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Public Morals

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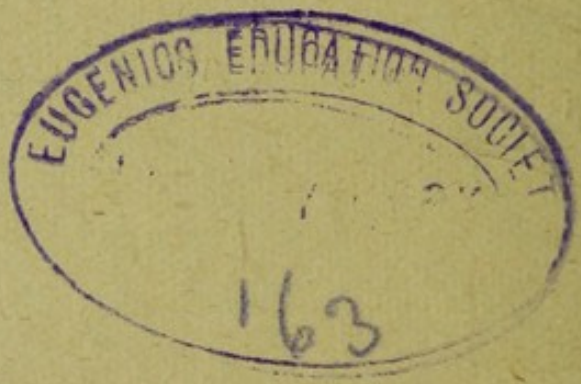
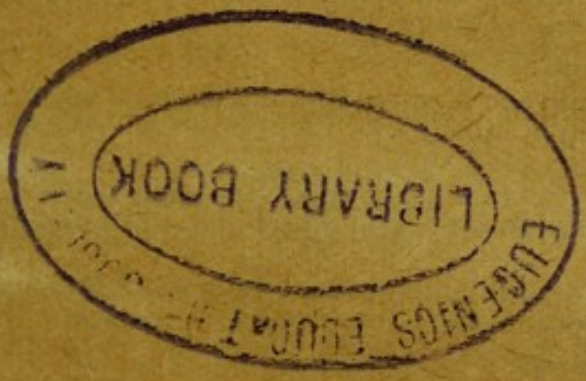


Public Morals

PREFACE BY
THE RIGHT REV.
THE LORD BISHOP
OF ROCHESTER
(EDWARD STUART TALBOT, D.D.)



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Preface

THE sheets of this book have reached me just at a time when I cannot give them attention, and I should have therefore felt bound to decline the Editor's very courteous request that I would prefix to them a few words of my own, had it not been for two reasons. The first was the note that the authors, and therefore, I suppose, even more the person who draws up their curtain, were not responsible in detail for each other's Essays. The other I found in the names of the writers.

For they showed me that the book was one which all who care for the morality of our nation would wish to read, which every reputable critic must respect, and which would be a strong reinforcement and resource to those who give thought and toil to the bettering of their country, its children, and its youth.

It would be difficult to compile a stronger or more representative list of those who have earned the right to speak upon the matter.

I cannot doubt that such a book must tell powerfully for good. I cannot deny myself the offered pleasure of associating myself with its writers.

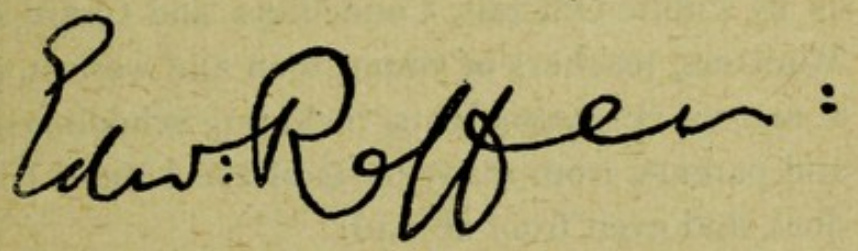
The conflict with the strongest of human temptations, and the most poisonous and pitiful of social evils, is one which, except for individuals in their own case, it used to be thought well practically to let alone. Many thought that history and statistics foredoomed it to futility. A side of human life, which was unhappily permanent and inevitable, could only be curtained away by phrases and conventions. Such a view was, in essence, fatal and stifling to real faith and charity. The change which has taken place with regard to the matter is a real change for the better, discount it as we may.

The difficulty of the conflict is now felt to be a challenge to employ in combination our best resources. There must be frank though discreet and modest speech. There must be counsel soberly and gravely interchanged. There must be a really scientific treatment of some sides of the subject, both to meet pseudo-scientific pleas and to gain the help that a more accurate and subtle psychology and physiology could give. There must be the practical work, which is content to do the plain duty first, and wait for theory to follow. There must be improvements in law and administration when moral forces have made ready for them and are available for their support. There must be, above all, the inspiration of a burning charity, a consuming pity, and an indomitable courage.

The writers in this volume have in their

several ways brought these contributions to this Christian and chivalrous crusade, and wrought the change which I have indicated. Unlike and separated in many things, they are here at one. It might be an honour to anyone to introduce them to the welcome which their own worth will command, and, especially in this time of strife and division, I cannot persuade myself to decline it.

May the blessing of God, and the power of Christ's whiteness and of His Red Cross, go with their work.



Bishop's House,
Kennington Park, S.E.

Editor's Note

THE origin of this little book is simple enough. During a Moral Crusade in Chatham, in the spring of 1901, the need for a sound, readable text-book, explaining the duty of the State, the Church, the Parent, and the Individual in relation to Public Morals, was frequently pressed upon us by Public Officials, Councillors and Guardians, Ministers, teachers of young men and women, and numerous correspondents, including schoolmasters and parents, from many parts of the United Kingdom, and even from abroad.

This deep, long-felt need was further emphasised by the most experienced soldiers in the growing army of Social Purity workers, confirmed in us by our own necessities, and since discovered to be still more widespread in journeyings up and down the country promoting a National Purity Crusade under the auspices of the National Vigilance Association. The ready and whole-hearted support of the writers of the following Essays, of the Publishers, and the spontaneous encouragement of other well-known labourers in the cause, have enabled us to attempt to meet, in some measure, this significant need for guidance in teaching morals and in suppressing vice.

That it may be the means of arousing the sluggish conscience of the nations to respond to the urgent demand for improved national and

international laws for the protection of the innocent, for purer homes for the people, safer streets, more wholesome papers and pictures, a sweeter atmosphere in places of amusement, and an equal and a higher standard of morals for men and women, and of enlightening all who have the moral well-being of every man—civilian and soldier—woman and child—at heart, is the united prayer of those who have shared in this labour of love.

We must add that the responsibility of each writer is strictly confined to his or her own contribution.

JAMES MARCHANT.

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Public Morals

I

THE DUTY OF THE CHURCH OF CHRIST AGAINST IMPURITY

By Alfred Barry, D.D., D.C.L.
(*Assistant Bishop in the diocese of London. Formerly Primate of Australia and Tasmania*)

I. WHAT is the duty of the Church of Christ in the face of the great "Social Evil," rightly so called because it strikes at the root of principles on which the moral welfare of Society depends—an evil, embodying itself in an organised trade in vice, which hardly cares to shun the light, and which (thanks to our jealousy of interference with individual liberty, even when it becomes licence) flaunts itself more unblushingly in our streets than in those of any other civilised capital —an evil in which too many men are inclined to acquiesce as inevitable, and which by a "science falsely so called" is apt to be regarded as a necessary law of humanity? The question is a large and comprehensive inquiry, to which it is hard, if not impossible, to give an exhaustive answer. For the duty itself is obviously

a manifold duty, of which all the parts must be fulfilled in right proportion and harmony.

But yet there are some points on which there can be little doubt. It is obvious, first, that there must be for the Church a great and paramount duty in this matter, even as a debt to human society. For our civilisation is, historically as well as ideally, a Christian civilisation, in which the inspiring conception, however imperfectly realised, is that "the kingdoms of this world are to become" in some true sense "the Kingdom of God and His Christ." To that conception—the conception of a universal brotherhood in Christ under the Fatherhood of God—it is the very function of the Church to bear an effective witness.

It is clear, again, that the duty has to be done both by the Church as a body, and by its individual members; for we believe that "the whole body of the Church is governed and sanctified" by the Spirit of God, and that "every member of the same has a vocation and ministry to serve Him." It cannot, therefore, be adequately fulfilled by the Christian ministry alone, though on the ministers of Christ lies the privilege and responsibility of leadership: it must rely on the vitality of a diffused lay Christianity—claiming that our whole life, social and political, as well as religious, shall be ruled by Christian principle, and ready accordingly to devote to the witness against evil much thought and labour, and some degree of sacrifice.

It is, once more, a duty, in which all sections of the Church of Christ, in spite of divisions too often passing into antagonisms, can meet in a fundamental unity, quickened by a universal

enthusiasm for good; for it expresses itself in what is rightly called a Crusade, and under the banner of the Cross all Christians and all Christian communions are one.

It must be, above all, recognised as only one element of the whole spiritual work of the Church—to be carried out in right correlation with other elements in a true "proportion of faith," and in reliance not only on earnest witness against evil, but on that positive cultivation of good in our redeemed humanity which builds up Christian character. And, in the attempt to discharge it, the Church must indeed seek to enlist all influences for good; for nothing is alien to the religion of the Divine Son of Man which belongs to the higher thought and life of humanity, but all must be subordinated to that ministration of the light and grace of Christ for which the Church itself exists, and for which it has His commission and His blessing.

We must take with us these fundamental principles, if we are to inquire what is the special duty of the Church of Christ, in witness against this special form of evil; which is at once a vice against a man's true self, a crime against others and against human society, and a sin, properly so called, outraging the Will of God, and degrading the humanity made in His Image. For, just in proportion to the supreme power and inspiration of the action of the Church of Christ, it is of infinite consequence that this action should be wisely directed, not only moving with energy, but moving along the right lines.

II. We must therefore look to the general

witness of the Church of Christ for the higher life of the humanity which He redeemed and regenerated, before proceeding to any inquiry into the special duty of the Church against this one gross sensual evil.

What is the Christian character, which it is the function of the Church to build up in the individual soul, and to impress upon the collective life of society? It is that which St. Paul so impressively and comprehensively describes when he says (Titus ii. 11–14), that "the grace of God, that bringeth salvation to all men," teaches us to "live *soberly*, *righteously*, *and godly*, in this present world," through Him "who gave Himself for us, that He might redeem us from all iniquity, and purify to Himself a peculiar people." The Christian life, which is in essence a conformity to the likeness of Christ Himself, and therefore in itself one, appears to be here set forth in the three great relations of the spirit—to its true self, to humanity, and to God; no one of which can be rightly fulfilled without the others.

But, in regard to our special subject, we naturally follow not only the substance but the order of the Apostolic teaching. The primary conception will be the "sobriety" — the σωφροσυνή or "sound-mindedness"—which is the internal character of true humanity. It is simply the condition of our nature, in which the spirit within us—the will, guided by reason, disciplined by the moral sense, and quickened by religious aspiration—rules over the lower elements of that nature,—the "body" and the "soul" in St. Paul's threefold division (1 Thess.

v. 23), to control the appetites of the one and the passions of the other. It cannot be too often remembered that the true Christian belief is that these lower elements are parts of our humanity, to be harmonised with and under the higher spiritual element; and that it is only when they rebel against their right subordination to it that they become, in Scriptural language, "the flesh, which wars against the spirit."

Yet the true spiritual life cannot be isolated, independent, self-contained, and self-reliant; for no man lives to himself, even in relation to his fellow-men. Its sobriety must be inseparably harmonised with "righteousness"—the true righteousness of duty and love—on which depend the unity and brotherhood of humanity, and by which the spirit in each man is strengthened and educated, finding its true self by losing self in willing sacrifice.

But how shall the finite spirit gain this power to control the flesh? Where shall it find the law and the inspiration of righteousness? There is for the Christian but one answer. By going on (as in St. Paul's climax) to "godliness"—the conscious communion with God, which expresses itself in worship. It is the glad acceptance not only of the law of His Providence, but of the grace of His Holy Spirit—the twofold grace of forgiveness of our sin in His salvation, and of regeneration in Him to the "strength made perfect in weakness."

It is this spiritual life—threefold and yet one—for which the Church is formed to bear witness, not only in word, but in reality of power. That the spirit within us should rule

the flesh is the declaration of all higher morality, strengthened by the experience of a stern retribution on the disobedience to it, which wrecks so many lives on the shoals of sensuality. That this rule of the spirit within us is a condition of fulfilling the duty which we owe to our fellow-men, and which accordingly the institutions of man are designed to serve, is equally obvious to those who understand that character is the chief strength of human society.

But the peculiar witness of the Church of Christ is to the supreme truth that this rule of the spirit depends absolutely on the inspiration of the Spirit of God. It is this only which gives it victorious strength. If the higher humanity in us was but one element of our weak finite nature, it might indeed claim authority; but how could it have strength to curb the lower forces of appetite and passion, which are equally parts of our human nature, and which have so morbid a power of clamour and struggle for mastery? If against this resistance it could only lean on the law and opinion of human society, it would find that their support is at best insufficient, and that too often what calls itself the wisdom of the world is enlisted on the side of the flesh. But the Church of Christ can appeal to a higher power. Her witness to the world is clear and unhesitating. It is because she can say, "Walk in the Spirit" of God, that she can add with absolute confidence, ye need not, "ye shall not fulfil the lust of the flesh" (Gal. v. 16).

It is not too much to say that any real confidence of such witness for the higher life

depends mainly, almost entirely, on the Church of Christ. Against the strong passionate force of the flesh, and against the cynical or despairing wisdom of the world, which would have us despair of resisting sensual evil, at least for the mass of men, it cries out emphatically that the spirit can rule, does rule, and must rule. That rule of the spirit is not, as in extreme asceticism, to crush the lower elements of our nature. For the ideal of a true Christianity is that "the whole spirit and soul and body be preserved blameless" (1 Thess. v. 27). Even the body, therefore, is reverenced as a true living element of the humanity, which the Son of God took to Himself, and which is to be blessed and consecrated to His service.

In the light of this fundamental principle, we are bidden, on the one hand, to curb inordinate appetites and passions by a conscious self-discipline; which (as our great English moralist has reminded us) has through the mysterious power of habit a twofold efficacy, at once strengthening the spirit by every victory, and weakening the flesh by every defeat. The difficulty and painfulness of such discipline will vary in different natures: in some it may be from the beginning a continuous and comparatively easy task; in others, not necessarily inferior in character, it may need a fierce struggle, a certain sternness of asceticism, a very literal crucifying of the flesh. But that it is impossible (except where self-indulgence against the warnings of the spirit has hardened men into the reprobate mind) the Christian absolutely denies. For he knows that we "can do all things through Christ who strengtheneth us."

Yet there is, on the other hand, a far stronger and nobler power in the conscious cultivation of the spiritual life—by meditation on the Divine truth, by the enthusiasm of high resolution and the bracing force of self-sacrificing service, and by the inspiration and insight of worship. For holiness, which is the essence of that spiritual life, is a consecrated Purity, at once the condition and the consequence of "seeing God" by the eye of faith, and by the sight being made truly, although as yet imperfectly, like to Him. And the enthusiastic love of Purity, with the chivalrous struggle against all that tends to lower it in a man's own soul, all that destroys it in the weak, and especially all that soils its fair flower in womanhood, is the great inspiring force. It breathes vitality and enthusiasm into that spiritual sound-mindedness of human nature of which we have spoken, and so gives it the needful power to stand against the fierce clamour of appetite and the blasts of passion.

III. Now, in inquiring how this general function of the Church applies to the special warfare against Impurity, it is of course necessary that we should first look steadily to the source from which this sensual evil flows. The sexual impulse is a part of human nature, destined to subserve the propagation of our race. Clearly, in the normal condition of things, it is not to be extirpated, but regulated and purified. The animal and passionate element in it is to be freely subordinated to the spiritual, and so made to subserve not only the physical but the moral life.

Accordingly, by the Divine law it is, first, to be subjected to the purity of Marriage. For

the union of Marriage not only serves the lower purpose, but creates the highest and dearest moral relations—the relation of husband and wife, of parent and child, of brother and sister—relations which exemplify, as it were in miniature, the greater relations which bind all human society together. It substitutes the pure love of soul to soul for the mere animal passion of our lower nature, and the spirit of glad self-sacrifice for the spirit of self-indulgence. And the revelation of the Gospel of Christ, hallowing, as He Himself declared, the primeval law of humanity, goes on to teach us that these relations are shadows of the Divine relations to man,—in the mystical union of Christ with His Church, the Godhead (that is) with humanity; in the Fatherhood of God over men as the children of His love; in the Brotherhood in Christ, which under that Fatherhood He ordains for all mankind. There have been ages of the Church, when, in zeal for an ascetic Purity, this sacredness of Marriage has been forgotten or depreciated. But such error is fatal: it ignores the natural condition of humanity; it goes against the plain teaching of Christ Himself.

Clearly, therefore, the first and the most urgent duty of the Church is to strain every nerve for the maintenance of this Purity of Marriage. It is, as the preface to the Marriage Service of the Church of England plainly declares, the one true "remedy against the fornication" which degrades the relation between the sexes to a base sensual level, as having for its one purpose the gratification of mere lust, without the creation of these higher moral ties of which I have spoken. The Church of Christ

must bear unfailing witness against all tendency to lower Marriage to mere concubinage, or to a temporary union of mutual agreement, to be dissolved at will. In that struggle, all influences of higher morality, and even all considerations of true social expediency, ought to be enlisted. Even a heathen poet, himself a mere man of the world, could see that to impair the sacredness of Marriage was fatal to the whole welfare of society itself.[1] But, as a matter of fact, it is Christian faith which must bear the brunt of the battle. The solemn warning of the Master, here as in all else, enunciates the true law of humanity itself, but it makes "the old commandment which was from the beginning" new with the newness of a diviner power. In contradistinction from the laxer system, conceded under an imperfect dispensation to the "hardness of men's hearts," it declares as the true ideal that the union of Marriage is an indissoluble bond, and that those whom in it God has joined together no man is to put asunder, and even in regard to law it allows but one cause which is to justify its annulment.

It must be clear that, in the maintenance of Purity, it is the duty of the Church not only to set forth Marriage thus hallowed as the true law for the mass of men, but to strive to remove all hindrances through which it becomes for them difficult or impossible,—for the poor, to raise the social and economic conditions which make early Marriage improvident, and mar any right discharge of the home duties created by it;

[1] "Hoc fonte derivata clades
In patriam populumque fluxit."
HORACE.

for the richer classes, to protest against a life of selfish indulgence and the requirement of an unnecessary standard of luxury, which lead men and women to shrink from it;—yet at the same time to bid her children beware of contracting lightly that indissoluble bond, which is intended to hallow and protect only true mutual love—the love of glad mutual self-sacrifice. For in it she is defending what has proved itself to be a fundamental principle of civilised and Christian society, on which depends the recognition of the right position of woman, rescuing her from a subjection akin to slavery to be the true helpmate of man.

But there is another form of Purity—the Purity of Chastity — of which the Church is equally bound to insist, as the permanent duty of those who do not enter upon this normal relation of Marriage, and as the temporary duty of all before entering upon it. There are those—the exceptions, although the not infrequent exceptions, to the general rule—who have a clear vocation to the celibate life: either by natural tendency of physical and moral character; or by the pressure of circumstances and duties which they cannot put aside; or by the resolution to give a whole and self-sacrificing service to some work for God and man, which needs detachment from the ordinary ties of human life. For them there is but one true condition—the condition of Chastity. If they cannot fulfil it, it is clear that they must not take up that celibate life: any system which imposes it upon them, or upon any class of them (as, for example, on the clergy), is unnatural and fatal. We need not inquire here whether the celibate or the

married life is the higher condition. Each soul has its own vocation. That vocation it must follow, and in it must teach the spirit to rule, as it can rule, the flesh.

But even more important is an unswerving witness of the Church for Chastity to those, men and women alike, who may be looking forward to Marriage, but have not yet entered upon it, and who in the exuberance of youth are most liable to the temptations of lust. Here it is above all that her witness places her in direct antagonism to the so-called "wisdom of the world." For this "wisdom" declares or implies that, for men at least, this Purity is virtually impossible—a mere "pious imagination," which cannot be realised and must not be expected; and, moreover, by a cruel and flagrant injustice, it condones all lapses from it in the man, while it punishes them heavily in the woman. It supports itself at times by appealing to the teaching of what calls itself Science (although the true leaders of Science indignantly repudiate it), which amounts simply to a teaching that the flesh is too strong for the control of the spirit—a teaching persisted in obstinately, in spite of the obvious warnings of the terrible experience of the ruin of body and soul, which fornication brings with it. But mostly it goes on its way, with an unthinking cynical indifference, perverting liberty into licence, evading all penalties of law, not attempting to defend itself, and yet hardly caring to shun the light.

It is this systematic subservience to lust which has created, especially in London, an organised trade in vice, carried on not only by

the wretched women, once perhaps the victims, but now the deadly propagators of it, but also by hundreds of men and women, who live by the prostitution and degradation of others. It is this which in our public streets outrages all decency, and makes them absolutely dangerous as places of excessive temptation to the young, the inexperienced, even the innocent. Therefore, in face of this false and fatal teaching—a blasphemy against humanity and the God who made it—the Church has to lift up an earnest voice of warning, stern with the sternness of pity and love. She must proclaim whether men will bear or forbear, that the spirit can and must rule the flesh, and that, for men as for women, Purity is the only true and healthful condition both of body and soul—pointing to the awful degradation and ruin of both, which is God's judgment against Impurity; crying out to those who are destroying their true life, "Why will ye die?" and seeking to rescue them as it were from the fire.

This work of rescue, in the case of women who have fallen under this fatal temptation, and who accordingly have become hopeless outcasts from human society, and propagators to others of the sin which has ruined themselves, is the most obvious and the easiest part of the duty which is laid on the Church of Christ, in which it follows Him who said, "Go, and sin no more." That duty she is fulfilling most earnestly through all the Refuges, the Homes, the Penitentiaries, which she creates, and which are made effective through the personal agency of individuals, mostly Christian women, to the women, who, though fallen, are

sisters still. And that earnestness is blessed abundantly by God. The record of the large proportion of the cases, in which there is a real reclamation through repentance and restoration to human society, is singularly full of encouragement: even in cases which seem utter failures, some seed of God is often sown to blossom out unexpectedly hereafter. God forbid that this work, which is most truly a Christ-like work, should ever flag, or that it should ever fail to unite a right sternness against sin with an unfailing love for the sinner!

But yet it is of infinite importance that we should not be so absorbed in it as to make it the sole, or even the main, duty of the Church and its members. There lies before us a far greater and more effective struggle against the evil itself. For this rescue of individuals cannot go to the root of the matter. So long as the evil goes on, unchecked and unpunished, it is but too clear that, here as elsewhere, immoral demand will create immoral supply, and the rescue of one from the ranks of evil will only make room for another to take her place. It is well to heal individual cases of moral sickness; but it is far better to stop the spread of moral contagion, and secure conditions of moral health.

IV. Now, in striving to fulfil this duty, the Church of Christ must enlist in its Crusade all forces of good. It will be most unwise to neglect the direct function which the law of the land can discharge, and in some degree professes to discharge, but which it ought to discharge far more effectively. Of course, law cannot eradicate sin, either by coercion or by punishment.

But it can prevent, and for the common welfare it ought to prevent, the public exhibition of gross sensual evil, the presentation through it of excessive temptation to the weak, the carrying on of an unconcealed and unhappily lucrative trade in prostitution, and the pushing of that trade by the open solicitation to vice which disgraces our streets.

This is no impossible task. To a great extent the law does this already in some of our great provincial towns; and the authorities in London, especially the new City and Borough Councils, are evidently desirous to do far more in this direction than has yet been done, in spite of acknowledged risks and difficulties, in the metropolis itself. The Church of Christ would be false to her true ideal, if she relied too much on law, and allowed such reliance to interfere for a moment with concentration of energy upon her true function of bringing to bear on evil the higher force of the spirit. But yet "the law is good, if a man use it lawfully"; it exercises not merely a preventive and coercive, but a didactic, influence over opinion and practice, especially of the mass of men; under a Christian civilisation it ought to express, as far as law can express, something of Christian principle. And therefore the religious influence of the Church of Christ, which is still the greatest of all social influences, may rightly be used to demand that the law as it stands shall be thoroughly carried out, and that, where it proves to be insufficient, it shall be further amended. For there is no greater fallacy than the frequent assumption that because in such matters law cannot do everything, therefore it can do nothing.

Closely connected, moreover, with this power of law, and in great degree to be carried out through law, is the duty of striving for the improvement of those material and economic conditions of the life of the poorer classes, which tend to degrade it to a low moral level, giving occasion to mere sensual delights and excitements, and making the growth of true spirituality almost impossible. The better housing of the poor, especially in our great cities, with something like adequate provision for decency and health and home comfort, is a matter not only of social but of moral concern. The securing to our poorer people of what has been called "a living wage" for honest labour, so that our women shall be able to resist the temptation to earn the wages of unrighteousness, —infinitely difficult as it is, and certainly far beyond the power of some rough-and-ready methods, proposed in ignorance of human nature and human social conditions,—is yet an ideal, towards which, even for morality's sake, we must strive to approach. The placing within the reach of the masses the things which can rightly minister not only to the culture but to the brightness and the joy of life, is again a not unimportant safeguard against the temptation to reckless indulgence in coarse sensual pleasures.

All these improvements are indeed only improvements of circumstances, which can at best hold only a secondary place; and their power against this vice of Impurity, sustained as it is in great measure by the sin of the classes of wealth or competence, is of course far less than against the kindred vice of Intemperance,

which prevails mainly in the poorer class. But yet in their place they are, even here, of the greatest value, as telling on the right formation of character. Accordingly, the religious consciousness of our own day (as is seen, for example, in the activity of the "Christian Social Union") is coming more and more to recognise their value, and the Christian duty of stirring up the public opinion and the public conscience to secure them, even at considerable sacrifice. In this duty it has achieved already considerable success; for we are coming to see that the only Socialism really accordant with human nature is the Christian Socialism, which is primarily not of the law but of the spirit.

But there is a duty of the Church far beyond these beneficent actions in importance, and indeed the only means by which they can be carried out. It is simply the formation of a higher public opinion and feeling as to the vice of Impurity itself. We know that only public opinion can, in a country like ours, direct the enactment of law, and make its right administration possible; but we know also that it has an influence going far beyond law, and strong just in proportion as the sphere of legal operation is restricted. It expresses itself in our legislative assemblies, and in the Government that they control, in the ever-increasing power of the Press, in the diffusion of a prolific literature, in the tone and character of the drama, in the social customs and conventions and the amusements of the people. It can go far beyond law in moulding the character of our whole community. And, in respect of this sin of Impurity, it is, as has been said, only too plain

that it needs to be greatly raised and strengthened. In spite of the plainest dictates of morality—in spite of the terrible warnings of daily experience as to the ruin brought upon body and soul by sensuality—it is far too apt virtually to excuse this sin in men, as a sin natural and inevitable to their youth, out of which it is sufficient, if they grow; to shut its eyes to the horror of the ruin which it brings on women, who are at once its victims and its promoters; to scoff or smile at the ideal of Purity and Chivalry, as too high for the world of actual life. In our own time, moreover, the characteristic impatience of the old restraints of wholesome convention and order tends undoubtedly to give scope to this recklessness of self-indulgence.

Now, clearly, it is a supreme duty of all Christian teaching and influence to recall public opinion from this unhappy perversion to the Christian ideal, which is the ideal of true humanity. If only it be earnestly and boldly used, there is in our hands an almost immeasurable power for this high purpose. Other influences for good there may be; we would enlist them all in this great service. But it was Christianity which at the beginning may be said to have recreated Purity in a world which had forgotten it or trampled upon it; and it is Christianity still which must sustain and preserve its own creation. Only by the revelation of the spiritual life in Christ, delivering the soul from the bondage of the flesh, can we now, as of old, have the undying hope of perfection, in which we "purify ourselves, even as He is pure."

It may be especially hard to carry out the task of witness thus laid upon the Church of

Christ; for from the nature of the case it is all but impossible to bear the public witness against this sin, which can be borne against others, as, for example, against the other great sensual sin of Intemperance. The work for good has to be wrought out mainly by the unseen personal and pastoral influence, only from time to time venturing on special public utterances. *But it can be done, and must be done; it is one of the chief services which the Church of Christ owes to the whole community.*

But, after all, the true function for which the Church of Christ exists, and by which it is to conquer, is the bringing the directly religious forces to bear upon men, both in direct conflict against the power of the flesh and in the cultivation of the higher life of the spirit. It is the light of Christ which reveals the horror of sin; it is the grace of Christ which quickens our humanity, and hallows even its lower elements to the service of the spirit.

In this conviction there is, on the one hand, the true inspiration of right self-discipline—the discipline of the higher over the lower self. Against the clamour of lust, the insidious subtlety of temptation, the corrupting wisdom of the world, the true secret of victorious resistance breathes in those Apostolic utterances: "Know ye not that your bodies are members of Christ? shall I take the members of Christ, and make them the members of an harlot?" "Know ye not that your body is the temple of the Holy Ghost?" "If any man destroyeth the temple of God, him shall God destroy: for the temple of God is holy" (1 Cor. vi. 15–18; iii. 17). Any special pledge of this resistance, in

discipline of our own nature, and enrolment for service to others, must be taken under the sign of the Cross. As in Spenser's noble allegory, it is the stream from the foot of the Cross—the twofold stream of forgiveness and regeneration—which alone can heal the wounds, and renew the strength, of those who fight against the dragon-power of evil.

But yet there is, on the other hand, a still greater and more living influence than even Christian self-discipline. It is the positive cultivation of the spiritual life within in all its faculties. There is some power of rising above our mere animal nature, even in intellectual and æsthetic culture—the delight in the contemplation of truth and beauty, the enthusiasm of the search into the unseen realities of life. And it is unquestionably the fact that it is only in the religious form that ideas, properly so called, come home to the great mass of men, and that some insight into the glory and poetry of life is given to them. There is a greater spiritual force still in the enthusiastic devotion to some great unselfish service to humanity and to God, in which men "scorn delights and live laborious days," utterly forgetting all desires for self-interest and self-indulgence—an enthusiasm which increases in its absorbing force, as life goes on, and what are ordinarily called its pleasures lose their zest. It is, again, an unquestionable fact that the great mainspring of that service — now (thank God!) so freely rendered in a thousand agencies of good—is in the religious faith and religious enthusiasm which move the world, just because they have a standing-point far above the world. But, necessarily, the highest

spiritual culture is that of devotion, recognising and deepening the communion of humanity with God—the conscious worship of meditation and prayer and sacrament — the unspoken worship of a "life hid with Christ in God." After all, it is in this cultivation of the spiritual life that we find the true victory over all that lowers and pollutes it. Reversing the figure of our Lord's Parable, it so occupies the whole richness of the spiritual soul as to choke out the thorns of sensuality and sin.

V. By all these powers, in their right order and harmony, the duty of the Church must be done. There is, in regard to all our social evils, a demand—urgent and, I think, always increasing in urgency—that the Church should do that duty to the utmost, if she would justify her existence and her claims. That demand is not only an utterance of the public conscience, but an implied tribute to the supreme influence of the religious force—all the more striking in face of the many doubts and perplexities of modern thought. In it we seem to hear the Voice of God, speaking through the deepest instincts of the humanity which He has made for Himself. But the Church of Christ has a plainer and a more authoritative utterance of that Voice in the call of her Master, not only to bear witness of Him to the world, but to be conformed to His likeness. For Holiness is His likeness, and Holiness is Purity, consecrated and quickened by the Spirit of God.

II

THE DUTY OF THE FREE CHURCHES IN RELATION TO MORALS

By Rev. W. J. Townsend, D.D.
(*President, National Council of the Evangelical Free Churches*, 1902–1903)

CHRIST is the great moral Reformer. Christianity as taught by Him is the most effective method of purifying human nature. This is the *motif* of the great handbook of Christianity—the Bible—which is saturated with the principles of Christianity throughout, although some of those principles are more fully and prominently declared in the New Testament than in the Old. The testimony for righteousness, borne by Christ in person, is the same as that made known to Abraham, Moses, and the Prophets. There is only one law of righteousness in the universe. It is the foundation idea in the Divine nature, and it is the object of Christianity to bring a fallen race once more to the practice of it, and to the blessedness of its fruits.

The problem that had to be faced by Paul and his fellow-apostles in the first century of the Christian era was an appalling one. The whole world was steeped in immorality to an

extent that no modern historian can adequately describe. Professor Lecky has endeavoured to give some idea of the morality of the Roman Empire in his *History of European Morals*, but for a real description of it we must look into the horrible pages of Ovid or Juvenal. Certainly, the first Christian propagandists were called to the most difficult duty ever devolved by God upon man. It was faced with the utmost firmness, and undertaken with enthusiasm. It was discharged without any approach to compromise, and the foundations of a Christian kingdom were laid in a true and lasting manner. From that time the world has had an element of purification operating within it and permeating human society with sweetness and freshness. Thus a new state of things was introduced: men had a new idea inspired into them, and a high ideal put before them. It was the idea of perfect purity of heart and life; it was the ideal realised in Christ, and Him alone.

Christianity has never wavered in its duty in teaching a high and perfect morality. The Church has sometimes varied and wavered as to the emphasis or completeness of its message, but it has never lost the message nor quite forgotten its duty. There have been days of partial apostasy in its history as to this responsibility, but in its heart it has had the ideal enshrined, and in time it has given clear expression to it. Thus it has done much to restrain licence; it has rebuked and denounced every form of iniquity; it has driven out gross vices which it were a shame to speak of; it has initiated a wise and preventive legislation; its

great teachers, like Savonarola, Latimer, Wesley, have borne burning witness against corruption and profligacy; and in every revival of religion the first-fruit has been the amendment of public morals. Morality has been the first practical manifestation of true religion, as religion must be the creator and fosterer of a high morality. The struggle for the Divine ideal of society will be a long and fierce one, but the triumphs of the past are a pledge of ultimate and perfect triumph.

If the whole Church were in real earnest in this battle, the victory would not be long delayed. But, unfortunately, the greater number of those in the Church shrink from taking any part in it. Many are repelled by the repulsiveness of the work, many sneer at what they call purism, and some are entirely indifferent. General society is willing to condone vice, especially if denuded of its vulgar and harsher features, as the old adage appeals to many, that vice disguised loses half its viciousness.

The Free Churches of the land have a very special duty in relation to the purification of society at this time. This arises from a twofold cause. First, because such an immense proportion of the young people of the nation are to be found in Free Churches and their Sunday Schools; and, second, because of their perfect organisation in the National Free Church Council, by which all the Evangelical Free Churches are brought into close association for practical work.

In respect to the former of these conditions, it must be observed that the Free Churches have to deal with an enormous mass of young

people whose moral training has been in many respects defective. Great numbers of those employed in factories and shops are or have been in touch with the Free Churches, and they carry on much of their work in neighbourhoods where the young live in conditions not favourable to a high morality. The Churches, as such, should see that moral duties and habits are carefully and wisely inculcated by those who are qualified for such delicate work. It is, of course, the first duty of the Church to lead to a religious life and to provide means of religious fellowship; but in the present state of society it should also take care to speak faithfully on some subjects of great importance to both sexes, which may prove of lasting benefit to those who are attaining manhood or womanhood. This should, of course, be done in opportunities in which the sexes are separated for the purpose—when such matters as the necessity of prudent intercourse with the opposite sex may be enforced, cultivation of due modesty may be spoken of, cautions against immoral habits may be given, advice as to marriage may be offered, and impulses to self-restraint and to a pure life may be inspired. Some teaching may occasionally be offered on physical matters, especially in the case of boys and young men, which may shield them from much future ill. But too much care cannot be taken as to the method, spirit, and tact with which all this should be attempted.

