

Youth and the race : the development and education of young citizens for worthy parenthood / being the fourth report of and the chief evidence taken by the National Birth-rate Commission, 1920-1923 ; Sir James Marchant, secretary.

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Youth and the Race

THE DEVELOPMENT AND EDUCATION OF YOUNG CITIZENS FOR WORTHY PARENTHOOD

Edited by

SIR JAMES MARCHANT, K.B.E., LL.D.

The Fourth Report of and the Chief Evidence
taken by the National Birth-Rate Commission
1920-1923, dealing with the following points :

- I: Should Instruction in regard to Sex be given
to Young People ?
- II: At what Age should it be begun ?
- III: What should be its Content ?
- IV: By what Method should it be imparted ?
- V: What is the Agency that it is practicable to
employ ?

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Youth and the Race

The Development of Personality in Youth
William D. Howells

YOUTH AND THE RACE

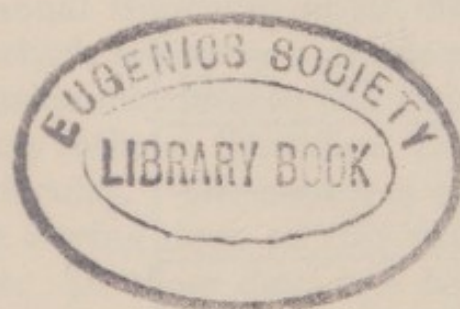
YOUTH AND THE RACE

Youth and the Race

The Development and Education of Young
Citizens for Worthy Parenthood

*[Being the Fourth Report of and the
Chief Evidence Taken by the National
Birth-rate Commission, 1920-1923]*

SIR JAMES MARCHANT, K.B.E., LL.D.
(Secretary).



LONDON

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1923

Youth and the Race

The Development and Education of Young
Children for Healthy Parenthood

Edited by the Author of 'The Youth of the Nation'
The National Council for the Education of the Young
Children (London, 1920-1921)

THE LINDSAY MARGENTHAU, N.B. 111

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PREFACE

FOLLOWING the completion of the Report of the second Commission entitled "Problems of Population and Parenthood," presented to the Minister of Health on 25th June, 1920, the National Council resolved to enter upon an investigation of the problem of sex education and the care and training of adolescence. The Rt. Hon. C. Addison, M.P., Minister of Health, in thanking the Commission for their second Report, said :—

"It is obvious that any Government must be deeply impressed with the importance of the work with which you are concerned. It is obvious, also, that any Government must give what practical help it can. I think it is also obvious that you touch subjects which are more nearly personal than any other class of topic, and in regard to which people as a whole resent, or are apt to resent—outside interference and direction—almost more than on any other. Therefore the subject is one of peculiar difficulty. The nation is indebted to the Commission for having done all this valuable work without official cost. In these days one hears so much—quite rightly—about economy and extravagance, but, at any rate, this Commission has set a good example.

"... I think the most important help which the Commission has given, and I hope will continue to give—not to the Government, but to the community—is to focus instructive, thoughtful attention upon this subject, to get it out of the region either of false sentiment or

of inaccurate statements, and to bring it into the region of reality. I think that a great deal of our efforts, not only in this direction but in many other directions, has been interfered with for generations, because as a race we are very much inclined to live one day at a time. As a race, we are very much inclined to rely upon our grand characteristics of muddling through somehow, and we are not as disposed, as I think we might well be, to take a considered and long view. It is one of the difficulties, but at the same time, one of the sources of strength of our race, and in no subject is it of more importance than in this one. Knowing how difficult it is to apply practical remedies in this class of subject with the instruction of public opinion, I should say that the encouragement which your Commission gives to the spread of enlightened thought on this subject, is the greatest of all services ; although obviously in its nature not bearing immediate and objective fruit, it is, I think, the greatest assistance the Commission has rendered and can render. For after all, this must depend—except with regard to minor matters—mainly upon individual and public opinion, because it is a matter of personal conduct and practice.

“ You are now going to consider the question of the instruction of adolescents. I entirely agree that the parents generally, I think, have either shirked or not felt confident, or were afraid to do their duty to the children in this matter, and it is difficult for teachers and others to take their place. Nothing is more difficult than to frame the kind of teaching which might be given to adolescents, and I cannot think of a better subject for your further inquiry.”

His Majesty the King, in accepting a copy of the second Report graciously sent the following encouraging message to the Council :—

“ Buckingham Palace,
“ 12th May, 1920.

“ The King has received with much interest and satisfaction the specially bound copy of the second Report of the National Birth-rate Commission which you, as its President, have been good enough to forward for submission to His Majesty, and for which I am commanded to express the King’s best thanks.

“ His Majesty gratefully acknowledges the long and exacting labours so freely given by the distinguished members of the Commission, and agrees with you that the minutes of evidence alone testify to the Council’s exhaustive investigation of those countless and diverse questions so vital to the physical, moral, and social well-being of his people.

“ (Signed) STAMFORDHAM.”

The National Council accordingly invited the following to conduct this further inquiry :—

The LORD BISHOP OF BIRMINGHAM, C.B.E., D.D.,
(President).

Sir JAMES MARCHANT, K.B.E., LL.D., F.R.S.Ed.,
(General Secretary).

The LORD BISHOP OF PETERBOROUGH.

Dr. MARY SCHARLIEB, M.S., C.B.E.

Rev. Principal A. E. GARVIE, M.A., D.D.

Rev. F. B. MEYER, B.A., D.D.

Lt.-Gen. Sir ROBERT S. S. BADEN-POWELL,
K.C.V.O., K.C.B., LL.D.

Professor Sir G. SIMS WOODHEAD, K.B.E., LL.D.

Sir EDWARD BRABROOK, C.B. (Chairman, Child
Study Society).

Sir H. RIDER HAGGARD, K.B.E.

Principal W. B. SELBIE, D.D.

Rabbi Professor HERMANN GOLLANCZ, M.A., D.Lit.

Mrs. JOHN CLAY (representing the Mothers’ Union).

Miss A. M. MICHELMORE (representing National
Federation of Women Workers).

Miss BROOME (representing the National Union of Teachers).

CHARLES LOWRY, Esq., M.A., J.P., (Headmaster of Tonbridge School).

The Rt. Rev. Monsignor Provost W. F. BROWN, V.G.

Dr. A. K. CHALMERS, M.D., D.P.H. (Medical Officer of Health, Glasgow).

Dr. J. W. BALLANTYNE, M.D.

Rev. J. D. ROBERTSON (representing the Committee on Social Problems, United Free Church of Scotland).

Dr. AMAND ROUTH, M.D., B.S.

Dr. C. J. BOND, C.M.G., F.R.C.S.

Dr. R. F. HORTON, M.A., D.D.

Dr. C. W. SALEEBY, F.R.S., Ed.

Dr. A. T. SCHOFIELD, M.D.

Dr. ERIC PRITCHARD, M.A., M.D.

Dr. C. W. KIMMINS, M.A., D.Sc.

J. A. HOBSON, Esq., M.A.

Dr. CHARLES PORTER (Medical Officer of Health, Marylebone).

And a Committee of Consultation for Scotland was appointed, consisting of :—

Dr. J. W. BALLANTYNE (Secretary).

Dr. THOMAS YULE FINLAY, M.D. (Child Welfare Medical Officer and Assistant Medical Officer, Edinburgh).

Dr. THOMAS JAMES CRAUFORD DUNLOP, M.D., F.R.C.P.E. (Superintendent of Statistics, Register House, Edinburgh).

JOHN ALISON, Esq., M.A., F.R.S.Ed. (Headmaster, George Watson's College, Edinburgh).

LADY LESLIE MACKENZIE.

Mrs. E. G. SOMERVILLE (Member of the Edinburgh Town Council, and associated with Child Welfare Work).

Mrs. GEORGE KERR, O.B.E., J.P.

Rev. NORMAN MACLEAN, D.D.

Rev. A. HERBERT GRAY, D.D.

Rev. DAVID WATSON, D.D.

Rev. R. J. DRUMMOND, D.D.

And the Rt. Hon. H. A. L. Fisher, M.P., President of the Board of Education, wrote :—

“ I shall be very glad for Officers of our Medical Department to give you any assistance which they can, and have asked them to be prepared to attend some of your meetings when desired.”

The Terms of Reference to the Commission were as follows :—To consider :—

I. THE DEVELOPMENT AND EDUCATION OF YOUNG CITIZENS FOR WORTHY PARENTHOOD.

1. The various methods of educating boys and girls in sex hygiene before they leave the home and school, and the extent to which graded instruction in sex matters can be usefully given by parents, school teachers, ministers of religion, physicians and others.
2. Those influences and conditions which, arising within the organism or affecting it from without, favour or retard the bodily and mental development of the adolescent citizen, in so far as these are concerned with the attainment of worthy parenthood.
3. The extent to which worthy ideals of citizenship and parenthood can and should be inculcated by education in its widest sense, including religious influence and the general atmosphere of the home, the school, the university, the workshop and the factory.

II. SOCIOLOGICAL.

1. The influence of various industrial occupations on the birth-rate and on parenthood.
2. The housing problem, including co-operative and communal methods in their relation to domestic economy.
3. Further consideration of schemes for the "Endowment of Motherhood, and Widows' Pensions."
4. The redistribution of population and problems of migration within the Empire.

III. PHYSIOLOGICAL.

The bearing of new discoveries in dietetics on the problems of Motherhood, Childhood and Adolescence.

IV. RELIGIOUS.

The relation of religious belief to the birth-rate, and the increase, or decrease, of population.

V. STATISTICAL.

Continued inquiry into the vital statistics and their variation in the United Kingdom with special reference to the census of 1921.

VI. INTERNATIONAL.

The co-ordination of these inquiries in Great Britain and the Dominions with those now being undertaken in the United States Census, with those of the Depopulation Commission in France, the permanent International Health Department of the League of Nations, and with similar work in other countries.

And such other relevant matters arising out of the above as a two-thirds majority of the Commission may desire to include, after due notice of any proposal has been given to all members.

The Commission in consultation with the National Council decided, with the exception of hearing the evidence of Mr. Charles E. Pell, author of "The Law of Births and Deaths," to defer the consideration of the Sociological, Religious, Statistical, and International questions; and they remain over for future inquiry.

The present inquiry, with the above exception, is confined to paragraphs 1, 2, and 3 of Section I. of the Terms of Reference.

The Commission began its labours on Friday, 1st October, 1920, and has held many sittings to hear witnesses, in addition to numerous Committee meetings to consider the evidence taken, and to draft the Report. There has been throughout a good average attendance of the members, a number of whom came from long distances to attend the meetings, and all of whom have been unremitting in their labour, notwithstanding other pressing claims upon their time.

The Lord Bishop of Birmingham presided over the Commission, and the Rev. Principal A. E. Garvie, D.D., over the deliberations of the Committee, and the latter drafted its report. Mrs. Clay, Miss Michelmores, Dr. Saleeby, and Dr. Bond took an active part in drafting memoranda for discussion. It is by the unreserved desire of the whole Commission that we express warmest thanks to these members for their very valuable services, and to every member of the Commission, all of whom have taken great pains to discover the facts and to come to sound conclusions on a pressing and difficult problem.

As before, we have been fortunate in securing witnesses of competence and authority, representing Psychology, Education, and Medicine, most of whom voluntarily offered their services, and all of whom have shown keen anxiety to assist the enquiry in every way. A list of these witnesses appears on page xix and the substance of their evidence, together with relevant questions

and answers thereon appears in the second part of this volume. As in previous Reports, a few immaterial questions have been omitted. Indeed, to quote from the last Report, "the Commission feels that the Report is more valuable and readable by the necessary excision of questions and answers which it was impossible to avoid, but which were not strictly germane to the Inquiry." The witnesses have corrected and passed their evidence as it is here published. The Commission desires to tender to these witnesses its warmest thanks for the valuable expert help they afforded the Inquiry.

In addition to the evidence dealing with the care of adolescents we publish, in an appendix, the evidence of Mr. Charles E. Pell, author of "The Law of Births and Deaths," in continuation of our previous Report. The reader will there find an expert examination of the position taken up by Mr. C. E. Pell, by Dr. T. C. H. Stevenson, C.B.E., Superintendent of National Statistics (who joined the Commission in 1913, and has rendered us valuable services, for which the Commission desires again to express its best thanks) and by Sir Arthur Newsholme, late Chief Medical Officer of the former Local Government Board. This evidence and the examination brings the work of the Birth-rate Commission up-to-date on that aspect of the problem.

We record, with deep regret, the death of one eminent witness, Dr. W. Halse Rivers, Fellow and Praelector in Natural Sciences, St. John's College, Cambridge, who was deeply interested in the Inquiry and attended our Commission a few days before his death.

The Commission desires to express its profound regret at the loss, through death, of Dr. J. W. Ballantyne, who acted for many years as the Honorary Secretary of the Council in Scotland, and whose loss has been felt throughout the whole country; of Professor Sir G. Sims Woodhead, Professor of Pathology, Cambridge University, and of Charles Lowry, Esq., M.A., Headmaster of Tonbridge School, Kent.

We have also to record, with regret, the resignation of Dr. Mary Scharlieb towards the close of the work of the Commission, and of Dr. Amand Routh, Sir Edward Brabrook and Principal W. B. Selbie on account of pressure of other duties.

Some of the members of the Consultation Committee for Scotland have felt that they would like to sign the Report, and have done so, but the above Committee, as a whole, must not be taken to be in any way responsible for this Report, as, with few exceptions, they were unable to attend the meetings to hear the evidence.

The Official Reporting Association, who reported the first and second Commissions, and also the Cinema Commission of Inquiry, have again done their intricate work promptly and well.

We cannot better express the limits of our responsibility than in the words of the Preface to the first Report.

It was there stated that "the members of the Commission who have signed the Report are to be considered to have expressed their general agreement with its conclusions, without necessarily asserting their unanimity in every detail."

"The Council left the Commissioners free in every way to pursue their inquiries, and their Report is now presented to the public without alteration by the Council. The Commission is alone responsible for its Report."

With the issue of this fourth Report, the Commission, after a decade of almost continuous investigations, for the time being, ceases its present work, but looks forward to re-assembling at a later date for other investigations. It may not be improper to state here that the three Reports of the Commission, and the special investigation into the Prevention of Venereal Disease, and the inquiry into the physical and moral influences of the cinematograph, extending, with the evidence of 170

expert witnesses, to over 2,000 pages, have been received at home, in the Dominions, in America, and Europe as original and permanent contributions towards the solution of problems of population, birth-control, parenthood, sex education, venereal diseases, and the cinematograph, of profound import to the future of the world. And it should be added that this has not only been voluntary labour, but those who have been responsible for its initiation and administration have also had to plead far and wide for monetary support to meet the necessary expenses, which has been an onerous and at times anxious task. "It has been national work," said Lord Long on receiving the first Report, "done without state aid."

In this, as in other ways, the National Council of Public Morals will continue its efforts to serve the Nation, the Empire, and the Race.

To one of these as having a direct bearing on problems of adolescence, special reference may be made, namely, the completion and publication of a psychological investigation, conducted by expert psychologists under the chairmanship of Professor Charles E. Spearman (Grote Professor of Mind and Logic in the University of London, University College; formerly Reader in Experimental Psychology) into the educational value of the Cinematograph, upon which the National Council has been engaged for three years. The terms of reference cover the following ground:—

1. A Psychological investigation of the durability of Cinema impressions on school children.
2. The measurement of fatigue caused by instruction by means of the Cinema.
3. The carrying out of comparative tests of education by cinematographical methods with those by normal methods of instruction.
4. The direction in which the Cinema would yield the most fruitful results.

5. The possibility of the Cinema in cultivating æsthetic appreciation.
6. The best means of correlating the work of the school with that of the Cinema, and the most economical and effective method of using the Cinema for this purpose.
7. The best methods of producing suitable films for school purposes.
8. And to collect evidence with regard to experiments which have already been carried on effectively by using the cinema for educational purposes.

A laboratory has been fitted up at University College with the necessary appliances for cinematographic work, the collection of the available material of investigations carried on in other countries, and the carrying out of various experiments. This scientific investigation is regarded by the Educational Authorities as of great value, and it is likely to result in the development of the cinematograph along truly educational lines throughout the schools of the country. We hope to publish these results, together with the detailed examination of school children, in the autumn of the present year.

JAMES MARCHANT,

Secretary to the Commission and the National Council.

60, Gower Street,
London. W.C.1.

April, 1923.

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5. J. H. BADLEY, Esq., M.A. (Headmaster of Bedales School)
6. FRANK FLETCHER, M.A. (Headmaster of Charterhouse)
7. REV. FATHER PAUL BULL, M.A.
8. MISS LILIAN BARKER (Head of the Young People's Department of the Ministry of Labour)
9. DR. C. W. SALEEBY, F.R.S.Ed.
10. MISS SELINA DIX (National Union of Teachers)
11. MISS EDITH COOPER, L.L.A.
12. THE LORD BISHOP OF PETERBOROUGH
13. W. CLARKE-HALL (Metropolitan Magistrate)
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21. H. CRICHTON MILLER, M.D., M.A.

22. COMMANDANT MARY ALLEN (Head of the Women's Auxiliary Service)
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24. W. H. RIVERS, D.Sc., M.A.
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26. ARTHUR BLACK (General Secretary of the Shaftesbury Society and Ragged School Union)
27. REV. EDGAR ROGERS, O.B.E., M.A. (The Church Lads' Brigade)
28. CYRIL BURT, M.A., D.Sc. (Psychologist, L.C.C.)
29. CECIL LEESON (Secretary of the Howard League for Penal Reform)
30. CHARLES E. PELL (Author of "The Law of Births and Deaths")
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YOUTH AND THE RACE

PART I

THE REPORT OF THE COMMISSION

INTRODUCTORY

THE National Birth-Rate Commission, which has carried on its work under the auspices of the National Council of Public Morals, has already issued two reports, entitled *The Declining Birth-Rate* and *Problems of Population and Parenthood*. As it was felt desirable to continue some of the investigations, the Commission was reconstructed; but owing to practical difficulties and exigencies, its enquiry has been almost entirely confined to the question of the protection of the morals and the preparation for parenthood of youth. The Report of the Cinema Commission, promoted by the National Council, called attention to the moral perils of the young, and this afforded an additional reason for concentrating the investigation on this subject. While the intention was to deal with Adolescents primarily, the evidence submitted has shown that the peril exists and needs to be guarded against from childhood onwards, and the scope of the enquiry has accordingly been widened. The investigation has been pursued on a number of lines—physiological, psychological, educational and sociological, with the ethical interest dominant throughout. The relation between body and mind is so close, and the moral interest is so affected, both by physical conditions and mental processes, that both physiology and psychology were taken into account in the investigation. As the education of the young

may be reinforced or neutralized by social conditions, the protection society can offer has been indicated. Moral Education with special reference to sex, has, however, been the main, but not the sole purpose of all the enquiries, and to this subject the first section of the report is accordingly devoted.

I—THE MORAL EDUCATION OF THE ADOLESCENT

The questions which have been considered in this section by the Commission are the following :—Should instruction in regard to sex be given to young people ? At what age should it be begun ? What should be its content ? By what method should it be imparted ? What is the agency that it is practicable to employ ?

(1) Only one of the witnesses examined, Mr. A. H. Evans,¹ expressed himself as unreservedly opposed to such instruction ; but he admitted that he was speaking from an experience confined to boys under the age of fourteen, who had been carefully selected, and that he had simply sent away from his school boys who might cause difficulty in this respect. When asked by parents whether they should speak to their boys he had advised that they should not. Other headmasters and headmistresses, however, fully recognised that the moral peril existed and needed to be guarded against. And *the Commission is convinced by the evidence heard that, however difficult and delicate the task may be, it is one that cannot with due regard to the moral safety and welfare of youth, be shirked but must be undertaken, and should be therefore considered, not as an irksome duty, but as a privilege.*

(2) A common assumption—that only on the approach of puberty should such instruction be begun, has been entirely disproved by a great deal of the evidence sub-

¹ p. 56.

mitted. Monsignor Provost W. F. Brown¹ stated that even infants in arms acquired bad habits. Dr. Sibly² insisted that early education is essential. "I am absolutely confident that, if the best results are to be obtained, guidance in sex matters cannot be safely left until 14 or even 10. While 13 and 14 are the usual years in which auto-erotism arises spontaneously, it often begins by 10, and in a few cases much earlier. Prof. Stanley Hall (the eminent writer on adolescence) says that well authenticated cases are on record in which children of both sexes under two years of age have practised it; the same thing has been observed in this country." Again "While sexual curiosity does not spontaneously become insistent until 13 or 14, the mind of no boy is safe from defilement after 10, and cases came frequently under my notice of defilement at even earlier years. Those who think that sex guidance can be safely left until after puberty simply do not know the facts."

Miss Edith Cooper³ showed that the more precisely detailed teaching of later years should be prepared for in the Infant Schools. All the witnesses questioned on the matter insisted that questions asked by children about their own origin should be answered as fully and frankly as the capacity of the child allowed. While reticence must be observed as to sex relations, the old legends must not be repeated; the child must not be made to feel that he had asked a question that should not be asked; and even if told that the full answer could only be given later, must have his curiosity about himself satisfied. "I put the age of nine," says Dr. Lyttelton,⁴ "as being the time when boys should be perfectly able to understand the facts of maternity. A mother told me once how she first told her boy about that, and the only effect was that he flung his arms around her neck and loved her better after, knowing

¹ p. 44.² p. 169.³ p. 146.⁴ p. 140.

what it meant then, although he had never known it before."

It was generally agreed that it is impossible rigidly to fix on the age when such instruction might need to be given: the individuality, the development, the environment of the child affect the time when curiosity in these matters is awakened; the desire for knowledge should not be anticipated by teaching gratuitously given, but should be honestly satisfied when it shows itself. Country children and children who keep pets have their attention called to the matter at an earlier age. When a baby is born in any house the interest of the older children is aroused. Miss Lilian Barker¹ called attention to the need of early instruction for the poorer children. "The difficulties of housing, resulting in large families crowding together, tend to make those children precocious on the sex side. It is therefore essential that the facts of life should be made clear to them at an earlier age than is necessary with the better class child. The conditions under which these children live bring them face to face with the realities of life, which are regarded by them as perfectly natural occurrences. This, coupled with the fact that the imitative instinct is very strong in all children is another reason why early knowledge of sex is essential." A further reason for early instruction will emerge when the method is being considered. The knowledge should be imparted gradually, and not come with a shock of surprise at puberty, when harm even may be done by the more precise information which must then be given, if it has not been prepared for. While reserving for later consideration the amount and kind of instruction to be given, the *Commission meanwhile records its conviction that instruction should be given whenever curiosity in regard to these matters appears or when there is any indication of bad habits being formed.*

¹ p. 112.

(3) There was not the same general agreement among the witnesses as to the *content of this instruction*. Miss Barker¹ maintained that the relation between the sexes should be described as well as the fact of motherhood stated to the child, "at quite an early age, the working-class child at 9-10 or 11 or 12 years of age." Mr. A. G. Tansley² told how he dissected dead frogs, and had described the whole process to his own children. The witnesses almost without exception, however, were of opinion that some reticence must be maintained; that a beginning should be made with the fact of motherhood; then, that the relation of the sexes might be referred to in general terms, dwelling on the ideal of marriage and parenthood rather than on the peril of illicit intercourse; and only for those who had reached puberty should any definite description of the sexual act be given: but even this with discretion as the needs of the person being dealt with might demand. *It is with this more reticent policy that the Commission finds itself in general agreement, while recognising that a longer experience and a wider enquiry are necessary for a confident judgment as to what may or may not be imparted. The Commission also desires to emphasise several general conclusions which have resulted from the hearing of the evidence.*

(a) It is a serious, injurious mistake to isolate sex instruction from moral education generally, for thereby an undue emphasis is given to it. Chastity should be treated as only one element in the good life, and the child should not be led to take a greater interest in this than in any of the other functions of life. To invest the sex function with a mystery and a sacredness that is not assigned to the whole of life, is to introduce a moral disproportion which may even result in an obsession.

(b) The motive of fear of the consequences of any abuse of the function should not be stimulated by the instruction given. Nor should the motive of chivalry

¹ p. 114.

² p. 69.

to the other sex be unduly stressed, as that may make the relations between the sexes artificial and not natural; at least not in the training of boys and girls: for those entering on manhood or womanhood more may be said about marriage and parenthood. Honour, patriotism, social obligation, the racial conscience which recognises that the children yet to be born have the right to be well born, religion—whatever be the highest motives which can be invoked—should, as may be necessary, be brought into the appeal. The caution stressed by Mr. Tansley¹ is necessary: the subject must not be presented *emotionally*, that is, in such a way as to stimulate, it may be, even prematurely, the sex emotion. Too fervent appeals may be injurious, as associating the subject with emotional disturbance. But this does not exclude the awakening of such higher motives as have been mentioned.

(c) Even where a bad habit has been formed, it should not be treated, as it often is by parents and teachers, with harshness. Dr. Sibly,² who has had a wide experience in treating such cases, has offered advice of such importance as to deserve quotation in full. "A very pernicious error in dealing with those who practice auto-erotism is the idea that they are necessarily degraded. Almost always the child is a victim to be sympathised with and helped, not a culprit to be reproved and punished. When the practice arises spontaneously it is seldom accompanied by any sense of guilt whatever, even after its true nature is fully realised; it often co-exists with general refinement of mind and earnest spiritual endeavour. It is not the coarse boy, but the emotional, refined and spiritual boy who is the most helpless victim of this habit, for it is rather the impulse of over-whelming desire than conscious indulgence in animal pleasure which impels such a boy to this lapse. In no one of

¹ p. 65.

² p. 182.

many hundreds of cases which have come under my notice have I ever spoken a word of blame or reproof. We need to learn the spirit and imitate the method of Him who said : ' Neither do I condemn thee, go in peace and sin no more.' When the character and results of their lapses are sympathetically pointed out to boys, some abandon these lapses at once : most do so after a struggle of varying length. Many cases of perverted erotism are, however, distinctly pathological : cases I mean, in which the greatest effort of will, the most earnest desire for cure, and instructed vigilance fail wholly to deliver the victim from his transgressions. These cases, even when the victim is a stranger known only by letter, appeal poignantly to my sympathy ; when the victim is intimately known and dear there is nothing one would not do to help. I have myself treated many of these cases, and in almost all I have found psycho-therapeutic treatment entirely successful. There are, however, rare cases in which even this fails. There comes a time to the man under the early influence of chloroform when the desire for sleep becomes irresistible—when the noblest man living must yield even if, in so doing, he be sacrificing every person and every cause he holds dear. So to a very few there appear to come periodically times when the desire for erotic relief is overpowering. Fortunately such cases are rare and must be left to the expert who, if he be a man of high ideals in whom intense sympathy re-inforces professional duty, will do all that can be done to save his patient from the risks of injury, physical and moral, which he runs both for himself and others." Perversions of the sex functions should not be spoken of unless by way of necessary warning in the cases where there is reason to believe danger exists.

(d) As parenthood is " the biological end of the sex relationship," this should not " be regarded as something distinct from the bearing and birth of children," and

thus "the process should be envisaged by the parent or teacher as a whole." Human parenthood should not be isolated, but treated as a part of the evolution of life. The teaching should be as wide and objective as possible, to awaken an intellectual interest rather than to stimulate an emotional response.

(e) As the mental development of the child is gradual, so must the instruction be adapted to the state of development reached. "What is appropriate to a girl of sixteen is probably quite unsuitable for a child of twelve." As in this respect a girl's development is usually in advance of a boy's, the same instruction would not be suitable for both. The subject of sex, which is "so closely bound up with the root emotions of the mind" is one "in which premature instruction is or may be dangerous." Premature sexual experience, mental as well as physical, is a grave danger to the developing mind, as is abundantly shown by the work of the modern psychopathologists. "And premature sex knowledge, into which the emotional factor enters, is premature sexual experience."

(f) Mr. Fletcher¹ gave as his reason for not advocating instruction in these matters that he did not attach too much importance to knowledge as a safeguard any more than to ignorance but he admitted that it might be useful under proper circumstances. *In the discussions of the Commissions the insufficiency of knowledge to secure virtue was recognised. Hence the essential importance that the instruction should be given in a proper atmosphere of personal relation between teacher and taught, by one who has the confidence of, and so can influence, those being instructed. While the instruction should not be emotional in the sense of exciting emotion, it can only be fully effective where there is affection.*

(4) There was general agreement that the preparatory instruction as regards the facts of life, birth and growth

¹ p 92.

generally, in the biological lessons (botany and zoology), might be given to a class, yet the instruction to be given at puberty could be most suitably given to only a small group, and that any personal warning should be given individually. The sending of a letter or a pamphlet to a boy was deprecated by Mr. Fletcher as inadequate unless it led him, if in difficulty or danger, to come for conversation, as only thus could the individual need be fully dealt with. It was generally recognised that when a child left home for school, a private warning of possible difficulty or danger should be given, and again that at the end of school life there should be a frank talk of the perils by the way in the new life about to be begun. As most of the evidence came from teachers, the method of the school in dealing with this matter had what may be regarded as undue prominence ; but, as will afterwards be seen, all the teachers examined recognised the necessity of securing the consent of the parents to the giving of this information, and if possible, even of their co-operation in it.

(a) A few of the suggestions regarding the teaching to be given may be considered. Reference has already been made to the statement of Mr. Tansley,¹ that he had taught his children the process of mating before the age of 12 by the dissection of a male and a female frog. At puberty he maintained that girls should be told about menstruation and boys about nocturnal emissions in as wide a biological context as possible, and *without emotional weighting*. While the habit of masturbation should be condemned, care should be taken not to excite fear, as that fear has been shown to be physiologically and psychologically harmful.

(b) Miss Edith Cooper² submitted what has appeared to the Commission so excellent a scheme of continuous and gradual instruction that it is here reproduced :—

¹ p. 69.

² p. 147.

“THE NECESSARY QUALIFICATIONS OF THE TEACHER :—

A study of the subject from the widest possible standpoint—the moral, physiological, social and human must be included.

The subject to the teacher must be shorn of all terrors and embarrassments. The Purity of the Origin of Human Life must be felt and the mind filled with the sanctity of truth before he (or she) can successfully, gradually, and reverently unfold the Divine Plan of Life and the Divine Laws upholding it.

What and When to Teach.—The truths of Motherhood should be taught in the earliest years, when the sex emotions are dormant. The curiosity of the particular age (5-8) being satisfied, the subject is put on one side in the child's mind to be reviewed at a later stage. (Concealment or untruths at this stage prevent questions to parents and teachers later on.)

Teaching in Infant's Schools—Preparation.—(a) Simple lessons on personal hygiene—the care of hair, nails, teeth and body—habits of cleanliness; modesty and reticence in regard to the discharge of the bodily functions lead the child to respect his own body and the body of others.

(b) Simple lessons on Animal Life enable the teacher to inculcate all unconsciously to the child ideas of parenthood, *e.g.*, the life of the bird, loving care and thought in the preparation of the nest, the laying of the eggs, the patient sitting of the mother bird, the father's attention to and care for the mother bird; his finding food and the joint efforts of both to teach them to get their own living.

(c) The answering of the child's questions—the teacher should be able and willing to satisfy questions regarding their origin.

Teaching in Upper Schools.—(a) This training in ideas

of Parenthood should be continued wherever the opportunity arises in the course of reading or other lessons.

The children should be encouraged to talk about their pets and their habits in a natural manner, and the teacher should dwell on the beauty of the body and keep before the child the wonder of the continual recreation of life.

(b) Excellent opportunity for the preparation of the mind for the Divine plan of reproduction is afforded in a course of simple observation lessons as follows :—

1st Year—Plant Life—Fertilization—Reproduction.

2nd Year—Animal Life—Environment—Habits—*not* Reproduction.

3rd Year—Young Organisms—Vegetable and Animal—Common Needs—Functions, etc.

4th and 5th Years—The Human Body and its Functions.

In the last year of the Elementary School a course of Personal Hygiene lessons should include special instruction on adolescent changes and parenthood. Lessons on the choice of boy and girl friends—characteristics, etc.—on family life—the making or marring of a home form valuable themes for discussion.”

This the teacher supplemented by personal talks with girls leaving the school, and this advice was often continued even after school was left. “My difficulty,” she says, “now is to see the number of girls who want to tell me of the help they received.” These girls in turn help others. “I used to impress upon the girls that there were other girls who did not have these lessons, and if they came across these girls and found that they had wrong ideas in their heads it was their duty to put these girls right.” Miss Dix¹ bore testimony to the excellent results obtained by Miss Cooper. It is, therefore, a programme which has been practically tested.²

¹ p. 123.

² Miss Cooper's Evidence.

(c) In discussion the information was elicited that on the suggestion of the Board of Education the girls in elementary schools are taught about the care of the baby, and even a little about the responsibility of parenthood. In the elementary schools it would appear that this matter is getting more attention in regard to girls than to boys. Several headmasters of public schools in their evidence showed how fully the responsibility in this respect is recognised by the headmasters. Mr. Fletcher¹ stated that he would speak as frankly as it is possible to speak, but at the first stage he would not bring in any question of the other sex, although he might make a reference to the future. The Bishop of Peterborough² would not exclude the presentation of the Christian ideals of Marriage and Parenthood. *The general impression left by the evidence has been that no rigid rules can be laid down, but that what is essential is that those who give instruction should be competent, and that they should have the confidence of those receiving instruction.* Here, as in so many other relations, it is the personality through which the truth comes that is no less important than the truth itself.

(5) By whom should this instruction be given ?

(a) There was general agreement that the duty of instruction rests first of all with the parents, but no less general was the opinion that many parents are not competent to give that instruction, fail to realise their responsibility, or shirk the task because of its delicacy and difficulty. They are ready to throw the responsibility on teachers. Even when the task falls on the teacher, it is essential that the consent of the parents be obtained and, so far as practicable, their co-operation. At Birmingham "a visiting science teacher is attached to a group of about twenty schools. One lesson per week is given to the upper classes on personal hygiene. The mothers are invited to be present at the lessons,

¹ p. 92.

² p. 164.

and, incidentally, themselves receive valuable help, and are in a position to receive their girls' confidences in the future—an untold help to the girls."¹ The mothers were very grateful and gladly availed themselves of the suggestions given. At Leicester there has been for some years an experiment in the Continuation Schools for scholars of selected age by teachers specially trained. In the first year 2,000 scholars between 16 and 18 attended with the consent of their parents, and the attendance has increased each year.² The Bishop of Peterborough³ stated that in the Church of England the Mothers' Union and the Young Wives' Fellowship are endeavouring so to instruct mothers that they will be both able and willing to discharge their obligation in the matter. Attention having been drawn by Miss Lilian Barker to the value in this respect of Maternity and Child Welfare Centres, the Commission after due notice, at its next meeting adopted the following resolution:—*That in the opinion of this Commission Maternity and Child Welfare Centres afford valuable opportunities of which more advantage might be taken for right education in matters of sex and parenthood, and the Commission therefore deprecate the present agitation for the limitation or abolition of these centres in the interests of so-called economy.*⁴ As yet little, if anything, has been done to fit fathers for this duty, although after a certain age it is the father who could best counsel the youth.

How important is the influence of the parents in the development of the child and how often that influence is bad rather than good was convincingly shown by Dr. Crichton Miller⁵ from the standpoint of the new psychology. Often more harm was done, not by the careless parent, but by the over-solicitous, the too efficient, the patronising, the parent who, lacking understanding and sympathy, hindered the free personal

¹ p. 154. ² p. 159. ³ p. 112.

⁴ See Reservation IV. ⁵ p. 229.

development of the child by exercising too great influence and authority. As regards marriage and parenthood, this witness stated, grievous wrong was done to girls either by a mother who laid such stress on the sufferings of motherhood as to make it not seem worth while, or by a father who played the tyrant in the home. From the same point of view Dr. Cyril Burt¹ called attention to the fact that not a little juvenile delinquency is due to the substitution of some form of anti-social action for the indulgence of the sex impulse.

(b) While there is a growing number of teachers who are prepared to assume the responsibility for such instruction, it would seem that in the elementary schools at least the obligation is not universally recognised, and that the men teachers are more opposed to this teaching than the women. The majority of the teachers are not yet competent to give instruction, as they have not themselves been taught in the Training Colleges. The Board of Education Syllabus on Hygiene does not yet contain this subject. *The Commission, in view of the necessity of competent instruction in the schools of the country, urges that teachers should be adequately trained to impart it: and that the matter should receive the serious consideration of the Board of Education.*²

(c) With parents and teachers the Church must be associated. Monsignor Brown³ emphasised the value of the confessional of the Church of Rome as a guide to the conscience of even the child. Several witnesses stated that preparation for confirmation in the Church of England affords an opportunity for frank personal dealing. While a few witnesses regarded objective scientific teaching as adequate, a few others testified their conviction that the religious should reinforce the moral motive, and that in the appeal of the person of Christ to the young could be found a potent factor of moral development. "While I believe," says Dr. Sibby,⁴

¹ p.

² See Reservation I.

³ p. 45

⁴ p. 180.

“almost any instruction conscientiously given—religious or secular, individual or collective, oral or printed, is better than none at all, I cannot believe that so difficult a virtue as chastity will ever find a home in any life which is not devoted to high ideals generally. Hence in my advice to parents I emphasise by heavy type the statement: ‘In every instance the cleanliness of a boy’s life depends ultimately not on his knowledge of good and evil, but on his devotion to the Right.’”

The Commission is convinced that much more might be done through the varied agencies of the Church—Men’s Brotherhoods, Women’s Sisterhoods—to raise the ideal of marriage and parenthood and to bring home to parents their responsibility for the instruction of their children as well as to fit them to discharge that duty.

(d) Evidence was also given on behalf of agencies working amongst the young in regard to the instruction given and the influence exercised in respect of chastity, and what they are doing may be briefly indicated. In the *Boy Scout* and *Girl Guide*¹ movements a great deal of attention is being given to this matter, especially among the older members, the Rovers and the Rangers. Sir Robert Baden-Powell, in his book, *Rovering to Success*, has a chapter giving instruction regarding (a) sex instincts in puberty and (b) service in the order of Nature. What is insisted on is the duty and privilege of individual efficiency with a view to social service. The meeting of the lads and girls under proper conditions is encouraged. In the *Boys and Girls’ Life Brigades*² there has been some hesitation about instruction in sex matters due to the fear that it might be wrongly used owing to the power of suggestion in young minds. While some officers do talk to the boys when it seems necessary, reliance is placed more on the general influences of the movement to keep the young people straight. In the *Church Lads’ Brigade*³ a similar attitude is held. The

¹ p. 205.

² p. 196.

³ p. 288.

discipline of the moral characters and the development of the religious consciousness is relied on more than specific instruction. Mr. Black¹ called attention to the frank way in which the Bible deals with sex and parenthood, and suggested that, given the teachers trained to use it properly, there is "abundant richness of Biblical material for giving simple, safe instructions upon sex, and in adolescence specific warning."

The value of these efforts does not lie only in the instruction which may be imparted, but still more in the discipline that is exercised, the influence that is secured, the good habits that are formed, the helpful companionships that are gained. And this indirect method is a necessary complement to the direct method. This points to the fact that education, even if it were adequate and efficient would not be enough, so long as economic and social conditions are adverse to the best possible development of young life. The Commission accordingly widened their enquiry to include an examination of the responsibility of society towards adolescents.

¹ p. 283.

II—THE SOCIAL RESPONSIBILITY FOR THE ADOLESCENT

It is necessary to preface any consideration of the means whereby society may protect adolescence with a warning that no such means can hope for success without due care of the preceding years. The living being has the whole of its past within its present. The physiological evidence for that proposition has, in recent years, been powerfully supplemented by the evidence of the new psychology, to the effect that the living being carries the whole of its psychical past in its present, that every experience leaves its impression and that the psychical and especially the emotional life of very young childhood, is of high moment for the future. *The Commission must therefore assert that the primary duties of society to each succeeding generation begin with the care of the expectant mother and the ante-natal period, and continue through infancy, the pre-school age and the school age until adolescence.* Only when such care has been taken of body and of mind can we hope for all that might be desired from any measures designed to protect and guide adolescence.

It must be added that certain morbid hereditary tendencies may show themselves at this period and may prove a formidable handicap. Only by the advance of genetic research and its application in eugenics can they be dealt with.

(1) Hitherto, with rare exceptions, modern societies have been conspicuously neglectful of their duty to adolescence. Historical and anthropological research

has shown that, in the past, the utmost attention has been paid to this period of life. Many so-called savages have been scrupulous regarding it, according to the evidence of Dr. Rivers. The Romans had their special ceremonies concerned with puberty and the initiation into manhood. Religion has recognised its importance, as, for instance, in the rite of confirmation.

But industrialism and urbanisation together, whilst aggravating the inherent dangers and difficulties of this period, have conspired to make its protection increasingly difficult. Industrialism demands the young person as a "hand" just when new powers are beginning to unfold. Except for the very few and fortunate, whose numbers relatively to the whole population are now markedly declining, owing to the differential fall in the birthrate, puberty usually means the end of any education undertaken by the State. The boy or girl is suddenly thrown into the maelstrom of factory or other industrial life, not only without protection, or experience, or sound advice, but with money to spend and the city to suggest all manner of unwise ways in which to spend it. The marvel really is that *so few* comparatively make shipwreck of their lives under these conditions.

In general, owing to the inherent nature of adolescence, especially in industrialism, the other agencies, such as Church, Sunday School, and Band of Hope, tend to lose their hold on the young just when compulsory education also ceases. The question may fairly be asked whether a more enlightened and sympathetic understanding of the nature of adolescence might not enable such agencies to retain the hold which they now so often lose. What may be possible in the light of such understanding sympathy is indicated by the present and growing success of the movement associated throughout the world with the name of Sir Robert Baden-Powell and of similar movements.

We have referred to the dangers arising out of urban-

isation. But it must not be assumed that cities as such, are necessarily enemies of adolescence and therefore of the race. Already cities might be named where adolescence is in no more danger than in the rural areas, and where there have been provided for young people numerous and notable advantages which no rural areas can anywhere afford. According to the evidence of Dr. Saleeby, such cities are more easily found on the other side of the North Atlantic than in Europe.¹

(2) In most or all the leading countries of the world industrial hygiene, at least in its physical aspects, has made great strides during the present century. Thanks not least to the example shown by certain public-spirited employers, and more recently to the direction given by the valuable work of the Industrial Fatigue Research Board, our own country has made rapid and great advance in this direction. The adolescent in many factories to-day is assured, as a rule, of a supply of clean water to drink, and abundant supplies of water for cleansing and sanitary purposes. As shown by Professor Leonard Hill,² he probably works in an atmosphere adequately renewed and neither too humid nor too dry, except in certain special occupations. Food and cooking have been in some particulars improved; infections are, in large measure, guarded against. The hours of work, in short, are not the hours of danger. Nor are the hours so long as to involve physical injury from fatigue. The evidence given by Miss McWilliam,³ of the Welfare Workers' Institute, shewed how industrial welfare work, wisely directed, can help to safeguard young workers of fourteen to eighteen years of age from the dangers to which they are exposed during their first years of factory life. Emphasis was laid on the following points:

- (a) The importance of seeing that, wherever possible, forewomen should be in charge of women and girls, and that young workers should not be

¹ p. 119.

² p. 269.

³ p. 251.

placed where they will have to listen to bad or immoral language.

- (b) The value of Works Committees as an educational force, giving workers a sense of responsibility, developing in them a power of initiative, and teaching them that people of both sexes can work together on an equal footing.
- (c) The importance of making factory life as interesting as possible, through such means as lectures on the history of the industry with cinematograph illustrations, training schemes within the works and other educational schemes, thereby reducing to a minimum the inevitable monotony of factory work.
- (d) The value of recreational schemes (especially those organised by the workers themselves) in places where this need is not adequately met by outside agencies.
- (e) The need for sound training on general health matters, which would naturally include teaching on sex hygiene without unduly emphasising it.

The Welfare Worker, who is, in effect, though not always in name, the Employment Manager and engages young workers, can do much towards carrying out these objects and helping young workers during the most difficult period of their lives. In an increasing number of Works provision is made beyond the requirements of the law.

(3) The problem is one of leisure. Perhaps the increase of leisure due to the advancing control of civilization over Nature, and for the provision of physical necessities, has been the crucial fact in the downfall of prosperous nations, for it may be that "bread and games" are fatal unless man has worked hard enough for them. However that may be it is certain that the hours of leisure are the hours of danger. *For this reason the Commission is convinced that to industrial hygiene*

must be added social hygiene, of which the chief aim must be the social protection of adolescence during its hours of leisure.

In evidence before the Commission, Dr. Saleeby,¹ one of its members, has given a detailed outline of Social Hygiene as understood and increasingly practised in the United States and Canada. It is unlikely that any agreement can be reached in this country for many years regarding part, at any rate, of the so-called "American plan" there described, *i.e.*, the measures taken for the drastic and forcible suppression of prostitution, and for the compulsory notification and treatment of venereal disease. In this connexion attention may be called to the value, for the protection of children and adolescents amid the perils of the street, of the work of the women police in this country.

The Commission was greatly impressed by the evidence given by Commandant Allen,² of the Women's Auxiliary Service, who laid special stress on the necessity for the protection of children from the age of two years. This in her opinion is even more important than supervision at the age of fourteen. For such work women with social training and education are needed, and the matter should be treated from a social point of view rather than from the sex point of view. She strongly recommended :

- (a) Supervision of parks, recreation grounds and streets.
- (b) Better lighting of streets.
- (c) School attendance at an early age for the formation of good habits and in view of bad housing conditions, which make decent home-life impossible.
- (d) Supervision of play hours. To teach children how to play is an art and is of great importance, for by this means they are kept busy and their natural curiosity and craving for excitement is satisfied.

¹ p. 119.

² p. 239.

There is no doubt whatever that, owing to lack of protection, children form a low moral standard at a very early age and bad habits are acquired, which vitally affect them in later life. It was agreed that for this important preventive work the assistance of policewomen is indispensable and that, moreover, the preliminary training of these women by women for such work is essential.

A resolution¹ was accordingly passed to this effect.

(4) "The American plan"² it may be noted involves the assumption that mere instruction in the facts of sexual physiology and pathology is insufficient for morality, and may even directly conduce to an immorality, which has learned to escape its physical consequences. Such instruction can be regarded as desirable only when it is part of education in the wider sense, which has been defined as "the provision of an environment." A psychical and social environment must be provided for the adolescent in which his intellect is instructed, his emotions are guided, and his ideals reinforced. The problem of our age is how to provide such an environment for the education of youth.

For the protection of adolescence there must be the systematic provision of recreation in the place of dissipation. Youth is entitled to rejoice greatly, and our task is to see that it may rejoice safely. Recreation is the creation anew of the vital resources and reserves upon which work has drawn.

(5) Two great needs of youth in the cities of this country must here be emphasised. First, the food consumed by our young people is very often deficient

¹ p. 251.

² The American Plan of Social Hygiene :—

1. Suppression of prostitution.
2. Compulsory notification and treatment of venereal disease.
3. Provision of recreation.
4. Prohibition of alcoholic beverages.

in those vitamins or accessory food factors which abound most in milk and its products, in whole cereals, eggs, fresh vegetables and fruit. *The Commission recommends, therefore, that more attention should be paid to, and more instruction given in, the feeding of our young people according to the canons of modern dietetics.*

Second, our cities are everywhere most insufficiently provided with sunlight. It has been estimated that, in many cities, the urban smoke cuts off 40% to 50% of the urban light. *The Commission strongly urges, especially in view of the new experimental researches of physiological laboratories into the effect of sunlight on the human organism, that earnest concentrated efforts should be made to provide sunny (not merely open and dark, but directly sunlit) places for the recreation of our urban childhood and youth.*

(6) This explicit and generous and well-devised provision of recreation for our urban youth is a great need of our time, and is to be regarded as second to none in the social hygiene of adolescence. Body and mind alike are served by good concentrated games, in the invention of which, such as cricket and lawn tennis, our country has definitely led the world. We need more provision for playing rather than for merely watching such games. We need more open air and sunlit swimming baths. We are only beginning to appreciate as we should the value of concerted action, especially in the form of choral music, for the body and the mind and the soul. These are the most effective antidote to the evils of the public house, to the attractions of alcohol, which weakens the self-control of youth, especially in regard to the temptation of sex. *In order that youth may be protected from this danger the Commission unanimously is of opinion that the sale of spirits to young people under the age of twenty-one should be prohibited.*¹

If a deep sense of the importance and urgency of the

¹ See Reservation II.

investigations in which they have been engaged was the motive of the members in entering on their labours, that conviction has been strengthened; and in sending forth their report they desire to appeal to all who have any responsibility for the care of youth, and any interest in the moral preservation and progress of the race, to consider seriously the facts, conclusions and recommendations offered in this Report, and to devote themselves earnestly in every way possible to them to the solution of the problems how to guard young life from its perils and how to fulfil its promise.

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 GEORGE C. PRINGLE.
 JOHN ALISON.
 C. W. KIMMINS.
 HERMANN GOLLANCZ.
 ROBERT F. HORTON.
 ROBERT J. DRUMMOND.
 ALFRED T. SCHOFIELD.
 ALFRED E. GARVIE.
 NORMAN MACLEAN.
 A. M. MICHELMORE.
 CHARLES PORTER.
 F. B. MEYER.

C. W. SALEEBY.
 W. F. BROWN.
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 H. RIDER HAGGARD.
 T. Y. FINLAY.
 A. K. CHALMERS.
 A. HERBERT GRAY.
 THEODORE PETERBORO.
 MARY H. CLAY.
 HELEN L. KERR.
 ROBERT BADEN-POWELL.
 JAMES MARCHANT.

NOTES OF RESERVATION

(i)

(SEE SECTION 5 (b).)

IN view of the vital importance of sex hygiene to the nation, and since, owing to the lack of sound teaching, children and adolescents are at present acquiring a vitiated knowledge of this important subject, it is, in our opinion, urgently necessary that the State should, through the Ministry of Education, take such steps as may be necessary to ensure that every boy and girl, before leaving school, shall receive definite biological and physiological instruction about the facts underlying, sex and the sex relationships, ethical guidance

as to the duties, privileges, and responsibilities of parenthood, and the right way of living the sex life, together with some warning concerning the physical, mental, moral and racial dangers which attend any lowering of the standard of sex morality.

In order to set up a sound scheme of sex instruction for school children and adolescents, the first step, in our opinion, must be to secure in the Training Colleges a supply of teachers equipped with the knowledge necessary to enable them to present to the minds of children the facts about sex, in their right relationship and in their true proportion.

The next step must be to lay in the elementary (as in all schools) a foundation of biological knowledge on which more detailed Physiological, Psychological and Moral Teaching about the sex life can be given later according to the age and requirements of the pupils.

Although it may probably be wise (as the Commission suggests) at the outset to obtain the consent of the parents for instruction on sex matters to be given to their children, yet, in our opinion, seeing that consent is not considered necessary in the case of less important subjects of the school curriculum, formal parental sanction for the teaching of such a vital subject as sex hygiene will not be expected by the parents or considered necessary by school teachers after a short time.

Sex instruction should be, and will shortly be regarded by the State and by the public as an essential part of the training of children and adolescents for citizenship.

C. J. BOND.

CALEB WILLIAMS SALEEBY.

A. M. MICHELMORE.

MARY H. CLAY.

A. HERBERT GRAY.

(ii.)

In view of the known statistics of drunkenness from beer, the relation of the degrees of intoxication commonly caused by beer to sexual excitement, and the

American evidence on the subject, we are of opinion that the sale of all alcoholic liquors, of whatever strength, to young people under the age of twenty-one should be prohibited.

CALEB WILLIAMS SALEEBY.

C. J. BOND.

AGNES L. BROOME.

LEONARD FINDLAY.

ALFRED E. GARVIE.

ROBERT J. DRUMMOND.

(iii.)

I have signed the foregoing report subject to the reservation that it does not, in my opinion, attach sufficient importance to the physiological inhibitions of infancy and childhood which may so readily become the pathway to the exercise of a reasoned choice in later life. Too exclusive attention is paid, I think, to the moral education of the adolescent, and too little to the physiological training of the infant. The path of the teacher of the adolescent is thus strewn with difficulties which would tend to become less formidable were education to begin in the nursery more frequently than it does. The basis, indeed, of education is laid when the intelligent mother teaches her infant to exercise those little acts of self-control which are essential to its comfort and cleanliness and well-being. During this period the child may be said to be adapting function to surroundings, and in so doing the first beginnings of self-discipline are laid. Whatever value is to be attached to the training of the adolescent must, I think, depend on the child's earlier training. The report does not, in my opinion, give sufficient prominence to this aspect of the question.

A. K. CHALMERS, Medical Officer of Health, Glasgow.

(iv)

As to the recommendation of Welfare Centres on page 13 I doubt if generally they are suitable places for such instruction.

HELEN L. KERR, J.P., LL.D. (Edin.)

PART II

THE EVIDENCE

FIRST DAY

Friday, October 1st, 1920

BISHOP OF BIRMINGHAM IN THE CHAIR

Evidence of MISS NORAH MARCH, B.Sc.

It is hardly wise, one would think, to attempt a definition of what is meant by "Worthy Parenthood"; an indication perhaps on the broadest lines is all that seems—in these days of varying views—advisable.

We may take it, I assume, that by Worthy Parenthood we imply a keen sense of the responsibilities attached to parenthood. These responsibilities are associated not only with the nurture (physical, mental, social and spiritual) which is provided for the child and which consequently implies some responsibility in the direction of regulating the size of the family (the methods of family limitation being a question of personal sex relationship between husband and wife) but they are associated also with the type of children brought into the world. The study of inheritance has given us a certain leading in regard to this aspect of parental responsibility. On the positive side, a keen desire and ability to fulfil those responsibilities in accordance with high personal and social ideals may be assumed, while on the negative side, a keen sense of the responsibilities attached to parenthood would lead those who are unfit for parenthood to refrain from incurring that responsibility—always, bearing in mind that for those who are unfit to judge for themselves—the mentally defective—social custom and legislation should act. These constructive social custom and legislation—would be the natural outcome of widespread realization and appreciation of what is meant by worthy parenthood.

The end may be "Worthy Parenthood"—the beginnings lie where? The whole subject is complicated; it is hardly possible to do justice to it in a brief session. I will therefore just put certain aspects of the problem before the Commission.

Whether chastity is the best preparation for parenthood or not, seems to be a point on which medical and psychological thought is not yet agreed. (Main biologic factors involved to be considered in evidence.) Personally, holding the view that love should be the basis of marriage, I also hold that as a general social guide, the tenet of chastity as a preparation for marriage is the ideal—recognising, of course, that there may be individual cases wherein some other decision in regard to rule of life may be a matter of responsible choice. At the same time, while recognising this social tenet, one must also recognise that, especially if marriage is delayed till late in life, the real observance of chastity may be a matter of supreme difficulty for many individuals, while for the many people to whom, through force of circumstances, marriage is impossible, another problem—that of entire celibacy—presents itself. It is obvious to all serious students of social and of individual life, that our social code on these matters is undergoing a change. It is quite possible that the future may see—especially in view of our progressive thought on the subject of unmarried motherhood—some forms of extra-marital sex-relationship and of parenthood finding a recognised place in our social code.

It must be remembered that chastity imposes a rule of life which is contrary to natural impulses. It must also be remembered that social life to-day abounds in sex stimuli. It must further be remembered that there are many more girls than boys, women than men, in this country. It must also be borne in mind that the wider education of girls, their entry into the world of labour, in short, their general emancipation—all tend towards a liberation of natural impulses and a desire for freedom of choice. The right to motherhood is a doctrine which is rapidly gaining ground.

Our present accepted social code holds that chastity should precede marriage, and that marriage should be the preliminary to parenthood. The erection of a code cannot but be wholesome for the group, as representing the standard of life which the opinion of the group indicates for the individuals composing the group, but it is essential to social well-being that conformity to the code should be real and not merely superficial, as it is at the present day.

What the code of the future may be depends upon the

evolution of to-day's "young citizens." If a constructive education (using the term in its broadest sense of home, school, social, labour and religious influences) towards ideals of worthy parenthood proceeds, that code will be largely determined by those ideals. Bearing in mind the restrictions which chastity, in the majority of cases, imposes, it is essential for the well-being and efficiency of the individual, that a system of education—again using the word in its broadest sense—should provide emotional and intellectual compensations for those to whom the more complete life is denied. It may be said that the non-parental life is beyond the scope of this enquiry; yet it would seem that the preparation of young citizens for worthy parenthood, which is the subject of this enquiry, in view of the disproportion of the sexes, the difficulties of the economic situation, and other social circumstances which are likely to operate against marriage for many of the future citizens, must take into account the possibility of the non-parental, as well as the parental, life for each. It is not for the present generation of the guardians of youth to decide the future of that youth, but it is for them to prepare that youth to make a responsible and right choice, when the personal problem arises for decision.

From these preliminary remarks it will be apparent that the preparation of young citizens for worthy parenthood is no simple matter of appropriate instruction only. It is just here that many who would do good have made mistakes—they have assumed that information on the subject of sex, parenthood and related personal and social matters, is all that the young require. They have overlooked entirely the fact that though accurate knowledge may be a great help in enabling one to direct one's life, in sensitising the emotional susceptibilities towards the æsthetic (physical, mental and spiritual) in life, and, if associated with ideals, in enabling one to choose an ethically desirable line of conduct, it does not, of itself, empower the individual to follow the line of conduct chosen. To ensure this, a much more subtle process of education (always in the broad sense of home, school, social and religious influences) is necessary. Preparation for parenthood is an intricate, subtle and deeply-delving task lying before the educator. It is concerned with the depths of life rather than the superficialities. It is concerned with the whole training and environment of the individual, so that the mental and bodily forces may be directed towards a balance, which shall make conformity with a high moral standard—

such as worthy parenthood presupposes—a possible, not merely a probable thing.

The problem therefore must be studied in its various aspects :

- (a) The Biologic, which includes the Physiologic and the Psychologic—both equally important and closely inter-dependent,
- (b) The Social,
- (c) The Racial,

from all of which a reasonable progression to the Ethical Aspects may be made. To begin with the Ethical considerations without a firm basis of the biologic, psychologic, social and racial relations, is to court failure. A study of the problem in these various aspects reveals the real nature of the task. It is concerned with a gradual training of the body towards perfect health, and a gradual training of the mind towards balance, power and emotional serenity, the gradual transformation of an individual, immature and essentially primitive, into the mature socialized adult. Youth is the formative and the *determinative* period of life. The behaviour, the character of adult life, have their bases deeply rooted in the experiences of child and adolescent life. The evolution of the sturdy, the noble character is fundamentally a problem of psychology.

The social experiences of the child and of the adolescent make great contribution towards worthy parenthood. On the family and social relationships of boys and girls, depends a wholesome relationship between the sexes in later life, the development of an equal moral standard, and whether that equal moral standard towards which to-day we are rapidly proceeding, shall be on a high plane or not.

The home environment counts enormously. If disharmony characterises the home life, what impressions, we may ask, are the children to gather regarding marriage and parenthood ?

On the side of instruction, we have to consider the best ways and the appropriate times for giving information to children, on the subject of birth, sex, marriage, and related topics, While it is generally felt that this duty should fall to parents, it must be recognised that owing to various circumstances (to be detailed in full evidence if necessary), comparatively few parents know how to deal with the matter, though, thanks to the wide-spread education of parents which has been taking place during recent years, many more are finding themselves able to do so than used to be the case. Children's questions

on these matters should be answered easily, simply, and truthfully, so that gradually, as the intellectual and emotional development of the child indicates the necessity, the information should weave itself into the fabric of childish and adolescent knowledge. Simple instruction of this sort should be developed and supplemented by definite instruction in biology, physiology, and hygiene, given with a definitely racial emphasis. Such instruction could best be given in school and other classes. Many teachers and social workers to-day are turning their attention to these aspects of education, though in this country, as yet, comparatively little has been initiated. In the United States, however, much has been done. (Details of recent work will be given.)

Mothercraft is being widely taught in girls' schools to-day, but fathercraft for boys (equally important) is not yet gaining much hold save in certain "camouflaged" or indirect ways—domestic arithmetic, for example.

Instruction of the adolescent in the personal facts of sex, when this has not already been carried out by the parents, presents special difficulties (to be detailed in evidence) which call for consideration, and many attempts to deal with the problem are being made, especially in view of the venereal menace. On the point of venereal diseases, I deprecate very strongly the prominent presentation of this social disorder in instruction to the young: it is a mistake which many instructors are making. The constructive view of sex in life is the helpful one, making for a real morality. The pseudo-morality induced by the fear of disease is valueless from the point of view of character-formation and personal integrity; it may even be detrimental to character and to mental efficiency, though, of course, it may lessen the amount of venereal disease. Opinion on this last point, however, is pretty generally expressed, that fear of venereal disease does not deter on any wide-spread scale—a fairly obvious conclusion when the incidence of venereal diseases (as estimated) is considered in relation to the amount of propaganda and educational work on the dangers of venereal diseases, which has been carried out. Promiscuity—the chief channel by which venereal diseases are spread—is quite incompatible with high ideals of sex, love, and marriage, and parenthood. Towards ideals we proceed not by fear, but by love of the beautiful—by inspiration. It is a matter for comment that the clergy of all denominations, are on the whole so slow in bringing their special influence to bear with a practical bias upon this problem.

Should we not have expected from the teachers of religion, a lead ?

To-day we are suffering, racially, socially, and individually, because we have left to promiscuous, haphazard influences, education in these important matters of sex and parenthood ; it can do no good to blame those who in the past failed in their duty towards us—they had not the knowledge which is to-day at our disposal. But we shall be found wanting, if, in the light of this modern knowledge which is ours, we fail to give information, guidance, training and inspiration to the youth of to-day. The immediate need is for the guardians of the young—parents, teachers, social workers, employers of labour, religious teachers—to equip themselves with knowledge to face bravely the facts of social evil, yet not through that to lose their grasp upon the fine things of life—

“ Nor hath thy knowledge of adversity,
Robbed thee of any faith in happiness.”

With knowledge, courage, and faith, they may co-operate in promoting the better education of the young.

1. THE CHAIRMAN: You speak about the beginning of child education in these matters. How early do you think anything can be done ?—In regard to training we begin in the cradle ; in regard to instruction we begin as the child's questions arise.

2. Because we are sometimes told by kindergarten workers that it is necessary to begin with the child in the kindergarten in regard to dealing with themselves, that there is a kind of unconscious tendency towards what is dangerous even in the very young ?—That is the teaching of modern psychology.

3. I do not know quite what your position would be in regard to chastity being desirable or not, before marriage. You believe in the ideal, but you say there are cases in which apparently you could almost justify what we should call immorality ?—I should like to make it quite clear. It means going into problems of psychology.

4. I had a case the other day of quite a young girl of about 22 years of age. She is now under restraint. She has got dementia præcox (?) and actually it was suggested that she might be beneficially treated from the point of view of her health if she could have sexual connection. I am putting it baldly. Can that be justified ?—Whether it can be justified or not depends upon what your ethical views are.

5. But you say some psychologists would say that that could be justified in exceptional cases as a kind of medicine for a disease. That would be their point?—That would be it.

6. We should be landing ourselves in a very curious position, should we not?—I agree.

7. Is it possible to take the animal kingdom and to argue from that in regard to what the humans should do? Is it not a fact that the animal kingdom is built differently from the point of view of this sex question?—Fundamentally, it seems to me, from the study of psychology that there is, in a sense, a certain difference between the animal kingdom and the human kingdom in its manifestations of the sex instinct. It is this. Sex impulse is that impulse towards reproduction which dominates life in the animal kingdom at certain periods, but in human life the sex impulse is a constituent of the whole of life right from birth onwards. Through the experiences which have accompanied human evolution—and this evolution has been largely forced upon us by the pressure of group life, that is to say, by civilisation—this sex impulse has been curbed, restricted, and a compensation has been derived. That is what I was meaning partly, by the statement I made about celibacy. A mental process has been initiated in the course of evolution, whereby mental energy is detached from its primitive interest and has been attached to other objects in life. That mental process, that dis-association of mental energy from a primitive interest to something which is humanly and socially valuable is known as sublimation; it is in that process of sublimation that the great emotional compensation comes to chastity.

8. You would say that the answer to those who say that the pressure of sex longing is intense, that the thing to do is to provide something which shall satisfy that instinct by transferring it to something else, and that, you think, is a perfectly feasible thing to do?—With this proviso, that the mental process of sublimation is initiated chiefly during the years from four to nine, and if the habit of sublimation is not laid down then, chastity in later life, for highly emotional temperaments, is going to be a highly difficult thing. That is why I must stress the point that education for parenthood begins early in life.

9. DR. BOND: From four to nine?—The habit of mental sublimation is laid down during those years. From four to nine the primitive impulses, particularly impulses connected with sex, are being dissociated from the original biological

purpose and are being transmuted into other forms of human mental activity.

10. That is unconsciously?—Yes. Whether that habit of sublimation will be satisfactory from the point of view of ethical education depends on the experiences to which the individual mind is exposed.

11. THE CHAIRMAN: Therefore it does not necessarily follow that what would be likely in Whitechapel would also be likely in Belgravia; the child is brought up under entirely different circumstances?—That would be so to some extent. We who are in this work against social disorder are bound to face the facts of the case. We have met men, for instance, who will say it is impossible to be chaste. I have had a man say to me, "You are talking nonsense. I have tried it for three months, and it affects the whole of my mental power and I become so disturbed that I cannot sleep. It is spoiling my work in every way." It may be the contention that chastity is not prejudicial to mental efficiency, but it is no good judging that man purely on his adult behaviour. We have to go back to his early mental history to find out what were the first links in his mental make-up—the experiences—which lead to this difficulty of self-control in later life. The habit of sublimation is not learnt in a day. It is a slow growth from babyhood onwards. It is specially developed from the ages of four to nine, and it is being very largely elaborated during the years of later childhood and puberty. Consequently if we do everything we can from young life onwards to interest children in intellectual, artistic and similar matters, in wholesome recreation and so forth, we give them interests which provide for an unconscious development of sublimation, and which act as compensations for the trials which chastity imposes.

12. Do you think the suffering which is entailed by chastity is any greater than that which is entailed by us in what we have to do in life in one direction or another?—For some people it is absolutely the greatest trial they have to face. With other people chastity imposes no difficulty. It is a matter of emotional balance.

13. With regard to other matters we say, "You must bear this, and fight against it." Is there anything in the chastity question which should lead us to give them any other advice than that "You must bear this. You have to fight through." Would you put it on an entirely separate plane?—No, I would not. There are, however, many different personal matters

to consider. Each individual has his or her personal problem, and it is very difficult for the outsider to judge for an individual, but if I have to speak to people on these matters, I have always advised the very greatest effort possible to observe chastity. I regard it as a rule for personal observance, and it is a rule which I would put before other people as well as before myself, personally to observe chastity. At the same time there may be cases of people whose interest in one another is real love interest, and for some reason or another, they cannot marry. There are some people who hold that it is wrong to deny an expression of such love. That is a matter for personal solution.

14. Not entirely, surely, even if you leave out the moral question. There are consequences upon sexual connection. You cannot isolate the two people, because there may be something else?—Yes.

15. Of course I am not going into the moral question except from the point of view of the personal. Is it an expression of love to bring another person into danger?—No, it is not. I do feel that this question of sacrifice is a very, very important one, and that one ought to be able to put the interest of the group before the interest of the individual always. At the same time there are cases where that personal sacrifice leads to inefficiency of the individual and in that way the group suffers through having an inefficient individual added to it.

16. Now about fathercraft. How could you instil it?—That can best be done more or less indirectly in the school stage, as I suggested, by domestic applications of subjects like arithmetic; we have now in schools a subject called handicraft, in which boys are taught to do things connected with home life. That is helping. We have in many schools hygiene and physiology, and in some schools hygiene is related to eugenics—all of which directly or indirectly relates to fathercraft. I would not like to suggest that in the schools or boys' clubs and organisations we should have a subject specially labeled fathercraft. I do not think that is right. It is better to have this sort of teaching given indirectly; in the home the mother and father should encourage the boy to take a definite and practical part in the home life, and in that way cultivate fathercraft.

17. You say the clergy have not done what they should have done. You have given illustrations of their taking the Chair at meetings, but have you never discovered that that sometimes keeps people away from the meetings, that they

are more likely to go if a clergyman is not in the Chair?—Why do they hold back from occupying the Chair?

THE CHAIRMAN: I think it would be fair to say they confess their own ignorance in these matters. It is not unwillingness, but they do not consider themselves specialists.

18. DR. MARY SCHARLIEB: Would you allow one to support that this terrible over-sexing which is robbing us of our human characteristics is due to our very wrong and imperfect method of education? Would you think that if a child were taught to deny itself, if there was some embargo upon a superfluity of sweet cakes and chocolates, and those things that so many parents allow their children to have, would you think that some such embargo would make more worthy parents?—Yes.

19. You say they cannot control themselves, and that it is impossible. Surely there should be no impossibility?—I have given you an instance of the type of thing with which one meets in adult life. It is not universal but it does happen sometimes. If we are to expect men to have that self-control which is desirable, to maintain chastity till marriage and fidelity afterwards, all of which involve severe self-control, we must build up towards that power of self-control by every possible means from babyhood onwards; in this connection I frequently emphasise the importance of voluntary self-denial.

20. Do not a great many people suffer mentally from the consequences of unchastity?—Yes.

21. I have the greatest possible consideration and pity for the unmarried mother but I cannot look upon it as a desirable end. Do you suggest that it is?—I do not. I suggest that every woman should have high ideals of conduct which would enable her to make the right decision. There are some women who have no temptation, married or unmarried, but there are some unmarried women who constantly desire motherhood. Whether they make the right decision depends upon their ethical judgment.

22. Would you justify them becoming mothers?—No. While in some countries the unmarried mother has practically the same status as the married mother, we have a different code in this country.

23. With regard to the fact that there are more women than men. Would you not consider it a better solution that women should emigrate to the dominions and colonies, where they are badly off for women?—I agree. With regard to

mental inefficiency resulting sometimes from enforced chastity I do not mean that a mental deficient would result. That is a different thing from a mental inefficient. Mental deficiency is usually inherited, but mental inefficiency is due to imperfect sublimation. A woman who does not marry and whose motherhood is denied can still lead a thoroughly healthy useful and efficient life provided she gets her motherhood energy sublimated into other forms of creative work. For example, some sublimate their energy into teaching gaining a vicarious motherhood from that, but there are some women who do not fully sublimate their motherhood energy and it gets twisted upon itself, and they become those unfortunate pests of society that we term the chronic old maids. I happened to be present at a doctor's consulting room when such a type came in—a woman of 40—neurotic, unstable, obsessed with the idea that a man was trying to seduce her. It was a sad case and my friend discussed it with me. She said that if that woman had married she would never have been in that condition. "It is motherhood energy that is disturbing her. It has not got a healthy outlet." It is in that sense that I mean that chastity must have an emotional or intellectual compensation.

24. SIR EDWARD BRABROOKE: Should not the question be put on a higher level? Does not nature really provide us a means of doing so in creating families consisting of boys and girls who have no sexual attractions towards one another, and have affection for one another? Is not that the best level for the foundation of these things?—Certainly. The family life and home life are influences of great importance.

25. DR. AMAND ROUTH: I suppose you agree that the better prevention of alcoholism is to bring a child up from the beginning to be moderate rather than to try and cure it in the middle of a lifetime?—Yes.

26. What advice would you give to a man or woman who told you that they could not live, could not work, could not eat, sleep and the rest of it, if they did not have connections? What would you say to them supposing you had satisfied yourself that they were speaking the truth?—If I was satisfied from my own point of view that they were speaking the truth, I should tell them what I know of sex psychology and help them to get a grasp of the working of their own mind and body (for one is dependent on the other) and help them to try to establish a control through conscious sublimation.

