church would deliver their entire oration in sign, and nobody had to translate it. Since sign language is extremely useful even among hearing people, it was commonly used to communicate from boat to boat among fishermen when it was too difficult or far for them to yell. The islanders would also communicate through sign on those occasions when talk was inappropriate, such as telling sign jokes to each other during town hall meetings or church. Another custom was to start telling a joke in speech and then finish it off in sign language, especially if it was dirty. One of the things that all this revealed was that sign languages, at least local versions, were actively present in the US well before the French system of sign language was introduced in 1817 when the American School for the Deaf was founded in Hartford, Connecticut. With increasing out-marriage, deafness gradually disappeared from the island, and only a few of the oldest people still remember or use some of the old signs. Unfortunately, many early sign languages have been lost, which is a real tragedy for theory and research in this area.

*The 16th annual report, for the year 1907, of the South Australia Adult Deaf and Dumb Mission and Angas Home for Aged and Infirm Deaf Mutes defined its missions as follows: "Takes the oversight of Deaf Mutes after they leave school. It finds work for the unemployed, ministers to the sick, relieves the distressed. It provides a Home for the Aged and Infirm. In short, it does for the Deaf and Dumb what the Churches and various charitable agencies do for those who can hear and speak."

The service endorsed a combination of manual sign and alphabet communication, and if one is to trust the annual report, a great many activities of the organization were consistent with Social Role Valorization. For instance, the organization operated cricket and lacrosse teams, and several times, the deaf-mute team became the champion of its league against the non-handicapped teams.

One of the officers of the organization claimed that the deaf and dumb were "far better cared for in Australia...and South Australia particularly than in any other part of the world."

The organization had members--possibly paid--called "collectors," and received an astonishing number of donations, large and small, from all over the state, apparently recruited in good part by these collectors from people both great and small, and from firms. The collectors traveled all over and were widely put up either free or at reduced rated by hotels or private individuals, and received other free favors and material supports from many parties. Many periodicals provided free subscriptions to the organization's reading room.

Apparently, there was some tension between the deaf and the blind, because the blind in South Australia insisted on begging and the deaf urged them to find remunerative work instead.

Blindness

*At the Perkins School for the Blind in Massachusetts, there is (or more likely was) a Blindiana Reference Library. In 1959, it cooperated with the Seeing Eye, a publisher in New Jersey, in bringing out "A Brief History of Dog Guides for the Blind." Included in this collection is a treasury of pictures of the blind in art, with works from all over the world. While blind people have informally made use of dogs since time immemorial, a formal scheme of training dogs and blind people to work with each other did not start

until after World War I. During that war, the German army had begun to train dogs for various tasks, especially to carry messages through dangerous combat territory. Noting how well the dogs responded, and because there were so many blind veterans, a systematic training program was begun right after the war, falling back on training guides which had been written as early as 1819, but had not led to any systematic programs. Around 1925, the scheme was examined by a blind American who translated it to the United States and started the largest training school for dogs for the blind in Morristown, NJ.

*It is little known that the Perkins Institute for the Blind in Boston may owe its existence to vice-imaged funding. The person who gave the Institute its major financial impetus was T. H. Perkins who thought that he had been punished with the loss of eyesight because of his earlier involvement in the opium trade.

*Hardly anyone knows that during World War II, it was found that blind people were the very best workers in splitting blocks of mica mineral (a crucial raw material) into thin sheets, because they had a more highly developed sense of touch in handling the temperamental mineral, and in judging the thickness of the sheets (Invention & Technology, Winter 1992).

*A number of books in the field of the blind have numerous titles alluding to vision other than that which comes through the eyes, including: Insights From the Blind, The Blind as Seen Through Blind Eyes, and As I See It. A major journal in the field has been New Outlook for the Blind.

*Chevigny, H., & Braverman, S. (1950). The adjustment of the blind. New Haven, CT: Yale University Press. As of 1950, there were estimated to be no more than 3,000 volumes in all languages having anything whatsoever to do with blindness.

According to these authors, the prime problem of the blind is independent movement, on which their economic situation depends (p. 3).

How the social roles of the blind party play a big part in the degree of valuation attached to them and to their blindness is underlined by the fact that throughout history, the situation of blinded veterans of warfare has brought about advancement in the total situation of the blind. That is, usually either the king, or the nation as a whole, would decide to implement some effort at rehabilitation, or at least at provision of care, for those men who had been blinded during the course of a war (e.g., p. 81).

Chapter 3 on the almshouse is a good source for human service history, although it is all specific to the blind.

The authors claim (p. 80-81) that some of the hospices of some medieval monasteries were devoted entirely, or almost entirely, to the blind.

When Haüy first demonstrated that he could educate a blind youngster in 1783, the French Academy turned over to him 12 pupils to educate next, in a recurrence of that mystical number (p. 91).

The book contains a great deal on historical and still current mythologies about the blind and blindness.

The authors note that among the major cultures of the past thousand years, only in Japan did blind people have a profession and social status (p. vi), in that blind people of either high social status or superior intelligence could become Buddhist priests (p. 76). Further, the blind, including those who were not of high status, were given the job of being masseurs, eventually forming a guild of their own (p. 77).

Mental Retardation

*In Christian tradition, into the Middle Ages and to some degree even beyond, retarded people were often referred to by the term "innocent," and often called innocents, and the same language was commonly applied to infants and children below the age of reason. In both instances, the terms carried highly positive connotations, because people who were innocents were believed to go immediately to heaven if they died, whereas other people might have to experience purgatory, or even end up in hell. Yet it was apparently during the 1970s that the term "innocent" began to acquire a negative connotation, at least in American society. Quite likely, this has something to do with the so-called sexual revolution, and the active promotion of sexual activities prior to, and outside of, marriage, and possibly even outside of a heterosexual relationship.

*A traditional treatment of feeblemindedness is to boil leaves of the rosemary plant in clean water, and then to wash the feebleminded person with it. At the very least, this can do no harm, unlike a vast number of contemporary practices. Maybe we would all benefit from a rosemary bath.

*One of several image associations between unintelligent people and monkeys is found in the medieval practice of making gaping human heads out of clay, with the mouth being used as a receptacle for flambeaus that were used for illumination. In German, these heads were called "mouthapes" (Maulaffen) because they "gaped" the way stupid people were imaged as gaping, as if they were monkeys. A word play may also lie behind this particular association. In German, one can say that people are engaged in gaffen wie Affen, which also rhymes in English: to gape like an ape.

*To this day, there has remained some ambiguity as to exactly when Edouard Seguin (the famous teacher of the retarded) arrived from France in the United States. Very likely, it was during the main sailing season of 1848. Fortunately, ship lists of passengers arriving in (the most likely ports of) New York, Boston and Philadelphia have been preserved, and one of the places where the most extensive such archives are kept is at the Mormon Genealogical Society library in Salt Lake City, Utah. It should thus be possible to check the ship lists and pinpoint exactly when he arrived. One caution to note is that even though Le Havre was the main port of exit from France, many people from France arrived on English ships out of Liverpool. Someone who would undertake the verification of Seguin's arrival date would earn a footnote of gratitude in the history of mental retardation in the United States.

*In 1883, a young woman opened a school for the "mentally deficient and peculiarly backward" in her own home in New Jersey. In time, it became the Bancroft School, grew, and had to be relocated onto a 16-acre campus in 1900, and also became an institution to house people for life. By 1983, it had acquired a 300-acre campus, had a $7 million budget, housed 100 residents, served 130 additional clients, and ran a farm and floral shop.

*For more than 30 years (ca. 1860s-1893), Isaac Kerlin was superintendent of the institution for the mentally retarded near Philadelphia that is now the Elwyn Institute. He said that retarded persons were the products of crime, licentiousness and alcoholism, and "the lowest form of human beings, far below the level of brutes." Yet the Elwyn myth is that he was a kindly and humane man. After all, he personally conducted the prayer service for the retarded residents each night, and bid them good night as they filed past him to their dormitories. Perhaps this discrepancy becomes more intelligible when we learn that he was not a religious person, and was thus enacting a habit without conviction, which reveals incoherencies within him that might then make his deeper dark social Darwinistic attitudes intelligible. However, he at least did oppose the killing of the retarded. In the language of World War II concentration camp inmates, he might have earned the reputation of "a good guard."

*Probably one of the least known American books relevant to feeblemindedness is the 1931 Life Among the Lowbrows, by Eleanor Wembridge who was an officer of a juvenile court in Cleveland, Ohio. In a colloquial and humorous tone addressed to the general public, Wembridge shares some of her experiences of probably several decades of work. The youths and their families on which the stories and opinions in the book are based were largely from the lower and marginal social classes, often with only limited education, and a certain proportion of them were retarded--mostly mildly retarded. To them, Wembridge applied the then common term moron. Although her thinking reflected the general eugenic viewpoint of her era, she interpreted retarded people in a friendly way that would ordinarily elicit sympathy and a better understanding of their life realities.

Of special relevance are Chapter 1 ("Moronia"), and the last 4 chapters, including one called "Victoria Knew Her Morons." In it, the author talks about the "Jennys and Johnnies of the low IQ," professing to be fond of many of them, and vice versa. She used the image of intelligence test questions "flopping dejectedly against their spongy minds...with the oozy slump of a tin can hitting mud" (p. 249). She concluded that "what Jenny and her boyfriends need is not a philosopher in a toga, but a substantial moral guide equipped with starched petticoats and a big stick. In short, Jenny needs Victoria" (p. 249).

Women who granted sex without demanding pay for it to men whom they did not love, in order to relieve their tension, used to be called "charities" in the early 1900s, and were either admired in their circles, or detested by their sisters who did it for money (Wembridge, 1931). In her mental examinations, Wembridge had long used standard vocabulary tests in which the subject is supposed to define what "charity" means, and had long been puzzled why this question elicited such embarrassment and hasty denials of its meaning, until she found out what the term meant in the social world of her clients, many of whom undoubtedly were charities.

*In the mid-1900s, Ohio had a Department of Corrections and Mental Retardation, showing how menace-imaged mental retardation used to be.

*During the 1940s through 1960s, Herta Loewy wrote a series of 4 books (published in the US) on retarded children, mostly for parents. She was among the first to do so, but was not always helpful. For example, she hinted darkly and repeatedly that retarded children should not be allowed to have dolls: doll play leads to sexual misbehavior! Or, if your retarded child is disobedient, throw him fully dressed into a tub of cold water which will quiet him down swiftly. And don't play baby games with a retarded baby! Because of these and other old wives tales, it is fortunate that her books have long been out of print.

*One of the interesting and long-standing arguments in the education of the retarded has been whether retarded people are able to learn to read better than they are able to learn to understand what they read; and relatedly, whether reading proficiency should ever be promoted so as to exceed reading comprehension. In formal discourse, persons being able to read better than to understand what they have read has commonly been called "barking at print," particularly during the TIPS editor's earlier days in mental retardation in the 1950s and 60s. The expression was heard less often during the 1970s and 80s, quite possibly because there was such a decline in teaching to read generally, so that even many non-retarded pupils were no longer able to read. The days when we had teachers who were able to teach retarded pupils greater reading proficiency than reading comprehension can almost be considered to have been the good old days.

*Norris Haring, first President of The Association For Persons With Severe Handicaps, later called TASH, is reported to have said in 1995 that in 1974, there were only 6 public schools in the US that served "students with severe disabilities" (TASH Newsletter, 11/95). Unless some very special meaning has been attached to the phrase "severe disabilities," the claim appears to be a gross historical revisionism. Severely retarded children had been served in public schools--or at least in publicly-funded school programs--here and there throughout the US for several decades earlier, and special classes for severely retarded children were increasing rapidly in number already during the 1960s.

*Construction of the Willowbrook state institution for the retarded on Staten Island (NY) was approved by the NY state legislature in 1939, pursuant to a 1938 budget bill proposal and a battle with an unwilling public, but the facilities were requisitioned by the US Army as soon as they were built in 1942, and called Halloran General Hospital. In early 1947, the facility became the Halloran Veterans Administration Hospital until 1951, though some buildings began to be used by the state for 20 retarded people (eventually 58) in late 1947. In April 1951, the entire facility, named Willowbrook once again, reverted to the state. In time, it became the largest institution for the mentally retarded in the US, and possibly the world, with a peak occupancy of 6200 in about 1962. The facility was closed down as a residence in 1987 (NY JOMR & DD, Aug./Sept. 1987).