Much work of this kind is admitted to be needful, but is not attempted through false modesty. But, seeing that for want of such kindly training many may rush into vice or into

early or unwise marriages, such a hindrance should be cast away, for the sake of Christ and those whom He desires for His fold.

Very much more Rescue work than is now being attempted should be done by the Free Churches. They by their very genius are able to draw their members into earnest social work, and the wealth they possess may well be brought into play for such needed reforms. Suitable institutions are greatly needed in our cities and towns where girls willing to reform may find refuge and encouragement, and efforts are far too few by which lost girls may be brought under healthful and fostering influences. This is peculiarly woman's work, and it is one to which tender and sympathising hearts ought to respond gladly, however trying it may be to pride or shame.

Much also may be done by men. Their work should be of a bolder kind, and should largely deal with the licentious men of all grades of society. In regard to those of respectable standing, much good has been effected in some places by Churches organising patrols, who have watched the doors of houses of ill-fame, and as men have been passing have expostulated with them earnestly as to their course of life, with the result that for very shame they have been arrested in their evil course. But it is impossible to indicate the many paths of usefulness which will open themselves to a prayerful ingenuity in dealing with this cancerous sore in society. Where there is the willing and earnest spirit, the Divine Spirit will prompt and suggest the course of action.

One method of usefulness is now being

entered upon by the Free Churches, which is a healthy imitation of a method in active operation in the Established Church. The Girls' Guild is now being established by the Free Churches, in order to do for them what the Girls' Friendly Society is doing for the Establishment. If this movement is properly worked and generally adopted, it will be a mighty agency of good for the girls of England. Mrs. Benham, who has charge of this work, will be glad to send information from the Memorial Hall, E.C., as to this effort, and also to attend meetings in any part of the country to fully expound the scheme.

As to the second circumstance, which enables the Free Churches to give efficient aid in grappling with the immorality of the nation—viz. the perfect organisation of the Evangelical Free Church Council, by which the many thousands of the Free Churches of England and Wales are brought into close touch and fellowship—great possibilities are opened out to them.

Herewith are appended a series of suggestions which have obtained the sanction of the National Council, and which present several methods of procedure both for local Councils and for separate Churches. Some of these suggestions have been carried out most successfully by some of the Councils—notably that in Lambeth, by whose action about two hundred houses of ill-fame have been closed, with great benefit to the locality. Why should not similar action be taken by all Councils?

"*The National Council.*—The action taken by the National Council can only be of a somewhat general character. It can appoint

representatives, or organise its Sub-Committee to act in harmony with any other Associations or Committees having similar aims, but this will not supersede the necessity of the Council having its own basis and plan of operation. It can appoint a small Committee of experts, which shall keep itself informed upon legal and other points germane to the subject. It can seek to arouse local Councils to a consideration of the evil, supplying information and counsel where needed and requested. It can, either alone or in concert with other bodies, suggest or support such further legislation as may be found desirable for lessening inducements to the practice of vice.

"*Suggestions to Local Councils.*—It is suggested that a meeting should be held of each Council at an early date to consider prayerfully the whole subject, and the steps most suitable to be taken to deal with the evils of that special locality.

"Pamphlets and leaflets for the information of the members of the Committee and Council should be obtained from the British Committee of the International Federation for Abolition of State Regulation of Vice, 17 Tothill Street, Westminster, S.W.; and from the Social Purity Alliance (a separate organisation), at the same address.

"The National Vigilance Association and International Bureau, for the Suppression of the White Slave Traffic, Criminal Vice, and Public Immorality. Literature and all information concerning the work of the Association can be had on application to the Secretary, 319 High Holborn, London, W.C.

"A Sub-Committee of each local Council, and, if possible, of each Church associated with the Council, should be appointed to take local action at every convenient opportunity.

"Consultations should be held with the chief constable of the borough, or the superintendent or inspector of the county police, with reference to the closing of immoral houses. The attitude of the police authorities depends very much on the force of public opinion and on the attitude of the magistrates. Any public action taken should therefore be accompanied by careful preparation of a fair body of public opinion.

"Consultations with magistrates friendly to the promotion of morality is desirable, so that the attitude of the Bench and the desirability of approaching it by deputation or otherwise may be ascertained.

"Representations may be made to Benches of Magistrates, Town Councils, or County Councils, in reference to indecencies in connection with theatres and music-halls. (In some instances a friendly interview with the manager will prove effectual and save further trouble.)

"As to methods of legal procedure, it is of first importance to be on safe ground. The Act of 25 George II. c. 36 is generally used in London, while the more summary method of the Criminal Law Amendment Act of 1885 is usually employed in the provinces.

"In some cases where the police deem it needful to take legal action, they have no funds at their disposal for the employment of a solicitor. The Council should therefore be prepared to offer financial assistance. Consultation should be taken with solicitors who

have full sympathy with the movement, and an arrangement entered into with them to give advice or take legal action, when required, without fee or on liberal terms (save as to out-of-pocket expenses). In almost every place such right-minded lawyers can be found, and in action taken by the police they will be found of essential service.

"Railway authorities should be interviewed concerning stations being used by immoral loiterers and as places of assignation.

"Friendly remonstrance with shopkeepers for selling or exhibiting objectionable pictures and books is often successful. Prosecutions, though often imperative, sometimes act as advertisements, and should therefore never be undertaken without the most serious consideration.

"As to amendments of the law, very serious attention must be given to the question of loitering and solicitation by both sexes for immoral purposes; and also as to authorising by warrant the entry and search of immoral houses, and the punishment of the frequenters of such houses, of whatever sex.

"Meetings of a public or semi-public character should occasionally be held to arouse interest, to gain co-operation, to obtain funds, and generally to cultivate a healthy sentiment in the public mind."

III

LAW AND MORALITY

By William Alexander Coote
(*Secretary of the National Vigilance Association*)

LAW in relation to the social well-being of a community is a theme worthy of the widest erudition and the most cultured intellect. The unwritten law of the savage, dealing out simple rough justice, and the wonderful complex machinery of Roman law, spring from the same human desire to govern and be governed. Where humanity congregates, either temporarily or permanently, the first great need of the weak, the strong, the good, and the bad, is the adoption of a code of laws, giving a clear, definite, and intelligent definition of what, according to their opinion, is right or wrong, and the decree of pains and penalties for the infringement of those laws. On this basis only is it possible for civilisation to co-ordinate for the highest purposes of social and national life. There can be no government, no collective or national life, without the enactment of laws, binding with the same even balance of the scales upon the highest as well as the lowest member of the State.

With the young State the laws are naturally fair and easily understood. It is well it is so.

But with the older nations it is different; the laws have grown with the State. Altered social conditions have in some instances abrogated the old laws, and in others so amended them that their original purpose is shrouded and the additions are indefinite or not easily construed. However weak the laws may be, or however fugitive their administration, they are the centre from which radiates all that is best and healthiest for the commonwealth. Without law a State cannot live. There is only chaos. Just as in natural creation law was the motive power, the selecting principle, and the crown of its edifice, so in human nature we live and move, and the character of our social life is determined, by the observance or infringement of the laws which regulate the homogeneous community of which we form a part.

What we have to recognise in considering this subject is, that the natural trend of human nature is downward. The child planted in the midst of an average civilisation will, if environed by good laws, grow up more moral than immoral, and *vice versâ*. Hence it is that, if the laws of the State are good and justly administered, their direct and indirect influence for good is incalculable. They create in the breasts of most people a fear of the consequence of wrong-doing. To some they are wisdom, and to such they disclose right and wrong—defining the beauty of one, and showing the danger of the other. Has fear, then, anything to do with our continuance in well-doing? Is the fear of swift judgment upon the transgressor the only possible environment which will enable men and women to be good and true citizens? Is the anathema

maranatha of theology to become the restraining force in social ethics? Is it a demonstrable proposition that the promulgation of a law is followed by the diminution of crime, especially where that crime is linked with sexual immorality? A large number of men are, to a great extent, what their surroundings make them. The percentage of hereditary crime is small compared with that which is the result of evil surroundings untouched by law.

It is a painful admission, but an obvious fact to the student of human nature, that, were it not for the terror of the law, wrestling with the baser passions of human nature, the morality of national life for a vast majority would be very little better than the morality of the lower animals. To the existence of laws we are indebted for the possibility of living and moving in concert one with another, without the violence of passion precluding the growth of a healthy social life. Were it not for the existence of certain laws, morality, public and private, would simply be an abstract principle of the few, honoured in the breach rather than in the observance. Thus it is that the influence of law intersects our social life, marking off in a drastic fashion how far we may go, and by emphatically pointing out the prickly and penalised side of transgression, creating a public opinion in relation to morality, which works out a far more exceeding weight of social glory than would otherwise accrue either to individuals or a community.

Whether we admit it or not, the law becomes a schoolmaster to the whole community, preventing wrong by whipping most of the citizens

into a condition of obedience. True, obedience is to many more welcome than disobedience, but the fact remains that the vista of the past is shadowed by the failure of most to render obedience. In so far as the laws are the reflex of public opinion, the moral thermometer of a nation rises or falls in proportion as public opinion calls for their strong administration. In England this principle is clearly demonstrated. We owe much of our social and communistic morality to the existence of special laws dealing with immorality. If English history teaches one thing more than another, it is that from the community point of view men and women are what they are, because to be otherwise would be followed by pains and penalties of a serious and unpleasant character. Moreover, not only do the laws encircle the people with a certain form of social life, but they create a public opinion which is in a measure responsible for the formation of public and private character, and becomes the mainspring of public and private action.

True, there are two glaring defects in the laws dealing with immorality. They do not recognise the equal dual responsibility of men and women in relation to morals. They place two-thirds of the penalty on the already overburdened shoulders of the woman. We must not allow our mind to become confused upon this point. We must remember that it is not owing to the weakness of the law itself, but to the natural selfishness of the law-makers. It surely would not have been so had men called women to their help. When laws for the government of the people are made, professedly by the people,

it is not too much to anticipate that the voice of woman should be heard in the councils of the nation. "To see one-half of the human race," says Talleyrand, "excluded by the other from all participation of government, is a political phenomenon which, according to abstract principles, it is impossible to explain." No wonder, then, that our laws are one-sided and lop-sided, —the one is the natural corollary of the other. This statement does not suggest a clamour for a rash equality, but a just and righteous claim for equal rights in the selection of the legislators who make the laws, as well as in the penalties involved in the administration of those laws. It is sufficient to cite the present law in relation to divorce. According to that, it is sufficient for the man to prove that his wife has been unfaithful. He can legally bring down upon her pains and penalties of a most drastic character—not too drastic, if equally borne. Her sin becomes a crime sufficient to snap the chain of matrimony. But, in order that the wife may obtain relief by the same law, it is not sufficient for her to prove that her husband has been unfaithful,—there must be added proof of cruelty as well, constructive or otherwise, or of desertion for two years without reasonable cause, or refusal to comply with a decree for restitution of conjugal rights, or of very serious misconduct.

There is another illustration in the Vagrancy Act, which shows the unfairness of the "political phenomenon" referred to by Talleyrand. According to that Act, a woman who, in any public place or thoroughfare, solicits a man for immoral purposes is liable to be sent

to prison. With this law no citizen can find fault; but, when the same penalties do not attach to the man for precisely the same conduct, the value of such a law is weakened by the glaring injustice of its inequality. These surely point to the need of adjusting laws so that they bear equally upon every section of the community.

As our legislators have erred when framing laws concerning men and women, so likewise have they erred in enacting the different laws for the safety of property and the protection of the person. One would naturally assume that greater regard would be had for the safety of the body than for the security of property, but it is not so. Property has always been hedged about with all the legal safeguards possible, while the person has been regarded as of secondary importance. Hence it has ever been, though less so to-day than at any previous period, that to steal a woman's purse is regarded by the law as a far greater crime than to dishonour her.

People do not need to be educated and enthused, before laws for the proper safeguarding of property are brought into operation. The first business undertaken by a State is the making and promulgation of laws relating to civil rights and the rights of property. It is not so, however, with the making of those laws which affect the moral well-being of the people. They are more or less the result of expediency. Man suffers less from the result of moral lapses than woman, and as man makes the law he has been jealous of placing restrictions on what throughout history has been regarded more or less as his pleasure. In the

early history of the world, a woman, with a few exceptions, did not count. Her moral character did not call for a second thought. Laws were never made in honour of her virtue, or to protect it. Its centre and circumference were in the well-being, pleasure, and estate of the man. The difference between the free and the bond-woman was not a question of morals. The penalties attaching to the lapses of a Roman lady were not in the interest of the Roman lady herself. She was, in fact, the reserved and preserved slave, while the actual slave was for promiscuous purposes. It was through the former that issue was sought, and, with very little more than the instinct of the brute creation, she was protected for the sake of her progeny.

The condition of things is different to-day. The idea of the man as lord and the woman as his moral vassal has been very much altered in our country. English legislation has built up, or rather attempted to build up, a worthy protection of the virtue of woman for its own sake. It has also penalised the moral wrong-doing of men, and thus done much to create a public opinion, which is an additional protection to woman's frailty. It would answer no purpose to detail the social and political Gethsemanes which ever precede the advent of any law having for its object the turning of what hitherto has been simply immorality into criminal immorality. The fight is always severe, the real issue always obscured. Why is it so? If the reader is a man, and will indulge in a little personal introspection, he will find the answer, which need not be written here.

Our object is not simply to show the need of new laws in relation to this subject, but to point out how, by subtle ingenuity, the few have been able to spoil the beneficent effort of the many. This is only too clearly illustrated in the Criminal Law Amendment Act, 1885, which was intended to be the woman's Magna Charta, but which, in a measure, is a false beacon-light.

The value of a law depends upon the administrative power behind it. It may contain drastic provisions, but, if it is not vigorously enforced, it is worse than useless; while a weak law, strongly administered, becomes a terror to evil-doers. If it is to be strong and useful to the people, it must be the result of their natural, not their artificial, will. No law should be placed on the English Statute Book until public opinion has demanded, with no uncertain voice, its enactment. The reason why a law becomes inoperative is either that its provisions or its penalties are in advance of public opinion. The Criminal Law Amendment Act was placed on the Statute Book as the result of an agitation which not only convulsed the United Kingdom, but vibrated throughout the whole of the civilised world.

In dealing with this Act we purpose showing the powers it confers upon the municipal bodies, and the additional protection it was intended to give to women and children. Further than this, we purpose showing the weak spots which mar, and in some instances destroy, much of its value as a law.

The Criminal Law Amendment Act of 1885 is unique, inasmuch as from first to last it deals

almost exclusively with the person, and only touches upon property where it is in the interest of the moral well-being of a woman. Before the passing of this Act, if an inmate of a disorderly house desired to give up her evil life and walk in a more womanly way, she was immediately confronted by the keeper, who said that the clothes she had worn and was still wearing had been bought by her, and until they were paid for she could not leave the house. This was nearly always sufficient to destroy the weak resolution, and bind her anew to her old life. The new Act (sec. 8) says :—

"Where a woman or girl is in or upon any premises for the purpose of having any unlawful carnal connection, or is in any brothel, a person shall be deemed to detain such woman or girl in or upon such premises or in such brothel, if, with intent to compel or induce her to remain in or upon such premises or in such brothel, such person withholds from such woman or girl any wearing apparel or other property belonging to her; or if, where wearing apparel has been lent or otherwise supplied to such woman or girl by or by the direction of such person, such person threatens such woman or girl with legal proceedings if she takes away with her the wearing apparel so lent or supplied."

This clause alone has opened up a way of escape to hundreds of girls, who have not been slow to avail themselves of it.

Disorderly Houses

All laws being for the welfare of the community, it is always well for the municipal autho-

rities to put into operation those sections dealing more directly with the well-being of the community. Especially is this the case with regard to what is known by the legal term Brothel Up to the passing of the Criminal Law Amendment Act of 1885, only one method of procedure was available to rid a neighbourhood of this nuisance. Under the law as it then stood the process was cumbersome, unwieldy, and expensive, owing to which these houses were not seriously menaced. The process, briefly, was as follows:—

"Under the Act passed in 1751 (25 Geo. II. c. 36), wherein it is enacted that on the complaint of two ratepayers to the parish constable in the district where the house is situated, the parish constable shall go with them to the justice, and, upon their entering into recognisances to produce evidence, the constable shall enter into a recognisance to prosecute."

By a later Act of 1818 (58 Geo. III. c. 70) the two ratepayers who serve a notice on the parish constable must also serve a copy of it on the overseers of the poor for the district, and notice of the date when the constable is going before the justice, and the overseers may enter into the recognisance, and take up the prosecution instead of the constable. In the event of the prosecution succeeding, the two ratepayers who gave the notice to the constable of the parish, and who produced the evidence at the prosecution, are each entitled to receive £10 from the overseers of the parish.

Under this procedure, persons who keep houses as brothels or for habitual prostitution

are liable to prosecution before a judge and jury at Quarter Sessions.

In the Criminal Law Amendment Act all this circumlocution was amended, and the expenses of procedure considerably curtailed.

The old laws of George II. and III. still stand for those who desire to put them in force. Under section 13 of the Criminal Law Amendment Act, 1885, persons who keep houses as brothels or for habitual prostitution can be dealt with summarily before justices, without necessarily going through the processes prescribed by the earlier Acts.

That section provides for the punishment of any person who—(1) keeps or manages or acts or assists in the management of a brothel; or (2) being the tenant, lessee, or occupier of any premises, knowingly permits such premises or any part thereof to be used as a brothel, or for the purposes of habitual prostitution; or (3) being the lessor or landlord of any premises, or the agent of such lessor or landlord, lets the same or any part thereof, with the knowledge that such premises or some part thereof are or is to be used as a brothel, or is wilfully a party to the continued use of such premises or any part thereof as a brothel.

The punishment under this Act is by fine and (or) imprisonment.

Raising the Age

The great point about the Criminal Law Amendment Act in the mind of the public was that it raised the age of protection from 13 to 16. That is to say that, up to 1885, a child

over 13 was allowed by statute to enter the market of vice, bargain for her own ruin, and without let or hindrance tread the pavement of shame. One of the greatest scandals of England was that mere children were allowed to ply for hire in the streets for evil purposes, provided they were over 13. Defective as the law then was in relation to the children over 13, up to that age it gave absolute and complete protection. Under no circumstances could a man escape punishment if he ruined a child under 13. Neither could the act be justified or mitigated by the consent of the child, who legally had no power to consent. When the Criminal Law Amendment Act was under consideration in the House of Commons, one of the strongest demands made by the public was that the age of protection should be raised from 13 to 18, while others asked that it should extend to 20. The compromise of the Legislature with the public was 16, and was reluctantly accepted by the latter.

Special provisos had, however, been inserted in this particular clause which so weakened and curtailed its power that very few girls between 13 and 16 are protected by the Act. The following is one of the provisos referred to :—

"Provided that it shall be a sufficient defence under sub-section 1 of this section, if it shall be made to appear to the court or jury that the prisoner had reasonable cause to believe that the girl was of or above the age of 16."

Although this proviso introduced a new and novel principle into English jurisprudence, it was carried by the House of Commons. But

does it not seem that this proviso subverts the principle of equity? and, while law is not always equity, equity ought certainly always to be law. A man is charged under section 5 with carnally knowing a girl under 16. At the Police Court a certificate of her birth is produced, showing that she is only 14. Evidence is submitted to prove that the man knew her age. He admits his guilt, and is committed for trial. When the case comes before the judge and jury at the Assizes, the man pleads guilty. And as the aggrieved parents are waiting to hear the sentence pronounced, the judge reminds the jury that, if in their opinion the prisoner had reasonable cause to believe that the girl was of or above the age of 16, he is entitled to an acquittal. The prisoner is not even asked to plead that he had reasonable cause to believe, the jury do it for him, and so deny the girl the legal protection which the law seemed specially to provide for her. The judge thereupon orders the man's acquittal.

A man was charged with assaulting a girl under 16. He was the pest of the district, and, as he was taken red-handed, knew he had no chance of acquittal, pleaded guilty, and was committed for trial. At the Sessions he was brought up, and again pleaded guilty. The judge ordered him to withdraw his plea of guilty, and to plead not guilty, which he did. The judge then explained to the jury that if they thought the prisoner had reasonable cause to believe the girl was of or above the age of 16, he was entitled to an acquittal. The jury forthwith determined that he had such reasonable cause to believe, and acquitted him

accordingly, to the dismay of the girl and the bewilderment of her friends.

This proviso, in 50 per cent. of the cases, defeats the objects of the clause, namely, to protect girls up to the age of 16 from the viciousness of unscrupulous men, and gives an unsympathetic judge and a weak jury the opportunity of depriving a girl of the protection which the law presumably gives her. There is a law for the better protection of minors, in which it is enacted that, if a young man under the age of 21 contracts debts for unnecessary things, it shall be a sufficient defence for him to plead infancy, or that he is under the age of 21, the only proof needed in this case being the production of his birth certificate and his identification with the child mentioned therein. It may be that nature has been generous to him and provided him with a good moustache, and that the gymnasium and careful physical training have given him a manly appearance beyond his years. It matters nothing: the law regards him as an infant up to the age of 21, even though he may look 25 when he is only 19. It is in vain that the person who supplied the goods pleads that the young man looks nearer 30 than 21,—in vain that he points to habits in the debtor which are presumably the exclusive right of a man over 21; the law says that up to 21, no matter what the habits or appearance of the person, he is protected even against himself, by its operation, and the claimant even of a debt is put out of court by the production of the birth certificate. It is amazing that property should be so carefully and securely protected. So carefully is the young man

environed by the law, that if he is incited to anticipate his coming fortune by tradesmen, money-lenders, and persons of similar class, such debts are not valid and cannot be recovered, provided they come within the term of luxuries.

It should be noted that, while protection, in connection with property, is extended to the age of 21, and is a real and inviolable protection,—in the case of the girl, the loss of whose virtue can never be repaired, protection is only presumably given up to the age of 16, while in reality, in 50 per cent. of the cases anticipated by the Act, the legal protection does not extend beyond the ages of 13 and 14. What a grave reflection on the humanity of humanity! Property, however squandered, can be replaced. In most instances it would be but a temporary and insignificant loss. The loss of undeveloped womanhood, however great the punishment inflicted on the one responsible for it, is irreparable. It can never be replaced, and the injury is so far-reaching that its consequences are felt for years, not only by the girl herself concerned, but by all her friends.

The "reasonable cause to believe" clause applies also to the girl residing in the disorderly house, where it is enacted by this law that no girl under 16 shall be permitted to be in or upon such premises for bad purposes; yet it is possible for the keeper of such a house to allow a girl of 14, whose physique makes her look older, to ply this fearful business there, she being able to plead that she had "reasonable cause to believe" that the girl was of or above the age of 16.

Much, very much, of this might be altered if our legislators would amend the Act in this particular.

Three Months' Limit

One would have thought that those interested in thus weakening the Act would have been satisfied by the insertion of this proviso, but it was not so. They added yet another, which practically destroys much of the remaining power of the clause.

The second proviso is as follows:—

"Provided also that no prosecution shall be commenced for an offence under this section more than three months after its commission."

That there should be some kind of limitation as to the time within which such charges can be made by a girl, everyone will agree, but that it should be confined to three months after the commission of the offence makes the clause inoperative in a great number of cases, some of which are of the most heinous kind. In many cases which have come to our notice it has happened that the girl between 14 and 15 who has been wronged, if she is a respectable girl, does not realise fully what has happened to her, and is too much ashamed to tell any of her friends, until the evidence is obvious to them. Then, when questioned, she tells of the cruelty of the man who has wronged her. Overwhelmed with anguish, the mother takes her daughter to the magistrate, and asks that the man may be punished under the terms of section 51, as her daughter is under 14 and does not look even that. The magistrate questions the child, whose memory is not very retentive

at the best of times, and who has been trying to forget this cruel episode. Her mind is confused with sorrow. After a time she recalls the event, and the magistrate notes that, from what she says, it is three months and a day since the wrong was done, and tells the mother that he cannot grant process, as she has not applied within three months. True, it is only one day over the three months, but this proviso throws its protecting mantle around the man, and the girl and her mother are hurled from the bar of justice to bear the shame and the wrong, without the redress which the law professes to give them.

There is something radically wrong with a good law which is rendered virtually impotent by the exercise of two such provisos. These two provisos become two thieves, between which the real virtue and life of the clause is crucified to death.

It is a scandal to the community that such a beneficent law, passed for the express and sole purpose of protecting girlhood from the cruelties of vicious men, should be deprived of nearly all its strength and power, in that particular direction, by the two provisos to which we have referred.

Abduction

Section 7 of the Criminal Law Amendment Act was included solely to raise the age of protection for abduction for immoral purposes from 16 to 18, which it does as follows:—

"7. Any person who, with intent that any unmarried girl under the age of 18 years should be unlawfully and carnally known by any

man, whether such carnal knowledge is intended to be with any particular man, or generally, takes or causes to be taken such girl out of the possession and against the will of her father or mother, or any other person having the lawful care or charge of her, shall be guilty of a misdemeanour, and being convicted thereof shall be liable at the discretion of the court to be imprisoned for any term not exceeding two years, with or without hard labour.

"Provided that it shall be a sufficient defence to any charge under this section, if it shall be made to appear to the court or jury that the person so charged had reasonable cause to believe that the girl was of or above the age of 18 years."

Note that in this clause there is no time limit after which it is impossible to take action against the man who has been guilty of the abduction. But there is the same proviso here as in section 5: if the accused had reasonable cause to believe that the girl looks more than 18, he is acquitted.

Mark well the subtlety of this proviso. It is not a question whether the prisoner believed the girl was over age. There may have been sworn evidence that he was present at her birth, or that he had seen her birth certificate. This knowledge makes no difference. The question is not whether the prisoner believed, but whether he had reasonable cause to believe.

It was Daniel O'Connell who declared that it was easy to drive a coach-and-six through any Act of Parliament. In the Criminal Law Amendment Act the legislators have made it possible for a prisoner charged under a certain

Act with a certain crime which the law was made expressly to punish, to plead the Act in justification of his wrong-doing, and to demand an acquittal under that very law, which throws its protecting, not its condemning, arms around him.

Vagrancy Amendment Act

In contrast to the above Act is the Amendment to the Vagrancy Act, which assumes a crime, and calls upon the prisoner to prove otherwise. In 1898 the following amendment to the Vagrancy Act was passed by Parliament, and in administration has proved a most salutary law:—

"1. (1) Every male person who—

(*a*) knowingly lives wholly or in part on the earnings of prostitution; or

(*b*) in any public place persistently solicits or importunes for immoral purposes, shall be deemed a rogue and a vagabond within the meaning of the Vagrancy Act, 1824, and may be dealt with accordingly.

"(3) Where a male person is proved to live with, or to be habitually in the company of, a prostitute, and has no visible means of subsistence, he shall, unless he can satisfy the court to the contrary, be deemed to be knowingly living on the earnings of prostitution."

Similar provisions have been made for Scotland by an Act of 1901; but it has not been found necessary to apply either Act to Ireland.

It is nothing for the prisoner to plead that the woman was willing to share her ill-gotten gains with him, that she was of full age, that he

meant to return the money at some future time. The law says "living wholly or in part," and, as there is no proviso attached, the law means what it says, and the man is forthwith condemned. This Act also provides that a man can be given in charge for habitually or persistently soliciting or importuning a woman in a public place for immoral purposes. It has always been possible for a man to give a woman in charge for soliciting him, but up to the passing of this Act it has never been possible for a woman to charge a man for exactly the same offence. Even here it is said by some authorities that it is not meant to apply to a man soliciting a woman. If it does not, it leaves the law still unfair in its inequality. As there is no proviso attached to this clause, it is fair to assume that it means what it says, *i.e.* that if a man solicits a woman in a public place he can be given in charge and prosecuted. This is certainly as it should be, and would make the punishment for solicitation equal for both men and women committing the same offence.

Indecent Advertisements Act

There is also the Act which is described as the Indecent Advertisements Act, 1889, the object of which was to put a stop to the circulation of pamphlets, and the posting or distribution of handbills issued by quack doctors, professing to deal with nervous debility and secret diseases. The value of this Act is that, for the first time in English law, it clearly defines what words are to be regarded as indecent. Section 5 says:—

"Any advertisement relating to syphilis, gonorrhœa, nervous debility, or other complaint or infirmity arising from or relating to sexual intercourse, shall be deemed to be printed or written matter of an indecent nature within the meaning of section 3 of this Act, if such advertisement is affixed to or inscribed on any house, building, wall, hoarding, gate, fence, pillar, post, board, tree, or other thing whatsoever, so as to be visible to a person being in or passing along any street, public highway, or footpath, or is affixed to or inscribed on any public urinal, or is delivered or attempted to be delivered to any person being in or passing along any street, public highway, or footpath."

Immoral Books and Obscene Pictures

There is perhaps no source of greater social trouble or danger than the circulation of immoral books and pictures. The indecent picture or obscene book achieves but one object, accomplishes but one purpose—the moral wrecking of the individual or home brought under its blighting influence. Like the disease-begetting bacillus, once in the system, disease, more or less severe, is inevitable.

> "Lascivious metres, to whose venom sound,
> The open ear of youth doth always listen."

Let a man surrender himself to the interested contemplation of such books and pictures, and he will find that in all the range of temptation by which human nature is surrounded there is no more subtle or potent agency of evil. Like some mysterious narcotic, its presence deadens

all sense of righteousness, and brings into abnormal activity the lustful tendencies of the mind.

The scope of English law on these questions is very clearly defined; for, while we have no Penal Code common to European countries, we have what is called the Common Law, which enables our judges to apply legal principles to many crimes independently of any actual definition of offences.

In England it is a criminal offence to publish obscene or indecent books or pictures; the object of such publications does not in the least affect the right of taking legal proceedings against those responsible for them. The same law applies to an exhibition of indecent pictures, even though it be a place which is not public.

While the English law makes ample provision for the punishment of those who publish, sell, or expose for sale, immoral books or pictures, in no place does it define, either by analogy or comparison, what are the constituent legal elements of indecency; consequently it is left to the discretion of a sometimes capricious judge to determine what is, or is not, indecency in a book or picture. This obviously leads occasionally to some strange anomalies in judicial decisions in connection with the legal aspect of this subject, but on the whole the deliverances of our judges are the reflex of public opinion.

The principal Act under which prosecutions for these offences are taken is 20 and 21 Vic. c. 83, sec. 1 (commonly known as Lord Campbell's Act). This Act enables a citizen to apply to a magistrate for process against a

person or persons for selling indecent books and pictures. Here, again, the process is all against the interest of the community and in favour of the traders. The procedure is as follows :—

A person having purchased an obscene picture or book, goes to the magistrate, produces the picture or book, and asks for a search warrant. If in the opinion of the magistrate the book or picture produced is indecent, and there is evidence to satisfy him that there are on the premises in which the sale took place other books or articles of a like nature for publication for purposes of gain, and that they are of such a nature that the publication would be punishable as an obscene libel, he grants a search warrant, which is executed by the police, who raid the shop or house referred to, and take everything which in their opinion comes within the term indecent. The officers then convey the things seized to the police station, thus terminating part one of the procedure.

The person on whose complaint the seizure has been carried out has then to apply for a summons against the man to show cause why the books and pictures which have been seized should not be ordered to be destroyed. This summons must be taken out within seven days, and a second summons has to be taken out charging the proprietor of the shop or place where the article has been seized, with selling the one copy or copies which were produced when the original summons was granted.

The man is charged with a misdemeanour, and must be sent for trial, as it is not possible

for the magistrate to deal with him even should he plead guilty. He must either be discharged or committed for trial. The magistrate has power to order the destruction of the printed matter seized, but against that order the prisoner can appeal, so that the destruction really depends upon his conviction at his trial.

Our readers will note that three separate summonses have already been granted, that three separate hearings have taken place, and that although to everyone, including the prisoner (who may have pleaded guilty), the things seized are of the worst form of indecency, yet there must be the further process of a trial, and its resultant heavy expense.

The same process has to be gone through where the prosecution is undertaken by the police—a process which seems specially arranged to protect the men who deal in these wares, rather than to facilitate their punishment.

And, as if the law were designed to warn both police and public that these prosecutions are not to be encouraged, no expenses whatever are allowed either at the Police Court or the trial. In every other class of crime, no matter by whom the prosecution is instituted, there are court allowances, which means that the witnesses receive so much for their attendance at the trial, and that both the solicitor engaged and the counsel briefed have an allowance made to them by the county in which the prosecution takes place. This matter has been brought to the knowledge of the Home Secretary, and the following suggested amendments of that Act have been favourably received by him :—

"1. To give the magistrate, before whom

the case is brought, power to inflict a fine or imprisonment, without necessarily sending the case for trial.

"2. To make the magistrate's order to destroy the books and photographs final, and not allowing the right of appeal against his decision.

"3. Where cases are sent for trial, the costs of the prosecution to be allowed, as in other cases of misdemeanour."

The same class of crime can be dealt with under the Vagrant Act (5 George IV. c. 83, sec. 4) and the Towns Police Clauses Act, 1847 (sec. 28), and also the Metropolitan Police Act, 1839 (2 and 3 Vic. c. 47, sec. 54, sub-sec. 12). These can only be enforced by the police, having special reference to the street form of this kind of offence, such as offering for sale in the streets, or at fairs. Under the Vagrant Act the man is convicted as a rogue and vagabond, three months being the maximum amount of punishment that can be awarded.

Under the Towns Police Clauses Act the maximum is fourteen days. Under the Metropolitan Police Act the maximum is a fine of 40s.

Incest

Another very grave scandal is the fact that incest is not regarded as a crime by the law of England, and that our Statute Book therefore contains no penalties for the parent who is so unnatural as to wrong his own child. So that it is possible for a father to live with his own daughter, and have a family by her, and a brother to use his sister in the same way, and

nothing can be done to prosecute either father or son for such hideous and unnatural offences. This strange omission should be emphasised by public men, on every occasion when it may be done with advantage, until our legislators are compelled to remedy this social, moral, and national scandal.

The real inwardness of such a situation is seen when the child of 13 is wronged by her own father, and, as a result, before she is 14 becomes a child-mother by him. Provided that three months have elapsed since the commission of the offence, no punishment can be meted out for such a heinous offence. Although such an irreparable wrong has been done to his own daughter and to the community at large, he is allowed to go free. This, too, in the event of such conduct being repeated to all his daughters, with similar results. Surely this is too grave a scandal to be allowed to continue.[1] It should be the business of someone to see that such a blot on our civilisation is removed, and that, too, as soon as possible.

Administration of Law

However many and however good and comprehensive the laws may be, their value to the State and the citizen depends upon their administration. A nation may be governed by the most beneficent code of laws, but its citizen life may be of the most disheartening and demoralising character—not because the

[1] The Scotch law takes cognisance of such a crime, and punishes accordingly. In England it is otherwise, as we have shown.

law is not strong enough to restrain the evil-doers, or punish those who break it, but because it is allowed by the authorities to become a dead letter.

The proper administration of the law depends upon the local authorities, who are what they are as the result of public opinion.

There are sufficient laws on the Statute Book to put down those incentives to vice which abound in most towns, and which not only destroy the moral life and manhood of those influenced by them, but create an atmosphere detrimental to the healthy mental and spiritual development of the young of the town, for the protection and proper upbringing of whom we are, in a measure, responsible.