27. But here is a case where a woman says that she must get sexual intercourse?—These are problems of psychology.

28. No, I do not think it is a question of psychology. You say promiscuity is dangerous. What are you going to tell her to do? What would you tell a man to do? He has either to marry, if he can—and the earlier he marries the better, of course—or he has to take a mistress. There must be some alternative to control. What is it?—I should help him to understand sublimation and the probability is——

THE CHAIRMAN: You have gone beyond adolescence here.

DR. AMAND ROUTH: Where does adolescence stop?

THE CHAIRMAN: We are dealing with the way to stop a person getting into that condition.

DR. AMAND ROUTH: We are dealing with adolescence and chastity largely during adolescence, and boys begin very young nowadays, and I do think we ought to have some alternative to sublimation.

29. THE CHAIRMAN: We are not dealing in this enquiry whether a man can be chaste or not. We are dealing with how to train the young for chastity. My point is, you have got to the very grown-up, have you not? You are perfectly agreed. Miss March says in reply to you that no man, if he becomes sublimative, really need get into that condition, and therefore she would not justify him being in that condition. Isn't that so, Miss March?—I am recognising some of the conditions which may safeguard against it.

30. DR. AMAND ROUTH: Miss March questions whether people, by fear, abstain from sexual intercourse, and her society gave medical preventives without emphasising the chastity part of it.

DR. CHARLES PORTER: I protest.

THE SECRETARY: Your protest shall be recorded.

31. THE CHAIRMAN: You will not deny that fear may have its effect though it is not a desirable motive?—Fear must have some effect.

32. DR. AMAND ROUTH: Do you not think that some of the ill-effect of continence is due to the fact that some of these lads who have nocturnal emissions suffer morally because they have not been told about it?—That is one of the things on which they should be educated.

33. DR. BOND: I should like to ask a question with regard to the statement about the process of sublimation. First of all, will you tell us the main line of evidence on which that is founded; and secondly, whether there is no sharp line attached to it at which it ends?

34. THE CHAIRMAN: That is one of the very important

matters that our enquiry should go into and is of intense value to educationists and therefore I should like to have it elaborated?—The introduction to the explanation goes back to biology, in which I see a baby as a little primitive being whose mental equipment is composed merely of instincts—instincts being promptings towards behaviour the biologic purpose of which is to preserve life. The hunger instinct *e.g.* guides the organism, animal or human, to seek food for the preservation of life. The instinct of flight enables the animal to get away from danger. The instinct of pugnacity likewise aims to preserve life, and through the instinct of sex the life of the race is preserved. The parental instinct, and notably the maternal instinct, preserves the life of the race. The purpose of instinct is the preservation of life; instincts are the invincible guides in animal behaviour, and they are the fundamental bases of human mental life. A little baby has a mental equipment of instincts only. By the time we have reached adult years the human mind has wonderful powers which the animal mind has not, and we have to ask ourselves whence those powers have been derived. The activity of an instinct involves the generation of mental energy, which brings about psychic tension, and that is relieved or gets an outlet through some form of behaviour. To illustrate this very simply, supposing someone annoys one very much—there is a great welling up of anger energy in the mind which makes it feel uncomfortable. That anger energy might conceivably get an outlet by slaughtering an opponent, the same sort of behaviour as the animal shows, but civilisation does not approve of such primitive expression of psychic impulses; the child grows up to recognise this. The annoyed baby will strike its mother, but as the child gets older, through socialisation, through social and family restrictions, it learns that it is not satisfactory to the group to allow a primitive expression to its impulses and so a curb is placed upon it, and that curbing, that restriction of natural impulse, leads to internal mental pressure, a pressure which is only released when the mental energy does get an outlet through some way other than the primitive if that is denied. The mental flash of anger may be transformed into “work” energy. The housemaid who is not allowed to express her anger in primitive combat, will scrub the floor all the more vigorously until she gets her anger worked off. What is happening is that the “anger” energy is being changed into “work” energy. Once when discussing this sex psychology with a noted psychologist, he said: “I

regard every book of mine"—he was an author of very high repute—"as a child. I am a man of strong emotional disposition. I have great temptations in life, enormous temptation. I live a chaste life. When temptation comes along I switch on to my work. I regard every book of mine as a child." It was transmuted or "sublimated" sex energy, which provided his power of creative work. This habit of sublimation is initiated in very early life, and its foundations are most deeply laid during those years from four to nine. It does not necessarily begin at four, it begins earlier perhaps. It does not necessarily end at nine, but it is mainly during those years that the child is being transferred from primitive interests to social and human interests.

35. DR. BOND: Would you say more between four and nine than at puberty?—Yes.

36. DR. ERIC PRITCHARD: Can you do anything to prevent the habit of masturbation in children growing on them, and can you say whether the contraction of the habit makes the possibility of sublimation more remote? I have experience with blind babies who are unable, as it were, to sublimate their sexual instinct in intellectual directions. These children are most of them habitual masturbators. Can you make any suggestion?—The modern psychologic idea of masturbation is very different from the old-fashioned view. It is that masturbation is really a short-circuiting of the sex energy through physical expression in the sex organs. There are many stages of development of the sex impulse, the first is primitive, and the highest is sublimation, and intermediately to these come other possible manifestations, among them the short-circuiting or displacement of the sex interest and sex energy which expresses itself in masturbation. Another manifestation of displacement of sex energy occurs in perversion, but masturbation is not perversion of the sex energy. The prevention of masturbation and its cure, depend entirely upon the thorough appreciation of this fact of sublimation; to safeguard against masturbation we should enrich and develop children's intellectual and social interests in every possible way. I have found the substitution of some other rhythmical action has sometimes led to cure. In the case of a sedentary invalid who masturbated a great deal, she was cured by substitution in this way; every time she felt the masturbatory desire come on, she would stroke the sheet between her fingers in a rhythmical way, so she got that habit formed, as she had sufficient control to redirect her interest at the

critical moment ; in time she got the better of the masturbatory habit. The prevention of it among blind babies is, I should say, a difficult matter indeed. It can only be done by watching them and substituting some other rhythmical action as a compensation, which means individual care. Of course I am pre-supposing that all physical matters are attended to, constipation and other conditions which might be wrong and predispose.

37. Is the capacity for sublimating in proportion to the smallness of the habit ?—It is much more difficult, I should say, for habitual masturbators to sublimate.

38. Should it not be controlled in infancy ? If so, it is one of the practical steps to take in the training of children to see that the habit of masturbation should not be acquired at an early age. Is that so ?—I agree with you. The view is held to-day by many psychologists and others that masturbation is in the nature of compensation for chastity. It is not a valuable compensation for chastity, but it is a compensation to some in the sense that it is an emotional experience which happens to be satisfactory to them. It is short-circuiting. Adult masturbation, it should be pointed out, is a very different thing psychologically, from infantile and childish masturbation.

39. MISS BROOME : Do you think that what the teachers have been doing recently in training the older girls to look after the baby has had any effect ?—It has had some effect in this way, that I have frequently, during the last few years come across cases of mothers who have come to the Infant Welfare Centres as a matter of course because they have learnt to do so at school.

40. Do you think the best way is for the teacher to train the older girls to correct the younger children, to teach them to reverence their bodies every part of them, to keep them clean and give them work to do in their spare time, and do you consider it advisable to have classes on sex hygiene ?—I think those measures are all to the good. It is well that there should be mothercraft classes in the elementary schools and continuation schools. With regard to the teaching of sex hygiene in continuation schools we have to bear in mind the fact that to introduce such teaching to adolescents involves more difficulty than the earlier introduction does. I have known of teachers of mothercraft classes who have taken an opportunity of associating sex teaching with their mothercraft lessons in a perfectly nice and incidental way. For instance,

when they are taking a lesson on the care of the baby, it is easy for them to say, "Of course you know the care of the baby begins a long time before baby is born." Here the girls look up in wonder. "And for nine months mother is taking care of baby in her body." And the teacher gets on to the subject of ante-natal care and it all works well in the hands of a skilful teacher.

41. MSGR. PROV. BROWN: You say fear is a non-moral motive?—Yes.

42. Would you be in favour of abolishing the death penalty as a stimulus to bravery?—I really do not see the connection.

43. You say it is non-moral to deter a man from being immoral and promiscuous because he might contract penalties; it is an unworthy motive to keep him from promiscuous intercourse which might give him pleasure. If you apply that to other forms of life is it an unmoral deterrent in military service to have before you the fact that you may be shot if you do not do your duty?—I think it is unmoral.

44. MISS MICHELMORE: Assuming children of five years of age have learnt so many things in the wrong way, do you agree that they have to unlearn them? How can one deal with the ignorance of the working-class mother?—The problem of educating the uneducated classes is a very difficult one, and I do not feel that we can get ahead with it very quickly. I have often given three simple talks to working-class mothers gathered through the elementary schools, church sisterhoods, and Infant Welfare Centres, on simple matters of sex psychology and physiology, showing them how to answer children's questions and how to safeguard against masturbation and other difficulties, but over and over again they have said to me, "Well, miss, you are quite right; it should be done. They should be taught, but the likes of us cannot do it. Why won't they help us in the schools?"

45. MR. CHARLES LOWRY: Is it not probably true that puberty is a time when this power of sublimation is increasing by leaps and bounds, if it is properly watched and guided? I am startled by your saying between four and nine because it seems to put our chances back further. It throws it back on the parents and their futile attempts. The boy of 13 is nearly primitive, but is there, at puberty, no natural shrinking from unclean things?—I have not had much experience with boys, I am telling you what others have told me. The Head Master of a big public school came to me and said, "How can

I deal with the problem of vice in my school—it is almost rife.

46. Is it not the case that these victims of masturbation, without exception, would give everything to be helped to be relieved from their trouble?—That is true with some of the boys. Some have been taught that masturbation will lead to all the evils the flesh is heir to. That is a thing which is enlarged upon in some of the text books on the subject. If the boy has an intense desire to masturbate, and an awful fear of serious consequences, he gets into a state of worry, which may lead to sleeplessness and so set up a vicious circle; but there are some boys who have no temptation in this way.

47. How does a man like your eminent psychologist know that he has enormous temptations. What standard has he?—He knows his own temptations.

48. REV. F. B. MEYER: About this sublimation which to me is religion. It has not been referred to as the starving of the sex instinct, the starving first by careful diet, secondly by enormous exercise, and thirdly by keeping the eye, which no doubt greatly feeds the sexual instinct, perfectly clean. I ask you whether you ought not to have laid more stress upon that aspect of it?—We are dealing with an intricate and difficult subject. In my book, "Towards Racial Health," I have given a whole chapter to that subject. I am in full agreement with you on such matters. It is not so much starving the sexual instinct as sublimating the sex interest on to another plane through exercise and self-denial.

49. RABBI PROF. H. GOLLANCZ: Do you think abstinence has contributed to bring about dementia?—I would not say that it has contributed to bring about the condition of dementia præcox. That is due to things which are external to sexual intercourse, but there are undoubtedly cases of neurotic conditions in women which are due to abstinence from sexual intercourse, accompanied by mental conflict.

NOTE ADDED BY MISS MARCH TO THE ABOVE OFFICIAL REPORT

"At the conclusion of Miss March's evidence, the Chairman, at Miss March's request, asked the Commission whether she had made her personal view clear, namely, that chastity was the ideal prelude for marriage, and Miss March was assured that the Commission was quite clear upon the point."

SECOND DAY

Friday, November 5th, 1920

BISHOP OF BIRMINGHAM IN THE CHAIR

Evidence of the RT. REV. MONSIGNOR PROVOST W. F. BROWN,
V.G.

1. THE CHAIRMAN: Do children learn bad habits from their elders at the age of four or five?—Much earlier, even infants in arms. I am certain that thousands of modern mothers never suspect what goes on. With regard to impurity there is need for great circumspection. It is only necessary to say that certain practices are evil without giving knowledge which will start the child speculating about it, which may light up a number of images in the imagination and indirectly stimulate the child to impurity. Crude statements about the functions of the body are most dangerous. I was sent to a public school (Glenalmond) when I was ten, and I remember being told many gross things by older boys. There was a tradition that it was their business to get hold of the younger boys and bring them up-to-date with regard to certain facts of life. I was told things about sex relations which I only knew in a vague sort of way, and being told them so crudely gave me a great deal of trouble. We are thought to be over severe on these matters at our Catholic schools, but I am sure the restrictions are on the right side. With regard to sin, that wants explaining. There is mortal sin and venial sin. We teach that mortal sin is grievous offence which deprives the soul of sanctifying grace. Venial sin does not do that. Theologians teach that there is gravity and lightness of the matter in most sins. But not in the sin of impurity. It is a sin to steal twopence, but it is a grave sin to steal ten shillings. There is an obvious difference in the gravity of the matter.

2. Is it true that there is a difference in your theology between stealing two pence and ten shillings?—It is what we call the smallness of the matter. There is a time when the lesser sin merges into the bigger, or the more grievous one.

3. I cannot help thinking that certain people would consider the theft of two pence from one person as big an act

of sin as the theft of a bigger sum from another?—The theologians do not overlook that, say if you stole two pence from a poor person. I am talking about stealing two pence from a person like yourself. The injury is not such as would constitute a grievous sin. Those circumstances are taken into consideration in judging; that is taught and is quite plain.

4. Would you mind elaborating the attitude adopted by the confessor at confession? The questions asked rather tend to evoke curiosity?—The ruling is perfectly plain. If people come to confession and state the nature and the circumstances of the sin, there is no need for the priest to question in arriving at the real matter of the Confession. Suppose a man says I have been guilty of impurity, there is need for questions. If he had said masturbation or adultery there would be no need to question in order to find out whether it is a solitary sin or a sin with another. There are circumstances which change the species of the sin. The sin may be an act of fornication or an act with some near relative. A question is necessary to ascertain the circumstances. If it was a sin between brother and sister it would be different from a sin between a man and another woman.

5. Suppose it stopped at intention? Would you allow questions there, where it had not come to an act?—In that case you would ask whether it was frequent, but most people make their confessions in a well-instructed way. Of course there are some people whose memories are defective and they need to be helped by questions.

6. Have you not found that they skirt round the things which are important?—Some charge us with being very direct; others say the questions are too vague, but I must point out that in dealing with the sins of impurity penitents had better get help and counsel.

7. What is the lowest age at which a child can make confession?—Six or seven is about the limit for most children.

8. What is the lowest age at which a priest can take confession?—Twenty-four to twenty-five.

9. That is included in the training for the priesthood?—Yes. A man has to be taught moral theology for several years. He is examined afterwards before he is given Faculties to hear confessions.

10. Would you go so far as to say that in the present day literary world there is a tendency to write out the word sin and call it yielding to passion?—A woman living in sin is now called a lover. I would call her a concubine.

11. You would not say that having attention called to these matters daily tends to make them dwell upon these matters?—We say, “Ask yourself, have you had impure thoughts or indulged in immodest conversation or have you done anything immodest?” It is a momentary act, the time given to it is little.

12. People vary. Some people the less they think the better?—Yes. We tell them not to dwell upon the act, but upon the sin.

13. You think girls should be taught by mothers, and boys by fathers?—If possible.

14. I am afraid that the bulk of the fathers are not only at the present moment ill-instructed but far more nervous about it than other people?—The boys get it very much in confession. A boys says he is disturbed. You can reassure him by saying, there are certain functions which are normal. He may have been bothering about it. I have been asked to say something about sex teaching in schools. The nuns and others know it is their duty to tell the girls about the functions of the body when they reach the age of puberty. We should not dream of saying anything about the action of reproduction, and sexual relations.

15. At what age?—I should never describe it in any detail to any young people myself in the sense of describing the organs and the functions of the organs. Most of you have seen Dr. Stopes' book. I would not put Dr. Stopes' book in the hands of young people. I believe that most of the sex promiscuity, particularly in young people, arises out of curiosity, not out of any great viciousness. I am not talking of those taken by surprise. If you start teaching a great deal about reproduction and describe the organs and the functions of the organs and the actions of reproduction, there is one thing you can never describe, and that is the pleasureable sensation, and what tends to make young people experiment is to know what the sensation is.

16. You were talking about sex teaching. In such schools as the Oratory, is all that work left to the Chaplain of the School?—No. At a Boarding School the masters do it.

17. Are those masters always in Orders?—No.

18. And that is a part that even the clergy would not object to have left to a master?—No.

19. MR. LOWRY: It would be the religious side?—I thought his Lordship was speaking of the functions of the body.

20. THE CHAIRMAN: There would be no objection to a master talking to his boys. The clergy would not come in and say, "This is outside your province"?—I only said that the confessional did this if it was not done elsewhere.

21. Is it the intention that the confessional should take the place of nature study by parents and teachers?—No, certainly not.

22. Do you think it helps the parents to explain things by telling them that when they do have thoughts that they would have to confess them to the priest? Is the confessional held up as a relief or as a penal thing?—Some people may regard it as a penal thing. Thackeray said the Irish girl always had it before her as a deterrent. I should say no. I should think it is generally put before the child as a means of relief of conscience. But I should not for a moment say that it does not act as a restraint.

23. I was wondering whether it would help a parent or not?—It does help them because very often when the children are unruly, the parents specially send them to confession.

24. You say that facts relating to sex ought to be done prudently and modestly with no attempt to deal with reproduction?—Do you mean nature study should be avoided?—I was talking of acts of reproduction between the adults of the sexes.

25. You have no objection to nature study, whether vegetable or animal, as helping to understand afterwards?—Certainly not. But I was at a Conference of Heads of Training Colleges and I heard it was suggested by some people that you must describe the sex organs and have diagrams of them on the blackboard and describe the functions of reproduction.

26. DR. KIMMINS: Would you give no sex instruction at all in elementary schools? Nine per cent. of our children go away from the schools and come under no such influence again. Would you have no direct sex instruction?—Class instruction presents very great difficulties. I do not think if there were class sex instruction that it could be left to the teachers' discretion and you would probably get some kind of a syllabus drawn up and imposed on the schools, and we Catholics should be guarded in giving assent to it unless we knew the character of the syllabus and how far it would go. I am quite in favour of the teachers dealing with the children individually, and the speaking to them, and giving them the necessary prudent knowledge individually.

27. Child by child?—Yes, but not in class instruction.

28. DR. ROUTH: Would you strike out the reproductive organ in classes of biology?—No. We have to put in a caveat in view of what extremists put forward as desirable to be taught in schools.

29. MR. LOWRY: Where would you draw the line? You say the instruction of a class in reproduction in biology, is legitimate and valuable. Do you draw the line absolutely there?—We should certainly never sanction taking children up to the age of 14 and describing the sex relations.

30. Not to individuals?—You can tell a girl that a man might act indecently to her and would commit a serious sin and injury, but I do not want her to be taught how it is done. She can be warned of the danger without having the whole thing described to her. I have in mind Irish women happily married who did not know what the sexual act was.

31. SIR RIDER HAGGARD: There are two views in these matters, are there not? One view is that it is better to tell them?—That is a view.

32. Otherwise they might fall into pitfalls which, if they knew were pitfalls, might be avoided?—I demur.

33. But there are those views?—Quite.

34. I understand from your remarks that you would let a young woman grow up to the age of marriage and to know nothing about the facts?—Not about all the facts of life. I would not describe the sexual act, which some people want done.

35. Marriage is concerned with sex matters, and the person who knew nothing of them might walk into a marriage which they did not desire. A woman's personal predilections might be involved, that she would not have undertaken marriage with some particular man?—What do you mean by "particular man"?

36. If she has no knowledge of what marriage entails, how can she form a judgment whether she wishes that particular male?—I should not admit that such ignorance generally exists. I should say it was a negligible case.

37. THE CHAIRMAN: I thought you considered it is desirable ignorance?—I do, as far as details are concerned. Take the natural working out of human instincts between a young couple of 23 or 25 years of age, who are much attached to each other and are in a state of courtship and so on. The whole Sensory stimulus leads to sexual emotion. What does Bain call love? "The emotion which ends in the conjugal embrace," and the earlier stages lead up to that.

38. SIR RIDER HAGGARD: Do you consider, taking it altogether, that Confession is a support to the young?—An enormous support.

39. And do you think that the young person or adolescent person is helped in the trials of life by having somebody of discretion and kindly nature to go to in their troubles, whether sexual or otherwise?—Yes, and especially because it is absolutely secret.

40. And the fact that they know it is secret would be an added safeguard?—Yes, that is the great thing.

41. Are you of opinion that our system is a method of allowing the young to “tumble up”?—I was sent to a public school at the age of ten. I was the youngest of three brothers. There were several dormitories in each of which about 30 boys were congregated, and immorality could have gone on at night if the boys so wished, and were not prepared to report. Not much did. They had an open country life, the school being eleven miles from a town, and that did a great deal to protect them. There was no hanging about and getting into immoralities in that way. Certain junior boys were corrupted by older boys. There was no machinery to safeguard or protect the innocent boy from the corrupt boy. I am speaking of the general control over young people. We Catholics should never dream of allowing thirty boys without supervision to congregate like that. I knew boys who were very unhappy about it, and they had no one to speak to, but if they had gone to confession they would have got comfort and encouragement.

42. Therefore, with your experience of life, you recommend that the young should be able, without fear of being exposed, to make confession to some suitable person?—There is a great deal in how things are done. If a priest is hearing hundreds of confessions, as we are, he gets such a professional manner as characterises a big consulting surgeon in his room. There is no shamefacedness about it. It is taken as a matter of course, and people will speak out.

43. DR. GARVIE: When teaching boys and girls, would you exclude from such warnings all indications that those functions were related to motherhood and fatherhood?—Certainly not.

44. It would be an indication that it was a sacred trust?—I quite agree. That is a very important point.

45. Would you agree also that in order to deal effectively with these moral problems, there must be a thorough training?

Amateur confessors would do much mischief?—Incalculable mischief.

46. They raise anxieties and are quite unable to settle them?—Yes.

47. DR. SCHOFIELD: Would you say that the Protestant Churches generally adopt the methods you described in this paper?—No.

48. Have you any comparison as to the relative amount of impurity under Catholic and Protestant teaching, because that is the proof after all?—Well, I do not make a distinction. First of all, you have got to get a claim for fair play. You have got to get a condition of things under which the teaching of the Church gets a fair chance.

49. Have you any statistics to show that this class of teaching is found to be better than the Protestant methods?—First of all it is frightfully difficult to get a test to apply in the individual sense.

50. THE CHAIRMAN: I was brought up in Ireland, which is much the same climatically as this country. Is it not recognised that the average purity of the Irish girl is due to her Church and its influence upon her?—Yes. I should say another thing. When you get down to the Southern races, their violent passions and very early development are great obstacles put in the way of Christian teaching by the State. We are happily placed here. You get a fair public opinion and an uncontrolled Press. Even in the Southern Countries, if you do get fair play, you do get good results, especially if you begin young.

51. DR. SCHOFIELD: Would you say that the influence of the Roman Catholic Church with regard to purity is greater than the influence of the Protestant Church, with nothing invidious with regard to religion, of course?—Yes.

52. SIR ROBERT BADEN-POWELL: I have had some experience of soldiering in Ireland and the men when they are going on leave want to get to England. If you ask them why, they say, "Because we cannot get a girl in Ireland; we have to go to England for it."

53. DR. SCHOFIELD: Is there anything like this system in the English Churches?—A great many try. Broadly speaking, the confessional is not.

54. THE BISHOP OF PETERBOROUGH: It is practised so widely that it can no longer be regarded as exceptionally Catholic.

55. THE CHAIRMAN: But not by the trained officers that

ought to be doing it?—Is it so wide? I knew an Anglican lady who was staying in the country, and as Christmas approached she wanted to go to Confession. She had to go a considerable distance because there was no clergyman in the parishes near who would hear her confession. She was advised to go to the Rector in the village, the Church was quite near. The Rector said, "Well, if you insist upon it I must; but it would be embarrassing for me."

56. Supposing you had a parenthood that was properly trained, could not that parenthood be as effective in the training and teaching and confidence of childhood as the priesthood?—Oh, yes.

57. DR. AMAND ROUTH: Is there anything in the Church teaching of the one as compared with the other on the limitation of families. Our Church has not been very definite on that subject, but I have never yet met a Roman Catholic lady who has limited her family. I suggest there is a better moral influence?—You frequently find a family of six or seven children with very little accommodation, and with ample opportunities to be immoral if they were vicious, but they grow up pure in spite of those opportunities.

58. SIR ROBERT BADEN POWELL: Is sex instruction given in the schools or is it entirely by the priests?—In the ordinary day school there is no sex instruction given, it would be for the head teachers or others to try and put some elementary knowledge into the minds of the children before they leave. I agree with Dr. Kimmins that there is a gap there because something which the parent could do under ideal circumstances is not done, and therefore ought to be supplemented. My point is that a child brought up in the practice of its religion is compensated, because the involuntary sexual acts the child will trouble about are dealt with in confession and it will be put on the right lines.

59. The confessors have regular courses of instruction in that?—Certainly for two years at least, generally over three. There is an elaborate literature on the subject.

60. Would a good deal of that be suitable for parents?—There are admirable books upon health and pastoral medicine to which we have access. Most of it is too technical for the average parent, I am afraid.

61. The boys depend on the elder brother teaching. They dare not go to the parents because they do not know much themselves?—Let us be plain. Is the average mother very much afraid of telling her child when the catamenia occur?

62. DR. AMAND ROUTH: They often do not tell the girl. They rely on the elder sister?—The first child may never be told then? What is the objection on the parent's part?

THE BISHOP OF PETERBOROUGH: They have no idea how to approach the subject.

THE CHAIRMAN: Ordinary mothers have told me there is a great difference in children. Some girls are naturally modest about it.

63. DR. AMAND ROUTH: Some children are told too soon?—I understand they do not wait for the suitable time.

64. THE CHAIRMAN: We have left out in regard to confession that which follows upon it, namely absolution. Do you consider it would be true to say what some people do, that absolution encourages the sin again?—We teach that absolution is of no value whatever, if there is no purpose of amendment. Contrition is one of the integral parts of the Sacrament of Penance. Contrition consists of sorrow for the sin together with a firm purpose of amendment. Children are taught what constitutes a good or bad confession in that respect.

65. DR. AMAND ROUTH: Supposing you became aware of the fact that the party confessing to you was clearly ignorant of matters relating to marriage, would it not be your duty to advise her to consult a married woman?—When marriage is approaching I should let them have the fullest knowledge, but I was talking about imparting it generally apart from marriage. It is one of the instructions the priests have to give in dealing with intending marrying couples. It is his duty to see that they understand in what marriage consists. If he feels any difficulty he could send them to a medical man or a prudent married woman.

THIRD DAY

Friday, December 10th, 1920

BISHOP OF BIRMINGHAM IN THE CHAIR

Evidence of Mr. A. H. EVANS

FIRST of all my evidence only refers to a very small class of boys, all of them under fourteen years of age, and the class that goes to such schools as Eton and Winchester. They

are not typical of the whole nation, and in addition to that, owing to my having been a Master at Winchester for some time, I had a very large number of applications, more than I could possibly take, and, consequently, I never took a boy without having first seen his parents or else having been recommended to the boy by other parents of boys in the school. I have felt from the very beginning that one single boy in the school, who comes from an undesirable home, is a very serious danger in a school, and I also made it a condition of taking a boy that he should not have been to any school before and also that he should not have been instructed or told anything about these matters, before coming to me. A large number of parents wanted to know whether the boy had not better, before he came to the school, be warned against the dangers, and I told them constantly from the beginning that there were no dangers and that the boy would come back at the end of four or five years absolutely as clean in mind as when he went there, and I believe it to be the case. A very large number of parents have told me their boys came back absolutely as clean-minded as when they went to the school. Boys who go to Preparatory Schools come from a very select class, and my belief is that this instruction is a mistake as far as these schools are concerned. Dr. Ridding is right when he says that it is the general atmosphere of the home and the school that is going to influence these boys. Now I had frequently to take boys down for scholarships, and I met preparatory schoolmasters staying in the same hotel or lodging house, and I was astounded at the way in which their minds were obsessed with this idea. I told them that I never gave instruction in my school, and they told me that I would discover, if I looked round, that a large number of boys in my school were addicted to malpractices. My masters and I always had our eyes open to the possibility of these things, but they were not continually in our thoughts. The preparatory schoolmaster is just an ordinary man—exceedingly anxious that no breath of scandal should touch his school. I can quite understand a Catholic saying that the boy should have a Director at that age. But we are perfectly untrained in the art of directing, and in the second place are nervous of the school going wrong and suffering from it in reputation. The habit of the confessional may be a good thing in the hands of proper people and if it is continued throughout life. But you are going to send these small boys out at the age of thirteen and a half years and then anything in the nature of a Director

must cease, and when they leave a public school at the most dangerous age of all they must be left entirely to themselves. I say the opposite view is the best that from the age when they first come to the school you should try and encourage as far as you possibly can, absolute frankness, nothing kept secret and confidential of any kind, and they should be taught as much as they can to stand on their own legs. Now I was a master at Winchester for seven years and many of the house-masters at Winchester were my personal friends. I have often spoken to them about these schools where the boys were carefully directed and instructed and they all said the same thing, that when the boys came to the school they were so accustomed to being directed and led that they were morbid, introspective, fussy, very self-indulgent and absolutely unable to resist temptations. The atmosphere of the school is what must do it, and if I may put it strongly, I should say that a headmaster of a preparatory school ought to know as much as he possibly can about his school and as little as he possibly can about the individual boy. He has no right to tamper with the minds and souls of these small boys more than he can help, but must leave them a free and vigorous atmosphere in which to grow up. They must grow up in their own way and learn to stand on their own legs if they are going to run straight in the world. It would be a different thing if they were Catholics. I have nothing to say about it, I know nothing about it, I was only thinking of the conditions under which our boys have to face the world afterwards. I say it is unnatural for boys of that age to indulge in malpractices unless they get information from somewhere. Where do they get the information from? I had two boys whom I took, and they were the only two boys I ever declined to keep in my school. When they came, one of them, without my knowledge, had been sent to a school previously. He was to come to me on a certain date and for some reason or other he did not come. He did not come until two terms later, and although I told his father that I would not take boys from another school, the father had sent him to another school. About the middle of the term or towards the end of the term, some mother told me that things were going on very badly in the dormitory in which the boys were. I discovered it was this boy, a boy of nine, and I sent for him and asked him about it. I said: "Where on earth did you learn about this?" and he said: "I learned it from another school." I said: "Did you learn it there from the other boys?" and he replied:

"No, the Master." I was so taken aback that I never went on to ask him anything more ; I was horrified with the thing. The other boy had also been to one of those instructed preparatory schools, and at the end of his first term I found he was indulging in filthy tricks and I refused to keep him ; and he also told me he had learned it from the other people.

It was what Dr. Ridding used to call puppy dogism, practically indecent exposure, making fun of the whole thing, and the boys in the dormitory were disgusted. Whenever there was a case of this kind that showed any signs of there being this wrong, I enquired into it to the best of my ability, and I never in the whole course of thirty-one years discovered that anything was seriously wrong at all and so I do not believe it is necessary to instruct. I do not believe in the older boy corrupting the younger when all are under fourteen. But I am only talking about the one type of school. There was another thing I insisted on, and that was that the boys should leave before their fourteenth birthday. I do not think that I had more than half-a-dozen boys in thirty years who were with me after their fourteenth birthday. If they are kept on at the schools until they are fourteen or fifteen years of age I admit a different problem arises. Not many boys before they left me had reached the age of puberty.

1. THE CHAIRMAN: Does that mean that they should go from your school verging on the time of puberty to a public school totally unprepared for what they are going to face ? You are admitting rather that the dangers would be there ?—The dangers are present with every man.

2. You would not do anything to face the danger ?—My contention is that you cannot cure these things by the simple method of instruction, and they have to be dealt with in a big and broad way. It is a question of the atmosphere in which they are brought up. Unfortunately, whenever there is one of these cases a great deal more is made of it than is in it. I have had experience of several occasions—certainly two very remarkable occasions, where boys of mine at a Public School had got involved in a scandal. In both cases they were not to blame. One of the boys was very miserable in a house because he thought it was so horribly immoral. I saw the father, and I talked to the father about it, but the whole thing was practically a mare's nest, nothing in it, except there had been indecent language used. This was one of the worst cases that got into the papers, and caused a great scandal. Before the boys left, I did warn them in very

general terms that they would find danger in the Public School, but I admit I was not very much alarmed at the dangers. I do not believe that the dangers are nearly as great as supposed. I also believe that when elder people talk to boys, either at a Public School or a Private School, about these matters, misunderstandings very easily arise, and they read into the words of the boys all sorts of things which do not exist. I do not believe that our Public Schools are in a bad condition, and that they are the cause of a great danger. I believe the danger comes later. But what I do feel is that you are undermining these boys' characters, and running a risk of making them feeble creatures if you teach them to depend too much on any schoolmasters. They must learn to depend on themselves, and this instruction is one of the worst methods of trying to mould and direct a small boy's character at school.

3. You have discovered, of course, that certain Headmasters of Preparatory Schools take a different view?—Yes, a very large number, I am quite in a minority.

4. You have discussed it with them?—Very often.

5. You say before a boy left, you would speak to him in general terms; you mean very general terms?—Yes, very.

6. I was thinking at the present moment of a distinguished Headmaster who made a point of doing exactly the opposite, realising that the boy has reached the age of puberty, and sending him out. This Headmaster said: "I talk to him in such a way that there should be no mistake, because the parents are not qualified to do that." One is in difficulty when you get two distinguished men taking opposite views?—I know the point quite well, and I have discussed this question with them, in fact, I have expressed my views extremely strongly. I have the greatest possible distrust of these Headmasters who think they understand boys. I do not think anybody understands boys. They fancy they have got some special gift by which they can understand boys. It is hard enough to understand men of your own age, let alone boys.

7. You seem to approve of a certain amount of directing, if that direction were in qualified hands?—I only say it might be. I do not profess to judge people of the Catholic faith.

8. Let me take the average Roman Catholic boy of the Public Schools. He is just as independent, and as clear thinking and broad-minded, sometimes more broad-minded than those who come from other schools, and he has been under direction. One has found that the Roman Catholic

sons of the Great Roman Catholic Peers are quite broad-minded?—That may be an argument in favour of direction, but my argument is that those boys of ours are not going to get direction.

9. If it were skilled direction, you think that might be all right?—I do not know anything about it. I am not prepared to admit it. I am giving evidence on what I know, and I say that the Protestant boys do not get skilled direction. If they did, I say at the most dangerous age of all the direction is going to cease at the Public Schools, but in the Catholic religion it is carried on through life.

10. You have been thirty-one years having the care of young minds and young bodies to a certain extent. Would you not consider yourself qualified enough to give a certain amount of direction as a skilled person?—No. I have had to give direction of all sorts to these parents and boys, but I have always done it with considerable reluctance. I believe that Thackeray was right when he said that each of us—and he is speaking of small boys—has a kingdom of his own, which to invade is a crime. You cannot understand the boys' mind, and it is the greatest possible mistake to try to mould them into your shape, and it seems monstrous to cramp them into any particular pattern. The only method of dealing with this question at all in a national sense, in our Preparatory Schools, is, not to try and deal with it by instruction, but to deal with it by providing other occupations for the mind. This thing must be kept out of the minds of the boys. When once it is there, it is a very great danger. I was told once when I spoke about ignorance, "Yes, but ignorance is not innocence." I do not know what the difference is.

11. Sooner or later you admit that the difficulty arises?—Yes.

12. You would have that person reach that difficulty with no weapon around him?—I do not admit that; only the weapon is very hard to get. It is the homes of England that have got to bear the responsibility, as well as the Schoolmaster. They have got to make the homes better, teaching boys modesty and delicacy, but not by words, instruction will not help them. Does instruction, does knowledge, prevent anything of this later on? Why, surely a great part of the immorality coming from the War has been due possibly to greater opportunity, but also to extended knowledge. It is a much bigger difficulty than you think. You are not going to cure it by instruction. You have to improve the home

life of the people of England. I admit that matters are beginning to improve. Girl Guides and Boy Scouts give a chance to train children's thoughts in another direction, so that they have something else to think of.

13. One of the elements of instruction, I understand, is to teach people to spend their lives in other directions. That would be one way of instructing them against any difficulty?—I know from what I have been told by Schoolmasters themselves, that the method was first of all to instruct the boys as to what these things mean, and then at periodical intervals, once or twice a term, to ask them if things were going all right. That is to say, they were keeping this subject uppermost in the boys' minds.

14. BISHOP OF PETERBOROUGH: You are an extraordinary optimist about Public Schools. All the evidence that has reached me does not bear out what you have said about the comparative immunity of the Public Schools from these difficulties. You really go back to the homes and say: "I am not going to instruct the boys, they ought not to be dealt with. We must get the things right in the homes." The homes are not right and cannot be relied upon to undertake this task and if the homes of the future are going to be made more right, we must start with the present generation in the school, but the people who ought to undertake the instruction in this matter are the parents?—I say no.

15. You apparently do not consider it is the function of the parent or the Schoolmaster?—One of my parents says, "I have three sons. One of my sons is fifteen years old, and the other is about thirty years of age; he was at W——, and both came to me in distress at mere physical movements of Nature. I said to them that these were ordinary things, and I had just the same trouble when I was their age, and I told them to try and put the matter clean out of their minds and not to think of it. I also told them they were not to blame in any way whatever. The younger boy not very long ago came to me; he seemed very distressed about the whole thing, and I told him it was nothing to be distressed at, but it was only the thoughts he harboured that mattered. I have no reason to believe they are any worse through not being instructed." I agree.

16. MSGR. PROV. BROWN: Will you admit that your case is a case of selected boys?—Yes, but not more so than other Preparatory Schools.

17. And therefore, any methods adopted by you need not

necessarily solve the problems of the School which takes any boy?—Quite.

18. How would you arrive at the knowledge whether a home was desirable or undesirable?—When parents wanted to send a boy to my school, and they asked if there was a vacancy, I said to them that it was much better for them to come down and see if it was the sort of school that suited them. I wanted to see them, as a matter of fact, and generally they were friends of the other boys.

19. What sort of a characteristic would you call an undesirable home? I am trying to get information on a difficult subject, and I think you have claimed success for a method, and this is one of the factors in your selection, excluding boys who have undesirable homes?—I judged simply by interviews with the parents themselves. I had to do that.

20. It was not upon the information as to the habits of the household?—On many occasions it was.

21. Did you have any knowledge at Winchester of boys coming to the school with contracted habits?—I have no knowledge of it.

22. Has it ever come to your knowledge that boys who commit immorality at the School had contracted habits before they came to the school?—I was not a House Master at Winchester.

23. You say that in one case, sons came to a parent in trouble and perplexity of mind; he answered their questions and explained to them that certain mere physical movements of Nature are not sinful. Does that in any way solve the problem of the average boy who does not ask his parents?—My solution of the problem is of a different character.

24. I was only asking because I thought it was a fair question, inasmuch as you threw back the responsibility of the bringing up of the child very largely on the home. If the home is as it ought to be, then the boy may have some difficulty. I am taking the case of the boy who may have had physical agitations, and was too shy to ask his father or mother, as some boys are afraid of their father, and have some hesitation in speaking of such things to their mother. Could you tell us how those boys would get help?—No.

25. The attitude should be one of helpfulness if you are approached by a boy?—Yes.

26. From your experience of boys, have you come across boys who are extraordinary bashful about alluding to these matters?—I say that in the case of a school of boys under

fourteen where the tone is healthy and vigorous, this question never arises.

35. Have you never met boys who went through months of great anxiety, and perhaps self-accusation?—I never came across them; they were very young, these boys I was with. I believe it would be the case if you instructed them. I say that when you instruct these boys, you put the idea into their heads.

36. We certainly tell the boys that there is such a thing as impurity and they should avoid it, and if a boy comes to confession and speaks about impurity, it is the duty of the Priest to find out what things are and put the boy right. In that sense we give instruction. We do not get the boys up in a row and talk to them in a row or singly?—I have no doubt you do it admirably, but you are going to continue it through life, which is an important difference, whereas with us it is going to be dropped at the age of sixteen or seventeen for good and all.

37. THE CHAIRMAN: Would you explain what you would do with regard to the commandments. Take for instance the 7th commandment; how would you deal with a boy who enquired with regard to that? I want to know where you allow any knowledge to come in?—I do not know. I had thirty-one years' teaching and the question never arose, and therefore I have never considered it.

38. BISHOP OF PETERBOROUGH: You have never prepared a boy for confirmation?—No.

39. DR. KIMMINS: You said just now in answer to Msngr. Brown, that that kind of training they had in connection with the confessional must be of value. Do you think it would?—I think it might, but I should not like to express an opinion.

40. Surely you have instruction in hygiene at the School, and you tell him about physiological things. Is that not so?—I do not think so.

41. You speak to the boys in general terms the night before they leave the school?—Yes.

42. Do you take the boys singly in that case?—No, all those that are leaving. There is nothing that need be said singly. I tell them they will meet with moral dangers at Public Schools, and certainly will come across facts at the Public School, which at present they know nothing about, and I hope they will have nothing to do with it.

43. The ignorance of the boy would produce a bad result when things are suddenly rushed upon him?—I do not think so.

44. You would at no stage of the boy's life with you give him any instruction?—Not unless he required it.

45. How would you know he required it?—I should only know by him asking me. I have spoken to individual boys when I thought something must be going wrong, and then sometimes I would speak to the Dr. to watch these boys.

46. What would you say to the boy in a case of that kind who came to you in trouble, a boy you suspected in the school?—I should have to tell him plainly if it became necessary.

47. MRS. CLAY: Do I understand that the conditions under which you take the boys at the school are, that they shall not have received any instruction?—Yes.

48. How do you put that to the parents in asking them as to whether the boy knew anything?—I do not ascertain, but they frequently ask me whether I wish the boy to be instructed before going, and I have said, no, certainly not. I think that if a few only were told beforehand in the atmosphere of a clean and vigorous school, they would forget all about it.

49. One hopes that a young boy before he goes to school has been told as much as necessary, and he is prepared to go through school, as you say, without any breaking down, or without thinking about it, but you would rather take him as the plain sheet?—Yes, I have an objection to the after effects of these boys being informed. I say it only keeps the matter for ever before their mind. It makes the boys very much inclined to be morbid and introspective. I do not think this impurity is so serious a thing as you do. It is a great misfortune, but there are other things which are worse. I think it is nothing like mental dishonesty or canny in boys or men which will do more harm, and there are occasional lapses of cruelty.

50. DR. PORTER: You said you had no panacea to recommend. Don't you think that that is where we are all wrong?—I think so.

51. I rather gathered from you that your idea was that you had to deal with each individual boy as an individual. You do not lay down general instructions for all boys, but that each case must be dealt with as it arises if there is any necessity?—Yes, it is very difficult to deal with. The difficulty is that the boy and the man are speaking different languages. I do not believe anybody can realise to what extent they use different languages.

52. MR. LOWRY: I gather you would be in favour all along

the line of keeping clear of the subject as far as possible?— I do not feel certain about that at a Public School. If I could send a boy to a house master I could trust, I would not object to him saying what he pleased to the boy. You quite understand my evidence only refers to a young school, and I am only prepared to answer questions referring to the ages of the boys who were at my school.

53. Would you rather agree that on the whole, when it comes to the question of teaching you should take every boy separately and treat them accordingly?—Undoubtedly.

54. And it is a case for some children that it would be almost essential that they should be by themselves?—Yes, I should think that was possible.

55. And for others, they could go on till nineteen or twenty years and then you could give them a general warning of the kind of troubles they would have to face?—Yes.

56. It is astonishing how many are ignorant up to the end of their Public School career?—Astonishing, but that would not be the case in a school which was not clean.

57. I have seen the fault of too much action, and too much warning, and I expect you have also?—Yes.

58. SIR RIDER HAGGARD: Am I right in understanding that your boys were extraordinarily selected boys, that you considered no previous instruction on sex matters should be given, and, in short, that your boys, as it were, came out of a kind of Garden of Eden before the fall, and were then placed in a sterilized chamber in your school?—I do not mind you putting it like that, but I should think a less "sheltered" school you could not have found in England than my school.

59. Do I understand you to say that you barred instruction being given to any boys who came?—What I meant to say was, that if any parent asked me if they should give instructions to their boy before coming, I should say: "Certainly not." I could not bar it.

60. Then you spoke also of Schoolmasters who made enquiries into these matters and gave counsel in these matters as amateur confessors?—Yes.

61. Would your argument hold good to a boy to whom a doctor was asked to give instruction?—I think special cases want special treatment.

62. And you also said that telling the truth about sin to the boys laid them open to temptation?—Yes, I should certainly think so, if by sin you mean impurity.

63. Now you mentioned you had sent away two boys.

You did not try to help them?—I talked with them, but would not keep them.

Or to give them a chance of changing?—Not by remaining in my school.

64. You simply dismissed them to take their chance?—Yes, for very obvious reasons I was not responsible.

65. Yet you admit, that a boy who has fallen into an error is not such an outcast that he cannot be reformed?—I expect I have as much sympathy with him or more than you have.

66. You said that sex must be kept out of the mind of the young people?—Yes.

67. Do you consider that it is possible to keep sex out of the mind, considering that they are born of sex and surrounded by sex?—You are using sex in many senses. I quite admit a boy is a male, but my boys were all under fourteen.

You say that ignorance and innocence are practically identical?—Yes. I should like to add that the modesty and delicacy of a refined woman, who has to deal with the boys in their dormitories, their baths and their ailments, is a great safeguard against impurity—the boys catch her modesty and delicacy in dealing with the impure and unseemly side of life “by infection.”

FOURTH DAY

Friday, February 11th, 1921

BISHOP OF BIRMINGHAM IN THE CHAIR

Evidence of MR. A. G. TANSLEY, F.R.S., M.A.

(University Lecturer in Botany, Cambridge, and Author of “The New Psychology,” etc.)

It seems necessary at the outset to limit the subject matter of this précis if it is not to become vague and valueless. The topic with which I wish particularly to deal is that aspect of the education of children (which cannot be sharply separated from that of adolescents) and young people which is likely to affect more directly the attitude of the adult to sex and parenthood.

I cannot do better than to quote from the précis of evidence of Miss Norah March, B.Sc. (October 1st, 1920) some sentences which will convey my own attitude very exactly.

"Children's questions on these matters (birth, sex, marriage and related topics) should be answered easily, simply and truthfully, so that gradually, as the intellectual and emotional development of the child indicates the necessity, *the information should weave itself in to the fabric of childish and adolescent knowledge.* Simple instruction of this sort should be developed and supplemented by definite instruction in biology, physiology and hygiene, given with a definitely racial emphasis. (P. 3.) (My italics.)

"On the point of venereal diseases. I deprecate very strongly the prominent presentation of this social disorder in instruction of the young. . . . *The constructive view of sex in life is the helpful one, making for a real morality.*" (P. 4.) (My italics.)

The fundamental psychological principle which should form the theoretical foundation of all education of the child and of the adolescent, is that we have to deal with a growing organism constantly developing fresh energy which is primarily attached to certain root instincts. Much of this energy is capable of diversion, and has to be largely diverted into channels which are not the primitive biological channels of expression. The amount that is actually so diverted necessarily varies largely in different cases, partly determined by individual heredity. But in the case of the ideal "average citizen," at the creation of whom we may be supposed to be aiming, it is certain that large amounts of this energy must be left in the primitive channels, though controlled in its expenditure by various factors. One of these primitive channels is the sex channel.

The biological end of the sex relationship is the procreation of children. Without in any way committing ourselves to the view that all sex relationship should be directed solely to that end, we may assume, on social grounds, that that end is the main end to which we desire to direct the sex activity of the average citizen. It follows, I think, that it should never be absent from our minds in instructing children on sexual matters. The sexual relationship should not primarily be regarded as something distinct from the bearing and birth of children. The process should be envisaged by the parent or teacher *as a whole*. This point of view will necessarily influence the whole of the instruction.

The second point I desire to make is that the mental development of the child is *gradual*. The mind and its interests unfold *gradually*, and instruction which is appropriate to a girl

of sixteen is probably quite unsuitable for a child of twelve. That, of course, is an educational commonplace, but it is often lost sight of in practice, particularly in regard to subjects like sex, which do not form part of the normal educational curriculum. And it is precisely such subjects, which are so closely bound up with the root emotions of the mind, in which premature instruction is or may be dangerous. Premature sexual experience, mental as well as physical, is a grave danger to the developing human mind, as is abundantly shown by the work of the modern psychopathologists. And premature sex knowledge, into which the *emotional factor* enters, is premature sexual experience. Moral prohibitions of undesirable practices *given with emotion* on the part of the parent or teacher form a case in point.

But it may be objected: What is to be done when such practices arise, and what is to be done when children ask direct questions about sexual matters? The reply is: Discourage the practices, and answer the questions truthfully, but abstain altogether from moral indignation or excitement of any kind. The safeguard here is to develop the *intellectual* interest of the subject. Explain the subject dispassionately and objectively so far as the child's mind is capable of grasping it. Satisfy the child's curiosity fully, but on purely intellectual lines. In that way you will avoid a premature development of the emotional factor in sex knowledge.

Supplement answers to direct questions by some rudimentary comparative biology, the processes of fertilisation and fruit and seed production in plants and the corresponding processes in the lower animals. The whole of this sort of elementary education is, of course, much easier in the case of country children. They will very likely see in the spring the mating of frogs, and will remark upon it and ask questions about it. Answer these questions fully, and then dissect a male and a female frog, point out the main internal organs and their functions, including the sexual organs, and describe what happens in the process of mating, as well as in the process of feeding, etc. Let the children keep frog spawn and watch the development into tadpoles.

All this can advantageously be done before the age of twelve. About the same time, or a little later, the keeping of domestic animals is most helpful. My own children are now perfectly familiar with all the main processes of mammalian coitus, pregnancy, birth and suckling from keeping goats, of which they have the sole care.

If no opportunity of this sort be missed, a fundamental knowledge of the facts of sex is built up easily and naturally in the child's mind *without emotional weighting*, and by the time he or she reaches the age of puberty the foundations for a sound and healthy knowledge of sexual phenomena in human beings are well and truly laid. The objective habit of mind, the necessary foundation of all sane opinion and action, has been thoroughly acquired. Sex has neither an obscene nor an overstrained "sacred" significance in the mind of such a child. It is just an important fact of nature, which takes its proper place among the other facts.

With the attainment of puberty fresh curiosity develops in more intimate relation with the person of the child. Girls have, in any case, to be taught something about menstruation and the opportunity should be taken to discuss its obscure relation to the æstral periods of animals, and thus to sexual receptivity. This can be done quite simply without over emphasis. Balance and perspective should be constantly preserved. Sexual receptivity can be made a starting point for some attention to sexual excitement. The courtship of cats is most useful and instructive in this connection. By this time the adolescent will certainly be familiar from stories and plays with some of the phenomena of human sexual passion. The differences between the sexes can be usefully illustrated at this time in a variety of ways.

A watch should be kept for the attainment of puberty in boys. And the parent must not shrink from explaining the real nature of nocturnal emissions of semen. The tendency to masturbation both in boys and girls should be explained—its causes and nature. The greatest care should be taken to avoid the notion, and to dispel it if it should have been acquired from some other source, that masturbation is, *in itself*, and apart from excess, physiologically harmful. It is now established that it is the fear of the effects of masturbation that is both physiologically and psychically harmful, and may indeed lead to serious mental disorder and what is known as "psychic impotence." The real undesirability of masturbation as a habit is easily understood by the adolescent, if the facts are properly explained and any notion of its "wickedness" dispelled. All these things can be put in their true light the more easily if the child has had the foundations of sex knowledge properly laid in its earlier years.

Finally we come to the social aspects of sex. Every normal healthy adolescent, properly trained in the biological founda-

tions, recognises instinctively directly he or she realises the nature of the normal adult sexual relationship in human beings, that its proper function is the production of children. It is then necessary to touch upon the psychology of sex—the basis of which the girl or boy will already understand—and the results of the inter-action of this with the radically artificial conditions of the modern “civilised” society. The high intensity of sex pleasure, leading to impulses to enter into sex relationships which cannot have the natural result of the birth of children, the whole subject of illicit unions, prostitution and venereal disease should be developed during the years from sixteen to eighteen or nineteen. The moral colouring introduced must be left to the individual parent or teacher, according to his own ethical and social ideals. I am concerned at the moment to insist only on the proper sequence of instruction and on what I regard as the fundamental necessity of objective treatment of the facts, whatever the superstructure we may desire to impose upon the facts.

I have deliberately confined myself to the attempt to sketch very briefly and roughly what I regard as the ideal method of sex education, which, as it stands, can only be carried out by the parents. Of the practical difficulties arising from ignorance and from emotional or moral bias I am, of course, aware. But we must in the first place set up an ideal towards which we can work.

1. CHAIRMAN: I take it the last thing in the world you would desire is that the first sex knowledge should be the putting before the child the question of fear by reason of Venereal and other disease?—It is one of the worst things you could do.

2. Is it possible by individual teaching to make a child think too much of itself and not quite enough of its relation to the rest of the citizens?—I should say that teaching of that sort, the sort which insists that every individual is essentially a member of the community as a whole, is very necessary, and should supplement and go hand-in-hand with the knowledge of the individual.

3. That may be stirred in a very young child?—It is important that it should be.

4. Comradeship comes into games, and may fittingly come into it?—Yes, but I do not regard that as directly concerning the topic I am dealing with. What I mean by “average citizen” is that we have to aim at the average individual and the community rather than at specialised people, such as great

artists and the like, whose re-actions to all these things may be different.

5. Do you think that it is fairly early in life that one can discover the greater or lesser tendency towards sexual instinct or sex longing? Some are more naturally inclined to associations with others than other children. The one child is lonely by nature and the other is social by nature?—You always want individual treatment. It is impossible to lay down rules for individual treatment.

6. You say "Without in any way committing ourselves to the view that all sex relationship should be directed solely to that end, we may assume, on social grounds, that that end is the main end to which we desire to direct the sex activity of the average citizen. It follows, I think, that it should never be absent from our minds in instructing children on sexual matters. The sexual relationship should not primarily be regarded as something distinct from the bearing and birth of children. The process should be envisaged by the parent or teacher as a whole. This point of view will necessarily influence the whole of the instruction." Do you wish to amplify that?—On the lines of my discussion we can leave love on one side.

7. You would emphasise that this is the main purpose of the sex relation?—Certainly.

8. With regard to the girl of sixteen, it is before sixteen, generally speaking, that certain things affecting her physical life have to be explained to her—menstruations?—I only mentioned the girl of sixteen to show the difference in the suitability of different kinds of teaching at different ages. Sex teaching of some kind should begin well before the age of twelve, I think.

9. For instance, in a family where a new baby is about to be born, it is possible for a child of about seven or eight years of age to gain very wholesome and helpful, not instruction, but guidance?—Always answer the questions.

10. And appeal on the ground of kindness to the mother, who is not able to do for the children of seven downwards what she was accustomed to do for them?—Certainly.

11. You say here, when children ask direct questions about sexual matters and certain practices, you are to refrain from moral indignation or excitement of any kind in dealing with this. Supposing the practices continue, would you still say that there must be no moral indignation, but moral sorrow at what has been put before the child having been ineffective?—

Sorrow perhaps, but lively emotion that excites the child should be avoided.

12. You mention frogs. "Answer these questions fully and then dissect a male and a female frog." What do you mean by that?—As I have remarked at the end of my précis of evidence, all I have endeavoured to do is to lay down what I conceive to be the ideal line on which to keep, and I am perfectly well aware that some people cannot do some of the things that I think desirable, but I introduce them because the lines are important to maintain. The point about the frog is this. I did it myself with my own children, and I found it exceedingly instructive, the actual dissecting. I happen to be a biologist, and I am familiar with dissecting. When they saw frogs mating in the spring and asked the question: "What are they doing?" I told them in simple language and said: "Let us see how the frog is constructed, and how these things happen." I got two frogs and dissected them before the children. Now comes the point which is so useful. I went through all the organs of the frog, the sense organs, the mouth, the gullet and stomach and intestines, the liver, and so on, and briefly explained what each of them was and how each of them worked. I then compared them with our own organs. Next I pointed out the sex organs, and explained what happened after the mating of the frogs, and how the frog spawn was fertilised. I then suggested that the children should keep tadpoles and watch their development. This they did and it aroused their interest along intellectual lines, as they saw the tadpole grow into a frog. In that way they got an elementary knowledge of the sexual process and of development without any morbid interest in sex. They got an objective knowledge of the sex organs of an animal which, although different from our own, are sufficiently similar to form a valuable basis.

13. Would some be inclined to say that whilst instructing a child with regard to sexual matters, you might at the same time be making him material with regard to the interest in animals and so on?—Material?

14. Would it not be said that the child would be made cruel and careless with regard to animal life?—Of course, as a biologist, used to dissecting organisms, and used to teaching these things to large classes of young men and women, it is rather difficult to put myself in the mental position of one who would say that. It seems to me that a first-hand knowledge of some of the facts of the structure and functions of animal

life is one of the exceedingly desirable things in education, and does not in any way inculcate or foster any such thing as cruelty, but it does give you the basis of understanding what these things are, how they are built up, and you can add any superstructure of moral emotion or the like that you may think desirable. I feel that pretty strongly; it may be because I am a biologist.

15. The frog is killed by the child or the parent?—I should not make the child kill the frog. I got mine from the biological laboratory at Cambridge. I think that you can arouse the intellectual interest in the structure of the frog, and the functions for which it uses the different parts of its body, and that is exceedingly good, both in itself, and as an introduction to similar knowledge of the human body, some knowledge of which is in any case inevitable. First-hand observation is by far the soundest basis of all objective knowledge.

16. You say: "Sex has neither an obscene nor an over-strained "sacred" significance in the mind of such a child." I can quite feel that sex has no obscene significance, but do you think it is well ever to subtract from the child the idea of the sacred significance of everything connected with birth, sexual love, and association?—That must depend upon the individual view. My own personal view is that sex is no more sacred than anything else. I put in "over-strained" on purpose. Insistence on the sacredness of sex may very easily lead to sentimentality.

17. You say the whole subject of illicit unions, prostitution and Venereal Disease should be developed during the years from sixteen to eighteen or nineteen. I am finding in my own diocese that long before sixteen there is evil knowledge; nowadays we are getting almost as early knowledge of these things in this country as in Italy and Spain, and therefore I should like to see an age earlier than sixteen to nineteen?—I have no personal experience of such morbid conditions, though no doubt you are right. I am naturally influenced by my own experience in my own family. My children are no doubt highly protected relatively to the mass of the population, and it might be quite necessary to do all sorts of things at an earlier age when you are dealing with people who come into contact with the knowledge earlier.

18. Might they not only be protected, but trained? It is not social standing, but the care of the parent that has been influential, and the special knowledge that you have continually at their disposal for helping?—It may be.

19. DR. GARVIE: Stress has been laid on the danger of saying things about sex in the suggestibility of the human mind, and that the sex instinct may be strengthened. You do not agree? You believe that knowledge is better than ignorance?—Certainly, but what you suggest would depend entirely upon the way it was done. It might be quite possible to concentrate too much attention on such things, if the instruction is given in an unwise manner, and from the wrong point of view.

20. The intellectual should be the predominating, not emotional stimulus in such teaching?—Certainly.

21. The danger is in exciting emotion in connection with it?—Yes.

22. You speak of so transmuting the sex instinct that it is in abeyance in adult life?—Yes.

23. With a particular kind of discipline, it could be done?—I have no doubt. I would add that the whole of it cannot necessarily be transmuted, but a very large part of it may be, so that the whole character may be transformed and become what can only be called asexual.

24. It is better to have parenthood emphasised than sexual instinct?—Certainly, as the aim and object.

25. "Over-strained Sacred"—Safety lies in not isolating sex as a physiological function, but in dealing with all physiological functions as part of a natural order?—Certainly.

26. Thus we avoid artificial unnatural interest in the subject?—Certainly.

27. You refer only to parents giving teaching of that kind. Cannot it be given by teachers?—Some of it could, but the whole problem of instructing children in such things in schools I am so ignorant of that I should not care to say anything about it.

28. Has the later developments of psychology-psychanalysis thrown any particular light on this particular problem?—That is a very controversial question which I would rather not answer. To my mind it is too difficult to deal with here.

29. This précis in what it advises is based upon the broad conclusions of psychology, apart from any narrower basis?—Combined with my own experience in bringing up my own children, and further back, my biological training and profession as a biologist. Those are factors which have contributed to this exposition.

30. DR. BOND: In Paragraph 3, you say: "Which do not form part of the normal educational curriculum." What

is your view? Is it desirable that there should be some recognition by the State of the enormous importance of getting the younger generation trained on the right lines, biologically and physiologically on this subject? In Leicester the local branch of the council have started an educational campaign only for scholars of selected age by selected teachers, specially trained. Instruction was given in the last years to boys and girls of sixteen to eighteen. They were voluntary attendances, and the permission of the parents was obtained, and 2,000 of the scholars of the City were instructed in the first year, and more last year, and considerably more this. What is your view of the way in which the State is moving? Do you think it is important that, as the parents are not instructing the children in these subjects, selected instruction should be given to selected children by selected teachers?—You mean biological instruction?

31. Biological first, and then in leaving school the physiological lines about the nature of the sex functions, the dangers in regard to immorality and so on?—I have no experience except individual experience in the family, but broadly I should be entirely in favour of the State recognising and encouraging and making provision for education on as broad a line as possible.

32. The principle is sound and could be wisely adopted?—The principle is entirely sound.

33. You mention parents only in the last paragraph?—I am anxious not to go beyond my own knowledge and experience. I have no knowledge or experience in dealing with children or adolescents in bulk.

34. That will come up as a National question?—But, as I say, we must set up an ideal towards which to work. We must know what we want to do, and agree upon the sound lines upon which it may be done. The ideal education would be given by the parents, but that pre-supposes knowledge and freedom from bias and undesirable emotion, and the like, on the part of the parents, which you will only get realised once in a thousand times, and therefore I fully understand that it is not a practical proposal to lay down an ideal programme and say that this must be carried out. But I thought it would be useful to the Commission to develop the lines which I regard as the ideal; and precisely this type of instruction, as it stands, can only be given by the parents.

35. The inwardness of your statement is that physiological facts should be taught by the study of animals and will be of

benefit if it can be spread through the citizens, and you can only get certain information by the study of the inside organs of an animal?—Yes.

36. DR. AMAND ROUTH: It seems to me that this teaching is almost confined to the country-bred children, people who are living on the farm, as it were. It would seem to be easy to educate them a great deal without emotion, with chickens and other animals in the higher series of life, but for the city-bred children a great deal of nature teaching seems more or less absent, and they have got to be taught and have their questions answered more or less abruptly. You must consider the distinction between the land-bred and the city-bred girl especially?—I fear you must.

37. You have alluded to the way in which you have brought up your children. You were on the same bit of land, and I agree with you that nothing is more likely to help than the teaching of what the digestive organs are doing, and I only wish that was possible in the cities; but it seems to me the sex knowledge you allude to cannot be gained in the city, and I should think one would have difficulty in teaching different ways. Have you thought of how children in cities could be brought up to arrive at the same end?—I have not thought out any scheme for the instruction of city children.

38. THE CHAIRMAN: What have you to say as regards the top of page 64?—I think in the case of city children, a sort of class as has been suggested by Dr. Bond might to some extent, but not wholly, supply the place of the very easy approach of the subject that is possible in the country. You could teach the sexual organs of plants, which is a very useful introduction, because they have much in common with animals, though they are in some respects different. If you are going to teach biology, you must make the children familiar with the type of sexual organ, and it seems to me the easy way to knowledge of the sexual organs of man. When you are dealing with large numbers of children in cities, that is more difficult unquestionably, but something could be done to meet it.

39. DR. AMAND ROUTH: You say: "Moral prohibitions of undesirable practices." Does that lead to masturbation?—Masturbation would be a good example. It is the most widespread and most important.

40. Would you prohibit that, definitely to prevent it?—No, I should not, I should explain its nature, and the undesirability of its becoming a habit.

41. Regarding the next paragraph, I have adopted the practice of advising mothers to tell the children that they must never touch the organs except for cleansing or functional purposes. You cannot get nearer than that, can you?—I do not think that the direct prohibition would be effective in the case of any strong tendency, and what is, I think, established, is that it is most undesirable to introduce a feeling of moral guilt in connection with it.

42. Because of the mental effect?—Yes.

43. That is extremely important. I have known women where they have found the children handling themselves in that way to seem to think that they are outside the pale of humanity?—It is an absurd idea, and should be dispelled.

44. It seems to me that the basis of your valuable paper is that the parents must be educated in order to educate their children?—That is the eternal difficulty. Until you have educated the adult generation, you cannot educate the children properly, and when people are adult they are generally too old to teach.

45. I was wondering whether, in Dr. Bond's lectures in Leicester, it would be useful to have the parents' classes?

46. DR. BOND: Birmingham is doing it. If we educate the young generation now they will be parents soon?—If you can successfully educate the children on the right lines, you will solve the whole problem.

47. You suggest teaching children quietly without overstrained sacred significance and so forth. Would you advise any sort of confidential aspect of the teaching, or is it to have no confidential treatment at all? Is it to be so open that the child, as it may well do, may go and talk to others about it? Is it to be cautioned about passing it on?—No.

48. Is it to be at liberty to tell his brother all you have told him?—Yes.

49. Even to dissecting the frog, on his own account wishing to emulate you. He would do it in the casual boy way?—Well, I am not really considering the tendency to develop cruelty, which is, of course, a well-known phenomena, and has to be dealt with on its own merits, but I do not think any of the instruction I have in mind would tend to accentuate cruelty.

50. Would you caution the child about repeating?—No, certainly not.

51. You would not mind his telling the other children?—I should regard it as the propagation of good sound knowledge.

52. Even told in his way?—I think so; we must not deceive ourselves on that point. Children always talk about such things, and if they get their information, as they too often do, in what may be termed the old-fashioned atmosphere on this subject, that all these things were indecent, they conceal very closely their interest, and propagate all sorts of undesirable legends which are most remote from the truth. That applies to the early stages. If I were teaching a girl or boy past the age of puberty, it would depend on the problem I was discussing whether I would advise discretion in imparting what I said. That is largely a question of public opinion.

53. With regard to later teaching, would you advise self-control; that is to say, an advance from the blind satisfaction of instinct?—Self-control must be inculcated during the whole time.

54. You would bring it in in its measure?—Yes, it is important in all departments of life.

55. Especially in one which touches the springs of life. Surely you would want to be extra cautious, or do you think it is over-straining the point?—I do not think that I should emphasise it myself particularly in that connection, but it seems to me to be so essential a part of the whole ideal, which you must set up before any young person whom you are trying to train, that to be a worthy human being they must aim at complete control in every respect.

56. By making a young person cognizant of the whole context and politics of sex, as you would be doing, are you helping towards sublimation or not, or are you helping through sex to make a sublimation for other aspects?—Sublimation is brought about by providing other channels of interest and attracting the child's interest into them.

57. You would not be putting too much stress upon this branch?—No, I should never do so. One should not over-stress anything. Everything should be kept in the proper perspective. If one tries to do that nothing will receive too much stress.

58. MRS. CLAY: This could be done in schools, but what of the homes where the whole family live in one room?—That is a point on which I am ignorant, and I desire to say nothing about it.

59. MR. LOWRY: You mean this ideal to be the basis for what should be universal?—Yes, I think so.

60. Is it not conceivable that as you leave out the sacred, you would have to introduce a lower ideal, and when you

come to the elder boys and girls, and when you have to introduce, as you say : " A high intensity of sex pleasure," and the indignation against, for instance, the widespread prevalence of masturbation, do you not think indignation useful ?—Indignation against masturbation is bad so far as my knowledge goes.

61. Is the cool intellectual standpoint better ?—I speak with diffidence because I have no experience. If I were a schoolmaster my view might be different. My whole feeling and conviction is that the constructive view of sex is the healthy one, and when you come to those abnormal practices, their nature, their origin, their causation, and relation to normal sex, should be emphasised to young people who have been reasonably well brought up and have fairly healthy minds. That knowledge will put the whole matter in a proper perspective which will all tend in the direction of healthy activity and the gradual dying away of unhealthy activity.

62. SIR H. RIDER HAGGARD : You were asked about the possibility of extinguishing the sex instinct—transmutation was the word used—and you, I think, said : " Yes, but people can become," and so on. Am I right in supposing that outside that of hunger, the sexual instinct is the most powerful in all life ?—Yes, I should say so.

63. How can it be extinguished in a healthy male or female except by drugging ?—I do not think it can be extinguished. I said it can be very largely transmuted, and you would obtain what is ordinarily called an " asexual " person.

64. Define it ?—A person into whom the sex element or sex activity as ordinarily understood, does not enter at all.

65. THE CHAIRMAN : Is that desirable ?—I should take the type of the ascetic Saint who would be called " asexual." How far the psychological elements of sex are still discernible in the mind and activity of such an ascetic is a scientific psychological question into which we need not enter.

66. SIR RIDER HAGGARD : The asexuality of the ascetic Saint would be more imaginary than real. Would it not be so in others ? Is it really possible, except by some frightful convulsion, such as shell shock, to eliminate that immortal and vital part of human nature ?—Certainly not, I said " transmute," not " eliminate."

67. How transmuted, by drugs or other operations ?—All one can answer is that it appears in certain cases to have

been so transmuted. I think this topic is quite remote from our main subject.

68. Supposing it could be done, is it in the least desirable?—Not for the average citizen.

69. Would it not possibly produce unpleasant complications afterwards, and undesirable ones, and would it not take from a man or woman those, perhaps, little understood qualities which make men and women what they are, and which sometimes distinguishes them, that imagination, those qualities, which go with sex and chivalry?—I think it would be an insane course to adopt.

70. Would it not have the effect of making every man asexual?—Yes, presumably, supposing it were successful.

71. MISS MICHELMORE: Would it not affect the initiative faculty which is so strong in children?—Not directly, no.

72. DR. ERIC PRITCHARD: The parent is the ideal teacher. How many would be capable of instructing their children intelligently in these matters?—If properly brought up, the vast majority; under existing conditions, a minute fraction indeed.

73. You mean the class of person educated in the primary school?—We got Colonel Bond saying that classes were being arranged in Leicester to give instruction which would tend to make the next generation more enlightened in the matter, and they would then be in a better position to pass it on to their children. It is an ideal position which we may reach in time.

74. Would you be likely to get that in the majority of parents? I have known cases in which well-educated parents have attempted to do so, but I have seen the results and they are very bad. The children are inclined to develop sex hysteria?—The parents probably lacked balance.

75. The majority do. It needs to be done by special, experienced teachers?—I would not controvert an opinion based on experience.

76. Regarding masturbation, considering the vast numbers of habitual masturbators acquire it in early infancy, is it not shutting the stable door after the horse has escaped. Mentally defective babies, they nearly all do, and three-fourths of the boys of the normal population?—The mentally defective are special cases. I was considering the case of the boy who masturbated but did not acquire it as a definitely injurious habit.

ADDENDUM :

Since giving evidence before the Commission, I have had brought to my notice a striking and interesting suggestion, which I think deserves the attention of the Commission. The suggestion is, that in connection with schools for adolescents, in great cities especially, a special room should be set apart for instruction in objective sex-knowledge, and that this should be fitted like a hospital laboratory, being kept scrupulously bare, bright and clean. The instruction should be given to boys by an instructor in the long white coat of the hospital doctor (if possible, by a young doctor), and to girls by a skilled teacher clothed like a hospital nurse ; and the instruction should be by means of diagrams and models, and conversational teaching. The pupils should be encouraged to ask every kind of question, and should be answered with the utmost frankness and candour.