*At the brand-new modernistic Bronx Developmental Center for the mentally retarded, built in the early 1970s, many windows of client areas extended down to the floor plane. When the architect was asked why he had designed the windows in this fashion, he said that he had travelled all over the world looking at other institutions, and everywhere he went, he noted that retarded people were sitting on the floor.

*Institutions for the mentally retarded in New York State have their own police force (or at least did until recently), called Safety Officers, who receive special training. Among the courses available for them are not only things such as first aid, finger-printing, lawful use of force, and fire-fighting essentials, but also

such mysterious courses as "community residence inspection" and "family care inspection." They must thus be viewed as yet another form of the medieval "poor police" that sprung up throughout Europe starting roughly during the 1500s in order to control the increasing number of poor people so that they would not foment disorder and rebellion. The poor police did this by allocating welfare supports, making sure that those who could work were working, and nipping in the bud any developments toward an overthrow of the social order that perpetrated the oppression of the poor. Strangely enough, and known to few, the social work profession is in large part an outgrowth of this poor police. Today, it plays many of the functions formerly played by the poor police.

*When a retarded resident of a state institution in Ft. Worth, Texas, died in 1986, the death certificate listed "mental retardation" as the cause of death.

The Bad Old Institution Days

The most recent heyday of large, congregate institutions for all sorts of unwanted and devalued people was in the late 1800s-mid 1900s. While institutions still exist, they tend to be smaller and more numerous, and less oriented to one specific "type" of resident.

*In his fourth historical book on the topic, Gerald Grob (The Mad Among Us: A History of the Care of America's Mentally Ill, 1994) said that he did not find much evidence of the kind of dehumanization of the mentally "distracted" in 17th and 18th century America, at a time when such people were embedded in culturally normative ways in kin and community networks. He said that the pattern of dehumanization that we are so familiar with began with the invention of "mental illness" (see items above in Terminology section) and with the appearance of the asylum.

*In 1773, an asylum for idiots and lunatics, the first of its kind in North America, opened in Williamsburg, Virginia. The facility was later totally demolished in consequence of a fire in 1885. In Spring 1985, a reconstructed version opened as a museum, part of the Colonial Williamsburg museum complex (APA Monitor, 5/85).

*Before the Quakers started their own insane asylum in the 1790s in York, England--later to be known as the York Retreat--there had been a very bad scandal, including the death of a Quaker inmate, in a local asylum. When the situation was investigated, the asylum staff engaged in a frantic effort to conceal their wrongdoing by destroying records, and in all probability by deliberately burning down a large part of the asylum itself so as to destroy evidence. At least 4 inmates died in the fire (Scull, 1979).

*We found the following gem in an 1897 book on child development: "In some institutions for boys...they lead a monotonous life, and in an asylum of imbeciles, horizontal frowning is frequent" (Warner, 1897, p. 210).

*In 1904, there were more than 1000 orphanages and children's homes in the United States (Problems of Child Welfare, 1914). Few people realize how large the orphanages of old sometimes became. For instance, Girls' Village Home in Barkingside in England, run by the Doctor Barnardo's Foundation, grew from a little family of girls in the 1890s to a huge institution for 1500 in 1929. Even at that, the village was only able to admit about 8% of applicants.

*The former existence of certain types of institutions in the US has been virtually forgotten. An example is the US Soldiers' and Sailors' Home (also called National Military Home) near Dayton, Ohio, which by 1908 was an entire town in itself with 5,000(!) people, almost all of them men.

*We were amused by a historical revisionism that claimed that the "Victorians chose elevated sites for asylums because it was considered uplifting for patients to be able to see over the walls" (Observer, 16/4/95, p. 10). The real reason was the much more ancient practice of wanting the wind to carry away the contaminating air.

*Kay, H. T. (1970). 1870-1970: Commemorating the centenary of Glenside Hospital. Netley, South Australia: Griffin Press. The first major all-purpose asylum in South Australia was known as Parkside Lunatic Asylum from 1870-1913, Parkside Mental Hospital from 1913-1967, and after that Glenside Hospital. At its peak in 1955-56, there were 1,685 inmates. It was launched in 1870, and cottages specifically for the mentally retarded were built in the early 1890s. It eventually also included a unit for "criminal mental defectives," which at first was known as the L ward, but because the inmates referred to it as the Hell ward, its name was changed in 1932 to the Z ward--a classical case of imperial detoxification, but better than calling it the Zero ward.

Confinement of institution residents was sometimes made less conspicuous by having a moat about 6 feet deep on the inside of a wall that would be 6 to 8 feet high. This wall would not look like much of an obstacle, but from the inside, a resident would have to overcome 12 to 14 feet of height from the bottom of the moat. From the outside, the wall would also not look particularly menacing, which on the one hand was social role-valorizing, and on the other hand, deceptive. In Australia, this arrangement was called a Ha-Ha wall, allegedly because one inmate mocked a newer one who thought he could easily overcome the wall until he encountered the moat. During the 1960s, the moats at Parkside were filled in, which is a pity as far as historical preservation is concerned.

Institutional beds for people with epilepsy sometimes were only an inch or two above the ground so that people would not hurt themselves if they fell off during a fit.

For a long time, the working hours for staff were 56 hours a week.

The institution got its first fully qualified nurse in the late 1920s, its first psychologist in 1955, its first social worker in 1949, and its first physiotherapist in 1963.

Among the drugs used at Parkside were chloral hydrate since 1870, bromides since the early 1870s, paraldehyde since 1882, and barbiturates since 1903. After 1929, syphilis was treated by giving the patients malaria, and after 1930, by giving them arsenic. Insulin shock and cardiazol shock were instituted in 1938, particularly for schizophrenia in its early stages. Electroconvulsive treatment was introduced in 1941 with a jury-rigged machine. Lobotomies were introduced in 1945, and the first modern tranquilizer, chlorpromazine, was introduced in 1954.

*With the scientification and medicalization of mental problems and their treatment during ca. 1880-1900, one of the commonly adopted methods in mental institutions was to put a resident to bed immediately after admission, regardless of his/her condition, and to institute a rigorous diet which often consisted primarily of milk. What was then called "the hospital idea" of treating the insane both was fed by, and reinforced, the practice of putting people to bed for days or even weeks upon admission. In the case of people with epilepsy, the practice developed to sometimes keep them in bed most or even all of the time, thereby truly generating entire generations and classes of "patients" (Seventh Biennial Report of the Board of Trustees and Officers of the Minnesota Hospital for Insane, for the period ending July 1892.)

*In a German psychiatric institution in the 20th century (we do not know until how recently), there was such a thing as "bed treatment," which consisted of restraining residents to their bed (Reuss, 1998).

*At German asylums in the early 1900s, a great deal was made of so-called therapeutic-rehabilitative activities. In reality, this activity was pulling horse hairs for mattress production, which was so simple even very debilitated people could do it (Reuss, 1998).

*The widely read Australian newspaper The Age featured as its headline story of 30/7/88 an exposé of a psychiatric facility, Chelmsford Hospital in Sydney, Australia, headed by a doctor Harry Bailey, widely interpreted to be a genius and the best psychiatrist in Sydney. Between 1962-1979, people with any conceivable kind of virtually non-existent to severe mental condition were "treated" there. Aside from being given electric shock, people were often put to sleep for weeks at a time. Twenty of them died as a result of "therapy" received on a "deep-sleep ward." Some of them had all their teeth pulled, and many other abuses and neglects were practiced. Dr. Bailey committed suicide in 1985, blaming persecution by scientologists for his desperation. Having exhausted all legal avenues for redress, 23 survivors of these types of "treatments" told their stories in The Age (source material from Michael Steer).

*In 19th century insane asylums, epispasticus, a liquid blistering agent, was sometimes painted on penises of male residents in order to keep them from masturbating (Digby, 1985). Maybe this practice should be reinstituted on all male teenagers today to keep them from fornicating. It would obviate much costly and futile sex education.

*A number of hospices in Europe were built on waterways, and people were sometimes delivered to them by boat to their landing quay, and sometimes in the dark. When the Louisiana State Hospital was built, it was placed "one night's barge journey up the river from Baton Rouge." People would be taken to the institution overnight by river so as to keep the visibility of the operation low (information supplied by John Morris). Amazingly, exactly the same thing was done in one of the first mental institutions in Australia where people were also brought in by river at night for the same reason.

*In the East River between Manhattan and Long Island lie 2 islands which, for hundreds of years, have been used as depositories for all sorts of devalued people. Amazingly, the names of these islands have constantly been changed, as if in an embarrassed effort to erase the shame and even the memory of the atrocities there perpetrated. In 1886, on what used to be called Blackwell's Island, there were located one lunatic asylum, a mad house, a workhouse, almshouses for men and women, a penitentiary and a hospital. Today, among other things, the island holds the successor of several of these, namely the Manhattan State Hospital. A bit further up the river, on Ward's Island, was an inebriate asylum, and an immigrant refuge and hospital. At that time, Manhattan had 10,200 taverns or similar establishments where liquor could be bought (taken from an 1888 book on the temperance movement).

*According to one former resident of the New York State institution for the mentally retarded on Randall's Island (one of the above islands) in New York City, during the 1920s-30s it was still a practice to "duck" the residents as punishment for misbehavior. This was done by strapping the person's arms to their sides via sheets or towels, and then turning them upside down and sticking their head under water. Our informant (who told us this in 1988) had this done to her when she was 9 years old as a punishment for crying out because of nightmares. As a result, she lost a good part of her hearing.

*In 1916, a 16-year-old boy in New York State wanted to smoke a cigarette, and tried to steal one from a concession stand. He was caught, and even though it was his first offense, sentenced to 10 years in the reformatory. The day before his release, his overseers concluded he was mentally disordered, and had him transferred to a mental institution. Since his mother had just died and no one told any of his family members of his transfer, he got lost to them. He was kept in a locked unit for 25 more years until a half-brother searched for him in order to settle an inheritance issue, and rectified this miscarriage of justice (Amerika Woche, 12/12/92). This must surely have been the most expensive cigarette in the world. And would not this make a wonderful bedtime story to inoculate children beforehand against taking up smoking?

*At the Kentucky State Institution for the Retarded in Frankfort, the daily cost per resident in the 1960s was still only 60¢, but the abuse and deathmaking that prevailed there then was not much less than that prevailing at $60 or even $600 a day in all sorts of human service facilities during the 1970s and thereafter.

*T. J. Monroe, who sat on the prestigious US President's Commission on Developmental Disabilities during the 1990s, said that when he lived in an institution, there was a "hanging tree": when a resident was so desperate that he did not want to live anymore, he would gather some sympathetic inmates and hang himself at this tree, and then the other inmates would take him down and put him in his bed. Since institutions did not want scandals, they would be happy to pass these suicides off as deaths due to other causes. (Told in a 60-minute video produced by Alternative Program Associates, entitled "My Country"; source information submitted by Dianna Ploof.)

*After having been in existence for almost 30 years, a residential wing at what used to be the Syracuse Developmental Center for mentally retarded people underwent an inspection in the late 1990s. In the bathroom of a living unit at the end of a long hallway, one of the inspectors turned on the hot water faucet, and nothing came out except cold water. Perplexed, he turned on the cold water faucet, and lo and

behold, the water ran hot. The facility was told that it had failed the inspection, and a search was made as to what was going on. It turned out that during the construction almost 30 years earlier, the hot and cold water pipes had been reversed. The reason no one had ever discovered this was that the attendants always opened both the hot and the cold faucets in order to mix the water to a suitable temperature for showering and bathing of residents. The problem was of course promptly fixed.

*Canadian TV news carried an item on 10 Dec. 2003 on the Manitoba Home For Incurables in Portage La Prairie, now the Manitoba Developmental Centre. It housed both mentally disordered and retarded people between the late 1800s and the 1960s. High school students undertook to research its history and cemetery, found it, and discovered that only a few of all the dead of the institution had headstones. They prompted the government to co-operate in the research, and to erect a monument (videotaping from Jane Edmunds Barken).