The law casts around such its protecting arms, but the strength of those arms depends very much upon the enthusiasm and vigour with which they are upheld by the public opinion created by the good citizens.

Without the benevolent protection afforded by the law, citizen life would be well-nigh impossible. The eye, the ear, and the mind would be deluged with pollution of the foulest kind. The law is a guardian angel in the matter of public morals.

There are still those who define all laws which in any way deal with the domestic and social relations of men and women as of the Grandmotherly type of Legislation. We are accustomed to the high-falutin' appeals to freedom when laws are made to punish men who are slaves of vice. There is a very popular cant-phrase, that you cannot make men good or sober by Act of Parliament. It is false to say

so. It is a libel on the power of the law. You can, and do, keep men sober simply by Act of Parliament; you can, and do, chain the devil of impurity in a large number of men and women by the fear of the law; and, in so far as the Legislature is able thus to deal with men possessed of criminal tendencies, it does well. While human nature is so weak and yet capable of so much wrong-doing, we must by every means in our power, by the administration of just and equal laws, do all we possibly can to enslave vice and give the utmost liberty and freedom to all that is pure and good.

White Slave Traffic

So far, we have dealt simply with those national laws the administration of which from a moral, and largely from a sex, point of view makes for the social uplifting of the people. There is one crime, however, with which at present no national law can in any way cope. The Criminal Law Amendment Act, 1885, contains among others the following section:—

"4. Procures or attempts to procure any woman or girl to leave her usual place of abode in the United Kingdom (such place not being a brothel), with intent that she may, for the purposes of prostitution, become an inmate of a brothel within or without the Queen's dominions."

In connection with procuration for other countries there is a hidden form of crime of a heart-rending and diabolical character. The international work of the National Vigilance Association deals with a state of things in-

credible to the ordinary mind. That vice in its various and multifarious ramifications should present some hideous specimens of sin can easily be understood, but it is difficult to believe that there exists a well equipped and thoroughly organised body of men and women to deal in women for immoral purposes. These study how best to entrap the unwary by advertisements offering advantageous positions, and, by other devices and false pretences, obtain possession of them, and then dispose of them through the various Continental agencies. This is a state of things which ought not to be allowed in countries governed by the civilising influences of Christianity. We found that hundreds of women of all nationalities were bargained for, bought, and sold, just in the same manner as a merchant would deal with his ordinary merchandise. This, too, against the will of the persons sold, and in spite of existing laws in several of the countries affected, which were formulated for the purpose of stopping such enterprises and punishing those who engage in them.

Finding the horrors of this traffic to be equal to, if not worse than, the old forms of slavery, and that national laws were unable to cope with an international crime, we felt it imperative to call the attention of Europe to the need of concerted action. We organised national Committees to strengthen national laws, and by the co-operation of the different European Governments to obtain an international law or agreement, which will effect the punishment of these men and women, and make it certain, swift, and effectual. English law, as it at

present stands, throws upon the prosecutor the onus of proving that the young woman is being taken away from her country, "that she may, for the purposes of prostitution, become an inmate of a brothel."

The person taking her away says that he is taking her abroad to a situation, and legally it is impossible to prove the purpose until the purpose is accomplished, and it is too late to save the one or punish the other.

The insuperable legal difficulty being the fact that the crime is commenced in one country (where to take legal steps you must prove its completion), it is continued in a second, and completed in a third, by which time the evidence is so complicated and conflicting, that in practice it becomes impossible, in nearly every case, to punish the offenders or free the captive.

The whole of this inhuman traffic could be absolutely stopped, if the national laws of each country would make it a crime for a foreign woman to ply the trade of prostitution outside her own country.

Another very salutary principle of law might with advantage be introduced into our English code. When a man is found suspiciously dealing with numbers of young women, it should be possible to make him prove the *bonâ fides* of his occupation. If the onus of proving his innocence were thrown upon the man who is taken up on suspicion, it would interfere very materially with this trade. Such a principle introduced into English law would not be a new one, but would certainly lend itself to the best interests of the community,

and give greater protection to the dupes of these men.

It is satisfactory to know that Europe has been roused on this matter, that national Committees have been formed in every capital of Europe, that in many instances national laws have been improved, and that recently a Conference was held in Paris, composed of thirty-six delegates from sixteen countries, to devise some method of an international character for the better protection of young women, and the enactment of international laws which would bring swift, sure, and effectual punishment to the traffickers in human merchandise.

Within the last few weeks of the publication of this article the official Conference has been followed by a Congress in Germany, called together by the German National Committee, and under the auspices of the National Vigilance Association. No more remarkable Congress has ever been held, both as regards the number and influence of the delegates attending. The delegates numbered three hundred, representing the following countries—England, Germany, France, Russia, Holland, Switzerland, Belgium, Sweden, Norway, Denmark, Spain, Austria, and Hungary. It was welcomed by the German Emperor and Empress, and the delegates were entertained by them. Governments were officially represented, and members of Royal Houses were amongst those who acted as delegates. The reality of the movement and its future development were indicated by one of the resolutions, which remitted to the National Vigilance Association the request to establish

an office in central Europe, and appoint officers to co-operate with the various Governments in the suppression of this hideous traffic.

The reports from the various countries of work already accomplished were most encouraging, from the fact that the various national Committees, having originally earnestly set to work to deal with the White Slave Traffic alone, have already discovered that it is but part of the great Social Purity Question, and are zealously enlarging their borders and extending their work so as to embrace every phase of Rescue and Prevention so far as young women of all nationalities are concerned, and in an effort to create that strong and vigorous public opinion on the whole range of moral questions which is ever the harbinger of those laws and reforms which make for the uplifting of the people and the coming of the Kingdom of God.

IV

MORALITY AND LITERATURE

By Percy Wm. Bunting, M.A.

I AM asked to say something in this volume about the relations of literature with morality. In a general sense the subject would be overwhelming; for literature, after all, is chiefly concerned with morality. It is true that authors, like other artists, have often girded at morality as an attempted fetter on the liberty of their genius, and tried to establish a principle of "Art for Art." It is in vain. Art, apart from any serious interest in its subject, rapidly degenerates into mere cultivation of style; and style, by itself, soon runs very thin. It is like the smile of the Cheshire cat when the cat has disappeared. Art, in fact,—and the more truly the greater the art,—is concerned mainly with life, *i.e.* with human feeling and human conduct.

In the discussion some years ago of the sceptical question, "Is life worth living?" Mr Mallock asked where the greater literature would be if there were no such thing as conscience; what would become of "Hamlet," of the "Divina Commedia," of Æschylus, nay, of Homer? Art cannot get away from morality and live, and, when the artist feels cramped and fettered in developing his thoughts by considerations of

morality, very likely, if he be an artist of rank, it is not ethics that he complains of, but some conventional morality, or even some convention of expression, which he disdains, but which probably has its necessary place in life. Can art be thoroughly free until life is thoroughly good?

Morality is of course, at bottom, a thing of the spirit. But it is also a matter of social law; and, individual as the artist is in himself, he has not only to live, but to practise art, in society, and must have regard to any rules which society feels compelled to frame. To a very large extent this is acknowledged on all hands. Some writers observe instinctively, or at all events readily, certain rules of expression: there are horrible things which they will not utter, and, even in treating ghastly subjects which they feel impelled to treat, they observe in literature, as in painting, conventions up to a certain point.

The practical questions between literature and morality relate in the main to morality in the narrow acceptance of the term, *i.e.* to the morality of the relations of the sexes and the artistic description of them; and even here the field of dispute is narrower than is sometimes thought. It usually comes to be a question, not so much of morality as of decency. It is an old remark that people who impugn the authority of the Ten Commandments usually confine their attack to one: it is the seventh they want to be free of.

Now the laws of marriage lie at the root of civilised society, and have always been made matters of a very firm State administration. Times of laxity in this have been times of

general decadence. But every formulated rule of conduct conflicts at particular times and places with individual liberty, and is opposed and denounced by that free spirit which makes most of liberty, and brings forward a fierce energy and passion which scorn limitation; and this is particularly true of persons of genius, born artists in literature. Hence a conflict of interests, which requires to be adjusted. Compare it with another branch of morality—say the Eighth Commandment. The passion to acquire property also lies at the root of civilisation. It is on the whole for good; but it may take too absolute a form, and result in theft. However wholesome the vigorous desire for goods may be in the individual, if he oversteps the social limit he is suppressed or tutored, possibly to the permanent injury of his acquisitive instinct.

The artist, then, however great his genius, must abide by the social laws which protect decency. But here I may insert one or two remarks which have an important bearing on what those laws ought to be. The first regards the distinction between coarseness and licentiousness. It is a literary attack on these laws to paint vice in attractive and seductive colours. But if we look into the writings of centuries ago, or even a much less remote period, we find things said in good literature which no one would tolerate nowadays. Why? Partly, no doubt, because the moral law of the sexes has a greater hold on people than it used to have, and the social law is therefore stricter. But also very much because the standard of taste has risen, in correspondence with this heightened

moral feeling, and even those who are very loose in their acceptance of the social law are strict enough as to what they permit to be said or written. Decency, at all events, has gone up.

Again, art, if it be genuine and sincere, tends ever to the lofty and the beautiful, and coarseness is an obvious affront to the sense of beauty. More than that, there is such a thing in literature, as in painting, as elaborate and subtle description, scarcely to be called coarse, but still too intimate and too fully descriptive, trying to make up by refinement of style and description for a real indelicacy of treatment. This will vary in different times and countries with the habits of society and of conversation, but it sins also against the law of beauty, for want of reserve. There is no rule of art more important than the rule of modesty. Descriptions even of what we call "risky" situations may perhaps be innocent in intention, they may even be possibly sincere in style; they may be indulged in, not for praising but for condemning and exposing the evils of vice; but they are not good art. The very endeavour to be moral may, for want of art, be immoral. Vice grows not a little by immodesty of thought; and though there is a broad difference in these matters between thought and expression, yet expression, however well meant and in itself innocent, may be so used as to stimulate thought to excess and therefore to mischief.

It is not enough, then, to avoid coarseness in mere style—grossness and palpable indecency. Refinement is necessary in the thought. The relations of the sexes are rooted in the physical,

and art and ethics are alike unsound which try to forget this fact. But, while rooted in the physical, they develop, with real civilisation, into the most lovely flowers of spiritual relation and spiritual thought; and the true business of art, including literature, is to expound and develop them in those spiritual fields — not with squeamishness, still less with the prominent over-refinement which at once confesses and sins; but certainly with the springing effort upwards which instinctively glorifies and idealises even the plainest material things.

If we ask what is the function of law in these matters? the answer is that law is concerned with little but the protection of the social code of decency. There are subtle tendencies which the law cannot test or touch. Gross appeals to coarse thought can be restrained, more easily in pictures, perhaps, than in books. There is a whole class of printed matter which at the first glance is solely aimed at exciting lustful passions. But even here there are distinctions to be drawn. In the older classics the lines of morality and of decorum were very slight: society was much coarser and more licentious. But the very remoteness of the period and the style make their coarse delineations less effective. The nasty mind may hunt up plenty of obscene passages, but the works are for the most part in the hands only of the more educated and restrained portion of the community: if cheap editions of the more realistic and popular classics be issued, they can, and ought to be, and perhaps usually are, expurgated. Aristophanes is not read in sixpenny editions, and Boccaccio at a shilling certainly ought to be a selection.

The decadent novels of the modern Latins are a more difficult subject. I should have no hesitation in prohibiting English translations of many of them. The stylist, the student of literature, can and ought to read them in the originals. D'Armmzio is not for the shop-boy of fifteen in a cheap English issue. Zola is more robust, but is not to be excused (this does not apply to most of his later works) from the charge of wanton indecency: he is to some extent expurgated in the English editions. But it is only fair to draw a certain distinction between a work which, like his, is a sincere though deeply biassed attempt to draw a whole society as it is, and books which revel in diseased moods of mind and habits of life.

In England the effort to introduce a disgusting laxity into fiction seems for the most part to have faded away. We have been, no doubt, too strait-laced: for a time certain writers, revolting against these ties, broke away, but the public taste in turn revolted against them; and, while there is more freedom of speech, taste in the better sort of literature is gaining on the whole in purity and elevation. This improvement corresponds, perhaps directly, with a much higher tone which has been growing among us of late years in regard to the practical side of morality, with the more serious attention given to modest conduct, and the more determined effort to deliver the young from the dangers both of open vice and of dangerous convention.

I return for a moment to the question of law. In what way is it to be enforced? There is only one answer. By the common-sense of the jury or the magistrate. That is to say, there is no

possible legal definition of indecency. It is a question of the effect of a production as judged by responsible men accustomed to the ways of the world and deciding by their common-sense. It is organised public opinion. Its standards rise with the public taste, take account of circumstances, and decide each case on its merits. In no other way can a law affecting literature or art be applied. The artist, individualistic in spirit, and no good judge of the actual effect of his work on others, clamours for liberty; he gets it within common-sense limits, but is stopped at the point of licence: if he wants more he is free in his own study, but he must keep his productions for his own satisfaction, and not display them to other people.

V

THE NURTURE OF THE HOME

By Rev. F. B. Meyer, B.A.

A SPECTACLE to move a man to tears may be witnessed at any time by a visit to Homes, like those connected with the noble rescue and preventive work carried on by that gentle and noble lady, Mrs. Bramwell Booth, and, under her wise leadership, by the Sisters of the Salvation Army. Thank God, they have not, by any means, a monopoly of this holy Christ-like work; but they are honourably in the front rank of it. In such places you may see, on the one hand, little babes, many of them bright and healthy, but many also sharp-featured, pinched, and ailing; whilst, in another room, you will be introduced to girls of tender years, who may almost be termed child-mothers. It is too pitiful! One of these whom I met was the happy possessor of two dolls, one of which she proposed to give to her baby, and one to keep for herself. If it were to happen to a country, however great in its resources and proud in its historic traditions, that an appreciable proportion of its children, while still in the doll-period of their life, had been, and were being, ruthlessly ravished to gratify the passions of men, who cast them aside to bear

the anguish of their shame and motherhood alone, — that country or empire would be within a measurable distance of the fate of Sodom.

It is the one lesson of all history, that the judgment of nations is not reserved for any future Assize, but is being transacted in this world, and beneath these skies. Men may not realise it, but they are standing even now before the bar of the Son of Man, and are being judged. Many world-wide empires have already passed into the outer darkness. Nineveh, Thebes, Babylon, Athens, Rome, are shades and ghosts—memories, names, spent forces. But in every case the failure, which was ultimately manifested on the battlefield, did not begin there, but in the home, in the domestic and social life of the people. When social morality becomes lax, when marriage is avoided and dishonoured, when the courtesan is acknowledged as a necessity, and unblushingly admitted into palace and mansion, when children to any large extent become mothers, and when there is an increasing population of illegitimate and heterogeneous births, there is no chance of that nation avoiding the common fate which has befallen every great nation of antiquity. Egyptian civilisation was one of the longest lived of the ancient types of national life, because, as the monuments attest, the position of the wife was always beside her husband, and impurity was reprobated. And our German forefathers were more than a match for the whole power of Rome, because, as Tacitus says, their women were held in higher reverence, and believed to have in them an element of the

divine; their young men were not allowed to marry till they had reached the age of twenty-five, and impurity on the part of both sexes was strongly resisted.

Close and careful investigation of the moral and mental condition of these child-mothers will generally reveal the fact that they were left motherless at an early age, or were children of the workhouse, sent out into life without the strong, wise counsel of a good woman to advise them, amid the first difficult steps; or that their mothers never warned them, never told them of the perils and snares that awaited them, left them to discover the mysteries of their nature, as best they might. Under the mistaken idea that they were preserving their purity, they left them a prey to the merciless and specious wiles of the procuress and the seducer. Again and again girls, who have been treading for years the paths of shame, have traced their fall to ignorance of the most elementary ideas of the relation of the sexes. They have simply not known the danger to which they were exposing themselves. Of course this will not excuse any tampering with that modesty, which seems the native property of womanhood; but it does establish some plea for mercy, in the face of the terrible verdict which society is quick to pronounce on the young girl who has fallen.

All that may be said of the one sex is equally true of the other. During a long term of years, in which I have acted as a kind of elder brother to hundreds of young men, I have scores of times been told that habits of life had been formed, not through evil example or suggestion on the part of others, but in sheer ignorance

of the laws of life, and under the mistaken impression that certain practices were not only harmless, but even necessary to health. There are maxims and codes of conduct in vogue amongst young men, which the elder seek to impose on the younger, the sixth form on the third, and which are capable of being maintained by subtle arguments, but which are altogether damnable. The fruits of such so-called philosophy are like the apples of Sodom, and are produced on the hot marl which is cast up from the pit.

An eminent physician alludes to these when he says: "The opinions which, on grounds falsely called physiological, suggest or permit unchastity, are terribly prevalent among young men; but they are absolutely false. With all the force of any knowledge I possess, or any authority I have, I assert that this belief is contrary to fact; I assert that no man ever yet was in the slightest degree or way the worse for continence, or better for incontinence.

"From incontinence during married life all are worse morally; a clear majority are, in the end, worse physically; and in no small number the result is, and ever will be, utter physical shipwreck on one of the many rocks, sharp, jagged-edged, which beset the way, or on one of the banks of festering slime which no care can possibly avoid."

If young men and women are to be saved from becoming the prey of designing tempters and temptresses, it is certain that they must be forearmed by correct and healthy views of the nature and uses of those wonderful functions with which God has endowed them. You can-

not keep them in ignorance. It is as certain as anything is certain in this world, that, so soon as they become conscious of new powers stirring within them, they will seek to know the why and the wherefore, the whence and the whither. It is impossible to keep them in ignorance. To attempt to do so is to drive them to gratify their curiosity, from an encyclopædia, with its engravings, or from the medical book, or classical dictionary, from foul and polluted lips, which may suggest ways of viewing these things, which are utterly pernicious. Young people *will* be informed; and who so fit to inform them as those to whom they owe their existence, but who often put them off by replies which are worse than useless, or only of service to stir still further the desire to know?

"It is certain," says Dr. Butler, "it must needs be, that boys should, at an early period of their boyhood, come to learn of the nature of sexual relations. From whom should they first learn it? Should it be with every accompaniment of coarseness, of levity, of obscenity? From some ribald groom in the stables? From some impure maidservant, who has stolen into the household and the nursery? From some brother only a year or two older, who has received his first initiation into impurity at a private school, and is too young to understand its danger? Worst of all, from the idlest and most corrupt and most worthless set of boys at this same private school, who surround the new-comer within a few days, perhaps a few hours, of his first joining, and, with becoming looks and enticing words, try to probe his childish knowledge, leave him half ashamed of

himself, and keenly inquisitive for full initiation, if he finds that he knows nothing of this engrossing mystery?

"Is it right, is it fair, is it consistent with religious duty or with common-sense, that a little boy of eight or ten or twelve should be sent at this impressible age, to hear for the first time of facts of human nature, which must ere long be known, and are part of God's appointment? Does not every dictate of humanity and of reason point to the conclusion that the dawn of this knowledge should be invested with all that is tender and loving and pure and sacred, instead of being shrouded in the mists of innuendo, or blazoned forth in the shamelessness of bestiality? There is really no answer but one to such a question; and the plain truth is, that fathers, perhaps more, mothers, must recognise the duty which lies upon them to teach their children, at such times, in such words, and with such reservations, as the character of each child may suggest, the elements at least of that knowledge, which will otherwise be learnt but a very little later from a widely different set of instructors. I lay down the principle as admitting of no exception—I do not anticipate even one dissentient voice from any who read me—that no boy ought ever to be allowed to go to school, without learning from his father or his mother, or from some brother, or tried friend considerably older than himself, the simple facts as to the laws of birth, and the terrible danger of ever coming to talk of these phenomena as matters of frivolous and filthy conversation."

Another of our greatest English schoolmasters, Dr. Edward Thring, has affirmed that curiosity, ignorance, and lies form a very hotbed of impurity. He goes on to say: "I suppose that everyone is acquainted with some of the current lies about the impossibility of being pure. The only answer to this is a flat denial, from experience. I know it is possible, and, when once attained, easy. The means, under God, in my own case, was a letter from my father. A quiet simple statement of the sinfulness of the sin, and a few of the plain texts from St. Paul, saved me. A film fell from my eyes at my father's letter. My first statement is that all fathers ought to write such a letter to their sons. It is not difficult, if done in a common-sense way. Following out this plan at Uppingham in the morning Bible lessons, I have always spoken as occasion arose with perfect plainness on lust and its devil-worship, particularly noting its deadly effect on human life, and its early and dishonoured graves.

"Ignorance is deadly, because perfect ignorance in a boy is impossible. I consider the half-ignorance so deadly that once a year, at the time of Confirmation, I speak openly to the whole school, divided into three different sets. First, I take the confirmees, then the communicants and older boys, then the younger boys, on three following nights after evening prayers. The two first sets I speak very plainly to, the last only warn against all indecency in thought, word, or deed, whether alone or with companions. Thus no boy who has been at school a whole year can sin in ignorance, and a

boy who despises this warning is justly turned out of the school on conviction."

Here I turn to a clergyman, under whose roof I am staying, as I write these words, and ask him how he was first informed as to the secrets of our birth and life, and he confesses that he will never forget the keen pain which he experienced, when, as a fresh boy in a public school, he heard for the first time, in the grossest terms, things which had never been breathed by a single creature in the pure home from which he had been sent forth without a word of explanation or warning. Surely it must have been better for him to learn of these wonderful processes from the strong pure lips of father or mother, than to have been initiated under such circumstances; because, ever afterwards, they would cause a sense of impurity and shame to linger around that which, as it came from the Creator, was neither common nor unclean.

On board an Atlantic liner I once had the opportunity of a considerable amount of conference with a Roman Catholic priest, who was deeply interested in the cause of education, and had heard the confessions of thousands of boys and youths. He gave it as his deliberate opinion that nine out of ten were more or less addicted to impurity.

The President of the Royal College of Surgeons, in a lecture delivered in 1885, which was finally accepted by a Committee of public-school masters, and published by the *White Cross League*, computed that 80 per cent. of boys at boarding schools were tainted with impure practices. The White Cross secretary,

says Miss Ellice Hopkins, to whom I am deeply indebted for this and other suggestions, states that the lecturer was asked whether he could not modify the statement; but, after consultation with other medical authorities, he said that if he altered it at all he must make it still more positive. In a letter from Sir William Gowers we have this terrible sentence: "You are quite right about the subject; I should say 80 per cent.—higher in private schools." Dr. Dukes, the head physician to one of our largest public schools, says that the reason of this widespread evil is, that, in the immense majority of cases, a boy leaves his home without one word of warning from his parents, that he will meet with bad boys who will tell him that everybody does as they do, and thus he falls into evil ways from his innocence and ignorance alone.

May not a boy go further, and argue, that since his father must have known that such things would be suggested to him, but did not warn him that they were wrong, he must have expected that he would fall in with the general customs which he would find in vogue? Surely, the boy will say to himself, If my father took so much care to warn me against lying, swearing, drink, and debt, but said nothing to me about these things, it must be because he knew that I should of course do as the rest. This at least, we agree with Dr. Dukes in thinking, would be a very fair inference.

How far all this may be true of girls, I am not of course able to say; but I have been told that the days have greatly altered for the worse. Cheap and bad novels have wrought sad havoc in myriads of young lives, polluting and vitiating

their hearts, their imaginations, and their physical organisation. In other cases, sheer ignorance of the most elementary facts, as we observed in our opening sentences, has laid young girls open to nameless temptations. They have been entrapped and ruined through their absolute want of understanding; for "surely in vain is the net spread in the sight of any bird."

Which parent is most fitted to deal with this question? Great names may be quoted for the mother. Ibsen said, "To the woman we must look for the solution of the problem of humanity." Speaking of the influence of woman on man, Ruskin says, "All that is dark in him, she must purge into purity; all that is failing in him, she must strengthen with truth; from her, through all the world's clamour, he must win his praise; in her, through all the world's warfare, he must find his peace." And the late Cardinal Manning said to one who asked his advice, "You must aim chiefly at the mother; you will find the father far more reluctant to move."

As I write, I call to mind the salutary effect produced by a dear friend of mine over her boys who have now grown into their young manhood, wearing the white flower of a stainless youth. It was her invariable practice, when they were little, to go into their bedrooms, after they were in bed, and when the light was out, sit down beside them and talk of all the bygone experiences of the day. She would extract from them in the most natural way the story of the boys in whose company they had been, what they had talked about, how they had acted. She made herself their confidant and friend,

never showing surprise or anger, but just receiving their confidences, confirming and strengthening them where they had done right, advising in perplexity, extracting the poison where it had been subtly instilled, and correcting the low false standards by which they and their schoolfellows were being seduced. Even, afterwards, when they had become old enough to go as boarders to a public school, she still continued the practice when they returned home for their holidays. Indeed it was one of the great anticipations, on which they set their hopes, that their mother would come and talk to them as she did when they were little boys. In this way she was still able to carry on her careful work of meeting poison by its antidote, the disease with its specific, darkness by light, and hatred by love.

Might not more women do this holy work? In after-life it would have the same blessed result as in this case: the sons would idolise the mother, would be her knight-errants, would tell all their secrets, and ultimately consult her about the lady of their choice. Throughout their life they would respect all women because of their mother's sex, and would be prepared for her sake to stand up for the oppressed, the wronged, and the tempted, and even to lift some fallen wilted flower which had been beaten to the earth by the storm.

At the same time, I greatly shrink from allowing that fathers should delegate this sacred office to the mothers; for, in doing so, they would forfeit one of the most precious opportunities of coming into touch, and keeping in touch, with their growing lads, and so prevent-

ing that aloofness which so often comes in between a man and his sons when they reach their teens. They are apt to call him "the governor," to treat his wishes with disrespect, to rebel against the arrangements of the house, such as family prayer, the shutting of the front door at a fixed hour, and the right to smoke within doors. But all this incessant friction is prevented, if the father becomes the beloved elder brother and comrade of his boys; and there is no way of doing this so easy and obvious as in being beforehand with their needs for direction and strength in life's battle, and in talking freely with them about the matters which are beginning to bulk largely before their thoughts. They feel that their father respects them, recognises that they have become men, and treats them to a measure of equality with himself. All such treatment of growing lads is apt to bind them and their father in a strong and noble affection, which dignifies and enriches each.

Moreover, it is probable that lads will set greater store on their father's words, because he can speak from experience: he is fighting something of the same battle, and can point them to the sources of spiritual strength. There can be no manner of doubt, as Sir James Paget had asserted, that chastity does no harm to body or mind, that its discipline is excellent, and that marriage may safely be waited for. Verdicts like this have been given by all the leading men of the medical faculty. But, after all, there is no testimony that so appeals to young men as to hear their father say that he has tried it for himself amid all the wiles and pitfalls of a young

man's life, and that, so far from hindering, it has greatly promoted vigour of mind and body. Whilst, then, the mother speaks to the girls, let the father address the boys; but if the husband refuses to approach the subject, let the mother perform the duty on behalf of them both, and with special dependence on the help and blessing of the Divine Spirit.

The method in which such preventive communications is made must greatly differ with the temperament of the child and the temptations to which he is being subjected. But it should be borne in mind that shy and reserved children will probably need as much of this kind of help as the more open and transparent; that those who may appear most pure and guileless may not be innocent concerning evil. As Thackeray puts it: "Before Pen was twelve years old, and while his mother thought him an angel of candour, he had heard enough to make him awfully wise upon certain points; and so, madam, with your pretty rosy-cheeked son, who is coming home from school for the ensuing Christmas holidays."

On the whole, you may as well realise that, if your boy is mixing with other boys as a boarder at school, it will be wise to take him rather fully into your confidence; whereas, if he is always under your eye, and within your care, more general warnings and admonitions will suffice.

At first you have to teach your child to veil its modesty from every eye. It is impossible to begin too early to build up this sacred fence around the young soul. Even the very poor, who are compelled to sleep in the same room, by a judicious use of curtains partitioning off

the elder from the younger, the girls from the boys, can do this. It is perfectly marvellous to watch how far this particular care is carried in India—the land of rivers, tanks, and pools of water, in which the whole population, without reserve, is constantly bathing. Though women are perpetually performing their ablutions before the eye of the passer-by, anything approaching the exposure of the person is unknown.

Next, you must advise the boy or girl to respect the nature which God has given; you must urge that there should be no tampering with the physical organism, with which God has entrusted each as a special talent; you must advise that the company of those who make indecent allusions, or tell bad stories, should be constantly avoided; you must put the young knight of the White Rose on his honour to tell you what may have transpired, and which he may have felt was not quite pure and sweet; and you must promise that, if there are any questions that are troubling and perplexing the mind, instead of going to others for information, he should come to you. Whenever such questions are put, you must not play off the credulity of the little inquirer with palpable falsehoods and misstatements of fact; for he will be sure to find you out, and will not trust you again. There is nothing more terrible than to forfeit the trust of a little child. In the words of Christ, such a one deserves to have a millstone hanged about his neck and be cast into the sea.

In all cases, before going to their boarding schools, young boys and girls should be warned against that awful abuse of nature, which, like a

pestilence, walketh in darkness; and should be put on their guard against any kind of talk which they could not report at home, or which mother or sister might not listen to. To put them on their guard against this will place a barrier between them and the kind of talk, known as *boys' secrets*, which deals with the further mysteries of being. It is unlikely, if bad companions are repelled in the first onset, that they will return for a further assault on the purity of the young soul, whom you love and daily pray for. And the young life, which has been cautioned on this head, will be likely enough to avoid and withdraw from any further communications with those who have caused it, to shrink from their beguiling touch. Thus your first strong caution will probably avail as a shield for some two or three years.

Then some further disclosures will probably become necessary, which may be referred to in the first instance by drawing attention to the life of plants and of birds. Perhaps more than this at first may not be required, for by a quick instinct the young mind may leap to a full perception. But where this is not so, and the boy or girl is getting well into the teens, and thrown with others, it would be much better to tell everything of the relation of the sexes, the laws of conception and birth, accompanying the relation with the awful reverence which shall always associate these sacred secrets with the arrangement of the Almighty Father, in whose work there is nothing common or unclean. Mothers who have dared to do this, have borne witness that a new love and tenderness have been elicited from their children, when they

have realised how much they have cost them. Fathers have borne witness that there has been a new attachment between them and their growing boys, as they have experienced the strange new sense of being taken into their secrets. If any shrink from this, let them remember that it is not as though the alternative were ignorance and innocence, but the dread alternative of having the facts told with every distortion that impurity and immodest prying into the secrets of married union can suggest.

As young manhood arrives, the mother who has kept her hold upon her son, by her loving trust and confidence, finds her supreme chance. By her motherhood and womanhood, she pleads that her son should respect all women, deceive and degrade none; that he should pity with an infinite compassion the tempted and fallen; that he should be a Sir Galahad, whose purity gives him the strength of ten; that he should treat with politeness even the poor creatures who solicit him in the street, and who are abashed before the high courtesy of perfect and unsullied purity.

But the highest work, after all, we can do for all whom we love is to bind on them the shining armour of Christian knighthood, teaching them that their bodies are the temples of the Holy Ghost, who is in them, and showing them that, if in the first germ or suggestion of evil they turn instantly to the living Christ, He will succour them, and with His might meet and vanquish the foul fiend of impure suggestion and desire.

It is hardly possible to speak too warmly of

the tractlets of the *White Cross Society*, which are specially prepared by some of the most trusted and experienced leaders in this holy cause. The study of this invaluable series would give parents, guardians, and ministers suggestions and hints as to the manner in which to deal with the question, as it concerns boys and girls, or young men and women. Indeed, if it is not possible to speak directly to any young soul that seems in peril, it would at least be wise to put one or more of these elegantly edited tractlets in the hand or send through the post. Personally, I shall never be thankful enough that at one critical period of my own life a copy of a similar appeal somehow came into my possession. I can see the book as I write, and remember how it thrilled me as I glanced through its contents, and then sat down to its quiet perusal.

It is wise, not only to caution the young and eager souls that gather around us, but to keep them thoroughly occupied in wholesome and healthy pastimes and pursuits. Often temptation comes on us, when our life is devoid of other interests. Fill the young mind with love for nature, exercise the young faculties with congenial occupations, put the young limbs in the way of regular strenuous exercise,—you have done more than you can calculate, to secure victory in the great fight for purity.

The story of Arthur and his Table Round always fascinated our youth; but with what new zest we turn to it, told as only the late Laureate could tell it—the more so when we see that it is a great spiritual romance and parable! Arthur is our spirit, which God last created in His own

image, and goes forth to level forests, tame wild beasts, and fight with the heathen, though sorely led and hindered by the matter of Lancelot and the Queen. Let us tell that old story again and yet again to our youth and maidens, urging them so to live, that some day they shall be welcome—

> "As if some fair city were one voice
> Around a King returning from his wars."

VI

THE MORAL TRAINING OF YOUTHS

By Canon the Hon. E. Lyttelton, M.A.

(*Headmaster of Haileybury College. Formerly Assistant Master at Wellington and Eton*)

THE general question of the moral tone of a country in respect of purity must depend largely on the feelings and habits of the men: that means, of course, the boys. It is true that those who are experienced in rescue work could give evidence that not a few of the unhappy victims of social vice are girls who have gone wrong more from sheer wilful naughtiness than from being ensnared by cunning, or driven by affection, or compelled by want. None the less it is true that these three causes account for a vast deal of the misery and sin which are the subject of this volume; and it is evident that the wickedness of men, their callousness, their cruelty, their deliberately planned self-indulgence, must be responsible for a very large proportion of the evil which exists. Indeed many observers would say that, if man's share in the matter could be wholly set aside, there would remain very little vice for social reformers to combat. So, whatever may be the exact estimate that anyone might form of the proportionate influence of the sinfulness

of one sex or the other, there need be no doubt that, if any good can be done among men, it will help to remedy one great principal seat of the disorder. When men go wrong, everything goes wrong. And when men go wrong, it is because something has been wrong with their boyhood.

This enables us to gauge the gravity of the special subject of this essay. But, to come nearer to it, we may say further that if a higher tone is to be gained by boys it will be mainly due to the action of parents. There is a growing and very just feeling that the parent is more important than the schoolmaster, and, though a great deal can be done, and is being done, by co-operation between the two, it is pretty certain that the great hope of a higher standard of purity lies in a deepening sense of parents' responsibility towards their boys.

Thus we have to consider some fundamental principles of training in so far as they bear on the special subject of the training in purity of life and of thought. But, as will be attempted to be shown, there is a considerable danger in any isolated treatment of the subject. It can hardly fail to be misleading and mischievous if suggestions are set out for dealing with this particular infirmity of human nature, when it is obviously in its very nature only a specific form in which weakness of principle manifests itself—a certain way in which inclination is allowed to override conscience. And when it is set thus in its true relation to sin in general, it becomes plain that this evil ought to be treated primarily from the point of view of religious training. One great assumption will

be made throughout: that a belief in a personal God and in a Redemption of mankind through Christ absolutely binds us to consider always that the inculcation of this belief into the minds of the young is the first grand object of training. I say a *belief binds us*. There is, of course, at the present time a vast and almost incredible amount of haziness and indolence in the matter of religious belief. Thousands of people are unable to say that they reject the Christian faith, and equally unable, apparently, to give it its obviously right place among things that claim human attention, namely, the first place. To justify this statement would be beside the purpose of this essay; I only say this much to make it clear that this is not an attempt to lay down rules as to conduct, as if conduct could be considered apart from or as more important than religion. The hope is that the bearings of Christianity upon life's problems will help us to see how to act in a matter of immense gravity and of some difficulty.