The idea underlying this suggestion is precisely that which appeared in the remarks of more than one member of the Commission while I was giving evidence. In our great cities many thousands of children are brought up from their earliest infancy in the closest contact with the external facts of sex and with sexual vice of all sorts. It is not a question of teaching such children the external facts of sex in human beings. They are only too painfully familiar with them. And the mixture of this squalid familiarity with the physical pleasure and excitement to be gained from sexual indulgence of various kinds has the most harmful effect on their minds. Many girls, especially of naturally sensitive minds, suffer untold pain from this cause, while their harder-minded sisters are coarsened and brutalised.

The hospital is everywhere associated with beneficent healing in the minds of the class to which such adolescents belong, and it is mental healing and purification, based on sound objective knowledge, which is here required. The clean, austere atmosphere, both physical and mental, of teaching by skilled and serious teachers in such surroundings would probably have exactly the right psychological effect, both on girls and boys.

The suggestion to some minds may sound a little fantastic, but I believe it is well worth trial. It will be understood, of course, that it aims at dealing with quite other conditions than those I had in mind in giving my evidence, which was concerned with the sex education of relatively protected

children who have no such premature unhealthy knowledge. But it aims at dealing with conditions which are actually widespread, and which constitute the chief problem of the Commission.

A. G. TANSLEY.

26th July, 1921.

FIFTH DAY

Friday, March 11th, 1921

BISHOP OF BIRMINGHAM IN THE CHAIR

Evidence of MR. J. H. BADLEY, M.A. (Bedales)

1. THE CHAIRMAN: What is your position and what has led you to the particular work you are now doing, which is of great importance, and yet of which the public is ill-informed. I mean the co-sex education? How long have you been engaged on the work?—The school is twenty-eight years old. When I was a boy at Rugby, I always wished to go back there as Master, but I had some experience of public school teaching when I was asked to do temporary work. I wanted something in closer touch with the boys. Then I was asked to take part in the first so-called "new school" in Derbyshire, Abbottsholme, which was for boys alone.

2. Were there any ideals different from the public school idea?—The main purpose was to give a wider training, and manual work was taught as well as head work, and we tried to organise the school as a republic for the boys themselves to develop self-government. My experience made me feel that was a right line.

3. In what profession was your wife engaged?—She was a music-teacher in a girls' school in Newcastle.

4. You were both keenly interested in education, and especially in this experiment in co-education?—Yes, at first we did not see our way clear to do that, but we opened at Bedales for boys alone, and when circumstances made it possible we began to take girls as well. When we moved in to our present quarters, we had 70 boys and seven girls. From then the number of girls increased steadily, and now they are roughly equal in numbers: 100 of each.

5. Where is Bedales?—In Hampshire, close to Petersfield.

6. MONSGR. PROV. BROWN: When were they equal?—Ten years ago.

7. THE CHAIRMAN: What is the religious basis of the school?—It has no religious label at all. We do not belong to any religious denomination ourselves. We have gone on the plan of having addresses from exponents of all sects and creeds without distinction. We tell the parents we will not unteach what their children have been taught; we will try to make them realise what is common to all religions. If parents ask that they shall go to any particular church, we let them go. Our teaching is of the broadest unsectarian character.

8. Supposing a clergyman said: "I should like to give a lesson per week"?—I should not accept it. I have pledged myself that there shall be no denominational teaching of any kind unless the parents ask for it.

9. I mean a child receiving education from the vicar once a week?—That would be permitted, and children are prepared for confirmation.

10. And that is done?—Oh, yes.

11. Dr. Mary Scharlieb: Supposing one is born a Buddhist?—I see nothing against him being instructed, as an individual, in his own faith.

12. THE CHAIRMAN: Do you get children from all kinds of families other than Anglican?—Yes.

13. You do not get Roman Catholics?—Yes, at the present time we have some.

14. MONSGR. PROV. BROWN: How many?—We are seldom without them. There is a Roman Catholic Church in Petersfield where they can attend, and personally I welcome all creeds because I wish them to learn the lesson of toleration, and that people who do not share their beliefs must be respected.

15. THE CHAIRMAN: And your numbers still grow?—I cannot take more.

16. You continue their education to what age?—Eighteen or nineteen. A large number go to Universities, and they stay with us until they have matriculated or have sat for scholarships.

17. Have you a good many assistant teachers?—Yes, a staff of 20 of both sexes, an equal number of men and women, and that seems to me to be one of the great values of having

boys and girls together ; it enables both to be taught by both sexes.

18. Do you find the female staff teach the younger children better, and the elder less well, than the male staff?—The youngest classes are taught by women, but at the same time, when they get to the age of 11, 12, or 13, you want the man to come in as well because a boy of that age wants a man's influence, and I think for boys of 15 or 16, it is of immense value to have women to teach them.

19. There is a benefit of having women teachers in certain circumstances?—They lose a good deal if they do not have them.

20. Will you elaborate it?—Men and women bring two points of view to bear upon a question, and the child loses this when he is placed under the one or the other ; and for the boy's emotional development, which is every bit as important as his physical or mental, he needs to have that side of his nature allowed to expand—we will not say encouraged—but allowed to expand, more than the male teacher allows.

21. For instance, chivalry would be more likely to be expanded in a boy of 16 by a woman than by a man?—I have no doubt at all.

22. And would you say that chivalry is one of the most necessary things in life to-day?—Not the *most* necessary, but certainly it is a very necessary thing.

23. In dealing with sex you emphasise the need for the utmost frankness in facing and handling the subject?—I think it is never wise to refuse to answer children's questions however young they may be, and it is never right to answer them except truthfully and as fully as the children's questions show that they can understand. There is never a time when knowledge should be withheld, because they will be quite sure to get the knowledge in some way, and if they do not get it in the right way, they will get it in the wrong way.

24. How old are your children?—At the Junior School, from 2½ years old.

As boarders?—Yes, some of them.

25. MONSIEUR PROV. BROWN: How many under 10?—40 under 11, down to 2½ which is actually the youngest ; then we have 100 between 11 and 15, and 100 between 15 to 18 or 19.

26. THE CHAIRMAN: Are their parents near?—Many of them are in India ; children who have to be sent away from home.

27. Are there some whose parents deliberately chose to send them to school?—Not quite as young as that. We have children from five onwards who are deliberately sent.

28. Are there some parents who want as little trouble as possible with their children?—Unfortunately there are many such.

29. Would they be likely to fly to your school as a relief from their consciences as to their sense of responsibility?—Not to our school in particular. The parents who wish to wash their hands of their children are the wealthier classes who want to enjoy themselves. They would not be attracted to a school like ours because of the manual work.

30. What are your fees?—£150 to £180 per year.

31. Dr. Routh: All go for holidays?—Yes.

32. MONSIEUR PROV. BROWN: School is open eight months of the year?—Yes, 8½.

33. THE CHAIRMAN: You vary the kind of frankness by the age of the child?—Yes.

34. Do you find the largest amount of questions come from the younger children?—From quite young ones, and these should be answered quite frankly; and most of all, the parents should answer them, and of them, the mothers before they go to school. If they have not been told, we take an early opportunity of talking to them.

35. Do you use animals as helps?—Yes, many of the young children keep animals and they see them.

36. With regard to puberty, I suppose the girls are prepared for what is likely to happen to them at about a certain age?—We ask the mothers to do so; some do not care to do so, and if we find it is not done, we do so.

37. Do you find shyness on the part of the parents?—Less than 20 years ago.

38. Is that because it is no longer regarded irreligious to discuss these sex matters?—There has been a great change of opinion; there is now much more printed matter on the subject to bring people to that conclusion.

39. When they leave school, you have a heart to heart talk with the individual?—I ask three or four to come together. Often they talk much more freely than if they were by themselves.

40. Do you have both sexes present?—Sometimes.

41. Do you find any difficulty?—None whatever. I began to do so by their own request.

42. Have you ever had to take any serious action with

regard to the way in which members of the two sexes behaved one towards the other?—Usually, the feeling in the school is sufficient. Now and again, perhaps once in six years, I have found a boy or girl who seems to have come from unfortunate surroundings unsuited to our co-educational school life, and we suggest that they be sent to other schools. That is rare.

43. Lord Dawson, in the House of Lords on Wednesday night, said a boy of 16 moved slowly upwards in sex knowledge, whereas a girl made a very abrupt change and became extremely knowing very quickly?—The changes in her make her desire to know all at once.

44. Would you disapprove of everything emotional in dealing with this subject?—It has been the fashion to speak to boys in such a way as to try to frighten them out of their bad habits. Such ways, and appeals to religion and emotion, are entirely mistaken. A better way is to explain the meaning of the sex functions and the possible harm of the misuse, and the duty towards society.

45. MONSIEUR PROV. BROWN: I have appealed to a young man in this way. I ask him, would he like such a thing to happen to his mother or his sister? Do you consider that an appeal to the emotions?—That is a perfectly right appeal to a young man, but not to a boy of 14 or 15.

46. Would you discountenance religious feeling?—At that stage.

47. When do you admit it?—Later I think. It is difficult for a boy or girl at that age to have any clear consciousness of what their religion is. At the time of leaving school and going to college it is another matter. I should neither make nor trust an emotional appeal to a boy of 15.

48. Suppose a boy has started bad habits, and asks for a motive to overcome them, is the religious motive an unwise thing?—I should not use it.

49. Why?—Because it is so easy to drive boys and girls at that age into a hysterical condition or point of view towards these things. Such an appeal might be an opening to that.

50. Would you encourage children to study the genitals of animals?—Yes, when we are studying the subject of reproduction.

51. Larger animals?—Yes.

52. To witness the coitus of animals?—I see no reason why not.

53. Would you encourage boys and girls of twelve to witness a bull covering a cow?—If it came naturally within their experience.

54. Would it not light up the whole series of images in the mind that would apply to other things?—If it came for the first time without any knowledge of sex before, yes; but if it came as part of a natural knowledge of nature, no.

55. Would it not have an actually exciting effect upon them?—Yes, in children without knowledge of sex before.

56. One is a matter of physical bodily feeling and not an intellectual experiment of facts?—I wish to give each one an un-selfconscious knowledge of these things. I would not refuse to let them witness it if they asked to go.

57. Would you let a boy look at a nude girl?—I see no reason why he should.

58. In order that he should have a clear idea of the genitals in existence?—If it came in the ordinary course of his life; but as it does not, I should not make an occasion for him to do so.

59. How are the facts of reproduction to be vividly brought before a young pupil's mind unless he studies the actual organs with which reproduction is affected?—Explain "vividly."

60. It is one thing to put a diagram or a picture on the board; it is another thing to study the actual thing in the living being?—I see no reason why they should have to see the actual thing (any more than to see Siberia in order to study its geography).

61. Would you describe generation to comparatively young children?—Of 15 years, yes.

62. The organ of the male and female and actual copulation?—Anything coming into his own experience.

63. If he asked how father and mother had a child, that is, how it is done, you must tell him?—Certainly, if he asks I should.

64. Would you proffer information? You lay particular emphasis on the danger of ignorance. The child who will not ask you, must remain ignorant. If instruction is to be thorough, it must be tendered to them?—It is tendered to them by letting them know how the plant and common mammals are reproduced. The thing comes of itself.

65. Does it? Could the child who knows all about the reproduction of plants know the physical preparation that comes before the conjugal act?—Just as much as she has need to know.

66. It seems to me that if you are going to carry your principle, you must proffer information, and I should have thought that you would have the two sexes there together if you are going to carry it to its logical conclusion?—I do not agree that it is necessary to go to a logical extreme.

67. Then there is not the utmost frankness?—I should answer every question as far as possible.

68. Ignorance upon which you dwell may exist in those who do not ask questions?—I give the information I have stated in my précis, and if they come and ask questions, I answer them.

69. Would you allow a boy to reach the age of 18 without having the sex organs and functions of reproduction described to him if he did not ask?—I should have spoken to him already.

70. Could we know what you would tell a boy or girl about their organs in plain English? Would you haul two girls in and describe to them the male organ, the whole act of erection, and the excitement that comes with the erection?—That does not come within their experience.

71. The boys have these erections and the girls have sexual emotions, both are ripe for the sexual act?—I should say they were only growing.

72. They are capable of having children?—Yes (but they are not yet ready for the experience).

73. THE CHAIRMAN: Is your position this: That the way in which you have gradually enlightened them from the very beginning right up to the fully developed age, is so clear and explicit that they would know enough without desire to seek any further details?—That is what I hope and what I believe to be the case.

74. THE SECRETARY: You are careful not to anticipate natural disclosures in a child?—Not before the age of puberty, before the experience had come into their lives.

75. And differing according to the temperament of the child?—Naturally.

76. DR. ROUTH: How are you going to prevent nurses from answering questions? Assuming the child got his first ideas from the nurses, sometimes in a very disagreeable way?—So much so that mothers should be careful with their little children and be sure the first questions are put to *them*, and the knowledge will be kept associated with the bond between child and mother. The child will realise that he must not put the questions to others.

77. The first knowledge is purely objective?—Entirely.

78. The personal element does not come in at all, and they get to know through the animals their own anatomical physiology?—And the knowledge becomes un-selfconscious, and postpones their desire rather than makes them precocious.

79. You only warn when their knowledge seems subjective?—Yes.

80. That is to say, a boy is touching himself and he is having nocturnal emissions, and the girl menstruation? It leads her to a more subjective state. Is that the time you chose to give warnings?—I ask the parents to do this before they come. We choose these times to give further knowledge.

81. Take those as opportunities to give the warnings?—Yes. About their immediate difficulties, not about the dangers of after life. I would not at this stage mention Venereal Disease.

82. When they are leaving, you give them warnings about the misuse of the sex organs And the diseases and things of that sort?—Yes.

83. You say that these things are to have no emotional appeal, and you said just now that you were anxious that the emotional part of the boy's education should be rather encouraged. It is difficult to make the exception only in sex things?—The outlets afforded by creation and artistic interests, and especially by the daily intercourse of the sexes, give a normal and wholesome means of satisfying the emotional needs of boys and girls without arousing self-consciousness or a hysterical attitude towards sex.

84. I suppose at a point you show how the instincts of the animal have to be controlled in order that social happiness and beauty may go on?—Certainly; that they have got past the stage of animals and have these other things to think of.

85. DR. CHAS. BOND: Is it not true that the young agricultural boys and girls, through their association with the animals, possess morals and outlook and emotionality better than the child population of the city brought up in ignorance of these things?—Rather better.

86. Regarding the sex functions, would you regard repression as a misfortune?—A repression is a fatal thing.

87. Regarding the results of your nationally important experiment in co-education. You are in touch with the development of those people who left. How far has your school helped them?—Every year we see more of the results, and these make us more and more convinced of the rightness of having them together in youth.

88. You have documentary evidence of that?—Yes.

89. Are your scholars broken up into groups under house masters or mistresses?—Girls have one house, boys have another. That is the only time they are separated. The girls sleep in this house and that is the only time during the day that they are not together.

90. To what extent are the classes mixed?—All classes are. Up to the age of sixteen there is no difference. After that age specialisation sometimes takes the boys into one class and the girls by themselves in some other subject. The boys may be engaged in engineering, for instance, and the girls in modern languages or literature.

91. Do you have your full share of anxieties and troubles and great supervision in regard to this child population, or do you think you have less worries by your method?—Most elder boys and girls are fully convinced of the value of clean comradeship and friendship such as we try to establish. They look after the young children and can do more than we do ourselves.

92. By prefects?—And heads of dormitories.

93. DR. SALEEBY: Are there any great calamities in the project of co-education. Do you get illegitimate births?—I have not heard of any in this country.

94. In America, co-education is almost universal?—Yes.

95. Is there a tendency there towards reaction?—Yes.

96. Why?—Largely a class distinction. The richer classes want to send their children to schools built on the English model where the sexes are separate. New York contains the scum of Europe. You can understand it.

97. The motive is not moral or psychological?—No.

98. It is not based on the disastrous consequence of the experiment?—In the Centre and West America, all the teachers are in favour of it, but in the East, the feeling is against it.

99. It is sometimes asserted that because the majority of the teachers are women, the American man grows up less virile?—That is a weak point of the American system. 70 per cent. of the school teachers are women.—Both boys and girls need the influence of the man just as much as the woman. I should be sorry to see the bulk of the teaching in the hands of women here, although I should like to see more women for the boys.

100. Have you observed the results of the preponderance of women in the teaching profession?—Observers say that the standard reached in their schools is not so high. The

University Entrance Examination is of a lower standard than ours. A young man of eighteen there is not up to the young man of eighteen here in attainments.

101. That is attributed to the deficiency of men teachers ?—I think things are made a little bit too soft for them.

102. Admitting as I do that the truth should be known, you do not suggest that that in itself protects against sexual vagary ?—What I am quite sure of is that the sense of knowledge withheld drives a child in that direction.

103. THE CHAIRMAN : Curiosity ?—Yes.

104. DR. SALEEBY : You are aware that medical students are not conspicuously restrained in this matter ?—The knowledge has not been given at the right time and in the right way.

105. Supposing that, is knowledge such a protection ?—Knowledge given according to the natural need is a help, and if that knowledge is associated with the right and best feelings of the man it protects.

106. In other words, the right sentiment is protective ?—Certainly.

107. Not the knowledge as such ?—Without the knowledge, you do not get the sentiment.

108. It appears as if the imparting of the truth to the intellect were, in itself, a specific ?—My point of view is, that they will have the knowledge, and it is easy to get it in the wrong way, which is harmful.

109. You are trying to cultivate an educated sentiment ?—Yes, precisely.

110. In your scheme you exclude any appeal to fear. For instance to Hell ?—Entirely.

111. You depreciate any appeal to Hell on Earth like Tabies or General Paralysis ?—I think that is the wrong motive at that stage.

112. What motive do you activate ?—The good of the Society of which they are members, and to boys and girls of this age it is a strong motive.

113. Dr. Stanley Hall, for whom you have some respect, has recently published a statement that for the prevention of sexual crime, fear of disease has been worked for all it is worth and more, and that much good has been obtained by an appeal to the eugenic idea of keeping clean for worthy parenthood, and that the best results are being obtained by appealing to the boy that one wants to grow up to as fine a man as possible. What do you say to that ?—I think it has less weight than the social motive.

114. Social and Racial?—Yes.

115. DR. ERIC PRITCHARD: What practical results has this system in regard to masturbation?—We cannot profess to do away with that entirely, but we generally know what boys have fallen into these practices, and what efforts are needed to help them. I think there are very few at any given time. The elder boys feel strongly on this subject, and do all they can to keep the others clear.

116. Where they prevail, do you meet with success in stopping or limiting it?—I go straight to the boys and put it before them, and heads of dormitories can do the same, and I should be very much disappointed if in six months there was not a big difference.

117. What argument is employed?—The social motive rather than the purely individual one that he can do himself harm. It is a much more powerful motive.

118. What pressure does the prefect bring upon him?—That it is a thing we do not want in the school.

119. Your children represent half a million. What of the other 7½ million. Can you deal with them on anything like the same lines? Can you expect mothers in the slum homes to be more intelligent? How can you start with the children who see the sexual act performed under their eyes, and who, when they come to school, know a great deal more about sexual intercourse than the country child? Have you got any suggestions?—For that I look to the nursery school. I think it is a thing the school alone can do.

120. Do you think the teachers in the Elementary Schools are capable of doing so?—If the head teacher cannot, he ought not to be a head teacher.

121. MR. LOWRY: Have you not found that a number of children get the right sentiment by nature, a natural shrinking modesty, and bashfulness about these matters? Would you not be rather careful about altering that unless it is obviously necessary in individual cases?—I hope it is not necessary to alter that right feeling which must underlie any knowledge that is given; but I should not leave them in ignorance.

122. Do you find some who prefer to be left in ignorance with the saying: "There is your mother and father who know all about it. You had better not inquire too much into that?"—I find a small number who have that feeling.

123. They are always anxious to know?—I call a group voluntarily, and it is very rarely a boy or a girl does not accept my invitation.

124. You ask the parents to warn them before they come to school?—So much harm may be done quite unknowingly that it is better to ask them to do so.

125. Have you known harm from warning?—From warning in the wrong way, yes; but even so, I have known more cases where I and the parents have been sorry not to have spoken.

126. You are conscious that yours is an experiment and that the eyes of the world are on it?—The children are conscious too.

127. SIR RIDER HAGGARD: Your idea is to inculcate a wholesome knowledge on the facts of nature?—Yes.

128. And by giving knowledge of facts of nature, you enable them to baulk the impulses of nature?—The knowledge alone does not, but the absence of knowledge often turns those impulses into unfortunate channels. That is why clean knowledge is essential as well as the right feeling.

129. How is the community affected by baulking the impulses of nature?—If they had free play in the manner of the rabbit hutch, it would be intolerable.

130. Children must be taught in school? It is not a matter to be learnt from the maid servant and others?—In that way you get learning partially and very often wrongly.

131. Re this sex talk, are there not other influences which are equally important, admitting that sex tinges everything—honesty, fidelity, loyalty, courage, faithfulness, and honour. Are not these important?—Of course they are. To attempt to teach a right feeling in matters of sex alone, would be almost impossible. It has to be buttressed and take its place as one of the many forces in a child's life.

132. DR. MARY SCHARLIEB: Do I understand your school is un-Christian as well as un-denominational? Do you appeal to the religious action in the strengthening of character?—We should have to discuss what is meant by religion.

133. The fundamental truth of religion?—Again I do not know if you would be speaking of what I think.

134. Are they taught on the Bible?—I read the Bible every day. We have no "divinity" lessons.

135. No Chapel?—We have singing and prayers, and an address every Sunday.

136. THE CHAIRMAN: Are the children encouraged to say prayers?—Just as they have been taught to do so or not.

137. Do you find boys anxious to avoid the service on Sunday evening?—Yes, some.

138. Boys and girls?—Yes.

139. What proportion?—Sometimes quite a few, sometimes a third of the school. It would vary according to the persons who were giving the address.

140. I was surprised to hear you say that social instinct is stronger than the physiological instinct. Is it really so?—In childhood I believe it to be much the stronger. It is an instinct which appeals to both the boys and girls. It is at first concerned with the school alone, but can be carried to a wider field.

141. You think the physiological harm would not have as much influence as the social harm?—A boy cares more for the opinion of his fellows than he does for anything in the future, physical pleasures for instance, or possible harm.

142. Up to sixteen, there is no distinction as between the sexes?—No.

143. Do the boys and girls marry later on?—They have done so, and they are among the best marriages I know.

144. Do you never experience difficulties?—Of course, they have their flirtations, and we say: "This will not do. It is silly and stupid, and if you go on, you cannot be here." That generally brings them round.

145. Would you be surprised if they came and asked you if you would allow them to see a bull covering a cow?—If a number came, I should, but not if one or two came. I should certainly let them go.

146. Do you find the children unduly prurient?—My experience is that they are kept from being so by having clean knowledge given to them as they need it.

147. The parents have strong or individualistic views on sex matters?—Yes, in many cases that is so.

148. On the mode of education, or because they do not wish to shoulder the responsibility?—I cannot tell. Probably both.

149. Do a certain number become church-goers?—Some do.

150. DR. BOND: Do female teachers take part in the addresses?—Just as the men.

151. THE CHAIRMAN: Do you make an appeal to a deity, an over-ruling Government, and moral Government of the world?—I hold those views strongly myself, and everything I say holds such an appeal.

152. DR. SALEEBY: Have your pupils many children when they marry?—I have not statistics with me, but I know

that the number of "grand-children" of the school is now very large.

153. DR. BOND: Why has co-education not spread?—I am surprised that it has spread so much. Twenty years ago it was considered impossible in this country.

SIXTH DAY

Friday, May 13th, 1921

BISHOP OF BIRMINGHAM IN THE CHAIR

Evidence of MR. FRANK FLETCHER
(Headmaster, Charterhouse)

1. THE CHAIRMAN: Is it your opinion that knowledge is not a safeguard any more than ignorance?—I believe in instruction in these matters; but I do not attach so much value to knowledge as some people do.

2. Do you advocate knowledge as of importance under proper circumstances?—As useful; of that I am quite certain.

3. Have you found that you have received great help from what the parents have done with the pupils before they came to you?—I have.

4. Does that experience include also what has been done by the head masters of the preparatory schools?—Yes.

5. And you would not like to apportion the benefit the boys receive as between the parents and the head masters of the preparatory schools?—Oh, no. I do not think you could; you get such an extraordinary variety. That is my whole difficulty. You cannot generalise in this matter; almost every individual differs in his experience.

6. Do you say the boys differ?—Yes, the boys differ and the home circumstances differ.

7. I suppose that would apply more at the Charterhouse than at Marlborough?—No, to both schools equally.

8. You consider that everything depends immensely on the kind of way knowledge is given?—It depends immensely on the right kind of knowledge being given at just the time when it can be assimilated.

9. We have had people who have said to us that some kind of knowledge can be imparted very early indeed. Of

course, that would not come into your purview very much?—No.

10. Have you any theory on that?—I should think it could be imparted very early indeed, and I should think it was being done. There is a tendency on the part of mothers to impart it more now than in the past.

11. You think the mother in the early stage is the best person?—I should certainly think so.

12. There does come a time when the father is immensely important to the boy?—Yes. I should say that before a boy is ready for a big school, the mother is the important factor; when the boy is going to a public school, and after that, the father is increasingly the important factor in imparting knowledge.

13. The father becomes immensely important just before the boy is leaving his big school?—There can be no question as to that.

14. That is not an inappropriate time for the father to speak?—He should take the opportunity earlier.

15. You think as the head master of a great public school that the father should even take the lead then?—It can be done far better by the good father. The head master is only a poor substitute.

16. My feeling is that when the hour came, when what you would call the tuition of the school master is disappearing, and his influence ceasing to a great extent over the boy, at the time when the boy is going out into the world in some sense or the other, then the assistance of the father would come down very strongly?—The father will not be able to “come down” unless he has got in touch before.

17. Do you think that the atmosphere is much more important than the amount of knowledge imparted?—You may give the definite instruction in a school where the atmosphere is wrong, and that instruction, however good, would be more likely to have ill effects than good. You have got to get the atmosphere ready before you do anything else. The question which bothers me very much, is what instruction can you give to boys *en bloc*. If you give instruction to boys *en bloc*, they are bound to discuss it, and then the atmosphere makes a great difference. Unless you are sure of your atmosphere, the instruction will defeat itself.

18. Who creates the atmosphere?—I do not think I can answer that. But I think that the head master has to think more of creating atmosphere than of imparting the knowledge.

19. But you think that the home ought to make the beginning?—There is no substitute for the home, either in religion or in any part of education.

20. Moral teaching is almost useless without religious teaching too?—Without personal influence, which is not quite the same thing, and I should not take “personal” as quite the same thing as “emotional.”

21. When you say “personal,” you mean not only the individual concerned, but the personality that that individual has got to look up to?—I do not think that a series of rules would have much effect without some regard for the source from which they come.

22. To treat emotionally these moral questions is most likely to create reaction?—Most likely. To impart the knowledge, and not to awaken the sex emotions prematurely is one of our problems.

23. How early may emotion in regard to sex instincts possibly enter into the child? Certainly very much younger than was the case some years ago, and much younger than we should have been prepared to expect. One witness said from five years to nine years. Emotion cannot be excluded in religion, but it can be in morals. Is that what you say?—I think you must distinguish between sex and emotion.

24. DR. BOND: I gather that you are dealing with the history and conditions of life of such boys as come into your school?—I am afraid I am not qualified to give an opinion about the others.

25. So this is rather a small section you are talking about?—The question is how far experience of them may be applied to the others.

26. At about what time would the knowledge be best assimilated? I do not mean teaching them biological facts, but the kind of teaching that head masters and masters would begin to impart. Do they say anything to little boys, or is the knowledge only imparted when the boy gets to about twelve years old?—They do not get to us until they are about fourteen.

27. Well then, sixteen, or getting ready for the university, when do the masters deal with them?—There is always a question of dealing with boys at the end of their time.

28. Then in regard to teaching *en bloc*, to which I suppose the alternative is to deal with each individual boy or a little group?—Well, a little group is *en bloc*.

29. You say that having a few boys together in your

study is *en bloc*. One would like to know what the practice is.—We have no system of *en bloc* teaching. The practice varies.

30. You would rather prefer the personal word to the boy alone than make a big job of it?—I think it is really only a case for each individual house master to watch cases, and when he thinks it necessary to speak, to do so. Confirmation gives an opportunity with a great majority of boys, and that is used for giving them some kind of advice. To some boys I speak in detail, and to some I hardly say a word on the subject. I also speak to individual boys who are leaving; but I am not satisfied with what I do.

31. How far do you attach importance to what seems to be a very big source of influence, the monitors in the House who are in touch with every pupil, and have oversight of every boy?—I attach the greatest importance to it. Obviously, you cannot do without it.

32. Does it materialise in Charterhouse?—I hope so, or the school would break down.

33. How far do the monitors and the prefects get advice from the higher authority and give help to the higher authority to get in touch with the boys and carry out what you regard as so important? How far do the masters, the head-master or others, develop responsibility in regard to sex oversight in the monitors or prefects in the Houses?—In the oversight of moral problems, not sex instruction. The matter varies. They are responsible for any moral problem that comes under their notice, and would refer it to me; and that periodically happens. For instance, quite recently, there was a small boy going wrong in himself. One of the other boys knew of it, and told the Head of the House, who spoke to him like a father. It was done very nicely. The Head boy was rather shy of doing it, but he did it. He told me about it afterwards.

34. How far do you think that the influence of religion should be relied upon in connection with the teaching of a sense of public duty, and of the necessity of keeping themselves well and healthy?—That would be most certainly done when an opportunity arose. As a matter of fact, I know one form-master, who does make a special point of speaking to his own form in that way in respect to keeping themselves fit for the time that is coming; and he knows how to do it with his boys.

35. DR. ROUTH: Do I understand that boys leave pre-

paratory schools between the ages of thirteen and fourteen?—Yes, between thirteen and fourteen.

36. In view of the danger of bad habits getting into the school, and being taken down by a boy who has got into the bad habit before at the private school, do you take any measures to enquire from parents as to whether a boy needs special instruction or looking after, or do you know anything about his private character?—We are in touch with the Preparatory School Master, and in varying touch with the parent.

37. Are you ever told that there is anything that that boy wants dealing with from that point of view? Would it be passed on to you?—Sometimes.

38. You could not refuse to take a boy if you were told by a previous master that he was very glad that he was getting rid of the boy because he had been doing a bit of moral harm?—If he told me that he had been doing a lot of moral harm, that would be another matter. I should regard it as a breach of faith on the part of the preparatory master to pass the boy on to me without saying anything; whether I should refuse him would be a moot point.

39. Do you approve of boys and girls being educated together when they get to public school age?—I do not desire it at all myself; I congratulate myself that I have not the responsibility of them. I do not think that it is at all a necessity on the ground that Mr. Badley puts it.

40. In regard to the amount of practical sexual knowledge of the higher animals, if a cow was going to be covered by a bull in a neighbouring farm, Mr. Badley said he had no objection to his pupils going as a means of imparting knowledge, and he said he *could* safeguard them while the knowledge was purely impersonal. What is your view on the matter?—I should think one boy might go very healthily and see all this, but if a number of boys were to go or a number of girls, or both, I should not be able to guarantee that the atmosphere was such that it would be safe.

41. Is biology taught at public schools when boys meet together?—Elementary biology.

42. Would there be any special instruction you would want to give the boys in connection with these biology lessons unless you saw there was a reason for not doing so?—If I gave biology lessons—I am not a biologist—I should hope that the boy was imbibing knowledge which sooner or later he would find useful. I should not exclude association with moral

questions, but I do not think I should necessarily emphasize the connection between the two.

43. MONSIEUR BROWN: You spoke about changes in the last ten years, both in regard to the want of knowledge, and in the willingness to elaborate knowledge which they did not appear to have. I am quite prepared to say that that is so; but do you think that parents sixty years ago did not know enough? Do you think that the mother of sixty years ago was not competent at the age of puberty to advise girls about the ordinary course of nature, or that a father or a mother was not able to tell a boy at a certain age that certain movements of the body would occur, and that there was nothing wrong about it?—I do not suggest anything different.

44. But did they tell them?—As far as I know, they did not get so far. I think the Victorian instinct was not to tell.

45. Of course, it is impossible to get evidence, but I am strongly surprised by the fact that the average careful mother did not warn her girl at a certain age. Many mothers have told me that that is what they would do. In other cases, the girls were a little alarmed, and they have told them?—Is there not a possibility that there was a Victorian reaction against the franker and coarser Georgian period, and that now we are getting another Georgian reaction against the reticence of the Victorian period?

46. These things follow convention a great deal, but at the present time have you any reason to believe that the working-class parents do not tell their children?—You have struck a subject on which I am quite ignorant.

47. May we take it, then, that the parents who send their children to Charterhouse, do not tell them simple facts of life?—It is very hard to generalise. You might take six boys in one room, and three of them will have been told and three will not.

48. Would you consider that it was safe or reasonable to tell a boy at the age of fourteen about himself and his relations to other people? Would it be safe to tell him that he would be confronted with certain sex movements and excitements?—I should try in each case to judge by the individual boy.

49. If a boy's mind seemed blank on the subject, what then?—Then I should say very little about it.

50. Suppose a boy came to you and told you certain things, what then?—Then I should explain as far as I could.

51. What would you say?—I should try to be sure of my medical facts as applicable to the particular case.

52. But why do you want medical facts to tell a boy about simple nature?—But you are telling me that the boy is already becoming aware of it. Then I should put into ordinary boy's language what he needed to be taught.

53. Would you begin to tell him that he might have sexual arrangements with a woman? That is a very important question. I ask that not in any cantankerous spirit, but because there are some people who would begin by saying what is going to happen to him earlier or later in life, and that he had better know it now?—No, I should not go as far as that. I should tell him that his powers are given for the ultimate procreation of children, but not that.

54. You would not go down to details?—It depends upon the individual.

55. Take the most sophisticated boy you can imagine. What would you tell him?—At what age?

56. Say fifteen, the confirmation age—fifteen or sixteen. What would you do then?—I should speak as frankly as it is possible to speak.

57. How far would you go? Mr. Badley said in answer to a question that he would describe the sex relations, and that it is necessary to do so?—I do not think it is. As a matter of fact, I should not bring in questions of the other sex at the first stage. I should try to make him understand by a reference to the future.

58. Dr. Bond said that behind any point of religious appealing to the boy to keep himself pure in act and thought, the boy must have impressed upon him that it is absolutely wrong not to keep himself fit. Now would you say to a boy: "If you go promiscuously with the other sex, you may become unfit, but it does not matter if you go with a woman in the married state and keep fit"?—I should not say the first to a boy of fifteen. I certainly should not say the second to any boy.

59. DR. ROUTH: Would you make a special point of telling the boys where they were going to be tempted?—I have tried to do this before now by calling the leaving boys together and speaking to them *en masse*.

60. MONSIEUR BROWN: I am told that the state of crime in the Marine Service is perfectly appalling, and my informant told me that he had a boy who was entering the Marine Service at the age of sixteen. He warned him and asked him to keep in correspondence with him, and the boy wrote to him from every port and told him of every kind of advance, of deliberate

advance that was made to him while on board, to submit to unnatural crime. After a time the authorities got to know of it and backed him up, and advanced him, but if he had not been a boy of extraordinary strength of character, he would have succumbed within three weeks of going aboard the ship. Now, would you tell a boy about this?—Of course I should tell him.

61. How would you tell him?—I should certainly regard a boy who had passed through a public school as having had some warning against unnatural vice.

62. With two boys sleeping in a berth, a boy might fall into evil before he was aware of it.—I should never think of explaining to a boy the exact nature of unnatural vice. Would it be possible for a boy at the age of eighteen to arrive on the sea without being aware that such an attempt was a vile thing? I left school not knowing what it was, but not without some idea that such things occurred and were to be avoided. Knowledge is not your safeguard, however, but character and proper self-respect. To explain in detail to a boy would not be a safeguard. One of the horrors of that would be that the knowledge of the thing had been forced upon him by you.

63. DR. SCHARLIEB: Could you not defend him by telling him that every part of his body is sacred and pure, and that he must respect every bit of his body?—I would certainly tell him as much as that. That is quite a different thing from what Monsgr. Brown is suggesting.

64. MONSGR. BROWN: I should suggest that when a boy arrives at the age of sixteen or eighteen years, which is the age we are talking about, that he should be warned that there are grave possibilities of his being tempted to evil, even on the part of his own sex, and if he asked me plainly what the worst of it could be, I would tell him. I would not begin by telling him the whole thing, but I should certainly tell him.—The warning should come earlier; the danger might come earlier than that.

65. MR. LOWRY: Do you not find that there is a great deal of knowledge in the boys when they come?—I think nearly every boy I have come across has been spoken to by the Preparatory School master, but only a certain number have understood it.

66. DR. BOND: I would like to know how far it is good to trust the captains of the house; how far Mr. Fletcher approves of it, or how it is being used in the Charterhouse School, and

is it worth pushing?—I do not think so. We thought that it was putting too much on the individual boy, and though occasionally they might be well qualified for it, I should be unwilling.

67. What age would the monitors be?—From seventeen to nineteen. It is the danger of suggesting emotional feelings that would be my anxiety.

68. MR. LOWRY: Do you not think that if you give the boys the opportunity of asking questions, you might gain your object?—Certainly, there are boys to whom I have said generally: "If you find any difficulties, come to me," and they are very glad to do so. I have often said that, for instance, at the period of confirmation.

69. May knowledge imparted do harm?—If it is imparted in the wrong way.

70. But then, if it is imparted by the right person in the right way, it might do harm? I have been told of a case where a warning was given in the best way, and it actually led to the boy beginning bad habits.—I have heard of cases of that sort; but I cannot admit that the warning was "given in the best way."

71. DR. SCHOFIELD: Does Mr. Fletcher agree with me that the enforcement of morality amongst school boys is more a question of emotion than of intellect?—Yes, I think so.

72. It is admitted that the best instruction is given by the parents and in the homes. That is connected with the emotions. Is the cumulative emotion, commencing with the amount of respect and veneration for his parents, and all in them that is pure, and for the character that is in his country, and last of all for Christ as the highest type of man known to man, and as the Supreme Head of all men, in your mind the greatest power you can bring to bear on the school boy in this question?—Yes, I think so, but you have taken emotion and applied it in rather a different sense. I should distinguish between an appeal to his emotion and an emotional appeal.

73. DR. GARVIE: In your second paragraph you say: "The real difficulty is that you cannot create beforehand the circumstances in which temptation will come." Then you say that you do feel that there is a certain psychological moment, and certain conditions in which a boy might find himself in which the appeal would be much more effective?—Yes, but you will not be there. That is the difficulty.

74. Your meaning is that they should be warned of it beforehand?—I mean that your warning would be handi-

capped because you cannot construct for the boy beforehand the passion at the moment or the drunkenness of the moment, or the other conditions at the moment that will make the temptation so strong; you have got to remember that, whatever you tell him.

75. Then there is your sentence: "Instruction cannot afford adequate security."—You cannot make a boy realize beforehand the difficulty; the temptation will probably come in a form that cannot be presented beforehand in his imagination. When he is leaving school, the future difficulties are very likely still remote and unreal to him.

76. Would you say that sex morality is a part of morality, and you can really build a boy's sex morality best by building up the morality of the boy as a whole?—I agree most emphatically to that. The less you isolate it, the better; I am afraid of people concentrating almost morbidly on this one side of morality.

77. In your fifth paragraph you depreciate the use of the book. The teacher of the school, who is now the headmaster of one of the leading schools, who had a great deal of work amongst boys, told me that there were boys so sensitive that it would be difficult to approach them, even if they could be approached at all, and that the best way to prepare a talk was by asking the boy if he was in any difficulty or if they were exposed to any danger, and by offering them a tract. Would you think that was the wisest course?—I should be very sorry to have to write a letter. The experiment has been tried, and I think with some success, of giving a boy some explanatory pamphlet to read and then bring to you to talk over.

78. MR. LOWRY: Some tracts have been issued. Then other boys can be spoken to directly?—Yes.

79. DR. GARVIE: Do you think we should be better advised to put it to the teachers rather than attempt to give it to the scholars?—Yes, give the teacher the information. It is all very well to say that everybody possesses the information, but they do not.

80. To come back to the point raised by Dr. Schofield, the use of the word "emotional" there is apt to be given a false conception. You say: "The whole personality of the teacher."—There is the affection the teacher inspires, and the admiration the boy has for him; and if you can present the personality of Christ, that is an appeal, and a very personal appeal.

81. The strong feeling may be the danger.—But there is the personal appeal which includes reason and conscience and character; that is quite different from a merely emotional appeal.

SEVENTH DAY

Friday, July 1st, 1921

BISHOP OF BIRMINGHAM IN THE CHAIR

Evidence of THE REV. FATHER PAUL B. BULL, M.A.

I. VENEREAL DISEASE

1. I think the recommendations of the Report* are right in principle in leaving the initiative in prevention to individuals. The decreased deterrent of fear may be partly compensated for by the destruction of romance.

2. I doubt whether one in ten will on every occasion follow the elaborate instructions effectively.

3. I consider that continence is possible for all with the Grace of God and sufficient motive and right sex-education from childhood.

II. SOCIAL AND ECONOMIC

1. No redemption from this curse is possible in a plutocratic society based on the acquisitive instinct, under which the natural instinct of reproduction is either repressed (a million young men cannot marry) or inflamed by about ten commercialized inducements to sin. The sex instinct is not overpowering when naturally developed from childhood (Witness of Boxers—Indian Army), free from unnatural stimulation, and supported by moral and religious instructions and enthusiasm.

2. Social remedy. Restoration of Personality, Freedom and Self-government to Industry (Guild Socialism); prolonged Betrothal, negative and positive endowment of Motherhood, restoration of real Home and Family life—Art and Craft.

* "Prevention of Venereal Disease," published by National Council of Public Morals.

III. PSYCHOLOGICAL.

1. The reproductive and creative instinct should not be treated in abstraction (as by sex fanatics) apart from the rest of personality. It finds outlet in all creative industry, art and craft, which allows self-expression.

2. The human being must control his instincts. All ethical progress has been won by resistance to the cosmic process. I do not think perversion ought to be dealt with in a public enquiry. But in my opinion acquired perversion comes from satiety as well as from repression. The really vital question for psychologists is not why some persons are criminals and lunatics, but why all are not so—the study of inhibitions. Have sex fanatics contemplated human society without any inhibitions except selfishness?

3. I should tentatively classify the inhibitions and sublimations of the reproductive instinct with regard to sex thus:—1. Religion. 2. Public opinion and social expectation. 3. Fear of physical consequences (useful and necessary, but transient). 4. Fear of social consequences (family, etc.). 5. Love of abstract ideals. 6. Love of ideals incarnate in persons (Christ, Mother, etc.). 7. Responsibility for the care of others (precepts, etc.). 8. Pride and self-respect. 9. Wholesome ambition. 10. Tradition.

4. The sexual aspect of the reproductive instinct should be dealt with by instruction satisfying legitimate curiosity, distraction, and attention to other things. Modesty is a natural endowment of boys as well as girls, and need not be wounded by skilled instruction. It is a complex woven of many strands.

5. I classify sins against continence thus: 1. Experimental curiosity. 2. Explosive animalism. 3. The cult (which affects the mind). Distinguish between sins of act and sins of character. I consider the psychological effect of confession and other sacraments to be most helpful as preventing repression and affording crises and new beginnings.

IV. SEX EDUCATION

1. Should be classified and graduated by age, class and occupation, each of which demands different treatment. Boys after sixteen should be warned that natural emissions are not sinful. Need of cultivating Romance and Chivalry.

2. I have no experience of co-education. I consider that our public (boarding) schools with postponed attention to

sexual instinct, and partial segregation of sex during puberty (*cf.* gang instinct), are justified by their fruits. *Cf.* Indian boys marry at fifteen. Oxford and Cambridge are quoted as models of self-control in Venereal Lectures to students on the Continent. But some boys disapprove (*cf.* an indignant resolution of London Boys' Conference began: "It seems as though Church and State had entered into a conspiracy to keep boys and girls apart").

3. Leeds Lads' Crusade (boys from fourteen to eighteen) gave evidence. "At large works lads often enter an atmosphere of universal filthy talk on sexual matters. Girls and women show them indecent photographs and postcards to corrupt them. Older men suggest and encourage sin." "Boys most easily led astray are those least accustomed to girls' society."

CONCLUSION

No social ideal can be maintained without the sacrifice of individuals. In my judgment the Catholic complex of Dogma, Discipline and Sacraments alone fully meets the human complex. Adolescence needs a Person and a Cause (Christ and His Kingdom) to co-ordinate and sublimate its instincts.

1. THE CHAIRMAN: You came to the conclusion, I think, some years ago, that the real way in which to help this subject lay very much in social improvement all round, perhaps rather more than a direct attack upon the particular difficulty?—Yes, I feel that it is quite hopeless to expect an effectual remedy until social conditions allow of the natural expression of sexual impulse by enabling men to marry when they are called to do so.

2. We are far from that to-day, are we not?—Very far.

3. You found when lecturing in the Navy, self-abuse was the largest way in which these boys went wrong?—Yes.

4. Were the boys kept fairly separated one from another?—May I point out that the statistics given were with reference to sin before joining the Navy. I do not wish to say anything about their lives while in the service, as my work in the Navy was confidential.

5. REV. MONSIEUR BROWN: Where were the boys examined before joining the Navy?—I was lecturing at the Training Establishments.

6. They were in Institutions?—Yes.

7. THE CHAIRMAN: You speak about a class of boy who is led to join the Navy through a love of adventure, high spirits, and a desire to see the world. Would you say that that class of boy is one who is more inclined to sexual difficulties than any other kind of boy?—I should say he was more likely to fall into sin than others because of the element of romance and adventure, which I believe is a very strong element.

8. That romance might lead him to sexual wrong-doing with one of the other sex, and not one of his own sex?—Yes.

9. Then you say: "I think the only useful points I can recollect for your present enquiry is that experienced men told me that the C.D. Acts had failed because men craved for adventure and romance, and preferred freedom to security." Will you elaborate that a little?—Well, with regard to the Army in India, on my first visit I was told by reliable witnesses that the C.D. Acts had failed, because the soldiers preferred the romance and freedom of going into the jungle with anyone rather than going with the regimental women who were kept for everybody. I think it is very easy to understand when you remember the conditions of the soldiers' life, away from home and the society of good women. I think one can understand how the element of romance in a free intercourse would lead them away from the official provision.

10. Would you be inclined to say that that might possibly lead to some of our difficulties in our camps here in England, with what one may call the amateur prostitute, because they can connect with that person something that is not entirely sordid?—I have no first-hand knowledge of the camps in England.

11. Well now, we come to what you say of the Venereal Diseases. Would you mind telling the Committee in your own words what you mean, elaborating and paraphrasing one or two instances?—I think the word "official" ought to be underlined. What was in my mind at that moment was with regard to safeguards officially forced on men who left the ship on leave. They were much offended at first by this, and then the plan was adopted of selling them at the Canteen, and leaving the men freedom as to whether they bought them, and that removed the offence. The offence was that "official" compulsory provision of safeguards suggests that all will sin.

12. Would you go so far as to say that supposing these things were on sale at the Canteen, where no one was obliged to buy them, you would allow them to be sold if the people

wanted to have them?—I would wait until I was personally responsible for the situation before I gave an opinion. The general underlying principle I have always followed out in work in Canada and elsewhere, is that of respecting the liberty of the individual, to the extent that if a man deliberately intends to fornicate with a woman equally willing, I would not legally hinder him from purchasing self-disinfectants which might prevent him spreading the disease. It is profoundly important to guide ourselves by the Christian principle of freedom and respect for personal liberty, which I think is secured in this way.

13. If men came back from leave and they were asked the question as to whether they wanted medical attendance, would a medical man say: "Why don't you take a package?" or something of that kind?—To the best of my knowledge, not at all. I recommended what I described as the second part of the German method. I have no knowledge of methods at present adopted in the Navy and Army. I have not worked in our Navy since 1912. This is what I recommended at that date.

14. Would it not be natural in a man coming back to consider that he was not wanting medical attention unless he thought that he was diseased, more or less?—I think that after the lectures that had been given to them, if a man who has sinned knows that he will be punished if he develops disease after saying he does not wish for medical attention, he will not take the risk of this severe punishment.

15. Then is it possible for anybody to say what you suggest they might say: "We will officially provide you with a safeguard which will enable you to sin without danger." We have come to the conclusion that it is almost impossible to say that anything will positively ensure them against Venereal Disease after sin?—Yes, but what these great experts tell you at this Commission, is not always the impression left on men's minds by official lectures in the Army. I have heard from Chaplains out in France, that the men, when they get diseased, are very indignant, because they state that the doctor had told them that they would not get it if they took the precautions he recommended. Lectures depend largely on emphasis, and on the presuppositions and convictions of the lecturers, who are not always as keen on encouraging virtue as on immunity from disease.

16. You say here with regard to Venereal Disease that you approve of our recommendations, and then you say: "The

decreased deterrent of fear may be partly compensated for by the destruction of romance." Will you tell me exactly what you mean by that?—I believe that a very wide-spread knowledge of self-disinfectant methods will probably lead to a certain amount of breaking down of the deterrent of fear, and an increase of irregular intercourse. But I think a great many persons, if they have to go through very elaborate medical treatment to prevent disease, will find that the romantic side of fornication has more or less disappeared, and it will be more recognised as a sordid and bestial thing. I think many people who pretend that it is brave and manly to fornicate now, if every time they sin they have to undergo elaborate medical treatment to give them some chance of escaping disease, would find that the romance had disappeared.

17. Then you say: "I consider that continence is possible for all, with the Grace of God, and sufficient motive and right sex education for childhood?"—I am thinking of those who adopt the celibate life from religious motives, and of such cases as that of a man who for 45 years lived a continent life without great difficulty because of his enthusiastic support of his mother. I say that if men have a strong enough motive, they find it possible to keep continent. I remember the case of half-a-dozen soldiers put in charge of a lady to escort her on a long journey across the desert when no evil thought ever entered their minds. The first case was a more or less permanent motive, whereas the other case was a transient motive. Or again the case of a regiment training for sports, where no one would ever think of going with a woman during that period. The strength of the temptation largely depends on interest and attention, which give desire the strength of a motive.

18. I know a case in this country of a Civil Servant who could not marry, and he said he could never go wrong with a woman because of the memory of his mother. The thought of her did away with any desire, and then he sinned by self pollution or by association with another of his own sex. Do you see the possibility of that danger in certain cases you have known, where the sacredness of the woman has kept the man from the desire of the woman, but he might have the desire in another direction?—I have not come across such cases.

19. Now you speak about prolonging bethrothal, can you give us more information about that?—I believe that prolonged bethrothal will give a young man who is engaged to be married, in the first place, an opportunity for self-denial, in

other words, he will learn to live on a much higher level than if he only had a week or two weeks' engagement. He will then learn that marriage is a very sacred union of character, heart and mind, and he will then have learned to restrain the lower aspect of the sexual impulse. I think we should teach people self-denial. Then again, I want this prolonged bethrothal in order that there should be less of this rash tumbling into marriage which has occurred during the War. With a longer bethrothal the ideal of matrimony would be of a much richer and nobler sort.

20. Would you be prepared to advocate something sacred in regard to a service of bethrothal, you would give certain sanctity as to that, in fact, you would be inclined to favour the bethrothal service?—I think I should. I think it would be a good thing to bless the bethrothal as well as the marriage.

21. REV. MONSIEUR BROWN: What sort of period would you like?—The period should vary according to social conditions. That is why I merely say "prolonged." But as a general standard, I should say two years, as in the early Victorian days.

22. "In my opinion, acquired perversion comes from satiety as well as from repression." Will you tell me your experience about that?—That phrase is a very imperfect expression of what I wanted to say. The point in my mind is this: Here is a fact which I have on good evidence: The places throughout the world where fornication is made most easy and professedly secure are the hotbeds of unnatural vice. Now that is a fact that I pondered over, and I came to this conclusion: Two policies can be pursued with regard to the sexual instinct (*a*) control—to teach men to control it by distraction, sports, etc., as in India, under Lord Kitchener, and in well-disciplined ships in the Navy. I have never known any evil result from this. Men are happy and normal. Of course, that only covers a short period in their lives, a matter of two or three years. (*b*) Surrender—to yield to the sexual impulse. If those in authority yield to what they regard as inevitable, and teach men to believe that they cannot control this impulse, but can satisfy it safely, then a certain number will sin at regular intervals; but a far larger number than under the "control" teaching will become slaves of lust, and will satisfy their desires in any way and at any cost, and become a danger to the community. A far larger proportion of men will learn the habit of sexual perversion from two sources. They will say: "We must sin somehow, and this is a

safer way." And secondly, they grow tired and jaded with normal intercourse, and plunge into the worst methods of abnormal vice. I think that expresses what was in my mind.

23. Then you go on to say: "Modesty is a natural endowment of boys as well as girls, and need not be wounded by skilled instruction." That is a very delicate way in which you put it, that you can retain the modesty in boy or girl, and yet give skilled instruction, but it must be skilled. That is the centre of it all, and it must fit in with age?—Yes.

24. The only other thing I want to know is: "I consider that our public schools with postponed attention to sexual instinct and partial segregation of sex during puberty are justified by their fruits." What do you mean by postponed attention?—I have suggested this in my *précis*. Indian boys, for instance, marry at fifteen, and their intellectual life collapses for some years because they are so absorbed with one thought. French boys will even be thinking about women and speaking about women almost exclusively after the age of fifteen, sixteen or seventeen. But for the English boy, it does not form one of his chief interests to talk about a woman at all. I do not mean it never occurs at all, but the general subject of the talk of the English boy is cricket and football, and almost everything else, and attention to the sexual impulse is thus postponed until they are eighteen, nineteen or twenty. It is to sport, I think, that we owe an immense amount of such virtue as we have attained. It is this sublimation of the fighting instinct into sport which absorbs the attention of the English schoolboy.

25. DR. BOND: I see that there is some valuable printed instructions issued by the Naval Surgeon of the United States?—I have it here. I will read it: "In view of the fact that for about two months this ship will be in a very hot and unhealthy climate, a few words of caution may prevent a certain amount of sickness and disease on the part of those who avail themselves of their regular liberty. Too great stress cannot be laid on the fact that the venereal diseases contracted in the Phillipines are of the most virulent type. There is a general idea that it is necessary to have intercourse with a woman at frequent intervals to preserve sexual power. Such is distinctly not the case, and the idea should not be encouraged. If exposure to infection has taken place be sure to observe the following simple rules: (1) Urinate at once, holding the urine in the urethra by pressing on the sides of the head. (2) Wash the penis well with soap and water, particular care being

taken round the "string" underneath the head. Report at the sick bay as soon as anything unusual appears on the genitals, and much may be done to prevent serious after effects. Bear in mind the fact that intoxication and venereal diseases go hand in hand. Report at the sick bay. The reason for this is, that certain drugs have been found to prevent practically all chance of venereal infection if used in time. These remedies will be ready for use at all times in the sick bay, and someone will be at hand for proper instruction in their use. It is not intended to spy upon a man's morals, but to prevent as far as possible any ill effects following promiscuous intercourse. Gonorrhœa (clap) in particular is looked upon as a trifling matter, but if you really appreciate what a serious and far-reaching disease it is, it is believed you would take every possible precaution to prevent becoming infected. Remember no pressure is brought to bear to bring you to the sick bay and your confidence will be respected, and for your sake and ours it is hoped that you will meet us half way in this matter."

26. DR. A. ROUTH: One would like to know what Father Bull's feeling would be as to the question of co-education in schools of boys and girls together?—I have only read about that, but I have never actually seen the school working, therefore I do not think my opinion would be of value.

27. I should like to know your idea as regards self-disinfection for the civil population?—In lecturing to men on this subject I have always said that if a man does sin, it is his duty to make use of some disinfectant in the hope of avoiding giving the disease to others. I have never hesitated about that; I have strongly emphasised it.

28. It is a duty to society to get rid of the disease?—Yes.

29. REV. MONSIEUR BROWN: Would you object to official pressure, even in the case of a married man?—I object to any official pressure.

30. The lads who had committed sodomy with fully grown men, did you gather whether they had been driven into it, or whether they were purely voluntary acts?—I imagined in nearly all cases it was a matter of bribery with a few pence.

31. Now as regards prolonged bethrothal. Do you fear the dangers in a long bethrothal among the lower classes in the crowded areas of our town?—Yes. In slum areas prolonged bethrothal would be most difficult.

32. Supposing a young couple living round Waterloo Station go out together and go to a dark theatre or place of

amusement, or take the train up the river, do you think it right for a man with strong passions and a girl who is likely not to resist those passions, to let them go on in company for several years?—I only say “prolonged,” but I do not say for how long.

33. There is the strong passion of a young man alone with a girl?—But you get prolonged betrothals more often than not among the poor. They walk out for years, sometimes from their school days upwards.

DR. ROUTH: When you speak of co-education, are you speaking of co-sex-education?—No. Only of general education.

35. DR. MARY SCHARLIEB: Is it not true that when people yield to one form of wrong-doing, it weakens their resistance of other forms of wrong-doing, that the barriers are down?—Yes, I think so very largely.

36. And the form may vary quite easily?—Yes.

37. DR. GARVIE: Supposing you instruct young people in the necessity of disinfection after sin by telling them what the means are of disinfection, they have that knowledge prior to sinning?—Yes.

38. It will affect their attitude towards sin?—It will have a weakening effect. I certainly would never say to a bunch of men: “If you are determined to sin, take these precautions, and you will be protected;” but I would tell them that if they fall into sin, it is their bounden duty not to infect other people, and that therefore they should use self-disinfectants.

39. If you tell men before they sin how to deal with the effect of that sin, although you are not responsible for the effect, you are indirectly responsible for how they take it, yet to a certain extent you may actually be weakening inhibition?—Yes, I quite agree. But I look upon that as a less evil than allowing them unknowingly to infect others. By having forsaken God human society is disintegrating; and we often have to choose the less of two evils.

EIGHTH DAY

Friday, October 7th, 1921

BISHOP OF BIRMINGHAM IN THE CHAIR

EVIDENCE OF MISS L. C. BARKER, C.B.E.

(Executive Officer, Central Committee on Women's Training and Employment.

IN my opinion the most serious aspect of adolescence is that period in the life of the working-class child. Sex education is being adopted, more or less thoroughly, in the case of the better-class children; but in attacking the problem, as affecting the poorer children, some very definite campaign is needed.

The following difficulties, peculiar to this class of child must, in my opinion, be considered when dealing with the question :—

1. (a) The difficulties of housing, resulting in large families crowding together, tend to make these children precocious on the sex side. It is therefore essential that the facts of life should be made clear to them at an earlier age than is necessary with the better-class child.
- (b) The conditions under which these children live bring them face to face with the realities of life, which are regarded by them as perfectly natural occurrences. This, coupled with the fact that the imitative instinct is very strong in all children, is another reason why early knowledge of sex is essential.
2. The inability of these parents to express themselves, however great their desire to impart knowledge to their children, gives rise to embarrassment between parents and children, resulting in imperfect knowledge, or even entire ignorance.

It is therefore necessary to consider how the knowledge should be conveyed to the child :—

1. (a) The ideal method of instruction would be for the mother to undertake this part of her child's education, for in working-class families especially, the tie between mother and child is a wonderful thing, the mother being

the one predominating influence in the child's life. As, at the present time, the mother is incapable of imparting this knowledge, the work of Women's Institutes, Working Women's Clubs, Women's Centres, Crèches, etc., should be enlarged with a view to helping the mother to deal with the problem herself.

(b) A happy way for the mother to tackle the question would be by allowing the children to keep pets, but, unfortunately, with the present state of housing, this is an impossibility.

- (c) The father should, if possible, be instructed in the same way, to enable him to undertake the education of his boys, but at the present time this seems impracticable.
2. The present system of education in the elementary schools make it impossible for these teachers to deal with the subject satisfactorily. The classes are too large and too mixed, and the children of such unequal development, to make such teaching practicable or helpful. If the channel of education is to be the elementary school, I would like to see the teaching of botany and zoology continued beyond the stage at present attained by elementary schools; the advanced teaching which would embrace sex matters, being undertaken by a teacher selected entirely for this purpose. The instructions should be given individually, and the teacher selected someone qualified mentally and technically to deal with the subject in a sympathetic, common-sense, and comprehensive manner.

1. THE CHAIRMAN: Is the parent any more efficient in this matter of instruction in the better class than in the working classes?—No, but I say that the parents are more able to deal with the problem in the better classes because they have got powers of expression of that sort of thing, but they are not tackling it better.

2. You think if the higher social classes were thoroughly instructed in it, they would see to this being done by the other classes which are not now doing it?—Yes.

3. Now as to the inability of parents to express themselves. Have you ever found anything much more halting in regard to himself or herself on the matter than the better-class parents?—My experience of the better-class parents in dealing with this subject is that they can deal with the matter pretty efficiently, but I have met many of the poorer-class mothers

particularly who were only too anxious to talk about the whole matter to the children, but they said to me : " I do not know how to put it."

4. What do you consider that a child of ten or eleven years should be told ?—With the working-class child, I should begin at ten or eleven to give them the facts of life with as full knowledge as possible.

5. Would it not be more difficult for the mother of the better-class child to say something to her child, who knows less than the working-class child ?—No, I would not say so, because it is far easier if you begin without any knowledge at all. With the working-class mother, it is her inability to express herself which is a stumbling block, and therefore, the working-class mother is the mother who needs most help in the matter.

6. REV. MONSIEUR PROV. BROWN : What is to be told ? Merely the fact that mother gives birth to a child, or are the relations between the sexes to be described in more or less detail ?—I would state the whole thing to the child.

7. DR. SALEEBY : At what age ?—At quite an early age ; the working-class child at nine, ten, or eleven, or twelve years of age ; I am speaking of my own experience of children at that age.

8. THE CHAIRMAN : You say that the size of the class and the mixture of the class renders it almost impossible for the elementary teacher to do much ?—To do it as a class subject, but I think she can bring it up through the zoological side of life, and the botanical side of life, and it is quite logical to bring the two things together. Then I think the elementary teacher, when so far, should take her children separately and deal with the matter very nicely and very thoroughly.

9. You are rather against any number of people being taught anything like this together ?—Yes. Anyone with a knowledge of children can probably put three or four or even six children together and take them, but it depends entirely on the type of child. You might get a dozen together of the same temperament, and talk to them.

10. If all the children at the age of eleven were told, the teachers would have a free hand, would they not, to go more deeply into the subject ?—Yes, but it is the first, really bringing of the facts of life before the child, that I am anxious about. When once the child knows that, you have a much freer hand afterwards.

11. DR. BOND : We have instituted in Leicester a series of

voluntary instructions to all scholars attending the continuation schools with the consent of parents. Up to now, we have taught a good many thousands of boys and girls. We have given instructions to those under fifteen and another class of instruction to those over fifteen, and we have two women teachers and two male teachers who undertake these lessons. Would it not be a good thing to tackle the problem, for the elder scholars to attend the continuation schools where these lessons are given?—Yes, I think that is excellent, but I would like to see the instruction begin much earlier.

12. I am speaking in this case as to the boys over fifteen years of age who get detailed instructions as regards V.D.?—I think it is excellent.

13. REV. MONGR. PROV. BROWN: What would Miss Barker tell a girl or a boy at the age of ten or eleven?—I would tell them what I have told them: I trace up with them the fertilising of a flower, and from that, I pass to the fertilising of the human being.

14. How do you describe it?—By diagrams.

15. If a child asks you what did father and mother do in bed, would you tell them?—Certainly.

16. I want to know what proposal you would put forward?—I have special diagrams for the purpose.

17. Showing the organs?—Yes.

18. In every state?—The male and female organs, both of the human being and the flower.

19. And the organs in every state?—Yes.

20. And condition?—No, not necessarily.

21. Do you describe the sexual act?—Yes, distinctly.

22. And the whole effect on the organs when the act is being performed?—I do not know whether one would describe the state of the organs. I describe the whole of the sexual act and what takes place. I do not know what you mean by what takes place in the organs. I describe to them the secretions and what happens.

23. You describe the condition of the male organ when a connection will take place?—Yes.

24. Would you show a description of the male organ in that state?—No, I describe it.

25. Suppose the child did not understand it?—It would be my fault then. In all this teaching you want to have the people who give the teaching to go through a course of preparation beforehand, so that they do not do harm to the children when they tell them. After describing the sexual

act, you describe the growth of the child as a result of the sexual act, and how the child is protected during the growth of the embryo. What follows the difficult, sexual act is not the whole of the difficulty comes in describing the sexual act, and what takes place. What leads up to and what comes after it is not difficult at all.

26. DR. ROUTH: The time they would be taken individually is when you come to the description of intercourse?—Yes, When I have got to a certain point I find it is easier for the children and for me to take each child individually, because you come across a child's own difficulties if you deal with her individually, and you see what she does not understand. If you have two or three together, you cannot quite so well see what the different child's difficulties are.

27. Do not you think that would be useful as regards the boys, telling them the ultimate object of erection, but it would be unnecessary to tell that to the girls?—I believe it would be unnecessary.

28. You agree that when you get to that particular point, that that is where it would be a case of individual instruction?—Where there is a class of several children, it would be right then for the individual teaching to come in.

29. DR. SALEEBY: This teaching to children of nine or ten years, is it to allay curiosity, or is it on the assumption that if they have the knowledge, they will act rightly?—On the assumption that if they have the knowledge they will act rightly, and also it will satisfy their curiosity and explain things they do not understand.

30. Supposing there was a choice between telling a boy of ten the physiology of sexes, and telling that boy that his body is sacred, and the girl's body is sacred, and he has got to leave them both alone, which do you think would have the more value?—Certainly not telling them that their body was sacred. If that was so, why should you not prevent people from stealing by telling them that it is wrong to steal?

31. In what sense is early knowledge of sexes desirable in a boy of ten?—From my knowledge, the conditions of children are totally different, and with the poorer classes, they have not been brought up to venerate their bodies in any way, and they have not been taught how to keep their bodies clean.

32. MR. LOWRY: How much and how often is it desirable to undertake this instruction? Is it all over in one interview, and then allowed to simmer in their minds until they get to the more advanced classes, or is it once a year or once a

month? I think that the one indication is very likely to lead to gossiping among themselves?—It all depends on the kind of child you are taking. I have found that some children will grasp everything quickly, and you can possibly get the whole thing over in one interview. You cannot, however, possibly finish the whole subject in one interview. You have got to pass on with girls to what menstruation means, to the care of the child in the womb, so you see, you must give more than one lesson. I have taken twelve girls together, talking to them about menstruation, and the growth in the womb of the child, but I would not talk about it too often, because one does not want to make this the paramount thing for the girl to think about. You must, however, bear in mind that up to now, one has to do this with the consent of the parent. One says to the girl: "When this period comes to you, I would like to have another talk with you," and then it opens up another occasion, but it all depends entirely on the individual child.

33. DR. KIMMINS: How long should this instruction take?—In some girls, it would take an hour.

34. Was any objection raised by anybody to you undertaking this?—Nobody at all. At one time I was carrying out an experiment for the County Council and I took away thirty girls into the country between twelve and fourteen years of age. At that period, I wanted to know the physiological state of the girls, and I asked the mother of each girl to come and talk to me, and when I saw the mother, I said: "Ought not you to be telling the child something about life?" And in each case, the mother said that she did not like to, and asked me to do it. I took these girls for a month before we went away, and I fitted the interviews in where I could on account of my other work.

35. MISS MITCHELMORE: If the mothers are properly instructed, would you prefer them to give the instruction?—Infinitely.

36. You make a suggestion about the instruction of mothers, but not the instruction of fathers. You think that is necessary?—I feel it is not for me to talk about the fathers. I only speak about the mothers. I am sure the fathers would be as glad to have the knowledge as the mothers.

37. PRINCIPAL GARVIE: Would you approve of the recommendation that the work of the various women's clubs and organisations should be to impart this knowledge?—Yes.

38. You found no objection on the part of the parents?—

That was because each parent was approached beforehand, before anything was done.

39. You are aware that a teacher was forced to resign because the mothers went on strike and kept the children away from the school?—Yes, I think if she had been a little more judicious, it would not have happened.

40. Have you been able to find out whether the same kind of thing is being done by other women teachers?—I think it must be done. It is some time since I left the service of the London County Council, and I know it was there I received my first instructions on these matters. This question was dealt with through a series of lectures which the London County Council teachers had asked to be given. They were very largely attended by teachers who wanted to get this knowledge in such a way that they could pass it on. I cannot imagine that the hundreds of women who went to these lectures would not have followed it up.

41. You have not been exchanging notes with other teachers?—No.

42. DR. HORTON: Is the method of personal talking as good a method as putting written literature in the hands of children? Do you think by putting it in writing, you could convey that information without a teacher?—My objection to that would be that then you would not find out each child's difficulty. You can describe a thing perfectly clearly and correctly in an interview, and the child who has not grasped it can ask questions. I think the personal interview is the best, but, of course, it must be with the absolutely right person.

43. DR. SCHOFIELD: But could not the two be combined?—Yes. They would be better combined.

44. At what age does sex instinct begin?—Very young, and that is why I am so emphatic. At the age of four and five I have come across very dreadful cases, and I speak from practical experience.

45. Is it the same in girls and boys in your experience?—Yes, absolutely.

46. Would you give the same instruction at all ages, or just a general haze first of all and the details later?—You have got to give it at a certain age, and improve as it goes on.

47. Your detailed information about the sexual act would occupy their minds?—You have to take the risk.

48. You think you should give the full detail at the earliest instruction?—At the earliest instruction.

NINTH DAY

Friday, October 21st, 1921

DR. BOND IN THE CHAIR

Evidence of DR. C. W. SALEEBY, F.R.S. ED.

EVERYTHING to be said of Canada and the United States is very similar. Their attitude towards social problems is very similar; in fact, you come across the same things, generally speaking, in the two countries, and it is impossible really to remember which of the two you are in. Generally speaking, what is true of the one, is true of the other. About ten years ago, as a result of a great agitation in Chicago, a Commission was appointed to study and advise with special reference to young people, and particularly with reference to certain scandals associated with the jaunts of young people on boats on Lake Michigan. They published a report, and it was of such a distressing character, I believe, that the Postmaster General would not allow it to be circulated in this country. A very dreadful and scandalous state of affairs was revealed, and I think it is certain that the general line of action in North America has been very much affected by the report, and by the recommendations of that Committee. That is to say, the Commission was not by any means medical, it was sociological—the recommendations of the Commission were concerned not with medical questions, nor with treatment, or notification. They were very definitely directed towards the social management of adolescents, and, I think, it is correct to say with this idea: That you must look after the young people, that the country, the nation, must effectively look after young people as they cannot be trusted to look after themselves. This is the idea which runs through the whole of the report of that Commission and has obtained general acceptance in North America. I think in our country it might be legitimately said that we are very largely under the influence of the medical report of the Commission on Venereal Diseases, and whereas, in North America they take certain psychological measures, in our country, as a result of our report, the methods have been more of medical action. A few years ago, there was founded,

and is centred in New York, the American Social Hygiene Association, and that term is now used for a certain object and certain principles. It is a term which I earnestly commend to us here, and I also want to direct attention to the publications of this Association. The Canadian people who are doing this work, are affiliated to the American Social Hygiene Association, and the definition is: "Conservation of the family, the protection of youth, or adolescence, and the prevention of Venereal Disease." A great deal of what is desired here is being done there. The active social protection of youth is the principle involved. I have not heard anyone mention the word "liberty" in the way in which it is mentioned here. It is assumed there that young people are not wholly capable of protecting themselves, and that society must protect them. A leading measure is the active and very drastic, and sometimes, very ruthless, and possibly sometimes cruel suppression of open prostitution with the idea of protecting young people. They assume there that the first venereal infections are in a very large proportion among quite young people, and they take the view that these young people must be protected, and one of the steps they have taken is to clear the streets; of what may happen behind doors elsewhere, I will say nothing now. I would, however, like to say that there is nothing corresponding with our streets. It is interesting to observe that they go into such detail as seeing that there are no dark public places. They believe a great deal in making it difficult to do wrong and, therefore, they are very particular about having every public place well lighted up, and they go in for lighting up the taxi-cabs and automobiles generally. After cleaning up the streets, and making proper regulations with regard to picture theatres and so forth, that there should be no place where it was dark, they turned their attention to the lighting of private automobiles, as complaints were received that there was an enormous development of couples going out in private cars, putting the lights out, and getting into some shady spot in the dark. This reached such a stage that it has now been a subject of very drastic police action. Then as regards education, the line taken in North America is that education is required. Principal Stanley Hall has lately stated that in his view education is fully using its powers for arousing motives to sexual morality in respect of the fear of venereal disease and the hope of becoming a parent of fine children; and now they are using in America very much the deliberate appeal

to the personal, physical pride in one's own body, and to achieve this, they go in for many games and athletics. They lay immense stress upon recreation, and everywhere they are providing for this recreation, even at great expense. There is not only the outdoor recreation, but indoor, and everybody seems to emphasise the advantage of it. Prohibition of alcoholic must of course be already mentioned. Finally, there is a difference in the political theory of liberty in North America, including Canada, and I think it a good thing for us to consider that matter. They do not believe in instruction apart from the taking of active measures for the protection of those whom they regard as too young and inexperienced to protect themselves.