Psychopostcard News

In earlier issues of TIPS, we noted that there exists a class of antique collectibles that we refer to as "psychopostcards," i.e., postcards that show a photograph or drawing/painting of some human service, such as an institution, asylum, prison, etc. These were sold commercially, often in order to promote the facility shown, or the town or village in which it was located, and peaked in the early 1900s. They often also carried pathetic messages written by inmates of, or visitors to, the various settings.

*One of our associates discovered 3 psychopostcards of the "Christian Herald Children's Home" in Nyack, New York. One depicts children building churches and ships out of wood, another one shows "Where Ships and Churches are Built--the Workshop," and the third shows children "Breaking Through the Woods." All 3 postcards, sent between 1938 and 1943, were addressed to the same person, and all in August. The address was stamped on the postcard with an addressograph, and each postcard had a virtually identical message from a different girl child thanking the recipient for sending her there. Apparently, the agency was (or ran) a summer program for children, asked people to sponsor some or all of the children, and each child was given a prestamped postcard with the sponsor's address and told to thank the sponsor, probably with the standard thank-you message displayed somewhere so the children would copy it.

*We acquired a psychopostcard that showed the McCleary Sanitarium and Clinic in Excelsior Springs, Missouri, with the inscription that it was "the largest institution in the world devoted exclusively to the treatment of rectal and colonic diseases." We hope it was located on an elevation.

*A postcard of the Battle Creek, Michigan, sanitarium states "Corn flakes were developed by Dr. John Kellogg, who ran a sanitarium in Battle Creek, Mich., and his brother, Will Keith Kellogg, the sanitarium's bookkeeper. One day, seeking to develop a more digestible bread for the patients, the brothers Kellogg had just placed a sample of boiled wheat on a baking tin when Dr. Kellogg was summoned to the operating room and W. K. Kellogg had to leave the kitchen to supervise arrangements for the funeral of a deceased patient. Returning later to their experiment, they ran the cooked wheat through improvised rollers, and much to their surprise, found that each wheat berry formed a large, thin flake. They had inadvertently found the principle of `tempering' grains. Thereby were born corn, rice and wheat flakes."

The first corn flakes appeared in 1898 and were called Sanitas Corn Flakes (presumably after the sanitarium). C. W. Post, a former patient at the sanitarium, came out with his corn flakes at about the same time. At first he called them Elijah's Manna, but later he changed the name to Post Toasties (source item from Sue Ruff).

*In the 19th century, the Swiss began to produce colored etchings of "typically Swiss" scenes for tourists, who bought them enthusiastically as souvenirs. These pictures often included people in folk costumes. In areas in which goiter and cretinism were common, people with these conditions were sometimes also included in a very natural fashion. In the Italian goiter area of Bergamo, both postcards as well as figurines of goiterous and possibly cretinous people were produced in prodigious amounts and sold

until the mid-1900s. Similar humorous figurines were produced in Austria during the 19th century, and were very popular (Merke, 1971).

Poetry & Songs

In our December TIPS issues, we always try to carry hobo and homelessness songs and poetry. Here, we present a selection of historical poetry and songs about human impairment, and service responses to it.

*From at least the 1500s onward, there was a genre of nonsense literature that was written as if said or composed by a madman, the stereotypical "Tom o' Bedlam" (i.e., a poor man from the Royal Bethlehem asylum for the mad) as he was called in those days. Many of these nonsense poems have come down to us, and many continue to be composed though people may no longer know the origin of the genre. Here is one example from A Nonsense Anthology by Evelyn Wells, 1902.

SONNET FOUND IN A DESERTED MAD HOUSE

Oh that my soul a marrow-bone might seize!
For the old egg of my desire is broken,
Spilled is the parly white and spilled the yolk, and
As the mild melancholy contents grease
My path the shorn lamb baas like bumblebees.
Time's trashy purse is as a taken token
Or like a thrilling recitation, spoken
By mournful mouths filled full of mirth and cheese.

And yet, why should I clasp the earthful urn?
Or find the frittered fig that felt the fast?
Or choose to chase the cheese around the churn?
Or swallow any pill from out the past?
Ah, no Love, not while your hot kisses burn
Like a potato riding on the blast.

Anonymous

*Toward the end of the Middle Ages, a vast literature about fools and foolishness developed. In fact, writing or speaking about foolishness became a major literary theme, to some degree paralleled in other art forms. While Geoffrey Chaucer wrote the Assembly of Fools sometime before 1400, the English fool literature received a major boost from the ca. 1460-1470 poem The Order of Fools by John Lydgate, and the ca. 1485 Speculum Stultorum (also entitled The Book of Daun Burnel the Ass) by Wireker (Herford, 1886). The culmination of this type of literature was the 1494 Ship of Fools by the Strasbourg humanist Sebastian Brant (or Brandt), which spawned a vast progeny of yet other fool literature and art works. Among the fool ships utilized as themes by various authors are the Light Ship, the Ship of Cockayne, the Ship of Ruin, and the ca. 1510 Cock Lorell's Bote. In the latter, persons of all kinds of trades and callings are summoned to sail in a ship (boat, bote) that turns out to be a ship of fools under the guidance of Cock Lorell. Here, "cock" is remindful of the coxcomb on the headgear of the fool.

Innumerable literary and popular allusions derived from this entire fool literature; for instance, one equated a ship of fools with the cart that took condemned criminals from prison to the place of execution in London. This fool literature also brought back into prominence Seneca's (ca. 4-65 AD) aphorism "stultorum infinitus est numerus," i.e., "infinite is the number of fools." It is also from the whole fool literature and ship of fools genre that the figure of the foolish person in the Dance of Death literature emerged who thinks he can elude death.

One major work of the English fool literature was Robert Copland's 1536 alliterative poem "The Hyeway to the Spyttle Hous" (Highway to the Hospital House). In it, Copland tells of taking refuge from a passing rain shower under the porch of a "Spyttle Hous" (probably the hospice of St. Bartholomew), and falling into a conversation with the doorkeeper. A motley throng of people beg admission, and the author talks about them with the porter. The supplicants include wandering beggars, the lame, the blind, vagabonds, indolent imposters, old soldiers, shabby scholars, itinerant quacks, etc. As the porter talks about these various types of supplicants, he is rather commonplace and descriptive until Copland asks for a more general reflection, at which point the tone of the porter's interpretation changes to a more philosophical and moralizing one. The porter then describes the classical fool type as in essence being the one who does not pay proper attention to the things of God's kingdom. Thus, we receive an interpretation that has become embedded in our thinking, especially since the days of the Elizabethan poor laws, that wickedness and poverty are associated, and that the immoral or wicked will fall on bad days even within this life, as witnessed by the fact that only a small handful of the nearly 60 supplicant characters described had incurred their ruin innocently. The rest might very well make up the passenger list of the Ship of Fools.

Copland's poem was much more of an indictment than a defense of the homeless and poor. In essence, he presented the mainline view that the afflicted were mostly morally culpable and a menace to society. In fact, of the 1011 verses of the poem, only about 20 deal with the guiltless poor. His poem was equivalent to some of the great works of "social indictment" of the genetic alarm period of ca. 1875-1925.

At about the time this work was written, the beggars and vagabonds of England did, in fact, begin to organize themselves, and upon this becoming known, a literature about this phenomenon sprang up, such as the ballad of the Twenty-five Orders of Fools.

*In our August 1983 and April/June/August 2004 issues, we reported on one of the poems by which Medieval English street beggars used to address potential benefactors for alms. There were a number of other such poems via which beggars appealed to the more affluent. One of these was employed on the Feast of All Souls (2 Nov.) when beggars admonished the affluent to be generous for the sake of their own souls, singing:

"Soul! Soul! For a soul-cake,
Pray, good mistress, for a soul-cake?
One for Peter, two for Paul,
Three for them who made us all.
Soul! Soul! For an apple or two,
If you've got no apples, pears will do.
Up with your kettle and down with your pan--
Give me a good big one, and I'll be gang (gone or going).
Soul! Soul! For a soul-cake,
Pray, good mistress, for a soul-cake?"

On the feast of St. Catherine and St. Clement (23 Nov.), there was a similar appeal, but also often made by children:

"Catherine and Clement, be here, be here!
Some of your apples, please,
And some of your beer;
Some for Peter,
Some for Paul,
And some for Him that made us all."

*Peder Olsen Feidie was an inmate at St. George's Hospital for lepers in Bergen, Norway, from 1832-1849. Here are parts of his Leper's Lament (Klagesang), abbreviated and arranged by the TIPS editor (from Richards, P. The Medieval leper and his Northern heirs. (1977). Cambridge, England & Totowa, NJ: D. S. Brewer):

This is my urgent daily prayer:
Forsake me not O God, draw near
For I am weak and frail.
Great anguish is within my heart,
Increases and will not depart;
My head with pain is heavy,
My eyes are growing dim.
I dream of when I was a lad.
Of all the happy times I had--
A joy it was to live.
But fortune quickly changed her face
And sorrow then did joy replace.
For me and many more
This fate has lain in store.
I was not yet fifteen years old,
My mind was full of joys untold,
Then were they all cut short.
Pain overcame me and did start
Quickly to pierce marrow bone and heart.
Oh! it was hard to bear
This burden laid on me.
Then for my father God did send,
His misery now was at an end...
From one another we must part
For it was clear in mother's heart
That I was burdensome...
It was my fate and many other's,
Banished from sisters and from brothers,
From our homes to be tossed
Because our health was lost...
In St. George's Hospital here,
Sufferings over a hundred bear,
And wait to be set free.
O holy Ghost our Helmsman true,
Steer us all our sufferings through,
And to heaven lead us,
For there are we set free.
For other illnesses found here
Wise doctors on the scene appear...
We lepers can no doctors get:
Here must we stay and wait and fret,
Until our time is up...
One is covered with sore on sore,
Another is dumb--speaks no more,
A third hobbles on crutches.
A fourth no daylight now can see,
A fifth has lost all his fingers.
Surely now it is clear

What we must suffer here?...
O God, break now the chains
Which bind our limbs with pains.
Sometimes I softly walk about
The silent house at evening time:
Sorrowful sounds I hear.
One bitterly cries "woe is me,"
Another sighs and groans that he
Must creep away to bed.
Tell me, O God--how long?...
This is our punishment for sin,
Therefore we cannot hope to win
More than a few small crumbs
Of mercy from Thy grace.
But even if our health be lost,
Yet are we not from God's sight tossed--
That can we daily see
Wonderful gifts to us God sends,
Provides us with kind, unknown friends--
Both rich and poor are they.
O Lord do them repay.
Let us now humbly thank all those
Who with their time and caring chose
To give us such a house...
So take Lord from us our poor souls;
When from here we wander
Bring us to heaven's shore...
Thus are we cleansed in sorrow's tears,
Which from our weeping eyes do flow
For the day we shall flee
This place of misery...
O joy without an end,
Comfort in misery send...
So now I end my humble song,
O God, let not the time be long--
Thy will be done, O Lord.
My wish it is, I who am weak,
After my death Thy throne to seek,
To praise Thee and behold
Thy countless joys untold.

*What is said by some authorities to be one of the worst poems in English literature unfortunately revolves around human handicap. The author was the 19th century English poet Cornelius Whur, who wrote it inspired by a young artist who had been born without arms but who ended up supporting not only himself but also his parents through his painting. Parts of the poem follow.

"Alas! Alas!" the father said,
"O what a dispensation!
How can we be by mercy led,
In such a situation?
Be not surprised at my alarms,
The dearest boy is without arms.
I have no hope, no confidence,
The scene around is dreary.
How can I meet such vast expense?
I am by trying weary.
You must, my dearest, plainly see
This armless boy will ruin me."

One wonders whether the story of this handicapped man inspired the rise of the foot-and-mouth (and sometimes only mouth) painting culture.