At the same time, should any reader be inclined to take exception to this general attitude, I would plead that with a little patience he may possibly derive some benefit from a treatment of the subject which is not, as he might wish, entirely ethical, but mainly religious. At least there is nothing in the least antagonistic between the two; and, if any considerations deduced from religious notions be felt to be true, they will commend themselves equally to those whose interest in the subject is due to its importance as a department of morals, and to its influence on the happiness or misery of our fellow-creatures.

We begin, then, by reminding ourselves that the responsibility of a Christian parent consists, briefly, in this: his duty to bring home to the child's mind what he believes to be true about God. If this is successfully done, it is certain to have an elevating effect on conduct. No Christian can really suppose that to imbue a child with the teaching of the New Testament will make him selfish or indolent or untruthful. There need be no anxiety whatever on this point as thus stated. But one great difficulty at once suggests itself as soon as the application of the principle to ordinary life begins to be contemplated. How and in what order and following what lines should a parent set about imparting the truth about man's redemption from sin, and the Fatherhood of God, and so forth? And at this juncture it is that in a deplorably large number of cases the attempt is made in a perfunctory manner: the subject seems difficult, and the premises of belief are often rather uncertain, and there appear to be many inducements to confine the teaching to such matters as a very young child can understand—mainly matters of conscience in rudimentary questions of daily duty. However much stress is laid on these things, it is quite easy to let all the teaching about religion become a mere casual accessory to the real life; and especially is this the case when moral problems are treated apart from religion—when the deepest instincts of a child's conscience are appealed to, but nothing is done to bring the appeal into relation with the knowledge, already slightly imparted, of God. Do not the known facts about grown-up men fully bear

out this contention? The prevailing anti-religious force is given, not by men whose intellect compels them to reject dogma, but by those who have never once in their lives seen quite clearly what earthly difference it makes to conduct and welfare. And the enormous prevalence of this tone of mind is an irresistibly strong indication that, in the ordinary education of a boy, what he is told about religion fails to "bite"; in other words, it has not been employed in the task of grappling with the most *real* of the facts of life, namely, the problems of conscience and the dismay consequent on falling into sin. There is an attitude of condescension constantly adopted by the educated Englishman, as he weighs the question of conforming to some Church requirement, and settles it entirely from the claims of his own inclinations, which shows conclusively that the elementary teaching about the unseen world has disappeared from the mind. Nothing has been added since childish days, and what was given then was not meat for grown men, but milk for children.

Let this be illustrated by some instances of childish faults, and the different ways in which they can be dealt with. Suppose a child loses his temper, or is downright disobedient or untruthful. There is an utterly worldly way of correcting these faults by an appeal to his desire for popularity. The wrong action is described as vulgar, or "bad form"; or perhaps some of its obvious consequences are dwelt upon, such as loss of So-and-so's esteem, or the deprivation of some pleasant things. Nobody would wish this treatment of sin in

childhood to be commoner than it is. So we pass on to the next method—the one recommended by Mr. Herbert Spencer: it consists in letting the child feel that the parent's love and favour are affected by his attitude towards wrong-doing. Not so much the infliction of punishment as the change of demeanour would be relied on to produce the necessary feeling in the little culprit, that the wrong action is a thing in itself undesirable, because it induces coldness where before there had been love, in a quarter where the rightness of this disapproval could not be questioned, and where the change would be most distressing. And, where this is steadily and sagaciously carried out, there is no doubt that a strong influence towards good habits of conduct in early life is brought to bear.

But what is there in this to carry a boy through the perils of early manhood, and to give him a set of principles which will support him against the worldliness and materialism of middle life? If we grant the assumption with which we set out, that the main object of training is to teach the idea of God in His dealings with mankind, by means of the experiences of youth, it is plain that Mr. Spencer's method stops short of the point where morals verge into religion. Moreover, it leaves the boy with no higher or more permanent sanction for conduct than the approval of his parents—a sanction which, in the nature of things, must before very long be withdrawn, and to which in any case he is likely to yield a less and less unquestioning allegiance. And, even if it were more permanently successful than it is, it would not be

religious, still less Christian, training. Christian training would utilise these experiences to enlarge and hallow the idea of the parental relation, but with the object always present of making that relation the means of interpreting the idea of God as a Father. A child begins to understand what is meant by God's displeasure at sin when he has learnt what his parents' displeasure is, and has seen how it is combined with and grows out of the tenderest love for him. And as he comes to discern that they—both of them—base their strength and rest their confidence in an unseen Being, his mind quite naturally adapts itself to the worship and acknowledgment of God. And again, through other experiences, not only through sin, he may be led to understand the main principles of Christ's work for man. Every act of self-sacrifice that he is induced to make for the sake of others, every tale of heroism, as well as the mysterious sense of remorse which attends upon all concession to inclination against the voice of conscience,—these things enable him to give heed when he is told of the joy set before the Saviour, and of the mysterious mental darkness felt when He was brought into close contact with human sin. And this result is due to the gentle reminders given by his instructors, which link together these facts of life and the teaching of the Gospel story. The connection must be constantly suggested—very briefly and simply and unobtrusively—or it will not be felt; but, where this is done, a child is likely to grow to the time of youth and Confirmation, ready to receive the more difficult teaching as to reception of life through Christ, and

the bearing of the Church ordinances on the struggles and problems of advancing years.

But there are other experiences also which are too inevitable to be passed over, and which a wise parent will be careful to utilise, with the same great end ever in view. For instance, the right use of food is one of the things which animals apparently practise, in almost every case, instinctively and without discipline. Man requires discipline far more in this matter than he ordinarily gets. Indeed, so mischievous is man's influence that we find the only instances among animals of grossness in the matter of food is in the case of the highly domesticated, such as pet dogs or prize pigs. But, though men frequently abuse the appetite for food, it is in spite of some teaching which they all receive: no mother would allow her children to grow up wholly in ignorance of the laws of diet and digestion, nor would she suppose that it could be well for them to learn these laws through painful experience of stomach troubles resulting from excess. She will give him certain warning counsels, and by example and precept strive to train him into the habit of controlling an imperious appetite. More than this: she will check any inclination to let the thoughts dwell much on the subject, feeling sure that, even if under parental control a child uses a kind of enforced moderation, the day will come when, if his mind has not been filled with other wholesome subjects, and unless he has the principle of self-restraint ingrained into him along with the habit, natural inclination will assert itself, and there will be nothing to hold him back from disastrous excess.

So much a prudent mother will do who is not particularly desirous of imparting the doctrines of religion through her moral training. But one who is so desirous will try to set the whole subject before the growing child in its relation to God's natural ordinances. Instead of merely uttering prohibitions, she will dwell on the *wonder* of the feeding process; the mystery of the swallowing of something dead being the means of an instantaneous renewal of vitality; and little by little she will open his mind to the great law of one kind of life subsisting by taking into itself a lower kind. And she will reveal so much of bodily processes as to let the marvels of the human organism be understood—the ceaseless activity of the chemical forces, the perfect co-ordination of structure, the patience of nature under injury, and also her certain though perhaps long-deferred revenge. All this can be so presented as to fill the mind with a healthy awe. It is possible, of course, to foster a morbid scrupulosity about food—a disease, by the way, from which English boys are remarkably free; and the fear of this often withholds parents from saying as much as is needed. But the teaching can be given with lightness, and with reverence, and as far as possible in an objective way. Through it a boy may get to feel that in excess of eating there is something of a desecration of his body; and if before he is twelve years of age this feeling has taken root in him, it is hardly possible to overestimate the value of the equipment with which he is provided for the next great trial of his moral strength.

But, before we leave this preliminary portion

of our subject, let it be carefully noted that this most desirable result depends on the extent to which the leading facts of life as he knows them have been correlated with his deepest instincts of reverence and his idea of God.

As in everything else to do with the moral life, there is a choice which must be made by the parents. They may either inculcate self-control from prudential motives, or they may appeal to a higher law. The only higher law a child can understand is the law of God, interpreted for him constantly by his parents' influence. In other words, he has formed a conception of a Divine Being all-mighty and all-loving. As he learns to look on his own body as part of God's workmanship and stamped with the impress of the Divine Creator, then to obey the laws of health will be to him a part of his reasonable service. It will be a self-restraint aiming Godward, so to speak. But the other set of motives, as soon as the parents' special supervision is a thing of the past, either will pass away or become in reality selfish. The only permanent element in them will be the desire to make the best of himself; and, when that becomes the primary motive, its effect is not only anti-Christian, but anti-religious in any sense, and certain to be mischievous.

But as the boy passes from childhood into youth a totally new set of experiences befalls him. His body gradually fits itself for the performance of new functions, and the period of growth in which this takes place is marked by a deepening sense of personality, a quickening of the emotional faculties as well as (in many cases) by new physical feelings which

inevitably direct his thoughts into regions he has never entered before. Many writers have laboured to depict the nature of the change, but it remains almost wholly indescribable. It differs immensely in different individuals. In some it temporarily upsets the balance of the mind; in others it produces a shyness and taciturnity not previously noticed; in others, again, very little external change seems to be in progress at all. But this may be simply because the age is later, owing to slow development, the limits of diversity being from about twelve to twenty years. There are, however, certain leading facts common to nearly all cases; and these we must consider.

First there is the temptation to the form of self-gratification which now becomes forced on the attention, and which is self-defilement. The physical temptation is in scores of cases tremendously strong; and it is probable that it is grievously aggravated by previous licence in the matter of food. It is not, however, certain that the baneful results of bad training as to food are so much physical as mental. This question must be reserved for the present. One thing is perfectly clear: that in a large number of cases where no antecedent licence in food can be traced—that is, in the case of boys who have never shown any particular greediness or sloth or selfishness generally—there is yet a terrible inclination to self-defilement, into which they fall in large numbers for a longer or shorter time, with results on the character often, it must be said, less serious than might have been supposed, but grave enough to demand the most earnest vigilance, forethought,

and prayer on the part of the parents; and continued long enough very often to cast a dark gloom over the young life, and to induce a somewhat morbid introspection, or at any rate a certain loss of frank simplicity, which schoolmasters know well. And of this particular evil it must be said, *Corruptio optimi pessima.*

The second prevailing symptom is that, in cases where boys will seek counsel (as at the time of Confirmation occasionally happens), there is no great difficulty in applying a successful check to the mischief. But it must be remembered that it has often lasted for two years before Confirmation, and sometimes for a good deal more, and that the younger it begins, generally the more stubborn it is. Also it is by no means certain that any boy will confess this trouble to anyone, and it is not suggested that any means should be adopted to make him do so if he does not wish.

The third general fact is that, if not checked, there is no exaggerating the hideous havoc of a human life which may ultimately come about. It must again be said that such issues are comparatively rare; and it is probably a mischievous exaggeration to talk of lunatic asylums and the like, by way of deterrent, to a boy sinking into bad habits. The majority of such boys require no deterrents. They soon find out the sad facts of their thraldom. They know little or nothing of the spiritual evils, at least not definitely; but the physical evils they are prone to exaggerate. But parents ought to know that if things go really wrong, if there is some obscure hereditary taint, some laxity in earlier training, and, as is common, total neglect

in this matter from start to finish, the issue *may* be one which it would not be possible to exaggerate.

There are other broad statements which may be correctly made about the period of puberty, less serious than the foregoing, but by no means such as ought to be ignored. In school life and elsewhere, wherever boys are thrown together, a vast deal of evil results from the simple fact that the clean-minded boys ordinarily have none of the knowledge which would enable them to act as guides to others. It very frequently happens that one boy learns of these facts of nature from the point of view of self-gratification, simply because he hears casual remarks made by others from this point of view; and those who may be present, and who from happy conditions of life and temperament are not exposed to the danger, are yet absolutely tongue-tied, not from timidity so much as from ignorance. Hence comes about (unless a perfect system is developed into more than usual efficiency) the sad fact, so often bewailed by schoolmasters, that whereas in matters of honesty, and so forth, public opinion may be trusted to be on the right side, in the matter of purity it is not so. The reason is plain enough. The matter is far too delicate and too complex for many of the good boys to handle with the promptitude and directness that is required, unless they have previously been taught. But, where no one has been taught, you have a certain number prone to go wrong, and then to talk about it in order to find out that they are not alone. This spreads the poison. But those who might check it are too

ignorant and too modest to speak; and, as they keep silent, the public opinion which gives utterance is that of the worst, not of the best class.

Again, there is the indubitable fact that the bearings of this great question are not exhausted by considerations as to boy-life only. A considerable number of boys, as has been already said, can get through their teens without collapse, though their record if fully known would not be a clean one. And among these there would be some in whom the defilement has been restricted almost entirely to the thoughts. But what of the later life? People of course differ as to their verdicts on the morals of the present generation of young men: some think that there has been a great rise among the educated ones, and no improvement among the lower middle and lower classes. There may be something in this. But no one will hesitate to say that the relations of the sexes are bad enough to warrant any patriot in feeling the deepest misgiving for the future of the country. The gross mistake, however, is still made on all sides, of supposing that the mass of immorality among young men is simply the result of their physical temptations after the age of twenty. It is nothing of the kind. Each fall has had a history; and that history may be summed up by this statement, that since fourteen or thereabouts the thoughts on this subject have been depraved because nothing has been said to elevate them; and the inevitable result of depravation of thought is that, given the opportunity, sooner or later sin is committed.

We must try and face the problem exactly as it is, and put ourselves as far as possible in the

position of a young lad on whom one of the most bewildering and complex troubles of life has fallen, absolutely without notice. It is to be remembered that the question of purity or impurity is forced on his attention with more or less directness by two causes—his own bodily growth, and the talk of other boys at school or elsewhere. And, while fully admitting that there are a fair number of instances of school-boys who have remained apparently exempt from any particular difficulty of the kind, we are bound to recognise that they are a small minority. As to the large majority the following account holds good. If these physical facts and natural laws are viewed aright, there need be nothing whatever unwholesome or dangerous about them. No reason can be given why an influence inherently poisonous should be ascribed to one set of laws which is never attributed to any other. But it remains true that it is very easy for a young person to form gradually a vitiated and distorted opinion about these laws, which in a singularly certain fashion will deprave his mind and weaken his character, of course in a varying degree. Why this is so, is not quite easy to explain. If nothing were said about food, great harm would be done by excess, but there would be nothing to parallel the results in the case of impurity; nobody could suppose that the mental effects would be comparable. But suppose that, in the case of food, a policy were pursued not only of reticence, but of hedging the whole subject round with an atmosphere of false mystery and vicious suggestion, the distance between the two evils would be reduced. The first great cause of the depraving influence which

this subject has for the young is simply that it is allowed to become a matter of unnatural mystery, when it ought to be one of natural and progressive knowledge.

The mysteriousness of a subject which is inevitably forced on the attention of course provokes curiosity, or, in other words, stimulates the imagination. There is no subject which man's unassisted imagination cannot to some extent degrade or at any rate distort; and of no subject is this so true as of the laws of sexual development.

But another reason is that, as soon as ever anything goes wrong either in thought or action, dissimulation begins, and it is hardly possible to say how much of ultimate weakness and insincerity and loss of single-mindedness may be due to this. And dissimulation begins inevitably as soon as a boy knows there is something in his life which must be hidden.

Lastly, there is the deeper reason that what we really mean by a vitiated view of these facts of nature means a selfish view. Let anyone call to mind the exceedingly strong inclination in most boys from fourteen to twenty years of age to regard life from the point of view of how it concerns them, their welfare, and their wishes, and it will not be difficult to see that, where there has been no counteracting set of notions implanted in the mind, nothing can prevent the gradually acquired knowledge from being viewed, unconsciously for the most part, in relation to the question, terribly prominent in the boyish mind, of how far the pleasures of life may be increased; and one by one the new facts are set, so

to speak, in a selfish framework. The evil influence that springs from this needs no explaining. We all know that the more of self there is in any of our imaginings, the more they lose of truthfulness and health. And, again, it must be said that of no subject is this so true as it is of the natural laws of sex.

The upshot therefore is that, while a few may be said to be almost exempt from the special danger, the mass of boys are more or less injuriously affected. Some are simply frightened and uneasy at a state of things which seems somehow to be wrong, or at any rate perilous, especially as they cannot help fearing that there may be something wrong with themselves individually. These are likely to seek counsel of the worst advisers in the world—their friends and acquaintances of the same age; and fortunate indeed they are if they do not gather from them little but inducements to wrong-doing and wrong thinking. Others are able to restrain themselves for a time, and are too upright to seek for any premature indulgence, but more or less deliberately look forward to the sin of fornication when they shall have left school; or, if they do not actually contemplate it beforehand, there is absolutely nothing that they have heard or read so as to understand which can afford any safeguard against the fashionable vice. Of other kinds of collapse there is no need to speak. Let it be remembered meantime that, as already stated, the boys who are by temperament free from danger themselves and by nature fitted to be guardians of others, are unable to say a decisive word in season, simply because they know nothing and are powerless.

And these boys are just those whom an erring companion would hesitate to consult. By a sure instinct, one knows whether the other has an affinity for the dark subject or not. Hence the choice is vitiated before it is made. Without formulating the matter to himself, a lad of fifteen will conclude that his parents are not to be consulted. In all other experiences of his life they have given him timely guidance; but in this matter he is in the midst of most bewildering troubles before he hears a word from them. His conclusion must be that they do not wish to speak about it; so, for the first time perhaps, he keeps aloof from his natural teachers, and sets out to face the most critical ten years of his life, exposed to good influences which are almost nullified by silence, and bad influences quickened by ignorance into the desire for talk and action.

This grim but very incomplete sketch might very easily be drawn in far darker outline without deviating in the least from truth. I might add many very harrowing facts; but I trust that enough has been said to make it fairly clear that boys are exposed to risks nothing short of tremendous, by the simple fact that, from shyness and ignorance, their parents have in this one matter left them completely without guidance. With a full knowledge of and sympathy with the difficulties that seem to beset any action, I can only say that every year that passes confirms my conviction of the vast amount of neglect that still exists, and deepens my sorrow that it should be so.

In considering how best a parent could set about the task of safeguarding a young boy from

these perils, we should first dispose of the conventional idea that there is any peculiar difficulty attaching to this task. The more it is thought over, the more obvious it becomes that the embarrassments are either entirely of our own creation, or else due to the teaching being postponed to an age when the facts have begun to be viewed by the boy through a distorting medium. If the right teaching comes early enough, it is received quite naturally. The ordinary misgiving that a father may, without meaning it, suggest exactly the mischief which he is warning his son against is quite groundless, so far as I know. It is much more likely that, in fear of this, he should so veil his meaning that nothing at all definite finds its way into the boy's mind. This I have known happen in more than one instance; and the main reason is that the talk takes the form of a simple isolated warning against a danger of which the boy knows nothing, instead of an instruction as to the laws of life based on what he does know. We will return to this point presently.

There is another prevailing view as to the duty of parents, which will be found on reflection to be very unsatisfactory. It is that a definite form of words should be given to parents to use, which would steer between the dangers of too much explanation and too little. This, again, is based on the idea that a single isolated warning is all that is required. If this were so, it might be a matter of indifference who gave it. But is it not obvious, from the nature of the subject and its deep personal bearing, that any teaching given by an outsider, even if he be expressly

commissioned to do so, must come with something of intrusiveness into a boy's life? A good deal of well-intentioned effort on the part of schoolmasters fails from this reason, though I admit that if a mother—a widow, for instance—asks a schoolmaster to undertake the task, and he begins his talk by explaining that he has her commission, there is good reason to hope that the words may be listened to in the right spirit.

None the less it is most distinctly a parent's task, and should be recognised as such; and the attempt to rely on a form of words betrays a misapprehension of the whole situation. I admit that any schoolmaster who has frequently given counsel to boys will probably say that as time goes on he has changed his form of words, and feels sure that he has done so for the better. But that is because he has gradually grown to a clear perception of the principles which ought to underlie any sound teaching on this subject. As they are gradually learnt, the words employed will gradually change; and if the principles come to be based more and more on vital truth, the expression of them will doubtless gain in depth and simplicity. But, unless the mind grasps the principles, it is quite impossible to give any appealing power to their expression. The one great hope, therefore, is that if one or two simple basal principles can be firmly grasped, each person to whom this task may be committed may quite naturally, and with first-hand directness, speak what is within his mind, being confident that, as Thring used to insist, what is living in the teacher will give life to the taught.

There are two great steps to be taken in the teaching: the fact of maternity has to be the

first revelation, and later that of paternity. The natural method is for the mother to lay the foundation by taking charge of the first subject, and the father to build on it by explaining as far as is needful the second. The hope is that, through knowledge of the meaning of birth and his personal associations, a boy may be repelled from any degrading view of the subject; and that, when he realises the law of the transmission of life, he may be guarded by reverence against misuse of his own body.

At about the age of nine most children are profoundly interested in the fact of life, and in all living things; and very frequently they betray their eagerness to know something of the mystery of birth, till an instinct tells them that the parents do not wish to speak of it, that there is something which they must not expect to be told. At that point they begin to be thrown back on their own imaginations and on any garbled information they can gather from ignorant companions. The results of this we have seen.

Just about then, before the child can have learnt to depend on outside sources, the mother should reveal the fact of the child's own birth. Here, of course, there is a choice. She can either rest it solely on the human fact, or she can speak of it as God's handiwork; and if she does, the child has learnt his first lesson in the grand subject of spiritual action through matter; and he has learnt it when it is invested with all the halo of the most sacred thing there is in his life —his love for his mother and his dim reverence for the name of God. It is a great point that the two are connected at this moment. He has

never had any doubt that his life has come from God, somehow; and now that conviction remains undisturbed, but it is supplanted by the knowledge that it was through his own mother that the mighty work was wrought. She becomes to him a kind of mediator; she interprets in the flesh the meaning of the Spirit's work. Hitherto she has been to the child the source of the moral law, but has been careful to refer her authority to her Heavenly Father; the child has been taught to connect her word and God's word together; and there is nothing in the least strange to him in hearing that in that which concerns something more intimate to him even than his conscience, namely his life, there is a similar joint action, so to speak, between his Creator and his mother.

It may seem wise at this time to leave the fact of paternity out of the question; or at least, if that course is adopted, there is this to be said in its favour, that it leaves the child's mind face to face with the simple task of thinking of his mother as the source of his being through the operation of the Divine Spirit. It is possible that fuller knowledge at this stage might complicate the acts and disturb the deep and simple inference. If so far as this the teaching has been given naturally and above all reverently, with full reference to the Divine agency throughout, then, whatever disturbing influences may be in store later on, the child cannot have failed to grasp firmly the great fact of God's action on this world, in a part of it in which he himself is most interested, and of which he has most knowledge: his own being, and his own relation to his mother.

There are always critics ready to say that this result is partly imaginary, that children are not logical, and so forth. I am convinced they are wrong. This kind of teaching is very rarely given indeed: hence the greatest opportunity of stamping deep into the receptive consciousness, at the right age, the *reality* and intelligibility of the idea of God as a Heavenly Father is lost. The name remains, and the conformity to religious tradition remains, and little else. It is impossible to conceive of results pointing more directly to this neglect, than those which we see around us in rich profusion: I mean the feeble and infrequent hold upon the idea of God *as a fact in life*, so terribly noticeable among all classes of society. If we teach religion without reference to facts of experience, we teach empty sound. If our illustrative facts do not include the deepest and most intimate of all, we are disregarding the plainest hint of Nature as to how to bring children to the living knowledge of Nature's God.

It is the aim of sound teaching, and it is utterly silly and untrue to speak of this teaching at the age of eight, nine, or ten as being difficult to give. It is perfectly easy, and the child will be found to be expectant of such help to his forming a reverent and right view of the universe. Let anyone carefully think out the results of this procedure and compare them with the state of chaotic distrust and perverted curiosity which characterises a vast number of boys' minds from the ages of ten to seventeen years. Is it possible that such a comparison should fail of its effect? I should like to add that the misgivings as to the wisdom of this enlightening

instruction are confined to those who cannot know anything about it, namely, those who have never tried it. Of those who have tried it, not one is found to favour a policy of reticence ever again.

We now come to what is much less simple—the father's part in explaining the fundamental facts of paternity. Here are various questions that may be asked. At what age should it be given? how far are the explanations to go into details? and so forth. Should it be given by means of scientific teaching about plants and animals?

As to all of these there will always be difference of opinion, and, seeing that it must be best for each man to obey his own instincts to a large extent, I will restrict myself to pointing out certain facts and trying to indicate the main principle which at this point comes into view.

The most important facts are, that boys, long before their teens, sometimes as young as five years old, may begin to injure themselves; but, of course, vigilance would detect the state of the case, without any difficult questions being opened. This is a matter of clean nursery life. Very often damage of a peculiarly irrevocable kind is done soon after ten, when a little boy goes to a thoroughly ill-conducted preparatory school. There are not very many of these now, and there is no excuse whatever for any parents choosing such places. Still, as the suggestions *may* come in almost anywhere, I would deal with the matter at this age chiefly as a mere prohibition and warning. A boy needs to be told simply what he is not to do, and it can be

added that the prohibition has something to do with marriage, which he will learn about when he is a little older; meantime he must not talk about these things on any account with other boys, and, if he is puzzled, he must refer the matter to his father. Till about thirteen this ought to be enough. Soon after that age it becomes necessary to be more explicit and to go deeper into principles. The question how best to do this is the hardest of any, but by no means impossible to answer.

About the age of thirteen or fourteen a boy will generally be turning the matter over in his mind in a more or less puzzled condition. The great object is to forestall the implanting of any wrong ideas by filling his thoughts with the sense of a great privilege or trust committed to his keeping. It is not difficult to present the whole subject of the transmission of life in this light. The glory of all life, mineral, vegetable, animal, can be dwelt on and illustrated; but above them and immeasurably more wonderful is human life, and the boy has to learn that as he grows to manhood he becomes the inheritor of the greatest power that is given to man—the power of transmitting this life, the highest thing in creation, to another human being, and calling into the world a child endowed with an immortal soul. This is the faculty which brings men under this aspect near to the Creator Himself, because the act is a creative act, and, as it is so great, it is safeguarded with all the holy sanctions of matrimony. That is the right aspect under which this subject should first be presented. If a boy feels himself to be the recipient of something of

a sacred privilege, he is appealed to exactly as St. Paul appealed to his converts, reminding them of their high calling, of their unspeakable blessings as Christians, so that with such thoughts within them they might consider the problems of conduct.

Thus the subject may be hallowed from the start. If unwholesome ideas have lodged in the mind before this time, then a certain amount of more direct speaking is required. In any case, where the boy is going to mix with others, it is best to remind him further of the greatness of the subjects, which bad coarse talk of all kinds drags down into the mire—birth, marriage, the imparting of life, and his own relation to his father and mother. This will partly explain to him the sense of shame with which every violation of the law of purity is accompanied, whether it be in thought, word, or deed: such violation touches what is really sacred within him.

In short, the only way to be sure of giving the right tone to teaching of this kind is to refer the whole matter to the laws of the Creator, who is the boy's Heavenly Father. All bewilderment is dispelled when this idea is firmly planted. I do not say that teaching based on expediency, or a simple appeal to conscience, may not be successful; but there is a very grave peril that such teaching will be transitory in its effects. The moment we leave God out of account, whatever appeal we may make will be taken as made to selfish motives; the sanction will be looked for from within; and the questions of conduct, divested of holy associations, will be considered from a point of

view which tends to get more materialised and earthly as time goes on. And let it never be forgotten that the greatest object in training up a child is to bring him into a true and living relation with God: hence it is absolutely essential that a matter like this, certain to occupy some of his thoughts, certain in most cases to be connected with the earnest temptations of his early life, should be viewed by him, anyhow in his better moments, as a *sacred*, not a *shameful*, matter. Briefly speaking, he must look on it as one or the other: if the right thoughts are given him, the subject becomes sacred; if nothing is said, he will grow to consider it shameful, and only fit for his attention because it points the way to self-gratification. There is no objection, of course, to scientific knowledge as to plants and animals being brought in as illustrative, and to deepen the sense of wonder. But such knowledge has never done much to turn a temptation into a means of grace, or to give strength to an infirm will.

These principles, or something very like them, must be firmly grasped by anyone who essays to guide a child through boyhood to manhood. They are not exhaustive, but as far as they go they start the subject from the right side, and direct the thoughts continually upwards. First the child's own life, derived from God and transmitted by his own parents; then the idea of his being himself the inheritor of a privilege divinely bestowed. If these are felt to be the leading necessary principles, the right words will easily be found, though they probably will differ, and ought to differ, in every several case.

A supplementary appeal should be made; indeed, more than one. If a boy is rising to a position of prominence in his school, he should be made to feel his responsibility towards others. There is very little to fear of this being overdone, though such a thing is possible. Very likely, however, this task can be safely left to the schoolmaster. But, sooner or later, before the facing of the outer world—in a life of business or in the army—begins, there should undoubtedly be some serious effort made to bring home to the lad's consciousness a few of the simple facts of the "social evil" from the point of view of the wreckage of women's lives. One of the many fundamental troubles which at present beset us is the faint and feeble hold on the imagination of respectable young men which these appalling facts have. Few things are more disheartening than to hear the tone of utter indifference in which these unspeakable tragedies are commented on by high-minded youths whose lives have been, if anything, too much protected. They know nothing of what a tragedy means: hence apathy spreads and spreads, in spite of all that a few earnest workers say and do. Somehow—and it is not difficult to do—the far-off recital of disorders in English life should be changed into what they really are: the grimmest possible experiences of human beings, with hearts made for love and joy, shattered and degraded; and all from preventable causes. We must beware lest this subject, too, be viewed from the selfish side. If it is, it becomes a stimulus to sin and pessimism, instead of constituting, as it ought to, a permanent inducement to intercession and the work of rescue.

VII

WOMEN AND THE STREETS

By Mrs. L. Ormiston Chant

THAT women should combine with men to render the streets of a town or city disgraceful and dangerous, is at once a reason and a demand for the combination of men and women in every effort to do away with this disgrace and danger.

Yet, until quite recently, good women have been more or less indignantly warned off of any apparent knowledge of why certain streets were barred their safe access. "No virtuous woman should know anything about these matters," was the teaching given by the careful mother to her daughter, and the unchallenged dictum of father to son. Consequently most men accepted the infamy of vice-monopolised streets as something inevitable to the progress of civilisation, and, even where they did not and would not take any part in promoting, they acquiesced in the condition.

Alas, under such circumstances, "use is second nature," and ideas of morality and common righteousness become so deformed and blackened in the foul social atmosphere of interested silence, and base tastes, that many men, and not a few women, make it part of their

sight-seeing to go where they can gaze on the bedizened victim plying her shameful trade among men who are there to buy what she is offering for sale.

To those who have thought right, read right, lived and prayed right, this spectacle of the use of streets and public places as a market for vice, and of sight-seers treating it as an entertainment, is one of deepest shame, and for such the most pressing of problems is how to put an end to the shame by clearing the streets of those who would use them for infamous purposes.

A great deal of well-meant nonsense is talked about "the liberty of the subject," whenever there is on foot a more than usually sincere and earnest effort to clear the streets. Some good people seem to be so zealous in defending the vicious from injustice, that it seems as if they were in danger of forgetting that vice is in itself a colossal injustice, an infringement of the liberty of the subject more dire than any that can be perpetrated in suppressing it.

It is infinitely more unjust that children passing to and fro from school should be robbed of their time of innocence, while purity is in its germinating stage, by the spectacle of the vicious man and woman on the street, whose meaning and purpose they get so early to understand, than that a policeman should be ordered by competent and vigilant authorities to "move on" the vicious loiterer.

It is far more unjust that hard-working young students, coming out of college at evening, are often assailed at the danger-point by debauched girls, who may be young in years but are old and skilful in all the arts that captivate men,

than that the law should step in and say to the temptress, "You shall not loiter up and down this pavement."

It is cruelly unjust to decent working girls and women that they should not be able to walk from their business to their homes without being ogled and stared at in the unspeakable manner that is a deeper outrage than any words, though lewd words are often enough the accompaniment of the stare; and, though it may be difficult for any man to realise the sting and insult of that same stare, it is not an exaggeration to say that it cries as much for redress as open words of contemptuous soliciting.

It may not be an easy thing for the law to step in and make it penal for a man to look offensively and suggestively at a woman, but the law can take notice of the offence, by preventing the men who are known to offend in this fashion from loitering about the homeward path of the working woman.

The use of, say, Regent Street, London, for a game of lawn-tennis or cricket would certainly call for the most prompt and drastic interference of the police, and it is difficult to imagine any sane person objecting to such interference on the score of the liberty of the subject. Yet the illegal game in the street would be innocent enough compared to the use of that street as a market of vice. The fact is that the possession of liberty is relative, and I forfeit my right to liberty in proportion as I use it in a way injurious to my fellow-beings.

Absolute freedom in the use of the streets is only possible up to a certain point, and it is at this point that the main difficulty arises as to

whether the law shall intervene, and whether that intervention shall be discretionary or compulsory.

If the streets are to be cleared by civic authority, the police must necessarily be the instrument by which this is accomplished.

That the police will occasionally make mistakes, sometimes grievous ones,—that there will be now and then a black sheep in their ranks who will connive instead of arresting,—that all will need careful supervision from within and without, is obvious; and the very fact that there are such dangers as the above in the process of raising the standard of street conduct, is a cogent reason for the combination of men and women on a special civic Committee for dealing with this grave matter, in order that a maximum of intelligence and executive ability shall be secured.

What is wanted, so it appears to the writer, is the appointment of inspectors of both sexes, but especially of capable women, to supervise the moral conduct of streets and public places, just as now the material conduct of factories and workshops is supervised.

There is not the slightest need for such inspection to annoy or harass innocent groups of friendly loiterers, or folks who wish to discuss their business in the open air; and it is for the prevention of such catastrophes that the feminine intelligence of the community is so badly wanted.

The fear of the mistakes that the police may make is a well-grounded one, and renders it undesirable that further powers of arrest or detention should depend on their initiative alone. But an intelligent inspector specially chosen for this particular work, possessing an ideal of

the attainable righteous and happy use of the streets, adequately trained in social work, and able to discriminate between casual and chronic wrong-doing, would not be liable to mistake a domestic, or a working-girl waiting about for her sweetheart, for a prostitute loitering about for her victim; nor a masculine stranger, gazing wonderingly about him in a new place, for the habitual profligate loafer, to whom all women of all ranks are nothing more or less than likely or unlikely merchandise.

The very presence of such an inspector would be an object-lesson in morality, eloquent and far-reaching.

There is still in our midst a great mass of people who do not look on unlegalised sexual intercourse as a sin against the race, and God. These will speak of it as being "natural"; and if man were an animal on the same plane as the horse and dog, there might be soundness in the designation. But man being an angel in the making, whenever the animal and the embryo angel conflict it is the animal that must give way, if the angel is not to be for ever unattainable.