1. THE CHAIRMAN: In regard to this question of the method used over there for the suppression of prostitution or the attempts to suppress it: How far has their plan by the special method of lighting and so on got over the difficulties which trouble many people in our country in regard to the unequal penalties as regards female, compared with male offenders?—They take the view that the woman who prostitutes herself very soon becomes infected, that she is then a public danger, and that the only way to stop the spread of venereal infection is to “drain the swamp,” as they say, and the swamp is prostitution. I will not say for a moment that there is everywhere equal treatment of the male offender and the female offender.

2. Then the difference is that in America, there is total prohibition of prostitution?—Yes, they are out for the suppression of prostitution and opposed to the regulation of prostitution.

3. What are the results of these efforts of bringing about a better standard of sexual morality; are they satisfied?—They are very far from satisfied, but I think they are all agreed that they are making headway. They are generally agreed that they are cleaning up their streets. They believe that they are on the right track and that they are in the way of winning. For instance, the Health Commissioner of the City of Boston has publicly stated that, whereas there was an increase of thirteen per cent. in new venereal notifications in the period of about one year before prohibition, there was a diminution of twenty-seven per cent. in new venereal notifications in the equivalent period following prohibition. The American Commissioners were succeeding with their American plan for the protection of youth, and every quarter evidence is

now being published in the "Social Hygiene." This evidence is put into statistical form which shows that they are succeeding.

4. DR. ROUTH: You said nothing about self-disinfection or ablution centres. Do I understand that they do not consider these as worth following up?—They are wholly opposed as organisations to the provision of self-disinfecting centres where men can go and be disinfected, and learn self-disinfection. The only exception is in the State of Pennsylvania. The Health Commissioner of that State is in favour of the use of disinfectants. They affix a statement authorised by the Health Bureau to disinfectants which it is decided are effective, and the names of certain chemists are given where these disinfectants are obtainable. The State supplies nothing more than a kind of certificate that it approves of certain disinfectants which the chemists sell. I asked them how far they were relying on that, and they said that they were not relying on it, but were relying on social hygiene. I might point out that there is not a single place in North America that corresponds to the place in Manchester. In North America they are actively practising social hygiene; in our country we are not practising social hygiene, and if we are not doing that, well, let us, at any rate, provide for the possibilities of disinfection. In our country we are, in effect, doing nothing.

5. You agree that it is no good stopping open prostitution if you cannot, in some way, stop the other variety of the young girls who are not yet prostitutes?—I do think that definition between the amateur and the professional in this respect has been over-emphasised. Some observations were made in Holloway Prison under the auspices of Lord D'Abernon, of the Liquor Control Board, which were to the effect that the so-called amateur usually receives something that is quite worth having from her point of view, although it is not cash. She gets silk stockings, clothes, dinners, theatres, presents, though perhaps she does not get money, and I think, perhaps, from that point of view, we have too readily assumed that there was the problem of the poor amateur who does the thing for the love of it, and that that was essentially a problem to be tackled. I question that.

TENTH DAY

Friday, December 2nd, 1921

DR. J. BOND IN THE CHAIR

Evidence of MISS SELINA DIX

(Representing the National Union of Teachers)

SAVING THE RACE

THE PHYSIOLOGICAL ASPECT

THE teaching of human physiology and sex-hygiene is an important work that is best accomplished by those who treat life, birth and health with reverence, and who can explain delicately and naturally as well as seriously, that knowledge is a rightful gift to youth and a protection not only to innocence and purity, but also to healthy adult life. In Coventry the teaching of sex-hygiene was shelved many years ago as the L.E.A. thought the proposal in advance of public opinion. Last year the teachers obtained permission to use school halls for an experiment at their own expense. Mothers of girls were invited to an evening lecture given by a well-known "settlement" worker, who is also a nurse and a midwife. The mothers responded and listened with rapt attention, asked many intelligent questions, and the results were excellent. This experiment was successfully repeated, and lectures to fathers and lectures to mothers are now part of the programme of the Coventry Branch of the N.C.C.V.D., those to fathers being undertaken by the Head Master of a Secondary School. In Birmingham this teaching has long obtained, on very successful and different lines. Several Head Mistresses give lessons on sex-hygiene and the physiology of reproduction and invite to the lessons the mothers of the particular girls under instruction. The women avail themselves readily of the opportunity and the plan works well.

THE IMPORTANCE OF DIET

Girls attending Wheatley Street School are mainly drawn from over-crowded dwellings in the centre of a congested city. Girls who come to our D.S. centres from more suburban schools are of bigger growth and apparently earlier development.

This generally means that they are children of better paid or thrifty artisans who have bought their own dwellings on the outskirts of the town and who can afford to buy good food regularly. The best-developed girls I know are my young friends of the Coventry Industrial School, who are vegetarians (I am not), and have more regular meals, have a great garden, abundant physical exercise, sleep in separate beds in well-ventilated rooms, and are cared for in such ways as would be beneficial to most girls. The bearing of these advantages is very marked in comparison with their condition on arrival at the School. The care of maternity during the war made the need for additional food for expectant mothers more generally recognised. In Coventry, mothers are so provided for at the Municipal Kitchen, where free meals are also served to children of and below school age. Everything is done in girls' schools to mitigate conditions that would produce nervous strain, and older teachers are apt to think the care of the physical side encroaches too far. With girls under women teachers every sign of development and of approaching puberty is noted, and every care taken to promote health. Mothers are asked to assure their girls that increased health should result and that menstruation should not be regarded as a disease—this latter aspect has been very common among industrial workers.

EFFECT OF DIET

Regularity and suitability of meals is well exemplified in the condition of the girls at the Industrial School—in their beautiful complexions and bright eyes. In elementary schools the origin of "rickets" is taught during "Baby Management" lessons, when the importance of breast feeding is explained and emphasised with excellent results. Former scholars proudly exhibit their breast-fed, non-dummy-sucking infants. The low rate of infantile mortality in Coventry is wonderful when the horrible slums and crowded houses are considered. There are three (or four) voluntary Infant Welfare Centres, and our Municipal Centre in the city, and three C.C. Centres on the confines. The Maternity Home, which a private Committee, of which I was Chairman, maintained, during the War and until last year, is now under Municipal Control.

THE PSYCHOLOGICAL ASPECT

Health of the body helps to promote clean minds. The conversion of parents to the opinion that knowledge means

protection and health, will help to break down the traditions which have hindered mental and physical soundness. The co-operation of parents and teachers is a great gain. Among the school gatherings of parents with teachers not one voice has condemned what must be regarded by the parents as a somewhat surprising departure from the old ways. Mothers freely ask for the place and date of the next lecture that they may send other mothers to learn. We regard this as a great advance on the pre-war parental attitude.

The previous paragraphs shew the Birmingham and Coventry ways. The Coventry L.E.A. holds a fixed opinion that parents are the right and only persons to deal with sex-instruction, and that the teachers should only intervene in the last resort. The fact is, that not every mother nor every teacher possesses the right knowledge nor the true power of imparting it, but co-operation will achieve where individualism may fail. It is forty-one years since I left the Training College. There every woman teacher was thoroughly taught human physiology, and domestic economy was a subject in which failure endangered the issue of the teaching certificate. Women teachers latterly have been educated on different lines, but I hold the opinion that the training course of both men and women teachers, elementary or secondary, should include instruction in human physiology and sex-hygiene, that they may deal with these as with other subjects without the self-conscious attitude that hinders in teacher and child the exact phase it is hoped to assist.

Of the advantages of *co-education* I have yet to be convinced. My experiences have led me to hope that co-education may be reserved for family life. My experience of the *Cinema* is extremely limited. I have seen in all eight films: the "Scott" film, and one other were free from portrayal of crime and suggestiveness of immorality. Five that I saw were educational in all that should be avoided, but were obviously enjoyed by the children among the spectators. The effect of "pictures" on my sight would make me avoid them, and the atmosphere is uninviting.

RECREATION

My Industrial School friends enjoy gardening—even rougher harder gardening (a delightful recreation where ground is available)—and the fatigue of brisk walking, country dancing, drill, hockey, etc., brings them wholesome sleep. In *Elementary Schools* much time is given (boys, girls and infants) to

dancing, organised games and sports, both in and out of school hours, to the physical advantage of the children. The provision of playing fields, especially for team games, and swimming baths, would be wise expenditure in these days of wasteful "economy." In my *Evening Institute* the drill, organised games, country dancing, and at the close of the lessons dancing for all, have the effect of sending students home wholesomely weary. *Recreation Clubs.* As Chairman of the Recreation Sub-Committee (Women's War Employment Committee, Ministry of Labour and Ministry of Munitions), which, during the War, dealt with recreation of all women workers here, I proved the value of energetic physical exercise. In every club games, drill, dancing (occasionally mixed dancing, when supervision was stricter and necessary) was most helpful. For out-of-club-room recreation we depended on swimming, cycling, tennis, hockey, and the Committee rented a fine cricket ground for games and sports with excellent results.

INFLUENCE OF OCCUPATION

As a country teacher I saw how the numerical size of families in homes of agricultural labourers contrasted with the small families usual among outdoor servants, such as coachmen. Latterly the town average of "five to a family" has been lowered. The numbers of small families is increasing, especially of "only son" families, but it is early to attempt any assessment of effect of "essentially feminine" pursuits or "essentially masculine" outlook. What is an "essentially feminine" occupation?

SOCIOLOGICAL PROBLEMS

The prevalence of V.D. and the consequences on child life and sterility. The Commission will be familiar with all that is known to me.

DUAL STANDARD OF MORALITY

When men realise that indulgence is as wrong in their sex as in the female sex, many conditions that hinder women's health, cause sterility, produce mentally and physically unfit children, and hinder racial health, will disappear. Women are expected to resist impulses to which men yield. The mother of an illegitimate child is even now shunned; the father escapes alike scorn and responsibility.

HOUSING AND FOOD

The root of much immorality and of a low standard of morality is in the housing problem—a very acute problem in most industrial centres, especially acute in an old once-

walled city. When a mentally deficient mother, two adult almost mentally deficient daughters and a mentally deficient son of seventeen occupy one room, there can be *no* moral standard. The crowding of whole families into one or two rooms is answerable for much low-grade street behaviour which tends to immorality. Lack of facilities for cleanliness, sanitation, for cooking decent meals, for home life, cause much drunkenness and juvenile delinquency. *Drunkenness* is decreasing among well-housed, well-fed persons.

CONTROL OF MENTAL DEFECTIVES

Mentally deficient women leave the care of B. of G. to return later for maternity, then go out again and fall easy victims. The B. of G. has no control.

CONTROL OF MENTAL DEFECTIVES

A mentally defective couple—living under horrible conditions in a tiny slum house—have a large family (eldest girl immoral). Again B. of G. cannot help by separating as they “refuse the house.” Of boys who leave our M.D. Schools, many join the juvenile delinquents. These mental defectives are beyond doubt easy victims to wrong and early possess illegitimate babies.

PREVENTION OF MARRIAGE BY UNFIT

The physical history of mentally and physically unfit persons in many cases demonstrates the origin of the deficiency and the results of marriage by unfit persons. It is many years now since a judge inveighed against the marriage of consumptives, epileptics, etc. The marriage of persons *morally* unfit—persons affected by V.D.—is the source of much family sorrow.

ILLEGITIMACY

The lowered moral standard has led many to regard illegitimate birth of their children with lessened sense of shame, and many women now regard this with little concern.

V.D. AGE OF PROTECTION

Raising the age of protection would help in removal of evil by placing need for self-restraint on those who tempt and on those who readily yield to impulse. It is very terrible to know of girls under eighteen whose lives are ruined before they realise what life could be. The full operation of the Education Act will be a material help in the protection of girls, as they will be longer under the influence and supervision of women teachers whom they regard with great respect and esteem. At sixteen many girls well known to me have the

appearance of eighteen or twenty years, and to protect until the real age of eighteen will be a great advance towards a cleaner nation.

I should like to add, that in many capacities as teacher, science lecturer, chairman and member of many committees doing social work among children, women and girls, I have found the need for such work as the Birth Control Commission is striving to accomplish.

It might assist you if I tell you where my experiences have been largely gained. I have a Day School and Evening Institute both in the same building at Coventry, but naturally they are held at different times. Then I have girls coming from the various schools in the city to the Domestic Centre. For many years, I taught hygiene and physiology at the Technical Institute. I was the first woman South Kensington trusted to teach hygiene to women.

I took the Women's Economy Classes during the War. The School for Mentally Defectives at Coventry is on our premises, and although it is not under my supervision, I visit it every day. Then again, every day I supervise the children who are fed at the expense of the Local Education Authority. Every week I visit the girls at the Industrial School and sometimes stay over-night. During the War, I was Chairman of the Maternity Home which we induced our Municipal Council to take over.*

Then I was Chairman of the Day Nursery and I was Registrar at a Child Welfare Centre which we also devolved upon our Municipal Authority. I had the honour of being the Chairman of the Recreation Advisory Committee for the women engaged in War work, under the supervision of the Ministry of Labour and the Ministry of Munitions, and I was also a Member of their Housing Committee. We had to house many thousands of girl workers who came from all over England, Ireland, Scotland, and Wales.

When the War ceased, I became Manager of a School for Unemployed Girls. I am now a member of the Advisory Committee for dealing with unemployed women's claims for doles; I was a member of the Advisory Committee of the Sanitary Committee of the City Council for dealing with Venereal Diseases until we established a Branch of the National Council

* This Municipal Maternity Home was closed Dec. 31st, 1922, on the plea of "Economy."

for Combating Venereal Disease, and I am the Treasurer for the Branch. When that was formed, we extinguished the Advisory Committee of the Sanitary Committee. We get along better now we have a proper Branch of the National Council. I have worked since the beginning with the National Society for the Prevention of Cruelty to Children and I am on the Executive Committee of that body. So I think I can say I fairly come up against all sorts and conditions of children and women and men all through my life.

1. THE CHAIRMAN: Have you any Women Police in Coventry?—I am sorry to say we have not. We had excellent Women Police during the War, but they were suddenly dismissed. I can pay this tribute to the Women Police: they did most excellent service along particular lines.

2. In the protection of the Adolescents?—In the protection of the Adolescents and with the helping of women who were impure. They helped these women and helped to put them on their feet, and they could do that far better than we could because they could go where we could not, as they had uniform.

3. Coventry does not compare very well in regard to Birmingham on those lines?—It is difficult to compare the two cities because one is much smaller and more domestic than the other, but I think had my Education Authority been willing for more to be done when I first approached them, it would have been far better for our girls during the War.

4. What is the condition in regard to the employment in industry in Coventry?—At the present time, we have weavers in all the trades such as in silk weaving and woollen weaving. Some of the women are married, and are employed, but in a good many cases, the firms will not employ a married woman. Some firms take married women, and I think if the War had not come along, perhaps we should have been better. Before the War, a whole lot of slums had been bought by a Syndicate of gentlemen and sold to the Corporation for the purpose of destruction, and they were sold without any profit to the Syndicate. Then came the War and the scarcity of houses, and they could not destroy this wicked property; it is vile, beyond description. I will say that since the War broke out, there has been greater care and greater keenness in connection with maternity, and welfare centres have been established.

5. In regard to the question of supervision for mixed dancing. Have you had any real difficulty about that?—No, when I was Chairman of the Recreation Sub Committee for the Advisory Committee during the War, we made arrange-

ments for the recreation of the girls, and we rented an old chapel and turned it into a place of recreation for the munition girls. The huge room we used as a dancing room, and about once a fortnight they had a mixed dance.

6. What numbers would be there?—It would be anywhere between 400 and 500 girls, but not always the same girls. We had a good committee of workers and an excellent Treasurer, and whenever we had a mixed dance, Mr. Peirson came, and generally Mr. Wall, the Manager of the Labour Exchange, or some of the male members of his staff, to help us, and we always had one of the Women Police there, not because we wanted her to inform us of wrong doings, but we had invited them to come whenever they liked; so you see, the girls were never surprised to see one of the Women Police at the dance on mixed nights, because the Women Police were often there on the ordinary nights. In my own evening school, when we have breaking-up parties, I allow the girls to invite one friend, whom they please, and sometimes they invite their father or their mother, and very often they invite their sweetheart, but I never have any trouble.

7. Do you think that drunkenness is decreasing among well-housed, well-fed persons?—That is in Coventry, but I have had it on the authority of the Dean of Lincoln that it is general.

8. DR. ROUTH: As regards the permission for mothers to attend these lectures, did you find that an extremely good plan?—Yes, we talked over various ways because I was very keen to have something done, and some of the other Head Mistresses were equally keen. I happened to be at the Education Offices on several occasions on one or two of the Committees, and I talked the matter over with the Secretary, and at last got consent for Miss Mathison to come, and she gave the experimental lecture in my school, and it was a complete success. The mothers came, even the poorest.

9. These lectures were on sex hygiene?—Yes, she took sex hygiene and regeneration and generation, and what was better still, mothers who came afterwards into contact with me, appreciated it. I put the plain question to them, as to whether they had done what Miss Mathison had specifically told them to do with their elder girls, and it appears they had all done it very well.

10. Then you talk about lectures to fathers?—They are the same kind of lectures.

11. The father and the mothers both come to the same

lecture?—No, the mothers come to Miss Mathison, and the fathers at present are taken by a doctor.

12. Do you think that all girls should be brought up as vegetarians?—If I could make quite sure that every girl had her food as well cooked as in that Coventry Institution, I should say yes; but wherever you have vegetarian cookery, you need more skill and better utensils and scientific knowledge to blend the diet. This particular diet has been in use for sixteen years, and it has been challenged again and again, but they cannot find any fault with the girls, who are so robust and disease-resisting. But before the girls go out to service, so that they shall not be a nuisance in other people's houses, our extraordinarily clever Superintendent always arranges that they begin to eat a little meat so that they do not turn up their noses at what the cooks provide for them.

13. Do you try to get the mothers to assure their girls that increased health should result and that menstruation should not be regarded as a disease?—Yes.

13. Is that one of the occasions when a teacher would intervene, if there was not a mother?—Yes, or not a suitable mother. A mother came to my school a fortnight ago and I spoke to her and asked her if she had noticed what was happening to her girl, and she said she had, and when I asked her what she had done, she replied: "I thought perhaps you would do it for me." I told her that she should be ashamed of herself, so we did it together in a private room. A girl has much to be excused from, and much to be excused for between the age of twelve and fourteen. There are many tendencies the girl has at that age which have to be excused, and she must have particular attention, especially if there is any lack of equipment for physical exercise.

14. You should get them to avoid looking on that period as then being more or less invalids?—That is so. If I knew a girl was restless, I should give her more physical exercise or set her to do something specially for me to take her attention off herself.

15. Now as regards the low rate of infantile mortality in Coventry, is that marked as compared with Birmingham?—I do not know the rate in Birmingham, but I think ours is 70, which is very good for an old city. I think in every school for the last twenty years, the Head Mistresses have taken special care to train their elder girls, and we have baby management as well.

16. You do not apparently speak to the girls on the subject

without giving the parents an opportunity of being present?—No, neither do they in Birmingham. In Birmingham, the parents are always invited. We in Coventry are not allowed to give a special lesson.

17. You say in your précis: "It is 41 years since I left the training college. There every woman was thoroughly taught, human physiology and domestic economy was a subject in which failure endangered the issue of the teaching certificate. Women teachers latterly have been educated in different lines." Do you mean that they were taught better than now?—Yes; they were better educated in matters helpful to purity of life, and less of mathematics, sports, etc.

18. That is rather startling?—They were taught more subjects then. There was less "specialising." I was studying in the Lincoln Training College in 1878 and 1879, and at that time physiology was taught scientifically, and domestic economy was a compulsory subject for women teachers' certificate. Every student was compelled to learn human physiology; in fact, I think every teacher, man and woman, should be compelled to learn human physiology, so that they could deal with these matters. There would be a very great gain if they did so, and I have held that opinion for a long time. They should not only learn sex hygiene, but they should learn how to impart it without distressing themselves or the recipients.

19. And they can teach it in the earlier ages so that the child would be prepared to receive more precise information later on?—Yes. I do not mind when you begin it so long as when you are handling young girls and boys, you should begin it in such a way as it will not be a shock.

20. As regards mixed dancing, the danger is in going home after the dancing?—Well, they have to go home whether they have been dancing or not.

21. You do not have them under your supervision after they leave the school?—No, but I hold that every mother and father should have the courting done at home instead of at the end of a dark lane or over the garden gate. The girls would be then more particular in having a decent sweetheart, and he would have to be a decent fellow for her to take him home.

21. Are there any forms of recreation which you would withhold from girls?—Well, in regard to football, I have only seen one women's football match, which was given for our Town Distress Fund, and there was really nothing very serious about it. It was really a very nice ladylike game; there

were thousands of people who went there from curiosity more than for the benevolent aspect, and as I happened to be one of the Committee, I went. I admit I went there from pure curiosity, because I wanted to see what it meant to my girls. There was nothing they need be ashamed of, but there will never be much football for girls because of the lack of playing fields. I think there are other games which are well assured.

22. Have you any decided views as to the advisability or otherwise of keeping the knowledge of contraceptives away from them?—No, I have not. My father was one of seventeen.

23. The explanation of these small families is the knowledge of contraceptives and want of housing?—Well, our housing problem is a fearful one. If you want me to say that I believe small families should be universal, no, I do not. I believe that people should restrain themselves and not use other means. They should learn self-restraint, and I know that is hard gospel.

24. Do you think they should receive some knowledge of Venereal Disease during their school period?—I think they should be taught the absolute necessity of self-restraint to keep their bodies clean as well as their souls pure, and that there is a danger of contracting disease of a very malignant nature.

25. Has that been carried out to your girls?—My girls have been taught that you cannot do wrong without you suffer, and you will suffer a disease which will probably make you suffer all your life.

26. They are being prepared for further knowledge later on?—Yes.

27. Then as regards the dual standing of morality. How do you think that is going to be arrived at? Is that to be a result of gradual education or of legislation?—I think it will have to be a matter of education very largely indeed. I do not think you can do this by legislation. Lord Kitchener did a great deal; he made it an absolutely understood thing among the soldiers that what they were in the habit of doing was not necessary to health, and he has helped to scotch the idea that it was necessary to health for every man to indulge his passions. I think it is serious that there should be two standards of morality. The man expects his wife to be absolutely pure, but the woman does not get a man absolutely pure, and the woman who expects that would be looked upon as a crank.

28. You think there should be more Homes for the segregation of mentally defectives?—I think there should be more Homes and that they should be absolutely segregated. We have in our mentally defective school a family, the mother of whom is mentally defective, and there have already been three children through the school, all bad mental defectives. There is to my knowledge now a woman in Coventry who has been twice married. She is herself a mental defective, two of her daughters are certainly approaching that stage, and there is one youth of seventeen who is absolutely mentally defective, and they all live together in one room.

29. The Authorities will not sanction the embarking of new capital outlay so that certain schemes in the country for Homes are hampered by that economy?—Yes, that is so.

30. As regards the prevention of marriage by the infected, what views have you about that?—Well, if I had daughters, I think I should have very pronounced views. My eldest sister (now dead) married someone unfit and in consequence suffered all her life very much indeed.

31. Do you propose a Marriage Certificate?—I think it was Lord Chief Justice Stephens who said from the Bench that if he had his way, every man and woman before marriage should be able to pass a first-class Insurance Examination and so, he thought, we should get rid of all the mentally defectives and consumptives.

32. It is making a compulsory medical examination for a compulsory insurance?—There is a way of looking at that, that if you are buying a valuable horse, you would make certain you had a veterinary's certificate with it.

33. Yes, but your idea of compulsory insurance is the first time I have heard of that?—My home life was seriously affected by the ill-advised marriage of my sister with a man who would not then have been insurable.

34. MRS. CLAY: About this compulsory examination. Of course, you do examine the horse, but then you look after the horse afterwards. What are you going to do with the men who do not pass the examination?—That would be a problem to be dealt with afterwards.

35. Then you mean only insured persons may marry?—At any rate, we should purify the race a great deal. You might grade them like the insurance companies do.

36. With regard to the vegetarian industrial school, do they choose their own dietary?—There should be attached to every industrial school a medical officer who sees the diet

and the meals, and we have a very fine superintendent at our school. The former medical officer, who is now dead, had every confidence in this superintendent. She first of all practised the diet on her staff and on her visitors, and having come to the conclusion that it was very satisfactory, she practised it on her girls for three months with excellent results. The children were weighed and measured when they began and also at the end of three months, and then the doctor said they could go on. The son of the old doctor when he first came to the school was absolutely against the diet; in fact, every inspector has questioned it, but they have not moved in the matter; they cannot, because the results are excellent.

37. How does the working man, or the general ratepayer, stand the idea that these girls are deprived of having beef or mutton?—If they know, it does not matter. Everybody who sees them, admires the children. They go about the town with almost unlimited freedom. Some two years ago a member of our Council, who is a Labour representative, went to that school and spent a happy day amongst the girls. He saw everything that was to be seen, the school, the dormitories, the clothing, and all that, and when he came away he said he only wished his own children were as well cared for as those little girls.

38. It is entirely a rate-supported Institution?—No industrial school is wholly rate-supported. An industrial school derives its income from the local authorities who commit the child and pay so much, and from the Home Office who pay so much, so from both; except for "voluntary" cases where parents or guardians pay.

39. It is supported by National Funds?—Yes, but it is not supported in the same way as the Elementary Schools, although they are under the same inspection.

40. Then about inviting the mothers to attend the classes with the children, how do you send your invitations?—When I want the mothers, I say: "Girls, I am going to be at home next Thursday night. I have a lady coming to talk to your mothers, and it is very important that they should come. If mother will not come, I shall not invite her again." The Coventry L.E.A. prints an invitation for distribution to parents for these meetings.

41. Do you think that the child before it has really become recognised as mentally defective, is a great danger in spreading knowledge which one wants to be taught in another way?—

I have never dealt with mentally defectives as such from that point of view.

42. Do you think them a special danger?—The girls are not a special danger whilst they are little children; at school, they are a special danger directly they get there. I have three now who I think should certainly be classed as mentally defective. We exercise great care with them, but I do not think they are a danger until they are older. The mistress of our school for defectives exercises a most wonderful care over them; she keeps them until they are sixteen.

43. Miss BROOM: Do you teach your children any sex hygiene in the classes or individually?—I do separately when necessary.

44. You would not advise sex hygiene as a special class subject?—Yes, if all the teachers were qualified to give it, but they are not.

45. It would be a great mistake to give those lessons into the hand of any untrained or any ordinary teacher?—The whole thing should be dealt with by one who will approach it with an absolutely reverential attitude, and the teacher one in which the children and parents have the greatest confidence.

46. You would like this subject taught in Training Colleges?—I would.

47. The human physiology taught years ago was more thorough than the physiology you have got now under the title of hygiene?—You learned more of it then. After I seriously thought of becoming a science teacher, I went to University College for two years, and I worked very hard indeed, and then circumstances prompted me to go to Coventry as a mistress. They needed a science teacher at the Technical Institute. They could not get a man, so they allowed me to fill the gap. Of course, of late, teaching of hygiene has gone along tremendously.

48. In your work at the Welfare Centres, your teaching in the school, do you think that it is best to teach the children the management of infants, the handling of infants, and the washing process?—I think they all know that.

49. Before you teach them?—We tell them as much as we can of the care of every part of the body, but I do not think we must over-emphasise.

50. We know that a person not trained in handling children will do harm?—Yes, I think they must be taught that.

51. Do you not think when you are giving lessons on plants and biology, the child can learn and guess a good many

things indirectly?—If the child is observant, I think she will get a good deal of information, but she may not have obtained the information we wanted her to have nor in the way we want it, and that is why I should like her to have it in the proper way.

52. When you have the mothers there, do you have them in connection with the school, or in connection with the Welfare Centres?—We have them in connection with the school and we have them in the school, but not in school time.

53. They come as mothers of the pupils?—Yes, by my invitation, and I think we have got on better with the mothers than we have with the fathers.

54. MR. LOWRY: In regard to the teaching of human physiology in the seventies, did that include the sex training?—For those who went far enough.

55. Talking about knowledge being a complete safeguard, I suppose you would say that to have rival interests and plenty of occupation is good?—Yes, I believe in everyone participating in wholesome recreation, so that they shall go to their homes and enjoy physical sleep and rest after physical weariness. I think it is so very good for them. I think that their minds are not likely to dwell on impure things if the body is fatigued.

56. Do you find that the girls know a great deal already, and have acquired knowledge in an undesirable manner?—I cannot say that of my girls. We have many children from the poorest parts of the city, but we have a very good infant mistress in our infants' school, and she is just as careful with her little boys and girls as I am with the girls.

57. DR. SALEEBY: You do not regard knowledge in itself as a safeguard, but you appeal to certain motives. What motives do you appeal to besides fear?—There is the fear of Venereal Disease. I should ask my girls to keep themselves pure and tell them if they are to retain their purity, they must avoid what is likely to mar that purity. I should not teach them from fear alone, I should teach them to keep themselves clean so that their children of the future should be clean.

58. You appeal to the noble motive of a perfectly healthy motherhood?—Yes.

59. Do you employ what is conventionally called the religious motive?—Well, it would be very difficult for me to disassociate myself from my religious beliefs. I appeal to the children that there is a Seventh Commandment which teaches them of their love to keep themselves clean.

60. Do you quote the Seventh Commandment?—Yes.
61. MISS MITCHELMORE: You consider bad housing is a direct incentive to immorality?—Yes.
62. And to drunkenness?—Yes.
63. That it impairs health generally?—Yes.
64. That it leads to the degradation of the individual, and, on the other hand, limits the families of those best able to breed?—Yes; if I had to live in one street in Coventry I should probably be as drunken or as profane as anyone living in it. I think if you remedy the houses, you would remove many of the difficulties we are up against now.
65. Good housing will affect the future generation more than anything else, is that so?—I believe that the bad housing of many thousands of English men and women is the root of a great deal of Venereal Disease, drunkenness, and immorality.
66. And with regard to the cinema, you have not had much experience?—I have never had the time.
67. You have seen the posters outside the cinema?—Yes.
68. What might be the effect of some of the films witnessed by you?—I think they are wrong. I have seen the posters, and we have tried our hardest to purify the posters, to get them done away with, but we have not succeeded very well.
69. DR. SCHOFIELD: Can you form any idea of the percentage of mothers who are capable of instructing their children in sex matters?—If you say the mothers of my own particular children, I should say 50 per cent., but if you say the whole of the mothers generally, I should say perhaps 25 per cent.
70. Then you would recommend that the other 75 per cent. be instructed by the teachers?—With the mother's consent, and with the mother present, if possible.
71. At what age would you advise this instruction to begin in boys?—I have had very little to do with boys since 1887.
72. Well, take girls?—I think if I were a mother, I should begin quite early in the home, probably on the advent of the new baby.
73. I am talking of the mothers who are incapable of instructing at all, at what age should the teacher in the school commence?—I think the teacher in the school would have to discriminate between child and child.
74. And what would be the result of that discrimination, what age should she teach her at?—Personally, I should not begin early. There is no particular object in beginning early. I should begin with the girl when she was about twelve.
75. Roughly, at what age would you teach the boys

generally?—Well, I do not know that I am quite a judge of how boys mature, but I should say probably about the same age.

76. About ten or twelve?—From ten to twelve.

77. Now in teaching boys and girls in sex matters, at twelve years of age, how much would you teach them? Would you teach them the small details of sex life, or just deal with parables?—I should not give specific physiological instruction to children of twelve.

78. Do you think that the fear of God and the knowledge and the evil of sin, is a powerful factor in teaching these children these things, or do you not?—I believe that the love of God is a much more powerful factor. I believe that the reverential fear of God is a very powerful factor which is very much neglected to-day.

Evidence of REV. HON. DR. E. LYTTELTON

THERE has always been a danger in the schools and among people who work in purity matters of isolating the question from the fundamental things in human nature. Unchastity among the young is only one of the ways in which the home training of the day works itself out. I mean that if the home in childhood fails to divert the mind of the child from the idea of self-gratification, you may be certain that the character will be marred later on according to temperament, either by sensuality or pride. Now the proportion between those boys who give way to sensuality and those immune or nearly so from that temptation, varies, and occasionally in one school or one nation, you will find a time in which there has been an outbreak in sensuality, and people will look for a cause in recent events. It is not that. Everybody is born selfish; and nowadays that view of life is left uncorrected in a large majority of cases. Home-training does not go to the length of fixing the higher law in the place of the law of self-gratification. All that is attempted is to guide the selfishness with which each child is born, so that it can be prudently gratified, and then he will make a success in life. That, I am sorry to say, is called a good home-training. It does not expel the desire for self-gratification. This particular evil you are combating is only one outcome of it; other outcomes will be in other kinds of selfishness.

1. I gather that you are speaking largely of the kind of boys in that station of life with which you have been associated?—There is not much difference fundamentally between that class and the working-class.

2. What about the home training at present in England in regard to the special class of boys who would go to Eton, Harrow, Rugby, or Winchester?—Well, bear in mind what I said, that it would take different forms at different times. Parents do not recognise that with each single child that is born, they must change the view of life with which he has been born into something higher and totally different. You have got by every conceivable influence to change their view of life, because God is close to them and not, as they think, beyond the sky; and to do that means a Christian atmosphere and nothing else. Prudential training makes a child say: "I know if I obey the people over me, I shall have a better time." That is exactly what they learn when they go to school at first. They find the Head is a decent man and they think if they can only keep in his good books, they will be all right.

3. In regard to the special problem of the sex outlook of the boy, would you deal with that wholly or chiefly by religious appeal, or would you add anything from the point of view of racial conscience?—Most unquestionably, I think that the religious appeal must be at the back of everything, but it is certain that the boy requires instruction in this matter, not only as a way of keeping him from trouble, but because he cannot otherwise get a true view of nature and natural law and his relation to God is imperfectly conceived of unless he understands the meaning of his own body. I do want to make it very plain that it is a matter of enlightening the boy when he has a right to be enlightened, and not only because of dangers ahead, but because the universe is a wonderful thing, and the law should be explained to every young person.

4. Would it be convenient at this stage for you to deal with (a) Young boys aged nine and ten; (b) Boys entering puberty; (c) Adolescents at seventeen or eighteen?—I am going back now to certain things which a number of the most successful parents have told me. Before the boy leaves home, supposing he has been kept from bad companions up to then and has asked no questions about the birth of children, I put the age of nine as being the time when he should be perfectly able to understand the facts of maternity.

A mother told me once how she first told her boy about that, and the only effect was that he flung his arms around her neck and loved her better after, knowing what it meant then, although he had never known it before. It had a salutary effect on that child ; the subject was in its right focus for him. But there ought to be more said. A boy requires to be told about paternity, and that, I should say, is the more important of the two ; for that, I think the age should be about twelve or thirteen, assuming that he has not heard anything wrong from other companions, and in modern Preparatory Schools you can be almost certain of that. What we find here is that where the instruction is well given it has a most astonishingly good effect. By being well given, I mean where the father has done it himself, but a great many fathers cannot do it, and I do not wonder because it is extremely difficult to do it the first time. I think most school masters who do it will say they made shocking blunders at first. I might refer you to the fact that several years ago, the Archbishop of Canterbury got a number of us together that we might discuss this difficulty which had arisen among the clergy in his diocese. They had been approached by the parents, who did not know what to do, and asked if the parsons could advise them. The Archbishop appointed a committee of the clergy and schoolmasters, which subsequently drew up certain recommendations. We took an enormous amount of trouble over it, and eventually we approached the subject in two ways and decided on publishing two sets of documents, one of which gave explicit instruction while the other one was a guarded explanation. These papers were published by the White Cross League, and the parents can now obtain them and use whichever paper they think fit. The parent, if he likes, can give one of the papers to the little boy to read in his presence, and that gets him out of the difficulty of finding the right words for the delicate matters, and then, if the parent is wise, he will get the boy to read it over again the next day, and at the end he can say : " I am not going to talk to you about this again because now you know all that is necessary, but if there is any sort of trouble and you get boys at your school insisting on talking about these things to you, you must let me know." There are a vast number of parents who know nothing about these papers, and yet they are most extraordinarily useful things, because they get rid of the difficulty of not being indelicate or obscure. I am quite sure there is one thing which you can very easily do, and that is to let the existence of these papers be widely known.

5. What are the papers, and where do you get them?—I think they are called "Papers for Young Boys," and are issued by the White Cross League, Dean's Yard, Westminster.

6. In regard to the elder boys, would they be as suitable?—In regard to the elder boys that is a matter where I have no hesitation whatever in saying that there has been a great deal of inexcusable neglect on the part of the Head Masters. It was years before I took it upon myself to do what I found to be the most natural thing possible. You take your boys when they are leaving school and give them a collective talk about the temptations they are going to meet and what isolated indulgence means, and you also tell them the dangers of a convivial meeting and getting under the influence of drink.

7. That collective talk might be to fifty or a hundred boys?—Yes.

8. DR. ROUTH: I should like to know whether you think that a boy who is obviously selfish and always trying to feed himself, is the boy who is more likely to go wrong sexually?—Greediness means a propensity to sexuality later. The boy who is likely to get into trouble in this matter is nearly always greedy, although, of course, there are exceptions. There are boys who have never been told to control their appetites in feeding, and they naturally think that any desire has to be gratified. There is a fairly large class of boys who are not greedy nor particularly vigorous, nor particularly healthy, but with an odd nervous system which leads them to any kind of excess.

9. In regard to those two pamphlets you mention, it seems that it will be useful to give them No. 1 first, and then later on give them the explicit one?—Well, they are both meant to deal with exactly the same thing, but you get many school masters, as well as boys, who shrink from the matter being explicitly put. I do not say we all do that, but we do to some extent, and I have come across some painful cases where a father tried to warn his boy in a guarded way, and it simply led to a stirring up of curiosity.

10. I suppose, in addition to controlling the selfish character of the boy, you would dwell largely on the fact of his being a human being and must use his reason to control what might be instinct in animals?—Quite so, but I believe that the right motive to appeal to is simply reverence for his own nature and for his parents. Without saying much, you can connect the whole matter with parenthood. The boy learns the

relation in which he is to his own father and mother and at once the matter assumes a certain sanctity.

11. You are aware of instances where schools of younger boys, say of the age of twelve, thirteen and fourteen, have been conducted for a considerable number of years with perfect security and innocence, and then new boys come and everything goes to pieces. That is a thing which ought to be safeguarded against?—Most of the Preparatory Schoolmasters are competent, and they find out soon after it begins. There is nothing so striking as the difference between the kind of trouble in the public school now and the kind of things we used to see when we were boys. The matter then was never known about until it came to a fearful head, but now it is a question of the evil being nipped in the bud.

12. When the boys leave school, do you allude to marriage?—Only so far as to make it perfectly clear to them that they must not look forward to marriage as the time when the law of self-control is in abeyance. Make it clear to them that the law of self-control is just as operative then and just as indispensable as it is in every walk of life. That can be done, but it is often a new idea.

13. You would not tell them about the physical part of marriage?—No, with boys of nineteen, I do not think it is wise to go any further than the general big principles of self-control and make that very emphatic to them. I used to try and see if they had any conception of how much unhappiness would be the result of wrong-doing, but not to tell them any details.

14. MISS BROOM: Have you found in your schools a sort of wave of curiosity in looking upon the wrong way of sex questions? We have found that we might be free for several years, and all at once there is a wave of it and you get it through the different classes from the lower form to the upper form?—Oh, yes, and more particularly in the younger schools. There is nothing to check it there. I should like to give you the experiences, detailed to me by a parson in a town parish, in regard to the cinema. The cinema, we all know, has been dangerous because of the character of the films, but I do not think it is thoroughly realised that apart from its deplorable, unintellectual effects, there is one thing which must be regarded as inevitable, said my friend, they cannot be made to pay unless there is a good deal of love-making brought in. This may be comparatively innocent, but with the cinemas of a certain town, I had two verdicts of them from two men. One said at the end of the first year: There is no possible doubt

about it, that the wits of the children are quickened by the cinema. The other one said: I quite agree about that, but I find the children take an interest in sex questions a whole year earlier than they did, and that was not because the films were immoral, but because they were what they always will be.

15. Do you think that the tendency of the parents to-day to indulge their children in every kind of amusement and excitement has anything to do with that?—Yes, it is the bottom of the whole mischief. An enormous proportion of our greatest men in our own national history came from country parsonages and halls, and I suppose that was so up to perhaps the year 1860, and the great question for people who are looking into these matters is this: What was the main difference between these homes and other homes at that time? I think you will find they were all dull homes. No amusement, no excitement of any sort whatever, and the boys and girls had to find their interests in their own minds, and they therefore must have been thrown upon nature and all sorts of simple things, and upon the imagination cultivated in early childhood. Then again, they saw a great deal of both parents and had the company of the father very often in the day time. Dullness, strictness, absence of excitement of all sorts, and above all, the company of both parents, and lastly, that the children were witnessing all day long all the work going on before their eyes of their two parents which had no meaning except in connection with God, and so they got their religious teaching translated into actual life all day long. We have lost every one of those distinctive peculiarities, but still it remains a fact that down to very recently the parsons' sons in the public schools were the backbone of the place.

16. MR. LOWRY: Do not you find with the boys for confirmation, even the younger ones, that to hold up the standard of what they were looking forward to, of marrying a pure British girl, does appeal to them?—I have no doubt about it.

17. Especially so at the age of eighteen or nineteen, the time of leaving?—Yes.

18. It is the best thing you can put before them?—I have not the slightest doubt of that.

19. THE CHAIRMAN: If we could get our public school masters to tackle the problem, we should be half-way towards achieving our object?—That is so.

20. Of course, you want a different method of approaching each separate boy. Do not you think there is a danger of

getting into a stereotyped way of doing it ?—I think that is so, as the boys differ enormously.

21. Have you any suggestion as to any machine or method by which the preparatory schoolmasters can be approached to tackle it properly, either through the Church, or through the Board of Education, if it is so important ?—I am afraid you have touched on an awkward practical question. Years ago I made overtures to the Secretary of the Preparatory Schools Association, and I asked to be allowed to give a half-an-hour's talk to the members on this question, but I found to my annoyance that the numbers were not so large as at the ordinary sessions, and I harangued them, but whether it had any effect or not, I do not know. I know there is a great deal still to be done. That is the machine whereby you can get things disseminated among them, and it is quite possible to approach the Secretary and the Chairman of the Committee, who would probably be men who would work with you readily, but, of course, you know the effect of a printed circular or a type-written circular is not very large.

22. MR. LOWRY: Another point is the extraordinary freedom of the Preparatory Schools, they are not inspected by the Board of Education ?—That is so.

23. My experience lately has been that nearly all the best preparatory schoolmasters have a shot at it ?—I am glad to hear that, I thought it would grow slowly.

24. But it does not amount to more than a warning of the dangers, and I am sure they would welcome some help ? Do not you think that a group of headmasters might approach them ?—It is no use one individual doing so as they would say possibly that he had a bee in his bonnet ; but if half a dozen of the biggest headmasters sent a circular and said that they wanted one of their number to speak to the mass of them on a certain occasion, then possibly they would give special attention to the subject.

25. MISS MITCHELMORE: Do you think that the teaching of citizenship and duty to the community would help in this matter ?—Yes, but these troubles begin long before the boys know what a State or citizenship or community is. Then again, the influence of the home or the school ends abruptly at eighteen, and the question is, have we then planted anything in the boys' mind that will stand against the influence of the world ?

ELEVENTH DAY

Friday, January 20th, 1922

C. LOWRY, ESQ., IN THE CHAIR

Evidence of Miss EDITH COOPER, L.L.A.,
(Of Birmingham)

THE TEACHING OF SEX HYGIENE

SOME REASONS FOR TEACHING

EVERY child born into the world has a twofold object to fulfil—a duty to itself as an individual and a duty to the race—neither of which can be adequately performed without an accurate knowledge of self. Since we demand the fulfilment of the obligation the child has the right to demand the necessary knowledge. Adolescence brings increased appetite and curiosity. It is important that the right idea of Life should already have been given before the great struggle between good and evil sex impulses begins.

Knowledge of some kind, from somebody, is obtained by children often coupled with lies and indecent rubbish. Concealment of knowledge, or refusal of parents and teachers to give the knowledge, places the subject on an abnormal plane and gives a false idea of its nature, relegating it to "something too low to be spoken of" instead of something to be treated with reticence because of its sacredness.

The subject should be given its true place in order to combat the evil suggestions, recitals, etc., which the children meet with in our streets, parks, picture-houses, factories and work-rooms. The child's curiosity being satisfied, the mind is at rest, and much nervous strain, and often bodily injury, avoided.

THE TEACHER OF THE SUBJECT

In my opinion parents and teachers should co-operate in the matter. The parents alone, in the majority of cases, will not and often cannot do it because (a) They have not had the knowledge presented to themselves properly and, owing to lack of scientific training, are unable to present the subject in the simple and truthful language necessary for

the child to assimilate it. (b) The whole subject has been shrouded by prejudice—they are afraid of it.

In school the subject may be taught in the ordinary course in a proper sequence of lessons without undue prominence or exaggeration. Dealing with it in this way is itself a reminder that right conduct is a matter of common interest and is of social importance to the race.

The majority of teachers at present working in the schools have never had the necessary knowledge, nor its presentation to children, given to them in their course of training. In the Training Colleges the subject has been taboo—again prejudice.

THE NECESSARY QUALIFICATIONS OF THE TEACHER

A study of the subject from the widest possible standpoint—the moral, physiological, social and human—must be included.

The subject to the Teacher must be shorn of all terrors and embarrassments. The Purity of the Origin of Human Life must be felt and the mind filled with the sanctity of truth before he (or she) can successfully, gradually and reverently unfold the Divine Plan of Life and the Divine Laws upholding it.

WHAT AND WHEN TO TEACH

The truths of Motherhood should be taught in the earliest years, when the sex emotions are dormant. The curiosity of the particular age (5 to 8) being satisfied, the subject is put on one side in the child's mind to be reviewed at a later stage.

(Concealments or untruths at this stage prevent questions to parents and teachers later on).

TEACHING IN INFANTS' SCHOOLS—PREPARATION

(a) Simple lessons on personal hygiene—care of hair, nails, teeth and body—habits of cleanliness—modesty and reticence in regard to the discharge of the bodily functions lead the child to respect his own body and the bodies of others.

(b) Simple lessons on Animal Life enable the teacher to inculcate, all unconsciously to the child, ideas of parenthood, e.g., the life of the bird, loving care and thought in the preparation of the nest, the laying of the eggs, the patient sitting of the mother bird; the father's attention to, and care for

the mother bird ; his finding food and the joint efforts of both to teach their young to get their own living.

(c) The answering of children's questions. The Teacher should be able and willing to satisfy questions regarding their origin.

TEACHING IN UPPER SCHOOLS

(a) This training in ideas of Parenthood should be continued whenever the opportunity arises in the course of reading or other lessons.

The children should be encouraged to talk about their pets and their habits in a natural manner, and the teacher should dwell on the beauty of the body and keep before the child the wonder of the continual recreation of Life.

(b) Excellent opportunity for the preparation of the mind for the Divine Plan of Reproduction is afforded in a course of simple observation lessons as follows :—

1st Year : Plant Life—fertilization—reproduction.

2nd Year : Animal Life—environment—habits—not reproduction.

3rd Year : Young Organisms—Vegetable and Animal—common needs, functions, etc.

4th and 5th Years : The Human Body and its Functions. In the last year of the Elementary School a course of Personal Hygiene lessons should include special instruction on adolescent changes and parenthood. Lessons on the choice of boy and girl friends—characteristics, etc., on family life—the making or marring of a home form valuable themes for discussion.

N.B.—In Secondary Schools, where the leaving age is later the special lessons can, if desired, be deferred for a year, but that they are as necessary there, as in any other class, I emphatically state. The number of girls of the Secondary School type who are at the present time leading dishonourable lives is ample proof of the need.

CO-OPERATION OF PARENTS AND TEACHERS

This is of supreme importance, whether the lessons are given as class lessons, or as private talks. The parents are generally only too ready to delegate the chief part of the work to the teacher in whom they have confidence, but the parent should know exactly how much information is given.

PLAN AS WORKED IN SOME SCHOOLS—TO GIRLS

A visiting Science teacher is attached to a group of about twenty schools. One lesson per week is given to the upper class on personal hygiene. By special permission of the Head Teacher, two or three special lessons are given, the first on Menstruation, the second and third on Reproduction. The mothers are invited to be present at the lessons, and incidentally themselves receive valuable help, and are in a position to receive their girls' confidences in the future—an untold help to the girls.

EFFECT OF SUCH TEACHING ON THE GIRLS IN SCHOOL

I have been amazed at the effect on the whole tone of the class and the school which, to my mind, is due, in some measure, to the atmosphere which surrounds the subject. The girls treat their bodies with greater care, they accept their responsibility, and the knowledge of their potential Motherhood has a powerful stabilising effect. There is a complete absence of giggling, shame-facedness, etc., at the mention of bodily functions, babies, etc.

After teaching the subject for fourteen years in the schools, I am able to say that I have not come across one single instance of ill-effect. The constructive treatment of the subject gives a sense of personal dignity which predisposes to virtue. It gives a higher ideal of Parenthood, and will, in my opinion, lead to a cleaner and higher standard of life.

ATTITUDE OF THE PARENTS

The parents accept the lessons with gratitude and requests are frequently received that a second or third girl may have the lessons that an elder sister received. The only cases of refusal have been from a few mothers living vicious lives.

Scores of visits and letters from old girls testify to the help received from the lessons. Old girls proudly tell of the teaching which they pass on to fellow women, and often request help for them.

TRAINING NEEDED AT THE PRESENT TIME

1. *Lessons to Parents.*—During two months in 1919 I addressed over 5,000 mothers of children in some of the elementary schools of Birmingham, and had ample proof of the necessity of presenting the subject in simple and truthful language—and also of the eagerness of the parents to receive the knowledge.

2. *Lessons to Teachers working in the Schools.*—I have addressed numerous gatherings of teachers on the subject, and have proved their need of knowledge not only for teaching purposes, but for diagnosing difficult cases in class conduct and dealing with them, for answering questions, and above all surrounding the subject with the right atmosphere.

Lessons to Teachers in Training Colleges.—I believe a start has been made in some Training Colleges, but the subject needs much greater scope—the social and moral conditions need attention as much as the physiological and psychological.

The subject cannot be adequately dealt with in two or three lectures by a Medical Visitor any more than it can be left to two or three lectures by the visiting Chaplain.

4. *Lessons to Adolescents.*—There is great need for these—much could be done in Clubs, Sunday Schools, Continuation Schools, etc. This class is the most difficult to teach and needs a trained, experienced and most judicious teacher. The young, inexperienced person, however scientifically trained and eager, should on no account be allowed to teach this class. I deprecate, too, talks on the subject being given to girls by young clergymen.

In conclusion, the most important feature in regard to the teaching of the Facts of Life, is to be the “first in the field,” to give with the greatest reverence the knowledge in its simplicity and beauty. This is the only means of raising the subject from its present position of ignorance and false shame.

The value of the atmosphere with which the subject is *first* surrounded cannot be estimated in the effect on the after life of the children and the Future of the Race.

1. THE CHAIRMAN: Is it your experience of the child that curiosity being satisfied, the mind is at rest?—In the majority of cases it is so, for the time being. I am speaking now of the early ages.

2. DR. SCHOFIELD: What is meant by “The great struggle between good and evil sex impulses”?—I think when these adolescents are approaching puberty they have many sex impulses and they must be turned in one of two directions. Good impulses are those which lead to the love of home, family, and children, and what we call parenthood.

3. DR. SCHOFIELD: You think it is a “good” impulse if it had parenthood in view and an “evil” impulse if it had gratification in view. Is it a question of marriage or not?—

No, it is a question of the child's attitude towards these questions.

4. Quite so, but it is most important that the child should understand what is the "good" attitude to the question?—That is what we are wanting to teach.

5. For them to have children?—Certainly.

6. DR. SCHOFIELD: You say that concealment or untruths at this stage prevent questions to parents and teachers later on. Does that mean it is a good thing to prevent them, or a bad thing to prevent them?—A bad thing.

7. THE CHAIRMAN: Don't simple lessons on personal hygiene also lead him to reticence and reserve about sex matters?—I think we do demand, don't we, an amount of reticence in these matters?—Supposing the children in Infants' Schools have no lessons or help on this matter, they have no reticence, no sense of self-respect, and they do themselves harm in consequence. Of course, the whole subject is then treated irreverently. They must be taught reticence.

8. DR. SCHOFIELD: Is it in your opinion desirable that children of 9 years of age and thereabouts should be taught the details of sexual life?—I should say emphatically, no.

9. THE CHAIRMAN: How can you have a lesson on the choice of friends?—On taking some literature lesson, you might come across an account of some boy or girl friendship. Then you would take the opportunity and point out the different characteristics of the boy or the girl; or you would lead them to look back to their childhood, and see how the characteristics of the boy had grown and the way he deals with his difficult experiences, etc., and then you would want to know which particular character in the book is liked, and why. Why did so and so prove such a kind father, and why another such a horrible, cruel father to his children?—You would work on in that way. You do not give direct lessons. Then you would ask what kind of friends the boys and girls have, and you might find a boy who is cruel to his mother and not kind to his sisters and you would ask: "Is he the kind of boy you would choose as your friend"?

10. THE CHAIRMAN: Why do you lay stress on "the parents should know exactly how much information is given"?—Because if the parents do not know how far you have given the girl the lessons, they are not in a position to speak to them as freely as they otherwise are. If they know, they will go over the lessons with the girl, and ask questions, and

the girl feels that the mother knows exactly what she knows. That is a great point:—"Mother knows what I know, so I can talk to her about it."

11. THE CHAIRMAN: How do you let the parent know?—When the special lessons are given, the parents are invited to come. If they are not able to come, I invite the parents to visit me when they can, and then I tell them exactly what the girl has been told. Another means I have is to get the parent to give the girl time to tell her about the lesson, and I find it works very successfully.

12. DR. SCHOFIELD: You attach great value to the presence of the parent?—Yes.

13. MISS BROOM: I suppose you sometimes have the case of the child telling you that the doctor brought the baby in his bag or that the child grew on a mulberry tree, or gooseberry bush and that, you have to say "no" to?—I think when a little child asks her mother where the baby brother comes from, then the mother should tell the child where the baby comes from, and not that it was brought by somebody else. Sometimes I have had the question put to me, "How would you answer when a child asks, 'Mother, where did you get me from?'" I think it depends largely on the age of the child, if it is a very tiny child it is difficult to make it understand; but in any case, I would not tell an untruth. If it were a tiny child of about four, I should say: "Mother had you when you were a tiny little baby from God. God gave you to me, the tiniest little thing. God put you in a safe little nest in Mother's body, and Mother cared for you until you had grown big enough to have two little arms, and two little legs," and so on. In my experience, a child who has been taught about the fairies, etc., bringing it, when it goes to school, hears something about some new baby, and immediately begins to think that there is something strange, and a mystery begins to surround it. The child asks other questions then and she is quick enough probably to find out that it is not a true answer which has been given her. That child is shut away from getting the truth from her mother, because, in all probability, she will not ask again.

14. THE CHAIRMAN: She will mistrust the Mother?—Yes, she will mistrust the Mother. "There is something strange about it, Mother won't answer, so I will have to ask somebody else."

15. MISS BROOM: How are you to express anything about the getting of the baby?—No child of five or six ever

wants to know. When the child is about 12, she is learning about the organs of her own body, and every organ is mentioned in those lessons. We start with the known organs and gradually work down through them. After the other organs have been dealt with, you can then say that there is another organ in the body we must learn about, and that it is in the shape of a little bag. You have several bags in your body, and you have heard of them. There is the stomach and there is the bladder, and then every girl has a uterus or womb, and I want you to learn something about that to-day. It is a beautiful organ, fine and muscular, and has a very fine lining like the lining in your mouth, it is supplied with blood vessels very freely and it is one of the most important of the organs in your body. Then we go on to tell them the use, and after that we tell them about the ovary, the egg box, and then the child is told that father has his share to do, and that in father's body there are egg boxes, and it is absolutely necessary for one of the small eggs of father's to join with the small egg of mother's, before any new life can be produced, which they have already learned in their plant lessons, and they also have learned in a previous lesson on animals. So there is very little that the child of 13, who is so trained from the beginning, cannot follow for herself.

17. MISS BROOM: I have had young children in my school of ten years of age who have menstruated and that is rather difficult. It has happened at school once or twice; you have to caution them that we do not say anything about that?—Yes, we always say "This subject is so important and so closely connected with yourself and God that you do not discuss it with outsiders. It is one of the things we keep to ourselves. We talk about these things to Mother, but we do not go and have conversations with other girls about it."

18. From what standard would you take lessons in physiology?—Standards four and five.

19. MRS. CLAY: Have you had the pleasure of seeing the result of your teaching in keeping such as the flower-girls and the trading girls from becoming flapper prostitutes?—I can only speak of those with whom I have come in personal contact. I have not come in contact with the flower girls in the town, at least, not all of them, but with some, because they happen to live in the districts where my school is. Some of those I can confidently speak of as I know what good work they

have done for others. My difficulty now is to see the numbers of girls who want to tell me of the help they received. They have told me first of all about the lessons I had given to them about what they should do when they leave and how they should begin work, and behave and look after themselves. They have told me that those were the most valuable lessons they had.

20. Where have you had experience of a visiting science teacher being attached to a group of schools?—The City of Birmingham Education Authority have a Visiting Science Staff, who give lessons in personal hygiene as one course, chemistry to the boys as another course. The particular lessons I mentioned are special lessons which are not in the syllabus and they are only given by the special permission of the Head Teachers, after special preparation and preparedness by the special science teacher. It is not everyone on the science staff who gives these lessons, nor should they, because, although they can give the scientific facts, if they are not prepared to give them in the right atmosphere, I think it is of little value.

21. Do I understand that the science teachers go round giving general science instruction which is in the syllabus, and then the Head Teacher would have the option of choosing one amongst them to take this special instruction?—She must take one.

22. May she suggest that she should have a special teacher for those special classes?—Yes, there is nothing to prevent it.

23. Miss BROOM: Do you call the parents of your school together?—I notify the parents of the children to whom I think the lessons should be given. If I have a child who begins earlier than usual, then that child would go probably for the one lesson with the elder girls.

24. Mrs. CLAY: Have you found that there has been any fuss on the part of the parents about this talking to the girls?—We always ask the parents whether they would like their girl to have this lesson. If they say they do not know what it is about, then we invite them to come and hear it, and invite the child to come and hear it later. In a school where this has been going on for some years and the parents have been living in the neighbourhood, they usually say that they want their child to have it. It is only when a stranger comes to the neighbourhood who knows nothing about the lesson that we are asked to explain what it is. The onus is put on the parent.

25. THE CHAIRMAN: What machinery have you for letting the parents in?—I simply write a short note to each parent.

MRS. CLAY: When you have tried the plan of inviting the parents to come and hear what you are saying to the girl and the plan of asking the Mother to give the girl time to tell her, and that fails, would you then leave the girl?—If she is indifferent, we give the lesson, but if she refuses, we do not give the lesson. Then the only thing we can do is to put that girl with another girl who would help her; in fact, we would put her under her care so that if this girl should ask her friend, then she would be helped by that friend.

26. REV. MONSIEUR PROV. BROWN: Would you agree that the curiosity in children is largely about the opposite sex?—No, not in the early ages.

27. You think that a boy of 12 or 13 or a girl of similar age is not naturally curious about the opposite sex?—I would not say so, but I think they have more curiosity about themselves.

28. A little while ago, you spoke about the child being taught about the ovary and the egg boxes; the egg of the male having to be united or brought into proximity to the egg of the female. Would you describe the process by which that would be done? Supposing a child asks you how the egg of the father came to be near the egg of the mother?—She would not ask that question until the end of the lesson, until she had had a lesson on fertilisation of plants.

29. She asks: How does my father communicate the egg to my mother?—A child has never asked it.

30. Supposing that was asked by a boy of 14, what answer would be given? Would the sexual process be described?—I should tell him that just as the male and female animals have each their own part to do, and each their own particular sex organ, so have the men and women.

31. But suppose he asks how it is done?—I should not tell him straight out how it is done, I should lead him up to it. My experience is that having had the animal lessons, and been taught about the sexual organs, they would never ask the question, and if they did, I should say, "Knowing what you know, you are old enough to find out for yourselves."

32. MISS MITCHELMORE: In regard to the attitude of the parents, you say that only those who have been refused are the children of those who are leading vicious lives. Have

you come across cases where mothers who belong to a religious sect object to it?—I have not.

33. Do not you find that mothers object to being present in the classes where the girls are taught?—No, I have had no objections. They want to know what is being done and so they come there and when the lesson is over, the general expression is: "I have learned a great deal to-day. I wish I had had this lesson when I was a girl, and then I should have been saved so-and-so, and so-and-so."

34. DR. KIMMINS: I cannot quite understand the reference to Training Colleges. You say that the Training Colleges rather resent the subject, and later on you say that a start has been made in the Training Colleges. Do you mean that the prejudice is breaking down in the Training Colleges?—Yes, A few years ago, I think you will remember that this subject was not even touched upon, and there was not even a single lecture given. I was a member of a Deputation to the Board of Education two years ago on the subject of the training of teachers in the Colleges, and we were distinctly told that some of the older heads of the Training Colleges were very much averse to the subject being taken, but we find now that gradually the prejudice is breaking down and that they are very anxious that something should be done. The difficulty was first the prejudice with the older principals, and secondly the want of teachers who could really tackle it satisfactorily from the child's point of view.

35. You touch upon a most important point there, that if you get it done well in the Training Colleges, then the teachers would be qualified to teach it properly?—Yes, and I might say that they are giving a few lectures to the students which they think will be sufficient, but in some colleges, the girls are frightened to go to the lectures. I have a case of a young student who, a short time ago, informed me that she had been invited to one or two lectures at the Training College, but had been afraid to go. Last year I had another girl from a totally different Training College, and I said: "Do you have any special lectures?" and she replied that she had had two or three. I then asked her what she thought of them, and she said: "The first lesson terrified me so that I scarcely dared listen to the second and third, I thought it was horrible."

36. Have you seen the hygiene syllabus of the Board of Education in reference to Training Colleges?—Yes.

37. There is no reference to it there?—No, and the Board

of Education replied to us that it was not a subject on which they could examine ; they could scarcely set an examination paper on that subject.

38. These are people of 21 and 22 years of age ?—Yes, and so we said, “ But even the Board of Education has now got past examination tests, as being the only means of dealing with a subject.”

39. In the Second Year, you deal with Animal Life, but not reproduction. You do everything but reproduction there ?—Yes, we leave that out at that age. It comes on later.

40. DR. SCHOFIELD : Then the Second Year is perfectly useless because it is simply an observation lesson on animals evidently, and if sex is left out of animal life, environment and habits do not teach them everything ?—We keep the ground clear. They are still having further lessons, but there are not lessons on animal life suitable for that age. However, I cannot have it that the lessons are wasted.

41. In the Third Year, there is an advance in teaching what you wish them to know about the sexes, whereas the Second Year leaves sex out altogether ?—Simply because it is not the time in a child's life when that is wanted.

42. I agree to the wisdom of it, but why not call the Second Year the Third Year ; animal life comes in the ordinary teaching ?—This is *all* ordinary school teaching.

43. DR. KIMMINS : This would give the child the background of knowledge which would make him understand that the animal teaching comes later on ?—Yes, there is no sex teaching until we come to the end.

44. DR. SCHOFIELD : Now do you know anything about teaching boys or is it only girls ?—Only girls.

45. Have you any special course of training for those who have to teach these sex questions ? Do they go through any training or examinations before they teach the children ?—Not at present ; that is one of the things we are asking for.

46. When a young child asks its mother where it came from, would you not allow the mother to display not only candour in answering the question, but reticence in saying : “ I will tell you later on.” ?—I do not deprecate telling the child that you will tell it bye and bye, but I do deprecate the telling of any untruths.

47. Is the information about sexes distinctly different in amount for a girl before puberty as against after puberty ?—When she was a child, I would teach her the effect of men-

stration, parenthood and motherhood as a coming event, and later, before she is turned out in the world, when she is finishing with school life, then I would go further and teach her what she is likely to meet in the world ; the kind of dangers she would meet, and I would try to help her by showing her how she should meet them.

TWELFTH DAY

Friday, January 27th, 1922

BISHOP OF BIRMINGHAM IN THE CHAIR

Evidence of THE LORD BISHOP OF PETERBOROUGH

I profess no expert knowledge of this subject other than what comes from some years of experience and observation as a clergyman in dealing with adolescents and children of all types in their homes and in the schools. I purpose to deal exclusively with positive measures, that health of soul and body which enables the boy or girl to pass safely through the delicate yet exhilarating period of adolescence.

I assume what other witnesses have already dwelt upon, the importance of material environment, housing, etc. I would further emphasise the mistake involved in attempting to separate training in sex matters from general character training, as if the former was something abnormal and extraordinary. We have to bear in mind (*a*) that such artificial separation only encourages that morbid curiosity which, in the child, is already prone to fasten with peculiar eagerness on all that has to do with sex, and (*b*) that the decisive factor is the training of the will, and that this is effected by acts of choice in every sphere of conduct, in which those connected with sex are only a part.

The central citadel, therefore, is the will, and the problem is its training to choose the higher and deny the lower, and thereby to build character, which training is effected by those influences which come under the great name, used in its largest sense, of education.

There are three main avenues by which uplifting influences,

physical, intellectual and spiritual, can reach the child—parents, school, Church. These are far from being mutually exclusive, they are often inextricably connected. For convenience I look at them separately.

I.—PARENTS

With them is the primary responsibility. Yet we must confess that in 90 per cent. of cases this responsibility is in the main declined. This is the universal testimony of teachers. But that parents recognise the responsibility is proved by the fact that when teachers attempt to supply the deficiency, parents not infrequently resent it. The problem here is the training of the parents to face and discharge their responsibility. This is fraught with obvious difficulties, yet we have already received testimony that sporadic attempts are being made to cope with it, *e.g.*, special courses of lectures arranged by L.E.A's. or in connection with Women's Institutes. It is a matter in which the Churches have special opportunities through their organisations. The Church of England, for instance, is moving in this direction by means of the Mothers' Union (with nearly half a million members) and the Young Wives' Fellowship, which is closely connected with it. Apart from the special organisations, the teaching and discipline which is, or ought to be, involved in membership of the Church, should go far to press home the responsibility, and to excite desire to meet it.

II.—SCHOOL

I would emphasise the importance at this stage of objective teaching in sex matters, *e.g.*, intellectual and scientific.

(1) Indirect methods—lessons in hygiene, opportunities for physical development in school games and exercises. If in "public schools" athletics are overdone, in elementary schools they are underdone. There is need for more team work, which often means need for more adequate playgrounds in elementary schools.

(2) Systematic teaching. Much can be done to give the child the right point of view in sex matters through careful teaching of elementary and comparative biology, involving the elements of botany and the sex processes of the lower animal world. Such teaching brings the whole sex question before the child as part of the tremendous creative process going forward throughout the natural world. This avoids the danger already referred to of the isolation of sex as a subject

apart, and satisfies the child's curiosity without dwelling on the details of human sex processes.

More intimate instruction than this can only be given personally and privately by teachers who have won the confidence of their pupils. I believe it is difficult to exaggerate the gain to the child of thus viewing sex matters from the objective and scientific standpoints.

III.—THE CHURCH

This objective treatment is of incalculable value in the early years, but when the narrow pathway of adolescence is reached, more powerful safeguards and stimulants to moral behaviour must be forthcoming. (I do not suggest that they should ever be omitted in the earlier period, but their impact is somewhat different in the two stages.)

At this stage more than ever there is need for deliberate training of the child's emotional life. A child or young person of uncontrolled emotions, however well supplied with biological knowledge, is likely to be at the mercy of natural passion, whether in himself or another.

Children should therefore be taught from early years that emotion, *e.g.*, anger, jealousy, affection, is an important part of their nature, whose control or otherwise must make a grave difference to life.

Strong feeling should be diverted into right channels, not summarily suppressed, to wreak their strength on the developing personality. The child would be helped to attain self-control by "knowing himself" and his temptations. Little is gained for the character by forced obedience on the lines of "It doesn't matter whether you understand or what you think about it: you have only got to obey."

Sex emotion shows itself in many ways, and from a very early age. The child can be taught to control it without too full a knowledge of its origin, *e.g.*, the extravagant friendships and hero-worships of school days, when allowed free rein, weaken the power of control at the onset of more developed emotions, as also does the emotional excitement involved in too frequent attendance at cinemas and dances.

No training or discipline should be allowed to rob a child of its self-respect. An individual who has been deprived of the sense of personal dignity and self-respect has lost a most important safeguard against moral lapse.

As they get older children should be told that sex emotion of any kind is not in itself wrong, but must be controlled.

They should be helped to guide the powers of their personality into channels of true self-expression, *e.g.*, the maternal or self-spending instincts of the girl can be met to a great extent by giving her work for children or other people on which her emotional power can be lavished. Deliberate repression is both futile and dangerous.

The teaching of religion is absolutely essential to the developing sexual life, for control of the instincts and emotions cannot be truly acquired by the teaching of "Thou shalt not." A super emotion, the desire for purity as a positive ideal, must be implanted in the mind. The boy or girl who is morally safe is not the one in whom sex emotion is weak, but the one to whom the preservation of purity is as positive an emotion as the gratification of physical desire.

The Church has here the power to hold up the ideal, and to invest it with the beauty and romance which make it an effective alternative to the gratification of the lower self. Apart from the life and example of our Lord, the lives of our Lady and the Saints in every age can be used to concentrate the minds of children on a positive ideal of purity both in body and mind. They must grow up with the idea that uncleanness and impurity and the gratification of self in any form is mean and ugly and degrading.

Confirmation at an early age will help to provide the stimulus towards the ideals thus inculcated, for the psychological effect of knowing that divine grace is stronger than natural temptation, and the habitual reception of such grace through the Sacraments and in other ways has a power to build up a character and personality capable of a moral uprightness which education alone cannot provide. Where necessary, the practice of confession can be a great safeguard to those for whom temptation to moral weakness is strong, or opportunity only too easy.

A most important contribution of the Church to the moral training of the young must always be the inculcation of the Christian ideal of marriage as opposed to the purely natural view of it.