*This poem, God Help the Imbecile, was written by Dr. Edward Dennis de Vitre (died 1878) who was a co-founder of the Royal Albert Asylum for Idiots and Imbeciles in Lancashire, England, which opened in 1870:

God help the Imbecile! More dark their lot
Than dumb, or deaf, the cripple, or the blind;
The closed soul vision theirs; the blighted mind;
Babes though full grown; the page of life a blot.
Yet say, shall their affliction be abhorred?
Their need o'er looked? Shall charity pass by?
Leave them to perish with averted eye?
Forbid the love that burns to save her Lord!

*The eugenicists of the late 19th-early 20th century were educated people, and therefore quite capable of putting their ideas into verse. Here is most of one such, entitled Mendel's Law: A Plea for a Better Race of Men, by Dr. J. S. DeJarnette (1922/23):

Oh, why are you men so foolish--
You breeders who breed our men.
Let the fools, the weaklings and crazy
Keep breeding and breeding again.
The criminal, deformed and the misfit,
Dependent, diseased, and the rest--
As we breed the human family
The worst is as good as the best.
Go to the home of some farmer,
Look through his barns and sheds,
Look at his horses and cattle,
Even his hogs are thoroughbreds;
Then look at his stamp on his children,
Low browed with the monkey jaw,
Ape handed, and silly and foolish--
Bred true to Mendel's law...
Go to some homes in the village
Look at the garden beds,

The cabbage, the lettuce and turnips,
Even the beets are thoroughbreds.
Then look at the many children
With the hands like the monkey's paw,
Bowlegged, flat headed and foolish--
Bred true to Mendel's law.
This is the law of Mendel,
And often he makes it plain,
Defectives will breed defectives
And the insane breed insane.

Oh, why do we allow these people
To breed back to the monkey's nest,
To increase our country's burdens
When we should breed from the good and the best?
Oh, you wise men, take up the burden,
And make this your loudest creed,
Sterilize the misfits promptly--
All not fit to breed:
Then our race will be strengthened and bettered,
And your men and our women be blest,
For we should Breed from the good and the best.

*A classical example of how the age of social Darwinism saw handicapped and afflicted people as virtually certain to have an evil nature is contained in a stanza of a poem by Edmund Shaftesbury (taken from the 11th (1926) edition of a book):

A blackened heart, of hideous crippled shape,
Consort of criminals, and caste of ape,
A shaft of malice wretchedly conceived,
Prepared of lies that only fools believed,--
Composite falsehood, libel, slander, fraud,--
And hurled at one who earnestly served God.
But angel fingers caught the poisoned dart,
Recoiled its course, and slew the bastard heart.

*It is hard to believe that the poem below was composed some time in the 1920s (cited in a 1931 text on exceptional children):

"Johnny Jones has lost a leg,
Fanny's deaf and dumb,
Marie has epileptic fits,
Tom's eyes are on the bum.
Sadie stutters when she talks,
Mabel has T.B.,
Morris is a splendid case of imbecility.
Billy Brown's a truant,
And Harold is a thief,
Teddy's parents gave him dope,
And so he came to grief.
Gwendolin's a millionaire,
Jerald is a fool;
So every one of these darned kids
Goes to a special school.
They've specially nice teachers,
And special things to wear,
And special time to play in,
And a special kind of air.
They've special lunches right in school,
While I--it makes me wild!--
I haven't any specialties,
I'm just a normal child."

*We ran across an obscure (to us, at least) work by the acclaimed British poet Alfred Lord Noyes (1880-1958), entitled "The Stranger." It starts:

There was a man born deaf and blind,
And he had midnight in his mind.

We take this to mean that the man was also meant to be understood to be mentally retarded. A hare, being hunted by hunters and dogs, in desperation jumped into the man's lap as he sat by his porch. He hid the whimpering hare in his coat. Christ (as a stranger) passed by, took in the scenario, and touched the man. Up went the cry,

"Lord, Lord, what wonderful thing is this
That fills the earth and sky with bliss?
Christ God, according to Thy word,
The blind man saw, the deaf man heard."

Presumedly, by this eloquence, the man's retardation was also meant to be understood as overcome.

*Below follows a poem published in The Manchester (England) Guardian in the 1920s (cited in American School Board Journal, 2/1926) poking fun at the "latest technology" of teaching: learning while you sleep--still periodically touted in our day.

THE MILLENNIUM

Ye dunces of the classroom,
  Ye lowest of the form,
Who sit at ease and slumber,
  While pale preceptors storm;
Behold, on your horizon
  A brighter light is shown--
For you shall sit in slumber
  And still be wisdom's own!
Through head-phones there shall trickle
  The lore you ought to know--
Dull, indistinct, and fickle
  As offered years ago;

But soothing now and tireless
  The lessons onward creep,
Imbibed in peace by wireless
  While little learners sleep.
The good boys doze discreetly,
  The bad ones simply snore.
But lessons are completely
  Learnt off and laid in store.
Nay, more--no master itches
  To tan some urchin's hide,
For here the wireless switch is
  The only one applied.

*THE SHELTERED WORKSHOP OF THE 1970s

I dreamt I worked in tomorrow's workshop
The most wonderful of all possible worlds
Where at three o'clock
All work must stop
As they bring on the dancing girls.
Chasing wenches
Over benches
Constitutes a sample
Of the new PT
Which, easy to see,
Exercises us ample.
And whether or not
We earn a lot
No one bothers to compute it,
Because we feel like a king,
And the whole blessed thing
Is so darned therapeutic.

The whole place crawls with professionals,
With offices more like confessionals,
So as not to make us feel too lonely.
If our neurotic needs
Make us look for job leads,
They stamp us "Fit for workshop only."
All the MDs are emphatic
And really quite democratic.
And the OTs all,
Are diversional.
Like Aladdin and his Genie,
I rub my dry martini
That our canteen serves unlabelled.
In this paradise profusion
There is only one conclusion:
Heaven help the nondisabled!

Adapted by Wolf Wolfensberger, ca. 1970
from Herbert Rusalem

*WAGES
(by Fantasias, quoted by Jack London, 1903)

Some sell their lives for bread;
  Some sell their souls for gold;
Some seek the river bed;
  Some seek the workhouse mold.

Such is proud England's sway,
  Where wealth may work its will;
White flesh is cheap to-day,
  White souls are cheaper still.

Funny and Not So Funny Connections Between Physicians and Executioners

*Not too long ago, medicine--at least as practiced by most physicians and surgeons--had little of value to offer for most maladies. This reality was captured by many old sayings and songs (Chandler; Smith, 1964; Weber, 1971). A translation of part of a Latin poem (Nicolaus) by Thomas More (1478-1535) went:

> "The soldier may often be charg'd on the plain--
> None live to encounter the doctor again."

Another Latin poem of ca. 1600 was entitled Physician, Surgeon and Hangman, translated as follows:

"How differs, I pray, the Physician's part
From his brother, the Surgeon's healing art?
I tell you, the one by his drugs and pills,
By his knife the other, the churchyard fills:
This diffrence only from the Hangman's seen,
Their work's clumsy and slow, his quick and clean."

A similar translation of about the same era said:

"Cellia the hangman doth, not doctor choose:
The quickest course of physic is the noose."

"Physic" meant medical treatment. In more recent years, the difference between the two major competing theories of medicine was described as being that "With homoeopathy one dies of the disease, with allopathy one dies of the treatment."

About George III's physicians, an epigram said:

"The King receives three doctors daily--
Willis, Heberden and Baillie:
Three distinguished clever men--
Baillie, Willis, Heberden;
Doubtful which more sure to kill is--
Baillie, Heberden, or Willis."

Yet Willis became famous for the description of "Willis' Circle," the blood circulation around the brain stem.

A jokester around 1800 rhymed:

"See one physician, like a sculler, plies,
The patient lingers...and by inches dies.
But two physicians, like a pair of oars,
Waft him more swiftly to the Stygian shores."

An 1815 poem about a quack, called Nostrum, describes the grief of undertaker Ned Screwtight when his friend Nostrum died, and when his wife was trying to console him by reminding him that this meant another job for him.

"`You foolish woman,' he replied,
`Old Nostrum, there, stretched on the ground,
Was the best friend I ever found....
How shall we Undertakers thrive
With Doctors who keep folks alive?...
We've cause to grieve--say what you will;
For, when Quacks die, they cease to kill'."

Relatively little known is the fact that even prior to the Nazi medical war crimes, and the massive entry of medicine into abortion and "euthanasia," there actually existed occasional bonds between physicians and executioners. For instance, in England, executioners after the Middle Ages often dabbled in surgery and medicine and sold supposedly medicinal mementoes of their craft, such as pieces of the rope from the gallows. Conversely, it was the physician Guillotin who invented the guillotine in 1789 and proposed its use to the French revolutionary assembly. The machine was brought into actual service in 1792 by a surgeon, Antonin Louis, who himself was decapitated by it a month later. It is also said that physicians helped in the evolution of the electric chair which was first used in the state of New York in 1890, to say nothing of the most modern way of killing convicts with medical injections.

Demon Rum

*The temperance movement, which flourished about 50 years, generated some rousing songs. One was "Dark Ways of Liquordom," with lines such as:

Just hear the chorus all over the earth
Where liquordom predominates.
Dark, dark, secret and dark,
With evil 'tis always so;
Dark, dark, secret and dark,
Afraid of the light, you know. Just so, so dark.

Several songs had as their theme "state-wide," referring to laws banishing alcohol from an entire state. One went:

There's a battle great now raging and King Alcohol must go...
We want this Old Dominion dear
From this rum tyrant free....

Another one went:
Wherever needed, we'll lay hold,
We'll always cast a snow-white vote (Voting white meant voting for prohibition.)

"Where There's Drink There's Danger" was scored "for men's voices":
Danger, danger,
Write it all about,
Danger, danger,
Tell it with a shout.

The doxology of the temperance movement went like this:
Praise God, from whom all blessings flow;
Praise Him, who heals the drunkard's woe;
Praise Him, who leads the temp'rance host;
Praise Father, Son, and Holy Ghost.

The best song might be:
Come and sign the pledge tonight boys...
Be slaves to drink no more.

The "pledge" referred to the big T, i.e., Total abstinence, whence came the expression "teetotalling," which had nothing direct to do with tea. (The above from the Temperance Trumpeteer of 1912.)

The Traditional American Quackery & Patent Medicine Scene of the 19th and Early 20th Centuries

We have been reading several sources on this lately, especially The Golden Age of Quackery (1959). The medicine market was long unregulated, then the labels of medicine put together by anyone were patented, and only much later did the US Post Office and the Food and Drug Administration begin to regulate, and ingredients had to be listed.

*As late as 1870, the Harvard Medical School was not able to give written examinations to its students because most of them could not write well enough.

*In the olden days, quacks almost always affected a Van Dyke beard.

*Many early American potions and tonics were promoted with the claim that they had been developed either by Indians or Quakers, and/or they were promoted by invoking "nature" and "natural." Some were said to have been imported from far-away exotic places, and compounded with extremely exotic substances, such as the oil of an exotic snake, hence "snake oil." The vast majority had high concentrations of alcohol, sometimes much stronger than today's hard liquor. This appealed to many teetotalers and good Christians, and such products could even be sold during Prohibition as long as they were classified as medicinal.

Some of these tonics were extremely popular with foreign missionaries who administered them to ailing natives, to whom they seem to have been very powerful placebos, bringing about many healings, and hence conversions.

*Imagine our surprise when soon after reading this, we saw a 2-page ad in the AARP Bulletin (3/05) for a Lakota Topical Pain Reliever showing Canadian Lakota Indians all over--but with the mail order sales being filled in Lebanon, Tennessee.

*Many medicines were Kickapoo this or that, such as Kickapoo Joy Juice, or Dr. Davidson's Kickapoo Snake Oil.

*In the early 1900s, the White Star Secret Liquor Cure was sold to help people cure a drunkard family member from drinking. It was sold as an odorless, tasteless and colorless powder that could be secretly put into a man's food or beverage, usually by his wife. The way it worked was that it was a strong narcotic sleeping potion, so that after a meal, a person would fall asleep and not be able to have his usual after-dinner drinks, or go out to a bar. Instead, it made him an addict to the narcotic. This potion was sold through the Sears catalog, and probably by other outlets as well (The Good Old Days, 1940).