In the profound mystery of sex and the multiplication of the race, it is the ultimate angel, and not the transient animal, that must set the standard of conduct, however hard to struggle up to. Alas, that so much of the teaching, literature, and amusement of the present time are setting the animal up on the throne of life, and treating the angel as if it were a pretty or foolish fable to be disregarded at will. Alas, also, that the Churches are so afraid to tackle the matter, as if they feared

God could not hold His own, and the earnest preaching of a gospel of right-doing might empty the apathetic pews!

The shame and horror of the streets is the outward and visible sign of the decay of vital religion. Careless homes, careless girls and boys prayerlessly brought up; — the "things that shall be added" unto us made of far greater moment than the search after "the kingdom of God and His righteousness," which Christ said was the first duty.

Of course it must not be forgotten that the streets might be cleansed of their shame, and their rottenness swept into the hiding-place of house and club, under which circumstances religion and morality would lose everything, and gain nothing, as is the case wherever the licensed house, or *maison tolerée*, lifts its infamous head.

For every reason, women must be made to know that the shame of the mart of vice in any place rests equally with them as with men —that they with men must seek the permanent remedy in the cause or causes of the diseased condition.

Nothing educates us so soundly as practical work; and the man who through prejudice or misplaced sentiment would banish the precious ministrations of competent women from the civic or philanthropic council that deals with this vital question of moral conduct, is cruel alike to the community and to the individual woman; — to the community, because he is robbing it of the intelligence that belongs to potential motherhood, and of which it stands so sorely in need for the solution of this and

other great questions; to the individual, because he is preventing her from using her powers in the best way, and denying her the right to place her services at the disposal of others in the manner that most commends itself to her taste and aspirations.

To sum up briefly: the vice-haunted street is a disgrace. The police must do the police work of "moving on"; but, to safeguard the freedom of the public and the integrity of the police, there must be a carefully selected authority to supervise: that authority must consist impartially of men and women whose previous life and work have fitted them for that position. The stern aid of the magistrate must be invoked against the persistent transgressor; the hand of Christian charity must be ready to help the not yet hardened and repentant ones; while home-training and school-training will have to be of a more practical and inexorable quality than what has obtained and does obtain at present, if this nation is to cast off the works of darkness materialised in the shame of our streets.

"Blessed are the pure in heart, for they shall see God," is not less true to-day than when the Master uttered it; and nothing short of that purity of heart should be the ideal of a Christian country, however far off realisation of that ideal may seem to be to our limited vision. Men and women are alike guilty of the state of things of which the sin of the streets is but a symptom, and men and women must together seek, and apply the remedy that faith and love are sure to find in time.

VIII

MEN IN RELATION TO THE PROBLEM OF THE SOCIAL EVIL

By H. Grattan Guinness, M.D.

Introduction.

I could have wished that an abler pen than mine had been secured for this Essay, but, as time presses, I feel constrained to undertake the task.

During the past sixteen years it has been my privilege to address vast audiences of men in many parts of the world, and the convictions that originally impelled me to this service have only become intensified with the lapse of time. Some of the considerations I have ventured to emphasise are in very condensed form embodied in these pages, and I trust that they may prove useful, though lacking the inspiration attaching to the human voice.

As this volume is intended to fall into the hands of Christian workers, I propose to refer to matters of importance from their standpoint, as well as to deal with some of those aspects of the question that are of general application.

"When He saw . . . He was moved."

"But when He saw the multitudes, He was moved with compassion on them" (Matt. ix. 36).

"He saw"—how clearly, and truly,—and

just because His piercing gaze revealed all there was to behold—He "had compassion" on the multitudes. To invert the order is impossible. A mere glance at human need is inadequate to produce a Christ-like sympathy. We must gaze if we would *see*. And even then we need His Spirit if we are to be "moved" as He. "How do the crowds affect you?" is a searching question for any man, and enough to drive us all to our knees.

Is it not evident that, before the heart can be inclined to succour, it must have some realisation of the tragedy of life, and, if a permanent and practical interest is to be created, it must be built on the rock-bed of facts, and not on the shifting sands of sentiment? I remember some years ago meeting a worker amongst young men who was totally ignorant of the hell-traps for unwary feet within two hundred yards of his office door—the pitfalls of a modern Sodom. Thus to avoid the sad spectacle of human sin surely savours more of prudery than purity; and those who labour in ignorance of the temptations of life, as they appear to the eyes of young men, are correspondingly incapacitated for dealing with their brethren in the stress of life's sore battle. *I am persuaded that nothing short of personal conviction concerning the burning need for redemptive work amongst men will nerve the individual worker, in view of the stern conflict that he is called upon to endure.*

When sailing on one occasion between Smyrna and Marseilles I saw the wreck of the splendid P. & O. steamer *Tasmania* on the Corsican rocks of Ajaccio. Her prow was submerged, whilst the stern projected high into the air, at

an angle of 45°, as if the doomed vessel had been arrested by a magician's wand when making her final plunge. Shortly afterwards she went to pieces, and thus another was added to the innumerable victims of the mighty deep. And yet this is but a faint illustration of many a noble man who, proudly setting forth on the billows of life, strikes and founders on the sunken rocks of impurity or intemperance.

We are not ignorant about the ravages of drink, concerning which statistical evidence has been adduced to show that in Great Britain alone one hundred and twenty thousand people every year are hurried to a premature grave. But, though this death-roll is appalling, I am persuaded that, where drink has slain its thousands, lust slays its tens of thousands, though, by the nature of the case, figures even approximately correct are not to be obtained. Often these two scourges co-operate in compassing the destruction of human lives, and the heart that remains unmoved in view of these awful facts is callous indeed. It has been affirmed that the death-roll of war for last century amounts to not less than twenty millions. It is difficult to gauge the accuracy of the statement, but sure am I that the battlefield of life is strewn to-day with unnumbered dead and dying, and that this fact constitutes one of the gravest problems for individual, Church, and State.

"Fleshly lusts war against the soul."

The Apostle Peter enjoins upon us the importance of abstaining from fleshly lusts which war against the soul. And for all men it is imperative to remember the intensity of the danger he referred to. *Do not these lusts endanger the spiritual life?*

1. *By the defilement of memory.*—When the holiest moments of prayer are invaded by the unbidden memories of past sin, how dire is the heart-break to anyone striving after a nobler life, and how fruitful a cause of discouragement and despair. How true is it that "we tread on cords that vibrate for ever."

2. *By the entanglements and complications to which they lead.*—The struggles of a hapless fly enmeshed in the net of a spider may illustrate a condition by no means of rare occurrence, and one which often constitutes the sole hindrance to personal salvation.

3. *By the searing of conscience.*—This is an inevitable consequence of sin indulged, and one which in the very nature of the case is recognised with difficulty by the individual affected.

4. *By the captivity engendered,* — which, in the case of one who subsequently through grace became a distinguished preacher, was so serious that he declined to believe that GOD could save him unless He gave him a new body! Bishop Butler's celebrated words about sowing and reaping deserve to be pondered by every man: "Sow an action, and you reap a habit. Sow a habit, and you reap a character. Sow a character, and you reap a destiny."

5. *By the hopelessness induced through frequent falls,*—a condition grievous indeed, but which can be cured by "looking off, unto JESUS," and also by determinedly "forgetting those things which are behind," and "reaching forth unto those things that are before."

6. *By the increasing love of sin.*—This condition may be likened to the madness of

harbouring a venomous snake in the bosom. And salvation is only possible by a hearty repentance, which no longer "regards iniquity" in the heart, but which turns towards that "fountain for sin and uncleanliness" which cleanses from all stain. Let none despair of such repentance, since JESUS is exalted to bestow it on seeking souls, as also the influences of the HOLY SPIRIT, whose gracious indwelling dispels the dark night of sin, by the rising of His healing beams.

They also war against the body.

Further, we must not shrink from a knowledge of the physical as well as the moral and spiritual ruin following in the train of immorality. We have noted that "youthful lusts war against the soul," but equally ought it to be recognised that they war against the body! The dictum of Sir Andrew Clarke—"Nature never forgives, and never forgets"—finds illustration all too frequently in the lives of our brothers; and this truth, stated in scientific or in spiritual terms, should be earnestly presented for consideration. Alike is it true both for nations and individuals, that sowing and reaping are infallibly associated, and in this connection it is well that we should ponder the *national effects that follow in the train of individual moral deterioration.* Consider, for instance, the following, as causes of national menace:—

National effects.

1. *A perverted example.*—The most potent power in the world is undoubtedly that of personal influence. None of us in this respect can ever live or die unto ourselves. There is an involuntary and obligatory relation of every man

to the community in which he lives, and this fact is sadly forgotten. When I was in the city of D—— I visited a celebrated Rescue Home situated in "Hell's Acre," the area where by common consent immorality is segregated. The intelligent and kindly lady superintendent answered one of my queries by informing me, that after twenty-nine years of experience in such work it was her conviction that the most powerful influence in the destruction of purity amongst girls lay in the personal influence of girl companions. Do not actions speak louder than words? And can we suppose that an impure person has any other than a malignant influence on the society in which he dwells?

2. *The deterioration of public opinion.*—This, I take it, is a signal danger, and one with which it is difficult to cope; but a debased ideal, or warped conception of duty, is responsible for the moral degradation of men and of nations. Public opinion is avowedly one of the most important factors in the life of any community, and anything which sears the public conscience therefore retards the wheels of national evolution. The Cities of the Plain, buried for ages under the heavy waves of the Sodomitic sea, equally with the fate of Herculaneum and Pompeii, covered for seventeen centuries under the ashes of a devastating judgment, bear eloquent testimony, which the manhood of our day can ill afford to forget, as to the importance of a pure public opinion—that strongest safeguard of national existence. In this connection it behoves us to remember that "there is no sex in sin," and that no toleration should for a moment be extended to the pernicious and

prevalent opinion concerning the unequal standard of moral responsibility supposed to attach to men and women. Every man who orders his social relationship in view of the above principles, must prove a moral benefactor to his generation.

3. *An evil heredity.*—Those who boast most loudly their carelessness concerning the personal harvest attendant on a life of sin, all too often omit from their calculations the entail of misery they are assuredly bringing upon the generation as yet unborn, and affecting thus in a very real sense the welfare of the entire nation. It is not within the scope of my paper to allude more pointedly to this subject in some of its more notorious aspects, but certain considerations ought not to be omitted. Do we recognise as we should the relation of impurity to such diseases as epilepsy and insanity, and to that diminished will-power which engenders the sins associated with an abnormal moral vulnerability? We are aware that phthisis is not hereditary, but the condition known in children of consumptives as "vulnerability of lung" is one which calls for much anxiety. How often is it overlooked that the analogous condition of moral heredity is one of the determining factors in so many ruined lives? Sadly true is it that some children are "not so much born, as damned into the world," in their turn to pass on the curse of a weakened moral fibre.

Patriotism. We have heard lately the shout of patriotism and imperialism, and it is well; but, if these cries are not to be mere empty sounds, they must be backed by such

personal purity and self-restraint as will leave a benediction in national and imperial life. And here there is scope for the unseen heroism of private life. Here is to be won, not the Victoria Cross, but the "Well done!" of Him to whom the darkness shineth as the day, and the essence of whose teaching and example is to be found in that unselfishness which sinks the purely personal in order to the helpfulness of the whole.

Common-sense "Means."

From such considerations as the foregoing we see the importance of the injunction—"Keep thyself pure." And to this end the following are some common-sense "means," worthy of attention.

1. *Avoid* those *places of amusement* where vice flaunts itself before the gaze. To pray "lead us not into temptation," and then to enter such places, is a solemn farce which can only lead to disaster. In due time the moth that flutters round the candle gets its wings singed, if it does not lose its life.

2. *Avoid* the excitement to sin connected with *strong drink.* If reason be partially dethroned, and the will-power held in abeyance, the city is left unguarded, and at the mercy of the foe! In time of war the safety of the forces often depends upon the man on picket duty being keenly alive to surrounding danger. He who drinks, positively courts the temptations of the flesh, and shall assuredly not escape them.

3. *Avoid evil companions.*—The tendency to follow such into courses of sin is notorious. "All we *like sheep* have gone astray" is an illustration of this danger, so common to young men.

4. *Avoid evil conversation.*—"Let the words

of my mouth, and the meditation of my heart, be acceptable in Thy sight, O LORD, my strength, and my Redeemer."

5. *Avoid evil literature.*—Like "the pestilence that walketh in darkness," its work is secret and terrible. French realism is responsible for numberless sins. It is both the cause and product of a decadent morality.

6. *Cultivate a pure ideal.* — "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things."

7. *Follow the dictates of common-sense and science with regard to the hygiene of daily life.*— Encourage mental and physical exercises, and some good hobby. "An idle man tempts the devil."

One of my friends, who has almost unequalled facilities for dealing with unchastity amongst working lads, informs me that investigation is made into the case of every lad admitted to the Institutions with which he is identified, and, if evidence exists for the necessity of treatment, a course of hard physical work, resulting in bodily fatigue and consequent sound sleep at night, is prescribed. The reason for this treatment is explained to the lad, who enters intelligently into the arrangement, the result being excellent as a rule.

8. *Beware of quacks and their productions.*— Fly not so readily to medicine as the cure-all. My experience is that not one man in fifty who does so, really needs any medical help.

9. *Earnestly ponder and adopt the excellent pledge of the* White Cross League.

10. *For practical deliverance* look alone to Him who is "able to save *to the uttermost* those that come unto GOD by Him."

Wanted!

1. *Lectures.*—Men need manly, common-sense talks, earnest warnings, clear entreaties, and definite teaching about practical salvation through a risen CHRIST. Such lectures, free from exaggeration, cant, and misstatement, given by capable men, are of immense value, and would tend more to the preservation of efficiency in both army and navy than the pernicious legislation known as the "Contagious Diseases Acts." I can never forget the noble sentiment expressed by the late Hon. William Ewart Gladstone—"Good government ought to make virtue easy, and vice difficult." Protective legislation of the kind alluded to is always *permissive in tendency*, and leads inevitably to a degraded standard and practice.

2. *The true antidote* to such evils in our army and navy lies in the further development of facilities for marriage; and in the provision, for our unmarried men, of attractive Homes, where the amenities of life and the influence of genial and Christian society can be always enjoyed. For many the Y.M.C.A. or Church Institute affords analogous help, and if rightly worked ought to prove of immense value.

3. *Healthy literature.*—I should strongly advocate the publication of a tip-top paper, devoted to the subject of purity amongst men. One of the ablest editors of the day might well give a share of his life for so noble a purpose.

Such a journal ought to be circulated throughout the English-speaking world, and adequate arrangements made for localisation. The American, Australian, Indian, or South African edition might contain matter of an important character from the standpoint especially of those great lands; or well-known writers throughout the world might be enrolled on the staff of correspondents for a central magazine. For such a paper, ably and fearlessly conducted, a great need exists, and I am persuaded great success is in store.

4. *Systematised effort* everywhere, to "raise the fallen, cheer the faint, heal the sick, and lead the blind." This would be all the more possible were the new paper to be issued, as the latter might prove a medium for the diffusion of information along these lines, showing what is being already attempted to rescue "fallen men," and to bring about that "prevention" which is "better than cure."

5. *Optimism.*—Above all, let that glorious optimism, the legitimate possession alone of those who rejoice in a risen Redeemer, be the inspiration of every worker. Despondency is only an indication of scepticism. Faith that "worketh by love," and "believeth all things," is for those who are called to the conflict by the Captain of our Salvation.

BE STRONG.

(JOSHUA i. 5–7.)

Be strong!
We are not here to play, to dream, to drift.
We have hard work to do, and loads to lift.
Shun not the struggle; face it. 'Tis GOD'S gift.

Be strong!
Say not the days are evil—Who's to blame?
And fold the hands and acquiesce—Oh, shame!
Stand up, speak out, and bravely, in GOD'S name.

Be strong!
It matters not how deep entrenched the wrong,
How hard the battle goes, the days how long;
Faint not, fight on! To-morrow comes the song!

MALTBIE D. BABCOCK.

IX

PRINCIPLES OF RESCUE WORK

By Mrs. Bramwell Booth

MORAL disorders can only be successfully grappled with when we have learned to distinguish between their causes and their symptoms. The first requisite for the work of Moral Reclamation to which this short paper is to be devoted is some intelligible idea of the causes which produce the disasters we are set to repair.

There are, no doubt, many influences which contribute to the ruin and shame around us. The general sentiment, the moral sense, of the population is grossly deficient, and I sometimes fear that in some quarters it is growing duller. The laws of many countries are weak and uncertain. In the English-speaking nations—it is with them I am most familiar—there is a terrible halting and stumbling where crimes against virtue and against the young are concerned, and, unless it be openly oppressive, the law of the land quickly becomes the law of the individual. What the law forbids is looked upon as crime, and what the law does not prohibit and punish is soon regarded as allowable.

For this, among other reasons, the moral

destruction of the young has become a dreadful evil. Men of a certain kind in every class of the community have come to look upon what is really a shameful crime as merely a risky amusement or unfortunate accident.

It must never be forgotten also that, speaking broadly, vice offers to a good-looking girl, during the first flush of youth and beauty, more money than she can earn by labour in any field of industry open to her sex. At the very beginning of a career of immorality the highest rewards are attained. By a cruel inversion of the ordinary laws, it is the apprentice who receives the largest wages, and the "old hand" who gradually sinks to destitution, disease, and death. But human nature is short-sighted. The tempter offers, or pretends to offer, ease and comfort, and even wealth, and that at once, and the giddy and venturesome, chafing against the restraints and monotony of industry, see the glittering bait constantly before them. Who can wonder that many take the plunge and barter their future lives—ay, and their very souls—for the chance of a little ill-gotten gain?

And many of these of whom I speak are where they are, owing to fraud and crime for which they had, at the most, but slight responsibility. Some, I have no doubt, have entered upon their dismal lives entirely without any consent of their own will, and, although that class may bear a small proportion to the whole, it is, I am convinced, larger than is generally supposed, and undoubtedly the most to be pitied.

But we must, it seems to me, look deeper still for the chief cause, the tap-root of the evil.

After a somewhat lengthy experience and not inconsiderable opportunities of observing the sufferers—over twenty thousand women having passed through the Homes of the Salvation Army in this country under my direction—I am constrained to admit that, in respect of the vast majority, the original weakness was a weakness of personal character. I do not mean that there was already a moral taint, or even a moral deficiency, so much as a moral infirmity. In other words, women become impure from precisely the same causes as men. Immorality, in the sense in which I now use the term, is induced just as other forms of evil are induced. Criminals become criminals because the temptations to dishonest courses—often, I know, strengthened by adverse conditions of life—come upon characters too weak to resist. The fallen fall just in the same way. To make any real reformation in a thief, it becomes necessary, therefore, to find means whereby the character, the disposition, the evil nature of the thief may be altered. And, to effect a real restoration to virtue—that is, a lasting one—a change must be produced in the character, the choices, the preferences of the victim of lust.

Am I merely stating a truism? I am not a little surprised to find it necessary to set forth what seems to me a self-evident truth! But the fact is that the great danger of all work for the restoration of women—and, for that matter, of men, who appear to me to be infinitely more needy of restoration than the women,—they certainly sink lower!—is a disposition to rest in the reformation of conduct as distinguished from a change of taste, or, as we should say, a

change of heart. I do not wish to discourage anyone who will lift a little finger to fight evil, but I am dismally disappointed in the results of much devoted labour. I do not see that any great gain is effected in a woman's removal from the outward conditions of a vicious life, if her heart remains unchanged. Moreover, it is this attempt to alter *the habits* of the impure without changing their *character* which, I venture to think, accounts for so much of the discouragement that is associated with this class of work.

It is, then, to a moral and spiritual reformation we must address ourselves. Exactly as with other forms of sin, and in common with them, the path of recovery will lie in the direction of self-renunciation—of self-abasement—of self-reliance.

The weak and wobbling nature must be attacked where it is weakest and most uncertain. The untamed and brutal spirit must be approached exactly at the seat of rebellion, rather than in its expressions of unruly conduct. The half-crazy and suspicious creature must be won by the restoration of confidence.

It is precisely because I thus view the problem that I set the salvation of God first in all remedial efforts; whatever may be done in other directions, by other influences, it is by that means, and by that means only, that the needed change of character can be effected. Every woman, therefore, who comes into a Home, or comes, in fact, under any influence, aiming at her recovery from vice, ought to have set before her the definite prospect of such a change in her character as will in itself largely assure her

deliverance from the power of her evil courses, as well as from the thraldom of the circumstances which now hedge her in. Whether or not she be desirous of reforming, she will probably be intensely influenced by a sense of the helplessness of her position. She must be made to feel that God is the missing factor; that by His help the impossible, both as to herself and her surroundings, may be accomplished; that, in truth, the "leopard may change his spots," and they may "learn to do good who were accustomed to do evil."

How, then, is this to be accomplished? By what methods and agencies is the work to be done? Well, I can only refer to those means which I have seen employed with a large measure of success,—please do not imagine on that account that we claim any monopoly of wisdom in this matter. But I think the reader will probably prefer that I should mention plans which I have proved to be of practical value, than discuss generalities.

First, then, I would say, the workers must have *Faith in the salvability of those coming under their care.* Faith is indeed the very sap of successful labour for souls. "Without faith," said the apostle, "it is impossible to please God"; and without faith, he might have added, it is impossible to save men. Any doubt in the heart of the rescuer will invariably communicate itself to the woman with whom she is dealing.

This faith must be rendered apparent in all the arrangements for dealing with the women. As with children, it is a great part of the battle to make them feel that they are *expected* to be

good. All plans for their future should be based upon that expectation.

And, after Faith, Love. It is of the first importance to convince a woman of the true love of those who are striving to save her. Here, of course, is manifest the supreme importance of a right selection of workers. With us, the whole, or nearly the whole, secret of our success lies in the fact that our officers love the women. (In this country we have over three hundred devoted women engaged exclusively in the Rescue Work.)

I cannot too strongly urge that this work can only be undertaken by those who have themselves deeply received of the love of Christ.

It is only by this revelation of *our* love that these poor Ishmaelites of our modern life can be made to realise the love of Christ. They do not believe in the one, because they have totally lost faith in the other. When in love serving them, not by foolish weakness or indulgence, but in faithful and patient watching and labour, they see the Spirit of Christ, new hope springs up, and then they can be led to Him. At His feet, who is still the great Receiver of sinners, the one revelation of pardon, which must come to all alike who profit by His death, will be made even to them.

The practical fruits of that revelation, as I have witnessed them, alike in the proud and refined woman and in the gross and degraded nature, have been wonderful indeed. It is Love that does it all—the Love of God in the Seekers and Shepherds, and then the same Love directly revealed to the repentant wanderer herself.

You will have anticipated my next word—

there must be no coercion. Every appeal must be made to the higher nature. Force is no remedy here. Threats or penalties, and promises of rewards, which are little more than bribes, are not only of no good—they are distinctly bad. Restraints, which are not assented to and accepted willingly, will aid no real reform. Bolts and bars are in reality but symbols of failure. Love and coercion cannot possibly flourish together. The one is Divine, and is in harmony with all that is best in us, the other proceeds from what is low and base. Love inevitably attracts, coercion as certainly repels.

Again and again, it is necessary to remind ourselves that it is a moral renovation we seek, and our weapons may not therefore be carnal; they are, and must be, appropriate to our object —spiritual.

All this supposes the *strictest individuality* in our work. I do not for one moment deprecate dealing with the many. I long for larger efforts on the part of society to wipe out this blot on the honour of all the nations, but the work will only be efficiently done by the most careful dealing with the individual. A medical man would be laughed at who proposed to deal with his patients in the mass. One by one their difficulties must be considered, and each case dealt with according to its peculiarities; and can we do less who undertake to prescribe for moral disorders? No Home is sufficiently officered if careful and constant individual dealing is not provided for.

This paper is only supposed to deal with questions affecting the internal management of Rescue Homes, but I cannot close without a

strong word that a permanently good result cannot be obtained without a continuance, for some considerable time after the women have passed out of the Home, of the same loving care that was bestowed upon them when under its roof.

As a class, these lost ones are friendless and homeless, and, if the work for them comes to an end when they leave the Home, they start out practically as friendless and homeless as they enter. We generally feel our labour for them has but begun when the time arrives for them to take their first situation. We aim at continuing our oversight for at least three years.

I was never more hopeful for the salvation of those of whom I am writing, and I am convinced that the day is at hand which will see the institution of measures for the prevention of this great evil, as well as for the adequate support of all agencies engaged in the work of combating and recovering and restoring those who have fallen under its power.

X

"OUT OF AN HORRIBLE PIT"

By Thos. J. Barnardo, F.R.C.S.Ed.

WE never adequately realise the evils to the community which follow from permitting centres of moral contagion to flourish in our midst, until we are compelled to notice the effect of our supineness upon the children. It is idle to suppose that the latter are not deeply affected thereby. No one who has ever thoroughly explored the moral slums and sewers of our towns but will bear out what I say, that in many of the houses occupied by degraded women some children are also to be found. Not infrequently, these unhappy people themselves are deeply sensible of the dangers to which their own offspring or relatives are exposed. Numberless pathetic examples of this could be furnished from the pages of my own records. True: the law now forbids the residence of children in such places, and enables those who discover them to invoke the aid of the nearest magistrate. But how many of these unfortunate children *escape* notice? Moreover, the law is not always absolutely certain in its operation. I have known some notable instances in which the magistrate has altogether pooh-poohed the

dangers to such children, alleging that their extreme youth protected them. Many examples of magisterial indifference have come under my own notice—examples which are pregnant with the most serious consequences; none perhaps more serious than the paralysis of effort which was thereby imposed upon one or two excellent organisations, when they found their labour thus rendered in vain, and even rebuked as unnecessary from the magisterial bench.

One remarkable case was that of a little girl, Fanny I——, only three and a half years old. She was rescued by the agents of a well-known and very admirable Society, who sought the magistrates' aid to remove the child from the custody of women of ill-fame and to take her under their own charge. In the court, at the hearing of the case, appeared two women decently clad and apparently of the most absolute respectability. One of these, the child's mother, with many tears, bewailed the fact that a "poor person's house afforded her no protection." She "loved her child and was quite respectable, and nobody ought to take her child from her." The magistrate, without putting her on her oath, and without requiring any other testimony in support of her statements, declared that he did not believe in "grandmotherly interference with other people's affairs." "Even if these women were not all they ought to be, he could not possibly see how it could affect a child of three and a half."

And thereupon he refused, with some scorn, the application of the Society! The two women left the court, apparently delighted at having their child back again. But my agent had

attended the hearing, and he happened to know the women well. So he followed them to a notorious narrow street in Bow, the resort of abandoned women, finding, however, that the journey was punctuated by four stops at as many public-houses, where the women imbibed as much drink as they could pay for, telling their story meanwhile with much exultation. My agent thoroughly established the facts as to the evil character of the house and of all the people in it. There could be no doubt as to the matter. On bringing this report to me, I, having other reasons for being interested in this particular case, commissioned one of the very clever women, who were then working with me, to carry out a scheme of rescue. I may say that I had a few days before admitted two or three children from the very same house in the same street!

Accordingly, the next night, between half-past nine and ten o'clock, a cab was taken to the place and stopped about twenty yards from the street. My good helper reached the spot and soon identified little Fanny I—— who had been in court a few days before. She, looking wretchedly ill, was lying on the front doorstep, listlessly watching some other children playing in the roadway. My lady-helper soon won her confidence, and was permitted to take her in her arms without attracting any attention. She quickly carried her to the cab in waiting, and it was not long before Fanny I—— was in my hands. It was a horrible comment upon the magistrate's dictum, that we found the poor child suffering from an acquired disease that made her for some weeks a source of danger to others! We had to admit her at once to our

hospital and keep her there, poor child, for nearly three months. A year and a half elapsed before I was able to send her with safety to Canada, where she soon found a happy home.

Such was the case where a magistrate declined to permit "grandmotherly interference" by others with the rights of a parent over her child. It at least goes to show (extreme though the case is, I admit) some of the physical dangers to which these poor children are subject. The unhappy women themselves often seem alive to the fact; and perhaps such an incident as the one I am now about to relate, with the dramatic episode which distinguished it and gave exceptional interest to the whole story, will suffice to show with what yearning the most abandoned and degraded often desire that a better fate should come to their children than had befallen themselves.

It was early in the history of my Homes that a heart-stirring appeal for aid came to me from a clergyman's wife in the south of England.

There was a girl of thirteen, she said, a bright winsome lass, resident in a very den of iniquity in that town. Would I not save her in the name of all that was Divine and human? Promptly my reply went back to Portsmouth: "Yes; send her up immediately."

Thus it was Sarah G—— entered in through our open portals. She had been delivered *only just in time*: "saved, though as by fire." Her home was said to be a veritable "abode of dragons," into which whoever entered must needs bid farewell to purity and innocence. Who would wish to unveil the horrors of such a pestilential den? Thank God that it is still a

"*shame* even to speak of those things which are done of them in secret"! Sarah's *own mother* was the keeper of this pest-house: she lived upon the ruin of defenceless children, and, alas, alas, one of her early victims had been her own daughter—Sarah's elder sister—now, I learned, a woman of about seven-and-thirty, who had gone down the path of dishonour.

Sarah's was thus, indeed, a case of providential rescue. Yet, thanks be to God, she was soon taught to forget! The memories of the young are in some respects blessedly treacherous. The life soon runs itself clear, and the stain fades out of the experience. She *forgot*; and with the forgetting came the new experience of a pure and innocent and happy life. Year after year of quiet training went by in a pleasant routine. After remaining with me for four years she was placed out in respectable service with a worthy Christian family, where she did well from the very first.

Five years later I was conducting a week's mission in Edinburgh—that loveliest "grey metropolis of the north." God had given us an abundant blessing, and many weary hearts had found infinite rest at the feet of Christ. It was arranged that, as a thank-offering for the great things whereof we were glad, the last service of the series should be in aid of the Homes for Waif Children under my care. When the evening came, the Free Assembly Hall was crowded with a sympathetic audience, conspicuous among whom were Professor A. Simpson, M.D., the late Dr. W. P. Mackay, of Hull, the venerable form of the late Rev. Dr. Moody-Stuart, and many more whose names were then as household words. I spoke, with

unusual liberty and comfort to myself, of the work amongst the children, and at the close a considerable sum was collected to help it forward.

When the service was over, a lady, whom I had noticed in the audience, came into the vestry and begged my assistance. It was a painful story which she told me. In the course of her visitations she had met and acquired some influence over a notorious woman, whose house had been a plague-spot in Edinburgh for many years, and whose career was like a leprosy to the moral life of the city. She was utterly hardened in sin, and she had rejected with scorn and disdain all the efforts of ministers and lady-visitors who had, time and again, endeavoured to persuade her to abandon her evil and corrupting courses. But now she was said to be dying from a disease of the heart, which might at any moment bring her wasted life to a close—dying even as she went on from day to day with her Satanic work! Except as regards one subject, her condition gave her apparently no anxiety. She seemed indeed to become even more hardened and callous as the things of time were slipping from under her grasp.

The only person who had secured one atom of influence over her was my informant, Miss Menzies. To her alone, a noble Christian lady, had this woman in any degree opened her heart. She expressed her agony of trouble for the future of her own two daughters, of whose very existence nobody but Miss Menzies was aware. They were at that time girls of eight and ten respectively, who were being brought up under a false name at a fashionable boarding

school. "Oh, what will become of my girls if I die?" was her heart-felt cry. Her great dread was that they would be sent to the workhouse, or that they might be tempted to an evil career. "For," explained she, with a curious frankness, to Miss Menzies, "temptation is more to them than to other girls. My mother and grandmother were bad before me; and look at what I am now!"

Such was the outline of the story which, in a voice trembling with emotion, Miss Menzies hastily told me. She was sure I might gain commanding influence over this poor sinful woman, who had so short a time to live, if I would but promise to receive her daughters in the event of her death. There was but one answer I could give to such a request. I arranged to visit her that very night, making it a condition that both Miss Menzies and Mr. Jenkinson, of the Carrubbers Close Mission, should accompany me.

About ten o'clock the same night we sallied forth on our errand. We chose this late hour, because we were advised by Miss Menzies that it was the only time at which we would be sure of seeing the woman whom we sought. A mystifying zigzag course through many narrow streets, and by many turnings and windings, brought us at last to the house in R—— Street. Miss Menzies' name having been sent up, we were at once admitted. Through two spacious and well-furnished rooms we were led to a little boudoir, where we found the woman of whom we were in search, elegantly attired, and lounging in assumed carelessness in an easy, chair. But beneath all her finery, all her paint

and powder, she presented a pitiable sight to the experienced eye. The hollow cheeks, the unnaturally bright eye, the hectic flush, the laboured breathing,—all told their own terrible tale of a wrecked constitution and of advanced organic disease.

We were introduced by Miss Menzies, not by name, but simply as two gentlemen who were willing to assist her children. Thereupon Mr. Jenkinson, whose zeal on this occasion somewhat outran his prudence, began, in perhaps unhappily chosen words, to inveigh against her habits of life and to exhort her to amend her ways. She turned upon him in great anger.

"Sir," said she, after a distressing fit of coughing caused by her excitement, "Sir, you may spare your breath. I have made my bed, and I intend to lie on it, such as it is. I beg you will drop the subject. If you do not, I must ask you to leave the room—or I shall!"

Miss Menzies interposed, and, with a few soothing words, succeeded in calming the unhappy woman. She proceeded, pointing to me: "I have specially brought this gentleman to see you. He has for years taken a deep interest in the welfare of children, and he will, I think, help you to find a home for your girls."

The woman glanced at me with, I fear, not a little distrust, notwithstanding this commendation.

"Who is this gentleman?" she asked, somewhat loftily.

"This," said Miss Menzies, "is Dr. Barnardo, of London."

Never shall I forget the unexpected result of

the announcement! She literally gasped for breath; her face assumed an ashen hue; and then suddenly she burst into a flood of tears. It was some time before she could control herself sufficiently to speak; but presently she exclaimed, in a voice broken with emotion—

"Oh, sir, I am so glad! I never hoped to meet you. Can you tell me anything about Sarah G——? *She is my sister.*"

Thus had this marvellous chain of circumstances become re-linked! Here was the older sister of whom I had heard, but had never seen, and whose own sinful and degraded mother in Portsmouth had years before worked her daughter's moral and spiritual ruin! Yes, here, in the northern metropolis, after an interval of five years, on this bleak winter's night, I had found, living in a pit of iniquity, the elder sister of little Sarah G——, the bright, winsome, thirteen-year-old lass whom I had previously rescued from a like home so far away, and who was now in decent and Christian service.

The woman was deeply moved as she listened to all I gladly told her of her sister. Her excitement reached its climax when, my tale being ended, she cried aloud, in a paroxysm of tears—

"*Oh, sir, for God's sake, save my poor children also!*"

The unhappy creature was completely broken with conflicting emotions, among which gratitude and hope were certainly the strongest. Love for her children was the little joint in the harness through which her heart had at length been reached and softened!