1. THE CHAIRMAN: What do you mean by saying: "I propose to deal exclusively with positive measures?"—I mean positive teaching in Elementary Schools and positive instruction later on in the case of adolescents. I mean that I am more concerned with prevention than cure.

2. I am rather nervous myself, lest, teaching these children with regard to this, we should make sex too prominent.—I

entirely agree with you. I have put it: "Careful teaching of elementary and comparative biology, involving the elements of botany, and the sex processes of the lower animal world."

3. Really teaching biology?—Yes, elementary biology, and only involving human sex matters as they come in, and then only in the largest way, without detail.

4. Somehow or other it seems that we have got the impression on the Commission or the public might have, that the only thing you had to teach youngsters at all was sex questions and their whole morality would be all right if that was settled?—I am entirely against that. What I say about elementary education, biology and so on, is the attempt to impress the young people that sex is not something extraordinary or abnormal, something about which they should be curious, but that it occurs as one aspect of the whole subject of the principles of nature. It is precisely to guard against making sex matters a water-tight compartment that I advocate this.

5. You imply, I think, that the parental power in the subject is very slight as at present exercised?—I think that very few parents meet their responsibilities.

6. Do you find that the parent who takes less pains about developing the child is most anxious that nothing should be done by other people?—Yes, I think that is true.

7. Would you not like to see, in regard to these matters, the greatest possible effort made to unite all sections, the Nonconformists, and everybody else in this matter?—I think all the Churches might bring influence to bear upon both parents and upon the civic authorities to make the authorities do more. Of course, in so far as we can work with others, I think we most certainly ought. In a large number of places there are Councils of Public Morals, in which all interested bodies, including Churches, are represented.

8. And that can be extended?—That is so, and that is being done a great deal.

9. Then you say: "If in public schools athletics are over-done, in elementary schools, they are under-done." That is only because the provision of playgrounds is not sufficient for the purpose?—That is so mainly.

10. There is a keenness on the part of the teacher?—Yes, it is more the complaint of the teachers than anyone else that the accommodation is so often inadequate.

11. History and experience of life shows that the child of very considerable gifts, almost approaching to genius, is very

often the child which has, as it grows up, the greatest sex difficulties?—Quite.

12. There you are up against what is a difficult matter because that child very often will be the one less likely to accept teaching on these matters, and I was wondering whether there was any suggestion as to how such young people could be dealt with in any special way so as to give them a more determined teaching because they had the greatest danger?—I think it is quite true, as you say, great artistic gifts very often coincide with very strong instincts of passion, but whether you can segregate any children like that, to deal with them, well, I do not think that can be done. Children of that sort have a passion for hero worshipping, and I think if they could find a hero among their teachers, they would look up to that teacher and that might do some good.

13. SIR RIDER HAGGARD: Do you think that possibly it would be worth while, instead of harping everlastingly upon these personal questions of sex, to deal a bit more with the necessity of developing such qualities as honour, patriotism, and duty?—Very much so. I think the more we can divert the natural passion of both young boys and young girls, into ways that will satisfy their budding instincts of fatherhood and motherhood, the better we shall solve the problem.

14. Will not you admit that the position of the parent is a little difficult in such matters?—I think it is very difficult.

15. For a man who is living with his wife, for instance, to tackle a lad who is in the full flush of his natural aptitudes, and tell him to do nothing of the sort, do not you think it might suggest a contradiction in the mind of that lad?—Do you mean the parent living with another woman?

16. No, I am contemplating a parent living quite normally with his wife and doing everything that is right. To take a youth whose aptitude at that time is natural and tell him that he has not to do what is being done by the mother and father. Do not you see the difficulty of the position of the parent?—Yes, I quite see that, but it all depends on how it is done. I know parents who would describe that activity of theirs to the boy and girl in such terms as to avoid that difficulty altogether.

17. It would be a clever parent?—I admit it is a difficult question.

18. Are not mothers very indiscreet persons?—Surely there comes a moment in the young girl's life when she must be furnished with some explanation, and that explanation naturally comes from her mother.

19. Does not nature furnish the explanation?—I do not think so. I have known cases of girls who have been reduced to utter misery simply for the want of a sensible, plain explanation of the meaning of the phenomena.

20. And if the mother is a sensible person, she is the proper person to do it?—Quite.

21. I think you will admit that the parents' position is difficult?—I do not think the Commission fails to recognise the difficulty with which the parent is faced. I have known many cases of boys and girls, with the most excellent parents imaginable, who have been allowed to go out into the world in absolute ignorance.

22. Girls?—Boys as well.

23. I think it was the Chairman who alluded to the weakness in sexual matters which was more to be remarked in those who are of superior intellect. That is your experience?—No, I do not say superior intellect, but artistic gifts. The strong development of the artistic side generally coincides with a passionate nature.

24. The two things are activity of the brain as connected with sex activity?—I do not want to confuse high intellectual gifts with artistic gifts.

25. And if a young person possesses these gifts, he or she ought to be the object of special warnings?—No, I do not say that; I deprecate any specialist treatment except in so far as it might be forthcoming from a personal friend—a teacher for instance—who recognises the special gift, and would naturally do what he or she could to meet the situation.

26. Would you agree that the right lines would be to say to them: Look here, there is this difficulty in nature, it is hard to explain, it is hard to fight, but we point out to you that it leads to trouble if indulged in, and it is a matter of decency and commonsense to avoid it as much as possible?—I would rather take a more positive line: This is a great Divine creative process in which men are called to have the high honour of sharing, and that these processes should be only adequately and properly carried out by men and women with discipline and self-control, who realise what they are going to do. I would put it: Positively, you are called upon to have the high honour of co-operating with the Divine in this creative process.

27. But you must only co-operate in a limited extent in this process?—Marriage is the natural limit.

28. But marriage systems vary in different parts of the world?—Yes.

29. DR. BOND: I quite understand Sir Rider Haggard's difficulty about the parent. Do you think that the great bulk of the better working-class parents are really concerned about this and are only too glad and too wishful to be helped in this matter of how to instruct their children?—Yes, I think it is true.

30. The great problem in our big cities is how to instruct the parents to give the instruction?—Yes.

31. Do you favour what has been done in Birmingham at the large schools and the children of the Secondary Schools, when they are asked, before they leave the schools, to hear a lecture by a thoroughly competent medical man or medical woman, and that generally in the afternoon before that lecture is given, the whole of the parents of the scholars are invited to a preliminary talk?—That is excellent.

32. That receives your support?—Entirely.

33. I gather that it is your view that the early instruction on scientific and biological lines should be given in all the schools by graded instruction from the young ages upwards. You would also wish, I think, that the older scholars, before leaving these schools, should receive rather more definite instruction on physiological lines?—Yes, but that does not apply to Elementary Schools.

34. You do not think it well that in the leaving classes the older scholars in the Elementary Schools should have instruction from selected teachers?—I should not object to that, but so much depends on the person giving the lesson.

35. I suppose you think that the more personal it should be done, the better?—Yes: more intimate instruction than this can only be given personally and privately by teachers who have won the confidence of their pupils. If they can do it with a small group, so much the better for the children and for the teacher.

36. Do not you think that the Church will have to do a great deal more in regard to this question, the instruction of adolescents. One of the difficulties is that young ministers, probably unmarried, come into the churches of the parishes, and it is very difficult for them to give instruction. Now how far does the Church feel able to institute much deeper and wider instruction on sex lines to young ministers in order to equip them for their duties in the parish?—I think more might be done in the Training Colleges from which the ministers come. I am not very much *au fait* with the up-to-date curriculum of the theological colleges.

37. You would be in favour of recognising the vital importance to the nation of this teaching and that the Church should take its share?—Yes, but at the same time I should not like ministers to pose as physiological experts. The best chance we have of getting hold of the adolescents is in confirmation, and I have never advocated and never will advocate, that the minister preparing the boys and girls should lecture them on sex matters. I say he should get an expert doctor in to speak to the class. I have always maintained that confirmation classes are incomplete without a proper lecture from a competent doctor for the boys or a woman doctor for the girls.

38. I think you will agree that more should be done with the young minister or with the old minister doing more in his own village direct in regard to those points on sex life?—Yes, I do.

39. And surely more can be done in parishes in regard to Men's Meetings and such gatherings? It is a subject which now is only perhaps once alluded to in the year?—Yes.

40. Should the problem be approached even in its elementary or simpler form in the Sunday School?—I think much depends on personality again. I have known Sunday School teachers who have been such friends to their pupils that they could help them profoundly in these matters.

41. More perhaps as a friend in a private capacity than as a teacher in an official capacity?—Yes.

42. MRS. CLAY: I should like to know whether you have had any experience of the great advance the Mothers' Union is now making over this whole question; they have been following up the whole question of sex teaching, right up to the point of marriage?—That is true.

43. Do not you think that this sex training is especially important from the point of view that before we can have worthy parenthood, we must have parents, and these parents must be inclined towards parenthood. Do not you consider that we must steadily raise the idea of parenthood in order that we might get away from the selfish idea of enjoyment and comfort without responsibility?—Yes. I feel that the selfish conception of married life as contrasted with the responsibility or, shall I say, being absolved from the responsibility of parenthood, is one which we are up against, or have been up against, and we have to set our faces against that.

44. MR. LOWRY: Do not you find that although the parents and school masters and ministers of religion try their

best to do good, that good is almost balanced by the fear of doing harm?—Yes.

45. And you indicate your very strong preference for not treating sex matters as a separate branch?—I am anxious about that.

46. You alluded to honour and patriotism. Surely it is a case that in public schools a boy will keep straight for the sake of his house, he will avoid nasty things for the sake of his school's reputation. Is not that the line you would like us to develop?—Yes, certainly.

47. Now so far as it is treated by itself, would you not be in favour of getting some really expert medical man to draw up the lines on which we should proceed when we get on that definite line for the adolescent boy?—Yes.

48. I should be inclined to say that the reverence for the mother and the reverence for the future wife are two strong factors which should be introduced?—Yes.

49. You say: "Where necessary, the practice of confession can be a great safeguard to those for whom temptation to moral weakness is strong or opportunity only too easy." Does not that want more defining? I have heard one of your brethren on the Bench say that a spring-cleaning often was necessary for everybody?—I should venture to say there that the Church of England teaching is that the practice of confession is not to be looked upon as meat but as medicine.

50. And where the need of the medicine is doubtful, you leave that point to the adviser?—Yes, precisely.

51. DR. KIMMINS: The difficulty with regard to the biological teaching is that this subject forms such a small part in the schools. In the Elementary Schools, we get no biological teaching?—No.

52. Undoubtedly in dealing with biology, the sex question is so much simplified?—Yes, quite so.

53. I am interested to hear you state about the necessity of training people to give this information. If we can deal with the whole matter fully in the Training Colleges, it would be an enormous advantage?—Yes, I entirely agree.

54. If we had teachers taught properly and ministers of religion taught properly, and also occasional meetings with parents, it appears we should come very near to a solution of the question?—I think it is an important point about the training of the teachers in the Training Colleges.

55. Unless there is that big ground of knowledge, it is very difficult to respond?—Yes, quite, that is perfectly true.

56. Then you say: "Deliberate repression is both futile and dangerous." Will you develop that a little?—What I meant was that it is useless in schools or out of them to be content with the negative, the mere prohibition; you must have positive ways of allowing the instincts to express themselves.

57. If only we had more teaching of psychology, what a glorious thing it would be?—Yes. It seems to me a very grave thing that practically nothing is being done in regard to the biological teaching in the Elementary Schools.

58. Quite, in the training of the teachers it is mainly on the physical side?—It seems that two of the most powerful weapons are still in a large measure not used, namely, the training in the Elementary Schools and the training in the Training Colleges.

59. DR. SCHOFIELD: You have no objection to intimate instruction being given to adolescents by suitable teachers, if possible, specially trained for the purpose, though this would involve separate instruction in sex matters which you deprecate. There is a time coming when you think that the separate instruction of sex matters is possible?—Yes.

60. As regards the teaching of those children outside Church influence of any sort which are a largely increasing number, unless that teaching is given in school, how can this be best done?—The only way to reach them is at Elementary Schools.

61. How would you best supplement in the Elementary Schools what they lose in the Churches?—The teaching of religion in the Elementary School.

62. SIR RIDER HAGGARD: In regard to the Sunday Schools, do you think that the young ladies who take the classes should give these lessons?—I think we deprecate that.

63. Can you answer the question about the doctors being the right people to be called in and not schoolmasters, schoolmistresses or even parents?—I have indicated the way in which doctors may come in in the schools, but I think that the whole matter is essentially one which has to be dealt with between the child and someone who has his complete confidence and influence and is a friend and, of course, chief amongst that category, are the parents.

Evidence of MR. W. CLARKE-HALL.

(Metropolitan Magistrate)

IN the main, the child charged before the Courts with a criminal offence is an ordinary child whom circumstances and surroundings have led to commit it. That has not always been believed. In the past there has been a great controversy. The Continental school has hitherto taught (and I think it has been a great injury to the cause of true justice), that delinquency was characterised by certain physical and mental conditions, and that, so much was that so, that mere physical examination could show whether a child or an adult was a criminal or not. That doctrine was a very pernicious one because, if it were true, it created a scientific Calvinism; children born into the world were either to be criminals or good people. Doctor Goring, of Newcastle, has undertaken a careful investigation of this question of criminology, and his researches have been published, and the Home Office thought the matter so important that these researches have been issued as a Blue Book, and there in my judgment at least these investigations have completely destroyed the Lombroso theory. Doctor Goring established the principle that criminology is not a departure from the normal, in the sense that delinquent tendencies are not so fixed in any particular individual as to render criminality an inevitable result. The result is that one comes to find that the causes of criminality are not so much internal as external, and people become criminals, not because they are bound and pre-destined to criminality, but because the surrounding circumstances have induced normal children to commit crime. My experience has very much favoured that view, and I am struck by the rather high standard of the kind of boy charged with crime, but, of course, there is a certain percentage of mental defectives. We cannot deny that mental deficiency tends to produce crime in a child, partly because it cannot resist temptation, and that delinquent children are brought under the influence of worse children than themselves. There are parts of my district where it is a three-mile journey for any of the inhabitants to get to a place where football and other games are played. Now there is no outlet under such conditions for the healthy boy of high spirits. They get together in gangs about the

streets, but they very soon tire of the games and they form themselves into bands and there is no outlet for what is really a standard of vitality and magnificent energy except the excitement of jumping on to the back of a van and "pinching" a sardine tin from the contents of it, and a very large proportion of crime is caused by conditions of that sort. Then there are other instances where it is the case of a child whose parents are out the whole time. The child comes home from school soon after four o'clock and sees nobody at home until probably late at night. He is left wandering about the streets friendless, and under such circumstances he falls into crime, not with any particular desire to commit it, but probably not having had sufficient food during the day, and so it is that he steals food. Now I think those facts often cover the ground of the child's delinquency. If it is true, the question is, how to deal with these cases of normal children who have gone astray, and I want to protest very strongly indeed against a prevalent opinion that these children need punishment rather than care. Whatever may be one's view as regards the treatment of the adult criminal, I am perfectly certain all the principles underlying the dealing with juvenile delinquents should be reformatory and not punitive. I am sorry to say this is a position too often ignored. The Juvenile Organisations Committee, which was originally started under the Home Office, but is now under the Board of Education, was very much concerned about this question, and caused a Report to be made and published in 1920. They took four of the principal towns in England, but those towns are disguised in the Report under the letters, A.B.C. and D. There are four towns, and I will take A. In that Court, there were 4,520 children charged before the Juvenile Court in the course of the year. Of that number only 207, is out of the 4,520, or 5 per cent., were placed upon probation. Three times as many children as were placed on probation were ordered to be whipped, and a very large number were sent to Industrial and Reformatory Schools. If my original proposition be true as to the causes of delinquency among children, the whole treatment of that Court, is, I submit, entirely wrong. In the great majority of the cases, the Court took the view that punitive treatment was required. Now in my own Court I am at the present time placing on probation 50 per cent. of the children. It is a matter of vital consequence to the children, conclusion should be reached who is right. Were the Justices in Town A. right in putting 5 per cent. on probation, or was

Old Street right in putting about 50 per cent. on probation? I am glad to say that recently a Magistrates' Association has been formed which is to unite in common association the Justices throughout the whole of England and enable facts of this kind to be put before them for their consideration, because one hopes it may have the result of bringing about some sort of uniformity in the course of treatment. In regard to the question of birching; at Old Street, where I have a population of over a million persons, I have entirely given up the sentence of the birch, because I have found so far from being either deterrent or reformatory, it is neither, and the Home Office Report which I have referred to, bears that out in the strongest possible way. In Town A. 524 boys were birched, and within two months, 20 per cent. were back in the Court; within six months, nearly 50 per cent., and within two years (the full time given), over 80 per cent. That shows that birching is not a deterrent, and if it is not a deterrent, it certainly is not reformatory. Now I think if you consider for a moment the psychology of the kind of child I have described, it is not an unexpected result. The high-spirited boy who has many friends is probably the leader of them, and the boy who is caught is caught because he is the most courageous of the lot, and he is brought before the Court, and sentenced to be birched. What is the attitude of his mind? He had done it because he is an abnormally plucky sort of boy, a boy who is, to a certain extent, a leader of others. Now the very last thing in the world he is going to do, if it is only for the sake of the opinion of his companions, and friends, is to show funk about what he has experienced, and therefore after he has been birched, the first thing he is firmly determined upon, is that his friends and neighbours shall not say that he is funky, and in order to make that clear, he goes off and commits the crime again. That is happening over and over again. Then I do not think that mere official probation is entirely satisfactory. If probation is to be a success, it must necessarily, to a very large extent, depend on the probation officer, the person who is actually taking care of the child. If you get the wrong type of probation officer, you ensure failure. This has been proved in Scotland; in some places in Scotland they have adopted the extraordinary attitude of making the Inspector of the Police of the Town the Chief Probation Officer, and the sergeants have been made assistant probation officers. In one town in England which has gone one better than Scotland (and it is a very important town) they have

actually appointed the Clerk to the Justices as the Probation Officer. Of course, under such circumstances, it is an inevitable failure, and the consequence was that in Scotland, the matter became so serious that a large number of people determined to have an investigation in the question. The investigation took a somewhat curious form, and it was eventually published as the Glasgow Report two years ago. The result of the suggestions was that there ought to be a great deal more birching because probation had failed, but when you think of the way in which that curious report was brought about, one is not surprised. They wrote to all sorts of distinguished people for their opinions, and they received suggestions from people some of whom knew little or nothing about children, and it was as a result of these suggestions that more birching was deemed advisable, and that a terror of the police should be inculcated. I venture to submit that such doctrine as that is perfectly monstrous. So far from it being right, and desirable, that the children should fear the police, I venture to think that the police might be some of the boys' best friends, but I am quite certain that they are not the right sort of people to choose as probation officers. The Scotch Report, based upon a system under which the police were probation officers, then enunciated the theory that the police should be regarded with terror. To make such a person as the Clerk of the Justices a probation officer is even more futile. He has not the opportunity of seeing these children, and the only probationary care they can well exercise is the reception of a postcard from the boys once a fortnight. It is not sufficient in order to produce really satisfactory probation to have more officials. Officials are necessary ; you cannot have a probationary system carried on merely by volunteers who have no direct responsibility and can give no direct orders. But it is of very great assistance if you can have a system by which the official probation officer is aided by volunteer workers. I have established that in the East End of London for the past three years, and at the present time it is used in the case of every child put on probation. I am not satisfied with having one of my probation officers only in charge of that child ; I get some teacher or some one in a Club to help. I am securing that each child who has gone astray for the reasons I have given, through high spirits or friendlessness, shall be provided with an outlet for those high spirits, and that the child shall have a personal friend to help him. I do very sincerely believe that there is no system that is more likely to prevent those high-spirited

boys from drifting into habitual crime than the system that I suggest. There is no question, I think, about it, that the vast majority of habitual criminals are men who have begun that career when little more than children. It is part of my duty to make a study of such cases. When a man comes before me, and he is convicted, I have to listen to a detective who goes into the witness-box and reads out a list of previous convictions, and the first thing I always want to know is: What was the age at which that child was first sentenced? Now I came across an appalling case the other day; the case of a man who gave his age at 67, and it was probably his right age. He had been in prison for over 40 years out of his 67, and his first sentence had been at nine years of age, when he had stolen some trivial article, and for that he was sentenced to one month's imprisonment with hard labour, to be followed by five years in a reformatory. When the boy came out of the reformatory, he was in those past days simply thrown out to find a living somewhere. Of course, he could not get any work. Nobody would help him, he was cut off from his parents, there was nothing for him to do, and at the age of fifteen he got a further sentence of six months' imprisonment with hard labour. Coming out of prison, the position then became worse. He was again charged, and before he was sixteen years of age, he received the incredible sentence of seven years' penal servitude for larceny. They were all small larcenies. Now that is just an illustration of the sort of thing which might happen to any boy if the wrong course is taken in the first instance, and I know there is nothing in the world that gives me a more terrible sense of responsibility than when I have these boys charged before me and wonder what is the best thing to do, because it is not a question of a few years' imprisonment, it is a question of the entire life of that child, whether he grows up an habitual criminal or not.

1. THE CHAIRMAN: Do you find a tendency towards one particular kind of delinquency in these children?—It is nearly always theft, about 80 per cent. of the cases.

2. Can you distinguish between the kinds of crime which the boys in the country commit as compared with the boys in London?—I think in London that the tendency must be towards theft or house-breaking.

3. Of course, violent crimes do not come in very much?—No, hardly at all.

4. SIR RIDER HAGGARD: Do you consider that there is

such a thing as an absolutely bad person, a person who is bad ?—No, I do not. I think I only once came across a man who seemed to me to be entirely bad ; I expect I was wrong about him.

5. What we find in the country districts is that a great deal of the trouble with these young people comes from the undoubted decadence during recent years of parental authority. Is that your experience ?—Yes, I think there is a great deal of truth in that.

6. Can you tell us to what you attribute that decadence of parental authority ?—It is difficult to tell. During the War, juvenile delinquency increased up to a certain point, and in 1916 it increased in my district up to over a thousand children charged. It was said in 1916 that this was due to the fathers being away, but in 1918, when more fathers were called up owing to conscription, juvenile delinquency fell to about 700. I would rather not express an opinion.

7. Is it perhaps due to the habits of shooting them into the schools and saying that it is the duty of the schoolmaster and persons like that to look after them ?—Yes, probably a great deal, but I am not sure that juvenile delinquency has increased. As far as juvenile delinquency goes, we have every reason to be optimistic. I am down from 1,050 case in 1916 to under 500 cases last year.

8. You talk of the necessity of kindness in handling these children, but might I ask how you deal with cruelty cases ?—If there is any offence for which boys should be whipped, it certainly is the offence of cruelty.

9. Do not you think it would be desirable if those cases were dealt with by whipping ?—I would be opposed to any further powers in that direction because I think they are far too much used now.

10. THE CHAIRMAN : Is it any use being brutal to children who are accustomed to brutality ? It is difficult to cure it that way. A public school boy who gets a caning might benefit by it, but with the poorer classes, brutality is practically all the children see, and therefore it would not reform them ?—No.

11. I am thinking of the kind of punishment that the average father would give a youngster at Old Street, which would be a clout on the side of the head ?—Yes.

12. SIR RIDER HAGGARD : Have you any idea as to how we can get hold of those probation officers under your scheme ?—I think that is already arranged. You are probably aware that for the past year a Committee has been sitting at the

Home Office enquiring into this question, and their Report is now complete. The whole probation system is going to be entirely altered under it. The proposal, as far as I know—it is not yet made public, but I think there will be no harm in my saying—is, that there should be a permanent Committee to advise the Home Secretary as to the carrying on of the whole probation system, to frame rules and have men of the type of probation officers appointed, in the various districts, who would act under volunteer Committees.

13. Would that probation officer be paid?—Yes, he would be a paid official.

14. DR. BOND: I think you will agree that the attitude of the magistrates simply reflects the attitude of the parents of the nation?—Yes.

15. In regard to this Magistrates' Association, do you exclude the Magistrates' Clerks from that Association?—Yes.

16. Probably for a good reason?—The Magistrates' Clerks all get invitations to attend the Meetings. *Since I gave this evidence they have been admitted as members.*

17. Out of your large experience in dealing with these children, is there any large section of crime which we can honestly and properly put down as touching on the sex problem?—Out of 49,915 proceeded against in 1918, only 101 were sex offences.

18. At what years of age?—In the Juvenile Court, under sixteen.

19. MRS. CLAY: How do you manage to make a rough judgment of the mentally defectives; do you go by the school standard?—Yes, of necessity, but my previous remarks were not intended to apply to the mentally defectives. If a child is mentally defective, it is seldom of any use to put it on probation.

20. You have really the ultimate disposition of that child?—Quite; of course, the evidence of the County Council here in London is accepted as to whether a child is mentally defective or not.

21. Then with that ten per cent. who remain, after the defectives and normals are taken out, that ten per cent. who need punitive treatment, what are their characteristics?—One gets boys of extremely sullen dispositions and cruel dispositions, and some innate thieves who cannot avoid it.

22. And they must be put away as much as they can?—Yes.

23. What is your opinion of Borstal?—I think there has been in the past great fallacy underlying the treatment of chil-

dren in all our Industrial schools and Borstal Institutions, but it gets increasingly bad in the older cases. The great fundamental error has been that these Institutions did not realise that no discipline is of any value unless it is self discipline, and the principles on which all these Institutions were run were that you put a boy into certain grooves from the time he gets up in the morning until he goes to bed. Everything was ruled : His food is provided at certain hours, he works at certain hours, he goes to school certain hours and plays certain hours, everything is regulated from the moment he goes to the school until he leaves. There is no need for him to think for himself, and his will power and imagination become antrophied, and what one wants to see through all these schools is a sort of system of self-government. This danger is greater in Borstal Institutions because the boys and girls are much older and there is far more repression.*

24. MR. LOWRY: Do you recommend sending boys to Training Ships?—I used to be in favour of it, but the Home Office and the County Council are against it for several reasons. The boys are very much herded together and there are difficulties in their getting regularly ashore, although there may be an arrangement that there be football and other games owing to weather conditions, etc., the boys very often do not go. They are in small space, and that gives tendencies for evils which are bound to arise. I think the Home Office is right, and they are giving up the Training Ships largely. Of course, there is no reason why they should give up nautical training, but the actual confining to the ship, I do not think is desirable.

25. MISS MITCHELMORE: Do you find that the working-class parents, especially in the East End of London, have much opportunity for exercising parental authority?—No, they have not.

26. And do you find a large proportion of the highly-strung artistic child addicted to crime?—I have been struck by the fact that one gets a great many boys of that kind.

26. Does your experience of boys apply also to girls?—I think different considerations rule as to girls. Boys very often commit crimes through high spirits, but in girls, the girls who commit crimes are the extremely unhappy, friendless sort of girls who become despairing of everything and take to crime.

* It is only fair to add that I am satisfied that the authorities are now doing their best to modify this evil.

28. Are there more defective girls than boys proportionately?—I should think there were, but I have not the statistics.

29. DR. SCHOFIELD: The proportion of abnormal to normal children is very small?—Yes.

30. But the criminals from abnormal to normal children, the proportion of the abnormal is very large?—Yes, much larger.

31. Therefore you would distinctly admit that a larger proportion of misformation and malformation and defects, gives a tendency to crime?—Certainly.

32. You do not dispute that?—No. Abnormality produces a tendency to crime.

33. Is there a great difference in your opinion between the influence of good and bad homes, as causing crime?—Yes, very great. I will say, nevertheless, that a proportion of boys who get into trouble come from good homes; the proportion is very considerable.

34. Do not the majority of juvenile offenders come from fairly bad homes?—I would not like to say the majority, but certainly a substantial proportion.

35. Still you think the influence of bad homes is not exaggerated in its influence on crimes?—No, I do not think it is.

56. Then, as to the cinema, is it not a real incentive to crime?—I think sometimes it is, but I should not on that account condemn the cinema because it has great advantages; undoubtedly it is developing the intelligence of the boys and girls and may have a powerful influence for good.

37. You are prepared to say it is in some cases?—I have no doubt about it in some cases.

THIRTEENTH DAY

Friday, February 10th, 1922

C. LOWRY, ESQ., IN THE CHAIR

Evidence of DR. F. ARTHUR SIBLY

EXPERIENCE

For 34 years I have been systematically giving sex guidance to boys (9-19) in a private school of 190 pupils. In many hundreds of cases I have sufficiently gained the confidence

of boys to learn the main facts of their sexual development. As an Author, I have, in addition to this, received upwards of 1,200 confidences by letter from boys and young men. I have also given psycho-therapeutic treatment to some 40 boys. I can, therefore, speak with confidence about the sex mentation and history of both the normal and abnormal boy.

I have no experience whatever of instruction in sex matters as a secular subject—as part of a course in Biology or Hygiene: nor have I any experience of sex instruction in a school by an expert visitor, nor of guidance, except by letter to boys outside the middle classes, nor of the mentation of girls. Further, my individual and collective teaching has been given under conditions which are, unfortunately, abnormal—in a school where my personal relations with the boys have been of the happiest, and from which—mainly as the result of a Puritan League among the boys established 25 years ago—indecent, profanity, bullying, and cruelty to animals have been banished, and in which the majority of boys co-operate earnestly with the staff in maintaining an atmosphere of purity, reverence, kindness, and Christian manhood.

On aspects of this subject which lie outside my own experience I form less confident opinions than are usual among the inexperienced. On those parts of the subject about which I can speak with authority I know that *a priori* conclusions of the wisest theorists are often wrong. The whole movement for sex instruction would gain greatly if everyone who attempts to guide or stimulate it would speak only after adequate experience. My own public efforts have been almost confined to refutation of the gross absurdities which were until lately general among parents and teachers.

My experience has embraced an immense number of private interviews with individual boys, a few collective addresses to the whole school in the school chapel, and the periodic delivery of a series of addresses on the prevalence and results of impurity, and on prostitution, seduction, venereal diseases, passion and love. Specially have I insisted that the sex element must be treated as sacred, and violations of it as profanity. Many and emphatic have been the expressions of gratitude which I have received for these frank addresses, and from these testimonies I am confident that I have done well to be explicit and to emphasise the positive and sacred aspect of this subject.

PREVALENCE OF AUTO-EROTISM

"The whole literature of the subject," writes Prof. Stanley Hall, "attests that whenever careful researches have been undertaken the results are appalling as to prevalence." My own researches entirely support this statement. They prove, moreover, that while sexual inversion is a rare phenomenon, bi-sexuality in youth is the rule rather than the exception, though in the atmosphere of a good school it seldom manifests itself in other than innocent forms.

BENEFICENT RESULTS OF GUIDANCE

In the large majority of cases wise and timely guidance entirely averts auto-erotism and other perversions of the sexual instinct and mentation. Further: boys can be so strengthened as to be able to maintain a high standard of chastity in adult life. Delightful testimony on this subject has been reaching me for many years, but has been specially plentiful in letters recently received by me on my retirement from school life. I venture confidently to say that even the self-indulgent boy can be made an apostle as well as a disciple of purity if he receives wise guidance and grows up in a helpful atmosphere.

EARLY TEACHING ESSENTIAL

I am absolutely confident that, if the best results are to be obtained, guidance in sex-matters cannot be safely left until 14, or even until 10. While 13 and 14 are the usual years in which auto-erotism arises spontaneously, it often begins by 10, and in a few cases much earlier. Prof. Stanley Hall says that well authenticated cases are on record in which children of both sexes under two years of age have practised it; the same thing has been observed in this country. Again: while sexual curiosity does not spontaneously become insistent until 13 or 14, the mind of no boy after 10 is safe from defilement, and cases come frequently under my notice of defilement at even earlier years. Those who think that sex guidance can safely be left until puberty simply do not know the facts.

NATURE OF THE APPEAL

All my experience of boys leads me to think that in this matter devotion to high ideals in general is essential to good results. There is nothing inspiring about the quest of one's own happiness, and prudential considerations are totally

inadequate in the hour of stress to give a boy mastery over his sexual impulses. Love of Duty can alone give the inspiration needful to victory in what, for most boys and men, is the hardest and most continuous conflict in life. While personally I believe that the altruistic appeal gains immeasurably from a belief in the Divine will, and while I deplore the tendency to discard religious phraseology, we have in devotion to high ideals a ground common to all right-minded people, and the only safe basis on which the ethical life of our children can be founded. This remains, should they unfortunately lose all theological beliefs.

Although I explain to all boys the advantage to themselves of chastity and sexual reverence, and to elder boys the hideous dangers of venereal disease, I insist that their duty in these matters is not a self-regarding duty but is imperative because all their powers of body and mind are held by them in trust for the benefit of humanity, and because as potential fathers and husbands constitutional strength and immunity from ghastly disease are of unspeakable importance.

It follows from all this that, while I believe almost any instruction conscientiously given—religious or secular, individual or collective, oral or printed—is better than none at all, I cannot believe that so difficult a virtue as chastity will ever find a home in any life which is not devoted to high ideals generally. Hence in my advice to parents I emphasize by heavy type the statement, “In every instance the cleanliness of a boy’s life depends ultimately not on his knowledge of good and evil but on his devotion to the Right.”

THE HOME AND THE SCHOOL

It is essential to distinguish between the ideal conditions for the sex guidance and the conditions under which we must work until ideal conditions are approximately reached. Individual and graded home instruction, followed by expert spiritual advice to boys of 18 or 19 is I think the ideal to aim at and if, as I think, some little guidance is needful at an early age, and a frank treatment of young children’s questions is desirable, these things must of necessity be done at home. Already a few ideal homes exist, and I can testify to the wonderful influence on a boy’s life of wise parental guidance given in them.

THE SACRED AND THE DEBASED VIEW OF SEX

A tremendous change must come about in our whole attitude to the sex element in human life before most parents can talk to their children about the subject without painful effort to themselves and such embarrassment on both sides as does much to frustrate the intended good.

Very many people have picked up their sexual ideas from the gutter and the cesspool and can never entirely free them from this original taint: very many have so indulged impure thoughts and habits during an unguided youth that a sense of secrecy and animal indulgence have become inseparably associated with sex impulses. All associate with sex the horrible depravity, disease and misery, which ages of degraded sex ideas and practices have entailed. All are conscious that in the background of even the purest sexual love there are instinctive animal elements the irruption of which a high spiritual development can alone wholly prevent. It is a matter for no surprise, although for keen regret, that to very many people sex is an unsavoury and even repulsive subject, and that even those who insist on the potential sacredness of the sex element in human life revert to the old idea when they are faced by the practical problems of sex. Thus for example many regard marital intercourse as in itself so undesirable as to be only justified when resorted to for purposes of procreation. Thus again the pre-marital intercourse of lovers is condemned as not only immoral, which it obviously is, but as impure, which it need not be. Thus also—to return to our immediate subject—many parents feel that in giving sex guidance they are touching an unclean thing—feel that instruction must be delayed as long as possible and reduced to a minimum, and describe the condition of a child's ignorance by the misnomer of innocence!

Until a generation of parents shall arise to whom as children the sex element was from the first made sacred, the burden—or privilege—of giving instruction must fall on those to whom the sex element at its best is “not merely negatively innocent but positively beautiful.” Such happy souls alone realise two great spiritual truths. First that in the sexual act at its best—exactly as in any other caress—the impulse is not in the least a desire for pleasure—as it is in lust—but is a spontaneous and supreme manifestation of that love which, alike in friendly, in affectionate and in passionate relations seeks bodily expression. Second that the sex element

in human life enormously transcends in importance its physical manifestations and results : that it permeates with its subtle beautifying and uplifting influence every department of human feeling and art.

CURATIVE TREATMENT

Until a better state is attained we are obliged not merely to study the means of prevention but also to determine our attitude towards youthful aberration and to consider the best methods of cure. As I have much experience in this department I desire to lay my conclusions before the Commission.

A very pernicious error in dealing with those who practice auto-erotism is the idea that they are necessarily degraded. Almost always the child is a victim to be sympathised with and helped, not a culprit to be reproved and punished. When the practice arises spontaneously it is seldom accompanied by any sense of guilt whatever, and, even after its true nature is fully realised, it often co-exists with general refinement of mind and earnest spiritual endeavour. It is not the coarse boy but the emotional, refined and spiritual boy who is the most helpless victim of this habit, for it is rather the impulse of overwhelming desire than conscious indulgence in animal pleasure which impels such a boy to this lapse. In no one of many hundreds of cases which have come under my notice have I ever spoken a word of blame or reproof. We need to learn the spirit and imitate the method of Him who said : "Neither do I condemn thee, go in peace and sin no more." When the character and results of their lapses are sympathetically pointed out to boys some abandon these lapses at once : most do so after a struggle of varying length. Many cases of perverted erotism are however distinctly pathological : cases, I mean, in which the greatest effort of will, the most earnest desire for cure, and instructed vigilance fail wholly to deliver the victim from his transgressions. These cases, even when the victim is a stranger known only by letter, appeal poignantly to my sympathy : when the victim is intimately known and dear there is nothing one would not willingly do to help. I have myself treated many of these cases and, in almost all, I have found psycho-therapeutic treatment entirely successful. There are, however, rare cases in which even this fails. There comes a time to the man under the early influence of chloroform when the desire for sleep becomes irresistible—when the noblest man living

must yield even if, in so doing, he be sacrificing every person and every cause he holds dear. So to a very few there appear to come periodically times when the desire for erotic relief is overpowering. Fortunately such cases are rare and must be left to the expert who, if he is a man of high ideals in whom intense sympathy reinforces professional duty, will do all that can be done to save his patient from the risks of injury, physical, and moral, which he runs both for himself and for others.

THE MENACE OF FREUD'S IDEAS

The neuro-pathologist looks at pathological cases not from an ethical but from a physiological standpoint, and, if he is a disciple of Freud, his chief aim is to put an end to the conflict between conscience and the libido. The simplest way to do this is to persuade the patient that erotic satisfaction in some form or other is natural and blameless. We must beware how we attempt to oppose scientific theory merely because it menaces cherished ideals. Men of large experience assert positively that most psycho-neuroses arise from sexual repression, and there certainly are cases in which the expert cannot hope for a *cure* of abnormal erotism, and it is quite clear that palliative measures are alone possible. We have, however, a right to demand that measures appropriate to extreme cases shall not be recommended in milder cases. From correspondence I have received I fear that this is becoming a frequent practice. If so, it demands a protest.

A far more serious menace to our cause comes from the vogue of Freudian views among general practitioners and the lay public. Whether the subliminal self is, as F. W. Myers believes, a region of our being in which unfolded powers of the soul are hidden, in which we are in touch telepathically with other beings, and into which we draw inspiration from the Infinite and Etern; or whether, as Freud represents, it is a moral cesspool in which the spiritual excreta of the soul collect from infancy, and from which they send their noxious vapours through our waking life and our dreams, research may presently show. Meanwhile, Freud's theory of a libido which *will* manifest itself in an open or disguised form, and his theory that evil repressed is not conquered but merely driven as a noxious influence into inaccessible parts of the mind is certainly giving, both in medical and in lay circles, a pseudo-scientific authority to the idea that expression of the passions is less dangerous than repression:

that strict chastity is not merely impossible but undesirable. The harm such an idea can do is incalculable, because the sinner eagerly appropriates a theory which not merely excuses his sin but presents it almost in the light of a duty.

In justice to Freud one must admit that this deduction from his theory is not warranted. He admits that evil influences may be transmuted into beneficent ones by the process which he calls sublimation. Every intelligent spiritual worker knows that inhibition alone is valueless, that earnest direction of energy into the right channels is death to sin and life to virtue. I venture confidently to assert, as the result of long experience, that, if young lives are wisely directed and inspired, strict chastity can be attained by sublimation without undue effort, without the least danger of psycho-neuroses, and with great advantage alike to energy and to health.

THE JUDICIAL MIND

In this matter and this age, as in all matters and all ages, progress has been retarded far more by the inflexible narrowness of the good than by the open opposition of the evil. Jesus of Nazareth and all great moral reformers have ignored conventions of their day—conventions which appear as trivial and mistaken to us as some of our conventions will probably do to future generations. There is great danger of sacrificing an end to the conventions by which we seek to attain it. Whatever our system of sexual morals may be *de jure*, *de facto* it is deplorable—with its widespread youthful autoerotism; with homo-sexuality; prostitution and venereal disease rampant; with violations of the marriage vow; with sexual starvation and consequent psycho-neuroses. We believe that these evils may be almost wholly swept away by wise guidance in youth, and, until this remedy has proved insufficient, we are not prepared to scrap any of our sexual conventions. Meanwhile we may sacrifice the great cause of purity to the conventions by which we seek to secure it, unless we are willing to consider with open mind any alterations in these conventions which are advocated by conscientious people.

The outlook is full of hope now that at last we have frank discussion of the subject and the enormous advantage of the public co-operation in this matter of women with men. As recently as 1907 when I raised the subject of sex guidance for children in the Executive of the International Inquiry into Moral Instruction and Training in Schools it was decided

that the subject was not yet ripe for public discussion. What an amazing advance since then !

If we can but combine broad sympathies and a judicial mind with the earnestness of the reformer, the day is not far off when in this great matter His Kingdom shall have come and His Will be done in Earth as it is in Heaven.

1. THE CHAIRMAN: Would you like to explain any of your statements?—Yes; I get, as I have explained in my memorandum, very many letters from boys and young men who seek my help in conquering impure habits. Of late several of these letters have made it clear that doctors are in some cases telling patients who consult them with regard to self-abuse, that this habit, and the impure thoughts which accompany it, are quite natural and inevitable, and that they need not and must not trouble about the matter. I will take one of my recent cases as an illustration of this. A man of 23 years wrote to me some five years ago asking for advice and help. These I gave as best I could. A few weeks ago he wrote again making this report:—He had greatly improved since he first consulted me but, as he was far from cured, he had recently consulted a nerve specialist in the large provincial town in which he lives. The specialist had given him just the advice I have referred to. The man's moral nature is dissatisfied with this advice, and he wrote to me asking me to name a psycho-therapeutic specialist in London whose ethical outlook was in harmony with our own. I am very much afraid that lax Freudian ideas on this subject are spreading among medical men. If it once becomes known generally that doctors of good standing countenance impurity as natural and inevitable, immense harm will be done. The point is, I think, one of pressing importance. I am anxious to emphasise and illustrate the paragraph which is headed: "early teaching essential." It is on this point that I think I can contribute something of real value to this enquiry. For over 30 years I have always endeavoured in my private interviews with boys to discover the salient facts of their inner life on the subject. In many hundreds of cases boys have, I am sure, answered my questions truthfully to the best of their ability. It is these confidences which enable me to speak with absolute confidence on the need for early teaching. The information I have thus gained has been supplemented by many hundreds of letters which have come to me as an author of works on

this subject. These letters very frequently give me particulars of the very beginnings of sexual consciousness and practices. Some few years ago, when my opinion on this subject was challenged, and I myself snubbed in an important meeting of teachers, I have since made a point in every case which has come under my notice of finding out the age at which auto-erotism started, and if possible when erection was first noticed. From the evidence thus accumulated I am certain that not merely is 14 too late an age to begin guidance, but that it is not safe to leave it even as late as 10 years. I would like to illustrate this by the particulars of a case with which I have been dealing during the last fortnight. A young man in his second term at Cambridge wrote giving me a detailed account of his sexual history. He first went to school at 6, and distinctly remembers *before* that time producing erection. For many years now he has abused himself daily except for two periods—one of six weeks when he was made a prefect, and one of a month, when the influence of a friend bucked him up. Before he was 14 he had homo-sexual relations with boys in his Preparatory School. He is now utterly disgusted with himself and utterly powerless. His brain power and physical vitality are at a low ebb. He has the shrinking from society so characteristic of extreme cases of self-abuse, and he says that he loathes himself every hour. He is apparently a religious man and had prayed earnestly, but in vain. And now comes in the irony of the whole affair. His people have promised to give him sex guidance when he is 21! In my last letter to him I strongly recommended that he should approach his people and explain to them the terrible mistake they had made, and I offered my good offices in the matter, for, while in such a case I do all that I can by letter to encourage and help, I know that in extreme cases of this kind there is very little hope except from the physician.* The case I have just cited is an extreme one, but very many cases come under my notice of boys who remember to have taken interest in their private parts and to have derived pleasure from them at eight, or seven, or six, or even younger still. When I ask boys at what age they first noticed erection, often the answer is in effect, "I really cannot remember—it is so long ago." This has been said to me by boys only just in their teens. While, in a majority of cases actual self-abuse does not arise until 14

* Since these words were spoken the young man has conquered this long standing evil.

or 15, auto-erotism does arise much earlier. In quite 10 per cent. of cases, I should say that it has arisen by the time a boy is 10. The disciples of Freud of course maintain that it is invariably found even in infancy, and that to a very prominent extent.

While in many cases little or no harm need result from delaying sex guidance until 14, it is certainly quite unsafe to do this. I am sure that it is an utter mistake to suppose that young children need no warning in regard to the matter.

2. DR. PORTER: Or that they have to wait for teaching from other children?—No; auto-erotism is very often spontaneous.

3. Would you mind telling us how you begin questioning the boys? Do you wait for any symptoms to show themselves?—My practice in this matter has varied. In former years I tried to speak to all, except the very youngest boys, during their first term, but, as I have intimated in my memorandum, the conditions in the school are quite peculiar, and I now venture to leave boys until they are 14 or 15, feeling quite confident that they will not have anything said to them by other boys. The last two boys I spoke to were 14 years of age, and had been for years in the school. In each case, on my inviting questions, naive questions were asked which showed that they had no idea of the existence of sexual intercourse.

4. Supposing boys come to you from another school at a later age?—This seldom happens now, but when it does, I take an early opportunity of speaking to the boy. Your question puts me in mind of a case which will further illustrate the need for early teaching. A boy came to me just under 14 from a very good Preparatory School. I interviewed him almost immediately, but I found that the Preparatory Schoolmaster, when he found that the boy was leaving, had had him to his house and had gone very sensibly and sufficiently into the matter. Discovering this at the beginning of the interview, I did not think it needful, or even desirable, to go over the matter again, but I asked the boy to promise me that, if he ever found himself in difficulty, he would come and confide in me. This he very pleasantly did. Three years after this, he came to me and I found that his was an exceptionally bad case of self-abuse. I said to him: "But I thought, my boy, that when you came here your Preparatory Schoolmaster had spoken to you," and he replied: "It was too late, Sir, I had been doing it for

years." Such cases may be exceptional, but they are sufficiently common to show that some guidance is needed much before 14 years of age. I do not of course mean that it is needful to tell young boys what should be told to older ones, but they can hardly too early be warned against interfering with their private parts, and should be given to understand that tremendous issues depend upon their behaviour in this respect.

5. And you feel convinced that they do not go away and talk to each other?—I feel quite certain that they do not.

6. MRS. CLAY: I think you said that in your school it was not necessary to deal with boys until they were older. How are you sure that they do not come to your school with the habit?—I could not be sure. Lately we have, as a rule, taken only young boys. I think that I have an expert eye and that I quickly spot the boy who needs to be spoken to.

7. You do not always ask them if they have indulged to any extent in this practice?—Yes; I always do now. I give them a pamphlet of my own to read and then after a few remarks intended to put them at their ease and to make confidences easy, I say "Now, when did you first notice this change in your private parts about which you have been reading?" Then when I have got the boy to search his memory on this matter, I say "Have you ever yourself caused this change to take place?" Sometimes the boy hesitates, and I say, "You need not in the least mind telling me. Some of the nicest boys I have ever known have done this." Often a boy will reply, "Yes, I have, but I did not know that there was any harm in it."

8. DR. PORTER: You appear to begin by giving a chapter of this work and then asking them definitely if they have produced this change in themselves. But I thought that you said just now that boys should be spoken to quite early.

9. I am speaking of my interviews with boys who are never very young boys. What I was referring to just now is the guidance which I think should be given in the home to young boys.

10. DR. PORTER: If you trace back to the age of six or seven a boy's history in this respect, do you ever suggest to his parents that the boy should be taken to a doctor?—No.

11. DR. PORTER: Most of these things you have referred to are perfectly well known to the medical profession. Quite tiny boys suffer from irritation. They require medical attention, and that I think is the matter with the young man of

25. It is perfectly notorious. You will find it mentioned in many medical books.—Certainly; there are perhaps cases in which the habit is just acquired in this way. The idea was strongly urged upon me years ago. But if irritation originates the habit, the habit soon acquires an independent character. Possibly irritation aggravates the habit, but I cannot believe that it is an important cause. Certainly several of the worst cases of self-abuse which I have known have been cases of boys who were circumcised in early infancy.

12. DR. PORTER: That is frequently done, and yet irritation is left behind.—I feel quite confident that the habit is usually erotic in its inception. Children love to fiddle about with things, especially parts of their own body, and I cannot imagine that any boy who found a part of his body capable of such transformation as occurs in erection would not, out of mere interest, frequently bring it about. Then, if he also finds pleasure in it, the development of the habit is inevitable.

13. DR. PORTER: It surprises me to find you say that it is seldom accompanied by any sense of guilt. When I say that, I am referring to the many cases in which it spontaneously arises. In these I really cannot see why there should be any sense of guilt unless a sense of secrecy is a sense of guilt. When the habit of self-abuse or sexual knowledge is acquired from another boy, there is usually a sense of guilt and of indecency. I know next to nothing of that in my own place, but of course among my correspondents I have known of hundreds of cases where the corruption has come from an older boy. It is only in exceptional conditions that the spontaneous development of the habit takes place. Usually some corruption hastens, even if it does not originate it.

14. DR. PORTER: Do you think a young boy would do it in the presence of other people?—No.

15. REV. MONSIEUR. PROV. BROWN: But he does not mind passing water in the presence of other people when he goes to the lavatory.—Not up to a certain age, but after that he is extremely particular with adults.

16. Do you investigate those boys merely who you suspect?—No; they are boys of two classes—either boys who have reached the age at which I think that every boy should be given guidance and information, or younger boys who I think—after I have watched them—are in need of guidance.

17. DR. PORTER: Have you always confirmed your suspicions with those boys?—Well, it is rather difficult to say “always,” but I have in the very large majority of cases.

18. Is not the discussion apt to put into their minds certain ideas?—I have never known of a case, out of very many hundreds, in which either a public or a private address has produced this result. Prof. Stanley Hall says, “One thing can be safely assumed, namely, that no one ever fell into the habit by reading a serious work upon it.” My experience entirely confirms that statement. I have never come across a case in which, where advice has been given conscientiously and well, there has been any evil result. Children are ready to believe anybody in whom they have confidence. Indeed with young children it is not needful to give reasons for your opinion. They accept unhesitatingly and entirely what you tell them.

19. THE CHAIRMAN: To go back to your boy at Cambridge, when should you imagine that the sense of guilt began to arise?—From the very detailed account of his life which he gave me, I should think that it arose after he went to his Preparatory School.

20. I think he went back further.—Yes, but I do not think that there was any sense of guilt while his feelings were spontaneous and unshared. It arose first, I judge, at the Preparatory School, where one of the older boys wanted to have homo-sexual intercourse with him.

21. DR. KIMMINS: You say, “They prove moreover that whilst sexual inversion is a rare phenomenon, bi-sexuality in youth is the rule rather than the exception.” Will you develop that?—I have had something like 1,200 correspondents, but among them I have only come across three cases of actual inversion. I have, however, seen endless cases in which a boy in his teens is attracted not merely by members of the opposite sex, but by other boys. These are incipient love affairs. A great deal of it never troubles me in the slightest. When I see older boys and younger ones almost like lovers together, I know that there is rarely any harm. I should however trouble much did I not know the general tone of the place.

22. How do you define sexual inversion?—A man is sexually inverted who has no inclination at all towards girls, but only towards other men or boys.

23. MRS. CLAY: Is there something peculiar about him?—There must be.

24. Or is it the result of long continued self abuse?—There is no reason I think to suppose that self-abuse leads to inversion. The case I spoke of just now is a case of inversion. The young man has a former school companion at another college towards whom he has a violent sexual attraction. At present he is trying to avoid him. The friend is quite unaware of this attraction and appears to be a superior fellow. The young man asked me whether I advised his telling his friend in the hope that he would help him.

25. Have you ever seen this fellow?—No, I have never seen him.

26. THE CHAIRMAN: We should like to know whether you have any practical suggestions to make for us to go upon so as to guide parents. I suppose you would hold that one ideal for both sexes is the aim that we have to put before our young fellows?—Certainly, not a double standard. In my pamphlet, "Private Knowledge for Boys," there is a detachable preface in which I advise parents to the best of my ability.

27. THE REV. MONSIEUR PROV. BROWN: Should a boy of 14 be told about the structure of the organs of the opposite sex and the relations?—I should certainly not *volunteer* information about the sexual organs. In the second chapter of my pamphlet for boys I give such sexual knowledge as I think it desirable that a boy should have. I state the chief facts connected with maternity, conception, gestation, parturition. I also explain paternity to the extent of explaining that conception does not take place until spermatazoa formed only by the father are transferred to the body of the mother. I also explain that sexual activity may be sought for the sake of animal pleasure, or may arise spontaneously from the emotion of love; that it is only justified in the latter case.

28. Do you explain sexual relations?—In my pamphlet I do not in any way describe sexual intercourse, but I not merely invite but I also urge a boy when I interview him to ask any questions he likes. I advise his thinking the matter over for a few minutes. "There is nothing unclean and indecent about these questions," I say. "To the pure all things are pure, and I would far rather that now or at any future time you would ask me anything you want to know, than that you would remain curious and perhaps get it explained badly by someone else." Various questions are asked. I should never refuse information or show reluctance in giving it. I said just now that the last two boys

I interviewed at school asked me a naive question. It was something like this: "Please, sir, I do not quite understand how the semen is transferred to the woman from the man." In each case I explained what I was asked.

29. How old were the boys?—Fourteen, and they were as clean and unembarrassed about the matter as possible.

30. They did not know anything about this business until they had read your book?—Apparently they knew nothing.

31. DR. PORTER: And if you were bringing out a new edition of the pamphlet, would you put in any information about what the boys asked?—I do not think so.

32. After all, the great aim is to throw aside the curtain completely, but you have still left them with something to know?—Certainly it would not be possible or desirable in a short interview to tell a boy of 14 or 15 everything. Last term I gave nine or ten addresses of 40 minutes each to a class of elder boys, and did not even then exhaust the subject. I dealt with prostitution, seduction, venereal disease, marriage as a sacrament and questions connected with sex?

Witness withdrew.

Statement of DR. J. LIONEL TAYLER, M.R.C.S., L.R.C.P.

My experience has been a little more varied than perhaps that of the ordinary student of this subject, as I have had medical, clerical and educational opportunities of studying the biological and social significances of human development.

I agree with the general view as to the importance of adolescence, and that its right management is vital to the deeper fulfilment of life's later stages. In this I have, I expect, nothing to add to what has already been urged. The points which may be of interest to your Commission, that I have given special attention to, are:—

- (1) The need for a common agreement as to what stages of human life actually exist. There is the greatest confusion on this question.
- (2) The urgent need of following, in a more developed form, the individual case history methods of the medical man and linking body with mind and mind with body in all researches and compiling statistics chiefly from individual life histories.

- (3) Of preparing for the adolescent stage by keeping the earlier stages healthy and as little damaged as possible.
 - (4) In the educational aspect of the adolescent awakening, I should favour the direct rather than the indirect methods of instruction, and all instructive knowledge to be first given individually whatever may be afterwards done by class teaching. For this reason I would be inclined to stress the necessity for the education of parents so that they may be fitted to be their children's guides in these matters.
 - (5) I do not think bodily exercise modifies sex feelings, except that games occupy the mind which might be otherwise employed.
 - (6) For this reason I attach a great deal of importance to improving the general social atmosphere of streets and all public places, and that of all classes of literature and the Press.
 - (7) While not denying the direct sources of infertility, I am inclined to think that the greatest source of marital and parental failure as a whole is to be sought in the loss of nerve strength which educational and occupational strain entail on the unmarried, and the weakness which follows bad sexual habits, and the excitement of reading unhealthy literature has similar debilitating effects.
 - (5) I would wish the immature of both sexes to be protected mentally even more than physically from the danger to which many of them are so unfortunately exposed.
 - (9) I believe that a sane, but also strong religious influence is necessary, not merely beneficial, to all kinds of healthy human life.
 - (10) I would wish rather to have responsible preparation for marriage before the betrothal period than say divorce after marriage, and think that this preparation would render divorce reform largely unnecessary.
 - (11) I should favour church ceremonies in relation to the various age periods to strengthen the feeling of responsibility in all citizens.
1. THE CHAIRMAN: What do you mean by "The need for a common agreement as to what stages of human life actually exist. There is the greatest confusion on this question"?—I have been very much interested in the study of the stages of life for a considerable number of years, and the

thing that strikes one when one goes into the literature on the subject is that there is really very little that is definite or at all defining. If I take the stages that Dr. Henry Maudsley deals with in his "Pathology of the mind," he gives us infancy, childhood, pubescence or adolescence, maternity, and age, and I wish to draw your attention to the fact that he makes pubescence and adolescence interchangeable terms. If I take Professor Stanley Hall himself, he is quite willing to use adolescence and youth as complementary terms; in his little book calling it "Youth," and in his larger volume "Adolescence," and he gives also a stage before adolescence which he defines as "Youth."

2. You would prepare for the adolescent stage by keeping the earlier stages healthy and as little damaged as possible?—I recognise pubescence as roughly between six and fourteen, and the stage immediately after childhood. It is the stage which Dr. Partridge would call "Youth." Then the adolescent period comes on top of that, from 14 to 18 or 20. My feeling is that there is an immense loss of energy and an immense deterioration of character which occurs in the first 14 years of life. I do not say that most of us take no trouble to guard our children from these dangers, but it seems to me that contamination is very difficult to avoid in some way or other, and sometimes through overstrain mentally, or sometimes through early bad habits, the awakening at adolescence has lost a great deal of its physical and mental possibilities because of this waste of energy.

3. Do you stress the necessity for the education of parents?—My feeling is that the parentss are really the best guides, not because he is often wise, but I feel that the parent is the one whom we must educate because children in classes are always in different stages of development. The parent has a great chance of preparing the child as the thought arises, and I should suggest that there be a direct explanation, but with this reservation: That you only tell the child just what it asks, rather less than more, and as its questions get more complicated so the other questions will arise.

4. You hold yourself in readiness to explain anything?—Yes, only being quite sure I am not seeing the child's question with an adult's mind.

5. Have you any practical suggestion as to how to get adults to see their duty?—Well, my feeling is that the parents are much more teachable than many people think.

6. You do not think that bodily exercise modifies sex

feelings?—There is a general view that physical exercises have a certain purifying influence on the mind. Now, my rudest awakening was when I as a student found the looseness of talk and life in those who lived the physical life. My own impression is that, while I do not deny the value of physical exercise, I believe it is an exceedingly fine thing, I do not believe it has anything whatever to do with making a man or woman pure or impure—it leaves the mind neutral.

7. You attach a great deal of importance to improving the general social atmosphere of streets and all public places, and that of all classes of literature and the Press?—The social atmosphere is exceedingly dangerous. It has a good deal to do with women's clothes, the way they dress in a large number of instances is not at all fair to the boy, while some of the advertisements we see are positively disgraceful.

8. Will you explain what you consider the causes of infertility?—I think there is an extraordinary amount of ignorance as to the cause of infertility. I wish you could get a round table conference of General Practitioners, and then you would be surprised at what you would hear. My belief is that most of the difficulties in marriage come from loss of nervous and bodily vitality. There is not energy enough to carry the whole act through, it is only when a full response is easily given on both sides that you get the desired result. A number of men and women go into marriage without the requisite vitality for marriage, either mentally or physically, as they have often squandered it in other ways of physical exercise and over-strain.

9. You would make the training for parenthood a wide field?—I would begin at birth, as I think that is the only way of having a really healthy people. In fact, I would begin before birth to conserve the energy of the child.

10. "I would wish the immature of both sexes to be protected mentally even more than physically from the dangers to which many of them are so unfortunately exposed"?—That is protected against an unwholesome social atmosphere.

11. "I believe that a sane, healthy religious influence is necessary, not merely beneficial, to all kinds of healthy human life." You will allow for personal circumstances?—Yes, I would.

12. You favour Church ceremonies in relation to the various age periods to strengthen the feeling of responsibility?—I should like to see all marriages in some Church, and I should like to see a definite sacramental ceremony.

I should like to see a birth ceremony, and I should like to see a complete linking up of all these ceremonies through life to death, so as to impress people.

13. Would you be in favour of children being confirmed twice, once at the beginning of pubescence, and then just as they were embarking on manhood or womanhood?—I should like to see the confirmation ceremony in every Church, whatever the religious outlook, and I should like to see it twice. There is a marked distinction between the years 12 and 14 and later on.

14. And it is almost unanimously held by Schoolmasters that 15 is, on the whole, the worst time for the one confirmation?—Yes.

FOURTEENTH DAY

Friday, February 24th, 1922

BISHOP OF BIRMINGHAM IN THE CHAIR

Evidence of MR. EDWARD COOKE
(Representing the Boys' Life Brigade)

Evidence of MISS DUGDALE
(Representing the Girls' Life Brigade)

1. THE CHAIRMAN: The Boys' Life Brigade deals with boys between the ages of twelve to fourteen.—MR. COOKE: We take them up to eighteen years of age.

2. And the girls?—MISS DUGDALE: About the same ages.

3. The Lifeboys are connected with boys between the ages of eight and eleven?—MR. COOKE: That is right. MISS DUGDALE: We have a Junior Section which has no particular age; they are simply called "Cadets."

4. You deal with their social and their religious life; they are bound to attend to their religious part of the Brigade?—MR. COOKE: Yes.

5. They cannot have all the other things without the religion?—They cannot.

6. Is that the same with you ?—MISS DUGDALE : Yes, we have a very strong religious basis.

7. Have the children to be members of some religious organisation in order to belong to you ?—They have to belong to a Bible Class or a Sunday School. MR. COOKE : They must be attached to a Sunday School or a Bible Class which would be attached to a Church.

8. Does that include all the various Christian communities of the country ?—MR. COOKE : It is a Christian organisation.

9. And therefore they can belong to any Church or Mission ?—Yes, quite right.

10. MISS MITCHELMORE : Does that include Catholic ?—MISS DUGDALE : Yes.

11. And Jews ?—No, I do not think it does ; that is not a Christian organisation. MR. COOKE : We do not take Catholic companies because we have not been asked. If they attended their own Church, in the case of individual boys or girls, it will count, but we have never been approached to form a company in a Catholic Church.

12. THE CHAIRMAN : I want to ask you a few questions in regard to Dr. Paton's idea on the subject. I see, like a great number of other organisations, they all seem to be tarred with the military idea of military uniforms. Why was it necessary or desirable to start such an organisation ?—MR. COOKE : When the Boys' Life Brigade started, the only boys' organisation was the Boys' Brigade with the model rifle, and Dr. Paton realised the valuable work which the Boys' Brigade was doing and he also realised that many Churches could not accept the Boys' Brigade because of the rifle. The Church Lads' Brigade was hardly started then. He tried to start an organisation which would be rid of the objectionable element and still carry on the work the others were doing. He felt that with the rifle, many Churches would be without this valuable aid. He thought it could be done away with, so he substituted the idea of life-saving and made first-aid the principal part of the programme.

13. But you have a uniform ?—Yes.

14. Of a military description ?—Yes.

15. I see you have stripes denoting the serjeant ?—Quite.

16. Have you military titles ?—Yes, we have corporals, captains, and lieutenants.

17. Might I ask where this Society is distinct from the other organisation ?—I do not think we claim that. We claim that other organisations have rifles which are more

directly associated with military methods. Other organisations have uniforms, the Salvation Army have military uniforms and they have titles, but you would hardly call them a military organisation. Then again, they have rank marks.

18. Is it the dummy rifle that makes the other a military organisation?—I do not say that they are a military organisation. We are not claiming that we are less military than they. We simply claim that we are non-military.

19. MRS. CLAY: I think it is stated that Dr. Paton said that the other organisations were somewhat unacceptable to those who had the non-military view.—Dr. Paton did not say that the Boys' Brigade was military. All he said was that there are certain Churches who will not accept the model rifle. We know perfectly well that the Boys' Brigade is not a military organisation, but there were certain Churches who would not accept the model rifle, and we said: Why shut ourselves off from the benefits of the Brigade, why not have a Brigade without a rifle? The fact of our continued increase shows that this is right. We take in so many extra boys because we make it non-military, and I think we are doing a valuable work.

20. PRINCIPAL GARVIE: The rifle carries with it the drill corresponding to the military drill, whereas yours is not a military drill, it is more of a life-saving drill.—Mainly life-saving. We have a small amount of squad drill, which is the same as the boy has at school.

21. MISS MITCHELMORE: Do you have Quakers among your boys?—Yes.

22. MRS. CLAY: The Free Churches will join more readily?—I do not say more readily, but most of our members are among the Free Churches; but I do not think they would join more readily than they would join the Boys' Brigade because of that.

23. THE CHAIRMAN: The Boys' Brigade is practically a Free Church Movement?—It is largely.

24. My feeling is, we have so many organisations that tread on each other's corns, and I think many might be got rid of, as one does not like to see too many organisations competing one with the other. Now with the exception of the rifles, I do not quite see the difference between one organisation and another.—MISS DUGDALE: It is, I think, more a question of atmosphere. The whole training of the teaching is to save life, and that is our motto. MR. COOKE: Do not you think that the great thing we have to think of is the boy? Now if,

by having, two organisations, we can get 25,000 extra boys in, it seems to me to be worth doing, and that, I think, is a justification for our existence, inasmuch as we know that very few, if any, of our companies, would have been formed unless we have the programme without a model rifle, and, I think, that justifies the action of Dr. Paton in starting another organisation when the Boys' Brigade was already running.

25. Now we will deal with the rules: "The company must be affiliated with a Church or other religious organisation." "The Committee of a company shall be composed of selected Sunday School Officers and Church Members, together with the commissioned officers of the company." Those commissioned officers must be in some sense all members of Sunday Schools?—MR. COOKE: Yes.

26. "Before the company applies for affiliation, six drills should have been held, and at least ten girls be on the roll." What do those drills consist of?—I really cannot tell you, but I believe that each girl has to go through a certain part of the programme. The girls have to learn to move about together in a body. If you have a matter of 30 or 40 girls in a school room, you must be able to move them about in a proper manner, and it consists of just those simple drills.

27. How far are you able, in a class, or individually, to deal with what may be called, the adolescent time of life, with regard to all those changes which come into life at the adolescent period? You, I suppose, do something in regard to that?—Yes, we do, we do it through our classes and through general influence, and through the company meeting nights, when it is quite a common thing for the Brigade to break off for a quarter-of-an-hour or twenty minutes so that there can be a chat between the officers and the boys. It also takes place on any other opportunity which offers itself.

28. Are your boys drawn from the upper working-class population, or do you get many of what are called slum children?—I should think we have about a half of what you call slum children, perhaps more than that. I think we run rather largely in that direction.

29. When you get the slum child, do you try the inculcation of neatness and tidiness of clothing and cleanliness? Are you able to lay stress on those things?—Yes, we lay a great deal of stress on that, and that has been one of the most encouraging things in the work that the boy does tune up. I think the uniform helps a lot in that way. Further, I think that the fact you have one or two boys of a little better class

in the company, also helps considerably. We also run hygiene lessons as part of our programme, and quite a number of the companies take it up and go in for the regular courses.

30. But, of course, a good deal depends on who is the head of the company?—That is so.

31. On the whole, would you say that your boys use low-down language, or show anything very strong in the way of impurity in their ideas?—When they have been in the company some little time, there is a great improvement. Of course, at first, there may be something, but we notice how they improve after they have been in the company. When a boy comes into the company, he is very often a wild creature and his language and general conversation is anything but good.

32. Do the boys and girls come together?—They do not work together.

33. They do not meet socially?—Very rarely, unless they are in Sunday School together, or when there is a gathering attended by the whole of the school.

34. MRS. CLAY: And when they are eighteen years of age, they meet all at once?—MISS DUGDALE: The two organisations are separate in their running. The two headquarters work together and help each other, but the boys in the Brigade Company would not in the ordinary way meet with the girls in the Girls' Company, except when they were members of the same Sunday School and the same Church.

35. There would be a restraint between them, there would not be the usual intercourse?—No.

36. THE CHAIRMAN: You would not have approved of my plan, which was that about half-a-dozen times every winter the various organisations, male and female, of all ages, used to meet for direct social purposes, including, I am afraid, dancing. That would hardly be approved of?—MISS DUGDALE: I should not disapprove of it; I do it. MR. COOKE: I am always hoping we shall have better co-operation. Last year when we were at the Crystal Palace, they were together a great deal all day, and that was quite an innovation. Personally, I felt that it was a distinct advance.

37. Do you find in regard to young girls that their early friends have given them an improper knowledge on sex and other questions?—MISS DUGDALE: That is very difficult to answer; it all depends on the individual girl. A good number of our girls are drawn from slum areas, and the results, after they have been with us for a time, have been extraordinarily

good. When they are attached to a Mission, I should say generally, they went right through the rank, and that all tends to a higher form of thought, but I cannot say definitely that they are any better than the average girl.

38. MRS. CLAY: I should like to ask whether the Brigade or the Church organisation comes first. Do you draw your children from the Sunday Schools and the different religious organisations, or, having drawn your children from the slums, do you say to them that they must belong to the Sunday School?—The Brigade is the outcome of the Sunday School, but I should say a good number of children from outside the Sunday School come into the Brigade and in that way would be worked into the Sunday School automatically.

29. I was wondering which is the nucleus.—The Brigade has to be formed from the Sunday School.

40. At what age do they retire?—They mostly become non-commissioned officers and some become commissioned officers after that.

41. How do you find all you have been teaching during the four years, bears fruit, when eighteen comes? Do you keep in touch with them?—The various companies keep in touch with them.

42. Have you many back-sliders?—I cannot speak from individual knowledge of the girls. As a member of the Executive, I do not come in personal contact with them.

43. THE CHAIRMAN: What is the effect on the immediate future; you are looking to train their characters in after-life?—A great number of girls I know join the various Churches to which they are attached, and they become Sunday School teachers and workers in various ways. The general effect is to leave them in the Church.

44. MRS. CLAY: Do you find with some of the boys that there has been a falling off at the age of eighteen?—MR. COOKE: No, if you keep them all right until they are eighteen, you have got them. That is my experience. The falling off that does come is at the time when they are leaving school, and the most difficult period is between fourteen and fifteen years. If we can keep them through that period, we are fairly safe with them right the way through. The tendency of the London child is that when he leaves school, he is finished with everything relating to Church. He is starting in life, and that part of his school life is left behind, and our critical time is just then. We have been fairly successful in keeping them; in fact, it has been encouraging, the numbers we have been

able to keep. If we have them until they are eighteen, we seldom lose sight of that young man, because, by that time, he is so keenly interested in the work that he will take up work in the Brigade or, he will take up work in the Church, as he has become interested in the Church.

45. At what year do they come up from the Lifeboys into the Brigade?—On their 12th birthday. It is when they leave the Elementary School at the age of fourteen that we get the trouble. We have to be very tactful and try our utmost to work things, and we do that by giving them something to do. We get them interested by keeping them at work.

46. THE CHAIRMAN: That would make you sympathetic with the ideas of Mr. Fisher, with regard to holding on to the children after the age of fourteen and having a good Secondary Education System which carries them up to eighteen years.—Quite.

47. MRS. CLAY: They can be kept better under control if they have the Grace of God in them, as then the atmosphere does not change.—That age of fourteen is a trying time. They are not formed in their ideas, and they feel relieved at being free from the restraint of school, and they are apt to go too far in the other direction.