*One of the favorite scare stories of quacks was about worm diseases, and especially tapeworms. One medicine claimed to have resulted in the expulsion of a 50-foot tapeworm. Who would want to run the chance of having worms, or even tapeworms, when a simple remedy was at hand?

*In the late 19th century, any establishment calling itself a "medical institute" was almost certainly a quack practice dealing with the "secret diseases of men." These almost always operated an anatomical museum exhibiting organ specimens intended to strike horror into the hearts of visiting men, and bring them crawling on their knees to a quack begging for remedies. One common feature of these museums was a wax effigy of a hideous "idiot boy," often simply referred to as "the boy." This was interpreted as an instance of "lost manhood." Remedies were sold to "victims of indiscretion," and to men of impaired constitutions "due to excesses." Some were advertised as "a boon to men," or "nature's cure for loss of manly power without drugs." One such treatment was mysteriously referred to as the "crayon method of treatment."

In 1898, the Civiale Remedial Agency was launched in New York City to cure the secret and other "diseases of men," or the "disorders of the generative system." The agency sold "devices" in sizes small, medium and large, remindful of the 3 sizes of condoms in the world. Most US men bought small and medium. These were sold by the tens of thousands for as little as $2. These devices were intended to "eliminate the kind of distress that literary commentators blamed for the frustrated marriage of Thomas Carlyle and his wife Jane."

*In Buffalo, NY, a Dr. Pierce set up the Invalids' Hotel and Surgical Institute in 1891. It was a large elegant building that eventually also held the World's Dispensary and Surgical Institute. It was fancy as the Waldorf Astoria in New York, or the Palmer House hotels in Chicago, probably influenced by the moral treatment practices a few decades earlier. Aside from healing sufferers there in elegance, patent medicines were made there and shipped all over the world. The Pierce family also published The People's Common Sense Medical Advisor in Plain English that kept coming out in many editions by the millions and were read by generations of Americans. One can still find copies in used-book stores. The Institute lasted until 1941.

*In the early 1900s, there was a quack scheme in the US Midwest that boosted "telepathic-magnetic healing, with no drugs, no rubbing, no knife." Obviously this was the forerunner of today's "massage at a distance," mysteriously called "therapeutic touch" these days.

*The forerunner of modern copper bracelets was an iron finger ring, guaranteed to cure rheumatism through its alleged electrical or magnetic properties. Many people swore by it, just as they do today by their copperware. The ring was advertised as the electro-chemical ring at the cost of $2. It was also supposed to cure diabetes, cancer, psoriasis and epilepsy until the postal service began to interfere in 1914. A plain copper bracelet sold in drug stores these days can cost $16!

*Considering the relentless and infinitely sophisticated commercial advertising for drugs these days in all the media, and particularly on TV, the TIPS editor could not help but reflect that as late as when he came to the US in 1950, almost everybody was keeping "tonics" of some kind or another in their homes, and even sipping these. Now, it is almost impossible to find a tonic in an ordinary drug store. Vitamin and mineral pills seem to have replaced liquids as the icons of self-medication. To check up on this, in early 2005 we went to a drug store and scoured the shelves, but could find only one bottle that was called a tonic:

Geritol, and another last vestige of an old tradition was that it contained 12.5% alcohol, i.e., it was 25-proof. We almost bought a bottle for old-time's sake.

However, one can still find one other remedy that has changed very little over the last 150+ years, and that is various ointments for colds and pain. For instance, capsaicin that has recently resurged was used long ago in pain salves, and the same is true for menthols, eucalyptus, camphor, etc., for cold rubs, and also in some pain rubs. Also, many old-fashioned tonics had a lot of celery in them--and now we are told that celery contains more than 20 anti-inflammatory compounds.

*The woman whose face was most reproduced in the US in the 19th century was Lydia Pinkham (1819-1883), the inventor of Lydia Pinkham's Vegetable Compound, a patent medicine for many ills, and especially those of women, still sold into the 1950s. This explains the song--sometimes still heard today:

"Oh, we sing, we sing, we sing of Lydia Pinkham,
And her love of the human race.
How she sells her Vegetable Compound,
And the papers they publish her face."

Miscellaneous Historical Tidbits

*Apparently, based on an earlier Greek custom, the Romans had a very commendable feast called a Soteria, consisting of a festive entertainment on the occasion of a person's recovery from illness or escape from danger. Presents were exchanged at such feasts, and sometimes, congratulatory poems were composed and recited.

*A very chic custom of the rich and/or otherwise upper-class wealthy of 19th century America was to hold "poverty socials" to which guests went clad in rags, ate scraps from wooden plates, used newspapers for napkins, and drank beer from old tin cans--all this in their hosts' palatial homes (Less is More, 1978). This is very remindful of contemporary yuppie hobo parties on which we reported in earlier TIPS issues.

*Margaret Costello lived in the 13th century. She had been born blind and crippled, but managed to become a Dominican nun, and eventually was beatified. For reasons not well understood, some of the corpses of both saints and sinners have been found remarkably well preserved many years after their deaths. Her body too has been perfectly preserved. (In the case of Napoleon, it was thought to be due to the arsenic with which his English jailer appeared to have poisoned him.) In 1986, a movie based on her life was released in Italy, entitled "Little Margaret," with the nun being played by a young Italian woman (whose family later moved to New York) who had been blind from her first year of life (Positive Approach, Fall 86).

*When the Spaniards settled in the Americas, they exploited the Indian aborigines unmercifully. Since so many of the early explorers and settlers had come because of their greed for sudden wealth, they drove the Indians to labor for them as slaves so much beyond the limit of human endurance that the Indians died like flies. In order to treat the Indians so badly, it was obviously in the settlers' interest to interpret the Indians as non-human, and therefore as undeserving of human consideration and ineligible for conversion to Christianity. This rationale was supported by age-old myths about there being races of wild, semi-human, and subhuman beings that looked like humans. In response to this exploitation and genocide, Pope Paul III in 1537 issued a short but strong letter (Bull Sublimis Deus) that stated in the strongest possible terms that the Indians were human, that they were eligible to be Christians, that they were not to be enslaved or deprived of their property, and that good rather than bad examples should be given to them. Unfortunately, the Bull did not do much good, and within only a few decades of Spanish colonization, as many as 20 million Indians appear to have been exterminated.

*A book for the richer poor folk. In the 1600s, an anonymous medical guide came out entitled "A Rich Storehouse or Treasury of the Diseased. Many Approved Medicines for Poorer Sort of People." In 1989, it sold for $775.

*Cistercian monasteries all over the Western world had hospices for needy people or travelers. At one time, there was a vast number of such monasteries, and thus of hospices connected with that one order alone. In 1147, Aelred (later sainted) became abbot of the Cistercian monastery of Rievaulx near the border of England and Wales. One of his aspirations was to make Rievaulx a place that "knows better than any other how to bear with the weak and have compassion on the needs of others."

*When municipalities began to initiate and/or operate hospices in Europe toward the end of the Middle Ages, an interesting custom sprang up for citizens to pay a form of insurance premium to the local hospice on a regular basis, thereby purchasing for themselves the right to enter the hospice in their old age. Unlike residents in congregate housing for the elderly today, this carried a positive aura, because only a few people had the means to thus assure themselves of a secure old-age. The custom was particularly common in German-speaking lands where such persons were called Pfruendner. Such residents were usually housed in a different part of the hospice from the poor, sick, or homeless, or they might even reside in an entirely different hospice altogether. They also received greater amenities than the poor.

*As early as 1525, members of what we today would call the board of directors of municipal hospices for the homeless in Germany were forbidden to have conflicts of interest. Beyond that, they were required to conduct themselves in a fashion which also avoided the appearance of conflict of interests (e.g., Zeller, 1952, p. 130ff).

*It is interesting that in a presumably much less sophisticated age, the potential for the alienation of high-placed human service workers from their clients was clearly recognized. Thus, in the Middle Ages, it was a very common rule of various human service orders, hospices, and similar institutions to require their administrators to personally inspect the service facilities, to make the rounds of the facilities perhaps as frequently as daily, to speak with recipients, etc. (e.g., Zeller, 1952, p. 128).

*In 1901, the city of Hamburg in Germany decided that its poverty officers (equivalent to our social workers these days) should work at most with 15 poor people each (AW, 20/6/98).

*Trying to differentiate the worthy from the unworthy poor, and giving to the worthy poor official licenses to beg, goes back to the 16th century. However, modern oppressors of the poor have added a clever new twist, and that is the proposal to require the payment of a hefty license fee for begging or panhandling, as for instance in Atlanta, Georgia (Hospitality, 4/1990). Naturally, the truly poor would not be able to pay such fees.

Advocates for the poor pointed out that efforts to suppress panhandling and begging are often motivated by the desire to keep social or economic problems out of sight and mind. Also, volunteers or professionals normatively do their version of "begging" on behalf of organized "charity," and no one has been trying to suppress them legally even though they can become quite intrusive, as when they call one's home or strong-arm one (e.g., on behalf of the United Fund) at one's place of employment.

*A man tried to assassinate King Louis XV of France but failed, got caught, and was sentenced to one of the most cruel deaths ever invented as a deterrent to those who should ever get it into their heads that rulers were assassinatable. (Described in gruesome detail by Mannix, 1964, and in some of the work of Michel Foucault.) The culprit rendered an incredible example of fortitude, endurance and survival, remaining alive and conscious even after the most repulsive of tortures. At one point, teams of horses were tied to his extremities and whipped, the intent being to "quarter" the man--whereupon a pretty girl in the audience burst into tears, shouting, "Oh those brutes, they are hurting the poor horses." This is somewhat akin to what we hear human service unions saying about their own working conditions, or what happens at some of the client violence conferences that are primarily expressions of sympathy for human service workers rather than the people they serve who may, on occasion, be driven to violence by the violence that is being done to them.

*Around 1600, a very beautiful but sadistically psychopathic lesbian Hungarian princess managed to lure about 650 girls to her castle where she and 2 servant accomplices (one of them being a mentally retarded dwarf) inflicted unspeakable tortures on them before slaughtering them. When they were finally

caught in 1611, the princess was merely banned for life to another castle, while both of her accomplices were burned (Amerika Woche, Fall 1992).

*Sable Island off the Canadian province of Nova Scotia was settled in 1598 by 50 French convicts and beggars. The island was so inhospitable that it had to be abandoned in 1603 (National Geographic map, 2/85).

*During the mid-1800s, there were people in London who, at low tide, walked barefoot through the mud on the shore of the Thames River and scavenged for coal, scrap metal, pieces of wood that might be used as fuel, etc. These people were said to be at the very bottom of the skills scale, and presumably were often retarded. They were known popularly as "mud larks" (Mayhew, 1851-1862).

*Sir William Blackstone, an English judge who lived 1723-1780, wrote many commentaries on the law. He is probably best known for the saying, "It is better that 99 guilty men go free than that one innocent man be hanged." However, it is probably not so well-known that he wrote about the old English laws defining mental retardation and mental disorder, and under what conditions mentally handicapped people were to be held responsible for their crimes. One of his formulations was a predecessor to the famous M'Naghten rule of 1843. Thus, a very subtle negative image juxtaposition took place when Judge Blackstone's former residence on the banks of the Thames River was purchased by what was then called the Spastic Society in England (the equivalent of the United Cerebral Palsy in the US) to be used as a center for conducting workshops and conferences sponsored by that society.

*In the 1850s, Richard Robert Madden (1798-1886), after whom--believe it or not--some mad-houses were eventually named, undertook a study of "some of the principal Epidemic Disorders of the Mind...which have formerly prevailed in Europe" to find out how dependent such epidemics were on ignorance and superstition. He concluded (in 1857) that "the greatest fanaticisms this world ever saw have not originated with the poor, the unenlightened and uneducated; they have originated with the educated classes, with those who do not labor manually..." (Hunter & Macalpine).

*Until a few hundred years ago, it was commonly thought that insanity and other mental problems were caused by brain worms, and charlatans at public events such as fairs often pretended to heal people by pulling worms from their brains out through their noses. Scientists have laughed about these ideas for some time now, but recently, the possibility has been raised that roundworms which infest a huge proportion of pet dogs and their brains might also infest children who play in areas contaminated by dog feces, such as urban parks (APA Monitor, 10/86).