I could not repress a fervent "Thank God!"

as I promised that, by His help, I would do all I could for her little ones.

"I dare not," she continued, "ask God to bless you. I am too vile a sinner. But from the depths of my heart I am more grateful to you than I can ever express."

I seized the opportunity to say to her: "*Is it possible that you, who feel so deeply for your own two innocent girls, can ever again assist in the ruin of some other poor mother's daughters?*"

The arrow went home. Her face paled with excitement, and, there and then, dropping on her knees before us, she solemnly pledged herself to give up her life of sin at once—even though she should have to enter the workhouse.

Before we left she went to a bureau in the room. Unlocking it, she took from an inner recess a £50 Bank of England note, which she begged me to accept. I felt, knowing what I did, that I *dared not* touch the money. She quickly guessed my thoughts.

"I give you my solemn word," said she, "that it is honest money, and not the wages of sin. It really belonged to my sister Sarah. I have kept it all these years, intending it for my own innocent children after my death. Take it for their sakes, and spend it on them."

I left Edinburgh on the following day, carrying with me, as may be imagined, a deep impression from this striking incident. Barely a month elapsed before I heard that the poor scarred soul had passed into the presence of her Maker, not without hope that He, who in days of old welcomed the Magdalene and forgave her much, had also received this repentant sinner. It was found that she had,

by a formal instrument, made me the guardian of her children, Annie and Ella, and in due time I received them in fulfilment of my trust.

They were sweet, refined-looking girls, lady-like in manner, fairly well educated, and utterly unacquainted with the nature of their mother's life. The two girls turned out well, and they have both fulfilled the promise of their youth. A few years ago I gave my hearty consent to the marriage of the elder girl to a gentleman living abroad, in a thoroughly good position; and Ella went to reside permanently with her married sister. Needless to say, neither of the sisters has ever had the least conception of the horrors from which they were both rescued.

The need for similar rescue work is as great to-day as ever it was. For the pity and the pathos of it is that this is no mere isolated narrative. It is typical—and typical of many similar rescues which since I began my work in the year 1866 have passed through my hands. It is a wonderful instance of the workings of God's grace, that so many boys and girls, who have been saved from "an horrible pit," snatched from the vilest surroundings, lifted from degraded environments that reeked of immorality, should have turned out as well as our children do. I find, on reference to our records, that in the last five years we have opened our doors to 13,437 boys and girls. These we classify annually into two groups: those in whose circumstances the element of *destitution* predominates, and those who had been redeemed from *grave moral danger*. It appears that out of these 13,437 children, swept into our fold in

a single lustrum, no fewer than 5500 came under the latter category; that is, were admitted from conditions of grave moral danger. Annie and Ella, therefore, may well be described as types. They stand for an army of thousands who are compassed round with nameless perils, and who stand daily and nightly, even in our midst to-day, in need of the kindly hand and the outstretched arm. We see them in all our great city centres of population. It saddens the heart to contemplate this stream of little innocents carried downwards in one ceaseless stream to the terrible Niagara of Destruction which will inevitably engulf them unless our aid is prompt to deliver and to save. Poor hearts, numbers of them have never been taught to see the light! "*The beginning of a man's doom is that vision be withdrawn from him; that he see not the reality, but the false spectrum of the reality; and, following that, steps darkly, with more or less velocity, downwards to the utter dark; to Ruin, which is the great Sea of Darkness.*"

But what, then, of these forlorn CHILDREN? For myriads of them *have never possessed vision at all!* They have never been *taught* to see. They know not their right hand from their left; they know not right from wrong, reality from falsehood, light from shadow. What wonder if they go "downwards to the utter dark; to Ruin, which is the great Sea of Darkness"! But they may be saved, if taken in hand at once and delivered from their dread surroundings. "*Better,*" says Ellice Hopkins, in her oft-quoted words, "*the fence at the top of the precipice than the ambulance at the bottom.*" Thank God

for the ambulance which raises the bruised and the fallen! Thank God for noble women like Miss Menzies, who are ready, with love and sympathy, and faith unceasing, to follow up the *fallen* sinner, and in the name of the adorable Saviour seek to turn her from her evil ways. But what shall we say of the MORE BLESSED WORK which seeks *to fence the edge of the steep precipice*, lest young and unwary lives should fall over to their temporal and eternal undoing?

Assuredly, the claims of the children are paramount! Let them be lifted out of the moral and social dangers to which they are exposed from their earliest years, either by their birth or by other unhappy circumstances. Let us at all costs give them a new and sweet environment. Let us reverently consider how dear to the heart of our Lord is each of "these little ones," and in His name, and at His bidding, our hands shall be strong to deliver them while as yet their plastic natures are prepared to respond to the tender influences of human affection and to the more powerful and gracious drawings of the Divine Love!

XI

PUBLIC MORALS AND THE PUBLIC HEALTH

By Blanche Leppington

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Author of "Preventive Hygiene" "The Soldier and his Masters," etc.

THERE is one thorny subject which lies right across the border of three of the greatest of State concerns—the care of the public welfare in mind, body, and estate. Poverty and ignorance, hunger and luxury, have combined to produce the phenomenon of mercenary immorality; and mercenary or indiscriminate immorality carries with it the distinguishing curse of certain special and terrible diseases. The social and the sanitary reformer alike find themselves confronted by these phenomena, and each is eager to attack them from his own point of view. So far, both evils have survived all attempts at reform, and in some cases may even be said to have flourished upon them. But the progressive human spirit cannot stop before such obstacles, and the question is only where and how the next attack is to be made.

It is in the hope of throwing light upon this

question that the present Essay attempts a survey of the field, from a standpoint which gives at once upon the past, the present, and the future.

It may be remarked, in passing, that to many minds the question hardly presents itself as a problem at all. From their point of view its elements are few and simple. Prostitution, they say, always has existed and always will exist; it is a necessary evil. Men are as they were made, and you cannot wipe out human nature. But the risk to health is not necessary; the law can and ought to provide against it. It does in other countries. Women of that class are put on the police register and kept under medical supervision. The same thing ought to be done here. Disorderly houses should be restricted to a particular quarter of the town, where the police can keep an eye on them and prevent their being a scandal to respectable people.

These are the notions current among large numbers of educated Englishmen, who regard the Continental system as the one obvious method of "stamping out," or at least "controlling," the spread of these diseases, and who think that that necessary consummation has only been delayed by the pusillanimity of Governments and the frenzy of a few impossible persons who know nothing at all about it.

It seems desirable to bring these ideas into the "dry light" of facts, and to supply such authentic information as may place the reader in a position to judge of them for himself.

I. Past Experience

1. *On the Continent*

Let us see, first, how the Continental system has succeeded on the Continent.

Fortunately, we have not far to go for information. As lately as 1899 the most eminent experts of Europe were engaged in an exhaustive survey of the subject, and we have only to avail ourselves of their monumental industry.

It must be premised that for the last quarter of a century the system has given rise to constant complaints on the part of those whose business it was to see it carried out. The police found it impossible to get more than a small minority of the women put upon the register, or to enforce the regular attendance at the medical inspection even of those who were upon it. Perhaps the police were bribed. Only, it happened everywhere; and who is to prevent the police being bribed? The doctors complained that while they were continually inspecting women, detaining them when ill, and discharging them when cured, disease nevertheless went on increasing. The progress of science, moreover, brought to light new features of the disease itself, showing it to be far more intractable than earlier writers imagined; and, as long ago as 1889, one of the most eminent of the Russian specialists, Dr. Stoukowenkoff, of Kieff, declared that the whole system was based on an exploded theory, and had practically no relation to the real needs of the case.

At the same time, severe criticism was

brought to bear on the police practice of licensing, or "tolerating," houses of ill-fame, on condition that the keeper of the house undertook to be responsible for the regular attendance of the girls at the medical "visite." It was said that the encouragement given to these houses was of the most flagrant kind; and that, under the ægis of the authorities, innocent girls of various nationalities were decoyed into them and detained there against their will. Some of these cases were brought into court, and the offenders sentenced to fine and imprisonment.[1]

In 1899 the general dissatisfaction seems to have reached its culmination. Early in that year a Committee of Belgian officials, acting under the sanction of the Belgian Government, called together an International Conference for the purpose of discussing the situation in detail. Experts of all countries were invited, and the Governments were asked to send special representatives. The idea of the Conference was to bring together a body of men competent to throw every possible light on every side of the question, in the hope of arranging a common plan of action.

The invitation met with a warm response. Twenty-nine Governments—including our own—sent official representatives. So did a number of medical societies. Out of a total of some 360 members, nearly 300 were doctors, most of them holding public posts, either as professors

[1] One case was that of an English girl incarcerated in a house of this kind in Brussels, who contrived to communicate with her rescuers through a British sailor she met there.

or practitioners, in connection with the subject in question. The rest were legal or police authorities, delegates of municipalities, or accredited sociologists.

The gravity of the situation was described as extreme. "The incessantly increasing diffusion of these diseases," said the convening circular, "has become a serious danger to society; and it behoves us now, while there is yet time, to take steps to arrest, if possible, the invading progress of the scourge."

It will be observed that this circular was sent out from one of the most perfectly "regulated" countries in Europe.

The Conference lasted five days. The greater part of the first two was spent in discussing the whole question of the practical success or failure of the existing system. To English members who had come expecting to find Continental opinion unanimous as to the merits of the system, those days brought a most unlooked-for revelation. As doctor after doctor rose to speak, an insurmountable mass of difficulties rose into view, and the familiar arguments so constantly urged as unanswerable were seen to melt away, not under the attack of dreamers and theorists, but under the fierce light of positive evidence contributed by experienced practical men.

In the first place, the whole argument from statistics was dismissed with curt contempt. The chief speakers declared that they trusted none of them. Neither from the English statistics nor from any others could a clear case be made out for Regulation. Such was the expressed opinion of some of its most eminent

adherents. Tables of figures comparing the statistics of different countries or armies were declared utterly worthless, as they took, and could take, no account of the innumerable differences of circumstance and method which must materially affect the result, and which rendered comparison impossible.

Another point, commonly quoted in favour of Regulation, is the greater prevalence of disease among the unregistered women, as compared with those under regular medical supervision. Dr. Blaschko, of Berlin, in a terse and striking speech, pointed out the flaw in this argument. The difference, he said, was a difference of age. The unregistered women were the younger women, who were always, from a medical point of view, the most dangerous. This view was confirmed by subsequent speakers.

Dr. Blaschko added that the only true test of success was a positive reduction of disease, not simply among the women, but among the male population.

Finally, he warned the Conference against approaching the question from a narrow or purely technical standpoint. Hygienic Utopias might be very attractive in theory, but measures which ignored the complex interests involved — whether economical, social, or ethical—could only defeat themselves. If the Conference was to have enduring results, they must build on a broad foundation.

This was the opening speech of the Conference, and it produced a marked effect. Still more striking was the effect produced by a speech of Professor Fournier, who took the

other side, and whose great reputation and energetic personality gave him a marked ascendency in the Conference. Discarding statistics altogether, he fell back on one simple argument which he declared was worth them all. Isolate an infected woman, and the infection would go no farther; leave her at liberty, and a large number of men would assuredly be contaminated. Nevertheless, he proceeded to give a description of the state of the public health in Paris, which did little credit to a century of compulsory isolation of women. As nearly as he could calculate, one-seventh, if not one-sixth, of the whole population of Paris must be affected with syphilis in one form or another. Recent science, he said, had completely revolutionised the subject; it had shown the peril to be far greater than had been imagined. He thought it would be most dangerous to abolish the system.

To this it was answered that the gravity of the danger unfortunately did not prove the efficacy of the remedy. Disease varied in times and places, wholly irrespective of the regulations. If Regulation were indispensable to the public health, why were London and New York, where it had never existed, no worse off to-day than Paris, where it had flourished for a hundred years?

As a matter of fact, in thus "putting the case in a nutshell," Professor Fournier left the real crux of the problem outside. No one can deny the benefit of early and prolonged isolation. But if, in order to enforce the isolation of unwilling individuals, you create an elaborate system which extends its influence into many

departments of social life, and if that influence tends, while coercing the few, to deter the many from seeking any medical treatment at all, so that you get, on the whole, less and not more isolation of patients; and if it also tends to depress the economic position of women, to crowd the ranks of the most degraded class, and bar the way to restoration, while encouraging immorality on the part of men by the promise of a security it is powerless to afford,—then Professor Fournier's individualistic argument, clever and catching as it is, represents the very opposite of the real result. What the results have been, he himself made no attempt to disguise. "All that has been done," he said, "is ineffectual; disease is rampant to-day, as it was before Regulation existed." A few weeks later, in a paper read before the Paris Academy of Medicine, he spoke even more strongly. "The old methods have done all they could; I will add that they are likely to become even less useful as time goes on." [1]

It was admitted on all hands that the proportion of the women who really came under any sort of control was extremely small, and was constantly decreasing. At Marseilles, out of 5000 women on the streets, it was stated that only 300 were on the register. This was an extreme case: in other places the proportion registered was reckoned variously at one in seven, eight, or ten. What was to be done? Some recommended greater severity; but greater severity had been tried, and seemed only to give the spur to evasion. Others recommended

[1] *Bulletin de l'Académie de Médecine*, Paris, Nov. 14 and 21, 1899.

gentleness, more doctors and fewer police, and the abolition of the prison system of St. Lazare. This was urged by the medical staff of St. Lazare itself, who also recommended the opening of free dispensaries for voluntary patients, where no questions should be asked and no detention attempted.

Again, as to the period of detention. Scientific investigation has long ago disposed of the idea that a few weeks' isolation covers the whole period of contagion in these cases. It is now recognised that the symptoms disappear under treatment, only to recur at uncertain intervals for a period of two, three, five, or more years; the infection being transmissible during the latent as well as the efflorescent intervals. Thus it is scientifically impossible to guarantee the absence of contagious disease. The certificates given after inspection to apparently healthy women were denounced by Professor Neisser and others as misleading and dangerous. "It is not a certificate of health," said Dr. Schrank, of Vienna; "it is only a permit to practise."

Another fact, admitted on all hands, whether with satisfaction or regret, was the gradual dying out of the "tolerated" houses. This was attributed to various causes—to their being cleared by the police of girls under age, which deprived them of their chief attraction; to the loss of public confidence in their immunity from disease; to the strictness and frequency of inspection, which drove away the women, and so forth. The business was now said to be carried on clandestinely in beer-houses and dancing-saloons and houses of accommodation, where all sanitary inspection was evaded.

On this question of "tolerated" houses the differences of opinion were very marked. The police generally advocated them, as a means of keeping the women under control. Others defended them as tending to clear the streets; but this was disputed, and Brussels itself was quoted as showing a striking diminution in the number of these houses simultaneously with a great improvement as regards street solicitation. Several Russian doctors denounced them in strong terms as schools of the vilest profligacy and at the same time strongholds of disease. It was there that young boys were ruined, physically and morally; it was there that the procuresses of the future were trained to prey upon society; it was there that married men contracted the disease which they carried home to wife and child. Others proposed stricter medical supervision of the houses; but it appeared to be precisely where the medical supervision was strictest that the houses were dying out, and giving place to clandestine establishments with no supervision at all. The only ones that continued to attract were those containing very young or newly arrived girls; and these were the most dangerous, for they were quickly infected themselves, and spread the disease with great rapidity.

All this, it will be observed, amounted to nothing less than a demonstration of the break-down of the system at every point. And such it was felt to be.

"Already, as the Conference rose from its first sitting, doctors were exclaiming that they had no idea that there was such an amount of medical evidence and medical

opinion unfavourable to the existing system. The speech of Professor Fournier, describing the condition of Paris after a hundred years of Regulation, made a profound impression. It was felt that, whatever the great Professor's opinion, his facts spoke for themselves. . . . Many eminent voices were heard in defence. But the defence itself surrendered almost everything. Members had come up, bringing each his profession of faith and his confession of difficulty, and each expecting to obtain from his learned *confrères* the confirmation of the one and the solution of the other. Instead, they found the difficulty everywhere, and the solution nowhere. . . . 'There is not one of us,' said Dr. Blaschko, 'who is content with Regulation as it exists to-day.'"[1]

At the close of the debate, a resolution was brought forward approving the sanitary control of prostitution as "one of the most efficacious means of checking the spread of disease"; but it was opposed by a number of members on various grounds, and the Conference ultimately separated without committing itself to any expression of opinion on the subject.

On some of the other questions the Conference was more explicit. One question was, How to diminish the number of women gaining their living by prostitution? Professor Fournier proposed to begin with the youngest, and urged an appeal to the Governments to use their utmost powers to suppress the prostitution of girls under the age of civil majority. This was thrown into the form of a resolution and carried unanimously.

Finally, a number of suggestions were made as to preventive measures bearing on the civil

[1] See *Preventive Hygiene: the Brussels Conference of* 1899. By a Member of the Conference. Pewtress & Co., Little Queen Street, Lincoln's Inn.

population generally. Some of these, especially those from Norway and Roumania, were of a very extreme character. But the majority aimed rather at popularising scientific knowledge and multiplying the means of cure. Professor Fournier and others urged the opening of State-supported dispensaries, open to all comers, with a specially qualified medical staff, and with every arrangement for the privacy and convenience of patients. This would meet the needs of decent married women, seduced girls, and others who are refused at the ordinary hospitals, and might also, it was thought, attract the "clandestines" who successfully escape the police. Dr. Boureau testified to the success, as regards this class, of a small free dispensary in Paris, maintained by voluntary contributions. At first the girls held aloof, fearing compulsory detention; now they came freely and brought others, thus illustrating the truth of Dr. Fiaux's contention: "We shall gain more patients by voluntary treatment than by coercion." Dr. Nevins quoted in this connection the experience of the Glasgow Infirmary, where an attempt was made to secure prolonged isolation by requiring, as a condition of entrance, a written undertaking to remain until discharged by the doctor. The women refused to sign, and soon ceased to come at all; and the rule had to be rescinded. The fear of compulsion had been fatal to success everywhere.

Several speakers insisted on the diffusion of "protection by knowledge." This had been too much neglected. Means should be found to inform the public as to the nature and duration of these maladies, the modes in which they

may be accidentally contracted, and the risks attending an irregular life. Some doctors made a practice of giving these patients a printed warning to abstain from any contact (including the common use of cups, pipes, and other articles) which might convey infection to others. Professor Fournier thought this practice should be universal. Professor Neisser said he had drawn up a notice which was given to every student matriculating at Breslau University. He also gave a course of open lectures on the subject, dealing with its social and moral as well as medical aspects. The Prussian Minister of Education had approved these methods, and recommended their adoption in other universities.

Prominent among these later speakers was Professor Jonathan Hutchinson, the great English specialist, who represented the Royal College of Surgeons, and whose European reputation secured him the most respectful attention. He deprecated panic and exaggeration; and pointed out that the disease was not increasing but diminishing in England, and that hereditary syphilis in particular was becoming rare among the educated classes, as men were warned by their doctors not to marry till completely cured. The same ideas would gradually permeate all classes. He agreed as to the importance of warning young men in schools and colleges. He thought a better tone was already asserting itself among medical students and other young men of that class. Dissolute habits were no longer considered inseparable from army life. Men enlisted young and left the army early, and they might reasonably be

expected to keep straight from eighteen to twenty-seven. The effort would develop character, temperance, and industry. If the matter were put before them in a reasonable way, he was certain the men would respond, and that would do more to reduce disease in the army than all the regulations that could be devised.

Such was, in its main outlines, the Brussels International Conference of 1899, and such was the light thrown by it on the Regulation system of the Continent.

Before rising, the Conference was careful to provide for the continuance of its work. Amongst a variety of resolutions, bearing on medical education, international statistics, warnings to the public, the moral training of the young, the enforcement of the law against *souteneurs* (*i.e.* men who live on the earnings of fallen women), and, as has been said already, the prevention of juvenile prostitution—was one urging each Government to appoint an inquiry into the amount of disease and the available means of treatment, and another constituting a permanent "International Society of Sanitary and Moral Prophylaxis." The quarterly "Bulletin" of this Society[1] affords an invaluable record of subsequent developments in the various countries.

2. *Great Britain*

But it may be objected that, whatever the experience of other countries in this matter, Great Britain has had her own experiences,

[1] Edited by Dr. Dubois Havenith, and published by Henri Lamertin, Brussels.

both at home and in her military dependencies; and if they had been unfavourable to Regulation there could not possibly have been such a weight of opinion in its favour as actually exists, both in military and medical circles.

Very good. Let us see what are the grounds on which this favourable opinion rests.

Up to the year 1864 no machinery of this kind existed in England, either in military stations or elsewhere. According to such authorities as the Medical Officer to the Privy Council,[1] Mr. Herbert Spencer,[2] and Mr. Jonathan Hutchinson,[3] diseases of this kind were then steadily decreasing in England. Mr. Herbert Spencer says this was commonly recognised by medical writers and lecturers. In the Home army also the statistics of hospital admissions for these diseases showed an annual decrease, the figures falling gradually from 309 per 1000 in 1860 to 248 per 1000 in 1864—being a fall of 61 per 1000 in the four years. Nevertheless, upon the back of a sort of panic got up by exaggerated statements, the Government of that day introduced a measure applying the Continental system to a number of military stations, in the hope of further reducing the prevalence of the disease among soldiers. The first Contagious Diseases Act was passed in 1864, and a second and fuller one in 1866. The admissions, which had fallen to 221 per 1000 in 1866, rose to 250 per 1000 in 1867, and

[1] *Annual Report*, 1868.

[2] *Study of Sociology*, chap. v. pp. 84, 87.

[3] *British Medical Journal*, August 20, 1870. Mr. Hutchinson was then editor.

fell again gradually to 202 per 1000 in 1872—a decrease of only 19 per 1000 in six years. The next year, 1873, shows a sudden fall from 202 to 177 per 1000, and for seven years a comparatively low rate is maintained, varying from 139 to 179 per 1000. But in the Parliamentary Return from which these figures are taken it is pointed out that a new rule had been made, stopping the pay of men in hospital for disease of this kind, incurred by their own fault. The decrease, says the Return, must be ascribed, not to a real improvement, but to concealment of disease in order to avoid loss of pay. The rule was rescinded in 1879, and the rate of admission at once sprang back to almost exactly the same figure as in 1864, remaining stationary at 246 per 1000 for three years, *i.e.* until the suspension of the Acts.[1]

In 1883 the operation of the Acts was suspended. No clear case had been made out in their favour as a practical measure; while their detestable moral influence—their tyranny over women, their patronage of immorality, and their corrupting tendency as regards the police—had created a strong force of feeling against them in the country.

The immediate result could not be claimed as altogether encouraging. A moderate rise in the admissions marked each of the next three years. Nevertheless, the new policy was not surrendered but confirmed, and in 1886 the Acts were formally repealed.

[1] These figures are taken from the Parliamentary Returns as quoted in the pamphlet, "Facts *versus* Panic," by James Stuart, M.P., and Henry J. Wilson, M.P. (Revised edition, 1899).

From that time to this there has been a steady continuous diminution of disease in the Home Army, the admissions sinking gradually from 275 per 1000 in 1885 to 93 per 1000 in 1900,[1] being a fall of all but two-thirds in the fifteen years.

These are the official figures. If a favourable opinion is to be formed as to the value of Regulation in England, it must be formed in the face of these statistics.

But, as a matter of fact, that position has been given up.

In a paper read before the International Medical Congress, two years ago, the British Government delegate, Colonel Lane Notter, M.D., Professor of Hygiene at Netley Hospital, after drawing attention to the steady and general decrease of disease since 1886, added: "With increasing education, and a higher social and moral standing in the army, there is every prospect that the decline will continue. No regulations, therefore, can with reason be recommended."[2]

So much for the army. Now for the civil population.

Here we have no statistics taken *ad hoc*. But there is very valuable indirect evidence on the subject.

Each year a number of young civilians offer themselves as recruits for the army. They are subjected to a thorough medical examination, and rejected if they fail to pass it satisfactorily. Each year the Army Medical Report records

[1] These are the latest statistics, as published (August 1902). I omit the decimals in all cases.

[2] See *The Lancet*, August 18, 1900.

the numbers inspected and the numbers rejected. It records also the number rejected for syphilis, primary or secondary. Thus we get an estimate of the prevalence of syphilis year by year among young men in the civil population, of a class likely to show a somewhat high ratio of disease.[1]

The results are as follows:—In the thirteen years 1866–1878 inclusive the numbers rejected for syphilis vary, generally, between 15 and 16 per 1000, only twice sinking below 15; during the next six years (1879–1884) they vary between 13 and 9 per 1000; while for the last sixteen years of the series (1885–1900 inclusive) they run in the following series:—9, 8, 8, 7, 6, 6, 4, 4, 4, 5, 3, 3, 3, 3, 2, 2.

Such has been, according to the official statistics, the spontaneous diminution of disease among young men in this country, in the absence of any "regulations" whatever.

Again, as regards the prevalence of hereditary syphilis, of which we have lately heard so much. Professor Hutchinson's opinion has already been quoted. Corroborative evidence is afforded by two statistical inquiries—one in 1875 and the other in 1895—into the amount of syphilis in twenty children's hospitals in different parts of the kingdom. In 1875, out of 266,000 patients, the proportion of syphilitics was nearly 1.4 per cent.; in 1895, out of 197,000 patients, the proportion was 0.8 per cent.

Thus it appears that, while the same problem

[1] The calculation is made on a fairly large total, the number of applicants varying, in the years 1866–1882, from about 20,000 to about 47,000; and, in the years 1883–1896, from about 49,000 to 75,000.

exists alike in Regulationist and non-Regulationist countries, it is not necessarily more acute in the latter than in the former.

3. *British India*

There remains a soil, however, on which Regulation has planted its foot far more firmly than ever it did in England—the soil of our old and great dependency of India. Here we have to deal with far other conditions than those which obtain at home — with men herded together in exhausting tropical climates, largely an idle garrison, their time heavy on their hands, far from every home influence and from intelligent companionship with women, but with free access to the women of a subject race. If anywhere there is anything to be said for the protective influence of a medical surveillance of the women who surround the soldier, surely it should be here.

What does experience say?

Experience says that, from the beginning of last century to the end of it, India has been the field of continually varying experiments in protecting the health of soldiers by means of the medical supervision of women. In the early years of the century we find lock hospitals opened for the purpose, in one Presidency or another, because the state of things is so bad, closed because things only go on getting worse, and opened again because they have become worse still.[1] With or without the regulations, disease goes its own way, at its own pace, defying

[1] See Surgeon-General Gordon, *Medical Press and Circular*, April 30, 1890.

control; while the unavailing efforts made to check it by the compulsory inspection of the women must have had a disastrous influence on the ideas and habits of the soldier, who appears to have troubled himself little about either his morals or his health, leaving it to the authorities to look after the one, and expecting nobody to care about the other.

From these days, perhaps, dated the barrack-room saying, that the recruit was no soldier till he had had his "three doses" of disease. "The young fellows used to glory in having it," said Lord Lister in the House of Lords.[1]

Then came the Mutiny of 1857, and India was flooded with young soldiers. Two years later, a Royal Commission was sitting on the question, What was to be done to check a serious outbreak of disease? It spent three years taking counsel. Then, of two alternative methods, it decided to try both. The sanitary supervision of women for immoral purposes was to be organised and systematically carried out in all important stations. The demoralisation of the soldier being thus provided for, his moralisation was to be undertaken by means of gymnastics, workshops, and wholesome amusements. Miss Florence Nightingale spoke out plainly, but spoke in vain. As long as the canteens and the "lal bazar"[2] were maintained, she said, there was no improvement to be looked for. But she spoke to deaf ears.

A few of the new lock hospitals were opened in 1865, the greater part not until 1867. By that time the epidemic seems to have spent its

[1] *Times*, May 18, 1897.

[2] Houses of the regimental registered women.

force, for from 1861 to 1867 there was a regular diminution year by year, the number of admissions to hospital (men) sinking from 352 to 160 per 1000. But from that very year an irregular increase set in, and by 1884 (the year before the experimental closure of some of the largest hospitals) the figure had reached 293 per 1000.[1]

I give the official figures. How far they convey any true idea of the real state of things it is difficult to say. Changes in nomenclature and in the mode of making hospital entries may have affected the apparent result; medical officers in different parts of India may to some extent have imported methods of their own into the mode of reckoning; careless or delayed treatment may have led to relapses, each one of which would count as a fresh admission to hospital. Other causes undoubtedly affected the result. The introduction of the Short Service system, bringing yearly batches of young soldiers to India, and the reduction of the number of married troops, are supposed to be responsible for a permanent increase of disease after 1873. The great famine of 1877, driving many women into prostitution, probably had a similar effect. Nevertheless, the practical value of a system must be judged by its success, not under imaginary conditions, but under real ones. If the years from 1872 to 1884 were, as they are said to have been, the years of its fullest operation, the fact remains that they were also

[1] It is claimed by the advocates of the system that 1884 was the last year during which it had full scope in India. See "Report of a Departmental Committee," etc., 1897, p. 15. (Parliamentary Paper, C. 8379 of 1897.)

years in which the spread of the disease was continually gaining on all the efforts made to check it.

But we have something more than statistics to go upon.

If any reader wishes to possess himself of the true history and chronicle of the Regulation system as it worked itself out year after year in India, and to put his finger on the various elements of the problem as it appeared there and then to the man on the spot, let him go to the reading-room of the British Museum and there read up the many pages devoted to this subject in the big blue-books issued annually by the Indian Government under the title of "Reports on Sanitary Measures in India." He will there find the yearly sanitary reports from all parts of British India generalised and commented on by the "Sanitary Commissioner with the Government of India"; then the remarks of the Army Sanitary Commission in London, reviewing these reports; and lastly, in the general introduction to the volume, a brief summing up of the special features of the year. If he will go through the series from end to end, noting the variations in the different stations as they appear on these pages, together with the theories of the medical officers in charge, he will, I think, find it very instructive, though he may perhaps find it easier to make his way into the maze than out of it again towards any definite conclusion

The series begins, practically, with 1867–68. The new hospitals are just started, the regulations working with good prospect of success.

Next year the results are not quite what was

expected; the variations in different stations do not tally with the measures taken.

Next year there is a favourable report from Madras. But elsewhere disease has increased in twenty-nine stations out of fifty-two. The Sanitary Commissioner attributes it to the system being negligently worked.

Next year, a marked improvement — undoubtedly due to the new measures. Unaccountable variations, however, in Bengal.

Bengal news bad next year; it is feared the worst is not told. In Madras city, a great diminution; in other towns of the Presidency, an increase; in one station in Burmah, "disease has doubled, in spite of the regulations." (Four years earlier this station had been noted as singularly healthy, owing to the rarity of prostitution in Burmah.) The same measures seem to produce different results in different localities; it is thought to depend less on the system itself than on how it is worked.

So it goes on. The next twelve years—1872–1884—are regarded as the flourishing period of the system in India. Yet the general tone is not one of complacency. Year by year the complaint gathers strength that it is impossible by any efforts to get the whole of the women under control. At Rangoon, the medical officer had hoped they would appreciate the advantages offered them; but no: "the number of the registered women has diminished, and the unregistered women have learnt to evade the law." At Bangalore, the Committee of officers sees nothing for it but the regimental "lal bazar" — *i.e.* the recognised regimental house or quarter of ill-fame, carried on under

the eye of the medical officer. The Secretary of State for India refuses to hear of such a thing.[1]

In 1874–75 twenty-eight stations in Bengal show an increase of disease, as against seventeen showing a decrease. Medical officers lay the blame on the inefficiency of the police. The Army Sanitary Commission thinks the variations cannot all depend on the simple fact of contagion, but "on other yet undiscovered points about the disease."

Next year the Punjaub has only three stations out of sixteen which do not show an increase of disease. An improvement at Darjeeling is attributed to a strict surveillance of the men rather than of the women. At Bellary there is marked improvement without any increase of preventive effort. At Secunderabad, where great efforts have been made, disease has never-

[1] What the "lal bazar" system really was, may be gathered from the evidence given by an army surgeon, Dr. Ross, before a Royal Commission in 1871.

"When a regiment arrives in India, a certain establishment is told off for each regiment as it arrives, and amongst others there is an establishment of prostitutes, who are housed in the bazars, and regularly looked after by the matron appointed for the purpose." . . . "She selects the women. She is told that such a regiment is coming into the station, and, according to whether the regiment has had a name sent before it or otherwise, she gets a small or a large number of women to come to her." . . . "When I got to India with my regiment, there were only twelve women came, but I desired that they should increase the number." . . . "There is a certain class in India who are prostitutes by profession, and it is *difficult to get the other classes to become prostitutes*, except occasionally and on the sly." See *The History of a Sanitary Failure*, by H. J. Wilson, M.P., 1897.

theless increased. At Dinapore all women who *can reasonably be suspected* of receiving soldiers are to be put upon the register as prostitutes. The Army Sanitary Commission expresses great disappointment; it suggests the grave possibility that registered women, passed as perfectly healthy, may all the while be transmitting the contagion.

We now know that this was probably the case.

After this there is an inquiry, and stronger measures are to be taken. More women must be brought under control. But here is the difficulty. The women bribe the police; the men refuse to help in detecting the women. There are the usual discrepancies between effort and result. At Kamptee and Secunderabad, much effort and little or no success. At Bangalore the registered women are few and the unregistered many, and yet disease diminishes both among men and women.

And again, so on and on, year after year. Things go from bad to worse. Famine is followed by an aggravation of disease. "The results of 1878 are less favourable than those of any year since 1862." "The failure of the system is general and striking." Various plans are suggested; some are tried; none succeed. At Dinapore it is proposed to *pay informers* against unregistered women. In 1882 the Government of India refuses to extend the system to new stations, in view of its recognised failure in the old ones. But opinions are profoundly divided. It is felt that the system must either be given up entirely, or made much more stringent.

Finally, the Government of India, backed by the Army Sanitary Commission, recommends the abandonment of the whole thing. The Secretary of State declines to take so strong a step, pointing out that the system is still in force in England, that a Committee sitting in Calcutta has just reported favourably upon it, and that in Bombay, where the Acts had been practically suspended, disease had become so severe that the Government has compelled the Municipality to reinstate them. Opinions and evidence are, however, very conflicting. It is suggested that the regulations may be suspended by way of experiment, care being taken to supply the means of treatment for all women desiring it.

The suggestion was not carried out till 1885. In January of that year fifteen of the most important hospitals were closed. Apparently, no care was taken to supply the means of voluntary treatment. The experiment lasted a little over two years; it was accompanied by a considerable increase of disease; and the hospitals were reopened early in 1887.

It is indeed difficult to see on what grounds it could be imagined that the mere suspension of the regulations, apart from any other efforts, sanitary or moral, would of itself effect a reduction of disease—then steadily advancing—in the course of two short years. The stoutest Abolitionist would hardly have claimed as much.

Meanwhile complaints and dissatisfaction go on as before. In 1883 the Surgeon-General to H.M. Forces remarks that "the good effected in curing disease among the women has no appreciable influence whatever in reducing it

among the troops." In 1884–85 "in every Government the disease has advanced, in the face of every means of prevention which has been adopted." "All our efforts to improve matters," says the Sanitary Commissioner for Madras, "have been of no avail." And the Surgeon-General: "Regarding the Madras Presidency, we are forced to admit that lock hospitals have hitherto been kept up for the propagation of disease among British soldiers, though originally established with a very different intention."