48. So speaking generally, you must be very careful of the boys after the school age?—MISS DUGDALE: I think so.

49. You speak about having half slum children and half from a more advantageous environment. Is there any reason for the slum children being wild, beyond the environment? You do not think that parental control has given a little more to those above the poverty line?—MR. COOKE: The difference is the matter of the home as the slum child has no orderly restraint at home. This restraint is spasmodic, as on one occasion the father will be down on the boy for doing a thing, and the next night he will encourage him to do it. There is no system in the control and that tends to make the boy erratic in his movements and very difficult to control. I have, however, been particularly pleased with the influence of the slightly better boy upon the poorer boy and I have not found any snobbishness about the slightly better boy. He has usually been very willing to lend a hand and has been of considerable help to the poorer boy. It has been very encouraging to see that influence and spirit among the boys.

50. PRINCIPAL GARVIE: Is that the same with regard to girls?—MISS DUGDALE: Yes, I think so. I think we should

find there would be no snobbishness among the girls of the Brigade.

51. Do not the girls attach more importance to dress?—They wear a uniform and that is the point. They do like to keep a smart kind of look about their companies.

52. MISS BROOM: You impress upon the boys that it is their duty to take a proper share in seeing that the home is properly kept and saving the wife the harder work?—MR. COOKE: Yes, although I admit it is rather difficult to impress that on the boys.

53. I notice you would like to see something done with the boys in regard to the question of sex but you fear it might suggest things; but when there are so many boys who know more than they should know, you cannot suggest much more when you try to put them under a better spirit, that is, to teach them that God made their bodies for use, and they had the right to take care of their bodies and reverence them.—Well, it is no easy matter to put these questions to the boy, because if a boy has acquired his knowledge, he has acquired it in a wrong manner and every word you say he turns to a wrong manner and a wrong thought, so that makes the work very much harder.

54. THE CHAIRMAN: We have had a good deal of conflict of opinion as to whether knowledge should be imparted earlier. You think it should be done so that he should not acquire the knowledge in a wrong way?—I feel strongly on that.

55. But how to do it is the difficulty. You would be inclined to agree to see that knowledge graduated and properly given?—Yes.

56. When sex questions came up in the schools, you would deal with the individual boy when it came up?—Yes.

57. MISS BROOM: That is all at present that I, as a teacher, have found possible to do, and I want to know if other people can do anything better, because it is not enough in some cases?—This is part of a larger question and there must be that proper instruction before that difficulty is to be overcome. The majority of people hardly realise how very early in life the average boy and girl knows more than they should know in an improper direction.

58. MRS. CLAY: You put it down to curiosity?—That is so. MISS DUGDALE: I am hopeful that the girls' officers will hold a conference on the subject very shortly. We have been thinking the matter over and quite hoping that we shall be able to do something on these lines. I find in regard to a

large number of girls that they look upon impure acts as natural things which they must expect, and I am afraid one comes across that at the present time in our rescue work.

59. MISS BROOM: Do you think that that comes about on account of the housing conditions, where several of them sleep in the same room?—MISS DUGDALE: That, of course, contributes to it, but it also rises from the exceedingly loose conversation and the way the matter is treated in the homes as a joke. I think that levity on this subject is responsible for a great deal of the wrong ideas which our young people have.

60. PRINCIPAL GARVIE: I suppose you would say that your two organisations are not directly attacking the problem of impurity?—MR. COOKE: No.

61. Then apart from the conversation between the officers and the boys and girls, would there be any special opportunity for giving instruction? You have a Bible Class, but is that controlled by the Life Brigade?—As a rule, yes, the company has complete control over that, but I think that kind of instruction is usually given in the talks with the officers and boys, and those talks are very common. They are usually held on the company nights, when the members of the Brigade gather round the officers to discuss various problems, and that, I think, is the best opportunity in a general way. Personally, I think that is the finest thing when the officer touches the boy personally and privately and tackles the question in that way.

62. Would you say that the older ones who are appointed non-commissioned officers or commissioned officers, are really helping in the moral struggle, by being put on their honour?—Yes, they feel the question of honour very much.

63. You think that a book is wanted which will deal with the matter?—Our difficulty is that a boy who has already acquired knowledge in the wrong manner is so quick to take a book on the subject and look at it from an entirely wrong point of view.

64. Can anybody write a book that would be so written that a boy with a bad imagination could not turn it to evil purposes?—I am afraid not.

65. I do not see how any literature can be produced that a boy would not use badly. That would rather lead to the conclusion that education along the right lines cannot begin too early.—That is so. My idea in regard to a book is that the difficulty is to open the subject with a boy in the right

manner. Now we have used very often "The Alliance of Honour" books in that direction. By giving them that book, it has opened up the opportunity for a chat. What we want is some way to approach the subject.

FIFTEENTH DAY

Friday, March 3rd, 1922

BISHOP OF BIRMINGHAM IN THE CHAIR

Evidence of SIR ROBERT BADEN POWELL, K.C.V.O.

My evidence is rather an abstract of what I have been putting forward in our papers in the movement to try and help our Scoutmasters in giving instruction to the older boys in the duties and responsibilities as parents of the future. So many of them seem so entirely uninstructed by their parents and their schools. From the few enquiries we have made we find that something like 60 per cent. of the boys have had very little instruction in sex matters except what they have got from other boys, and that is generally on the wrong lines entirely. So we feel that it is our duty to the parents of the future to put forward this instruction. Our work is entirely preventative, and with that in view, we are bringing out a book for the senior boys and suggestions for Scoutmasters to deal with the boys in four different ages, or stages—you cannot limit them exactly as to the year on account of the boy's development. Beginning with those boys from eight to ten years, we give elementary instruction, and then there are, say, from eleven to thirteen, and fourteen to sixteen, and over seventeen.

From eight to ten are our Junior boys; from eleven to thirteen, we give them a little more knowledge of physiology, including the effect of semen in giving strength and vitality which the boy has to try and preserve for his own development. From fourteen to sixteen years is a growing time for the mind as well as the body, and if the boy did not look after himself, he would be upset in his nerves.

1. THE CHAIRMAN: You would agree that fourteen to

fifteen is the disturbing time?—I should think so, but you cannot limit it exactly by age.

2. But roughly, to what age?—Roughly it may extend to seventeen or even twenty-three, it depends on the individual temperament. They still have to be prepared for this upsetting of feelings, and this new book is mainly addressed to boys over seventeen years of age, who are known as "Rovers," and it is largely written for the uneducated boy.

3. DR. BOND: Is there any retiring age from the Scouts?—Only at 81. The Rovers' part of the training is to assist the Scoutmasters in teaching the boys, and by this means they get to understand the boys. We do not cut them off at any time; in fact, a large proportion of our Rovers now are young men who won their medals in the War. We try to train them and at the same time utilise their services for training the smaller boys, as it gives them some idea of what they would have to do, when they become parents, in the teaching of their boys. We point out that the period of youth is the human "rutting season," which occurs annually in the case of animals and plants, and it may last a few months or years, according to the nature of the individual. So he must be prepared to withstand this temptation for a considerable period. The coming of manhood causes sexual temptation in the lad. It comes from perfectly natural causes, we explain, namely, the spreading of semen or sap in the system. We compare that with the trees, the semen going through the system and creating the vital juice. Then we explain the junction of the male and female cells in forming the new child, and that this seed is a sacred trust handed down by his father before him for the carrying on of the race. The great importance of care and continence at that period is emphasised, that is, of not giving in to temptation. Temptation is much increased by the herd bravado of young fellows talking carelessly among themselves. If temptation is yielded to, a man loses his self respect, and also risks venereal disease, which is a danger and a retribution. If he gives way, we have to give him some hope and comfort even if he is touched by it. We give him hope that with proper care and consulting the right people, he may recover. I find a large number of people are suffering from the fear that they have got disease worse than they really have in many cases. Continually, boys are writing and asking for advice, and one finds that they have been frightened by the advertisement of quack doctors and are almost on their way to losing their minds. Then we advocate

very much the feeling of true chivalry towards women which prevents a man from falling or from tempting a woman. We put it to the boy: That "it is up to you as an individual to master yourself and take the right line." Then we go in to the elements of physiology and anatomy for teaching the boys what wonderful bodies they possess and that these have been given them by the Creator, and that it is the business of each to make the best of this body and make it the finest he can by proper feeding, rest and exercise; and, of course, he must practice temperance and non-smoking at that difficult period, and continence in keeping pure. The great ideal should be to be a man in body as well as in spirit and soul. Then we warn them they are bound to come amongst love adventures; but they are to let their love adventures be clean from the first. The choice of the right girl is very important. We tell them that they should all look after their income when young because the power of earning a good income goes off at an early period in a man's life; and statistics show that it even begins to drop off at the age of twenty-five. Therefore, if they did not begin at once, they were not so likely to make an income which would give them a home later on. Then, we deal with the duties a man owes to his wife. She has her expectations of him, and his duty towards her is to meet these. The responsibilities of parenthood are very lightly entered on by the large majority of fellows when they marry. We teach the lad how to train for those responsibilities and the duties he will have toward his children. We further urge upon the young man the idea of patriotic citizenship, and that in bringing up healthy, good children of the right type, he is doing service for his country and for God. He can, by acting as a Scoutmaster, get experience in dealing with the young boys, whom he teaches and leads by personal example. In this way we hope to bring out a better class of young citizen in the future.

4. THE CHAIRMAN: Do you encourage gatherings between your Scouts and the Girl Guides?—Yes, we have in the Girl Guides a similar corresponding rank called Rangers for girls over seventeen, and we encourage social events. The other day I went into a Rovers' Club and I heard that one of the Rovers was to be married, and I asked who the girl was, and he replied that it was a Girl Guide. I said: It is exactly what we want, and I asked if there was anybody else there engaged to Girl Guides, and two others held up their hands. There is a great deal in that, that they are comrades and have been brought up on the same line.

5. You do regard that as important, that the young people should see something of each other under healthy conditions ? —Yes, they have these meetings periodically, sometimes a Social, sometimes a Concert, and sometimes a Dance, but every Rover has to bring a girl, and the popular feeling of the others prevents a man from bringing a wrong one. They can bring their sisters or their mother, but they must bring a girl, and the idea has worked very well indeed.

6. Do you feel that perhaps the most difficult period is between fourteen and sixteen ?—Yes, there is no doubt.

8. Do you get cases of Venereal Disease among the Scouts ? —Very few, I have not heard of many ; but boys have written privately and stated that they have been touched, and all one can tell them is to see a doctor at once and not to be afraid of it.

9. Do you find that laying stress on citizenship and the duty of trying to live with the great idea for one's country and neighbour is effective ?—Most effective ; it appeals very strongly to the older boys and I think these boys of fourteen are all being led that way.

10. SIR RIDER HAGGARD : I take it that all this sex business is part of a general scheme of education ?—Yes, it is only one chapter in a book of six chapters ; the book has chapters on horses, wine, women, humbugs and ir-religion.

11. The great objects of your Association are to inculcate honour and patriotism and love of country and devotion to duty and all those things which have in the past distinguished our race or a large proportion of it ?—Yes. We try to make the best citizens.

12. And this sex question, you take it as it comes along and do your best, remembering that it is a universal thing ?—Yes, but we feel that it has been neglected and it is possible to do more.

13. You find you have had considerable success ?—Yes, there is no doubt about it. I am only judging by the large number of boys who come and consult us now. In our Headquarters Training School we have eight camping grounds and they are nearly always full. We have one room where the boys can come and consult a Scout Commissioner, who is also a doctor, and he is there for that purpose. He has a confidential chat with the boys individually, and he says the boys avail themselves very fully of the opportunity.

14. He preserves their confidence ?—Yes, entirely, he is a

very sympathetic man and those boys have his confidence and he has theirs.

15. DR. BOND: I was wondering whether your raw human material which you first get as Scouts, is different in the different parts of the country, whether the town is worse than the country?—I could not say there is. I have not much experience myself except second-hand, but we do most of our work among the poorer boys in the cities and in the country we get the yokels, but they all seem equally alive to wishing to be better. It is marvellous the response they give to the training. I had one instance of a boy camping on my drive just after the Summer, when there was a blizzard blowing. I told him that he must come into the house as it was too cold for him, but he said: "No, I like this after all the hot weather." That boy was a wonderful hand with his lasso, as he could rope all the village boys as they came by; he had his felling axe with which he could cut down trees, and he had a bow and arrow and shot his own rabbits for food; in fact, he was an all round backwoodsman. He said that every week-end he was out in camp, and when I asked him what his trade was, he said he was an apprentice in some engineering works. He also said that he liked his work but hated the workshop because there was nothing there but filth and bad language. There was a great deal of Red Flag and all that, and he did not like it. He had been camping out for a year and now there were three other fellows who had joined up and were camping with him. It was encouraging to find a fellow with that clean mind.

16. You have no statistical information as to numbers? No, we are a voluntary organisation and we do not keep any returns. As long as the thing goes on, that is all I care about. I asked last week for some Rovers to meet me at the Central Hall as I wanted to talk this question of the book over with them and ask their opinion as to whether this section was wanted in the book. They said they would have 300 Rovers there, but instead of that 800 turned up. They came up and told me all sorts of things and how pleased they were, that that was exactly what they wanted to know and they were keen to learn.

17. What is the title of the book?—"Rovering to Success."

18. Then in regard to the part where you deal with the development of physical health and strength and the making of a perfect man. Do you lay much stress on the question of alcohol and tobacco?—Very much.

19. How much is the modern freedom of an adolescent in

the public house a trouble in your organisation, because, in the big cities, public houses are crowded with boys of sixteen and eighteen years of age?—With our boys there are so many interests opened up that they do not bother about the public houses; these interests take them away from anything like that. I have pointed out the evils, and I have the greatest hope for the next generation.

20. MISS MITCHELMORE: Do you get a large proportion of the boys and girls from the slums of the cities?—Not a large proportion of the boys, as, unfortunately, we have not a large enough supply of Scoutmasters, but a large proportion of our boys are slum boys.

21. Have you a book somewhat on the same lines as "Rovering to Success" for the girls?—I am hoping that my wife will write it. We have the ordinary Girl Guide Hand Book and we hope to have one shortly for the older girls.

22. Is the age of the girls the same as the boys?—Yes, very much, but we use those ages very elastically. It is left to the judgment of the guider to see which category the girls belong to.

23. You get a large uneducated class?—We get both with the girls, because we have a large number of well-educated girls joining the movement. We put them in on different lines by making them cadets, that is, training them to be officers.

24. The key to the whole thing is character building?—Entirely; character building is the whole thing, and it is really a brotherhood of service because members are a brotherhood wherever they go in the world; and the main aim is service.

25. DR. BOND: You recognise you cannot build character, isolated, as an individual, you must have a combination to build it up?—We try to develop individual efficiency in order to make the boy or girl an efficient member in the team for service. The ultimate aim is service for the community.

26. PRINCIPAL GARVIE: Do you think that the general conditions under which the boys meet and the development physically and mentally really counts for more in the long run than particular instruction in service?—Yes, that takes the place of the instruction; that is the principal we go on, we have comparatively little instruction. We supply healthy environment and ambitions. The boy has to teach himself by practice.

27. For moral character you lay greater stress on close

contact with nature?—Yes, through living with nature, we hope to raise their standard of thought and give them an idea of picturesqueness and beauty and then certainly the wonders of creation and we also point out to them that they need not go outside their bodies to see the wonders of nature. We tell them: “You have it in your own body as the Creator has given it to you.”

28. Do the country boys feel the need of a Scout movement less?—It is very successful among the boys. The difficulty lies in not having enough men in the country for Scoutmasters, but we can generally get them in the town. I know the wonderful effect the training has on the village boys and girls. They are very apt to get into mischief on Sundays and there is very little for them to do in the evenings.

29. Is there any distinctive religious instruction in the movement?—We are entirely apart from any particular church as far as we direct from Headquarters, but each Church can take advantages of the movement and utilise it to its own ends. I dare say we have more Roman Catholics in the movement than we have of any other religion. A large number of Churches have their own troops now.

30. You do not know exactly the sort of proportion, whether there are many organisations of the Scouts, apart from the Churches?—A very large proportion belong to Churches in the cities, although not so much is it the case in the country places; but in a place like Liverpool or London, I should think that a good half belong to the Churches.

31. DR. SCHOFIELD: You say that the dangers of giving way are pointed out. By giving way, you include self-abuse?—Yes.

32. And that you have dealt with for some years?—Yes.

33. And now you are dealing with men from seventeen to twenty-five?—We never before have had to deal with the older but we find we have so many of them now.

34. Now have you met with anything you would call success?—I cannot speak about the actual results except in regard to the letters I get from the boys.

35. When your movement appeared, one hailed it as the one thing likely to produce success in cases of self-abuse and it is a question I have long wished to put to you as to whether you have any evidence that you can believe it was operating in that way?—No, I have no direct evidence. I have only the word of the Scoutmasters who have had the experience.

36. Would you say that the difficulty of getting such

evidence is almost insuperable?—I do not say insuperable, but it is difficult and I think we can get it.

37. But you have not got it?—No.

38. You think there might be?—I am certain there is a great deal of good done, from the letters I get and from the Scoutmasters I have asked who have worked with their boys. I think there is more prevention than actual cure.

39. SIR RIDER HAGGARD: I suppose you find that this temptation varies very much according to the temperament of the young people themselves?—Yes, almost entirely.

40. In some blood it is almost overwhelming whereas in some it is slower?—Yes, and the only thing is to be prepared for it.

41. DR. BOND: What is the proportion in the country as to the numbers of Scouts to the young adult population?—I am trying to get that this year. In London we have got eleven per thousand, but that is not very much.

42. Not of the total population?—Yes, of the total population, but I do not know what it is for the boys.

43. MISS MITCHELMORE: Are not the number of girls increasing in proportion to the number of boys?—Yes, we increased 100,000 last year. Our difficulty with the boys is, we cannot get the officers, but with the women it is easier.

44. THE CHAIRMAN: What is your judgment with regard to the extension and effect of gambling in regard to boys?—That is what my chapter on horses deals with, and it also touches on prize fighting and football matches, warning the lads they are simply the dupes of money-making people.

45. There is a great deal of it?—Yes, everywhere.

46. Do you consider that it has a lowering effect on the character with regard to the idea of responsibility in life to do one's duty and earn one's living?—I think it certainly has.

47. PRINCIPAL GARVIE: Is smoking allowed in the camps or is it discouraged?—We have no law against it, but we say that we do not expect a Scout to be such a fool as to smoke.

48. THE CHAIRMAN: Do you find it more difficult to conquer the smoking habit than any other habit?—When he has passed over his age of adolescence, it is up to him, he can do what he likes. It is while he is making himself strong that he should save himself.

50. PRINCIPAL GARVIE: Was legislation carried to prevent smoking amongst the boys, which has become a dead letter?—Quite.

51. THE CHAIRMAN: Your book pretty well exhausts the difficulties of adolescence?—Yes.

52. SIR RIDER HAGGARD: You make a point of fighting Socialism?—Communism, yes; without going into politics, I put both sides to the lads and let them make up their minds. I give them the whole idea of how the country is democratically governed from the Parish Council up to the King and Empire, and I show them that as a nation we do not want a Soviet Government.

SIXTEENTH DAY

Friday, March 17th, 1922

BISHOP OF BIRMINGHAM IN THE CHAIR

Evidence of DR. C. J. BOND, C.M.G., F.R.C.S.

As some slight justification for my acceptance of the kind invitation of our Secretary to give evidence before the Commission, I may say that for many years I have been deeply interested in the problem of the adolescent citizen.

As Vice-Chairman of a large provincial hospital and of the Consultative Medical Council at the Ministry of Health, I have been in close contact with the medical aspect of the subject. As a member of the Industrial Fatigue Research Board, I have had opportunities of observing the waste of human happiness and energy which results from the lack of a sound scheme of vocational selection in industrial and other occupations. As a member of the Leicester City Council and of its Committee for Mental Deficiency and as Chairman of the Leicester Society for Combating Venereal Disease, I have been brought into close relation with the educational and health problems affecting the adolescent life of a large industrial population. Finally, a close acquaintance during the War with large numbers of young soldiers, both at home and abroad, has afforded opportunities for observing the mental outlook of a certain section of the male population of military age.

In my opinion, the outstanding fact in regard to the life of our adolescent population to-day is—the failure on the part of parents and the State to instruct children and young

adults of both sexes in a knowledge of the facts and principles which underlie right conduct in the two great spheres of human life, namely, the social and the sexual relationships. This means that the practical instruction and the ethical guidance necessary to enable young citizens to place themselves on a right relationship with the opposite sex and with their fellow citizens of all classes (that is, the community) is largely wanting.

Further, for reasons which we cannot now discuss, the Churches and other religious bodies have so far failed adequately to fill this gap in our scheme of training in knowledge and in character formation. Hence it has come about that very large numbers of our young citizens who have not had the advantage of a good home, and who do not come under the influence of agencies like the Scout or Guide Movement, or the Adult School, or the W. E.A., or Boys' or Girls' Brigades, or other like associations, pass direct from the Elementary or Continuation School to factory life or other occupations ill-equipped with the right kind of knowledge or with the habits of self-discipline, necessary to enable them to avoid the pitfalls which surround them on all sides.

The *cause* of this lack of indispensable training by parents or the State is partly due to the fact that our present-day system of education, both as regards subjects taught and methods of teaching, has failed to keep pace with and to adapt itself to the altered conditions of life and the great change in modern society, whereby the social and the human side of the environment now largely supplants the surroundings of Nature and the outside world characteristic of a more rural age. Large numbers of children in our large cities are to-day shut out from all contact with Nature, from country sights and sounds and plant and animal life, and thus they lose the vivid and healthy lessons about Life which such surroundings afford.

Owing further to the moral and material atmosphere of the two-roomed dwelling and to the premature removal of parental control, due to too early wage-earning by boys and girls of fourteen or fifteen, a large section of the adolescent population in our industrial cities is to-day occupied in catering for its own amusement, and in "bringing itself up" according to its own moral standards and ideals, or according to the standards prevalent in the factory or the office or the Club. If we remember that these unwholesome influences are operating at the most susceptible and suggestible period in the life of the

individual, namely from puberty onwards, we can only marvel that the mental outlook and the behaviour of our young citizens is as good as it is under the circumstances. Such, then, is the position. What are the remedies?

In the first place we must consider in what way we can best adapt our Educational system to our present-day needs. To do this it may be necessary to lighten the load and to improve the efficiency of the machine.

We must use the valuable elementary school years to bring about in the mind of every child some sound practical knowledge of the wonderful story of the origin of transmission of life in plants and animals, of the biological principles which underlie Evolution, with some notion of the intricate machinery of the human body, its working in health, and the effect upon it of beneficial and harmful agencies, with some knowledge also of the Evolution and the working of the mind and of self-discipline and control. So much is essential as a sound foundation on which to build up later right ideals about the sex-relationships, the sanctity of Parenthood and a "Racial" conscience in our young citizens.

In regard to the other great sphere of human activity, namely, Communal life, some knowledge of the history of human civilization, and the growth of human societies of different kinds from primitive times is absolutely necessary to enable our young citizen to appreciate or to understand the complexity and inter-relationships of our present-day social, economic, industrial and political systems. Without such knowledge the young citizen is at the mercy of the agitator, the fanatic and the unscrupulous person.

While much may, and must, be done to counteract the faulty social, economic and industrial conditions which now threaten the continuance of parental control over the young and the integrity of family life, we cannot, I think, hope that any attempt to arrest or reverse the process of social evolution will be of any avail. In view of the constantly growing association in our modern civilization between national well-being and the conduct of the individual citizen, it will, in my judgment, be necessary for the State to concern itself *more and more* with the conduct and training of its young citizens. It must stand "in loco parentis" to those of them whose home surroundings are absent or hopelessly bad. It must protect the adolescent by wise legislation from the dangers which now threaten him from the Public House, the city street, the picture palace, the literature stall and the club.

It must do this in its own interests, and in order to ensure a supply of parents in the next generation who *will be capable* of carrying out the responsible duties of Parenthood, Child Nurture and Citizenship.

But in order to bring this about it is necessary to begin with the children of to-day, and by a graduated and continuous system of education, based on biological, physiological, psychological, sociological and ethical principles to prepare the child mind for the fuller knowledge and the wider experience which will come in due time to the adolescent citizen on entry into the wider world of life.

I wish strongly to emphasise the fact that such a system of education to be helpful in the building up of character, must be essentially constructive in nature. Mere condemnation and repression will be futile. Every normal child and adolescent craves for wider and wider experience, and a wise statesmanship will try to make these experiences which come to the growing mind, as understandable, as useful, and as healthy as possible.

We must also recognize that the physical and other experiences which gather round sex and the sex life form the basis of many of the noblest emotions of which human nature is capable, and the highest attainments in the realm of art and literature, altruistic service and self-sacrifice. The disharmony which has arisen in our modern civilization whereby these perfectly legitimate and natural desires and emotions are in large numbers of men, and especially women, now divorced from all opportunity of satisfaction except by illegitimate and wrong methods, methods which damage not only the individual but the community, both physically and morally, is a grave danger to the stability of human society.

Thus all corrective attempts to improve our social life and educational system must also embrace the removal or the amelioration of this grave social disharmony. The reduction of the disproportion between the sexes, the opportunity for earlier marriage between persons who desire to marry and who are fit to be parents, the removal of the unequal economic burden which now presses so hardly on parentage and family life, all these need to be carefully considered, while the young children of the widow in indigent circumstances should receive special attention.

All this will take years to bring about. Meanwhile the first step in the educational side of the problem must be to select a band of suitably-endowed and trained teachers who will be

capable of acting in a wise and sympathetic spirit as the instructors of adolescent scholars, in our continuation and other schools, in the facts which underlie the sexual and social relationships of men and women, teachers who will also be capable of implanting in the minds of youth right ideals and worthy standards of conduct, in regard to these two great aspects of human life.

Finally, I feel strongly that there must be no water-tight compartments in our training for citizenship. The sex aspect of life cannot be rightly or wisely separated from the social and other wider aspects of life. The attitude of the young citizen towards sex and parenthood must be part of a larger outlook which embraces the whole of human life and duty both as it affects the present and the future.

It will be seen from the *précis* of my evidence that I lay special stress on the duty of the State, through the Ministries of Health and Education, to concern itself more and more with the physical, mental and moral welfare of its young citizens, and more especially with those in our large industrial centres who live in working-class homes. I have tried to-day to look at the matter from the point of view of the industrial masses who form 80 or 90 per cent. of the population. The Commission has had a good deal of evidence from the public schools, and from the more favoured classes, which should now be supplemented by evidence relating to the lives of the young people of the working classes. Both parents and religious organisations have so far failed to give adequate instruction and guidance to children and adolescents concerning the two most important phases of human life, namely, the sexual and the social relationships.

1. THE CHAIRMAN: I do not know what the Industrial Fatigue Research Board is. I see you mention it in your *précis*?—It is a body which has been appointed by, and financed by, the Medical Research Council, to go into certain matters relating to the physiology and psychology of the workers in this country. Mr. Graham, M.P., a very able member of the Labour Party, is the Chairman, and we have a number of able men on the Board. We have a trained band of investigators who enquire into such questions as spells of labour, motion study, conditions of work, and other matters affecting industrial occupations which are of great importance. Then there is also the vital problem of vocational selection. The history of earlier civilisations conclusively

shows that the decline of nations and the fall of empires in the past has depended more on depreciation of character than on lack of knowledge. Hence the urgent necessity for bringing to bear on the youth of the nation sound teaching and wise guidance on sex life, sex morality, and on social life and citizenship, the two chief underlying mainsprings of human conduct, before it is too late to prevent national decline. It is useless to think that we can seriously influence the adult parents of the present generation. We must therefore begin with the children, and lay the foundation of the essential biological teaching in the elementary schools, and on this foundation build up a graduated scheme of instruction on physiological, sociological and Ethical lines for older scholars.

2. I think some of us have been using that argument for twenty-five years. What we have to do is to deal with the children now, and not so much the adults?—The first step must be to ensure an adequate supply of suitably-endowed teachers, trained in these subjects. Since, however, teaching and guidance on sex problems and social duty is intimately associated with Ethics, such teaching will call for even more wisdom, tact, and sympathy on the part of the teacher than instruction in the ordinary subjects of the school curriculum. I fully realise that knowledge alone is not sufficient to ensure right conduct in any sphere of human life, but I also firmly believe that Ethical teaching and moral appeals founded on knowledge are far more likely to be successful in building up character and in influencing conduct, than appeals based on ignorance of the facts of life. It is also fundamentally true that as civilisation becomes more complex, and as the power of mankind over natural forces grows, the capacity to apply this increased power and knowledge to worthy ends does not necessarily increase in equal proportion. The racial endowment may fail to keep pace with the growing social heritage and the wider environment. Hence the enormous importance of hereditarily transmitted characters from parents to offspring, defects as well as excellencies in the psychical no less than the physical sphere of development. Children vary naturally and innately in goodness and badness, in the capacity of response to good and bad environmental influences, those which affect the mind as well as those which affect the body. Hence the great need for an enlightened public opinion, and for wise action on eugenic lines, and for the formation in our young citizens of a racial conscience, a worthy pride in parent-hood and race. Finally, the influence of healthy surroundings

must be borne in mind. I should also like to say that the majority of the teachers in this country in the elementary and continuation schools are, at the present time, opposed to being obliged to teach sex hygiene or to give education on sex lines. Therefore, if we are going to get such a band of teachers, they must come forward voluntarily, and we must have instructional classes for them, and this must be done in the Training Colleges.

3. MRS. CLAY: Do you mean regular teachers or special teachers?—Regular teachers, but specialists in this work.

4. So there will be one teacher for each school?—Yes, one or more, and I can bring forward evidence from my own city in favour of that.

5. THE CHAIRMAN: You have to bear in mind that we have to pay?—I would much sooner scrap some of the present system. My idea is to lighten the machine and increase its efficiency. My idea is that you must get the State to be interested in this new development in the educational world. Our system of education has failed to a certain extent, because it has not adapted itself to the great change that has come about, whereby the older environment of nature and natural surroundings and country life have been replaced by our urban and industrial civilisation, the consequence being that the children are shut out from all contact with the natural country-side, and they miss the vivid and wonderful lessons that these things teach. We are trying with a machine adapted for a more rural age to carry out the education of a great adolescent population now living in industrial cities.

6. How are you going to give them this education?—Well, I think something might be done in the schools, by getting the classes out into the country. In that way a great deal might be done in the education of the elementary school children.

7. Would you like to get up in the House of Commons now and ask for an additional sum for the educational estimates?—No. But, I should like to be in the House of Commons to ask them to adapt our system of education to modern conditions of life.

8. In my judgment, we have been going for years on a mistaken system. We stuff these unfortunate youngsters with all sorts of things they do not use afterwards, and therefore think we are educating them?—Yes, that is partly true. Our first difficulty will be with the Educational Boards and the Local Authorities. At present they are hostile to any

attempt to get teachers trained, or for adequate instruction to be given to scholars in these vital sex and citizenship subjects. This problem of hereditary endowment is also one of enormous importance. We must begin to realise the extent to which the nation is handicapped by this substratum of what is called mental deficiency, and in a smaller degree, the poison that is permeating the race in various minor forms. As a result of certain psychological tests, which have been applied to the mental equipment of the American population. It has been shown that a large section of the American population is only equal in acquirement to a child of twelve years of age, and there is reason to think that the same thing applies to our country as well. Finally, I would like to lay stress on the question of healthy, outdoor exercise and surroundings. If the adolescent population in our large cities could have the same good food and sufficient rest, the same hygienic surroundings, and opportunities for outdoor games and physical training and healthy recreation, as those enjoyed by the boys and girls in our public schools, it is certain that a great improvement in the stamina and morale of our young population would soon come about. An important debate took place in the Leicester City Council lately, in which the question was raised as to the provision of recreation facilities for the young population in big industrial centres. Of course, we have been handicapped by the necessity for economy, but Local Authorities are beginning to realise that it is not enough to provide parks with flower beds, you must also provide fields where the boys can play football and cricket and be allowed to exercise themselves properly. It happens in Leicester as in other towns that the magistrates have before them boys for playing football in the streets. If the Authorities are unable to provide recreation fields the result will be that the natural playing ground will be the back street.

9. SIR RIDER HAGGARD: Your essential point is that the State must take on its hands more responsibility for the young. How can the nation in its present condition stand the cost?—I would like first to point out that a tremendous amount of money is now spent by the people on alcohol, tobacco, joy rides, cinemas and gambling, both by rich and poor alike, we are spending in the neighbourhood of about a thousand millions a year on these and other luxuries.

10. Can we as reasonable people suppose that the people of this country are going to give up their joy rides, their tobacco—I leave out gambling—their beer, and so on, in order to devote the money to these purposes, and do you not believe

that if such a thing was suggested or enforced, it would produce a revolution in this country?—I wish to say, that in my opinion, the future of England depends on the willingness of our population to give up these things. As to how to get them to do so, we must first bring about an attitude of mind which will enable them to do it, and it is only by public opinion and public education that you can do that.

11. It means, then, than not only are these people to give up their joy rides and tobacco, but they are also to take these sums which they would have spent on recreation and tobacco, and devote them to education. As reasonable men, can we suppose that such a thing will happen?—I do not follow you; everything depends on the reasonableness of the population and on the extent to which it really wishes to achieve a certain end.

12. I presume, you would include football matches?—No, not when the young play themselves.

13. But the people who go to them?—Yes, I think, under present conditions of unemployment, to get 15,000 people at a football match and a thousand pounds paid for admission, is rather a wasteful form of amusement.

14. We may, many of us, think so, but can you conceive that the people of this country would consent to any laws to hand this money over for education?—I admit it must be a gradual process, but the alternative must be national decline. May I now try, perhaps imperfectly, to answer the question that is always suggested, that a great deal of this teaching would involve extra expense? I say that by re-adjusting the educational machine, lightening the load, getting some of the teachers trained to give instruction in these vital subjects, you could bring about a great deal more instruction and guidance in citizenship than many are inclined to think. I think we could bring about a great improvement in a comparatively short time.

15. Without extending the expenditure?—Yes.

16. THE CHAIRMAN: You talk about lightening the educational load. You are aware that the recent tendency has been to intensify that load, carrying on education to a much more extended year of age, and that the whole of the Labour Party are very keen indeed upon that particular extension?—I believe in the extension of education to a later age.

17. Would you honestly say that the age of fourteen is a very extensive age, as compared with other countries?—Not in connection with this essential instruction.

I believe that instruction on biological lines would be far better training and of better value to the children than some of the superficial training in what is called history, literature and geography.

18. SIR RIDER HAGGARD: You say that the present generation of parents cannot be influenced; is not that a pessimistic doctrine?—Yes, that is an extreme way of putting what I believe to be true, that our best hope lies in bringing up a new generation of parents. There is a great difficulty in influencing the minds of grown-up persons after they have settled into a groove.

19. That postpones this reform then, for twenty years or thirty years?—No, ten years.

20. These people have got to grow up, and have to be educated?—I think something can perhaps be done by a combined attempt to get the parents to come to sympathetic talks on these matters. Some attempts have been made in Birmingham to carry that out, and we have made some little attempt to do so in Leicester.

21. What instruction can you give which will have any practical effect upon young men and women?—On the point of sex instruction, I believe that it will be a question of years. We must begin with the children and teach them nature study on biological lines, and so prepare the child's mind at puberty, to receive without any shock, more definite physiological instruction.

22. Will not a religious appeal have a better chance of building up character and helping in this matter than an appeal continually to the facts of life?—Are these children really ignorant of the facts of life?—There are two forms of ignorance: there is the absence of all knowledge, which is very bad, but there is the perverted knowledge, which is worse still.

23. My experience in the country is that they are by no means ignorant?—That may be so in the country. I happen to be a parent and a grand parent, and I know some of the difficulties in giving instruction, but what I am concerned with, are the young people in our industrial centres.

24. But who is to give the instruction?—I want these teachers to give it.

25. These young men and women whom we see now appointed to village schools?—No, by no means. We have to begin now, and in five or ten years' time we shall have a band of teachers properly endowed and properly trained to carry out the work.

26. Male or female?—Both.

27. Who is to guarantee the teacher?—That would be brought about through the training colleges.

28. You think the training college can turn out the people who are competent to go and instruct young adults, say of fourteen years of age in these things. You think that it can be done outside the influence of religion?—I never said that it could be done without the help of religious and ethical appeals.

29. MRS. CLAY: These teachers would be gradually worked into the schools?—Yes, there will not be enough individually to carry it out at once.

30. And gradually, it will be worked in in every training college as a subject?—Yes; I have given addresses at training colleges, and the attitude there is that they are anxious for more knowledge as they want to know how to impart this vital instruction on right lines to the student teachers.

31. Now what is to be done at the beginning? Is this to be worked from the outside or the inside; must it come straight away to begin with from the Board of Education, or would it come by gradually approaching the Local Authorities?—I think we shall have to try to bring about a change in public opinion, both centrally and locally, so that one may act on the other.

32. Will certain persons be in a position as an authority to report to their Local Authorities on the improvements that have been carried out on these points?—I believe the first thing is for Education Authorities to realise present-day needs.

33. SIR RIDER HAGGARD: Do not you think the best sex education would be to exclude, if possible, a lot of indecent literature which is at present on sale?—Yes, on the negative side that would be helpful; all literature which is unclean and unhealthy is bad, especially for the young.

SEVENTEENTH DAY

Friday, March 31st, 1922

REV. PRINCIPAL GARVIE, D.D., IN THE CHAIR

Evidence of BISHOP WELLDON

My experience is that the trouble with which public schoolmasters are called not infrequently to deal, begins at an early age, before the boys come to the public school. I always asked my colleagues when I was Headmaster, to take every boy by himself, without the knowledge of the other boys, at some time during his first term in the school, to see what he knew, and, if he did not know, to tell him what moral dangers he might meet, and what to do if he did meet them, because little boys do not always know what to do. I asked the masters to tell each boy exactly how he was to act by way of seeking to escape from the temptation which might come to him in the nature, say, of solicitation of other boys. I attach great importance to the privacy of the warning. I mean, that an address on purity to public schoolboys, whether in the chapel or elsewhere, if it be made to the school as a whole, generally fails. It puts into the minds of certain boys thoughts which would not otherwise occur to them, and if a Headmaster exhorts his boys to come forward in the cause of purity or to stand up in the presence of his schoolfellows as one who is willing to come forward, some perhaps of the worst boys in the school stand up, as they wish to ingratiate themselves with the Headmaster. Therefore, I think that these warnings should be given privately. Sometimes you find that a boy has been already warned by his father. Every boy should know, and know at first hand, what his peril is, and how he should meet it. Then again, I always took the view that Confirmation was the time when the master preparing a boy could rightly question him about himself. I have said to the boys: You have asked to come and be confirmed, and I have the right to put questions about yourselves. I always have put the questions, and it has happened that if the boy was troubled, I have said to him: Now, you come to me once or twice a term, and tell me how you are getting on. I have found that a boy would generally come to me,

1. SIR RIDER HAGGARD : Is it your opinion that parental responsibility is decreasing ?—Most certainly it is. It is decreasing conspicuously in two classes. The parents of the kind of boys who used to go to Harrow do not observe the rules of religion as they used to be observed, as in the case of family prayers, and the reading of the Bible. They think they have done their duty when they have paid the school bills. But I used to find the greatest possible confidence among the parents ; they had not the slightest objection to their boys being confirmed, only it was not their business, it was my business. Again, if you take the parents of the children who go to the Elementary Schools, I think in those parents the sense of religious responsibility has weakened gradually.

2. I notice you talk of the State or city watching over the morals of the young. Perhaps you will tell us how that can be done ?—I refer to the duty of clearing the streets from temptation. I admit there has been a great difference in London in the last quarter of a century. There is all the difference in the world between a young man seeking temptation and a young man having temptation thrust upon him. It is the duty of the State to shield the young as far as possible from temptation.

3. Many do not seek a thing unless it is thrust upon them ?—There are a great many who would not.

4. How do you define pernicious literature ? Do you mean indecent literature, or indecent pictures, or a class of literature which is more mischievous still, which is veiled to pass the Censor and which is largely to be found circulated ?—I was thinking of the former class. In regard to the latter, I think difficult questions would be raised. There is in a big city a considerable sale of vile literature, and I have come across it. I think more energetic measures should be taken to stop it.

5. You suggest that supervision should be exercised over newspapers, plays, music halls and picture palaces ? How would you propose to enforce that ?—You do enforce it with regard to plays.

6. By the Home Office ?—The Home Office is the ultimate court.

7. It would be apt to involve them in controversy ?—Then they must put up with controversies. I would not take a prudish or Puritanical view. But there is no doubt that during the times of the Restoration the stage exercised a very pernicious influence.

8. You do not think that fear stops sensual vice?—Very little; I am afraid it does not.

9. Would human nature over-ride fear in moments of passion?—Yes, I do not think that fear is a great deterrent. I attach great value first of all to hard work, which I think is an enormous safeguard, and then to the chivalrous instinct. I think you can appeal to most Englishmen on the ground that they are doing untold injury to women and children.

10. Am I not right in supposing that in nearly all natures there is some vein of religion hidden, if it can be tapped?—Yes, I think there is.

11. Does not a body like the Salvation Army bring that out?—Yes, I hold that the Christian conception of purity originated with Christ, and by the power of Christ, can drive out impurity.

12. You also rely on patriotism?—Yes, that is an extension of chivalry. I do think that more might be done to encourage in the elementary schools a feeling of supreme duty to the State, the country, and the Empire. I think the public school spirit might be reproduced.

13. As a matter of fact, there is a very active party encouraging what we might call unpatriotism?—Yes.

14. You think that should be counterbalanced by an equally active party encouraging patriotism?—Certainly.

15. There is a rather *laissez faire* attitude in regard to teachers and others in impressing the virtues of patriotism which are often supposed to be somewhat pooh-poohed?—I should be inclined to say that the teachers have not thought it so much as a part of their duty to impress patriotism upon their pupils.

16. MRS. CLAY: Can you say anything more about what you feel to be the duty of the State in this matter? Do you consider the State is helping in this particular question of clearing the streets? I allude to the retrograde step in regard to the women police?—I agree.

17. They have done a lot in warning the girls and getting the streets clear?—I agree.

18. Can we say that the State is helping us in that respect?—Certainly, the State is doing something, but, I think it might do more in the employment of women police. I heartily support the women police. I would apply the same principles to the drink trade. I would not allow the drink trade to push itself by means of solicitation to drink. In other words, I would greatly reduce the number of public houses,

and I should take care that the unfair means of inducement to drink were abolished.

19. You would support the action to prevent young persons under eighteen years of age being in public houses?—I should be sorry to see them there, even above eighteen. It is difficult to say how public opinion should be influenced. I look forward to the time when the drunken man will be treated as a bad citizen and be regarded as a bad citizen. I want to foster a sense of citizenship, and that influence of public opinion will be brought about partly by the Churches, but still more by the schools. In the United States of America, prohibition has been carried mainly or partly because the children of the schools have been taught to look upon alcohol as an enemy.

20. You would say that patriotism taught in schools must go hand in hand with religion as set forth in the Churches?—I am most anxious that religious teaching should be brought into all schools and be given by the teachers.

21. It seems to you that a great number of the parents of boys such as those at Harrow and the boys at the elementary schools, have rather delegated their powers to the masters of the school. Do you view that with a great deal of apprehension?—I regret it very much. I do not think that the schools can do all that the homes might do. They do a great deal that the homes might be expected to do, but, of course, they have been handicapped by the so-called religious difficulty.

22. Going back to the boys being warned in the schools, you would rather they were warned before they went to school?—No, I would rather they were warned at the beginning of their public school life.

23. Supposing you do advise the parents as to what to do, would you tell the parents to leave the matter until the boy came to you?—No, if the parent feels able and willing to give the warning, he is the best person to give it; but you must bear in mind that the Schoolmaster is occupied there year to year in dealing with these matters, and therefore the parent might not understand all that the Schoolmaster would be able to say, and certainly he would not be able to tell the boy what he should do at school.

24. MISS MICHELMORE: Do you think that the resolution of the Womens' Political Association and Enfranchisement has been to improve the morals of women?—There is not the least doubt that it will. Do you think we would have waited

until now for a White Slave Act if the women had had the vote before ?

25. Then it is all for the good ?—I rejoice that it is.

26. With regard to the indelicacy of dress, I presume you allude both to the quantity and the style ?—Yes. When I was going out to Africa, I was sitting next to the Captain, and he said to the Steward : “ Will you tell that gentleman over there that he must come to lunch properly dressed,” and I said to the Captain : “ Had you not better send the same message to the lady next to him ? ” I am not speaking as if this were the general character of the women on board ship.

27. Is it not a fact that some of the best written books are the most pernicious ?—Not in my opinion ; I should have thought that such writers were inferior in literary skill, but there may be exceptions.

28. With regard to the motive of fear, I presume you mean the fear of contracting any particular disease ?—Yes.

29. And as regards religion, I think it was said here some little time ago that that was very unpopular. If you talk to young people about religion, they would not listen, but if you talk to them about morals, they would ?—I should not say so.

30. The moral system would appeal to them much more than the religious system ?—No, I do not think so. I have no reason to think that the boys would listen to addresses on morals and not to addresses on religion. I think it is difficult to deal adequately with children when they come from the homes and I am anxious that the teachers should talk about their dangers. I would not, however, put pressure upon any teacher to give that kind of teaching. I think I never had any master at Harrow who objected to giving religious teaching, although I do not say they all gave the teaching I approved of.

31. You say that you would speak to the boys at the time of Confirmation. Is that not rather late in the day ? Would you not suggest that this kind of thing should be spoken about before ?—Certainly, but I was talking about Confirmation as the time when a master can question the boys.

32. But the teaching should be started before ?—Yes, but if I thought a boy was in danger, I would not hesitate to put a question straight to him at his Confirmation.

33. DR. KIMMINS : What would you consider to be the ideal age for talking to boys and giving them this warning ?—About thirteen years of age.

34. At Harrow, every boy had that practically when you

were there?—If he did not get it, it would be because the masters did not do what I particularly asked them to do.

35. You were talking about the attitude of the masters towards religious teaching. It is very remarkable that in the elementary schools, few teachers have refused or objected in any way to give religious teaching. The result is remarkable, as 95 per cent. are not only willing, but very anxious to do it?—You, of course, would know that better than I.

36. Then you would follow it up at Confirmation?—Yes.

37. What do you know of Lord Kitchener's moral reform of the British Army?—When I was out in India, more than 50 per cent. of the soldiers were disabled through Venereal Disease, and Lord Kitchener set himself to work to reform that state of things. He reformed it in two ways: Partly by giving the soldiers more work and partly by giving greater preference to regiments in which the Venereal Disease was lowest. The result was that the number of men disabled sunk from 50 per cent. to 20 per cent., a very remarkable change.

38 DR. KIMMINS: Do you think that the whole nature, physical and psychological, of the young, should be studied by the teachers?—I do think the teachers should be so prepared for their responsible work.

39. THE CHAIRMAN: You are aware, no doubt, that if a book is discovered, that is really pernicious, we get it stopped?—Yes.

EIGHTEENTH DAY

Friday, April 28th, 1922

REV. PRINCIPAL GARVIE, D.D., IN THE CHAIR

Evidence of DR. CRICHTON MILLER

THE PSYCHOLOGY OF PARENTHOOD

PARENTHOOD that is worthy of the name is a matter of idealism. The basis of this idealism is a matter for the religious teacher, rather than for the psychologist; but we have to ask, how is it that many parents who have, or claim to have, an active idealism, fail to inspire their children with any

idealism at all? The failure of the parent who has high ideals and good intentions is a sufficiently pressing problem; and it is one that falls within the province of the psychologist.

In general it may be said that the failure lies in lack of self-knowledge and lack of vision and sympathy where the child is concerned. The idealism that fails to be transmitted is complacent idealism, untested by self-criticism and unadapted to change. It is, moreover, offered to the child in a form in which he cannot assimilate it. There are certain recurrent types of parental failure along these lines:

(a) The over-solicitous parent seeks to smooth away all difficulties from the child's path, and to protect him from conflict of any kind. The result is that the privileges of childhood become too precious to be abandoned; the ideal of growth and maturity has no chance to attract; and the boy or girl refuses to grow up. This Peter Pan *motif* is common in so-called upper society.

(b) The eclipsing parent is so perfectly capable and efficient that the child develops a permanent sense of inferiority which stands in the way of his self-realisation.

(c) The over-attentive parent makes the child aware of being a constant centre of interest: everything that it says or does produces some noticeable reaction of praise, blame, anxiety or amusement. The result is that the child learns to measure the effect of his actions in terms of the sensation that they create rather than in terms of achievement—the normal way of growth. Sensation and achievement are alternatives, and the choice between them is of the most far-reaching importance.

At the centre of the question of development lies *Authority*: the adult side of the factor of suggestibility in the child.

(a) It has first a genetic value, in that the child is only saved from extinction by his power to accept the rapid pronouncements of racial experience; it is authority that saves him, and it comes very easily to the adult to play this saving part. It is much less easy for him when the time comes for authority to be silent, and for the child to make his own mistakes. Authority is no substitute for experience.

(b) Again, authority may be used to obtain immediate results in good behaviour; but there are parents who are so well satisfied with having well-behaved children that they never go on to inquire whether obedience has been purchased at too high a price.

(c) The misuse of authority is responsible for producing

two common social types, neither of which is able to react quite normally to life: these are, the rebel who defies public opinion and must always be a heretic at all costs; and the ultra suggestible who is unable to resist the influence of the majority, and finds safety only in orthodoxy.

(d) Finally the misuse of authority is seen in religious training which often defeats its own end by presenting the ideal to the child or the adolescent as inseparable from some form which he cannot but reject.

In analysing the breakdowns of after life it is found that again and again the question of authority is of central importance in the history of the individual's development and in his present problems.

Many parents are ready to delegate their responsibilities to teachers and others. While this may be fortunate in certain cases, it is wrong in principle, and indicates the low value that is set on the opportunities of parenthood.

Finally, as an immensely important factor in the whole psychology of parenthood there is the spirit of patronage. It is deeply rooted in the biological tendency of the adult to fear the independence of the young and their rivalry in the field of life. It is often the unconscious motive underlying treatment that bears all the marks of solicitude and devotion. It is one of the causes of our reluctance to give our children any form of sex instruction: we would prefer that they should remain immature, unknowing, and that we should still be able to feel that there is a gulf of knowledge and experience fixed between us and them. Thus we try to pass on to them ethical ideals, or a system of religion which has a water-tight bulkhead between it and the biggest biological force of life—sex.

There are two ways in particular in which adult patronage is apt to hinder development in the case of the girl. One is the part of the mother who represents to her daughter the painful and self-sacrificing side of the rôle of motherhood in order to impress her with all that has been done for her. The girl carries this fear away and may never overcome it. The other is the part of the father who is ready to make everything easy for his daughter's marriage, but has himself shown her such an example of the domestic bully that the girl has decided that marriage is not good enough. The same spirit of patronage is often seen in the pressure that is brought to bear on boys to adopt the family profession.

And patronage extends also to the spiritual sphere, where it appears as the readiness to accept a limited objective and a

fixed ideal which is to be accepted by the new generation because it was good enough for the one that is passing. It is a denial of the principle of evolution, and it is bound to defeat its own ends. The religious idealism of many parents abides alone because they are not prepared to see it fall into the ground and die, before it can bear fruit.

1. DR. KIMMINS: I suppose in the case of (a) (b) (c) in the second paragraph, if you have a more or less incompetent parent, you have to fall back on the teacher? I suppose that would be so to take the parent's place?—Quite right.

2. That would be true in the case of authority?—Yes, entirely; of course, one feels that the incompetent but oversolicitous parent can neutralise the influence of the teacher every time.

3. Would you mind developing (d) under the heading of authority, as that is a very important matter?—It is a very wide question, as it introduces the whole question of the authoritative side of religion. The point one cannot escape from is that the religionists—I use the term with the utmost reverence—have not made quite clear the distinction between the element of intellectual acceptance and emotional vision, and the child is perpetually exposed to a demand that he shall make some kind of intellectual effort of credence (which is practically suggestibility) in order that he may attain to salvation in some way or other. The average parent has very little idea of the relative importance of the creed and the dynamic, and the intellectual and the emotional in religion, and he is continually saying that you have to believe this to get into Eternity, or if you do not believe it, you remain outside. It does not matter whether that applies at one end of the scale to the Roman Catholics who demand the intellectual acceptance of such a dogma as the infallibility of a human agent or, on the other hand, to the more Calvinistic types of religious knowledge, in which the Bible is presented as a document which it is irreverent to criticise. The child is being constantly made to feel that to ask about the probability of all sorts of things in the Bible is a sign of failure of Grace and by attaining to the regressive attitude of accepting something which is historically difficult to believe, it thereby gets nearer to salvation.

4. Would you think it wise for young children to go to Sunday School and places of worship and hear quite definite teaching before they can form sound judgment for themselves?

—Of course, that is a matter of the personnel, is it not? I think one cannot help feeling that there are both Sunday Schools and places of worship that one would be sorry to have one's children depending on, and others which one would consider it a great privilege for them to attend.

5. I should like you to develop a little further one point in the last paragraph?—I think there is a conviction existing in our social life, whereby parents conspire to hold each other up respectively to their sons and daughters as a great ideal and a complete ideal. It may be useful for the children to have a very objective ideal constantly before them, however limited; but it is a very soul-destroying thing for a parent to allow himself to think that his better half, let alone himself, ever constituted an adequate ideal. It is all bound up with this ideal of the past: "Oh, in my young days, people did not do this and that; we are going downhill, and if only we could get back to the good old days when the children obeyed their parents. . . ." That is a wrong spirit for the parent to have. It is the business of parents to produce a better generation than any others gone before, and it is no use sitting and whining about what other people's children are doing or not doing. The business is: What are you going to do with your own children?

6. MISS MITCHELMORE: Would you let children practically grow up on their own, and simply attempt to straighten out what you think were misconceptions?—I think you are leaving out two very important functions. The first function is the stimulation of either curiosity or speculation. I think it is the parents' duty to stimulate speculation, and it does not matter whether the speculation is as to the nature of God, or as to where babies come from. It is quite obviously our duty to stimulate speculation because the child has got to arrive at these things, and for us to stimulate that speculation is eminently expedient and imperative. We must get away from the idea that the longer the child grows and develops, and the more mature it becomes without thinking of these things, the safer. That is all wrong. The other alternative is to pump into them our ready made views, be it on sex or on God, at a time when they are too plastic. It strikes me both policies are wrong, and in between that, you have to get the first idea that we have to stimulate speculation, and if the parents, and particularly the mothers, dealing with their children, are constantly dominated by this idea of stimulating speculation—whether it is talking about nature or Jonah in the whale's

belly—she should always have before her the great ideal of *stimulation*. We want the questions to come from the child, and that bring us to the idea of fostering confidence. The child must not be snubbed, the child must not be told unnecessarily (because we are too lazy) : “ You can’t understand that now, but when you are grown up, I will explain it.”

7. Would that tend to self-aggrandisement and a type of selfishness?—I do not think so in speculation.

8. Is it true that practically all the harm or good is done before the age of five years?—In the vast majority of serious deviations from the normal, the causes have occurred round about the age of five years, say, from three years to seven years.

9. That was before the school age?—Yes, before the school age; but that does not imply that it is irremediable.

10. THE CHAIRMAN: With proper treatment, the adjustment can take place?—With proper handling.

11. MISS MITCHELMORE: In how many cases can that be done?—It is increasing and schools are improving vastly.

12. MISS BROOM: You said that each generation was to produce a better generation than the one before; but we sometimes find with very clever and forcible people that they do not get forcible children now. Is there anything in the theory that those who cultivate all their best qualities to the very highest degree, cannot reproduce in their own children those same qualities, but they may occur in the next or other generations?—I think you are entirely misreading the phenomena. I agree with your observation very much, that the most forcible people in one generation seem somehow to produce a particularly weak type in the next generation. But it is not a question of heredity in the least, it is because they have been too forceful to be parental—authority and patronage too much in evidence.

13. That was not so with some of the folks I know. They were parental, but the children did not seem to have anything of the qualities that were in their parents?—I can only speak from my experience and you can only speak from yours.

14. That is in my school life with the children of clever parents?—But you must remember that the clever parent has a much more difficult task in himself or herself than the mediocre parent. By merely being super-normal, you are handicapped as a parent. Necessarily you are too efficient, you tend to be eclipsing, you are too quick, it is more hard for you than for the ordinary average parent to adopt the easy

attitude towards the child. Just because you are so efficient, and you see things so clearly, it is much more difficult for you to treat the child with that latitude and tolerance you should. You should give the child freedom and you should give it scope.

15. When we have these children who are behind the others, we do not feel like that. We feel that we should help, encourage, and watch them, and let them grow at their own pace, and be as proud of their knowledge as we are of the other children who are more forward?—The natural human instinct of the parent is to obtain development by teaching rather than by inspiration. *You* inspire the children. I have seen so many excellent young people paralysed in their development, because of an extremely solicitous or extremely eclipsing parent.

16. That is the altogether dominating parent?—Even the dominating parents will plead that they have given their children such liberty, but they, at the same time, have been so obviously and persistently efficient, that the child has just wilted, and curled up in the shade. It has never been able to get to the sun, and the first experience of being able to accomplish or do something that neither Daddy or Mama knows, is a tremendous step. With some people, the child never gets to that, and the parents do not realise it.

17. I think you would answer the little child who wants to know, "Where do babies come from?": "That is Mama's baby that God sent her and she carried it under her heart until it was ready to come"?—Yes.

18. We have all knocked on the head the Doctor's black bag, the gooseberry bush, and the cabbages?—Yes, but we have not got to the length of knocking it on the head in the Nannie's repertoire. The servant class is still trying to sow the seeds of the myth and that is making matters more difficult. There are few servants who are intelligent enough to refrain from the old legend.

19. You will understand how difficult it is for teachers in the slum districts to counteract what the children see and learn at home?—Yes, in that case, of course, there are special difficulties. They are different in type, the difficulties vary according to the social life. Those children get the actual sex knowledge much earlier than the West End children do, and of course they practically never get direct sex information from their parents. I mean, it comes in other ways, and all that introduces a different type.

20. DR. BOND : In view of the urgent need that we must, in some way, bring about some instruction on wise lines, which do you propose of what seems to be two alternatives : To improve the outlook and make the parents instructors, or to try and select and train during the next few years a band of suitably-endowed teachers to act for the parent ?—We cannot have too many suitably-endowed and suitably-trained teachers. But at the same time, if we are going to let ourselves complacently think that that is enough, then we shall be doing a wrong thing. The teacher is the parent's substitute, and if civilised life was less complex, the parents would bear the entire onus of teaching themselves. The adoption of the teaching duties of parents, by the teacher, is one of the snares of civilised life. I always say in lecturing to educationalists that they have got to accept in the first place that parents can defeat them every time in the long run. We must not hide that fact from ourselves, and that should spur them on more to the greatest effort, that they should realise that the parents of to-day are more or less beyond redemption. Teachers have got to think of bringing up the children, not merely with the idea of their being good citizens, but being good parents. We have got to think in evolutionary terms. We have got to think when the child enters the first standard : Here is a future parent. It is difficult to think of the toddler of five as a prospective parent, but we have got to do it. It has to begin before adolescence.

21. Now on this question of it being wrong in principle, that parents should delegate their responsibilities to teachers and others. What about the trouble of the parents who feel really the insuperable difficulty of wise teaching on sex matters? It is not wrong for parents to get their children instructed ?—With the possibility of parenthood, must come the essential responsibility of being able to talk to children about two of the biggest things, God and sex.

22. In the last paragraph, you say : " It is a denial of the principle of evolution." You mean in the religious sphere of life ?—Yes, moral evolution.

23. Your very important remarks in regard to authority would apply also to communal life, its attitude to the young religious ideals ? It would apply not only to the child life, but to the whole life of the nation ?—The relation of the child life to the nation. That brings in the child's suggestibility. If we are bringing up the child aright, that suggestibility has got to pass into individual judgment when it reaches maturity.

At the present time, the propagandist press is taking advantage of the suggestibility of the adult population, and that proves our bad upbringing as we have not taught people to think for themselves.

24. THE SECRETARY: A percentage of the population, then, is of the mental age of children?—13.1 is the average mental age of 90% of the white soldiers of the American Army.

25. DR. BOND: I have been a little troubled by the fact that you have been minimising the hereditary factors?—I did not mean to do that. That is not my sphere, I am only talking as a psychologist, and the conception of the parent making the best of the material he has to cope with.

26. THE CHAIRMAN: I think Dr. Miller's point was that the subsequent handling can conquer the mishandling at an earlier age. You will allow that there is a certain intellectual element which must be presented to the mind for the emotional stimulus?—I mean to say, that the child's mind must have the abstract presented in an objective form.

27. Supposing there be a Bible story about which there may be some historical question, and while that story can convey what you want to convey to the child's mind as no other story might equally do, would it be right to teach that story to that child?—The sympathetic parent has got to keep pace with the child's capacity for comprehending the intellectual or historic reservation. It is perfectly right with a child of two to tell the story even of Jonah, I suppose, if you want to, but surely as the child gets to five and six, you have got to be putting out your reservation. It is beginning to be sufficiently intelligent to understand the general conception of tradition, becoming vague and a little unreliable in detail.

28. You speak of stimulating curiosity by speculation. Would you wait until a child asked you a question about the baby before saying anything; ought the parents to wait until the child asks questions?—If possible; you see we are bringing up children in such an artificial environment. Nature intended a child to see animals and hens and dogs, and everything else reproducing themselves all round it. When you get to a city of seven million people, the animal life is being taken further and further away and the Zoo is about all the child knows. You must do something to make up for that. The child's curiosity should naturally be stimulated.

29. Can the place of that be taken by lessons in botany?—I think the lessons are quite useful but practice is better. They should keep pets as a stimulation of curiosity and that

is very important. I think the value of the analogy from plants is over-rated ; there are books written telling children how lovely it all is, but I think them inadequate.

30. You would not approve of the general idea of waiting until you are older ? Is there any reserve ?—Yes, there must be reserve, you cannot help that. It is no use pretending that we can always meet the children's questions, but an enormous amount depends on the way they are put off. You must not give them a "hush, hush" feeling that they have put their foot into it. I can tell you story after story of adults who have been made to feel when they were young that they had put their foot in it. What you must make them feel is this : Yes, it is quite an intelligent question, you cannot understand it, but I will explain it to you sometime later when you ask me again.

31. Our only hope is to so educate the children that they will be better parents when the time comes ?—Yes.

32. THE CHAIRMAN : You might educate teachers to do better than most parents do ?—Yes.

33. THE SECRETARY : When are you going to begin to tell the boys and girls in the country about this danger ? Can you do it ?—No, you cannot possibly talk to them about Venereal Disease if they do not understand physiology.

NINETEENTH DAY

Friday, May 5th, 1922

REV. PRINCIPAL GARVIE, D.D., IN THE CHAIR

Evidence of COMMANDANT ALLEN

(Head of the Women's Police Service)

WE started this movement in 1914 in order to help to protect the morals of both sexes ; and I would like most emphatically to say that we did not in any way mean to insult the morals of the women. We said that we were to be in the streets as a very strong deterrent to both sexes, and not only to be there as a sort of bugbear to young women who might

misbehave. All of us know as adults that the fault is on both sides, and that as women we should be out equally for both sexes. That is why we as a service have always claimed that educated women alone should be employed for this particular kind of work. We have found that as a rule there should be some social training before a choice is made. We have found in dealing with these young girls and boys that you need a certain amount of authority which only social training and education can give. The woman of their own class is undoubtedly only a deterrent force when she is walking about, and she has not the same moral force that an educated woman has. I find from my work that very often one is able to take a young boy aside and talk to him just as well as one is able to take a young girl aside and talk to her ; but it has yet got to be proved that the uneducated woman feels she has that kind of authority. Undoubtedly we get boys of all classes in our London streets, very young indeed : we get them out for no good purpose, and I feel that the women should be able to deal with those boys just as they deal with the girls. From another point of view it is not a good thing for the boys to think that the girls are only going to be interfered with when they are doing the wrong thing : it is a strong deterrent to the boy to feel there are certain women on the streets who will feel that the errors of the boys are just as bad as those of the girls. Another point as important as that of the girl and boy on the streets, is that of the child. We are just as interested in the problem of the recreation grounds and the parks and the streets from the child's point of view. We all of us know that the assaults on children in the last three years have been tremendously on the increase. The injury, I consider, of disbanding the Metropolitan Police patrols is more, in a way, from the children's point of view than even from that of the young girl and young boy. Many of these little children who are now out in the parks for play, learn the most corrupt things and bad habits at a very much earlier age than between fourteen and sixteen. A very large number of these girls of fourteen whom we as police have come in contact with, have explained to us that they were assaulted children, and all the bad habits that in many cases these children have learned have very often been picked up in public parks—sometimes in our schools and in our recreation grounds, but more especially in public parks. We as a service are this year—owing to the disbanding of the Metropolitan Police—approaching the London County Council and the Office of Works, and have offered to place well-trained

women, *i.e.*, women with police experience, in parks for duty this summer while the question of women police is being discussed. We have appealed for that, although we shall have to raise the money to do it : we cannot get it out of the London County Council owing to the need for economy. We feel we should not allow the children of the race to suffer. In Battersea Park the year before last there were a large number of complaints of cases of children under eight, and they were all cases that had there been women police patrolling that park, would undoubtedly not have taken place. Last year, owing to that report, and the London County Council not employing either women police or women park keepers, we approached the Parks Committee of the London County Council, and said we would like to place women there at our own expense ; if they could give a grant so much the better. We were able to place them there during the whole of last summer, and had no cases of assaults on children during that time. I think that Mr. Shortt should be not only asked not to disband the women police, but very strong pressure indeed should be brought on him with regard to children. Now that the housing question is so acute, and that many of our children are brought up under such abominable moral conditions in their own homes, we are only making matters very much worse when we throw them out into the parks where the dangers are even greater. Streets, to a certain extent, are only dangerous because of the traffic, but the parks are dangerous both morally and physically. We have since the War a great increase in the number of men who are either nervous wrecks or moral degenerates—everybody who knows anything about these questions knows that nervous wrecks and moral degenerates are on the increase. I feel that for any Home Secretary, who must know these facts, to allow that great question to be lost sight of entirely, and simply say that he is going to do away with the only people who can legitimately do this kind of work is iniquitous, and that we should not allow it. He knows that the park-keepers often cannot interfere with these men, whom they know by sight. When we are on duty we report to the park-keepers that a certain man has been seen hanging about the sand pits, or anywhere the children congregate in large numbers, before the man is given a chance to accost a child. We had a case only the other day, when one of our women was going through a park, and she saw a man leading off a little girl. She was in mufti, but she followed them into a cinema—it was a very badly lighted place. She did not think by the look of him

that he knew the small child ; but when spoken to he said he did. She had no power whatever, being out as an ordinary citizen, but she followed him in. There was no doubt when he sat down how he intended to behave to that small child, whom he had brought out of a public recreation ground in order to tamper with. The manager, who was a very decent man, was asked if the man could be spoken to, and the child was brought out. The child said she had never met that man before. We did not get a conviction—we are not out for that but to protect the child—and the child said that her twopence was paid, and that she was taken in there with the promise of some sweets. Those sort of things are happening every day, and nothing is really done to protect the child. I feel far more interested in getting the child protected from the age of two years up to the age of fourteen, than even at fourteen. We are just now rather apt in these questions of morals to forget that we are allowing the child to get into bad habits, and form a bad moral standard from a very early age, owing to lack of adequate protection. The Mayor of one of our boroughs here approached me, the day before yesterday, in order to have women from my service as the Metropolitan Police are being disbanded. He and the Member of Parliament for that division, are very keen on a new recreation ground ; both these men understand the question thoroughly well, and know what will happen to the children if there is no woman patrolling. Therefore they are going to provide the funds for the purpose, and we are to provide two women to patrol during all the hours that children may be playing. It is in a crowded area, and they are not far from home, but that does not matter ; these men haunt these places far more than during war time. With regard to Mr. Shortt's statement that women will be employed to take the statements from the children who are assaulted, the women who are appointed should be sworn-in women, trained to do the thing properly. It is no good for Mr. Shortt to pretend that women who are untrained are going to know how to talk to the children. It is the most complicated and difficult thing to take a statement from a child who has been assaulted. Her terms are almost indescribable. You don't know to what she is referring unless you are thoroughly well trained. You do not know, unless you are well trained, what questions the magistrate is likely to ask, and what form of evidence you really want. If we do not get the right form of evidence that man is every time going to get off. That

is why these cases are lost so often. The men police, who are very good men, have generally taken the evidence: the child gives incorrect evidence and contradicts herself. But being more used to women looking after her, and asking her questions in the usual home life, she will naturally answer a woman better than a man. For the child's protection I think it is absolutely necessary these men should be caught. Yet time after time these are the men—in the majority of cases they are elderly men—who get off, the child having given wrong evidence. We must never allow that an untrained woman, just because she is a woman, should be fit to take the evidence. We are not going to get the child protected by allowing the man to plead that the evidence is not correct.

1. THE CHAIRMAN: What amount of training is given to those you employ?—The training we have always given differs entirely from the training given to the Metropolitan Police Patrols. The great difference is that the Metropolitan Police Patrols are trained by men, while our women are trained by women. I consider that for a preliminary training only women are fit to give it to women. I myself have been right through, have been sworn in as a constable, and have learned my police experience from men. But the preliminary three months' training of police women should be given entirely by women. There are questions dealing with women and children that only women should talk over in the initial stages. When you have got your information talk it over with the men, but while getting information women should only talk over that with women. I do not agree with the principle adopted in London of training all these young women with young men. It has led to a great deal of wrong, to the question of prostitution being talked over in a manner I particularly disagree with. The class of man is quite good for this kind of work, but we always say that the educated woman should be the woman for that work. She will deal with it from the social point of view, and not from the sex point of view. It should not be talked over between men and women until you have all your legal terms ready to hand in order to speak to men on certain topics. Every woman should have three months' training before being passed on to the police authorities. They will find her accurate knowledge is a good foundation, and she will learn her police work—which only a police constable can give—under the Chief Constable, as I did. You can ask your Chief Constable for any advice on a subject, but you know your social problems inside out by that time.

Lectures are in the majority of cases given by women. We generally employ a medical woman for certain questions, and a woman with official and social experience for other questions. Mr. Cecil Chapman gives lectures, and Mr. Clarke Hall; but questions of venereal disease and questions of that kind are only dealt with by women doctors.

2. They cannot arrest?—Yes, a number of women police in provincial towns are sworn in. They come under the Chief Constable as soon as we have trained them.

3. They are not depending on the ordinary constable; they do not need authority?—They are under the same rules as the constable, but having had the preliminary training they are on a rather different footing. They are under the Chief Constable, are paid by the rates, and in many towns have power to arrest.

4. On what grounds would a police-women take aside either a boy or a girl to speak to them?—You understand children rather well when you are out in the streets, and know whether they are out for mischief. We are out in our very badly-lighted streets in the evening. There is a very keen sense of life in these children, a tremendous need for excitement; and undoubtedly I attribute to the bad housing condition the extraordinary depravity of the children between twelve and fifteen. We do not work in London now, with the exception of about five women working under the C.C.V.A., of which the Bishop of Kensington is chairman. But sometimes I am in different districts of London, and have often passed down the badly-lighted streets; and I think there is an extraordinary amount of immorality between the very young. When I take a small boy aside and ask, "Do you understand what you are doing?"—no, he does not understand. If you can find out where he learned all this, in the majority of cases it is what he has seen at home. I had the other day a case where there were five people in the same bed—a small girl at the top, a small girl at the bottom, and the baby between the two persons. No moral training can be given in that house. I attribute a very great deal of their physical disabilities to the condition of the houses, and I do not think anyone can deal with that except by a proper housing standard. I think depravity is on the increase mainly because of the housing.