*In 1922, Henry Cotton wrote a book entitled The Defective, Delinquent and Insane: The Relation of Focal Infections to Their Causation, Treatment and Prevention. His claim that so-called focal (not fecal) infections, and especially dental ones, were linked to mental afflictions lead to a veritable orgy of tooth extractions in many institutions (one was mentioned above), which did not fully abate until the 1970s.

*Every once in a while, we hear of someone who is discovered far from home and cannot tell who he or she is. This usually happens to the kind of person who has a very repressive personality that can be manifested in a related class of symptoms, such as conversion hysteria and, more recently, anorexia and bulimia. Apparently, this way of going crazy used to be more common in 18th century France where the word "fugue" was applied to it, and the person was called a fuguer (CP, 8/00). In fact, some people have called this "the era of fugue."

*An example of the normalization principle in an insane asylum in Cairo during the 13th century was reported by Zilboorg (1941). Every inmate had 2 attendants. A resident unable to sleep at night was invited into separate quarters where there were musicians to play harmonious music, or skilled story-tellers. Of course, storytelling has been an ancient oriental tradition. Dancing and light comedy were also used as part of the treatment, and when residents recovered, they were presented with 5 gold pieces upon their departure, probably in imitation of the ancient Christian practice of paying afflicted people for the privilege of having been able to serve them.

Even as late as 1560, a Turkish asylum employed 150 staff members to care for 20 mentally disordered residents. There were available 3 large vapor baths, each at a different temperature. The residents were served the most delectable food and were entertained by musicians, comedians, jugglers and buffoons. Men of religion were available who prayed for and with the afflicted, and performed exorcisms.

*The following news item appeared in Frank Leslie's illustrated newspaper on 9 December 1865. "A Lunatic's Ball. The 6th of this month was signalized on Blackwell's Island" (already mentioned above) "by a ball, given to the patients of the Insane Asylum, in honor of the completion of the first of a series of four frame buildings, recently commenced, in consequence of the overcrowded state of the institution.

"The structure being but slightly furnished, afforded a fine opportunity for the free exercise of `many tinkling feet.' Not a few visitors were present to enjoy the novel spectacle of a dance, in which nearly all the participants were among the most justly commisserated of the human species.

"Their delusions forgotten, many of the patients whirled about in glee, which, though wild, did not exceed the bounds of common-sense propriety; others were merely roused from their apathetic state, and gazed with a slight smile upon the scene.

"Although the majority of the dancers preferred original variations from the various approved figures, quadrille parties were formed which did credit to the institution.

"A break-down jig seemed, however, the favorite style of showing delight at the violin's screechings and twiddlings. Some sixty people were present.

"Balls are an item that has been but lately added to the list of amusements for patients in the Blackwell's Island Asylum. Music, with magic lantern exhibitions, have hitherto been mainly employed in enlivening them, but perhaps the ball, in its power of withdrawing the maniac from the fancies which oppress him, surpasses both."

The item was accompanied by a huge picture of lunatics of various kinds dancing or not dancing in various ways before a band.

*Beginning in 1881, an annual fine art exhibition began to be held in one of London's most disadvantaged areas in order to bring England's finest paintings before the poor. The rationale was that exposure to art would refine people and give them pleasure. Furthermore, works of art were also used to support Christian values, such as mutual caring and family cohesion. A short narrative was posted by each art work in order to explain it. Sometimes, lectures were given for the same purpose. Contrary to the customs of the times, the exhibit was open until 10 every night and on Sundays in order to enable working people to come. In time, even the most prestigious owners of such works, and sometimes of other art as well, volunteered to lend paintings for this purpose. Attendance rose spectacularly from 10,000 in the first year to 76,000 by 1892 so that a special exhibit building, the White Chapel Art Gallery, was constructed and opened in 1901.

From a Social Role Valorization perspective, these strategies were very positive in that they were based on positive expectancies as to the capacities, sensibilities, and motivations of the poor; employed prosthetic supports that were relatively inconspicuous (written and oral interpretations of the works of art); facilitated access by means of the unconventional display hours; and juxtaposed extremely highly valued human products to very lowly devalued people, thereby enhancing their status and prestige. Amazingly, it also served to bring the rich and poor together in a joint activity (i.e., the admiration of art works), and by its location, thus promoting social integration. (Nadel, I. B., & Schwarzbach, F. S. (Eds.). (1979). Victorian artists and the city: A collection of critical essays. New York: Pergamon.)

*It was apparently in 1818 that the Society for the Suppression of Mendicity was founded in London. Its object was "to protect noblemen, gentlemen and other persons accustomed to dispense large sums in charity from being imposed upon by cheats and pretenders, and at the same time to provide on behalf of the public, a police system whose sole and special function should be the suppression of mendicancy." Apparently, it later changed its name to the Mendicity Society. It existed for a long time, and operated a "Beggars' Museum." As can be imagined, the Society--a form of poor police--was no great friend of the poor. Queen Victoria herself served as the patron of the society. We were unable to trace its later history.

*In Victorian England, a social worker named Octavia Hill befriended children in need, conversing with them, reading poetry to them, leading them in singing, taking them on outings, and teaching them to prepare nutritious meals--with white tablecloths and proper table manners. A book about her is entitled The Befriending Leader, and her story illustrates the power of normative and real interactions of servers with the people they serve--much more powerful than would be all sorts of "programs" and "interventions."

*In his classic 1890 book, In Darkest England and the Way Out, William Booth, the founder of the Salvation Army, referred to the lowest classes as "the submerged tenth." The book sold a million copies.

*On a 1984 trip, the TIPS editor was able to purchase a 1906 book on Mother Lee's Experience in 15 Years' Rescue Work, With Thrilling Incidences of Her Life, this being a history of the founder of the Tinley Rescue Home for Fallen Girls and Women in Omaha, Nebraska, and inspirer of a number of other goodwill and rescue missions, mostly in the US mid-west.

*A survey was conducted in 1986 of what had happened to the poorfarms in New England. Every county used to have one. A great many of the structures, or parts of them, are still around, with some of them still functioning in some human service capacity (e.g., as nursing or other homes), and others having been converted to a wide range of purposes, such as the following: the police headquarters in Manchester, Connecticut; a country club in Manchester, New Hampshire; a church in Leominster, Massachusetts; and Sheraton Inns in Hudson and Westfield, Massachusetts, respectively. A number of them have become ordinary apartment buildings (Yankee Magazine, 1/87).

*In the late 1800s, an elderly schoolmaster in Germany could look with pride on his career of giving 911,500 canings, 121,000 floggings, 209,000 custodes (staying after school, or being locked up), 136,000 tips with the ruler, 10,200 boxes on the ear, and 22,700 tasks by heart. He had made 700 boys stand on peas, 6,000 on a sharp edge of wood, 5,000 wear the fool's cap, and 1,700 hold the rod (Swift, E. J. (1908). Mind in the making: A study in mental development. New York: Charles Scribner's Sons.). Where, oh where, is he when we really need him?

*In the 19th century, families who had a baby who died at birth would often have a family photo taken with the dead infant--sometimes the only family photo they ever had taken. It shows that people in those days certainly recognized the child as human--maybe a predecessor to hospital practices since the 1980s of offering to take photos of a family with a stillborn child? (Burlington, Vermont, Free Press, 7 Sept. 1992).

*The imaging power of X-rays was discovered in 1895 by Wilhelm Roentgen. For several decades, X-rays were used very carelessly and irresponsibly, even once the dangers became known. Banquets at radiological conventions became problematic affairs because so many diners lacked fingers or hands (which they had lost from burns, lesions or cancers) to manipulate the tableware (Science, 27/6/97).

*The West Virginia Penitentiary in Moundsville, built in 1866, was the largest hand-cut stone building in the US as of 1986.

*There used to be a huge prison for confederate soldiers of the Civil War in Elmira, New York, which subsequently became famous for its Elmira Reformatory which used a military model of disciplining and containing legal offenders, for many years mostly those of a young age. The prison administrator was called a colonel and the prisoners were organized in regiments with various grades of officers. Today, Woodlawn National Cemetery lies closely adjacent to the prison, accommodating both Union and Confederate dead--but not entirely indiscriminately. The graves of the Confederate soldiers are surrounded by a ring of graves of Union soldiers, as if to make sure that these dead would not escape (source material supplied by David Schwartz).

*In 1887, a mental institution (a part of Aradale Mental Hospital) was set up in a former prison in Australia "on a temporary basis"--and it has temporarily continued in operation as recently as 1987 (The Age, 2 May 1987; source item from Michael Steer).

*In Albert Deutsch's famous book, The Mentally Ill in America, we found the following funny passage (1949 ed., p. 413): "At the present time the criminal insane in New York State are committed to Matteawan, and the insane criminals to Dannemora."

*In British human services, there is an awful lot of military-imaged language, as for example in the terms warden, deputy, and officer which occur repeatedly in the titles of human service personnel, not only those in direct services but even at administrative levels, as when a planner is called a "development officer" or "deputy development officer." One residential program for mentally handicapped adult men is located in a former estate which, around the time of WW II, was turned over for use as a residence for handicapped people. It was run by a former military officer who operated the program on strict military lines, including having the residents engage in military formation and drills, and salute the staff. At least as of 1984, there were a number of remnants of these military practices in the operation of the program. For instance, after the men get up in the morning, they make their beds and place a chair, their shoes, and their washcloths and towels on the chair, on top of the bed, much as one might see in many military academies. Furthermore, at two points during the day when the residents and staff take a coffee break, one of the residents goes out into the yard and rings a big hand bell.

*Since 1896, there has been a museum of the US army's medical service corps, first in Washington, DC and now in Fort Sam Houston in San Antonio, Texas. Readers who are interested in human services may want to visit it if they ever have the opportunity, and we would be eager to hear what they say.

*Larson, E. (2003). The devil in the white city: Murder, magic, and madness at the fair that changed America. New York: Crown. This book tells two parallel stories and a third mini-story. The first is of the building, running and eventual closing of the 1893 Chicago World's Columbian Exposition, also known as the World's Fair. The second is of a serial murderer named Herman Webster Mudgett, but who went by the name of H. H. Holmes. He lived in Chicago at the time of the Fair, and is estimated to have murdered anywhere between more than 20 to as many as 200 people, mostly young women. The third mini-story concerns an unbalanced man who assassinated Chicago's mayor at the closing of the World's Fair.

After graduating from medical school, Mudgett (as he still called himself) took various jobs including those of teacher, principal, pharmacist and physician. At one time, he worked as a "keeper" at the Norristown Asylum outside of Philadelphia. One wonders why he could not or did not obtain a job as a physician there. He later wrote, "This was my first experience with insane persons, and so terrible was it that for years afterwards, even now sometimes, I see their faces in my sleep" (p. 44). He only worked there a few days before quitting.

Mudgett was reportedly one of the first known serial murderers in America. He killed most of his victims by gassing them to death in either a sealed bedroom, or a sealed vault, or with chloroform. All of this took place in a building that he specially designed and constructed to have these features, as well as a furnace in which he could burn at very high temperatures all "evidence" of his crimes, i.e., the bodies. He ran this block-long building as a combination of storefronts and hotel, and once the tourist boom arrived of people wanting to visit the World's Fair, he had no shortage of hotel guests and therefore possible victims. (The hotel was also very conveniently located near to the Fair.) Once he had killed his victims, he arranged for at least some of their already partially destroyed bodies to be further stripped of all flesh by a confederate, and articulated into usable skeletons which were in great demand at the time by medical schools around the country, and which he then sold at great profit.

In the 1890s, there was such tremendous competition by medical schools and physicians for human skeletons that grave-robbing became commonplace. In fact, medical schools would actually hire people to rob graves for them, and especially grave sites at asylums for the insane. One official at the University of Louisville (one of the medical schools implicated in the grave-robbing), said outright that the cemetery at the Asylum for the Insane at Anchorage, Kentucky, "has been robbed for years, and I doubt if there is a corpse (left) in it" (pp. 150-151).

Once he was arrested and the facts were discovered in 1895, the newspapers widely and sensationally reported this story. Alienists of the time described psychopathic people like Mudgett/Holmes as morally insane or moral imbeciles (p. 87).