Nevertheless, the thing went on. The medical officers redoubled their efforts, but always in the same direction. No suspicion seems to have crossed their minds of any defect in the medical inspections themselves, or of any inadequacy in the medical treatment; no guess at what we now know, that women passed as healthy were constantly transmitting the contagion, nor at what we now suspect, that women who entered the inspection-room healthy may often have passed out infected in the very process of inspection. The one idea was to bring the largest possible number of women under inspection, and to ensure that the soldier should seek no others. Thus we have medical officers *congratulating* themselves on the large number of women in hospital, as a sign, not of an unhealthy station and a self-defeating system, but of the successful detection and control of disease! And now an ominous note begins to be heard. The scheme, it is said, can only succeed "where the registered women are in adequate force."[1] In 1883–84 the poor results

[1] *Sanitary Measures in India*, 1882–83, p. 32.

are attributed to "the want of a sufficient supply of registered women."[1] In 1884–85 "the difficulty in obtaining women" is one of the hindrances to success.[2] Successive Commanders-in-Chief issue orders that the free quarters provided for the registered women shall be convenient and comfortable. In June 1886 a fresh circular insists that there must be "a sufficient number of women," and that care must be taken that they are "sufficiently attractive" to compete with the unregistered women outside.[3]

I am not here discussing whether the system which culminated in such proceedings as these was infamous or not, but only whether or not it was successful. I think these facts are a sufficient proof that it was not. The case must surely have been desperate indeed before English officers, doctors, and even Cantonment Magistrates, could have been expected to put their hands to such work as this—and should, some of them, have done it. We know that some refused. They said plainly that it was procuration, and they would have nothing to do with it. But my immediate point is, that measures like these were adopted, because in

[1] *Sanitary Measures in India*, 1883–84, p. 33.

[2] *Ibid.* 1884–85, p. 31.

[3] See "Copy of Circular Memorandum to General Officers Commanding," etc., 1886, with Précis of former Circulars, in the "Report of a Departmental Committee appointed to inquire into Rules, Regulations, and Practice in Indian Cantonments," etc.,—C. 7148 of 1893, pp. 64–66. For the way in which these instructions were carried out, the reader is referred to *The History of a Sanitary Failure*, by H. J. Wilson, M.P., p. 17. (Revised Edition, 1900).

twenty years' experience no other means had been found by which it was possible to make Regulation a success.

It was not possible by this means either.

The order was issued in June. Before the end of July officers were sending in formal applications for "more and younger women," followed by complaints of their non-arrival. "It is presumed a great difficulty exists in procuring the class of young women asked for." Medical officers are anxious "to induce a greater number of prostitutes to reside in Cantonments," and complain that "the regimental matron lacks energy, and does not take the trouble to attract good-looking women"; and a regular form, headed "Requisition for extra attractive women," with blank spaces to be filled in with the number required, etc., is sent in to a Cantonment Magistrate.[1]

But public opinion in England was not ripe for this sort of thing. In June 1888 the whole case was brought before the House of Commons by Mr. Walter M'Laren. In a telling speech he denounced the injustice, iniquity, and immorality of the whole system, and its degrading influence on all concerned in it; and, both on this ground and on the ground of its complete and hopeless failure, he moved its abolition. He wound up by quoting the Indian Army Circulars.

The motion was carried that same night without a division, and with hardly a defence.

Such, then, were the successes, and such the

[1] *History of a Sanitary Failure*, p. 17. See also Hansard, Speech of Mr. Walter M'Laren, M.P., June 5, 1888.

triumphs, of the Regulation system in India during the palmy days of its open retention.

The later history is less fully recorded and more difficult to follow. But it appears that the new orders were not very promptly executed. The military mind was set on Regulation, and in India the distances are great and orders are easily delayed or lost. The lock hospitals were ordered to be retained as voluntary hospitals, free to all patients alike. But, this being the theory, the practice seems to have remained much the same as before. The women were told that inspection was voluntary, but they were required to attend as usual. An inquiry into these irregular proceedings took place in 1893; its findings are recorded in the Report of the Departmental Committee of 1893 already referred to. The result of the inquiry was a strong reaffirmation of the prohibition of 1888; and the Indian Government, much against its will, was compelled to pass a law positively forbidding the registration and periodical inspection of women of that class for the purpose of ascertaining the presence or absence of disease. This law was passed in 1895.

Unfortunately, it was passed over the heads of a multitude of military and medical men who wholly disagreed with it, and on whom everything depended. The Anglo-Indian world cried out that the Government had surrendered to a parcel of fanatics, and the soldier must suffer for it. The more he suffered, perhaps the better; they would get the regulations back the sooner.

And did he suffer? Probably he did. No attempt seems to have been made to prevent

his suffering—neither by warning him, nor by waking his sense of his own responsibility, nor, as in later times, by introducing a little common-sense into the mode of treatment, nor by putting the bazars out of bounds, nor by any measure calculated to alter the ideas and habits fostered in the army during a long series of years; nor yet by restricting the presence of the women, nor even by keeping the means of medical treatment open to them as voluntary patients. The "Voluntary Hospitals" were considered a useless charge on the Cantonment funds, and nearly all of them were soon closed. The soldier was no better than before; his temptations were no less than before; and the only change was the withdrawal of such meagre protection as may have been afforded by the temporary isolation of a few bad cases. The result was only what might have been expected.

We have seen that in the Home army, also, a brief augmentation of the ratio of disease took place immediately after the suspension of the rules; and we have seen that it gave way in a few years to a spontaneous and progressive diminution.

But the spokesmen of the British army in India had no inclination to wait for spontaneous improvements. The statistics of 1894 and 1895 had reached an unprecedented figure. The publication of these statistics at the close of 1896 gave rise to a fresh agitation in England, and a Departmental Committee was appointed, under the presidency of Lord Onslow, then Under-Secretary for India, to go into the question and report.

As the measures now in force in India, and the approval of those measures by the public, were based on the statements of this Report,[1] it is necessary to say a few words about it.

Its demand for fresh preventive measures was based on two comparisons — a comparison between our own army and those of foreign countries, and a comparison of the condition of our Indian army before and after Abolition.

The case being considered urgent, the inquiry was hurried. A few foreign statistics were hastily thrown together, showing heavily in favour of the "regulated" foreign armies. Every other element in the comparison was ignored—the different modes of treatment in hospital and out of it, of hospital entries, of nomenclature and classification, the difference in the class of men concerned, in the allowance of marriage, and of home life while on duty, and all the innumerable practical differences which must necessarily affect the comparison. In vain the Secretary for War himself (Lord Lansdowne) honestly protested in the House of Lords that he could find no instruction in such a comparison as this.[2] For the British public and the newspapers "the bare figures were enough." They "could see at a glance," etc. So they accepted the case as proved, and cheered the India Office on to the practical result.

As to the other comparison, it was admitted that, in spite of the regulations, disease had

[1] "Report of a Departmental Committee," etc., 1897. (Parliamentary Paper, C. 8397 of 1897.)

[2] See the debate in the House of Lords, *Times*, May 18, 1897.

been increasing all along. But this was attributed to the Short Service system, the youth and rawness of the relays of troops constantly arriving in India, the restrictions on marriage, etc. It was not proposed to alter these conditions, nor was there any suggestion as to how the difficulties which had attended them in the past were to be overcome in the future. Yet no discredit was thrown upon a system so admirable in theory, which only failed when it was applied to actual conditions. The statistical tables showed the effect of discontinuing it, and that was demonstration enough. And this also the British public accepted.

Yet, curiously enough, within the four corners of the Report itself there was one statistical table which might have opened the eyes of both the public and the Committee, if sheer ignorance on the one hand and prejudice on the other had not kept them fast closed. On pp. 22–25 of their own Report the Committee printed the hospital admission figures for these diseases in every station of each of the four commands—Bengal, Punjaub, Madras, and Bombay—for the years 1894 and 1895.[1] From this table it appears that out of the 34 stations of Bengal only 19 showed an increase and 15 a decrease; in the Punjaub, 18

[1] Unfortunately, the stational figures of the two preceding years are not included. These would have been the most instructive, as being the years of sharpest increase, and following most immediately on the Abolition movement of 1893. The totals run:—1892, 409 per mille. 1893, 466 per m.; increase, 56. 1894, 511 per m.; increase, 45. 1895, 522 per m.; increase, 10. 1896, 511 per m.; *decrease* 25. The new rules were not applied till July 1897.

out of 30 showed an increase and 12 a decrease; in Madras, 14 out of 21 an increase and 7 a decrease; while in Bombay only 10 out of 22 showed an increase and 12 a decrease.

Thus, while the abolition of Regulation in 1893 was general throughout India, the aggravation of disease was local and partial, or else of very short duration. In 1895 the ratio was already falling in 46 stations as against 61; and in 1896 the total for the whole of India shows a sensible diminution. There is absolutely nothing to show that this diminution would not have continued, as in the Home army, without any further administrative interference.

But such was not the will of Her Majesty's Government. A few weeks after the publication of the Report, a modified form of Regulation, under the apparently innocent guise of a sort of Notification Act, was reinstated in India. Professedly, it did not admit the periodical inspection of women for vicious purposes; but it permitted the hospital surgeon, at any time, upon his own initiative or upon information received from anybody, to send for any person in the Cantonment and require him or her to submit to a medical inspection, on the ground that he or she was suspected of a disgraceful disease; and, in case of refusal, to call upon the Cantonment Magistrate to order the expulsion of such person from the Cantonment. At the same time the Act of 1895, prohibiting the periodical inspection of women, was repealed; and a special clause was introduced into the Repealing Act for the purpose of sheltering any medical officer who should "in good faith" *go beyond* the

powers conferred by the New Rules;[1] and the door was thus deliberately reopened to all the follies, tyrannies, and corruptions of the system of which I have here given a faithful and authentic picture.[2]

It has been claimed that the "New Rules" of 1897 brought about an instantaneous improvement in the situation. And, judging from the bare figures, this might indeed appear to be the case. The totals had already fallen from 522 per 1000 in 1895 to 511 per 1000 in 1896. But from that time forward the decrease was rapid and marked, the totals being 486 per 1000 in 1897, 363 in 1898, 313 in 1899, and 293 in 1900.

But, here as elsewhere, "the bare figures" do not tell all the tale. The *British Medical Journal*,[3] commenting on the improvement in 1898, remarks:—

> "There is another measure . . . which we venture to think has had some effect in reducing the figures . . . and that is, more efficient treatment. . . . In very many instances, soldiers were only treated as long as there was some outward sign of the disease, and no regular and constitutional treatment was carried out until the disease broke out again, often in a more virulent form. This was largely owing to the difficulty under army regulations in continuing treatment after a man had been discharged from hospital. Under such conditions the same men were repeatedly being admitted for relapses, and in this way the admission-rate was greatly swollen."

It seems strange that any "difficulty under army regulations" should have been permitted

[1] See Parliamentary Paper, [C. 8538] "East India (Contagious Diseases), No. 6 (1897)," p. 9.

[2] Except the residence of the women in regimental bazars, which was forbidden.

[3] Dec. 30, 1899.

to stand in the way of efficient treatment at a time when the military Press was crying out that the equivalent of something like three regiments was constantly incapacitated by disease of this kind. But if a really scientific estimate is to be formed of the effect produced by this or that measure, every other contributing cause must be taken into account, and not least among these causes are the changes in medical fashions of treatment. The statistics represent, not the number of actual cases of disease, but the number of admissions to hospital; and it seems quite possible that some part of the extraordinary *statistical* increase in 1894 and 1895 may have been due to the efforts of medical officers to check disease by a closer supervision of the men and by more frequently recurring periods of hospital treatment; just as part of the decrease in later years "is said to be due to the more widespread treatment of these cases as out-patients, and is consequently unreal," while part is "real, and due to the introduction of continuous and prolonged treatment."[1] Other contributory causes of improvement are found in "the placing of certain bazars and cities out of bounds[2] on account of the plague, and the employment of some regiments on field service."

And now as to remedies of another kind.

Efforts have been made of late years to reach

[1] *See British Medical Journal*, Aug. 18, 1900.

[2] This appears frequently in medical reports as a cause of temporary or local improvement, insomuch that a season marked by cholera or plague is often a peculiarly healthy season as regards these other diseases. But if a city can be placed out of bounds on account of plague or cholera, why not on account of syphilis?

the intelligence and heart of the soldier, by medical lectures, White Cross meetings, and the like. The official reports allude coldly to these efforts, and one medical officer goes so far as to suggest that good-character men and Temperance men are among the chief offenders.

But, even supposing this were true, what does it mean? Only that men who have learnt to abjure the habits which, thirty years ago, were supposed to be ineradicable in the army, have not yet learnt to abjure the habits which, thirty years hence, we may find were not ineradicable either. They are ineradicable to-day because everybody thinks them so and helps to make them so. They are ineradicable because medical officers say that men cannot be expected to keep straight, and that women ought to be put under supervision for them. They are ineradicable because, and as long as, an evil and erroneous tradition lingers in the army, which has been fostered by every year that Regulation has lasted, and redoubled in force by every effort to bring more, and "more attractive," women within its grip. They are ineradicable because, and so long as, men will not believe in man's ineradicable capacity for being better than he is. But they are not really ineradicable. Already there are differences in the traditions of different regiments and different commands. In some, low talk is bad form in the mess-room, and, if officers would set themselves to make it so, it would become bad form in the barrack-room too. But, in order to this, we need a radical change, not in human nature, which will always be capable both of the highest and the lowest things, but in the tone and

spirit which govern the training of military men.

And we need something more in the army than medical lectures of a utilitarian kind, which have little power over the careless heart and habits of the lad of twenty. Amid the crowded companionships of the barrack-room he needs the solid sense of an invisible Friend beside him, to whom he is bound by the deepest gratitude and devotion, without whom he cannot live and dare not die, and whom he cannot endure to wound by sinning. The Christian life, honestly accepted with all its obligations, is, after all, the best preventive; and it is, above all, to the growing influence of Christian men in the army that we must look for a real advance in this matter.

Unfortunately, now as in the last century, the two forms of effort—the elevating and the debasing—are to be run side by side. Now, as then, it is too likely that the latter may outrun the former, and make it almost impossible for any decent ideal to live in its degrading presence. If medical officers use the compulsory powers conferred on them, in such a way as practically to re-establish Regulation in India, we may expect to see the failures of the past repeated. It is only by turning their attention to methods more in accordance with modern science and with actual needs, and utilising every influence that makes for progress, that disease will be permanently reduced, and will sink into a comparatively insignificant place among the factors that affect the welfare of the British army in India.

For it is not along one line only that the

Regulationist authorities have erred. They have not only done that which they ought not to have done, but they have persistently left undone that which they ought to have done. Alike from a scientific, an administrative, and a humanitarian point of view, they have been blind, inept, and red-tape-bound. The spirit of scientific inquiry has been almost wholly absent. So has the genial sympathetic force of the administrator who understands men. The most hopeless feature of the situation has been the way in which, in face of every failure, we have still been assured that everything possible was being done, pending further powers for the control of the women.

We have seen what they did with these powers when they had them. We have seen how they neglected every other obvious precaution. They were like men walking in a dream with their eyes shut. The quotations I have given from their own Reports are enough — and I could have crowded these pages with three times as many in the same sense—to show the fatal inapplicability of those measures to the end for which they were designed; yet we find no determination to ascertain *why*, no following up of the clues afforded by unexpected variations and unaccountable failures, no tracking them to their sources in local or individual conditions or influences.

In vain did the Army Sanitary Commissioners suggest again and again that in these very discrepancies might lie the clue to the secret of success. It was never taken up and pursued home. The deciding authorities were content rather to accept the opinion of

"the man on the spot," who was certain that in crowding the hospital with women he was preventing disease, though he sent them out little better than they went in, and disease among the men went on raging all the same. Nowhere do we find the true grip of the scientific mind on a scientific problem; nowhere the keen eye of the true administrator, observant of remote as well as direct causes, and shaping his measures so as to make them converge from every side towards the desired result. Everywhere the one idea has blotted out all others, and defeated them and itself besides. Nor are things likely to be permanently better until the completeness of the failure is fully recognised, and the reliance on outside coercion discarded, to give place to a new departure in military hygiene, and to more general and less perfunctory efforts to raise the standard of intelligence and character in the army.

I am not without hope that this new departure may have already begun.

I have dealt thus minutely with Regulation in India, because the case of British troops in India is so constantly quoted as an argument for Regulation, and it was desirable to show what that argument is worth. It may perhaps be said that there are other British dependencies in which Regulation is held to be a success—or at least a necessity. But then it was also held to be a success—or at least a necessity—in India.

II. The Present and the Future

And now, what of the future? Are these ascertained facts making their due impression

on the public mind, and are they appreciated in their full bearing on future action by those who claim the decisive word in this matter?

It is extremely doubtful.

1. *American Opinion*

A pause has indeed been given to the Regulationist movement in non-Regulationist countries. "We are waiting to see how you get on in Europe," said one of the American delegates at the Brussels Conference. "After a hundred years of it, you don't seem much better off than ourselves."

Since then two important, though not Governmental, inquiries have been set on foot in the city of New York. The first was purely medical, and its Report is published in the *New York Medical Journal* of Dec. 21 and 28, 1901. Circulars were sent out to nearly 5000 doctors, asking for statistics and suggestions. The statistics obtained were of the scantiest; and, even if all had replied, there would have been room for the purest guesswork as to how much disease existed which never reached the knowledge of any recognised medical practitioner. The Report analyses this imperfect material, and attempts a few rectifications, but adds: "All these estimates are of course purely conjectural." The Continental system, recommended by many of the doctors, is carefully discussed, only to be dismissed as hopeless. "Not ten per cent. of the public women can by any police intervention be collected. . . . Regulation cannot reach the great mass of masculine spreaders of contagion." After referring to the absence of anything like

certainty in the results of the medical inspection, and the impossibility of adequate isolation, the Committee concludes :—

"It will be seen that no specific 'State or municipal legislation for the repression or control of prostitution,' as was contemplated in the Resolution creating this Committee, has been recommended, and this from the firm conviction that such repressive measures would prove a failure.

"The system has so many countervailing disadvantages, it is vulnerable from so many points of view, that the movement for its modification or abolition in many European countries will probably result successfully."

Other suggestions are then discussed, including the localisation of the women's dwellings in a distinct quarter by themselves, the compulsory isolation of patients, the penalisation of transmission of disease, the prevention of juvenile prostitution, and so forth.

As to segregation, the Report suggests that :—

"The most feasible plan appears to be to compel all prostitutes to inhabit houses by themselves. Immoral women should not be allowed to dwell in the same house with moral families. . . . To accomplish this result no new legislation is necessary. . . . By simply abandoning this evil to its own evolutionary mode, which is always towards aggregation, it would naturally drift into certain streets and quarters, following the line of least resistance on the part of property owners."

Even in these retired quarters "the existing regulations which apply to solicitation in the streets, provocation through open windows . . . and all offences against public decency, should be strictly enforced," and all red light, or other visible indication of the

nature of such houses, should be rigorously prohibited. This arrangement, the Committee think, "would take out of the hands of the police the arbitrary power of levying tribute, which has proved so demoralising to the force."

As regards another favourite scheme—compulsory notification and isolation—the Report goes on :—

"These routine methods by no means represent the sole resources of sanitary science. Isolation contemplates brevity, and, in dealing with chronic infectious diseases like syphilis or tuberculosis, would be impracticable. The ordinary methods of sanitary procedure must be adapted to the peculiarities of the particular disease, its nature, its mode of contagion, and the conditions under which it is spread. When the health authorities proposed to bring tuberculosis within the sphere of sanitary supervision, it was certainly not with the view of isolating the great army of consumptives; the spread of tuberculosis has been combated by other means. A campaign of education was instituted; the public was instructed as to the agencies by which it was propagated . . . the risk it carried to others, and the best means of avoiding these risks. . . . Increased facilities for treatment were also provided."

"While it is obvious that placing these diseases under the ban of notifiable disease would not be judicious or practicable," there could be no objection, in the opinion of the Committee, to the registration of these cases; the physician reporting the nature, and if possible the origin, of the disease, without giving the name and address of the patient, "thus respecting professional secrecy."

As to penalising the transmission of disease, the Committee are divided; they admit the

difficulty of identifying the source of infection, and add :—

"If such a law is deemed advisable, it should be drafted by those skilled in the framing of legislative enactments, with due regard to the nature of the disease, and eliminating all possibilities of blackmail."

They insist on the importance of safeguarding minors.

"The young and the immature are the chief victims, as well as the chief sources of contagion to others. . . . With a view to suppressing the prostitution of minors, a law raising the age of consent would be an additional safeguard. Prostitutes of minor age, when apprehended, should be sent to a protectory or reformatory. No less important is the rigid enforcement of the law against proxenetism. The procurer must be regarded as a most active agent in the dissemination of disease."

Finally :—

"In the opinion of the Committee, education and treatment comprise the most promising remedial measures which are immediately available. . . . Education should begin in the ranks of the profession. . . .

"Every young man should be impressed with the idea that disease is almost invariably a concomitant of licentious living, involving consequences which may . . . like an avenging Nemesis, come to smite him, years after he has forgotten his youthful follies. . . . The physician should also combat the dangerous theory that indulgence is necessary to health.

"Every patient should be fully instructed as to the nature of his disease, the duration of its contagious activity . . . and the moral responsibility involved in exposing others to contagion. . . . Education along these lines should be generalised as much as possible among the public, especially among the poor and ignorant."

As to treatment, the Committee recommend that every general hospital receiving State or municipal assistance should be required to open

its doors to this class of patients, and that dispensary treatment should be made both available and efficient. They do not recommend compulsory measures.

The other inquiry was undertaken by a Committee of leading citizens of New York, the "Committee of Fifteen"; and its Report, drawn up by Mr. Alvin Johnson, Professor of Economics at Brynmawr College, has been published as an octavo volume under the title *The Social Evil.*[1] Here the question is treated from a social as well as a medical point of view, causes as well as effects are considered, and the book supplies, within small compass, a clear and compact survey of the question in its historical and general aspects. The chapter on "Practical Difficulties in Regulation" brings us sharply face to face with the actual situation in Regulationist countries: on the one hand, the ever-rising demands of modern science for more frequent and rigorous inspection, prolonged periods of detention, and more determined efforts to bring the whole mass of female prostitution within the grasp of State control; and, on the other hand, the intensified resistance of both men and women to such interference with their liberty and privacy of action: and it is pointed out that the enormous increase of expenditure required for these efforts must fall entirely on the State, as any attempt to make a charge upon the women would only increase the difficulty of getting hold of them at all. Nor can the whole of this expenditure in money and effort avail, when all is

[1] G. P. Putnam's Sons, New York and London, 1902.

done, to guarantee the health of one solitary woman.

This was Professor Fournier's own conclusion. "And is this where you are, after all, with your public prophylaxis? Alas, yes, this is where we are." [1]

Equally clear-sighted and outspoken are the passages which deal with the prime source of the problem.

"The great cities of the world vie with each other in the vast numbers of those who gain their living by immorality. Nor is there any reason to think that this condition is transitory. . . . The inference has frequently been drawn that all efforts to suppress or restrict vice must be vain, and that the only rational course is to recognise its existence and to minimise its attendant dangers. . . . It is frequently said that vice is a constant and invariable element in social life. This is, however, obviously untrue. So far as one can judge from the fragmentary history of morality, periods of gross licentiousness have alternated with periods of comparative decency. The degrading influence that intercourse with a lascivious nation has exercised upon a people of comparatively pure morals is well known to every student of history. . . . Social and economic changes have frequently been marked by an increase or a diminution in vice. A prolonged war, especially if it be a civil war, has generally resulted in an exaggeration of this evil. . . .

"This fact, that vice varies from age to age and from place to place, is a sufficient indication that the causes of which it is the result do not operate with uniform force. It suggests the idea that, while it may be impossible to control all the causes of prostitution, and so to eradicate it, certain of them may be brought under control, with the result of limiting the evil." [2]

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[1] "Instruction sur le Péril Vénérien," by Professor Fournier. *Bulletin de la Société Internationale de Prophylaxie Sanitaire et Morale*, 1901, tome i. No. 4, p. 393.

[2] *The Social Evil*, pp. 2–5.

And again :—

"There can be no greater mistake than to believe that the impulses that lead to vice are constant and invariable. . . . They grow with feeding ; if they are wearied with one kind of satisfaction, they seek, not rest but variety. This fact, rather than any other, will account for the hideous forms of vice that disfigured ancient society. . . . Humanity is not divided into two classes, the virtuous and the vicious, but in it is represented every degree of virtue and vice, from the purest to the most utterly depraved. . . . The fact remains that the greater part of humanity stands midway between the two extremes, and may be improved or degraded in morals by circumstances which lie within the control of society."[1]

Finally, it is laid down that the national aim must be to attack simultaneously both the cause, which is vice, and the effect, which is disease.

"Such a system would abandon the task of effecting the impossible, in either morals or hygiene, and would reserve the powers at its command for bringing about such ameliorations as experience and reason have shown to be possible. . . . The first point upon which all are agreed is the necessity of suppressing, so far as possible, flagrant incitement to debauch. Solicitation . . . should be restrained ; . . . every method of conspicuous advertising of vice should be done away with. It is admitted that this can be only approximately accomplished. But much would be gained if vice could be made relatively inconspicuous, except to its votaries. The constant presence of women known to be immoral serves to recruit each year the patronage of prostitution, by inciting to vice many who would not of themselves have sought illicit pleasures. From this point of view, it is far better that prostitutes should be clandestine in fact as well as in name than that they should appear in their true colours."[2]

The same strong common-sense is shown in touching on the question of segregation.

[1] *The Social Evil*, pp. 69–71. [2] *Ibid.* pp. 146, 147.

"It is a question whether the existence of isolated brothels in various parts of the city was as demoralising as the existence of a limited quarter in which vice ran riot. Whatever may be said of the demoralising effect upon respectable society of a number of prostitutes mingling with it, there can be no doubt that respectable surroundings have far more power than police regulation to keep the wanton woman from displaying the actual degradation of her character. In a limited community consisting wholly of immoral characters . . . this restraining influence is absent. An *esprit de corps* is created which is highly injurious to public morals and public order. Furthermore, the existence of licensed houses side by side almost inevitably leads to an odious competition in indecency for the sake of attracting customers."

The author continues (he is speaking of Berlin in 1839):—

"From the point of view of sanitary regulation, the plan was not successful. While the notoriety of the quarter naturally attracted the youthful and reckless, . . . the publicity of it deterred those who had acquired caution without acquiring continence. . . . Hence clandestine prostitution increased throughout the city."[1]

The evils of overcrowding and the desirability of keeping growing children from contact with professional vice are touched upon, and it is suggested that the present system of public education does not exhaust its possibilities as a moralising force.

"Frequently, the child who leaves the public school loses the only influence that makes for morality, and at the time when the need for such influence is greatest. There seems to be little doubt that an extension of the years of public education for children whose parents or guardians cannot show that they are engaged in satisfactory employment or properly cared for in their homes, would diminish the evil of prostitution of young girls. . . . Such additional education should naturally be of a kind

[1] *The Social Evil*, pp. 46, 47.

that would train the pupils for industrial or household duties."

As to the problem of juvenile prostitution :—

"A Prussian law of July 1900 presents the first systematic attempt to grapple with this problem. By this law, girls under eighteen who are found to be living a vicious life, or who fall into evil company . . . may be placed in institutions, or under the charge of parties who will be responsible for their conduct. If necessary, they may be kept under guardianship until their twenty-first year. . . . This law represents the consensus of opinion of the most profound students of the social evil."

Strangely enough, the writer omits all mention of the English Criminal Law Amendment Act of 1885, which did so much to check the frightful increase of juvenile prostitution in England by making immoral relations with girls under sixteen, whether with or without consent, a punishable offence. Whether as a question of theoretical justice or of practical adaptation of means to ends, it seems obvious that preventive measures of these two kinds are complementary to each other. The young girl has to be protected both from herself and from others, and it is right that, if repressive measures are to be enforced, they should apply not only to her but to those who contribute to her downfall. This seems to be the view of the New York Medical Committee already quoted.

The writer goes on to recommend the somewhat doubtful expedient of a special body of police to be entrusted with the carrying out of "a system of moral control."

"The citizen may be trusted to do whatever lies in his power to prevent resorts in his immediate vicinity from becoming specially offensive to decency. . . . But for the discovery of prostitution of minors, for the control

of prostitution in public places and upon the street, a limited body of agents selected for exceptional qualities of tact and integrity is absolutely essential."

It is with some surprise that one finds so clear-sighted a student of past efforts at "control" recommending the formation of a "morals police," however exceptionally qualified. The fatal influence of officialism is certain to tell, sooner or later, on any such body, in proportion as it is removed from the wholesome stimulus of popular criticism and initiative, and left to work out its own methods of action and inaction. I venture to think that a far sounder and more progressive policy is to be looked for in the direction of effective co-operation between the ordinary police, acting under their own chiefs, and voluntary associations of citizens supplying an intelligent motive force at the back of them; the formal recognition of a *prostitute class* being avoided as far as possible, acts of public indecency or disorder being repressed as such, without any question of the status or character of the person committing them, the open markets of vice being dispersed as a simple matter of street congestion, and juvenile prostitution being brought under the head of vagrancy, as in the Industrial Schools Act Amendment Act of 1880. The National Vigilance Association, founded in London in 1885, and the London Morality Committee, founded in 1900 under the presidency of the late Bishop of London, Dr. Creighton, supply instances of voluntary associations whose influence has already produced beneficial results, and seems likely to be a powerful factor in grappling with the problem of the Social Evil.

Still more surprising is another recommendation of the writer of the New York Report—a recommendation in which, it may be observed, his Committee do not follow him. He thinks it "would work no real hardship to anyone" to require, "as a preliminary condition to the issuing of a marriage licence," "a certificate from an official physician showing the present state of health of each of the contracting parties." He admits that "many difficulties would arise in the administration of such a law," and that "it could only diminish somewhat the evils it is designed to meet"; but he thinks that, in face of "so revolting an evil as the transmission of syphilis in marriage," "any amelioration would be worth a heavy cost." He seems to have omitted two very obvious considerations:—first, that such a law would be equivalent to a law in restraint of marriage; and, secondly, that if Professor Hutchinson's opinion be correct, the amelioration is attainable without any such sacrifice.[1]

Indeed, if an object-lesson be needed on the pitfalls of well-intentioned legislation, it is to be found no farther off than the very next chapter, which is devoted entirely to the "Raines Law" and the state of things produced by it. The Raines Law, with the best intentions, forbade the selling of liquor on Sundays except in *bonâ fide* hotels provided with a certain number of sleeping-rooms. But, practically, "the profits of a New York saloon are made on Sunday, the

[1] See *supra*, p. 180. It is said that in the State of Minnesota a law to this effect actually exists. Probably "persons about to marry" will prefer to do so outside the State of Minnesota.

week-day trade sufficing merely to pay expenses." In order to preserve the Sunday trade, a large number of the saloons have therefore been turned into "hotels" with sleeping accommodation for guests. But these rooms are not required by the respectable public, and the landlord must therefore choose between seeing them untenanted and letting them for dishonourable purposes. Thus "the effect of the Raines Law has been to provide unexampled accommodation for prostitution." Solicitation and seduction are rampant, and the trap is laid alike for the unthinking citizen sitting over his glass of beer, for the growing boy, and for the young girl out for a day's amusement. The precautionary provisions of the law, which should prevent all this, are practically impossible to enforce; and the law, intended as a boon to public morality, seems to have turned out an unmitigated curse. For the philanthropic legislator and moral reformer this chapter is full of instruction and admonition.

Finally, the Committee of Fifteen themselves sum up the net results of the whole inquiry in a series of recommendations broadly outlining "a definite policy" with regard to the Social Evil. The policy is a broad one. "If we wish to abate the Social Evil," says the Committee, "we must attack it at its source."

"Better housing for the poor, purer forms of amusement, the raising of the condition of labour, especially of female labour, better moral education, minors more and more withdrawn from the clutches of vice by means of reformatories, the spread of contagion checked by more adequate hospital accommodation, the evil itself unceasingly condemned by public opinion as a sin against morality, and punished with stringent penalties whenever

it takes the form of a public nuisance: these are the methods upon which the members of the Committee have united, and from which they hope for the abatement of some of the worst of its consequences at present, and for the slow and gradual restriction of its scope in the future."

On the question of amusements they speak strongly.

"The pleasures of the people need to be looked after far more earnestly than has been the case hitherto. If we would banish the amusements that degrade, we must offer to the public in this large cosmopolitan city, where the appetite for pleasure is keen, some sort of suitable alternatives."

The appendix gives a frightful picture of the system of organised seduction, aided by police corruption, which the energy of the Committee revealed and attacked in New York. Their work has not been without fruit.

"It is certain that the houses of prostitution are not flaunting their wares upon the streets in the manner of a year ago. Street-walking is also far less frequent. A number of the more notorious 'dives' have either changed hands or have closed their doors. The most widely known proprietor of houses of prostitution in New York City is now serving a term in prison upon evidence secured by the Committee of Fifteen. The proprietor of several of the lowest dives is a fugitive from justice, having forfeited his bail. Three police officers who were shown to have been in partnership with vice have already been convicted, and a half-dozen are now awaiting trial. As a result of the whole movement, the prospect for a reasonable control of the Social Evil in New York City is more favourable at the present time than it has been for many years."

I trust I shall not have wearied the reader by thus placing before him in detail the work

of these two American Committees. The results obtained by such recent, intelligent, and thoroughgoing investigation among a people of Anglo-Saxon race, in a country where, as in our own, the Regulation system is not in force, must naturally have a peculiar value for the English inquirer. Taken as a whole, they mark a growing conviction that, if permanent improvement is to be effected, it must be mainly brought about by measures of a general rather than a particular character, aimed not so much at "coping with" or "controlling" or "stamping out" the full-grown evil, as at the gradual depletion of the various sources which are perpetually feeding and recruiting it. The direct practical benefits arising from the investigation itself, as recorded in the last quotation, are both instructive and hopeful. The full light that has lately been turned on the question, and the increasing public interest shown in it, both in the United States and in England, are probably actually producing more good than could possibly be achieved by the extreme measures advocated by panicmongers.

Meanwhile the Americans, in their new dependency in the Philippines, have come face to face with the same problem which has so long confronted us in India—that of Western soldiery garrisoned among subject races in a tropical climate. They copied our example and introduced Regulation. The results appear to have been much the same as in India—or rather more so. The system was introduced towards the end of 1898. In 1900 the number of American soldiers suffering from the three

worst forms of these diseases was 13,448.[1] In 1900, "reports from the chief surgeon of the division of the Philippines show that these diseases have increased materially."[2] In February of that year Surgeon-Major Maus, after inspecting the hospital at Calamba, reports fifty per cent. of the garrison diseased, and adds that "the examination system, with certificates," which "has been adopted for the women of the town" . . . "has not appeared to lessen the evil."[3]

The system has since been modified, but not abandoned.