5. Is the advice that is offered ever resented at all?—No, not at all. They are ashamed of themselves. But you generally find it is unintentional. They are unmoral more than immoral—I think there is a very great difference—it is

a lack of education. They are doing it out of curiosity in many cases more than out of anything else ; and if the education given were of a different kind we should not suffer from that. They go to their teachers very often, and say little things ; and the teacher says, " You should not say that." I am very interested, and should like them to go on talking until I find out the worst, and then begin to train them ; but I think the teachers very often do not know enough themselves, except on purely educational lines. They do not encourage the child to tell of its conditions. It will tell you quite a lot of things. I attribute a lot to the lack of anyone the children can go to talk to.

6. MRS. JOHN CLAY : They do not go to the mothers ?—The mothers do not understand, very often ; and are very busy people. One of my people the other day was working in uniform in a very poor district in London, and a woman ran out of a house and said to her, " You are a police woman, are you not ? Come in ; I want to tell you something." She told a very sad story of her child, who, she had reason to believe, was keeping rather curious company. She did not realise what it was, but she said, " There are six other little girls in this road who also disappear into this man's house ever so often ; we cannot get the police to take it up at all, but you are a woman and understand what we are going through. I told a policeman about it, and he seemed to think my girl must be a bad girl." These women are very frightened of that. In this particular case a conviction was obtained. We handed all the information in to Scotland Yard. There were no less than seven little girls, and it had been going on six months. That was only one case where there was absolute ignorance on the parents' side, and I think on the little girls' side also. But one has to remember the moral and mental effect on these little girls. It is very bad for other children. They describe everything that happened to them when they go back to school. Teachers do not like them back in schools because of the difficulty of restraining their curious, photographic minds. They give out the whole story. It is to them a moving picture, all that has happened between that particularly objectionable man and themselves ; and of course in many cases that could be prevented if a woman had taken the statement from the child. The woman would brush it aside and teach the child something. It would not be a heroine, whereas, if a really nice man takes a child of that kind he unconsciously makes it a heroine. He takes the child

and makes her feel she has been through something important. It should be brushed out the very minute you have got your evidence. It is the man you have got to convict who is the important party. The child's morality has to be looked after. Never let her refer to it if you can avoid it. Women police are the only ones who can do this sort of work.

7. THE PRESIDENT: The total effect of such an experience on a young girl would probably affect her moral attitude afterwards, and make her more liable to fall?—Always. If you ask those elderly women on the streets, you will find that in a large number of cases they have been assaulted children. As a Service we founded a Home for mothers and babies, and you would be surprised at the number of cases of girls who have had babies by their own father. That child is a very difficult problem. But there are so many cases of that kind that only the police really get hold of cases that should not be put in the Press because they are not going to do any good to anyone. Mr. Shortt can bluff the general public by saying that the work of police women is negligible, because people will associate it only with a question of prostitution; but the women's police work goes so much further. It is not only street work.

8. You would also agree that the premature awakening of sexuality is an injury?—It is the greatest injury. It is a constant wish for stimulation very often; it increases in nearly all cases. That is the beginning of her downfall, because she may meet a small boy equally degenerate or excited, and the trouble begins; and that is why we are having so much trouble now. If any of you go to the Lock Hospital, or any other hospital where you may see these children, you will see sometimes a baby of two years old there having been assaulted. When you realize what that child must have gone through you realise that her growth has been over-stimulated in one line—and she is just a baby sitting up playing with dolls. But the result is never effaced, there is something left behind. It will be in a few years a very strong temptation. They go through more temptation than many people think.

9. There is not a reaction of physical disgust?—Not in the majority of cases. At the time there may be, but then one does not dwell on that. It is the feeling after a year or two, when they begin to get more inclined towards sex. Then it recurs.

10. A kind of instinct has been aroused?—It has been aroused, and where it should have been controlled and never

used at all. It is abnormal. We suffer from it by having a great number of young girls on the streets who would not otherwise have been there.

11. SIR JAMES MARCHANT: The inhibitions have been broken down?—Yes, they have been broken down.

12. MRS. JOHN CLAY: There is a sort of nemesis of outraged nature which must come home to roost some time or other?—It is altogether so wrong that I have never been able to say that there is any end to the wrong done to a young baby girl treated in that way.

13. THE CHAIRMAN: You have only five of your body working in London?—We do not work in the Metropolitan Area, because the Metropolitan Police have their own; but the Charing Cross Vigilance Association had several of our women in the Charing Cross area and would not give them up. Their uniform has been changed slightly, but they are still working, and two are in the St. Martin's Church at night.

14. Yours is an independent body training women police?—I raise my own funds. We have no State grant, but we supply to the Government any women they want. A number have been working in Ireland with the Crown forces. We supply whichever towns want them.

15. Are there certain reasons why it is possible, with the limitations of those who are now being turned down by the Government, that they are not so efficacious as a body as your people would be, being more fully trained?—I do not think Mr. Shortt sees it that way: I think where he sees it is that the women have not been fully successful. It is his fault. He did not give the women any powers. He did not mean them to be a success. We as a body could have done more with fifty women than they with a hundred, and at half the expense. They have been differently trained. They have been trained with men and put with men—a totally different thing to working as a body under its own officers.

16. With regard to the children, have you yet been long enough at it to know what is likely to happen in those terrible cases of children where mothers have the child by their own father?—We have not found any great trouble with the babies born. They are not deficient as far as we can see. But there is no love for the child with the mother. You have no hold over the girl. She has the most terrible fear of everything. They tell us their little histories, and they are generally one long life of deceit to pretend that nothing is going on. They are bullied into it in many cases by the father, because, of

course, it occurs a great many more times than one imagines. They live in constant fear of being caught by the mother or beaten by the father.

17. You might find that in most cases where the man was an idler and the woman went out to work?—Sometimes they are most respectable men.

18. The mother is out?—The mother is out. But she is ignorant. I think ignorance is more to be blamed than any absence from home.

19. SIR JAMES MARCHANT: Do you get many cases of prosecution for incest?—No, there is seldom a witness; that is the trouble. It is most difficult, because the girl's evidence is not always satisfactory. To begin with, a complaint must be lodged within a certain date. In the majority of cases the girls have not been quite fourteen, and don't know what is happening to them themselves until the child is born. It is a most difficult problem. Nothing but better protection and better education all round is going to do anything.

20. DR. H. GOLLANCZ: Do you think that the training which is being given now ought to be given in the schools, as making the children aware at all of danger? Is not there a certain amount of teaching on sex questions?—Very little as yet that is given. I should think it was a step in the right direction. My only feeling is that the mothers themselves need educating, because really the children need educating before they come to school. I am in favour of having them sent at any age (if parents wish it) so as to form good habits. The habits learned at home are often very bad.

21. SIR JAMES MARCHANT: From the point of view of discipline the children should go early to school?—Yes, and the arrangements in these wretched houses are so bad that by six years old you might as well leave the children alone altogether.

22. MISS MICHELMORE: You find the mothers on your side?—Yes.

23. Most of them are thoroughly anxious that the children should go there?—Yes. They often do not realise when they are beginning to go wrong. We had a mother the other day. She had done a very foolish thing. She had found her small boy and girl of twelve and thirteen had been behaving as they should not. She had taken the case to the father, and he did not know anything about it, and had never heard of such a case before—between two young people of this age. The mother also had never heard of such a case, and between them they

went to the police—the very last people they should go to. They sent to the policeman to come and beat the boy, because he would not beat him to death as they were afraid the father would do. But the police could not pass a case of that kind. They had to make a charge, and the small boy and girl are now in very great difficulties ; the case has had to be brought and it has broken up that very happy home. I hold that if the parents had known anything they would have taken the boy and girl aside, and given some form of punishment, not physical, and some form of education. The little girl, without any woman present, was interrogated for more than an hour by two constables alone, and the boy likewise. It was an iniquitous thing. We are impressing on both those little minds the thing that should have been wiped out after the parents had spoken.

24. About the influence of the cinema, do you think the children learn anything there that predisposes them to vice ? —Yes, I think they learn more about sex problems in the wrong way than should be allowed. I feel that sex problems are a very great obsession with people at this moment, and the child that is badly housed and little caressed will probably watch these pictures with the greatest interest. I went to a cinema hall the other day and saw that wonderful play put on, "Jewel," a picture by Clara Burnham. I think the effect that it had was wonderful. For a child's performance, only something that they are going to take away to do them good, should ever be passed. We are too lax. I know people whose children must know these things ; I know they know them in their homes ; but my hope is that we shall wash out what happens in the homes by giving something better. The effect of that play, "Jewel," on the children I saw was perfectly marvellous. It is a religious play.

25. MRS. JOHN CLAY : Is it a Christian Science play ?—Yes. They could watch it and work the whole thing out. I heard one child sitting behind me say, "You never told me I could do that." It was some little thing the girl in the play had done. They would have absorbed a problem of sex just the same, the child mind will absorb anything you give it. I think we are not careful enough in what we give to children.

26. THE CHAIRMAN : We have a Cinema Commission, and have very rightly laid down certain ideas of what children should be allowed to see.—One should not keep them out but there should be something to live up to. I think they should have as many cinemas as we could give them if only we could

give more moral and religious training. That has gone out of the schools entirely, and if they could be given more moral and religious education on the cinema it would be a wonderful benefit. They get nothing of it now. No one has time to give it at home and they do not get it at school.

27. MISS MICHELMORE: Have you any special views with regard to the better protection and education of the young otherwise than the teaching in the schools?—Except to educate the teachers better on certain problems that they do not seem to me to know quite enough about at the moment. They have such a hold on the child. I do not think they realise how important it is in their play hours as well as in their work hours, to give the children something to think about that is not really education as they know it.

28. The play hours should be supervised better as well?—A lot of harm goes on in play hours unless the teachers wish to supervise. They are very good about it. Many teachers give up their own time to supervise play hours.

29. The play hours might be more important than the hours of duty?—They are more important, because the children talk about things that are not necessary and they are not taught to play properly. We had one of our officers in charge of a recreation ground in Paddington and she taught them many things. The majority of them do not know how to play. They play mothers and fathers, but it all gets back to how they live at home and you would be horrified to know how they play it. The supervision of these hours is more important than anything.

30. Have you any suggestion when you find so many children on the streets?—I do not think one can interfere with them there. I think the streets and the parks ought to be right for them to play in, but they ought to have someone to teach them how to play. The streets have always been the children's playground and, if properly supervised, would be all right. The streets ought to be kept so well that children could be playing in them.

31. SIR JAMES MARCHANT: Social workers might be useful in that way?—Yes. To keep children busy with playing is an art.

32. DR. PORTER: I suppose you have pressed for the training of women police by women?—We have; and we have received a great amount of support. The Chief Constables prefer to take women who have been trained by us, and will not act on the Metropolitan basis of training them

amongst the men. But London has difficulties. Many women in London, including the woman at the head, Mrs. Stanley, say that they should be trained by men. There is a great divergence of opinion. But you would not find educated women would be trained by men.

33. MISS MICHELMORE: Why should uneducated women?—Because they are all of a class. I do not think they should be of a class. You know the Metropolitan Police Patrols are the same class as the men—their wives, sisters and widows. These women are accustomed to have the same outlook on life as the men. We have not, and we do not want the same outlook carried into police work. We do not deal with the same problems as the men. We are not here to look after traffic and that sort of thing; we are here to deal with the more intricate questions of social life.

34. DR. CHARLES PORTER: Do they teach them ambulance work?—Yes; and we teach our members.

35. In the Metropolitan Police do they teach men and women ambulance work?—I believe they do.

36. Surely this is a matter we might take up and push from the other side of it altogether. Even this one point we might take up.—That is where the difference has come in between our women and the Metropolitan Police Patrols.

37. MRS. JOHN CLAY: Would it not be better to try and force on properly trained women—because the others are going?—I think it would be a great deal better when these are gone to force the Government to have the right kind of training and a proper department. We have got our members in about thirty or forty towns. At Worthing there was a question whether the women police should be dismissed—one of my officers was speaking of it yesterday. The Mayor, who is a woman, said she had no less than three hundred women of the working class come and beg that Constable Moss should be kept on in Worthing “for the good she has done for the women and children.”

38. THE CHAIRMAN: Is this idea of training men and women together at all affected by the attitude that some women take of absolute equality—not recognising the difference between men and women, and training them separately?—I do not think it has, because the foremost women in the country—all the better organisations support our plea. They are out for equal pay for equal work, but they support our plea that they should be educated women trained by themselves.

39. MISS MICHELMORE: Is not there a suspicion that this

is a Feminist movement?—They say dual control. What we want is preliminary training of women, and afterwards passing on to Chief Constables. It is like the child—you can do what you like if you have it up to four or six. You must train your women. I have no fear of my women who leave me after a few months; they have the fundamental principles.

At the conclusion of Commandant Allen's evidence, the following resolution was passed and sent to the Press:

"We recommend the Women's Auxiliary Police Service as of special value to the protection of children and we consider a private training should be given to candidates by women only."

Evidence of Miss D. McWILLIAM
(of the Welfare Workers' Institute).

1. THE CHAIRMAN: Have you any opinion based on experience that inadequate wages for women encourage in any way immoral ways?—I think quite certainly that very low wages almost force some people to be immoral. But I do not think from my experience that I can say that of the younger girls. That happens later. I think wages are very important, but I cannot say anything definite as to a bad effect morally of low wages upon the girl of between fourteen and sixteen years of age.

2. You mean it is more likely to be an older woman whose wages are inadequate?—Yes, the woman who has to support herself—from eighteen onwards.

3. Do you consider that women and girls should be controlled by women? You would have a superintendent coming between the women workers say, and the foreman, and so on?—Yes, I think it is extremely important. I have myself worked in a factory as a worker where there was no woman in authority at all and although I was quite grown up when I did it, I realised what drawbacks there were to it, especially for young girls. Unfortunately there are many people in authority in factories who are not fit to be in charge of young people or women. It is dreadful to think of mere children going straight from school into the factories, and perhaps being put under men of that kind, and in many cases not having any women to whom they can refer.

4. A foreman may abuse his authority to take advantage of a girl?—Yes, he may do so in many ways which one would not realise unless one had been working in a factory.

5. The language towards the girl?—Yes, sometimes the language and the things about which they talk have a very bad effect on the women and girls.

6. THE CHAIRMAN: Can you tell us something about Self-Government and Works Committees? What functions do you assign to such a Committee?—Works Committees have been growing in moss factories that are in any sense progressive, and I think that almost without exception they have had a very good effect educationally on the women and girls. I put first in importance, I think, the question of men and women working together on an equal footing. You have a committee on which men and women and sometimes the younger girls are found working. They all have a right to an opinion, and they all share in the Committee's responsibilities. More and more these Committees are becoming a real part of the management of factories, but of course the juvenile worker does not usually get elected on the Committee that is really the Management Committee; but in many cases there are junior committees which help to regulate such things as mess-rooms, sports, apprenticeship questions, and all the questions which effect the boys and girls when they first come into the factories; and in that way they get a growing responsibility, and it is work on the positive side. I think we have got to face the fact that industry to-day is detrimental to the welfare of boys and girls, and unless there is something positive to counteract this for which they can work, naturally they go downhill. I think the establishment of Works Committees is a very important work to-day in factories. A part of the welfare worker's job is to try and get such activities going as far as possible—to initiate committees and get the boys and girls to share in the responsibility themselves. If the welfare worker does all the work himself, it removes a very valuable element—the worker's sense of responsibility.

7. The Workers' Committee would not have to do with the management of the mill as such, only with what is regarded as the welfare of the workers in the mill?—Sometimes the committees actually take part in the management of the firm. In the factory in which I have been working, workers' representatives, foremen, managers and directors all sit on the Management Committee.

8. MRS. JOHN CLAY: Do the boys and girls have committees?—Yes, in a great many factories, especially in factories of the type of Cadbury's and Rowntree's, and those factories that have had welfare schemes going for many years. Factories that have only lately started these democratic activities have not yet realised, I think, the importance of committees for boys and girls, but the factories which have got them find them a success, and the number of junior committees in factories is growing.

9. THE CHAIRMAN: It develops self-respect and a certain sense of independence?—Not only that, but they take up questions of discipline. Any cases of dismissal for instance might be considered by the committees of the workers themselves. There are very difficult points that arise from the welfare point of view. You often find in factories that questions arise of workers refusing to work with other people because they are dirty. If you can you get the public opinion raised by the committee members taking it on themselves and seeing that such a thing is stopped, it is so much better than to have the manager or the welfare worker dealing with it in an autocratic way.

10. Do the committees try to prevent the kind of foul speech you were referring to?—It is very difficult to give definite information about these things. It is much more the spirit that grows up in the factory where you have the committees that prevents the foul speech. I never knew an actual case of such a question coming up before a Works Committee, but I know the whole tone of the place alters where you have the workers feeling responsible, and where you have the right sort of people over women.

11. Do the foremen and forewomen show any sort of resentment towards it, or do they rather welcome the assistance that the Workers' Committee can be to them?—The foremen and forewomen are very often the greatest stumbling-blocks to progress. They have been brought up on the old lines themselves and cannot understand why, they having worked long hours themselves, the people of the present day should not do the same. They cannot realise that Committees are anything but machines to take away their authority. It is always a difficulty but I am sure it is worth overcoming, because even foremen and forewomen come round in the end.

12. Instead of individual masters who are in immediate touch with their workers, you have got soulless companies

with no direct contact with the workers?—The welfare worker can do a great deal to bridge the gulf between the higher management and the operatives. It often happens that a firm which is very keen about having a good tone and good conditions for the workers employs, perhaps unknowingly, people who are actively working against its progressive policy—managers who are not fit for their jobs, and so on. This sort of question crops up inevitably and may be brought to light if there is anyone to do it, but if there is no welfare worker, it goes on for years and a great deal of harm may be done to the young girls. It is especially important in the question of promotion. In a good many firms, not only in factories, but very largely in retail shops, and in fact any business, unless you have somebody in quite a disinterested position to see that everything is fair and square, you get a good deal of favouritism and promotion of the wrong people because they are personal favourites or something of that kind.

13. Coming to the specific question, the sex question, would a welfare worker generally keep a kind of eye on the moral conditions, and check any indication of any unhealthy moral conditions?—I think this is a large part of a welfare worker's job. It is not a thing that they are engaged to do, it is not a thing that most employers tell welfare workers to do, but I think that they generally engage the sort of people whom they think will keep an eye on that question.

14. "Something can be done in the matter of direct sex instruction. But this should only be attempted at the request of the workers themselves, who should be encouraged to organise their own facilities." That would mean, I suppose, a lecture or talk at some time on the part of the welfare worker?—I think I should go further than that. I do not believe the workers themselves request these things spontaneously. I think they have to be helped to it. I have found in working that certainly the girls appreciate a health talk very much, and then sex teaching would come into that. I do not myself think it is a very good thing to emphasise sex questions so much as to have special lectures on them. I would rather have lectures on health, and bring into those, in a normal way, healthy teaching on sex matters.

15. MRS. JOHN CLAY: Do you think the foremen and forewomen have much excuse for saying that the young people of the present day do not work up to what they consider the mark?—I think that when they have reason to

complain, it is because the foreman or forewoman does not know how to treat the young people.

16. You do not think there is a desire to do as little as possible on the part of these young workers?—Some are like that, but I should not say that the majority are. I think the majority are not.

17. SIR JAMES MARCHANT: You do not think there is a general tendency to slackness after the war, especially in young people growing up and getting a sort of independence they never had before?—I do not believe there is a slackness amongst young people when at work.

18. A desire to get money without working for it, or do as little as possible for it?—I have been in factories and studied the question from the point of view of health and working conditions. I do not think there is any foundation in the generalisation that people want to be slack. One of the great difficulties in modern industry is the monotony of the work. You cannot get a person to give much attention to watching an automatic machine. Or take as an example ordinary work in an engineering firm. I did it myself for a time and found it was quite impossible to stand the monotony of it unless one was working up to something else. And the majority of women, I am afraid, in industry are not keen about taking on responsibility. There is nothing much to be looked forward to in the factories for women, and I should think that at least three-quarters of their energy, certainly in a mixed workshop, is given to flirting with the people they are working with. You cannot expect them to do anything else, the work is so dull and monotonous that they cannot keep their minds on it more than a few moments at a time. The thing that impressed me more than anything else in going into a factory as a worker, was the monotony.

19. MISS MICHELMORE: Do you think club workers should be organised inside or outside the factory?—Wherever possible, those sort of things should be organised outside. It is a great pity if the worker's recreation is centred round her work. But if there are not those facilities, obviously recreation is essential, and it is much better to have a factory sports club than nothing at all. And in any case those works sports clubs do have a very good effect on health, and on general morale. There again the responsibility entailed is valuable educationally. Workers run their own social activities and become more sporting and more healthy-minded. It is an outlet for energy.

20. Do you think such sports would supply the necessary—if we may call it necessary—excitement to counteract the monotony of the work?—I think it is not enough. If a person is working for eight hours on monotonous work, to go for a swim afterwards is not enough. I think a great deal can be done in counteracting the monotony of the work, by giving a more general training to people. Do not keep them on the same machine; a good deal is being done now, I believe, in giving people education about the whole industry—by cinemas and lectures and so on about their own industry. Workers are taken round the factory, and even to other places in order to see other factories.

21. MRS. JOHN CLAY: It stirs up emulation and ambition?—It makes them more interested in what they are doing.

22. Do you think it is feasible to give lectures on sex questions in factories?—I would rather not have any lectures given definitely on sex questions. I think it lays too much stress on that side and gives people who do not understand the thing rather an opportunity for unnecessary talking and laughing about it, and so on. I think it is better to have lectures on health, sensible health talks for girls and boys separately, and get thoroughly good people to do it. Do not get the welfare worker to do it just because she is a welfare worker. You must get specially trained people to do it, and do it in an absolutely healthy, natural way.

23. DR. CHARLES PORTER: Have you actually arranged any lectures like that?—No, I have not actually done so in factories. I have had something to do with arranging with people to give lectures outside in the clubs, and there is, I think, the opportunity for welfare workers to co-operate with outside people. We do not attempt to supply inside factories all those sort of things. Various clubs in London have these lectures, and the girls think them extremely good, and even go two years running to the same course. I have found these have gone down very well, and I think that sort of lecture should only be given in the factory if it cannot be got outside.

24. MRS. JOHN CLAY: Should lectures be given in the lunch-hour?—I think from the point of view of digestion, and certainly of independence, the lunch-hour should be absolutely sacred to the worker for a meal and to do anything else he or she wants to do in it. I do not think that talks of any kind thrust on people at lunch time are good.

25. DR. CHARLES PORTER: You think the health talks are really liked?—I am sure they are liked.

26. Whether they do any good or not, you are not sure?—The trouble is that you cannot get enough people to go to them. The people who go to them appreciate them.

27. SIR JAMES MARCHANT: Suppose you had persons of the character of Dr. Scharlieb, would the girls like it better than from a non-medical person?—I am not sure. The person I have heard who was a great success, was a non-medical person, but I think it would be much better to have a woman doctor.

28. DR. CHARLES PORTER: You do not sound enthusiastic? Because I am not sure that a medical speaker would draw people more.

29. MRS. JOHN CLAY: It would depend upon the lady doctor, would it not?—With their experience of the panel system, I do not think the workers generally have got a high idea of doctors.

30. THE CHAIRMAN: You would rather have a non-medical speaker who was interesting than a medical speaker who was not?—Yes, the whole point is to have an interesting speaker.

31. MRS. JOHN CLAY: Are not discussions much more instructive than lectures? The girls and boys prefer to ask questions rather than they should have a lecture?—That usually comes afterwards. They are awfully shy. If you say, "We are going to have a discussion circle," they say, "I cannot speak, so I won't come."

32. THE CHAIRMAN: You think the monotony of a great deal of factory work does, so to speak, release a sort of sex interest. You speak about them turning to flirting; that is a kind of element that breaks the monotony?—I think that is certainly true where men and women are working together.

33. Have you got men and women in a factory to have common interests apart from sex, interests which will react favourably on their relation to one another—in clubs and so on?—Yes, but part of the difficulty with girls is the tradition. It is often their own fault, if they are not treated with respect; they have been so brought up to think that men do everything better. For instance, at sports they get frightfully upset if they cannot get into a tennis set where a man is playing, and they get thrilled if they have men at their socials, and so on. That is a wrong attitude. I put it down to their upbringing. They do not realise that they have as much right

to their opinion and are as important members of the community as men. Of course, it is asking for trouble, to start out with that attitude.

34. With what kind of works was your experience gained?—My own work as an operative was in two munition factories, where they made shells and motors, and aeroplanes. After that I was welfare worker in a large munition works where the conditions and nature of the factory made it extraordinarily unsuitable for men and women to be working together. It was a place about two miles long with buildings dumped down at intervals, which had to be kept dark at night on account of raids. Lately I have been with a boot and shoe firm as staff manager.

35. They are mostly girls working there?—They have foremen. The girls are limited to certain jobs; the union will not let them do anything but closing and making. It is not the same as where you have men and women working side by side. In the machine shop of an engineering place you had men setters-up and foremen. All the people in authority were men and the workers were girls.

36. The men had to start the lathe and the women went on with the mechanical process afterwards?—Yes, and there were men labourers. A very important question is the question of offices and shops which so often gets left out. They are really very bad places for young people. A boy or girl first begins work at a most impressionable time, and, unfortunately, as we have had pointed out, it synchronises with a very difficult age, so that I feel that one of the most important things is to press for the raising of the school-leaving age. If people started work at sixteen it would not be nearly so bad for them as starting at fourteen. They come absolutely unprepared. They feel frightfully important to start with, and it is very bad for them. They do not have a chance if they get with the wrong people, and in the junior jobs they often have to go round the whole firm running messages. Often you find in factories where there is no one to look after conditions, that quite young girls are put with very rough women, whose language and the things they talk about are certainly most detrimental. Welfare workers can do much to have the work arranged so that they need not work together, and people who use especially bad language should be given some job where other people do not have to listen to them.

37. MRS. JOHN CLAY: What does the welfare worker

do during working hours?—She visits every part of the factory where anybody is working; she is more or less in the position of employment manager. It varies in every factory.

38. You go and encourage the new workers and that sort of thing?—You make it easy for them to come to you when they want advice, and you arrange training schemes and so on.

39. DR. CHARLES PORTER: Is it the case that the present tightness from the economic point of view is interfering with the appointment of welfare workers?—The last two years has been extremely difficult. But there are signs now that the thing is really waking up, and people seem to think trade is at last beginning to improve, and I have heard of fresh appointments, especially in the Midlands and North, in the textile combines. They are appointing welfare workers where they have not had them before.

40. My fear rather was that firms were likely to stand them off. "We are doing very well," says the employer, "we will have a welfare worker," or: "We are doing badly, let us fire the welfare worker."—That happens. So many people on the finance side do not believe in welfare work, even where they have got a welfare worker, and say, "If you want to economise, ret ride of her." That is quite understandable.

TWENTIETH DAY

Friday, May 12th, 1922

PRINCIPAL GARVIE IN THE CHAIR

Statement of DR. W. H. RIVERS

The nature of the psychological condition of childhood is one about which there is a great difference of opinion, but I think anyone who has had anything to do with work of medical psychology will agree that we have learned that childhood from the psychological point of view is much more complex, more receptive, and even more curious than we once supposed. The whole problem, this great complexity of the child's mind, with its relation to its environment and his parents, is very complex. I might begin by making a general statement which underlies my recent work in psychology, and that is that we each bring into the world a number of distinctive tendencies towards conduct which is combatable in early childhood. It is an early struggle between these tendencies and the controlling force of parents and others, by means of which the child is adjusted to its environment. Now as regards the complexity: I think one should distinguish between the feature of the early childhood, which does not involve sex and things which do involve sex. This question of the sexuality of early childhood is one about which there is a great deal of difference of opinion. As regards the complexities which are not connected with sex, I think nearly everyone who had to do with psycho-neurosis recognised the extent to which injustice, or what appears to the child to be injustice—such as quarrels between parents and different factors of that kind—influences the child, staying in its mind, sometimes lying just under the surface and not easily discovered. These experiences rankle sometimes in people's minds for years, producing disturbances for years. It often makes the parents realise that the child has appreciated very much more what is going on in the home than is usually supposed. The other main heading is the sex difficulty, and that I think you can divide under two different heads. One is that which I have spoken of, the great curiosity of the child; and it is perfectly obvious to anyone who thinks about it that it is the sexual organs, the

sexual processes, the excretory processes which are the kind of things to excite the child's curiosity and at the same time they are the kind of things which are naturally subjects of taboo. There is another question and that is that one of the factors which enter into these complexities of childhood, is the unreasonable way in which these troubles are very often treated. Just the right way to treat them is a matter of extreme difficulty; but there is little doubt that the way in which they are treated leaves the trouble in the child's mind. The other aspect of the sex difficulty is that connected with what is called infantile sexuality. According to the views of psycho-analysts, a child when young passes through special phases in which he shows many of the manifestations which you would expect at puberty. Parents therefore ought to be very much more careful about exposing their children to any kind of parental sexuality. Children will otherwise have experiences which will make them very curious and they get very special powers of speculation. I ought to say in connection with this that I am simply giving you the result of the experience of one interested in these matters, without personal experience. My experience on the medical side is entirely limited to cases of neurosis. It is not my habit to go into these deeper infantile processes. You will have other people who will have personal knowledge of that. All I can do is to give the impressions I have got from reading literature and enquiring from those who have experience of this kind, trying to look on the whole business in an impartial way. There is one other feature of early childhood I should like to mention and that is that there is no question that the child is especially prone to undergo the process of suppression, the process by which experience is completely forgotten. I believe that to be an instinctive process which is of the greatest utility throughout the whole of normal life. I believe it is quite essential, through normal life, that some of the distinctive tendencies with which we come into the world should be suppressed and there is very little doubt that many of the kinds of experiences of which I have spoken, undergo this process of suppression. They are quite unacceptable to the conscience of the adult, and yet they may be there as disturbing experiences to influence the character of the child. My own impression is that we are only in the early stages of this enquiry and the later experiences of psycho-analysts will be much more important. These problems are so prominent in childhood that psycho-analysts

are interested in them. No one can get away from the enormous importance of the problems arising out of childhood. The problems of adolescence have been with us longer, but they have not the same interest.

1. MR. HOBSON: In using the term "infantile sexuality" you do not mean infants in the strict sense of the term?—I mean quite young. You have then a phase in which there appears to be quite an awakening of the sexual instinct in its manifest form. It is the kind of thing which the parents do not like. They shut their eyes to it, but if you talk to people who are frank you will be astonished at the evidence you get.

2. It is really a conscious process in the child's mind?—Yes.

3. That raises the question of suppression, forgetting. Are children more likely to forget that which is impressive in a disagreeable form?—I believe so.

4. Such as fear. Many people say that they remember having received in childhood certain shocks which would not have impressed them in later life. They remember them because they came as shocks in childhood. That tendency to remember, if it is real, appears to be opposed to the tendency to forget?—I think the evidence is very strong indeed. Childhood is the period of life when this process of suppression is especially liable to occur. The child either forgets, or remembers it with vividness. It either completely goes or remains very definitely present. It is readily accessible and will recur with any chance association.

5. Is there any explanation given, or opinion expressed, as to the reason why these effects in early childhood should disappear?—My own theory is that suppression is quite an essential biological process.

6. THE CHAIRMAN: That repression would be a more or less endeavour to put a thing out of consciousness, but suppression is a biological process which would take place without effort?—Of course they have different effects but I think that repression is much more injurious.

7. You speak of the child being more speculative; you mean that the child is more likely to make explanations of its own?—Yes, we know the sort of questions children ask and we are getting a large amount of experience to show that if these questions are not answered satisfactorily, the child forms an hypothesis of its own.

8. You speak about the children's questions being wrongly

treated. How should parents treat these questions—what sort of answers should they give?—I think we want very much more experience. The thing that impresses me is that the parents in the majority of cases are thinking about these problems and are making observations and carrying out their own experiments. Under the old conditions the people were blind to the whole problem, or it was put out of their minds and ignored. It is being considered now and I hope we are going to have a body of people who have had the opportunity of making observations so as to find out the best way of treating these matters. I find that the thing you must avoid is to use the unconditional word “don’t.” You must try to explain or make the thing as reasonable as possible. I do not think it would be difficult to do that, but now and then the reasonable parent is brought up against a tremendous poser.

9. You consider that the child should not be led to think he has done anything improper in asking these questions?—That is the important point. I cannot help thinking that the right point to go on is to give some explanation—not a complete explanation, and if you only get on right terms with the child you will see what will happen. It is very difficult to have to tell the child that you must put off the reply to his question. Of course the point is: How can you deal with those questions? The child of the savage has an intimate knowledge of all that goes on, including an acquaintance with sexual processes; he has to adapt himself to the social conditions and the result is that you find him very law-abiding. It is astonishing that that child becomes thoroughly acquainted with its surroundings. It is striking the freedom of the child and its acquaintance with sexual matters, and the way he becomes adjusted to his surroundings without punishment.

10. When you speak of the actual knowledge which the child has of sexual matters, there are some people who do not connect conception with the sexual matters?—Yes, but those people are just as interested in the whole sexual question, but they do not happen to have that special knowledge.

11. But there is no less developed sexuality among them?—That is so.

12. This wider sexual knowledge, does it lead to a kind of sexual promiscuity in dealings?—There, you get a great variation among different people. Usually there is a great deal of freedom in sexual matters before marriage and a good

deal afterwards. Quite young children are extremely interested in sexual matters, and you often get them carrying out sexual processes in play.

13. Are there no tribes, barbarous or semi-barbarous, where there is any sort of reticence about these sex matters?—Yes, there is a great deal of that, the actual sexual act among some peoples. There is also a great variation among other people.

14. DR. SALEEBY: In the matter of the decadence of the humbler people in contact with Europeans, there is a large and important factor which yet remains to be discerned which you would define as the result of the pressure of life which is imposed by the higher people so that the lower people give up the effort and reproduction to them seems not to be worth while. Would you attribute great importance to this psychological factor?—That is so. As a matter of fact, you will be interested to hear that I have written the introduction to a book on the depopulation of Melanesia.

15. Do they abstain from reproduction?—Yes.

16. MR. HOBSON: It is the nervous re-action of fertility?—As a matter of fact, they use contraceptives, or they practice abortion. I have statistics in this book which is coming out, on the extraordinary change in the three generations and to what extent it is due. They have put it to me: "Why should we bring children into the world to work for white people?" I think what really happens is that we bring all sorts of inventions into these countries, such as agricultural implements, type-writers and various things they are unable to emulate, and they consequently lose interest in their own country, and in addition there is often actual prohibitions imposed.

17. DR. STEVENSON: But sometimes they do adopt the European conveniences and make life better for themselves?—Yes.

18. So that the contact with the Europeans may, to some extent, cut both ways?—The trouble is that all these things we have introduced have enabled them to get on with so much less labour. In the old days they had to make everything and they used to make the things with, what we should regard as, infinite labour. They used to take a great pleasure and a pride in their work. For instance, we introduced iron and ways of dealing with it, and that did away with all this labour and completely altered their

aspect of life. So you see, even what you think would be a good thing for them has proved to be bad.

19. MR. HOBSON: Is the sentiment a dejection as to the sense of inferiority or is it a calculation based upon the feeling that it is not worth while?—I think it is probably something which shuts off from one into the other. What worries me is the pessimism of the young man of the present day, which is the most depressing thing of the social order.

20. DR. SALEEBY: And this may lay deeper at the root of the historical phenomena decadence, than any physical cause?—I think that is so.

21. Have you anything that you can tell us with authority about the psychological influences of masturbation?—No, except that we came across a great deal of it during the war, and it was a great difficulty to treat. The thing which impressed most people was that we saw more evil results from worrying about masturbation than from the masturbation itself.

22. What is to be the normal sexual conduct of a normal vigorous youth, unmarried, of the age of twenty years?—Is continence feasible and is it in itself dangerous for anyone?—I do not think that there is any definite evidence that it is in itself dangerous.

23. There would be a certain number of spontaneous emissions?—Yes, but there again a prominent factor comes in, which is the extent to which a man worries about the problems of continence and the extent to which he allows his mind to dwell on the various theories that arise out of continence. May I say that there is a close connection here again with the social order because if we had a social order which was better than the one which exists among us now, you would not have the hindrance to marriage which you now have.

24. MR. HOBSON: But these hindrances to marriage are bad; they prevent the usual action taking place at the right time?—Exactly.

25. DR. SALEEBY: Now as a psychologist do you accept the theory of the sublimation of sex instincts?—I believe in that as much as I believe in anything. I think that is one of the things one can believe in.

26. It is vital to us that we should have responsible psychologists coming and saying that this quasi medical doctrine is well founded. You say there is a real true sublimation?—I think that one of the evils is that people have connected the idea of sublimation with sex too much.

27. It is our business, in providing a sphere, or a suitable world for adolescents to promote everything that will hold sublimation and will exclude everything that will leave the instinct on its crude plane and this is a great argument against all kinds of stimulating literature and pictures?—Quite right.

28. THE SECRETARY: Have you seen the little volume of letters from the working-class mothers, which has been put out by the Women's Co-operative Guild. The idea from some of these letters is that some of the women do not think it worth while to become mothers. Is that psychology or is it based on their physical disability?—It is psychology. When you speak of the instinctive tendencies towards motherhood, one does not really know how strong that instinctive tendency is. We have always to remember there may be no instinctiveness of that kind, only a sexual instinct. It is a question whether there is an instinct which leads women to wish to become mothers or men to become fathers. It may be the sexual instinct and the satisfaction of that produces children. I am doubtful about the existence of that instinct whether it is an instinct or not.

29. THE CHAIRMAN: From the biological point of view, would you expect the parental instinct to be primary and the sexual instinct to be secondary?—I think the two are intimately connected, so I do not think you can say one is primary or secondary.

30. MR. HOBSON: I should like to ask a little more about that process called sublimation. It is quite clear that sublimation is a more higher and more desirable process?—One definition of sublimation is that it is instinctive energy devoted to some good form. I agree it might produce sentiments which cannot be regarded as beneficial to the community. That of course raises the question as to whether sublimation is a good term.

31. THE CHAIRMAN: Transformational would be the better term?—It is an established term which it is difficult to alter.

TWENTY-FIRST DAY

Friday, May 26th, 1922

DR. SALEEBY IN THE CHAIR

Evidence of PROFESSOR LEONARD HILL, M.B., F.R.S.,

GIVEN clean water and good drainage and sufficient rest and sleep, there are two main methods of keeping up the health and stamina of the young—firstly, adequate feeding with fresh and natural foods; secondly, play in the open-air and sunshine. Separated miller's products, such as white flour, sugar, polished rice, nut fat margarine, may be all right for the well-to-do living on a widely varied diet; they are wrong as the bed-rock diet of the poor. The food must contain, in addition to the well-known food substances, protein, starch, sugar and fat, the salts required for tissue and particularly bone building, and the active principles called vitamins, which are necessary for growth and health. Young animals, such as pigs, do much better if given crushed bone meal in addition to barley, maize, middlings, and green food. They thus secure a sufficiency of phosphorus. There are three chief vitamins, two water soluble, known as B. & C., and one fat soluble A. Water soluble C. vitamin is necessary to prevent, scurvy. It is present in fresh green food, fruits and vegetables and in the milk of cows fed on fresh green food, not in the milk of cows fed on dry winter foods. It is easily destroyed by prolonged cooking, is not present in most preserved vegetables and fruits, but is present in tinned tomatoes—the acidity of this fruit preserving it, as is the case also with lemon juice. Fat soluble A. vitamin is necessary for growth and is present in green food, in the milk of cows fed on such, in eggs, fish roe, liver and such like animal parts in contradiction to ordinary meat. It is present in beef dripping but not in nut fat margarine or most samples of lard. The want of this vitamin greatly reduces resistance to certain infectious diseases. Rickety bone changes in children may be set aside by giving enough phosphorus in the diet, or by giving cod-liver oil, which is rich in fat soluble vitamin. There appear to be two A. vitamins in cod liver oil, one necessary for growth and easily destroyed by oxidation, the other not so destroyed and preventing rickets. They can also be set aside by exposure of the body to sunshine or to the

mercury vapour lamp for half-an-hour or so a day. In some recent experiments, animals—white rats were chosen because they can be used in large numbers—were fed on a diet that produced rickety changes in their bones, and it was found that two minutes' exposure to the mercury vapour lamp a day set aside these rickety changes altogether. I have a number of these experiments being carried out now. They were first carried out by Hess in America, and I confirm Hess's conclusion that exposure to the mercury vapour lamp or the sunshine does set aside these rickety changes in the bones. It is a very remarkable fact that two minutes' exposure each day of white rats to the mercury vapour lamp should entirely alter the nutritional conditions of the bones. The animals are on a diet which is insufficient; their weight increases for a time and then remains the same; and they eventually die of inanition, but the rickety changes in the bones are entirely stopped by this exposure to the light, which is a very striking thing. It has been shown by Miss Chick and others that Viennese children, fed on a deficient diet, escape rickets when exposed to the sun out of doors. Glass filters off the active ultra Violet rays. Water soluble B. vitamine is so widely distributed that enough of it is usually eaten in ordinary mixed diet. It is present in the germ of the wheat berry and in the outer layers of the rice berry, which the miller takes away in making white flour and white polished rice. The want of this vitamine produces malnutrition and in particular, nervous degeneration, skin disease and loss of sexual power. People of our cities, such as office girls, who live mainly on white bread, cakes and sweets, margarine and tea, may suffer from want of all three vitamins. So, too, very poor families, such as those now on the Government dole, come down to a diet mainly consisting of white bread, margarine, or dripping, sugar and tea.

Spread of knowledge concerning adequate food stuffs is then of first importance. The food mongers who separate or preserve the natural foods and advertise their artificial products, may lead people wrong. The difficulty of securing cheap salads and green stuffs in big cities is great. If the smoke cloud were cleared off by the domestic use of smokeless fuel, and factory use of smoke consuming furnaces, salads might be generally grown in city courts, gardens and window boxes. Enormous economic gain would result through prevention of spoiling by soot of clothes and house decorations, of decay of buildings by acid smoke fumes, of fogs which delay

traffic and waste artificial light, of waste of fuel as soot, of loss of valuable tar, ammonium sulphate—an important fertiliser—and other valuable chemical by-products which are secured in the coking of coal at gas works. Moreover, vegetation would not be destroyed, and people would receive, not, for example as in Leeds 60 per cent. daylight, but most of it, with consequent great advantage to their health and happiness, and larger opportunity for, and incentive to, outdoor recreation.

My colleagues and I find exposure to the cooling power of the open air sends up the body heat production of the resting child by 50 to 100 per cent. or more, while hardening the muscles and so bracing up the body, stimulating the appetite and good digestion, etc., promoting health and stamina. While the sun has a specific beneficial effect, as demonstrated in the treatment of rickets, if combined with exposure to cool open air it has a wonderful curative effect on tuberculosis, as demonstrated in particular by Rollier at Leysin, and Gauvain at the Treloar Hospital. In addition to a Sanitorium Rollier carries on a "preventorium," where delicate children have their lessons nude in the Alpine sunlight, and skate, ski, and toboggan nude save for bathing drawers. Gauvain, at Alton, Hampshire, and Hayling Island, exposes the Treloar Hospital tubercular children to sun and open-air, nude on every possible occasion. They do their lessons out-of-doors on all fine days. The cripples bathe in the sea and play nude on the shore at Hayling Island. A very great influence for ill acting on the health and stamina of children is the belief, current among all classes, traditionally handed down by grannies and mothers, and still taught in the advice given by many, if not most, medical practitioners, that exposure to cold is the great cause of illness. This belief leads to over-clothing and confinement indoors, over-coddling and debility of body, and weakening of nervous strength and stability.

The hygienic aims of the future should be to get the cities freed from coal smoke, and the children educated to keep their bodies fit by exposure to open-air and sunshine, to teach people that indoor life in artificially-heated rooms is disadvantageous to health. This, while necessary for sedentary pursuits, must be compensated for by open-air games and sleep in verandahs or rooms with widely-opened windows. Open-air life makes people tranquil and happy, thus open-air treatment is found to be excellent for the insane. Long hours of home-work, cramming for examinations, neglect of open-air

games, are faults of many schools, and make feeble, nervous children. The culture of physical health should be compulsory in every educational place, school, college or University. I would have a Diploma given by any University only to those whose physical conditions were reasonably good as well as their mental training. One would have to make exceptions for people naturally weak; they would have a Medical Certificate, but even they ought to bring their standard up. I want to stop the system of education at present which crams students in a most unnecessary and abominable way. I do not think, for example, an educational system could be much worse than the present Medical educational system, more outrageous from a psychological point of view. Over-teaching, over-cramming, over-exhausting boys, making them hate Science instead of making them love it. I do not know what your feeling is, but I have taught it for 20 years and I think it is exceedingly bad.

1. THE CHAIRMAN: When you refer to rickets, it is in your mind that rickets indirectly affect the birth rate in respect of its possible influence on the female pelvis, if in no other way?—Yes.

2. You use the term, "loss of sexual power"; do you there mean sterility?—Well, experiments on animals show that you can produce sterility by certain deficiencies in diet. You can adjust a diet to a rat to make it healthy, and fine looking, but sterile; add yeast to its diet and its sterility passes away.

3. Is that true of both sexes?—Yes. I am thinking of what has been done by Osborne and Mendel in U.S.A. They have also done striking experiments in postponing fertility and keeping rats dwarfed for a long time by giving them a diet right in quality but deficient in quantity; fertility comes on when they are finally well fed. The Germans were so badly fed in the War that partial sterility was caused. When at the end of the War they got plenty of food they became as fertile as before.

4. SIR JAMES MARCHANT: That may happen after wars?—It does happen.

5. THE CHAIRMAN: We had a witness, Mr. Pell, who had a great deal to say on the influence of diet on some forms of human fertility?—He came to see me with his book in manuscript, and we discussed that; that was a subject I advised him to look into closely.

6. He did not give me any impression that he had com-

pletely worked out his views on the subject. It is very difficult to understand from him whether a great excess of diet was inimical to fertility or at other times certain deficiency, but in your view, at any rate, it would be more a deficiency in the diet that interferes with fertility than a very liberal and generous diet?—I believe I told your previous Commission some experiments about cow feeding. Very high feeding of cows for production of milk lessens fertility. I was over at Montana last December and there was a great English breeder there. I had many discussions with him on that subject, and he told me that the great trouble was to get pigs as fine, fat, sleek beasts, so that they would win the trophies at the Shows, and at the same time keep them fertile. There were means of doing this. One of the men who succeeded, having won a Championship Cup, and having had some champagne to celebrate it, became communicative and told my friend that he collected the whole of the urine of his family and added it to the pigs' food. What this suggests to me is, that the ordinary dietary is deficient in salts. These American experiments I have briefly referred to, the additions of crushed bone show the same thing. The ordinary cereal diet that a pig gets is deficient in phosphorus salts; therefore crushed bone or urine makes a great difference to them. And then in the matter of bulls my friend told me they only keep them as young bulls because of the difficulty of managing a full-grown bull. Even the most amiable beast on turning round may poke his horn through you, he is such an unwieldy, unmanageable beast. They keep young bulls for three years for breeding, but it was difficult to keep them fertile for these three years, and he asked my advice. I said you might try giving them yeast. Another thing which I have thought of since, is not to keep them in stalls. If the animals were kept out-of-doors in yards it might make all the difference to them. There are these two things, the right food and the open air and sunshine.

7. And that may be relevant to our species?—I think so. I think if you take these white rats and, by diet, make them sterile, you can certainly do it with human beings.

8. You regard the present diet of the youth of our cities as grossly defective from your point of view?—From the point of view of fertility?

9. From the physiological point of view?—The crowded condition of our cities makes it very difficult for people to have families in comfort; at the same time by the removal of the

people far away from the open-air life and the green foods, down goes their fertility. It is a natural adjustment.

10. Of course, you know that in our previous reports we have emphasised the importance of the voluntary birth control?—Yes.

11. Here you are bringing forward suggestions to the effect that dietetic questions and questions of environment may play an important part?—Yes, I think so. I think that was the most reasonable thing in Pell's book. I think there is a good deal to be said for his arguments that these preventives were not sold in big enough numbers, also in the fact of the enormous fertility of people like the French Canadians, who have an average of nine or ten in family. You cannot explain reduced fertility wholly by the use of preventives. I think a very large part of it is due to City life and City diet.

12. The diet in American and Canadian cities generally is very good, is it not; much more fresh stuff?—Much more than with our citizens.

13. And very much more good milk?—Yes.

14. Their birth rate is coming down very markedly?—Yes; I think it is the confinement and this artificial life, and all that kind of thing, which must tell. Nervous strain and confined life have such big effect on metabolism. That is what I am trying to bring out by my own physiological work, that by this life you reduce metabolism to a very low level, so that even if you have plenty of food you are not putting a big quantity through your body; the organs and glands have not got a wide and big choice if you limit the quantity going through.

15. If you are living a confined life even with a generous diet?—Yes.

16. Air, over-heated, central-heated rooms in American tenement houses?—That is a great factor, I should say.

17. SIR JAMES MARCHANT: You could live on white bread and starve yourself?—You could live on white bread and starve yourself, certainly.

18. DR. ERIC PRITCHARD: Could you give us any possible explanation of the effect of this mercury vapour lamp?—One piece of evidence we have got is, that in the blood of rickety children, the percentage of inorganic phosphorus is low, while in the children who get the sun and the light the inorganic phosphorus is put up, so too with the rats studied by Hess. Rickety bone changes can be set aside by exposure to sunlight

or by adding inorganic phosphorus to the food, or by giving cod liver oil.

19. Did you say inorganic or organic?—It is the inorganic phosphorus which is estimated in the blood.

20. Ionised in the free state?—Yes.

21. Not as a phosphate?—In the ionised form. I am not speaking of organic compounds, such as phosphorised fats.

22. If so, of course, it would be a simple thing; if a phosphate it could be got into the system?—Yes, quite, in this particular Hess diet, white flour plus some common salt, some citrate of iron and lime salt, there is very little phosphorus.

23. No phosphorus except what is in the white bread?—Except what is in the white flour, which is very little, and with that diet you can balance the whole thing by adding so much inorganic phosphorus, or so much cod liver oil, because the vitamins come in there. There are the two things, deficiency of vitamins and deficiency of inorganic phosphorus.* Then you can also balance it by this astonishing thing, the light. What the light is doing; whether it is setting free phosphorus out of organised phosphorus, or what it is doing, we cannot yet say.

24. DR. PRITCHARD: Have you tested it with other lamps apart from the mercury vapour lamp?—Hess claims that the ultra violet rays are the active ones, and that the mercury vapour lamp rays will not act if put through glass. In my own experiments which I have running now, I have rats put in the sun under glass and without glass, and rats put out of doors in the shade; they are all being run through the different things so as to settle the matter.

25. DR. ERIC PRITCHARD: Did you get any comparable results from your open-air treatment? The surface evaporation, and so on, is that comparable, do you consider, to either the sunlight or the mercury vapour lamp?—In stopping rickety bone changes, open air does act like the light does.

26. You say these white rats on the diet they get do not grow?—Yes.

27. Do you think there is any connection between rickety changes and growth? Have you got controls of those rats, with those who have the mercury lamp with this inanition diet; they do not have bony changes, but do the other rats have bony changes?—Yes.

28. On this deficient diet without growth?—They begin to grow; they grow for a month on this diet, and then they

* The addition of acid to this diet has also been found effectual, probably by keeping in check bacterial fermentation and so aiding the absorption of the phosphorus in the food.

have used up whatever they are wanting and cease to grow ; they live about two months.

29. How long do they live with the mercury lamp ?—Not much longer. The ones in small boxes grouped together like children in a crowded tenement, kept indoors, never put out of doors, in a shaded room with the blinds down, get most scabies, and inflammation of the eyes, and one has to kill them off first. Ones in big boxes put out-of-doors each day are better, and then you come to the ones that go in the sun or the mercury vapour lamp. They are the cleanest of all and have least infection ; their eyes are cleaner, they live longer and have no scabies. But it is a diet they cannot grow up on. They have all to go at the end.

30. THE CHAIRMAN : Those exposed to light do not get the ophthalmia we have heard about ?—Not till later.

31. DR. ERIC PRITCHARD : Where you keep them under certain conditions, improper feeding, and so on, you get the rate of metabolism down to basal level. Can you give us any information as to what happens in a condition in which there is this basic metabolism when these individuals continue taking the same amount of food as before, when the metabolism was not the basic, what happens ?—If you take excessive food you may get abnormal bacteriological decomposition going on in the bowels, which is a source of illness. The evidence seems to show also that you are more likely to suffer from excess of food, if there is a paucity of vitamins in the food for they seem to be required in the digestive process and are used up. Excessive bacteriological decomposition going on in the bowels will help to produce rickets perhaps in the way you have suggested, by the waste of precious salts.

32. It seems to me, in some of these cases where you get apparently a reduced metabolism and the output of urea showed that the food was absorbed, there was some curtailment of digestive processes which resulted in the carbon dioxide not being increased although the urea appeared in the urine ?—Well, I should have thought, if you are breaking down proteins into nitrogenous and non-nitrogenous portions, according to the current physiological views, the nitrogenous portion goes to urea, goes out by the kidneys, and the non-nitrogenous has to be oxidised and disappears as carbonic acid.

33. That is my point ; does it ? Can it not go out in the form of acids and appear in the fæces as such ?—Yes.

34. It is a tremendous help to me from my point of view if that is a feasible proposition. It always seems to me that that question of soap in the stools has never been satisfactorily

explained. It is a residue of food, but it equally might be an excretion of an oxidised carbo-hydrate molecule, and, if so, that at once explains the effect of the minerals in the blood of the rickety; a fatty acid must go out as a soap?—Yes. I have been very interested in your views on that. As far as I can follow the question it is a chemical physiological question; it is rather one for my colleagues than for myself. Directly you come on to these technical chemical things, I want to go and talk it over with my colleagues in that branch before I commit myself very far.

35. It is beyond our purview as medical men?—I think the main point of view of the non-medical man is, that these things do harm; we are very well convinced of that. You do two things by this indoor sedentary existence, you lower your metabolism so that you have a very bad appetite, or, you have a good appetite, over-eat and disorder yourself in that way. Either way you get disordered, except a certain number of people who have cast-iron insides and seem to be able to do what they like; there are such exceptions.

36. With regard to fat soluble A. and resistance to infectious disease generally owing to its absence, perhaps you know there are some experiments being made now to try and feed rats on fat soluble A. free diet to see whether we can alter their resistance to tuberculosis?—Yes.

37. So far, these people who have been experimenting have not been able to get rats to become susceptible to tuberculosis?—No.

38. If it is true, it ought to apply to the case of all animals, more or less, to a certain extent?—The mouse and rat family is naturally immune to tuberculosis. You can break this immunity down by special means. Dr. Gye has broken it down by injecting silica at the same time as tubercular bacilli; then he got an enormous infection.

39. They have been trying to do it by feeding them on a diet absolutely free from the soluble A.?—Well, I have just settled with Capt. Douglas, to try with rats after they have been fed for a month on the Hess diet, whether they are susceptible to tuberculosis.*

40. There is a great difficulty in getting protein free from it?—The white flour and salt diet of Hess should make them susceptible to tuberculosis if any diet can.

41. I think they have tried that and failed?—They have tried the Hess diet. There have been some experiments on

* The result was a negative one.

guinea pigs, but not on rats, owing to their resistance to tuberculosis.

42. THE CHAIRMAN: Is the resistance of the guinea pig reduced by it?—I have no evidence of that. I pay far more attention to the direct observational effects of treatment that you get at places like the Treloar Hospital at Alton. That seems to me so immensely important apart from experiments. Dr. Gauvain would welcome you down there; if the Commission chose to go down they would be welcomed there and you could see how the whole thing was done; the astonishing way in which these children are exposed.

43. DR. GOLLANCZ: It reminds me of the Institute in the Hartz Mountains. It is an Institute for nervous illnesses mostly, but there the people go about in a nude state in the garden and they are in the open air without anything on at all?—It seems good for lunatics.

45. DR. KIMMINS: Have they not one at Charlottenburg too?—Yes.

45. DR. GOLLANCZ: The air at Hartzberg lends itself much more to the treatment?—Yes. It is most astonishing what these children stand. There are three ways in which the exposure acts, one is the cooling power of the air putting up metabolism; although the children are in splints and at rest in the open air, their metabolism increases from 50 to 100 per cent. beyond what it would be indoors in a ward. The muscles get hard and firm, hard with exercise instead of soft flabby things you can put your finger into. I have seen the muscles in Montana actually trembling in the sunshine and the cold air.

46. SIR JAMES MARCHANT: Without any ill effects?—None at all in the Alpine sunshine.

47. DR. KIMMINS: Do all children stand this or only certain cases?—There are certain cases that Hayling is too strong for; they are better at Alton than at Hayling. One can easily imagine cooling is far more excessive on a little body than on a bigger one.

48. SIR JAMES MARCHANT: They have to introduce them gradually to it, of course?—They introduce them gradually to it; they come down straight out of the slums and they are put into the isolation wards for a week first of all, little cubicles, one child in each cubicle; the windows are open there and you see the children there with their clothes half off, very little on; they seem to stand so much at once. I think the human power to stand cold must be enormous, otherwise we should never have got through the million years of our

evolution. You see it in every shipwreck ; delicate ladies in the boats wet by sea water, and yet they have no pneumonia after that.

49. It is better than the excessive heat ?—Much better. It is healthy if you have enough food and take exercise to keep warm. Another way in which the atmosphere acts is on the respiratory membrane. Whatever the temperature of the air we breathe is, it comes out of our lungs at $33\frac{1}{2}$ degrees Centigrade, and is saturated with moisture at that temperature. Air at $33\frac{1}{2}$ Centigrade holds about 5 grammes of water per cubic metre, and if it is warmed up to nearly body temperature it holds about 40 grammes, so that every cubic metre we breathe out when the air is freezing, as in the Alps, is taking away 35 grammes of water from our lungs. On the other hand, if the air is saturated at 80 degrees F. it is going to take much less water from the lungs and, in my opinion, that is very important to the respiratory membrane, because the more water that is evaporated the more lymph has to flow out of, and the more arterial blood flow through that membrane. The water coming through the membrane washes it, and that, I think, is a very important thing. Of course, there are certain cases of bronchitis where you cannot stand these sudden changes from indoors to outdoors. It is an unnatural thing to go from a hot room to cold outside air.

50. DR. GOLLANCZ : That is a thing I could not understand. When I got home I had bronchial pneumonia. I was not shut up ; I was always in the air ; my medical man could not understand it ; it was not absence of fresh air ?—I think we are all more or less vaccinated against catarrh with little doses of infection in our cities and we come back from a holiday unvaccinated and fall a victim.

51. MISS MICHELMORE : How would you propose to spread this knowledge of food values and fresh air among the ordinary population, among children and young persons ?—Well, in America they have a Society which writes popular articles, which are so well done and so popular that the people *will* have them and the Press must put them in. That seems to me one of the things we want.

52. DR. KIMMINS : A propaganda bureau ?—Dr. Saleeby's press articles are the kind of thing I mean.

53. To what extent do you think physiology should be taught in the schools ?—I do not think it is much good under thirteen.

54. But in Secondary Schools you might have a very good

course?—In the case of this kind of popular hygiene we are talking of now I should have thought something might have been done in getting some of these little home-truths put into books which children read ; reading books and so on. Some of these things might work in in that way. I mean, the book from which a child learns to read. In a little time he might have some little thing bearing on food values imprinted on his brain.

55. MISS MICHELMORE: If the mothers could only realise that it would be much better, and much less worry to them, to adopt a diet of this kind, that might help. After all, it would be very necessary knowledge, if some of us would only help to spread it?—Quite. White bread has come about largely through snobbery through the poor imitating the rich ; people will not easily go back from it. They must eat enough of other foods to balance the loss due to the milling process.

56. THE CHAIRMAN: Many people say they cannot stand it?—Certainly the nation did very well in the War ; although it was a war bread, I think it was better.

57. MISS MICHELMORE: In regard to this open-air treatment, they have to go back to the ordinary life some time, they cannot rest like that always ; how are they to get used to wearing clothes and living in confined places and earning their own living?—Very little does a great deal. If you could get the children in all the school playgrounds to run about in a bathing costume, just a pair of slippers, or something of that kind, wherever it was possible, for half-an-hour daily, it might make all the difference. Let us teach parents that bare heads, arms and legs and dresses worn over the body, but open at the throat, are an advantage. Most of us who live a sedentary life can compensate for that by taking exercise at opportune moments out of doors. There are hundreds of miles of mean streets up in the Midlands and North, which never will be changed into garden cities—but you can compensate for a great deal of the ill effect if you could persuade the people to let the children play in fine weather in open places with little clothes on, and provide for bad weather, as I am told they have in Japan, open-air gymnasia, just with a roof, open at the sides ; places like that where people could have—like in Czecho-Slovakia—national games together. If we could get these kind of things going, and clear away the smoke, it would be an advantage ; the trouble is to get the nation to take these things up.

58. SIR JAMES MARCHANT: You want the Universities

to teach, not only the culture of the mind, but the culture of the body?—Yes.

59. DR. GOLLANC: In a time of epidemic like influenza, the municipality put up posters all about giving precautions and advice. Supposing they did that for food values, do you not think it would be of some use for children and adults; they could see what things were worth eating and what were not? I do not think a book would reach the masses in the way a poster or leaflet would?—Two things, I think, are needed. We want teaching in the schools, getting hold of the teachers and getting these little reading books written, and we want articles in the Daily Press. If one could have five minutes' talk with a man like Lord Northcliffe, one might get him to take it up.

60. THE CHAIRMAN: Is sexual abstinence, harmful say, to young people in their twenties, to any of them or to all of them, and, if so, in what ways?—All I can give you is my own views, based on those habits of thinking and of observation which I have followed as a scientific man. They are not worth very much more than anybody else's. My own view about it is, that people vary enormously. Thus, women are born with very great maternal instincts; other women are born with none, or practically none—as I have before compared them to a Leghorn hen that never wants to sit, and a Buff Orpington that is always ready to sit—with those differences; and the same with men. While most are normal in their sexual development there are some who have inverted notions. We each have the rudiments of the sexual organs of the other in us, of the male in the female, and the female in the male, and there seems every kind of gradation in sex feelings. As people get older some seem to revert from one sex almost to another. You will see a hen lay eggs and, as it gets old, appear more like a cock in outward aspect. When you come to questions of abstinence, I should have said there are many young people of an ardent sexual nature who do suffer a great deal, especially from a nervous point of view. One watches contacts with one's own life. Some are nervous, neurotic, and troubled with all kinds of complaints, and so on; they get married and become comfortable at once. A very great deal of abnormal sexual life must go on in the nation, self-abuse and so on, all of which is distressing to young people who are normally moral, and healthy, and trying to live decent lives but who are forced to do abnormal actions by the artificial conditions of this life at present.

61. Then what are we to teach? For instance, you have mentioned self-abuse. What are we to teach about self-abuse, what scientific warrant can we have for saying, for instance, that it is in itself a cause of grave physical and psychological disorders? Are we entitled to say that; or what can we be warranted by science in teaching about self-abuse, especially in view of the difficulty of marriage in the twenties for young people?—I should have thought that the medical evidence about self-abuse is, that if a boy gets through with it—although he has indulged in that practice, if he gets through with it, not being worried nervously—it does him no harm in the end. But there are many boys who are nervously upset and made miserable, and some of the weak ones may go under.

62. Given that—you have given us the opinion that many instances of sexual deprivation is injurious to the nervous health of young people—you would not counsel resort to illicit intercourse on these grounds; you would say that the dangers involved in illicit intercourse are much greater than the dangers occurring in abstinence, even though there be such dangers?—I do not know, when you come to these points, whether you mean dangers from mental, moral, or actually from sexual diseases.

63. Danger of disease, and danger of moral degradation?—You and I both uphold the view that diseases can be prevented by proper cleanly methods. I think that if people are kept in these artificial conditions at present they will inevitably indulge in sexual intercourse, and if they know these methods of contraceptives and so on there will be no difficulty in carrying them out. I am talking of these very ardent natures, but there are many who can exist without it. There are certain young people who have very ardent natures and it is immensely difficult.

64. Your proposal from your point of view would be, to change the social order so that marriage may become possible at the earlier ages?—That is what I should like to see. The present conditions of the one-room and two-room tenement and bringing a family up in it are perfectly monstrous. The world in that respect has never been worse; far rather be the wild animal and fight it out!

65. The remedies for the present discontent are not to be found in the physiological laboratory; the social order must be changed. Nor in the chemical laboratory, nor in the places where contraceptives are used. The absolute remedy

is to change the social order so that marriage becomes possible at a reasonably early age?—Yes. Emigration to the Colonies is the immediate solution, but I would say that physiologically there might possibly be worked out a diet which would reduce sexual appetite. The bees by alteration of diet make the larvae into either workers or queens.

66. On the question of sexual abstinence, do you hold that women suffer severely from lack of the prostatic secretion of men?—I know nothing about it.

67. Do you know anyone who does know anything about it?—Women suffer from abstinence, I should think, as much as boys.

68. It is alleged that they suffer especially from the lack of absorption of the male secretion?—I look upon that as nonsense. The idea that a child in utero is going to be benefited by the mother's intercourse, by absorption and so on, I look upon as not having a particle of evidence in favour of it.

TWENTY-SECOND DAY

Friday, June 9th, 1922

DR. C. J. BOND IN THE CHAIR

Statement of MR. ARTHUR BLACK

(General Secretary of the Shaftesbury Society and Ragged School Union)

I deeply regret that Sir John Kirk, who had he been alive would have been the man to have given this evidence, has passed away; I have not quite the same length of service, or wide range of knowledge of the problem that he had, The Society was founded in 1844, its main aim being on behalf of the neglected and suffering children of the very poor, who at that time were without education. Our chief sphere of course is in London, but the influence and effort of the Society has spread to the provinces. It has been in the main among children, but necessarily a large amount of continuation work, if I may call it so, among young people has been carried on in the aim to bring them to a conscious acknowledgment of Christ as their Lord and Saviour, and to

prepare them for citizenship—including service in the Kingdom of God—and to train a certain number of them as workers and teachers in the Mission in which they have received religious and moral benefit. The work is chiefly carried on through 140 branches or affiliated Mission schools, and most of those have Bible Classes. Many, not quite all, have various auxiliaries which act as moral factors, catering for the normal interests and activities of these children and young people, providing friendships and high examples. We reckon that in the various schools held on Sundays there is an average attendance of between thirty and forty thousand scholars. A certain proportion of these are young people, how many I cannot definitely state; but in the Scouts and various Brigades for both sexes there are over six thousand members—many of these will be children, others of them young adolescents—and in the Institutes in which we group the various classes, industrial classes, choirs, bands, clubs indoor and outdoor for all sorts of sports and games, gymnasias, etc., there were 5,500 members returned last year. These of course will all be young people. I confirm an opinion that has been frequently expressed by magistrates as to the moral value of membership in these agencies as safeguarding the young people from many of the temptations and pitfalls both of crime and vice; and even when they do lapse there is a very much better chance of their recovery to the ways of virtue than of those who have not been in the same touch with Missions. I sometimes contrast as I come out of one of our centres, say in Hoxton or Bermondsey, the type of young people—those who have grown up in that Mission—with the type of young people I see lounging about the streets or, the older ones, going in or out of the public houses. One can see in their face and demeanour the social citizenship value of the religious and moral training given in those centres.

One other feature of our work to which we are attaching a growing importance is the holiday and camp work, especially when it is done under capable leadership; where the teacher or leader of the Brigade or Scouts goes along with his or her own group of young people and spends a week or fortnight. We have two camps and one holiday home particularly, where we can take the younger adolescents from twelve to fifteen. Leaving the subject of our own work, but throwing myself open for any questions, I should like to impress upon the Commission if they need it from me, as a practical worker

among the poor, the tremendous counteracting force that there is in the environment of the young people pulling all the time against the uplifting influence of the Mission teacher and worker. I should note the presence of two hostile elements. First overcrowding. I have conversed with several of our best workers in view of my coming here, and from what they tell me it is painfully prevalent. One man with thirty years' experience in an area of Wandsworth. I saw at lunch before coming here, and he says he has not known in his intimate knowledge of social conditions in his neighbourhood such a degree of overcrowding as there is in many of the homes of the poor at the present time. Children grow up familiar with sex details and have even been seen imitating the act. I heard two deaconesses recently speak on work among girls, and both of them gave pitiable pictures of the class of home that the average girl in their clubs came from. I was at a Mission meeting the other night in the neighbourhood of Euston station, where the missionary said that he believed that 70 per cent. of the boys and girls that he visited lived in homes of one room. Added to overcrowding is the presence in some district, not all, of centres of degrading influences, low public houses, gaming houses, and places of entertainment and so on. On the other side is the absence from the environment of healthy occupation for leisure—the distance, for instance, in many cases from any open spaces. Take a club that I was in touch with not long ago where a leader told me that it was four miles to any place where their Scouts could go. To the lack of suitable occupation for leisure either indoor or outdoor, is to be added the lack of sufficient uplifting influences and examples of the best family life. Whole areas you get where, with the exception of the vicar and the doctor, there is scarcely anybody whose home is an uplifting example of family life into which these young people even on rare occasions have the entry. Then might I in the third place emphasize the importance of the vast body of Biblical material from which selections could be made for giving sex education. The extraordinary simplicity and frankness of the Bible has surprised me as I have looked at it again. The frequent references to something or other with regard to questions of birth and sex must total fully a thousand. I cannot help feeling that, as Sunday school teachers, mission workers and others, come upon this material in the course of their lessons—with discretion, I admit—they must face the questions and not evade them; and

certainly not mislead the children. It seems to me that if from early childhood some of the facts were laid bare before the child in a solemn and chaste way, there would be much less fear of his falling a victim to sudden temptation in later years. There would be much more respect between the sexes, and more real and reverent love between the average boy and girl and their mother.

1. THE CHAIRMAN: I gather that in your view of things as they affect the world to-day, and especially England, there is a tremendous need for some religious motive power in the lives of these people?—I am sure there is, and at the same time for every social improvement that better laws and better administration of existing laws can bring.

2. How are we going to get this religious motive put into the minds of these children?—We want far more and better teachers.

3. Do you mean school teachers?—I am referring particularly to my own class of work—to Sunday school and Mission school teachers. We want people of culture who have the benefit of a clean home and a decent education, to devote a good deal of their time and prayer and money and life towards helping those children who are so handicapped.

4. What proportion of these thirty thousand children and young people that you deal with is composed of an alien population?—Hardly any. Jews and Roman Catholics naturally, with the rarest exceptions, do not come to our Missions.

5. You have no Easterns or aliens?—You may find an odd Jewish face in a mission in Stepney, but it is a rare exception. They are nearly all as purely English as you ever get.

6. In regard to any inter-co-operation between yourselves and the other associations such as the Boy Scouts or Girl Guides; is there any active co-operation or not?—We encourage all our workers to use that agency which they feel most suitable. We have some Boys Brigades, some Life Brigades, and a still larger number of Scouts and Guides.

7. From your point of view as an observer of this half-hidden life of our big cities, what about the cinema as an educational influence or form of reformation? Have you any special experience?—Only what the workers say. A good many of them suspect the cinemas in their particular districts.

8. How do you mean "suspect"? As a bad influence?

—Yes. I think they judge partly by the titles and partly by the pictures. The majority of our Mission workers would never think of going into the cheap cinemas.