The great landscape architect and designer Frederick Law Olmsted played a big part in the Fair. He was apparently a very physically afflicted man, who began to lose his mind to dementia in the mid-1890s. He greatly dreaded being sent to an institution, in part because he had grown up in one (an "insane retreat") where his father had been a director, and he said that this fueled his deep fear of such places. Nonetheless, as he eventually became depressed, paranoid, even violent and uncontrollable, his family placed him at McLean Asylum in Massachusetts, where Olmsted himself had designed the grounds (pp. 379-380).

For the first few months of the Fair, attendance was lower than expected, due in part to the incompleteness of some of the exhibits and attractions, the high fares charged by the railways, and the fact that the country was on the verge of a depression, with many bank and industrial collapses. Various efforts were made to increase attendance by holding special events at the Fair. One envisioned was an elaborate Midway ball in which Fair officials would dance with the various exotic peoples from the ethnic villages (p. 304). This affair was held on August 16, 1893, and the Chicago Tribune called it "The Ball of the Midway Freaks." (There were also freakery sideshows.) The newspaper also made reference to the various Oriental dances that might be performed including the "cannibal dance." The exotic peoples were dressed to the utmost in unusual outfits. There was apparently much competition among the men to dance with the nearly-naked South Seas women. The food included such entreès as "roast missionary à la Dahomey" (pp. 311-315).

Another special attraction was the swimming races between the Midway "types," which were specially popular because of the little clothing that the contestants wore. The Turkish competitors were described as "as hairy as gorillas" by the Chicago Tribune (p. 311).

At the exhibition, certificates of excellence were handed out to certain human services, such as old-age homes. For instance, the German old age home in Chicago (in Forest Park) won a prize as the best-organized installation of its type in Illinois (AW, 21/9/91).

After having provided short-term employment to hundreds of thousands of out-of-work men in the construction and then operation of the Fair, the abandoned buildings of the Fair ended up ironically serving as temporary shelters for tens of thousands of people who had been left stranded, out of work, and homeless in Chicago at the end of the Fair. They took up shelter in the abandoned Fair structures in what turned to be an exceedingly harsh winter of 1893-1894 (pp. 334-335).

*Professor Robert Bogdan of the Special Education and Sociology Departments at Syracuse University has been studying "freaks" who have been exhibited in America at circuses, side shows, and in similar contexts. He has accumulated a wealth of information on the topic, and been instrumental in getting Syracuse University started on a very valuable archive of memorabilia of such persons, particularly pictures. Freaks were depicted in brochures and pamphlets, on handbills for various exhibits, in guide books for various so-called "dime museums," on picture postcards, on stereoscopes, on buttons (similar to campaign buttons), and on miniature bibles and in theater journal articles. Readers of TIPS interested in this aspect of human service history might want to keep their eyes open for such materials which are now precious collectors' items.

*On 11 Dec. 1944, a "free-for-all" fight broke out in Pittsburgh among a troupe of "pinheads," i.e., exhibitees in a freak show. Five "pinheads" were arrested, including BoBo and Kiki. The fight was precipitated when the sister of one of the "pinheads" claimed that she and her husband were the legal guardians of the "pinheads" and had only "loaned" them to the freak show, and now wanted them back (Pittsburgh Post-Gazette, 11 Dec. 1994, featuring a 50-year retrospective; source item from Guy Caruso).

*In 1910, a 12-year-old youth was admitted to the Royal Albert Hospital in England in a sugar hogshead barrel. He had been kept in it for the first 12 years of his life, which had deformed him so badly that it took him many years to learn to walk (source item from Kristjana Kristiansen).

*Chicago once had a city ordinance that made it a criminal offense for a person to appear in public if he or she was "in any way deformed so as to be an unsightly or disgusting object" (R. Bernstein column, in Syracuse Herald Journal, 23 Jan. 84, p. A7).

*There have been a number of interesting or amusing book titles in the history of psychology.

A 1967 book was The Child Analyst at Work. If the book were written today, we might imagine a child sitting in front of a computer.

A 1962 text was Madkind, apparently trying to say that mankind is mad.

A 1941 book was entitled Souls Without Compass, a title which seemed to have anticipated the rootless and lost souls of our day.

In 1919, Eugen Bleuler wrote The Autistic-undisciplined Thinking in Medicine, by which he largely meant in psychiatry, mentioned in an earlier item. Since then, shrink think has become even more autistic and undisciplined.

A 1956 book was entitled Mental Seduction and Menticide, which seems to be a very apt description of what is happening to the minds of so many people of modernism. Their minds are seduced away from truth and reality, and often these minds end up de facto dead.

*From roughly World War I to the 1940s, it was quite common for psychology texts to treat both brightness and dullness of intellect in the same chapter, or even in a distinct book. A pioneer in this development was Brightness and Dullness in Children by Woodrow (1919), which is actually a book on human intellect more generally. Soon, it became not unusual for a text that had chapters on other intellect-related topics to factor out the treatment of populations with both higher and lower intellect into a single chapter. After around 1950, this practice largely faded out, but took on a new form when the many textbooks then beginning to appear on so-called exceptionality began to include not only chapters on the negatively-valued exceptionalities, but also one on the intellectually gifted. In most such books, the chapter on the gifted was the only one that dealt with positively valued exceptionality, though it was often argued that bright children were often not well accepted by their peers.

*The field of studies that tries to relate personality to body type is called constitutional psychology. One of its leading theorists in the 1930s and 40s was William Sheldon. In his 1949 book, Varieties of Delinquent Youth, Sheldon presented 200 case studies of delinquent boys. Among other things, he tried to relate their body build to their delinquency status. Some youngsters in his sample were identified as mentally retarded, but 2 of them (with IQ scores below 65) were found 30 years later to be "normal." Similarly, 2 of 18 psychotic youngsters, and 2 of 16 whom he considered to be "primary criminals," achieved a normal status in life. While some error of measurement and identification may have been involved, we should not dismiss the possibility of some genuine dramatic developments having taken place.

Sheldon had interesting and valid insights into the human service business, which were very unusual for his day. He pointed out that there can be something very honest about impulsive self-centered hedonistic behavior, and something very hypocritical about human services directed at such people. Such human service workers often denounce revelers, try to put controls on them, and pretend to be performing good deeds while reaping the benefits of a good life for themselves doing all of this. (The way we would put it today is that human service workers make a good living off managing deviant people who quite commonly remain deviant and poor all their lives.) He pointed out that usually, people are not labeled delinquent unless they become incompetent predators, while the human service people avoid this label by becoming competent predators. This may help explain why for so many decades, people in human services and sociology have had such a negative attitude towards an explicit application of values in their work.

*The hospital chief for Westchester county in New York State received $115,000 as of January 1985, which was more than any official in his county, the mayor of New York City, or the governor of the state then earned.

*In the past, we sometimes referred to human service clients as "consumers." We have ceased doing so once we gained the insight that the most overriding function of human services in our society today is not to heal, help or habilitate, but to employ human service workers so as to circulate the wealth throughout the economy. Thus, far from being consumers, clients have become commodities of the human service economy, and in many instances are even being consumed as its food, and it is the human service workers who would more appropriately be called consumers, not only of clients but also of the money that comes with clients, i.e., the appropriations and allocations that support the "services" to the clients.

*A 1987 book on the rise of America's hospital system, entitled The Care of Strangers (by Rosenberg), notes that there were 2 general hospitals in the US in 1800, fewer than 200 in 1873, and 3500 by 1923. Until roughly 1870, hospital treatment was about the same as what wealthier patients could get in their own homes. What changed all that were supposedly two things: asepsis, which would be most difficult to maintain in one's private home, and the advent of big and heavy medical equipment that could not be carried by a physician to a patient's home.

*"We have in New York at present, and have had for some years past, an immense army of young men, boys between 15 and 26, who are absolutely determined that under no conditions will they work. They sponge on women, swindle, pick pockets, commit burglary, act as highwaymen, and, if cornered, kill in order to get money dishonestly." This was said by a magistrate in 1920 (Brooks, 1929).

*In the 1930s, a whole series of books celebrating nudism came out. They had titles such as The Joys of Nudism, Adventures in Nakedness, and one, entitled On Going Naked, was authored by a Mr. Gay.

*Not many people are aware that in 1931, gangster chief Al Capone opened and funded a soup kitchen in Chicago serving "free soup, coffee and donuts for the unemployed" (Axinn, 1975).

*In Nazi Germany, half of all physicians were members of the Nazi party, 26% were members of the SA (Storm Troopers), and 7% were in the SS--all of these rates being much higher than for any of the other professions (Medicine, Ethics and the Third Reich).

*In Soviet insane asylums, where the government often put political dissidents, the day would often be started by the inmates with an antipsychiatry hymn mockingly sung to the tune of the Internationale (Szasz, The Age of Madness, 1973):

"Arise ye starvelings from your slumbers,
Arise ye psychic slaves of woe,
For reason in revolt now thunders
Against the psychiatric foe..."

*Not too well known is the fact that in 1951, Ronald Reagan acted the part of a baseball player who struggled with epilepsy and alcoholism in the movie "The Winning Team." While the film made much of the hero's alcoholism, it downplayed the epilepsy, and even failed to mention the word (Our Children's Voice, January 1982).

*Amazingly, the folk belief that male genital prowess is inversely related to intelligence has found new fuel in recent findings that there are indeed dramatic racial differences in the size of the male testes, with those of Northern Europeans being more than double the size of Asians (Discover, 8/88), who tend to score higher (at least on a population basis) on most indices of intellectual achievement.

*As of 1985, hundreds of millions of people around the world were believed to still have goiters, 40 million in India alone. In large areas of North India, up to 15% of babies were then born with hypothyroidism (New York Times, 2 April 1985).

*In a rural part of Norway where psychosis was rather common until the 1960s or so, families would sometimes build a cage into part of their kitchen where the family spent most of its time, and people who felt psychosis coming on would either be put in the cage or would voluntarily enter it so that they could be contained while at the same time being part of the ongoings of family life. In German, such a cage was called a Narrenkiste (fool's cage).

We were told by Martin Söder that until about 1960, it was also still customary in the Swedish countryside to build cages for uncontrolled mentally handicapped family members in those farm rooms that served both as kitchens and living rooms. In this fashion, uncontrolled behavior was contained on the one hand, and on the other hand, the person was included in the mainstream of family life that took place in that room. Considering the circumstances then, this was a relatively humane measure.

*This concludes the history part of this issue. What follows are some news and human service news items to complete this triple issue.

Miscellaneous News

*After the big tsunami of 12/04, the world learned that one reason why the damage was as great as it had been was that humans had destroyed the mangrove forests that used to exist along many shorelines, and had done or not done other things that led to the destruction of many coral reefs in front of the shore. In most cases, building tourist facilities along the beaches contributed to both of these effects (e.g., Newsweek, 24/1/05).

*One thing that struck us was that many people, hearing the warning of a tsunami coming, ran toward instead of away from the beach out of stupid curiosity. We read several accounts of educated people--even scientifically educated ones--doing this. Many casualties resulted from this stupidity.

*When disasters such as the 12/04 tsunami occurred, the media publicized how much aid is being pledged, but they rarely report how much of that actually gets delivered. After an earthquake in Iran killed 30,000 people in 12/03, $1.1 billion in aid was pledged by foreign governments, but only $17 million (1.6%) were ever received, at least within the following year (Time, 17/1/05). Of $2 billion pledged to Afghanistan in 2002, only $90 million showed up.

*A survey by the advertising periodical Brandweek revealed some interesting differences between Democratic and Republican voters in the last election. More Democrats than Republicans admit to having stolen towels from a hotel, but that might not mean anything because both groups may be lying, especially the Republicans. However, there are dramatic differences in certain other behaviors. For instance, 23% of Republicans speak to their parents several times a week, compared to 14% of Democrats, and 4% of the latter never speak to their parents compared to 1% of Republicans. This looks to us like a serious index of decommunitization in so-called family values. Similarly, among those who are divorced, 40% of Democrats are on "very unfriendly" terms with their ex-spouses, compared to only 18% of Republicans. The fact that 9% of Republicans have no siblings while 14% of Democrats do not suggests strongly that more Democrats grew up in families that did not value children (FT, 3/05).