On the other hand, a strong Army Order has lately been issued by the Washington War Department (March 1902), directing "the attention of the officers and enlisted men in the army, especially those serving in the tropics," to other methods.

"The only really efficient way in which to control the diseases due to immorality is to diminish the vice which is the cause of these diseases. . . . It is the duty of regimental, and particularly of company officers . . . to point out to the men under their control, and particularly to the younger men, the inevitable misery and disaster which follow upon intemperance and upon moral uncleanliness and vicious living. The officers should remember always that the effect of what they say must largely depend upon the lives they themselves lead. . . . Venereal disease is almost sure to follow licentious living; it is never a trivial affair; and it is criminal folly to believe that sexual indulgence is necessary to health. . . . Every effort should be made to promote throughout the army a cleanly and moral tone in word

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[1] See Surgeon-General Sternberg's Annual Report, for the year ending June 30, 1901, p. 319.

[2] *Ibid.* p. 171. [3] *Ibid.* p. 172.

no less than in deed. As a nation we feel keen pride in the valour, discipline, and steadfast endurance of our soldiers, and hand in hand with these qualities must go the virtues of self-restraint, self-respect, and self-control."

The Order also draws attention to the evils of idleness, and urges officers to encourage healthy exercises, and to "supply opportunities for cleanly, social, and interesting mental occupations among the men."[1]

2. *Continental Opinion*

Turning once more to the Continent and the latest developments there, we find a growing stir of activity on all sides. The International Prophylactic Society founded at the Brussels Conference has given birth to a number of national Societies or Committees in France, Germany, Italy, Spain, England, and elsewhere. In Prussia an official inquiry has resulted in the law already mentioned for the removal of girls under eighteen from vicious surroundings, and the recommendation of larger hospital accommodation. In France a similar inquiry is now going on.[2] In Russia an edict has been issued forbidding the harbouring of girls under twenty-one in disorderly houses. In the city of Moscow a Communal Committee, appointed to inquire and report on the question, finds that Regulation has been absolutely useless, and recommends its abolition. In Sweden also

[1] The New York *Outlook* (April 19, 1902), quoting these passages, adds very sensibly: "If this duty rests upon army officers, the duty certainly rests upon the people to supply the places in which these facilities for recreation can be afforded."

[2] August 1902.

the question of Abolition is being once more mooted.

If the Governments have not been idle, so neither have the doctors. One by one the Brussels recommendations are being taken up and carried a step further. French and German professors are throwing themselves with energy into the work of enlightening the public. The first act of Professor Fournier's Paris Society was to prepare—or ask him to prepare—a warning addressed to all young men over seventeen in public schools and colleges. Here the temptations to be encountered and the probable consequences of yielding are set forth with great plainness of speech. Young men are not to trust in Regulation, or to imagine that because the "clandestines" are the most dangerous, the "registered women" are safe; "for the first of these propositions does not by any means involve the second."

"The necessary conclusion of all this is, that the best prevention is individual prevention. . . . Let us begin by protecting ourselves, which is far better than trusting to the vigilance of others."[1]

So, again, Professor Finger, of Vienna, in an important article in the same number of the *Bulletin*.[2] Regulation, he says, will never do much to check disease.

"The future seems very dark. We have come to the conclusion that it is impossible to attain our object by the means hitherto employed. And the suppression of prostitution appears at present as impossible as its sanitation."

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[1] *Bulletin de la Société Internationale de Prophylaxie*, etc., 1901, tome i. No. 4, pp. 392, 393.

[2] *Ibid.* pp. 333–339.

The only hope lies in striking at the root, and diminishing the supply by diminishing the demand.

"And here we must confess, to our shame, that nothing has been done; everything remains to do." "A rational education at home and at school, calculated to preserve the chastity of the young man with the same care as that of the young girl,—followed at the proper time by a clear explanation of the whole question,—such is the logical method which we are only now beginning to think of putting into practice." "The duty of the hygienist is to *instruct*. The healthy must be warned to avoid immoral relations, which lead almost invariably to infection . . . and the sick, to avoid infecting others . . ." "One can hardly be severe enough in condemning the conduct of those doctors who advise young men to frequent the society of abandoned women."

He adds his personal testimony to the effect of these warnings on the lives of young men.

A still stronger testimony comes from Zurich and Berlin, where the strenuous teaching of Professors Albert Heim,[1] Wyss, Herzen, and others has resulted in the formation of a "Morals" Society among the students themselves. The "Preliminary Reports" prepared for the second Brussels Conference, to be held this autumn, show the same sense of the absolute necessity of popular instruction on the subject. Dr. Burlureaux, of Paris, has made quite a round of inquiries among Ministers of State, clerics, teachers, and employers, and finds willing collaborators everywhere. All they ask is information for themselves, and the means of distributing it. The materials required are

[1] See the very remarkable lecture of Professor Heim on "Evolution and Morality," in the *Revue de Morale Sociale*, June 1901.

a printed leaflet, a pamphlet, and a book. He has started a personal propaganda of his own, and with great success. He gives a leaflet to a friend for his son, and the friend comes back for further information. He finds the Minister for War awake to the value of these efforts. Officers have received official permission to join the Society, and letters of inquiry from them are constantly coming in.

"A favourable current of opinion is setting in in the French army; the French officer begins to realise his own share in the matter; he too asks only to be informed, and will help the medical officers to the utmost of his power."

The Minister of Marine and the Colonial Minister are also taking up the question.

"In the long-run, it is moral education which must be the essential factor in the campaign against disease."

All this is excellent; and so is the demand for better instructed doctors and gratuitous treatment available for all. But the movement of opinion is not all in this direction. The belief in compulsory measures dies hard; it is difficult, when strong measures fail, to transfer one's faith to mild ones; the question creeps in, "Would not more coercion have had more success?" Thus the lesson of the past is still misread; after a hundred years of failure, time is still claimed for a fresh experiment which is certain to succeed; the form, and not the motive force, is said to have been in fault; it is not coercion that fails, but coercion misapplied. Yet it is curious to see the efforts of old Regulationists like Professor Neisser to reserve coercion to the very last resort, while in the last resort it

invariably comes in and spoils the whole scheme. His paper for the new Conference is an oddly ill-digested assortment of attempts to avoid compulsion and yet to compel. The new Regulation is to have no police register; the police are to have nothing to do with it; it is to be purely medical. Nevertheless, refractory women are to be handed over to the control of the police. But is it not precisely in controlling refractory women that the police have always failed? What is to make them succeed any better now?

So, too, he objects to the general notification of these diseases by medical practitioners, as doing away with professional secrecy and deterring patients, and points out that these diseases are different from other infectious diseases, and require different measures. Nevertheless, if the male syphilitic patient does not carry out the doctor's orders and abstain from all contact endangering the health of others, he is to be denounced to a Sanitary Commission, which has full powers to consign him to a prolonged detention in hospital. And what, then, becomes of professional secrecy, and the confidence of patients in the doctor? The difficulty is to be met by making it penal for anybody but a qualified physician to advise the syphilitic patient. Thus he is supposed to be hemmed in to strict obedience by the necessity of treatment on the one hand, and the fear of denunciation on the other. Is Dr. Neisser walking in a dream? Does he really think it passes the wit of man to evade this sort of machinery, or that the universal tendency to concealment of disease is to be overcome by making the doctor a dictator

in the first instance, and an informer in the second?

Another favourite scheme, and one for which, on the face of it, there might be much to be said, is that of making the communication of disease by any person to any other a punishable offence. Theoretically, there seems nothing to be said against it; the objection is purely practical. But the practical objection covers the whole ground. In the vast majority of cases the thing is impossible to prove, and equally impossible to disprove. The accused may be found free from any trace of disease, and may yet be guilty. He may be diseased, yet the accusation may be flagrant falsehood, springing from spite or cupidity. The working of such a law is a mere game of chance. And who is to set it in motion? The mischief is done already; and the injured person will hardly, for the sake of others, proclaim himself a syphilitic and take the consequences. Is the doctor to be the informer? Does the medical profession really wish to occupy such a position? All these schemes, plausible as they are, tend directly to nullify every measure of rational enlightenment, and lead to persistent concealment of disease and the growth of a charlatanism far too acute and prosperous for the law to reach.

3. *A Word to Ourselves*

Let us not be mistaken. If our measures are to be truly effectual, they must deal, however gently, with *causes*, and not, however stringently, with effects. The *quantitative* problem is, in Regulationist countries at any rate, the *reductio*

ad absurdum of the whole matter. There is more disease than all the hospitals, and all the doctors, and all the police, and all the public funds, and all the powers of the State together, can avail to crush out. And why? Because the quantity of disease depends on the quantity of vice, and the quantity of vice is perpetually being renewed. Vice is the root-evil, and every measure that ignores this favours it, and promotes its increase. We in England and America may be thankful that we have no ancient and deep-rooted system to tear up, leaving its cancerous fibres to rot in the flesh of society. Let us beware of hasty legislation, the results of which may be the very opposite of what is intended. Let us beware of being expert-ridden; that is to say, of being put into blinkers, and induced to leave most of the essential considerations out of sight. Science, like the rest of us, has its limitations, its moods, its fashions, and its scares; the true path of progress lies along other lines than these. Health is the result of the conditions of health, not of the microscopic study of bacteria. Not that the microscope is to be despised; we need a closer, not a mere superficial, study of the intricate working of causes and effects, both material and moral. But we also need to plan out our work in large dimensions and for a long future; and to do this we must set in motion, with a fair field before them, those vital and progressive moral forces whose momentum increases, not diminishes, directly as the square of the distance.

NOTE.—Since the above pages were written, the second International Conference has taken place in Brussels. With

regard to the Regulation system, no vote was passed pledging the Conference as a whole, but three resolutions were laid for individual signature. The first, affirming that "the Regulation system, as at present applied, has proved ineffectual, and should be abandoned," was introduced by Dr. Landouzy, an eminent Paris professor and physician, and a member of M. Waldeck-Rousseau's Commission on the question, and supported by Professor Gailleton, the President of the French Government delegation, and by Dr. Gaucher and Dr. Queyrat, of the St. Louis and Cochin-Ricord Hospitals respectively. The second, introduced by Dr. Le Pileur, of St. Lazare, and countersigned by two of his colleagues at that hospital and by a number of other medical officials, urged that the system "should be retained, but profoundly modified, especially in relation to minors"; while the third, introduced by Professor Neisser, of Breslau, recommended that the existing method should give place to a sanitary system, compulsory only where absolutely necessary. The vagueness of these resolutions, and the fact that many members who signed the third signed also one or other of the other two, is quite in character with the transitional and uncertain state of Continental opinion. The third resolution was signed by 90 members out of an attendance of over 300; the first and second by 55 and 56 respectively. The question of penalising transmission of disease was ably debated for and against, but scarcely anyone signed the resolution in its favour. A resolution approving State provision for gratuitous voluntary treatment of all cases of this kind was strongly supported. Italy has already taken the lead in this matter, and with marked success. Success was also reported from Roumania.

Taking the debates and the resolutions together, it is apparent that there is in France, both in medical and legal circles, a growing movement in favour of abolishing Regulation altogether—a movement certain, however, to be long and strenuously resisted. There are signs of a similar tendency in Russia. Spasmodic attempts at Abolition, unaccompanied by public enlightenment and a large scheme of free voluntary treatment, are, I think, to be dreaded rather than desired, as likely to produce a reaction in favour of the old methods. The change must

come, but it should be patiently prepared for. Italy, with her voluntary system already in full working, appears to be in an exceptionally favourable position for it. In Germany the passion for coercive methods may probably keep the police system on foot long after the doctors themselves have prayed to be rid of it. But in every country men's minds are turning to other measures, either as supplementary to Regulation or as substitutes for it.

APPENDIX

Leading Opinions on the Social Evil

WORDS OF ENCOURAGEMENT

I

By Mrs. Josephine Butler

I AM filled with joy now because of the signs I see that many are waiting and longing for a revival of the more spiritual element in our work. There is an imminent approaching conflict of a very serious kind, but it does not appal me. In looking back, I see that every shock or reverse we have had, and every menacing approach of the enemy, has been the *prelude* to a bolder advance on our part and a greater extension of our work, and has imparted to us a greater spirit of enterprise. This has been remarkably the case. It will be so again if we only have faith. Long ago my sister Mme. Meuricoffre wrote me, "A little one shall become a thousand"; and so it has proved. In 1869 we were a little group of women sitting in a circle in a drawing-room,

with pale faces and an earnest purpose; and now! in all the four quarters of the globe there has at least been *heard* the message of the equality and unity of the Moral Law: God is one, and His Law is one—one and equal for man and woman, rich and poor, and for the spiritual and physical health of man.

My cousin Charles Birrell, a man of apostolic character, wrote to me in 1870: "You have sounded a note for which the ages have been waiting, and which the Church itself in its corporate capacity has never yet intoned." This was a prophetic utterance. The initiators or pioneers of the movement, as they may be called, do not deserve any special credit, and most of them would repudiate any ascription of merit, for they were only instruments in the hands of the one Initiator. "The hour had struck," and the slaves in chains needed a representative, or representatives, to express their woes, for which they themselves had no voice. The Holy Ghost, and He alone, was the Initiator and the Inspirer, and the Divine hand drew or drove a few men and women to the front. I use the word drove; for I was myself one of those who had to be dragged or driven to the work. I was like Jonah, who hung back, cowardly, when instructed to go and denounce Nineveh. But God knows how to train His workers, and keep them to the work.

I have thought much lately of that Power in our midst, to which in my own mind I give the name of "The Invisible Vanguard." It is the Invisible Vanguard which has secured victory after victory for us, so far. That force needs at this moment to be greatly reinforced, in order

to meet the hostile forces which are approaching. This silent company, which holds fast hour by hour the hand of Omnipotence, has gone in advance, though unseen, all the way along; its influence has silently moved the consciences and wills, and overruled the actions of princes and potentates, councils and parliaments.

I wish it, however, to be understood that it has been necessary all along to make use of agents and instruments from all sides and all ranks and conditions, to appeal to and to work with members of parliaments and senates, political groups, magistrates, and men of business, who are by no means all men of prayer. We need to move "the powers that be," to move legislatures and governments, in order to reverse iniquitous legislation and to obtain purer laws and more justice for the poor and weak and voiceless; and governments, as you know, are not all Christian in the vital sense! Wilberforce and his colleagues were in the same position in the anti-slavery movement. In their case also there was an Invisible Vanguard, who watched and prayed and drew down the Might of Heaven for the breaking of cruel chains. We accept also the aid and fellowship of Hindus, Mohammedans, and men of different non-Christian lands, *just* men, who come to us to plead the cause of their own women (as in the case of the downtrodden and outraged native women of India, brought under the yoke of legalised vice). These men were, and are so far as we know, men of pure lives. Should I have refused the co-operation of a dark-skinned man, pleading for justice for his dark-skinned

sister, because he worshipped Buddha or Vishnu, and not Christ? Should I have been more or less like Christ if I had refused him? But this fact, that we accept the co-operation of unbelievers both of heathen lands and among Christian people, has staggered many—notably some rigidly orthodox German clergymen, who have expressed themselves shocked to see a Parsee or a Chinaman on our platform at Exeter Hall; and we have lost a few valuable fellow-workers from this cause.

I can only briefly record some of the causes for encouragement which present themselves in different parts of the world.

France and Belgium. — An International Conference on Hygiene was held in Brussels two years ago, and another was held last September (1901). The change of opinion in France and Belgium in recent years is remarkable. France was the mother of this whole horrible system. There, many of the leading medical men, who have been enthusiastic supporters of the regulation of vice from the beginning of our crusade, are now coming to the conviction and confession of the failure of the system.

The Brussels Congress was called by honest men desirous to come to a true conclusion; our Abolitionists were a mere handful at that Congress. There were doctors present from many other countries, and it was generally believed that we should have a terrible encounter, and that we should be nowhere. Much prayer was offered before and during the meeting. The general result arrived at can perhaps best be told by recalling an incident which occurred at a meeting held at Geneva

three months after. A doctor of Paris, who did not speak from the Christian standpoint, detailed to us the discussions at some length which took place at Brussels, relating how one after another, men who had been upholders of the system, gave way, and admitted that it had been a failure; even acknowledging that no system of the kind which did not take into account the moral element could be successful. This doctor declared that the members present could scarcely understand how it was; they had not been wholly convinced by arguments; but an unseen influence, which floated over the assembly, had moved, subdued, and convinced. This he repeated and emphasised, suiting the action to the word, by waving his hands over his head to indicate the unseen influence dominating the meeting. Afterwards I spoke to him, and he admitted that he had thought of us and of our statements.

GERMANY.—There is much difficulty in the prosecution of the work in Germany, on account of the position which women there have always held. They are in a measure kept down, not encouraged to appear in any public work, scarcely allowed any voice; even the Church regards action by them in this connection unfavourably. Yet God has raised up there a group of exceptionally brave and gifted women, who are holding meetings, spreading knowledge on the question, and gaining ground.

SWEDEN AND NORWAY.—The leader of our cause in Scandinavia is Mr. Hugo Tamm, a member of the Upper House, an influential man politically, and a firm Christian. The work which had begun long ago under his

auspices had died down for some years, and has been revived recently. In a letter received in April, Mr. Tamm says :—

"Our group of Abolitionists has for years been very small, only a few persons, and in human eyes our work has been in vain ; but we have all been steadfast, hoping against hope for some revival—waiting for this more than twenty years.

"Suddenly some months ago several things happened : (1) a rather raw journalist wrote some articles about the state of the streets, and life at Stockholm at night ; (2) the clergy sent up a petition to the Governor of Stockholm to take more efficient means against immoral women. Immediately, in the name of the Federation, I gave in another petition asking that our principles should instead be applied, and our old position reconsidered, namely, that of abolishing away the regulation of prostitution.

"The question took hold of the public, the doctors stood wavering as to what they should say and do. The ladies, headed by Mrs. Hojer, began to move, and resolutions in our sense were carried at several women's meetings. The different women's associations dared at last to have and proclaim their opinion. Amongst the workmen, some meetings now discuss the question and give us their support. Even the ladies of the highest class have arranged a meeting. Everybody seems to be caught by the fire. I do what I can. Westerberg has got new fervour, and Mrs. Hojer goes everywhere attending meetings, making speeches, etc."

Italy.—In Italy our movement has been

stagnant for a long time, but the interest in the matter has been revived lately by the formation of a new group of workers represented by a paper called *Schiave Bianche* ("White Slaves"), which promises to adopt the whole of our programme.

United States.—The Friends' Association sent over to America last winter a very excellent deputy, who had a successful crusade. The occasion was the putting into force, in the Philippines, by certain military men, of the State regulation of vice in a very bad form, the burden of which naturally fell on the native women. Mr. Gregory went to all the chief cities, and attended many meetings. The American women came forward in their thousands. He had a very important conference in New York with leading doctors, who published a report of their discussions very favourable to the cause. In spite of this, however, I apprehend that there is more danger at the present time from doctors than from military men. After two interviews with President Roosevelt, Mr. Gregory wrote to me: "Mr. Roosevelt is a volcanic man for righteousness, quite a man after your own heart." I understand that, as a result of action already taken, the system has been abolished in the Philippines.

Our eyes are especially directed just now to South Africa. War is a horrible thing, and always gives rise to confusion and disintegration, including much moral evil. But God's hand has been shown so clearly in this case that I do not take so serious a view of the evils likely to follow the war just closed as many of my friends do.

The Act for the regulation of the Social Evil was passed in Cape Colony in 1868. Mr. Saul Solomon, who was then Premier, observed the immoral tendency of it, and instituted a Commission of Inquiry, the result of which was that, after much labour on his part and that of Bishop Grey and others, the Act was repealed in 1872. Another friend of the Abolitionist principles was Sir Bartle Frere. During his term of governorship many insidious but unsuccessful attempts were made to revive the system. In 1885, however, after Sir Bartle Frere's recall, the Act was again passed—the very year in which Queen Victoria signed the Bill for repeal at home.

It is possible that the Act has fallen into abeyance during the war, but *it is still law*; and one serious aspect of it is the power of extension to the Transvaal and Orange River Colony and other places—a terrible prospect. The presence of troops has always been one of the excuses for imposing the system; but its evil influence is always immensely wider. We want the best men and women to the front, and we need the power of the Holy Spirit. When we realise the enormous preponderance of the native races of South Africa over the whites, we can realise that the Act, as in India, would fall most heavily on the native women; and that it would be, as it has been in other Colonies, a curse to the conquered races, and a serious hindrance to their acceptance of the Christian faith.

But a change in the *morale* of the army has come about in the last few years, largely due to the establishment of Soldiers' Homes in the

different parts of the British Empire where troops are maintained. The name of Miss Sandes is conspicuously and honourably associated with this important movement, which is proving to be an undermining power against the corrupting influence of the State regulations of vice in military stations. These Homes are superintended by spiritually gifted women—"elect ladies" in the apostolic sense. Miss Schofield, who is in charge of one of these Homes, wrote, in April last, a letter (since published), in which she said, "Did I ever tell you how the sergeant-major of a regiment we have known for years cut me short one evening when I was speaking to him about the power of God? 'Madam,' he said, 'you have no need to tell me about the power of God; how can I help but believe it when I see the transformed lives of the men of my own battalion?'"

This is but an indication of a very real work of reform beginning in the hearts and souls of men. In the face of such a fact, it seems almost a blasphemy to continue to proclaim that the exigencies of military life demand such degrading and disgusting arrangements as are represented by the law, which was successfully brought to an end in England in 1885.

Our soldiers must no longer be treated as the *raison d'être* of arrangements which facilitate and virtually sanction vice. They must now be accorded a place far above that in our nation's esteem.

No plans for the amelioration of morality can ever succeed which are based upon a low and degrading opinion of human nature; they will inevitably fail, morally and materially. Every

true reform takes human nature at its best, not at its worst, and works on that basis. Long ago, Mrs. Harriet Martineau, in a published letter on this subject, said that our whole nation itself would become corrupt if we continued to consider and treat our soldiers and sailors as "predestined fornicators" (a strong expression, but not too strong). They must be treated rather as capable of becoming good servants of God and their country; and if our opinion of them should be much too high, yet it will affect their character and conduct infinitely more favourably than if that opinion were much too low. Men not infrequently become what they are expected by their superiors to become, and what they are believed to be capable of becoming.

II

By Mrs. Henry Fawcett, LL.D.

I have no claim to speak with the authority of the lifelong workers in the cause of social purity who form the majority of the contributors to this volume. But if the saying, "Lookers-on see the most of the game," have a solid basis of truth, I may perhaps as a "looker-on" give, for whatever it may be worth, my impressions of the result of the struggle for higher standards of conduct which has been carried on during the last thirty or forty years. The situation is, in my opinion, one which should give the very greatest encouragement to those who have laboured for so many years. I base my conviction on the fact that what was once considered

the almost unattainable ideal of the missionary and the saint has become the expression of the common-sense of the practical man of action, whether he be soldier, physician, or statesman.

In support of this statement I bring before my readers the General Order published by General Sir George White, in 1897, when Commander-in-Chief in India; an Army Memorandum on similar lines issued by Lord Wolseley when Commander-in-Chief, in August 1898; a General Order issued from the War Department at Washington in March 1902, signed by the U.S.A. Secretary of State for War, by the direction of the President. It is not an exaggeration to say that any of these three Army Orders might have been written, so far as excellence of moral tone is concerned, by Mrs. Butler or Mr. Maurice Gregory. Last, but not least, I also cite the resolutions passed by the Brussels International Conference of 1899, where thirty-three different nations were represented. The Conference was organised by those who believed in State regulation of vice, and the countries officially represented at it had nearly all tried Regulation in some shape or form. The course of the debates illustrated the hygienic failure of the "Regulation" in countries where it had been most strenuously practised, and the resolutions adopted were in support of moral means of combating the physical effects of vice; that is, that vice itself should be attacked rather than its consequences. Not one of the resolutions proclaimed the success of Regulation, or suggested means of making it more efficacious.

The Army Orders referred to enjoin upon soldiers the necessity of practising self-control,

upon officers the high importance of good example; they combat the false notion that vice is necessary. As the most recent of these is that issued by Mr. Roosevelt, the President of the United States, a few sentences from it may be quoted. "The only really efficient way in which to control the diseases due to immorality is to diminish the vice which is the cause of these diseases. Excessive indulgence in strong drink is absolutely certain to ruin any man, physically and morally; while diseases due to licentiousness produce effects which are quite as destructive, and even more loathsome.

"It is the duty of the regimental, and particularly of the company, officers to try by precept and example to point out to the men under their control, and particularly to the younger men, the inevitable misery and disaster which follow upon intemperance and upon moral uncleanliness and vicious living. The officers should of course remember always that the effect of what they say must largely depend upon the lives they themselves lead. It is in the highest degree necessary that each officer should be an example to his men in the way of temperate and cleanly living. He should point out to the men, using the utmost tact, discretion, and good sense, that disease is almost sure to follow licentious living, and that it is worse than folly to believe that indulgence is necessary to health."

Twenty, or even ten, years ago this which is now recognised by the "man in the street" as ordinary common-sense would have been, nay, was, stigmatised as "the howlings of faddists and bigots," and those who in spite of abuse and misrepresentation claimed that the laws of

health and the laws of morality could not be at variance, were said to wish to "condemn the youth of their country to death and tortures equal to those of the Inquisition." Contrasting the present with the near past, have we not reason to rejoice in the ground gained and to thank God and take courage?

REMEDIES FOR THE SOCIAL EVIL

I

By Canon Barnett, M.A., Warden of Toynbee Hall

The remedies for vice are: (1) by religion, (2) by education, and (3) by legislation.

1. The only force strong enough to make purity is that of religion. By religion I mean, (*a*) that consciousness of the Almighty as the Father of Jesus Christ which will make the tempted man say, "How can I do this wickedness and sin against God?" and (*b*) that consciousness of every human being as the brother of Jesus Christ which will make it impossible to treat anyone with disrespect. There must, I think, be more teaching of the Light which is within everyone, more insistence that the kingdom of God is within every soul, more reliance on reason, and less on emotion.

2. Education should bring out the intellectual powers as a balance to the physical; it should aim to give people pleasure in mental exercise, in their memories and hopes. The intellectual man is less open to temptation

through the senses than the physical man. Educators should therefore interest children's minds in things pure, beautiful, and reasonable, and at the same time restrain them from sights and sounds which excite sensual desires. They should not take them to places—theatres or balls—where the fashion is to expose parts of the human body; they should not let them read tales or see pictures whose interest is in their sensuality. They should be careful in their diet—avoiding too much meat; and they should in a serious way—in connection perhaps with their botany lessons—make them familiar with the wonders of procreation. They should also encourage the habit of self-restraint in little things, even, *e.g.*, in the eating of sweets.

3. Legislation is perhaps the least effective while it is the most obvious of all the remedies. It might enforce street decency, and with a more equal hand punish solicitation. It might prevent the exposure of immodest pictures and the performance of immodest songs or plays. It might close disorderly houses, disallowing the technicalities by which some now escape, and it might punish equally men and women discovered using such houses. But for legislation to be of any use the executive force must be improved. The police must be better paid, and officered by a class whose traditions are against bribes of all sorts.

II

By Rev. R. F. Horton, M.A., D.D.

My own view is that there is but one complete security against vice, and that is the indwelling

of the Holy Spirit. But there are certain things which can be done to lessen the force of temptation and to protect the weak and ignorant. May I briefly enumerate them?

1. The streets can, and ought to be, cleared of temptation, as they are in every well-regulated Continental city.

2. Demoralising literature, books and periodicals, can be repressed by vigorous prosecutions.

3. Women may be prevented from serving in the bars of public-houses.

4. Fathers should warn their sons of the dangers of vice; and in some cases such books as those published by the Vir Publishing Company might be put into the hands of boys and young men.

So far as I can judge, these four lines of action are the most immediately necessary; and with modifications, perhaps, they are feasible.

III

By Dr. Alfred Russel Wallace

Briefly, I maintain that the real cause of the special immorality you refer to lies deep down in the very constitution of our existing social system. The main causes are twofold—(1) the continued presence in all our great cities, and especially in "the metropolis," of a numerous class of wealthy and idle men, especially young men, of strong passions; and (2) the continued presence of an equally large class of girls and young women, earning a bare subsistence by long hours of toil, and naturally craving for

some of the leisure and enjoyment and luxury they see everywhere around them.

With these two classes everywhere present, and the endless temptations afforded by the amusements of all great cities where the two meet together, and the resulting immorality is as necessary a result (average human nature being what it is) as would be an explosion if an open bonfire were kept constantly burning in every powder magazine.

Every step of the process is so thoroughly well known that I need not refer to them here; but it seems to me that the supposition of a remedy in any amount of moral or philosophical or religious teaching, while these conditions continue to exist, is as entirely futile as would be the most rigid rules prohibiting smoking or the use of fire in the powder magazines while the bonfires were kept continually burning.

My remedy goes to the root of this and most other forms of immorality. We *know* that idleness and wealth are in every way ruinous to the young, but we cry out against all proposals to abolish both. We know that poverty and hard work and joyless lives render it almost impossible for young girls to resist the temptations offered them by the idle and wealthy young (and old) men; yet, though we profess to prize the refinement and purity of womanhood, we cry out equally against all reformers who propose to remove all alike from the pressure of conditions which render purity and refinement almost impossible.

I have shown how both these social poisons can be abolished by adopting and logically pursuing the great principle of Equality of

Opportunity, in my chapter on "True Individualism" in my *Studies Scientific and Social.* To that and the preceding chapter I have nothing now to add.

THE REVIVAL OF THE CHURCH

I

By Reader Harris, K.C.

I am convinced that to prevent evil is always better than to repair the evil it has done. To punish the wrong-doers is right, to prevent them becoming wrong-doers is better—better both for the sufferers, for the culprits, and for the community. You may punish vice without securing virtue; but if you secure virtue you prevent vice. This should be the primary object of all efforts: the elimination of vice by the inculcation of virtue. It is to the Church in all its branches that we must look. The basal step in moral reform is the revival of the Church—we do not adequately estimate the influence of the Church's example upon the public character. A true revival of the Christian religion in all its original purity and power would carry with it such a wave of practical righteousness as would cleanse the flagrant evils of our land as nothing else ever will. Let us pray, therefore, that the Holy Spirit of God may come upon the Church of Christ in Pentecostal measure, purity and power, and that right speedily.

II

By the Right Hon. Lord Kinnaird

I am sincerely thankful for this effort. There is a great need that the conscience of all Christians should be quickened to feel that it is their individual duty to see that this great moral problem is settled, and that right speedily; and that everyone should join in the fight. There are sad indications that we are suffering in national character, and mainly through the apathy of Church members.

III

By the Very Rev. Dean Hole, D.D.

Sins of impurity will not be prevented by human laws nor suppressed by the surveillance of the police, but by spiritual convictions that they are committed in the sight of God, who will punish: "How can I do this great wickedness and sin against God?" "against Thee only have I sinned and done this evil in Thy sight"; that they defile the body and destroy the soul: "Know ye not that your bodies are members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid"; and that only by Prayer, the obedient study of the Word, and through the means of Grace, that especially whereby our sinful bodies are made clean by the Body and our souls washed through His most precious Blood, can we overcome evil with good.

A FALSE PHILOSOPHY—THE CAUSE OF THE EVIL

I

By Frances Power Cobbe

I THINK I trace the steps which have led to the present disastrous state of things accurately.

1. The rise of utilitarian (dependent) morality—duty regarded as dependent on expediency.

2. Further acceptance of the Spencer-Darwinian theory of the origin of conscience as the hereditary set of our brains, consequent on ancestral experiences of the utility of certain conduct—conscience no longer recognised as the voice of God, or as revealing an eternal and immutable moral law.

3. The logically consequent adoption of the principle that "whatever action is conducive to bodily health is *ipso facto* morally and lawfully right."

These three steps downward must all be retraced, and sound, independent, intuitive morality (such as that of Butler and Kant) taught from our pulpits and in our colleges. All your noble efforts to control vice and purify the moral atmosphere of the land must fail unless a sound and high morality, giving virtue its rightful place as the great end of Creation, and conscience its holy authority, form the groundwork of your teaching.

II

By Sir Robert Anderson, K.C.B., LL.D.

The chief cause of all vice is clearly that tendency to evil, that law of gravitation in the moral sphere, of which we are all conscious, and of which no reasonable explanation has ever been suggested save only the Eden fall. The brute always obeys the law of its nature; man is ever prone to violate that law and to go against what reason and conscience demand of him. And, this being so, every influence that tends to stifle reason or to deprave conscience tends to vice—such, for example, as the drink curse and all open incitements to immorality. But, apart from such general topics which are obvious to everyone, I would say with great emphasis that a false conception of liberty is the very chief cause of what I suppose to be intended by "public vice." The late Archbishop Magee is credited with saying that he would rather see England free than sober. If this be accepted as a maxim, then, by parity of reasoning, it is better to be free than to be moral, better to be free than to be honest. But there is no liberty in wrong-doing; and, when vice flaunts itself openly, all true liberty is outraged. The right of every man to do what he ought to do is liberty; his right to do what he likes is not liberty, but licence. If our people could be got to understand this distinction, all public vice would be suppressed, and everything fitted to corrupt or offend the innocent and pure would be banished from our streets.

WANTED—A NATIONAL CRUSADE

I

By Rev. J. Monro Gibson, M.A., D.D.

It is a true instinct which leads us to speak of one of the vices which disgrace humanity as "*the* social evil." Drunkenness and gambling are social evils of the first magnitude, and it is high time that this were realised to the full—especially as to the latter, in regard to which there is very special need of the rousing of the public conscience. But impurity, working in secret, poisons the very springs of social being and well-being, and therefore deserves the bad pre-eminence of being stigmatised as *the* social evil. And, because its working is in secret, the extent of the evil is known only to those who have special opportunities of tracking it out. I cannot myself claim to have had such opportunities; but a friend of mine, a faithful minister of Christ, was lately in such circumstances as to be able to report to me minutely on a district in central London, not of specially bad repute; and the result of his inquiries was appalling. "If they do these things in the green tree, what shall be done in the dry?"

It is difficult to say what measures should be adopted by Christians as individuals, but it is surely necessary that wise collective action should be taken; and, in order to this, that all Christians should be summoned to earnest thought and prayer, and careful attention to such suggestions as are made by those who by their

experience in grappling with the evil have earned the right and been called to the duty of leading in what ought to be a national crusade.

II

By the Very Rev. Dean Kitchin, D.D.

The revelations made in the course of those devoted labours at Chatham have been, for the question of purity, as terrible as the calm and careful investigations of Mr. Rowntree's work at York have been for the broader question of the manner of life of the struggling poor.

Both point to very sad weakness in the social life of England—both call for great effort towards amendment. The streets and homes of our "happy England" are a perpetual protest against our contented self-laudation. They call for great reforms, individual and social.

I regard these two revelations as signposts of the way in which future reforms in England must be carried on, if we are not to move contentedly down to a state of civilised barbarism.

We have to preach the true gospel of Christ in forms hardly yet heard of among us; and so to point the way to a fresh regeneration of personal souls and of ancient institutions and social habits.

We all owe you our heartfelt thanks for this solemn call to a national crusade.

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