*Being liberal and PC is often a phony game of play-acting broadmindedness and lack of prejudices. A 2004 Democratic party campaign flyer showed a face of President Bush superimposed over that of a runner in the Special Olympics, with the message, "Voting for Bush is like running in the Special Olympics. Even if you win, you're still retarded" (Newsweek, 20/12/04).

*We have all heard of, and probably received, junk faxes: unsolicited (and unwanted) faxes promising get-rich-quick investment schemes, cheap exotic vacations, etc., that use up one's toner cartridges and paper. A new variation on this is a fax cleverly and very objectively laying out some facts about proposed same-sex "marriage" laws, and then asking "Do you agree with George W. Bush that marriage should only be between a man and a woman?," with the option to check either yes or no, and then fax one's reply to an expensive ($3.95 per minute) 900 prefix long-distance number that promised to forward the results to the president, congress, and the Supreme Court. The fax originated in London, England, but parts of it were worded as if by someone who did not speak English very well, and who is banking on fanatics on both sides feeling compelled to express their opinion to the profit of the entrepreneur.

*We noticed in early 2005 that the media and the liberals began to refer to many moral issues as "social" ones. For instance, opposition to the promotion of homosexuality, same-sex "marriage," and abortion may be referred to as trying to control "social issues."

*More on the Olympics. At the Sydney Olympics in 2000, condom supplies ran short, and 20,000 additional ones had to be rushed to Australia by the quickest available route (SPS, 26/8/04). It seems to us

that if anything is going on at the Olympics, it is record-breaking fornication of Olympian proportions. Why were there no contests and medals for the biggest, the fastest, the hottest, the more frequent, etc.?

Human Service News

*Fratangelo, P., Olney, M., & Lehr, S. (2001). One person at a time: How one agency changed from group to individualized services for people with disabilities (1st ed.). St. Augustine, FL: Training Resource Network. This book explains the change in an agency in Syracuse, New York, called Onondaga Community Living (OCL). It started out serving 18 mentally retarded people, 6 in each of 3 group homes, but changed to now serve almost 40 people, nearly all of them in individual living arrangements (e.g., in their own homes or apartments, or sharing a home or apartment with a house- or roommate), with different levels and combinations of help and assistance (referred to as "support"). For instance, such "support" might take the form of a non-handicapped live-in housemate, housekeeping help for so many hours per day or week, someone to provide or assist with personal care (e.g., toileting, bathing, dressing), again for so many hours per day or week, help from family members or neighbors, etc. Any particular person may receive some or all of these forms of support, and the amount of each received also varies from individual to individual.

OCL also arranges so-called "supported employment," i.e., situations where the handicapped person works in ordinary business and industry and receives a wage for this, but is accompanied by a "job coach" to instruct and mentor the handicapped worker; and unpaid volunteer work by the handicapped people in various local enterprises.

The book emphasizes the greater funding and other flexibility that such arrangements give (e.g., funding is tied to the person rather than to a site), and the residents and their families are reportedly much more satisfied with the service. However, it has meant that staff have to pay a big price in terms of time spent lobbying and advocating for new and unusual funding and staffing arrangements.

It is striking how much imagination and creativity play a role in these arrangements: just being able to imagine something different, or to think about combining funding channels differently, often opened the door to a better living situation for a person.

Many of the people served are severely handicapped and/or have or had behaviors that these days are referred to as "challenging," meaning they were assaultive, destructive of property, had tantrums, would scream if displeased, etc. The book interprets these behaviors as being the person's way of communicating, especially if the person does not speak. This may well be true, but the difficult issue is not probed of other people doing whatever the handicapped person wants just in order to avoid the tantrum, etc.

One overarching problematic issue is that the book relentlessly emphasizes people's "choice" about how and where they want to live, and what they want to do during the day--even whether they want to work at all (p. 5). The parents of handicapped clients who were interviewed also spoke about OCL having asked them what they wanted, rather than just offering them a set model. We are not told what OCL's response would be if someone wanted something that was bad for him or herself, or for others. And what about all the non-handicapped people who do not get a choice about whether or not they work during the day, but simply have to work because they do not receive government money (like the handicapped people do), and further, who often do not have the choice they would like about what kind of work they want to do. The book does occasionally note the tension between a person's desires and their need for protection, but its relentless emphasis on the person's choice sends a message that this is really all that counts.

In fact, the "upside-down" organizational structure shown in the diagram on p. 67 puts the people served in charge of the program. On the one hand, there is much merit in recognizing that the people served ought to have a say in what happens to them and what help they are or are not given. But it is another thing entirely to say that they in essence tell the staff, director, and board what to do.

The board takes the position that handicapped people know what is best for them (p. 81). This position is hard to defend if the people served are as severely handicapped (especially when mentally limited) as many are described to be.

Also, the board is reported to spend most of its time, and be most interested in, listening to the stories of the recipients, rather than guiding the policy and direction of the agency, because the agency's policy and direction have been left in the apparently very capable hands of its strong

executive director. If that person ever left, one wonders whether the board would be capable to keep the agency going. "Rather than review budgets, programs, and policies, board meetings are largely dedicated to discussing individuals' lives" (p. 82). This sems to be an abdication of a board's responsibility--indeed, a legal and fiduciary one.

Also, the complexity of each person's living situation--in terms of the various funding streams drawn on, the different staffing agencies contracted with, the levels and the amounts of other help, etc.--seems just barely manageable. And one wonders when it might tip over into unmanageability, and what would happen then. One also wonders if some people might not be as well served (and their families be satisfied too) with less complex arrangements that do not rest on such an unstable complexity, even though these less complex arrangements might have their own shortcomings too, including being less individualized.

At least this reviewer wished that more space had been devoted to a bit more examination of some of these "dilemmas," or at least downsides of the good things the agency is doing (e.g., the problems of "choice," the fragility of complexity, etc.). Without such, a reader could get the impression that making such individualized service arrangements would take care of most or all problems.

Very commendably, the agency took an explicit stand not to train staff in "holds" and "take-downs" for physically controlling people and their behavior (p. 81). The book credits Wolfensberger, normalization, and Social Role Valorization as a foundation for the work of the agency (p. 37). (Review by Susan Thomas.)

*The public has been led to believe that assisted living approximates living independently, being perhaps like living in a small apartment where one receives walk-in assistance with relatively small things. Yet we recently discovered that it can consist of situations more comparable to living in double occupancy nursing home or college dormitory rooms, except with vastly less control over one's life than college students have.

A poor elderly woman who lived alone in a small apartment declined in health, and began to fall. On one occasion, she broke her hip, which is not uncommon and can be quite serious in older women. This put her into the hospital, and then a rehabilitation facility, for over two months. She was unable to return to her apartment, because she needed someone to be with her at all times as she continued to feel dizzy occasionally and be subject to falls, but full-time help could not be provided. So she moved into an "assisted living facility," into a section for people who need a lot of supervision. This meant moving into a shared room, since poor people paid for by the government had to share rooms. The room was the size of a small hotel room--which is what the facility had once been. There was no divider to separate the space for the two occupants. So this woman, and many others like her, had to downsize her living space to about 25% or less of her previous small apartment size, not to mention surrender all privacy, and control over it. Also, shared rooms make one much more susceptible to whatever communicable illnesses one's roommate may have. In fact, she had more space in her room at the rehabilitation facility than she will have in the place where she is expected to live out the rest of her life. Even Florence Nightingale knew 125 years ago that vulnerable people should not sleep in rooms with others because of the dangers of spreading diseases.

*It is our impression that mentally retarded people in community residences and living on their own are cracking from the relentless onslaught of sexuality in their environments, both in the media and in the people they are exposed to. It is our impression that these retarded people--and especially the males--are increasingly getting into sexual trouble. This should not be surprising given their weakness on the one hand, and the ceaseless temptations and rilings-up on the other.

We further suspect that retarded people (mostly males) are committing vastly more sexual offenses against others--including children--than is being reported in the local news. One reason seems to be that the offenses get handled as a human service issue rather than as a police and crime issue, and therefore do not reach the crime dockets.

*The new Medicare drug discount card scheme is in our opinion an insult to Americans. To use such a card is an abysmal hassle, and on top of it does not even save a great deal of money. Middle class elder people may not even want to fool with it because of all the hassle, and the poor would likely be overwhelmed by its complexity. One study found that shopping on the Internet may actually save more money than using the card.

*The institution is dead: long live the institution. The old Lincoln State School in Illinois, since renamed the Lincoln Development Center for the Mentally Retarded, closed in 2002 but is scheduled to become the site of a number of large group homes, called Lincoln Estates (Mouth, 11/04).

*Very quietly, without publicity, and virtually unnoticed until Fall 2002, the Republican governor of New York State arranged in 1996 for a massive transfer of people from mental facilities to nursing homes, including the establishment of locked ("secure") units in many of these homes. When this all suddenly came to light, which amazingly took 6 years, it was found that many of the mental inmates had been sitting idly in these nursing homes and locked units under pitiful conditions. Some of them virtually never get to go outdoors. At some of these nursing homes, these kinds of residents had electronic bracelets attached that triggered an alarm if they tried to escape. Some of these residents become so desperate that they start breaking windows, but many of the nursing homes are high-rises so that one cannot escape through the windows from the upper floors. These inmates have had very little opportunity to contest their confinement. When this development finally came to light, some advocates began to assert that this constituted an involuntary commitment and a violation of civil rights. What is so amazing is that all this could happen so quietly to thousands of people for six years, with even the state's Protection and Advocacy Office not having caught on. Instead, it was the New York Times that discovered the fact in a four-month investigation. The only positive part of this measure was that whereas formerly, about 5000 disturbed and brain-injured New Yorkers had been shipped to facilities out of state, this arrangement kept more of them within the state.

*As a result of both idolatrous expectancies for what medicine can do, and idolatrous demands that medicine "fix" virtually all problems, many medical procedures, drugs, and devices have increasingly been getting released for use before they have been thoroughly tested. For instance, in 2001, 98% of the 3500 proposed medical devices were approved for sale by the US Food & Drug Administration under an expedited process that requires no clinical testing. Then, somewhere down the line comes an "oops," usually followed by multiple billions of dollars' worth of lawsuits. For instance, a manufacturer of heart valves changed the coating on one of its valves in order to limit infections, but did not conduct a clinical trial of this change, and two months later the valve had to be recalled because of dangers it caused to patients (Syracuse Post-Standard, 11 August 2002, pp. A1-A1).

*Let's face it: working 35 hours a week for a dollar or so an hour in a sheltered workshop is better than working only 5 hours a week at minimum wage in "supported employment." This is even more the case if the chores in the sheltered workshop are real and productive, and the "supported employment" is contrived and the payment is "given" rather than earned. What would be even better would be 35-40 (or even more) hours a week of real work that is more valuable to society than either of the other alternatives, even if it were unpaid.

*There is a journal in its 7th year as of 2002 edited out of Britain, entitled Emotional and Behavioral Difficulties, which interprets itself as treating children "as individuals with hopes and fears positive and negative, arising from pressures in the home, the community and the school."

*There is a new discipline that tries to teach people to "see," i.e., to acquire a way of perceiving visually so as to apprehend details and phenomena in a more sophisticated fashion. This discipline appeals particularly to artists and people in medicine. Teaching people to perceive form, composition, color and texture can be as useful to someone trying to read a medical image as to an artist examining a picture. Surprisingly, among its teachings are things such as are taught to people who use the PASS and PASSING tools. For instance, a viewer may be shown two hospital bedrooms and taught to discern that one is neater, more cheerful, and perhaps more normal than the other, exactly as PASS and PASSING do. If one were able to teach people in human services to perceive better, that would be a big step forward.

*A psychologist by the name of Phil McGraw was catapulted into prominence by the Oprah Winfrey show and has become a guru celebrity, including on the so-called "motivational speech" circuit where he gets as much as $100,000 for an appearance, and people may pay as much as $125 to hear him. One of his books, called Self Matters, spent 39 weeks on the New York Times bestseller list (Newsweek, 2 Sept. 02).

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