9. SIR JAMES MARCHANT: Do they attempt to make any protest against the programme?—I think very rarely. I have known of a case or two, but not many.

10. MISS MICHELMORE: In your holiday camps do you have girls as well as boys?—We do not have them together, except in one home that we have just opened in Parkstone, where we have two dormitories widely separated and where we have boys in one and girls in the other. We have only had a fortnight of that yet.

11. What happens to the children after 15? Do you lose sight of them?—A lot of them move off. Almost on the day they leave day school, a number of them leave Sunday school and Mission. Others keep on, and where you have a really good leader and plenty going on, you keep a good proportion—in many cases until they get married and leave the district.

12. Where they have not clubs and leadership?—Where there is bad leadership, the Mission is composed almost exclusively of children under 13; and many a Mission, that now is dealing almost entirely with the junior child, if it only had a good man or woman could keep the senior lads and girls as well as many others are doing.

13. THE CHAIRMAN: You have not any records of the life of your children after they leave you?—The mission workers would know. Many of them keep a register. I could if you wished send one or two who are actively working and have been in one centre say thirty or forty years; they could go through their registers and tell you fairly clearly about a large proportion of them what had become of them, who had proved worthy and made a fine struggle in life, and who had gone under.

14. Would that be available in the form of written material? Could it be sent to our Secretary?—I could ask, I think.

15. SIR JAMES MARCHANT: We should like to know more of the value of environmental influence, how deep it goes, its permanent value.—One of the pities from our point of view is that these young people who get these higher ideals very soon move out of their small homes; even before they are married some of them go and pitch out where they can have a little more room and some amount of

privacy. This is one of the problems that a mission say of King Edward Institution in Spitalfields has constantly to face. Just as it has its young workers and they are beginning to take an active personal share in the Mission work, they marry and go out to live at Leytonstone or somewhere over the border.

16. You count that an improvement?—Yes, but we generally lose their influence and work in the Mission.

17. MISS MICHELMORE: Until you get better laws and administration, it is very awkward to give religious teaching in some ways. You give religious teaching to the children, and they go back to the environment and all this overcrowding; and your work is undone?—A lot of it is undone, but sufficient of it persists to make it worth while.

18. I think it is worth while, but you are heavily handicapped?—Just so.

19. In regard to the Biblical teaching and especially trained teachers, it is very difficult to get teachers who will do that particular work properly?—There is a great deal that can be done, without going into physiology, by giving the simple natural facts that the Bible makes no blush about at all. That is what I put to my teachers, and I would like the Commission to give some really skilled and experienced advice about it. Are teachers justified in saying to these children, as many do, "This is the very Word of God, every part of it," and letting little children run loose through these pages and find all these references? Children find them without any guidance or explanation from those they look up to as religious teachers.

20. THE CHAIRMAN: How do you meet the difficulty in your special organization? Are your teachers skilled as a whole in the management of this?—I am sure they are not.

21. We want to know how it works.—It does not work! I and others go round among bodies of teachers, and give them hints and suggestions. Each Mission school is self-governing in regard to the matter, and the way in which it teaches; but I do feel that not only for our schools, but for most schools in working-class districts, there is need that either by way of literature or by short courses instruction should be given to teachers.

22. MRS. JOHN CLAY: How do you get known? Have you any outside or secular branches, or are the children introduced straight to the kernel of the mission, and the religious influence?—Most of them join the Sunday school. A well

managed Sunday school is one of the most attractive things in a poor district.

23. That is done by invitation?—Some amount of invitation; but the fact that the place is open will attract the children.

24. MISS MICHELMORE: The treat?—To some extent. But mainly they come for the occupation. There is little else to do on Sunday afternoon.

25. MRS. JOHN CLAY: The supply keeps up?—Wherever there is a body of good workers in any part of poor London they can get the children.

26. Is there difficulty in keeping the supply of the workers up?—There is great difficulty. Of course the war robbed us of hundreds of our very best workers. Many were killed, others were wounded. Others have come back and have not been able to settle down in their own home but have had to go elsewhere to get occupation; and in other cases, where they have come back, the war has so interfered with their general view of life, or even their view of the Bible, that they feel no longer in place in the Mission school. It has been very difficult to replace all this sudden loss of some of the very best workers that our Society has had.

27. MISS BROOME: Has the war affected the women teachers as well as the men?—Not to the same extent.

28. It has affected them to a great extent?—Yes, but not so much as the men.

29. MRS. JOHN CLAY: You spoke of experienced workers being able to give a record of thirty or forty years' work in the same district. Do you try much to keep up the supply of young teachers, while those middle aged and past have to go because they no longer influence young people?—No, we like to keep them on; and we issue a special Bible to those who have done forty years' service. Not very many get it, but a number do each year; this shows we have the desire to keep them on.

30. I was thinking do they attract the young people as well?—The younger person as a rule is more attractive and suitable for the Adolescents.

31. MISS MICHELMORE: Don't you find that your workers in many cases can no longer afford to give work—I mean to say that the best voluntary workers very often can no longer afford to work without money? They have not the money, and the newly rich have not learned to spend?—I do not know whether the average person in our missions now working is not

relatively better off, even in view of the higher price of living, than the class of workers of twenty years ago.

32. MRS. JOHN CLAY: As a rule it costs more sacrifice than money—more sacrifice of time and leisure than actual money.—It costs also a good deal of money to run one of these missions.

33. You want people who have money to spend on missions, but surely you want the other thing first?—Yes, but any earnest worker besides giving a good deal of time must spend a good deal of money; but I don't think that a greater handicap than it used to be.

Evidence of the REV. EDGAR ROGERS

(of the Church Lads' Brigade)

I am the Secretary and Chaplain-General of the Church Lads' Brigade and therefore the work we do is confined practically to the Church of England. That of course limits its sphere, and also that to a very large extent conditions the terms under which it is carried on. Thirty-one years ago the late Colonel Gee and one or two others were working among lads, particularly in connection with the Church of England Temperance Society, and were convinced that in the case of the older lad the method of trying to attract him by all kinds of bribery and corruption to religious and social agencies was bad. They believed that in the lad himself there was an innate chivalry and desire for service, and that your right line was to claim for the lad a place alike in the body politic and the body of Christ—to say to the lad, "Without you the country cannot do its work, or the church; come and do your share. You are not going to join because you are a rather disreputable and useless person and the time is coming when in ordinary course you will be a respectable citizen; but we say from the very beginning that the object of your training is to make your service done to-day infinitely better than it is without training." We make the point that the lads shall take their share of the expenses of the Church Lads' Brigade. We have no illusions as to what girls and boys spend week by week in rubbish. We also have to remember that the poorer the neighbourhood the easier it is for the boys to carry on the financial side of their own affairs, and that the people most difficult to get money

out of are the respectable artisans, who very properly regard every penny their children spend. I had at Holborn a slum next to Hoxton for wretchedness. I know the slums of Birmingham, Manchester and Liverpool pretty well, and this is as typical as any of the worst slums of England. There without exception boys and girls, who largely made their living by stealing fat and rags in the meat market, spend ten shillings per week on all kinds of frivolities. We started with that principle, and we were then as now opposed and ridiculed. But from that day until this the Church Lads' Brigade has gone on expanding, and we have had more than one million lads in our ranks. To-day it has been divided into two sections, a junior section for boys of from ten to fourteen, and a senior for those from fourteen to nineteen. We have tried to base our work in the Church Lads' Brigade upon a sound psychology. The one thing generally lost sight of is the psychology of the boy or girl. An organisation is started and boys or girls are expected to fit into it: as a matter of fact, they do not. We started with trying to study the psychology of the boy, and then founding an organisation to fit that psychology. Eighty per cent. of all children to-day come directly under the influence of some definite religious organization, outside elementary schools. That is up to the age of fourteen; from fourteen onwards the leakage is so appalling that only five per cent. carry on. The real problem to-day is the problem of the adolescent. Nearly all the religious work in England to-day is a blind alley, and a very large amount of philanthropic work also for this very reason. We do not believe in that dictum of the Jesuits that if you have a child until seven all the rest of his life he is assured. The important point to fix upon is the moment of puberty. Up to the age of puberty a boy or girl is so to speak sexless. He is a creature of make-believe, like a kitten, or puppy; and with that more or less sexless creature you can use all kinds of kindergarten methods, such as have been adopted by Scouts. Without any loss of self-respect the ordinary boy can be a Red Indian, or Cowboy, or anything, and you can attach to that kind of play some sort of spiritual teaching. But the moment the boy reaches the age of puberty he ceases to be a sexless creature of play, and becomes like any other healthy male in existence, a creature of fight. That is the fundamental instinct. He is extraordinarily self-conscious. As a boy scout he hates the bare knees and the cowboy hat. The second point in his character is that he does

not like standing by himself—what I venture to call the herd spirit. The third point is the business outlook, which is the reason why in nine cases out of ten he “chucks” the Sunday school: he does not think it business. He has not got the right sort of teaching, very largely because we draw our teachers from a class of people who are utterly incapable, and ought not to be asked to teach, and because in many Sunday schools there is no sort or kind of discipline; and although a boy of 14 or 15 loves to make a row, what he loves much more is someone who will prevent him. These three points go clean against all ordinary methods of social, philanthropic and religious work. Dealing with these lads in the Church Lads’ Brigade, we try to meet the instinct of fight. We say, “Your muscles are given of God, and are fine things; we don’t want you to use your fighting instinct wrongly, but use it to uphold all that is good and destroy all that is evil. If your next-door neighbour happens to be a little pig, punch his head!” We take the herd spirit and say, “Don’t stand by yourself—you must be a member of a platoon. When if you are in line and forming fours, one lad out does not only do something wrong himself, but he spoils the combined body.” Lastly, we put him into a man’s uniform. We try to tell him just when he is feeling more a man than we ever shall be—we try to teach him that he is doing a man’s job. We use militarism in a symbolic way, and try to make the older boys Christ’s faithful soldiers and servants. The result of our work has been, to take definite figures—up to the time of the war 7 per cent. of the clergy of England were coming from the ranks of the Church Lads’ Brigade, and 40 per cent. of missionary students were actually Church Lads’ Brigade members. Of the Church Army and the Lay Readers’ Association, neither could give me any definite figures; but they informed me that a very large proportion of their workers came from the Church Lads’ Brigade. The real value of the Church Lads’ Brigade is of course known only to God and the angels, and consists in Christian homes and boys and girls brought up in the faith of their father’s. That is a sort of brief sketch of our idea as far as I can put it briefly—the psychological ideas at the bottom of it. Naturally, in the war years we had grave difficulties. The main difficulty was that we lost at once practically the whole of our regimental and battalion organisation, because those officers had always been confined to members of the regular forces of Territorials; and we had

considerable difficulty in carrying on. On the other hand there was a great deal done by members and ex-members themselves. The members of the Church Lads' Brigade won 21 V.C.'s and a thousand other honours that we have verified. We raised a special battalion of the King's Royal Rifles entirely from our own lads, and equipped and trained them. We had a chaplain attached to that specially, by permission of the Chaplain-General. Of those lads 75 per cent. were regular in their monthly communions and none went out unconfirmed. There was no charge of "crime" against them; they did extraordinarily well in athletics; it was they who took the High Wood in June, 1915, and afterwards made a tremendous stand at Neuve Église, when we lost a thousand of them. Just before his death, Lord Kitchener said to me, "I have been depending upon the Church Lads' Brigade and Boys' Brigade for the right sort of character to make non-commissioned officers. We can make soldiers in 13 weeks, but I want your lads of character to be the leaders." We aim at character. Aiming at character, we make the bond of union, as it were, the religious instruction. You may have a Church Lads' Brigade without any drill at all, but you may not have a Church Lads' Brigade platoon without some weekly religious instruction. What that is depends upon the incumbent. It varies in all sorts of ways in different parishes. There are 1,500 platoons, and the 1,500 clergy do not always agree. Our principle is that the incumbent has the cure of souls, and that I at headquarters have not. As long as the incumbent says definitely what the weekly religious instruction shall be, we ask nothing further. If he says the lads must go to church fifteen times every day in the week, that is his business. They must go once. We work on these lines; and without the incumbent there can be no company started, maintained or closed down. He nominates the officers and decides entirely what the religious instruction of the lads shall be. We have our camps; as a matter of fact, I believe we started the first boys' camp that ever was. We divide the country into districts, and usually 25,000 lads camp in the course of a summer. The largest camp I ever attended had 3,000; we discourage small camps as much as we can. They have been the cause of a great deal of moral mischief because the lads have not enough to do. We take very good care that a lad in camp shall be worked hard; the ordinary working boy does not know what to do with leisure. He does not get much, and if you

set him free from nine o'clock in the morning for the rest of the day, he is going to get into mischief. We keep him working until dinner-time; he has the afternoon off and evening, and that is enough for an average lad. He has many duties to perform putting the camp up and keeping the fatigues. We do our utmost to occupy him. If I were asked definitely what we do in the matter of sex instruction, I would say that, taking as our aim character, we do not isolate any particular virtue or vice. There are some platoons very strong on mission work; others have courses of lectures upon sex matters, and so forth; but we rather try to produce such a character in the lad, such a decently wholesome and healthy body that other difficulties will fall into place—trusting not only to the lad's natural good will, but to the grace of God and His sacraments. Of course our interest is in the older lad; we only run a junior corps in order to recruit for the senior corps. The most important thing is the training of these older lads who are soon going to be men and fathers of families. We have a tremendous opportunity, both in the formation of classes and in the ordinary decent young Churchmen who help in our work having private talks with the lads. We frankly recognise the problem of girls. So far from discouraging that problem of girls, we try if we possibly can to bring the sexes together in right relations. I find usually the person most to blame is the mother. As soon as she hears that her boy Tommy is walking out with Sarah Jane, she is going to knock Sarah Jane's head off. If boys and girls are not allowed to meet above-board in their own houses, they meet elsewhere—with results you can imagine; and a great deal of our work is bringing boys and girls together openly and publicly. I went the other day to one of our platoons in Derbyshire; there was an exhibition of the dancing classes, and the boys and girls gave a public display of extraordinarily good dances. There are very few people indeed who are capable of giving instruction to lads—I do not know about girls—in sex matters. One of the most futile and I think dangerous things is a public lecture. There are one or two men I know that I would trust; but when I come across a man who wants to do this kind of thing, he gets a very cold letter.

1. THE CHAIRMAN: Is it rather in grades that you get your material: one city may provide a good class of boy, and another a lower down stratum?—It depends upon the size of the parish. You cannot run a platoon satisfactorily

in the case of a parish of less than 1,000 inhabitants. We have got a most excellent platoon at Holy Trinity, Hoxton; we have an excellent platoon at Ancoats in Manchester; and one of the best platoons I ever saw in my life was in Liverpool at St. Anne's in Caznow Street. On the other hand, you may get an entirely decent and respectable place like Clifton or Tunbridge Wells, or a secondary school as we do occasionally, or a Blue Coat school like the Blue Coat School at Birmingham. In our Pocket Book we put down our object as being the advancement of Christ's kingdom amongst lads of all classes, the promotion of charity, reverence, patriotism, discipline, self-respect, and of all that tends towards true Christian manliness.

2. You criticised a little severely the costume of the Boy Scouts.—I have a feeling about that. We had that kind of head dress in the Church Lads' Brigade about twelve years before the Boy Scouts were invented. We used to have scouts, and articles written by Baden-Powell before he started the Boy Scouts at all. We find this kind of hat extremely unpopular among the lads.

3. MRS. JOHN CLAY: You speak as if all you do with boys up to 14 is by way of having hold of them at 14 and carrying them on through adolescence. Up to 14 what do you do to supplement the Sunday school?—To supplement the Sunday school? We call our junior corps a training corps; the training corps must have its own classes, and obviously its own instructor. The proper person for that religious instruction is one of the clergy. I think that Sunday afternoon is the worst possible time in which to teach anybody. First of all, the clergy are busier on Sunday than on most of the other days, so are obviously not at their best. And the ordinary average boy when he goes to Sunday school after his Sunday dinner goes to sleep. What is the good of the instructor standing up in front of a class of twenty boys fast asleep, and labouring his poor dear lungs out—and his soul? We recommend them to have Bible classes on week-end evenings. As far as Sunday goes, we say to the boys that Sunday is a special opportunity for worship; "your job is to worship God on Sunday—you will be told all about it on Tuesday night."

4. MISS BROOME: Supposing you have an enlightened, hard-working priest running one of these Brigades, and he has those boys up to 14 to think of, what does he do?—If he is a heretic he scraps the Sunday school and has catechism.

He runs the thing in church. Having learned a few modern things about association and so on, he discovers those early children associate church—the building and everything else—with their religion. When they get a wave of religious emotion, which usually takes place after 17, they are attracted at once to the place they associate in their minds sub-consciously with their religion. What I mean is that, about 17 the boy has a sort of wave of religious emotion—you very often find them talking about the thing in their offices. The two boys decide to go to church on Sunday, and in 99 cases out of 100 they will go to the parish church. Well, now, supposing boys are being brought up in the old-fashioned Sunday school. When they go to church, they will be shoved away by the churchwardens as far into a corner as possible—because they are not regular people—and they will be given no books. See what happens. Your service starts. To begin with there is one great chunk of psalms. These are extraordinarily difficult, even for people who practise meditation; the ordinary boy at seventeen, who has not been at school for three years is not good at following psalms. Then he is compelled to listen to two lessons; you may have one nice long lesson from the Old Testament, say a Chapter of Jeremiah. That is followed by an elaborate setting of the Magnificat by the choir and organist. Then perhaps the last chapter of Romans. On the top of all is the sermon. How much intellectual output do you require from that boy you are training on a splendid Sunday afternoon in a hot school room after a fat, hot Sunday dinner, while listening to the gentleman in the frock coat? Naturally the boy clears off. If that boy has been trained from the beginning, at fourteen he goes into the building and knows at once what it all is. He understands the Prayer Book. He does not think that the important thing is the discourse at the end, which usually is very inferior; he thinks the important thing is the prayers which he says, or somebody says for him, to God. All that can be done with the smaller children. We do not allow the smaller and the older to mix; supposing both go to church the same day, they go by different roads. They are in separate camps and are dealt with separately. They all have to learn discipline, all have to pray, and all are taught from a religious point of view as much as the incumbent and cure of souls decides is fit for them.

5. MISS MICHELMORE: You must now and then get undesirable individuals in the camp?—We do.

6. How do you eliminate them? Do you treat them individually, or get rid of them?—I should have said that we made a line of demarkation between older and younger at fourteen. As a matter of fact there are boys who have what you might call a very difficult term of puberty. They really and truly for a year or two are mad, and those boys have got to be dealt with separately. We have an excellent arrangement by which we suspend such boys. We do not clear them out, it is not advisable. You can suspend them, deal with them gently, and if you are the right sort you can get them back again. They require, being abnormal, very special treatment. They are a problem. But then they are abnormal, and I think that if they are taken sufficiently early and trained the right way, they are not so abnormal as they would be. It is partly overcrowding. I do not think the picture palaces are particularly harmful. When I was young the penny dreadful was supposed to be causing the small boy to do all the dreadful things in the world.

7. Do you ever get any boys afterwards saying that they cannot stick your camps, they have too much work to do?—No.

8. I was thinking of the Junior Republic which was started in America?—I never heard of such a case in my life. They have plenty of play—from one to nine they can play—but they have to keep their camp clean.

9. MRS. JOHN CLAY: They enjoy that sort of work because it is a change?—They enjoy work which is disciplined work. They enjoy doing work which has to be done with a snap. They love being inspected; there is nothing a boy loves more. If his buttons and so on shine, what a fine dog he is.

10. MISS MICHELMORE: Do you find that at seventeen when they get that wave of emotion ritual is very valuable?—No.

11. To some emotional natures ritual appeals tremendously?—Naturally, there are some poets.

12. I wonder if it appeals to a very large proportion and satisfies them?—It does not ultimately satisfy the normal boy at all—mere ritual—because he has got this extraordinary instinct of business. He has not got his money's worth in merely carrying the candle round; but it is good to carry the candle round if he knows why he is doing it. There are boys who love chess. Exactly parallel to chess is the moving about of bodies of men, and there are boys who

wander about with infantry training books in their hands and theoretically move men, because of the fascination of drill, which is pure ritual. You can be satisfied with it. But I do not think that the ordinary boy is satisfied with that; he wants to know why. If it means anything he will do it. But there are very few boys satisfied with a thing merely because it is pretty. It is exactly the same with uniform. The Company turns out frightfully smart, but it is not satisfied unless it can do its forming fours or physical training or something equally smartly.

13. THE CHAIRMAN: There is a great deal of ritual in the camp?—There is ritual in all life; we do not talk about ritual, but symbolism. A very short time ago we had some articles on the symbolism of drill explaining what you were doing when you formed fours.

14. MRS. JOHN CLAY: Is not there the satisfaction of both the herd spirit and the fighting spirit?—You have to take all three. And there is the business outlook. There is an idea that the boy is no good; proverbs about boys being boys and little boys being seen and not heard. But it is all nonsense. The little boy, the half grown boy, and the full grown boy have a real place in the body of Christ and the body of the State. That is what we go on, and we encourage as far as we can the business outlook.

15. THE CHAIRMAN: The ultimate life history of the boys, of course you have told us that very moving story of the army history—what they did—but in regard to the mass of your people, you lose a big percentage of them?—At the age of nineteen.

16. You don't know what happens to them as citizens?—What we know is this, that when they are discharged, they have a discharge certificate with all their brigade history on it.

17. From your organisation?—An official cadet discharge certificate, and we are bound to keep a battalion roll. We are cadets and recognised by Government. We have the whole history of those people. I could easily find in any given parish the official record of the whole lot. We have Old Comrades Associations, and instead of being parochial, these Old Comrades Associations take up a neighbourhood or area. We have about forty one of these central Old Comrades Associations in England.

18. Continuation classes?—Yes. From them we get our workers. Then we have them abroad; they are very im-

portant abroad. We had a very important one at Winnipeg before the war. They had a very elaborate ritual which they invented themselves. They got up secret signs and all the rest of it, and opened a lodge like Oddfellows or Freemasons. Those fellows at Winnipeg detailed two of their number to meet every single train that came into Winnipeg that we asked them to meet. When a lad went out we sent a note to the Lodge, saying, "Tommy Jones will reach Winnipeg on such a day; he will be wearing our Old Comrades Badge in his button hole." They met him, as if he was stopping there; they found him decent lodgings, and put him on his way with a personal note to the Rector of the part of America he was going to. They had to give up their day's work for that, so it cost them something.

TWENTY-THIRD DAY

Friday, June 16th, 1922

DR. C. J. BOND IN THE CHAIR

Evidence of CYRIL BURT, Esq., M.A., D.Sc.
Psychologist, Education Department, London County Council

It has been stated by the foremost student of adolescence that "adolescence is pre-eminently the criminal age, when most first commitments occur and most vicious careers are begun."

So far as this generalisation is true, two corollaries would seem to follow: (1) that the very common phenomenon of adolescent crime is to be regarded rather as a natural psychological manifestation than as a form of wickedness deserving nothing but punishment; (2) that much crime in later life may be simply the after-effects of a habit begun in adolescence, and could be avoided if adolescent criminality were appropriately treated.

There are several circumstances attending on the developments of puberty which make for delinquency in the young boy or girl.

1. The central phenomenon of puberty is the emergence of a fully matured sex instinct. Crimes are frequently nothing but crude instinctive reactions; and, since the sex instinct

is one of the strongest, it follows that a large proportion of adolescent delinquency consists in simple sexual misbehaviour.

Recent studies of the causation of juvenile delinquency show that the sex instinct may have indirect effects as well as direct. When repressed, for example, it may break out in offences of an apparently unrelated form—stealing, violence, running away—and it is to be supposed that a better hygiene or a fuller enlightenment in regard to the reactions of sex might avoid many of these so-called substitutional delinquencies.

Recent psychology, however, has shown that the popular notion that the sex instinct is non-existent until puberty, and then suddenly emerges fully grown, is altogether misleading. It would, therefore, follow that it is impossible to wait till adolescence to deal with this problem. The way must be gradually and tactfully prepared throughout preceding years.

2. Other instincts show themselves about this period in a heightened or strengthened form. Anger and pugnacity, for example, seem to be greatly increased at puberty; and crimes of violence against persons become in consequence much more frequent at this stage. The social or gregarious instinct is also strongly reinforced; though perhaps this reinforcement begins at a slightly earlier period; criminal gangs, therefore, are now very easily formed. Acquisitiveness, and the passion for money and property of one's own, also seem to increase; though the increase is neither so sudden nor so marked. Each of these instincts might be dealt with by the freer provision of innocent outlets for their exercise—boys' clubs, boxing, and other forms of sport, and a freer means of earning and saving money of one's own.

3. More generally, adolescence as a whole is marked by a great increase in emotional instability. At the same time—perhaps as a consequence—the development of the powers of reasoning and self-control seem somewhat to lag behind. The child is, therefore, liable to impulsive and thoughtless behaviour of every type. In some cases this instability may be so extreme as to resemble definite temperamental deficiency or even incipient insanity. Only the child's previous and subsequent history saves him from being diagnosed as a case of definite abnormality. In this condition minor delinquencies and graver crimes are easily committed.

4. The mentally deficient and the dull and backward need special attention during adolescence. The growth of their intellectual powers has stopped. But the increase of physical

strength, of instinctive cravings, and of emotional energy, is still continued. Such cases fall an easy prey to habits of drunkenness or sexual vice.

The problem of temperamental deficiency needs special consideration in connection with this period.

5. A large amount of apparently motiveless delinquency proves on analysis to be really based upon inner conflicts centring about the child's relations to his parents. At this period these relations easily become strained. The child is developing an increased desire for independence, for self-reliance and self-guidance. The parent, perhaps, is still unwisely exercising the same mechanical control, and still unwisely demanding the same implicit obedience that he has always looked for when the child was younger. These repressed conflicts form a common basis for delinquency of almost every type.

1. THE CHAIRMAN: I gather that you attach enormous importance, not only to the adolescent critical period, but also to the pre-adolescent critical period?—I think adolescence is only a culmination. If we could deal more adequately with the pre-adolescent period, we should have fewer difficulties at the stage of adolescence.

2. In the statement, "rather as a natural psychological manifestation than as a form of wickedness," by the word "natural" you mean natural in the sense of following certain antecedent causes? Unnatural from the point of view of the community?—Unnatural if judged by ethical standards, but biologically natural.

3. What do you mean by "substitutional delinquencies"?—That is rather a novel conception which we have been led to by the psycho-analytic investigators. I do not think I could commit myself absolutely to all their doctrines, but I think the general mechanism that I have described in my memorandum is correct—that if you have a particular instinct over-developed, it has a tremendous force behind it, and may burst out and take an apparently unrelated form; just as when you dam up a head of water, the pipes are likely to break out at the side. I have come across a few cases where a child has stolen or run away. He has had no natural propensity for stealing or running away, but he has taken it rather as the lesser sin. A very common instance is where a child has been initiated in a double way—into sexual delinquency and into theft—by some previous companion three or four years ago.

Something reminds him of an experience that he has forgotten. He has been decently brought up, and avoids the sex delinquency, but he feels that he must break out into some sort of wild anti-social adventure ; and he takes to stealing as a sort of anti-social protest which gets rid of his feelings.

4. MR. HOBSON : Does not running away seem nearer to that ?—Yes, you are running away from yourself sometimes.

5. That is the nearest outlet, stealing, bursting out. But it is different in kind ?—But stealing is one of the commonest, as a substitution, and it is really a puzzle why it should be so.

6. Do you relate that to the instinct of acquisitiveness ?—Yes.

7. But the instinct of acquisitiveness would seem to be separate in itself from the sex instinct ?—I should think it is a separate instinct, but I rather think it is the instinct that we fall back on sometimes when we are obstructed and want to get something we cannot have. If you cannot get that particular form of low pleasure, you take the first that catches your eye. Anger is a similar instinct ; only there, instead of getting it by diplomatic methods, you fight the opposition and may fight the wrong person and show violence to somebody you really love.

8. THE CHAIRMAN : But broadly these substitutional forms of conduct apply just as much to the criminal field as to the other developments when the sex instinct is sublimated into the right forms of activity ?—Yes.

9. With regard to the social or gregarious instinct as being reinforced at the age of puberty. Is that strictly true in all its forms ? Do we not find that young men in some cases seem to shun society ?—Temporarily, yes. I think the gregarious stage appears a little earlier than the ordinary pubertal stage—I am thinking of the period when the child takes to group games rather than to solitary games. But I think it is part of the same development ; and the solitary phase is usually only a passing phase, except in a few abnormal cases.

10. DR. KIMMINS : What do you mean exactly by what you say about better hygiene or fuller enlightenment ? How would you improve matters ? What would be the better hygiene and fuller enlightenment which would be a good preparation for adolescence ?—By enlightenment I was thinking really of sex enlightenment, and it is very difficult to lay down any generalisations that will cover all cases, but where you are dealing with precocious children, possibly it might be wise, taking them as individuals, to enlighten them

a little as to the instincts at work in them. The cure in a few cases that I have come across—where stealing or running away or violence is the substitute for some sex delinquency—is generally to psycho-analyse the child back to the sexual complex and open it up. It seems to me that if the child had always been conscious of the nature of the trouble, there would not have been the morbid formation on the top of it, but we know so little about psycho-analysis as applied to children that it is very dangerous to lay down generalisations for young people.

11. THE CHAIRMAN: Your view is that although psycho-analysis can prevent the trouble, it is better to do so at an earlier stage?—Yes, rather than come back to it later.

12. DR. KIMMINS: Further knowledge would obviate difficulties in the future?—I know one case where a child was tending that way and the head mistress took her in hand and talked to her as she was in the habit of talking to children about to leave. This was a girl about twelve, but she was precocious and giving a good deal of trouble. I suggested it and she said, "I will talk to her as to an older girl," and things went quite straight after that.

13. At what age would you start preparing for adolescence in that way?—I do not think you can give any one chronological age. Perhaps you know the American figures, Crampton's for Pubescence? They range from ten or less up to sixteen or seventeen. There is a much wider range for variation than people ordinarily imagine, even in the ordinary physiological manifestations. It is very difficult to give a chronological age. One wants a mental age for emotional development. I should think usually, shall we say, that at thirteen perhaps one might start. But one should begin gradually, delicately, remotely; so much depends on the child's home circumstances and the companions he has been thrown amongst.

14. At what time do you find that tendency to break away from parental authority?—Either at the school leaving age, or when the child is beginning to feel that he is just about to leave, say, about thirteen and a half. The adolescent trouble appears so near that period that it struck me as being quite as closely connected with the fact of leaving school as with general psychological development—with the fact that the child is anticipating becoming an independent wage earner, quite as much as with the fact of newly emerging instincts. If the child was kept at school another two or three years, you might not find

the general restlessness coming on until a later stage. You could check that by public school records. Perhaps I might add that I think this reaction against authority is a much more serious motive than the ordinary sex motive you hear of in psycho-analysis. The parental conflict is much more important than the sex conflict.

15. Do you find the girl comes on earlier to that stage?—Yes.

16. About a year?—Yes, or rather more.

17. What exactly do you mean by, "The problem of temperamental deficiency needs special consideration"?—I think temperamental deficiency corresponds roughly to what used to be called moral imbecility, but I do not want to call it moral but temperamental. It seems to me that moral qualities are acquired, whereas the temperamental quality, which is the underlying factor, is the real inborn factor. If you want a definition I should suggest "inborn excessive general emotionality." Mental deficiency (so-called) is an inborn retardation of inborn general intelligence. There seems to be another form of deficiency where temperament is causing the trouble, and I should call it temperamental deficiency. The child of fourteen who is behaving like an unethical little boy of seven is temperamentally defective; just as we measure the mental defective with the Binet scale, and say that he is retarded by half his age in intelligence.

18. Have you any views as to the segregation of mental defectives?—I think very strongly that every defective criminal should be segregated and that he should be dealt with as a defective rather than as a criminal.

19. You would not go beyond general segregation, I mean, quite apart from mentally defectives?—The ideal, if there was accommodation, is that every person who was certified as mentally defective should be segregated.

20. THE CHAIRMAN: You have no doubt in your mind about that point?—It is only a question of accommodation. If one had to choose, I should go very strongly for the segregation of the girls first; I think it much more urgent in the case of the girl than in that of the boy.

21. MR. HOBSON: Do I take it that if any treatment or enlightenment of the mind you urge as possible took place, then you would no longer put the matter of psychological manifestation?—One would hope that it is not a manifestation which is absolutely unavoidable.

22. It is not physiologically fixed so that it cannot be affected by treatment?—No.

23. That consideration affects the use of the term, "wickedness," because it throws a certain obligation upon those who have to deal with the child and who might have the capacity to help in improving it?—Yes.

24. It would throw a certain responsibility for a certain amount of what is called "wickedness" on the persons in charge?—I think there is much less natural wickedness than is ordinarily supposed.

25. As to the social or gregarious instinct. Are you quite clear that we are entitled to speak of gregarious instinct as applied to men as distinguished from the so-called tender emotion and the narrow social feeling in the family group?—I mean it in quite a narrow sense: Flocking together as wolves tend to do—not following the herd. Perhaps the word "social" might be dropped out, "gregarious" is better.

26. I suppose the stoppage of growth of intellectual powers would apply not only to the mentally defective, but in some degree to all at that period?—It is slowing down very rapidly at fourteen (some people would say) even in normal children.

27. The conflicts of the child in relation to its parents—you separate that from the sexual instinct? Is there anything in the idea that in primitive groups the relation of the old man of the family to those who are approaching adolescence is one of almost conscious strain and conflict in itself?—A sort of jealousy?

28. Jealousy! That might intervene in addition to the other; it might bring it nearer to the sexual analysis.—I think you would have a great many Freudians who would say the two are much the same. On the child's side there is jealousy too.

29. Our difficulty is that the trouble with the parent may be based on underlying sex conflict. It is difficult to differentiate between the two forms?—Quite.

30. MRS. JOHN CLAY: As to the jealousy of the child for the father. Is not there also a jealousy of the father for the child—a growing fear of the young people. Partly a fear in some tribes that they will do him out before his time and partly because they are taking his place in the forefront. Does that come out again?—Yes, with a kind of counter-jealousy in the child. They react on one another.

31. As well as generation to generation. If you got a very accommodating old man who took his right place, the contrary feeling would not be so excited in the young man. They would have more chance of suppressing their emotions?—

Yes, the assertive father makes the son still more assertive.

32. MISS MICHELMORE: I take it you would not agree with sex education in classes, but would rather deal with the children individually?—Yes, at any rate, at present. I think that is the only way to deal with it.

33. You do not agree with class teaching?—It depends so much on how it is done, but I think individual teaching is the safer thing to advise because children differ so enormously.

34. It is much better to be treated as individuals?—Yes, if it is to be sex teaching in any real sense. Mere vague references to reproduction in flowers and plants and lower animals might be done in class.

35. But not directly?—No.

36. How would you deal with Borderland cases? There are a vast number of Borderland cases.—Most of the delinquent people I see are in the dull and backward group. There are practically no powers—no legislative powers for dealing with the merely dull and backward. You can very frequently get the consent of the parent to treat the children as one would a defective. A parent would sometimes consent to send the child away under special guardianship into some home or institution.

37. So many Borderland cases are not recognised. The child goes on and is not considered a Borderland case. In a defective you can treat that particular individual, but with a Borderland case it is difficult sometimes.—I think when the movement for dealing with backward children as such in the school comes to a head, there is a great amount of delinquency in after life that will be prevented. The backward children will be sorted out at an early age, watched and studied, not only for lack of intellectual progress, but on the character side. The teacher will know more about his worst weaknesses; and in that way I think you will get between 80% and 90% of future criminals going through a period of special study. I think I could quote actual cases of children saved from criminal courses by early transference to backward classes in that way.

38. I gather you favour the child staying at school to a later age?—I think, on general grounds, everybody would like to see education prolonged.

39. When Mr. Clark Hall gave evidence here, he said he had few cases of juvenile sex delinquency.—I think that is true of overt cases that come into the police court. Most forms of sex-delinquency are not criminal offences. Teachers and

others who know a good deal of the child's secret life constantly encounter sexual misdemeanours in most unexpected directions. In discussing and analysing particular cases that come up as petty cases of truancy or stealing, I frequently find that the real trouble is sexual, or associated with sexual problems. People do not like to mention it, or bring the case to Court for that particular trouble. But a great many children are charged with stealing where the real trouble is some sexual misbehaviour. A good deal of it is not a crime that can be definitely charged.

40. SIR JAMES MARCHANT: Do you think mental deficiency is increasing?—There is no increase that you could discover from statistics yet—people are shifting their standards so constantly.

41. Could you give us some percentage?—There are two definitions of defectives unfortunately. During the school age there are about one and a half per cent. in industrial areas. During adult life the percentage is much smaller because the definition is narrower.

42. THE CHAIRMAN: One and a half per cent. of the same age?—Yes. Most of the published figures relate to the whole of the children attending school, including infants.

43. SIR JAMES MARCHANT: At what age would mental deficiency begin to show itself?—Medical officers are loth to certify feeble-mindedness until the child is about six or seven. But you can nearly always find that there has been evidence of it before. Imbecility and idiocy are obvious almost from birth; higher grades are not usually detected until the child attends school. But a general practitioner on the alert should be able to tell the mother by three, or even before if the child is considerably backward in walking, talking, sitting up and keeping himself clean, that there is some danger of his being retarded.

44. Your cure for mental deficiency of this character is to remove the child from parental influence and association into institutional influences and associations?—My one and a half per cent. applies to children that can be certified as fit for special schools. Of that one and a half per cent., only one-third will be institution cases at the outside.

45. Treatment in special schools would diminish it, you think. Is it inherent, or environmental?—It is nearly all incurable in our present state of knowledge. Cretins can be improved; and newer gland treatments may make a difference. But at the present moment once defective always defective.

46. Authorities who correspond with us from America, and also, you remember, in the analysis of the mental condition of the men who went into the Army in America—there were two sets of these Army recruits—say the general conclusion is that 75% of the American population would be unable to pass the equivalent of our fourth standard in an Elementary School? Have we anything comparable to that in this country? McDougall, commenting upon it, says that if you could make such experiments in our own country you would find that 75% of the English population was like 75% of the American population, namely, not able to pass the lowest standard in an ordinary Board School examination.—I should think the average mass of the population has a mental age not much above thirteen in England. The mental age is, of course, a measure of inborn intelligence, and quite distinct from the capacity given by knowledge of the world and special dexterities acquired as we grow older. That is what separates the father of forty from the child of fourteen, but the degree of actual intelligence in the child of fourteen is pretty well up to that of the adult parent in a working-class home. I do not think that, in English cities, more than 10% of the adult population at the outside would fall below the level of the fourth standard.

47. SIR JAMES MARCHANT : Does that mean that no education will improve the vast bulk of the population of this country?—I do not think you can draw that inference. You cannot improve what they inherit, but you can add to it. You can teach them a lot of things. You cannot improve the child's memory, but you can let him memorise a lot of useful things.

48. Those who passed into the Army—1½ millions—were between the ages of twenty and twenty-eight. They could not be improved?—Not in their inborn intelligence.

49. They remain of the mental age say of twelve?—Thirteen and a half was the average of the whole of the population, I think, and a large mass below that.

50. What I mean is that there you have the great bulk of the population of an intelligence age of twelve or thirteen?—Yes.

51. And that goes on from generation to generation?—Yes.

52. It cannot be improved?—No, apart from eugenics.

53. You do not think psychology is coming to help us?—You can make more of the power that the man has. You can teach him more. He can learn more in the way of habits and acquired dexterities, general knowledge and general information; but you cannot improve his share of intelligence. Very

largely because intelligence is by definition what he inherits. It is partly argument in a circle.

54. Here you have the statistical fact that 75% of the population are at the mental age of thirteen, and that will be the same in the next generation and the next?—You can go further and say that the inborn intelligence of man at the present day has not improved since the stone age. I should think that is true in regard to the inborn level. What we have acquired are attainments which are handed down.

55. If, then, you are maintaining generation by generation a mass of the people equivalent to 75% of any given population at that particular level, and if, on the other hand, those belonging to a higher level are actually diminishing in numbers and therefore in intellectual weight and influence, another generation should show very definite signs of the degeneration of the population and the race?—Yes, I should think if one waited another century he would see it in statistics. If any psychologist tested the population in a century by the same tests as I make, he would find the population had definitely deteriorated unless something had been done to alter the incidence of the birth rate.

56. That is to say that all you are doing by improved environment and improved teaching is neutralised by the fact that the better classes are diminishing in numbers. The population as a whole is falling below the level year by year, and ultimately we may see the race become a race of mentally backwards.—The dull and backward will swamp the geniuses.

57. MR. HOBSON: That would not apply as compared with the college man?—Until recently there was selection. I think it is only in the last century and still more recently since we have been doing so much for these weaker people, that any decline has begun.

58. SIR JAMES MARCHANT: Do you think it a good thing in the end to encourage them to breed and put them in better circumstances if they cannot be permanently bettered? Would it not be better to give the better ones the better chance?—You can diminish them by preventing them from breeding. You can keep them alive and make them happy in institutions and colleges or hospitals.

59. Must it be at the expense of the more worthy and better educable?—On humanitarian motives we must; just as one is sorry for the physical cripple, so we are sorry for the mental cripple. But we say to the mental cripple, if we make you comfortable and happy, you must not breed any more of your kind.

60. You agree to that?—Yes.

61. MISS MICHELMORE: May I ask why there are more defectives in rural than in town areas?—I have not any definite grounds. I tested a village in Warwickshire, and the percentage of feeble-minded was higher than in London. But in a simple rural environment they can do very much better. They have not the excitements of a city and as farm hands they do very well. It would be absurd to shut them up as defectives.

62. MR. HOBSON: Does inbreeding affect this?—Yes.

63. SIR JAMES MARCHANT: Would it not be a better policy if we had cheaper education for the better classes. It would give them a better chance to breed. Are we not at the present time doing a little more for the mentally deficient than we are doing for the mentally efficient?—Yes.

64. We are spending more upon them—giving them better teachers, better schools and better food.—Yes. While I do not want to take that away, I want to do as much for the super-normal.

65. You do not think it would be a better policy for us to do more for the normal than you are doing for the below normal—for the better class boy and girl coming from the better family?—We should do as much as we can for all.

66. MISS MICHELMORE: Might we know what you mean by normal and super-normal?—I suppose the top $1\frac{1}{2}\%$ would be super-normal.

67. What are they top in—in environment?—In inborn intelligence.

68. I thought the argument was that the inborn intelligence was likely to be on the same level, leaving out the deficiencies,—No, there is an enormous range.

69. An enormous range of class intelligence?—It does not correspond absolutely with class. Individual differences are always bigger than group differences—bigger than sex differences, race differences or class differences. Take children of ten in elementary schools, they will range in mental age from five to fifteen.

70. When you go up into a school of higher mental calibre, how would you find it there?—We try to cream off the brightest at ten and a half by giving junior county scholarships. The fee-paying children in the secondary school are sometimes not so bright.

71. What would you find if you went straight into a school where the children were all of mentally efficient people? Would you find there the same great differences in the case of

the children?—You would still find fairly big individual differences, but the average level would be higher. No doubt intelligence is inherited like hair, colour or stature.

72. SIR JAMES MARCHANT: Are moral qualities also hereditary?—I should not like to say. I think it is the instinctive and emotional bias which, given certain environmental conditions may make the criminal appear as morally defective. He may be born with very strong acquisitiveness and become either a brilliant financier or a thief, as circumstances dictate.

73. MR. HOBSON: Would you expect to find if we graded the population by income of family, that as the family income rose we should have a higher average of intelligence and of what you call temperamental faculty?—I am not sure that I can speak about temperament, but I think we should find a slightly higher intelligence.

74. That might be offset by certain successful selfish motives which had conduced to success in the kind of environment in which the struggle took place?—It might. Yes.

75. SIR JAMES MARCHANT: McDougall suggested experiments in America by taking those families who had the telephone in the house. What I want to bring out clearly is, is there not at the present time a tendency to spend too much upon the mentally deficient who really cannot be improved, but who can be made happy and kept away from re-producing; and not enough in the other direction by giving facilities for the better endowed to make the best of their gifts?—I agree with the second, but I should not like to say yes to the first. Relatively too much on them. I would not cut down the first, but I would add to the second.

76. You really think there is some permanent racial utility?—I think there is a return for what we do in the special school.

77. In what direction: in keeping them happy?—In keeping them happy and making them better citizens.

78. THE CHAIRMAN: In selective callings you make them partly self-supporting.—60% to 70% of our feeble-minded children go out into the world and earn their living. A child mentally deficient up to school age is not necessarily mentally deficient in the eyes of the world afterwards.

79. SIR JAMES MARCHANT: You would let them go out into the world and bring another generation into being like unto themselves?—It is a question whether the law should not make the same definition for mental deficiency for both children and adults. At the present time there is a difference,

80. THE CHAIRMAN: May we ask about the after career of special school children?—A good deal of information has been collected in London, Birmingham and other big cities. There is a child in Birmingham who has been dubbed feeble-minded and is now getting £300 a year in a factory—far more than the teacher who taught him.*

81. DR. KIMMINS: If you would give us a short account of one of the cases you have treated—where the pilfering child has ceased to be a pilfering child—it would be helpful. There is a case I am thinking of, an account of it is given in the *Journal of Experimental Pedagogy*.—That was a case of typical parental conflict in which the child burst out into a sort of substitutional stealing of a symbolic kind. I do not know that it is the commonest kind of theft; I simply described it as a typical psycho-analytic case. In that particular case there was no father—the father had been divorced. He was a bad character, and the mother was rather over-harsh too. I think it is fair to say that the purely psycho-analytic cases in my experience are comparatively rare. The whole motivation is so complex. The defective who steals usually is simply picking up things like a jackdaw. It is the seizing instinct. Like a baby, while I am testing it, it will pick up a coin and put it into its pocket. The child does not spend it or realise its value. There are all grades from that simple acquisitiveness up to the form which is more a sort of anti-social protest than any desire for the goods the child is appropriating. The commonest type of case I can remember is the sort of child with moderately developed intelligence in a poor home with unstable temperament and a tremendous desire for some very primitive pleasure, say, sweets or the cinema—with a mother equally dull, equally emotional and equally negligent, who leaves pennies about on the mantelpiece or purses in accessible quarters. The child gets in the habit of taking the money and spending it on sweets. The mother does not check it. The thing becomes a habit because of its success. Three or four years later the child tries more and more adventurous enterprises; and at last something really risky; it is discovered. The Authorities are called in. The child wants to give it up now perhaps, but the craving has become too violent—the craving for picture palaces, or whatever it is that is driving the child to steal. The great thing is to break down the habit. There are various lines one can try. One line is to get a sympathetic confidante to keep in touch with the child. The

* See Note, p. 312.

child takes almost a filial fancy for that confidante—perhaps it has not much affection for the parents. It will acquire a tremendous amount of affection for that particular visitor, who thus gets an enormous hold, and after two or three years the child will drop the habit. Another way is in moderation to give the child the little pleasure it wants. If it is stealing for the sake of going to pictures, you say, “If you do not steal for a fortnight, you can go to the pictures on such and such a Saturday.” In some cases if you can by any means get the child to go straight for six months, the habit is pretty well broken and does not seem to recur. That seems to me a more hopeful line of treatment, if you can get sympathetic people to keep in constant touch with the child rather than drastic reformatory treatment.

82. MRS. JOHN CLAY: Praise?—Anything that is going to keep the child in an adaptable mood towards Society rather than an antagonistic one.

83. You might praise a child for keeping from stealing, although there would be no particular virtue in a sense, for that child?—I would make it practical. I would give it a treat rather than say, “You are a good child not to steal.” I have known a morbid child praised for not stealing, turn round to the mother and say, “Why did you praise me for not stealing—I had forgotten all about it.” Then it went and stole.

84. SIR JAMES MARCHANT: You think a fair percentage is, on a physical basis, 10%?—Not a very large percentage, but a good deal of it. There was an epidemic of Encephalitis at the end of the War, and the result has been a great increase of impulsive forms of delinquency—violence, stealing, and truancy chiefly. The proper thing for this was eighteen months’ convalescence. There is a lot of physical trouble will lead to delinquency of one sort or another.

85. THE CHAIRMAN: The causes seem of various sorts—disease, dietetic and toxins, I suppose?—Yes.

86. The evidence that has come before us seems to point very definitely to the fact that parents in this country are not doing their duty in the matter of sex-instruction. Confronted as the nation is by that condition, knowing also that this knowledge of a proper kind must be given to young adults, what is your view in regard to the desirability of getting trained teachers to carry it out?—I do not know that I have really thought about it directly. What I feel is, that we would like the parents to do it if we could get them to; but I am afraid we cannot. There are a great many cases where it

would be very much better coming from a person the child knew, that is to say, its own teacher, perhaps. On the other hand, I can imagine a great many cases in which it is much easier if the thing comes from a stranger. I have often noticed if I have made friends of my delinquent cases—if they have known me some months and have a respect for me and I have for them, they find it very awkward to talk of their delinquencies, whereas to a stranger it is quite easy—just as it is much easier for a person to go to a strange doctor rather than to a person who is a friend. Psycho-analysis seems to shew that the psycho-analyst should never be a person who knows the man privately. So that there is a great deal to be said in favour of the stranger, as well as something against it.

NOTE OF THE AFTER-CAREERS OF 197 DELINQUENT
CASES EXAMINED BY WITNESS (123 BOYS, 74
GIRLS, AGES 5-17)

	Per cent.
1. "Good Improvement." (No further delinquencies detected. Doing well at school or at work.)	41
2. "Some Improvement." (No further delinquencies detected; but child's conduct somewhat unsatisfactory in other ways, and a relapse possible. Mostly recent cases still under supervision.)	23
3. Ultimately charged and committed to an industrial school, reformatory, or prison	19
4. No improvement	9
5. After-career unknown	8

In categories 3 and 4, it had proved impossible, in all but six cases, to carry out the recommendations made.

The general results indicate, not the efficacy of any particular form of treatment, but rather the spontaneous tendency of the child to recover, if nature and the child's own intelligence are given a fair chance, and repression and stigmatisation are not resorted to too early.

The recommendations made were chiefly of the following character:—

1. Treatment for irritating or debilitating physical conditions.
2. Temporary removal to a convalescent home in the country.
3. Removal to a school for the mentally deficient.
4. Change of ordinary elementary school or class teacher.

5. Temporary removal from home to a relative or guardian.
6. Removal of the parents from an undesirable neighbourhood.
7. Joining local organisations for children (Boy Scouts, Church Lads' Brigade, Girl Guides, Children's Clubs, etc.).
8. Breaking up gangs or bad companionships.
9. Removal of temptations and opportunities for stealing. Closer supervision generally until the delinquent habit has been broken off.
10. Graded training: *e.g.*, gradually strengthening the child's self-control and independent responsibility by trusting him with increasing amounts of money.
11. Rewards (chiefly social) for good behaviour progressively diminished.
12. Treatment on simple psycho-analytic lines.
13. Finding a personal friend to keep in constant touch with the child and to act as a sympathetic companion and confidant.
14. Finding legitimate amusements, hobbies, and interests to form outlets for misdirected energy.
15. Simple advice to parents and teachers as to discipline and supervision.
16. Temporary committal to a self-governing colony for juvenile delinquents (on Little Commonwealth lines).

EVIDENCE OF MR. CECIL LEESON

(of the Howard League)

I AM Secretary of the Howard League for Penal Reform—the object of which is embodied in its name—and also of the Magistrates' Association; but I do not want to be understood as speaking for either of those bodies to-day, but as giving, for what they are worth, facts gleaned during actual work among delinquents. That work began as Probation Officer in Birmingham in 1911. I mention the town particularly, because Birmingham was the place where British probation started, and which has, in fact, the longest experience of Probation—that particular kind of treatment which Dr. Burt referred to just now when he said that if he could keep a child straight for six months it was extremely likely that it would forget any delinquency it might have been guilty of.

Within limits, any town can show as much delinquency as it likes to look for. It is simply a question of the Chief Constable or Superintendent of the Division putting additional men on a particular kind of work. News lads stand under a particular hotel and shout their newspapers; they have to do so in order to sell them; everyone has to advertise. The shouting becomes a nuisance. It is allowed to go on until the police receive a complaint from the Hotel; the Police reply by putting another man on that corner, and delinquency in that particular respect for that area increases as a result. Of course, the returns of delinquency bear a relation to its actual extent, but, roughly speaking, the figures do not represent the delinquencies, but understate them. I have some figures on the recent history of delinquency, and the figure for the year ending March, 1913, was 37,000 for England and Wales. That, for want of a better, one might take as a standard.

In England and Wales during the war delinquency increased until, in 1917, we had a total of 51,000 delinquents; and the gravity of the offences increased, too. It is impossible to separate the actual increase in the work of a Children's Court from the number of cases that normally come before a Court, but the above increase was chiefly of boys, and was chiefly of theft, and really serious offences. It was an increase in actual offences and not in acts of mischief that rank as offences. That figure has decreased very much since 1917. They told me at the Home Office this morning that it is now estimated at between 39,000 and 40,000, so that we are nearly down to the normal amount. That is an approximate figure. Although offences by children under 16 are decreasing considerably, the offences of "juvenile-adults" of 16 to 21 years old are increasing rather seriously. This began in 1917, and by 1918-1919 we had 3,527 convictions of persons of from 16 to 21 years old—an increase of 5.8 per cent. In 1919-20 there were 4,079, and in the year ending 1920-21, 4,211. That last figure has not been published yet, but you will find it is true, I think. I have an idea—that this increase in "juvenile-adults" is, to some extent, at any rate, explainable by the fact that many children become delinquent through the neglect inspired by war conditions—when the mother was conducting a 'bus, and the father fighting or at work on munitions. The children ran wild, and were greatly neglected. That neglect is not to be wiped out instantly, and in these cases it may account for a proportion of the "juvenile-adults" who are now coming before the Courts. That is to say, the effects of neglecting children during the war

are continuing with them as they grow up. Also it is perhaps worth saying that this awful increase in boy murderers of to-day that they are of the generation that suffered from lack of adult guidance during the war. The lad, Harold Jones, would be 11 in 1917, Jack Hewitt 10, the lad Jacoby would be 13. They are all of that particular generation.

MR. HOBSON: During the war the older boys were probably working and drawing relatively high wages with a less obvious temptation to steal and smaller opportunities for stealing, but perhaps more opportunities in the sense of being put in touch with possibilities of misappropriating money. But I suppose boys between 14 and upwards were very largely in employment during the war time?—Yes, the age of the lads is important in this connection. There were three investigations. Mr. Clarke Hall made one; the Director of Education at Manchester made another, and I think I made the only other one that was made. Manchester found 13 to be the age. Mr. Hall and I found 12.*

Age of what?—Age of which occurred the highest incidence of delinquency during the war.

3. Below effective employment age?—Yes, but these lads most of them were quite often released for work, as you will remember—for work of “National Importance.” Very often they did a man’s work, because there were no men to do the work. They got the man’s money quite often, and the man’s responsibility, without any sort of adult guidance at all. Where the lads were not working they were presumably at school, and attending half time, because half the schools were taken over for war hospitals. Also, the teachers were not of a kind that the lad was used to. We had young girls too in charge of quite big boys. One of them told me, “I tell him to stand up or sit down and nothing happens.” I suppose it is necessary to mention these things again for one tends to forget them.

4. MISS MICHELMORE: They felt the fall from greatness; when the men came back they were not wanted so much and became boys again?—Yes, and they had acquired habits which required money.

5. DR. KIMMINS: The absence of the father from home, and the male teacher from the school all worked in the same direction?—And of the male club leader also.

6. MR. HOBSON: How far do you fix stealing on the

* This was in 1916-17. In 1918-19 it was 15, and now it is 16-21, as shewn above.

Pictures?—I do not fix it there at all. I outlined my view before the inquiry a couple of years ago. I feel, from some of the things I have seen at the Pictures, that the Pictures ought to lead to delinquency.

7. I was not thinking so much of the character of the Pictures as of the desire for money.—The Pictures might operate in that way, just as would any other strong desire which required money for its satisfaction. I have had a pretty extensive experience of 3d. seats in Picture Houses. I felt and have felt, that some pictures I saw ought to lead to delinquency—not many, but some, with the weaklings. But I recognise that perhaps after printing, the Pictures are probably as important an invention as we have had, and I do not want to see history repeat itself in that respect and our attitude to the Pictures to be what our attitude to the novel was. I do not want to see handicapped a thing that I believe has great possibilities. If there is objectionable matter presented to children, and if delinquency is attributed to this matter, then as thousands—perhaps millions—of children in a year go to the Pictures, it should be possible to get, at any rate, some cases, which could be proved by circumstantial evidence, just as any case in Court could be proved, that this picture led to that offence.

8. THE CHAIRMAN: By direct association?—Yes, I do not know whether the Commission has any examples of that, but none has come my way.

9. MISS MICHELMORE: The common excuse for certain crimes is to say: "It is due to going to the Pictures"; I do not believe it is always true.—Years ago it was a common excuse for an adult to say that a crime was due to horse racing. Similarly mothers come to me and say, "Tell us what to say, Mr. Leeson." They have heard that some magistrate has taken the child's word for it, or probably has put the word into the child's mouth originally that the Pictures were at the back of it. So the word goes round: "You tell him you went to the Pictures and you will be all right."

10. DR. KIMMINS: We had a good deal of evidence from Probation Officers who appeared before the Commission that there was very little of that, of people being led into acts of delinquency by the Pictures.—The Probation Officers did not believe it, in fact.

MRS. JOHN CLAY: I think it is all very clear. I wish everything else was as clear.

11. SIR JAMES MARCHANT: You speak of "Removeable

Causes?" I know from experience, that if a lad is charged with playing football in the street, and I introduce him to a Club where there is a football team attached that lad is not charged again. It is a simple proposition that has been proved thousands of times by probation officers all over the country. I know, too, that if a lad charged with theft is suffering from adenoids, dull and backward in class, and those adenoids are attended to, that lad probably will not offend again. A lad of ten was charged with snatching a handbag. I noticed that in the Court that lad stood just like the lad Jacoby stood when he was charged with murder—quite the least interested person in that Court—a mere spectator. I had a certain suspicion about the lad, and just as the magistrate were about to announce their decision I intervened and asked if he would put the case at the bottom of the list and let me have ten minutes with the lad. He did; and in my room, in my ordinary speaking voice I made all sorts of grave statements to the lad, things calculated to provoke an indignant response in him. But they did not. He just said: "Yes" and "no," apparently, he thought, my statements seemed to require it, but did not make any comment otherwise. I went for four or five minutes on that tack. Then I raised my voice and said: "Jim, shut that door." The lad went like a lamb and shut the door. He was almost deaf. It is not easy to see the connection between adenoids and snatching a handbag; my argument was: this lad is deaf, he gets behind in his class and he does not want to go to school in consequence. He stays away and goes to the most interesting place to a boy in a town—the railway station. There he is made a tool of by an older lad—there was an older lad in this case, as it proved afterwards—and is "put up to" some offence. He comes up for that. What happened was that I told the mother that if she agreed that the lad should go to the hospital in the morning, I would make a recommendation which would result in the lad going home after it. After a lot of persuasion she did, and in the morning, after much more persuasion, she kept her promise. After that we never had him again at the Courts, and he brightened up mentally as well.

12. MRS. JOHN CLAY: After the adenoids were removed?—Yes, that is the sort of thing I want more attention paid to. I say that all that sort of thing tends to knock a lad off his balance, and leads to delinquency among other things.

13. THE CHAIRMAN: I gather you are dealing only with the male?—Yes, I do not have anything to do with girls. The

methods I have taken here apply to girl offenders as well as boys. A Magistrate may admonish the offender, or bind him over to be of good behaviour. But there is a weakness in the binding over, and in the admonition systems, in that the magistrate never knows if the offender is of bad behaviour unless the offender comes and tells him ! The magistrate may put the offender on probation, or he may commit him to a reformatory or industrial school ; if over 16 he may send him to Borstal, or he may fine him. If he fines him, the parents generally pay (and the landlord has to wait another week for his rent !). If the magistrate orders a flogging, we are not quite sure what happens ; we have only one set of figures showing the after career of offenders who have been flogged. Those figures were prepared by the Juvenile Organisations' Committee, then at the Home Office, three years ago, and they showed that 25% of all children flogged in four Courts of the country reappeared within a month for fresh offences and that 75% to 81% of the children flogged reappeared within two years for fresh offences.

THE CHAIRMAN : They are the first returns in a month ?—25% of them reappeared in a month ; that 25% is included in the 75% to 81% that reappeared in two years.

15. MISS MICHELMORE : I wonder what happens to the Public School boys who are flogged. It is a common thing for that to happen in Public Schools. What happens in their careers ? It appears to do no harm ?—I hold no brief for or against flogging. I was flogged myself though somebody told me that I should have been a much better man if I had not been. I mean that before those figures were compiled it seemed to me, and often it seems to me now, that the only thing to do when you have exhausted all your resources is to hit out and see if that does any good. But in view of the fact that only 19% to 25% of success comes from that method, I do not see much justification in flogging.

16. SIR JAMES MARCHANT : Do you know anything of the mental condition of those cases ?—I do not, and I do not think from the records of these four Courts that you can assume that they are in any special class. They are just the ordinary lads committed for delinquency.

17. MR. HOBSON : Can you compare those figures with figures in Courts where children of the same age were not flogged ?—You can try to compare the results of flogging with fining, probation and that sort of thing. The bother of it is that the backward Courts flog and fine and the better Courts put on probation and really make some constructive effort to

get behind the delinquency to its cause. But you cannot get a fair comparison. The actual figure for children on probation is 94% of success. During the whole period in which the Probation Act has been operating in Birmingham—since 1905—we have had only 6% of children back at the Courts who were ever put on probation. But that is not a representative figure for the whole country. One of these Courts for instance returns 40% of failures after probation, which rather proves what I said that it is an inefficient Court, anyway.

18. SIR JAMES MARCHANT: Is flogging on the increase?—No, greatly on the decrease, except in Scotland and the extreme North of England.

19. In England it is confined mainly to certain Courts and a certain type of magistrate?—That is so.

20. THE CHAIRMAN: Can you tell us anything about the Medical Probation Officer and his duties?—A scheme is being tried now in the Birmingham Court. They are finding that even if you do everything to remove the social causes of delinquency, you absolutely ignore all the causes of delinquency to which Mr. Burt has referred. To overcome that difficulty, Birmingham has appointed the Certifying Medical Officer under the Mental Deficiency Act as Court Doctor; and now when a case comes up where there is any question that the offender is physically or mentally defective, the case is referred to the Probation Officers and particularly to Dr. Potts who is the Court doctor and psychologist. When the case comes up on adjournment, the magistrate has before him two reports, one from the Probation Officer showing the social conditions in which the offender lives his life, and the other from the Court Doctor showing what the offender is himself, mentally, physically, and psychologically. So that between the two the magistrate is likely to come to a wiser decision than if he judged the lad looking at him in Court.

21. Have you anything to say about certified schools?—I do not want to say much about certified schools, particularly because they are altering so much for the better. There was much to be said against certified schools, but many of the worst schools have been closed, and now I do not think the system is so open to criticism. Certified Schools are the successors of the Ragged Schools of years ago. Philanthropists founded schools for poor children—they found the money and found everything. The schools as they exist now—135 in number—are nearly all managed by private committees, though the great bulk, over 90%, of the money that goes to their upkeep is public money, provided, half by the rates and half by the

taxes. It is a very anomalous position, and has had very serious effects. Magistrates cannot send children to these schools as they can to, say, Borstal Institutions, *i.e.*: No magistrate can say: "This child shall go to that school," except in the case of the few schools supported by local educational authorities. The schools could select the children they admitted. They can now, though the fact that they are by no means full has eased the situation. Formerly, when they were all full, they were often unwilling to admit defective children. The school wants to show a good after-career for its children, not unnaturally; and with very few exceptions there is no place to send the very child who needs most care—because, after all, it is your defective that is likely to become your criminal.

22. The difficulty being the reluctance of the school to receive him?—Yes. I do not blame the school that caters for normal children not wishing to have defectives, because a defective child in such a school is a nuisance. But the result is that there is no place for defectives to go to. They have to wait until they are of age to be sent to prison, and be dealt with then!

23. Would you like to say anything about Borstal Institutions?—A couple of years ago I had to investigate Borstal for an enquiry that was being made then, and the conditions I found were deplorable. I found a tailor's shop without a yard of cloth—nothing but gingham and the coarsest corduroy; and these lads were supposed to be trained as tailors! A tailor who inspected the shop, said that six months in the shop would ruin the fingers of a lad who wanted to be a tailor outside. The same with the boot shop; there was not an item of machinery there—all the boots were hand-made for the Institution. Now, the idea at Borstal is that the lad shall be provided with something he can offer an employer in exchange for wages; and these conditions show that the lads are not being provided with that something! How many of us are wearing hand-made boots now? There is no commercial demand for them, except for surgical and theatrical purposes. Nearly all the boots on the market are machine-made; but these lads, having been taught to make boots by hand, are being fitted to meet a demand that has no economic existence. But although that is true now, it is not likely to be true long. I am pretty hopeful about Borstal.

24. MISS MICHELMORE: Do you think that care is necessary in selecting girls for Borstal?—In speaking with the

Chairman of the Commissioners a month ago he asked me to impress on certain magistrates that Borstal existed for youths, boys, and girls who tended to become criminals, in whom the criminal bias was more than a tendency, who had given definite evidence that they were becoming criminals. In the country, among magistrates there is a tendency to send offenders to Borstal without sufficient reason ; it is possible for instance for a lad to get to Borstal for breaking a probation order. He may be put on probation for playing football in the streets, and afterwards for not obeying the probation order he may go to Borstal. If that is wrong in the case of boys, it is a thousand times worse in the case of girls ; because I am told that the great majority of girls at Borstal are thieving prostitutes. It is easy to imagine cases in which committal to Borstal may do positive harm. Take, *e.g.*, a young girl just over 16, a young domestic servant, in whose box is found the property of her mistress. The magistrate says : " That has been going on a little while ; it is evident you must be pulled up ; you must go to Borstal for three years ! " With the best intentions in the world, he sends a quite moral girl to the very environment that is going to confirm her in her own habits and very much more serious ones, too.

25. THE CHAIRMAN : Would you speak about Women Patrols ?—There is a great use for them. The argument for women, generally, in Court is much stronger in the case of women police in the street. So long as you have streets like sinks, you must have some sort of sanitary officers. That is what it comes to. You get girls in the streets—I am not speaking only of what I think—who are willing to confide in women. They get into difficulty and do not want to go the only way that is open to them ; they need to know where to find women whom they can trust. I think the withdrawal of women police is probably the most expensive thing the Geddes Committee recommended.

26. DR. KIMMINS : I suppose there is a very general feeling now that there has been a great improvement in industrial and reformatory schools ?—The Geddes atmosphere of course is accountable for a good deal of it. That and the Committee that was set up, partly of the chief inspector of reformatories, and partly of superintendents and so on, which made certain recommendations which have to some extent been acted upon already. At any rate, the worst schools have been closed.

27. MISS MICHELMORE : I suppose there is nothing in the

way of intelligence tests given in industrial and reformatory schools?—I do not know.

28. DR. KIMMINS: I had a lot of essays from children in industrial schools a little time ago, and it struck me they were so much more intelligent than other children.—That is industrial schools, not reformatories. Children are not necessarily delinquents when sent to industrial schools; they are sent for other causes about 50% of them; but the superintendent's generally tell you they prefer the delinquents because they are brighter.

29. THE CHAIRMAN: Do you attach more importance to the *personnel* of the headmaster, the manager of the school, and those who come in contact with the children?—I think that is the whole trouble; that and the silliness of trying to run a school, whether for boys or girls, with just a man or a woman at the head of it when you need both. I took a lady over a boys' school and she spoke to one or two of the lads, and it was pathetic to see the eagerness with which they crowded round her for the sake of a word from a woman. The whole thing was run by men.

30. SIR JAMES MARCHANT: I take it that, generally speaking, our industrial and reformatory schools are in a rather crude and experimental stage, that they are trying to be improved by those who originally created them, and probably are wishful of carrying them on as they are carried on—or have the tendency to do so?—There is a very strong feeling among the managers, who quite often are the sons and daughters of the people who founded the schools, to keep the schools in their own hands; and this is quite understandable and to some extent good. At the same time, with regard to reformatories at any rate—I would not be so emphatic about industrial schools—with regard to reformatories it must be remembered that those places are, in fact, children's prisons, and that anything that goes on in the name of the State should be definite, should be known by the public, and it should be possible to absolutely check an abuse if it exists. One great criticism of the present régime is that we do not know, because of the private management which is using public money for public purposes.

31. Whose business is it to know and see that this was not carried on?—It is the business of the Reformatories' Department of the Home Office; the chief inspector of it, Dr. Norris, is an excellent man who is trying his best. I admire him very much. But he is in a false position, both he and his inspectors. They are bound to go over every school once in the year. A

convenient day is chosen ; the people concerned know within a little when it will be, and " window-dressing " is possible.

32. How many boys and girls are there in the industrial and reformatory schools ?—Altogether between twelve and thirteen thousand. The numbers are going down greatly. During the war, they were all full, and we did not know where to send children. That was when they exercised power of choice. They will take a slightly defective lad now where they would not before.

33. The numbers are decreasing in industrial and reformatory schools ?—

34. The numbers of delinquents are decreasing, and reformatories and industrial schools are getting fewer in consequence.

35. Do you know how much it costs to keep the 12,000 children in the schools ?—Every time a commitment to an industrial school is made, it costs the country £70 a year, divided between the rates and taxes, for as long as the child remains.—The children are committed until 16 to industrial schools, and to a reformatory until 19 ; but they may be licensed at any time after 18 months.

36. These schools cost £800,000 a year ?—I do not know. There has been no report on them since 1915, which is partly explainable by the war. I was in conversation on the telephone with the Reformatories Department this morning with a view to giving some figures this afternoon ; they told me amongst other things that they hoped to publish a report this year.

37. THE CHAIRMAN : You mention that there is a difficulty in magistrates getting accommodation to send the children to, and that there is also a decreasing number of children to treat. What is the position ? What is the remedy ? What is the difficulty with the magistrates ? How can it be solved ?—In the first place, the difficulty is not so pronounced as during the war ; but the real question is answered I think by making it somebody's business to provide places where defective children can go. It seems to me a crying scandal that a child with a withered arm or a bad heart shall simply be left, and that none of these philanthropic institutions will admit him. That is just what happens. I had a lad on probation ; it was a pretty hard case when I got him—he was only 16 and had been convicted 24 times of various bye-law offences, but he was quite an honest lad. His first job had resulted in getting his thumb in some machinery and he lost it. The first time he came up

after the loss of the thumb, the magistrate with this bye-laws' record before him wanted to get the lad into a school; but not a school could be found, because he had lost his right thumb!

38. The remedy would seem to be to keep on with these schools for their special purposes for better-grade children, and to establish something for the defective?—Yes, for the physically and mentally defective. You do not need many—but you do need them, and also a clearing-house for those schools that we have now. Now you find all the schools trying to reach tailoring and bootmaking, and they all start from “scratch” and cover the same little bit of the ground. If you had them classified, with one school specializing on a particular trade, and another school on some other trade, you would be able to meet the inclinations of the children you sent there, and the tuition would reach a higher standard. Now you find round pegs in square holes all over the place.

39. Do you attribute most of the trouble to these schools being still in private hands?—Yes, but we should supplement these schools by providing special schools for the defective.

40. SIR JAMES MARCHANT: Do you think it would be an improvement to remove all these places from the Home Office to the Board of Education?—I think the industrial schools would be better under the Board of Education and the reformatories which take older children, and Borstal Institutions, should be under the Reformatories' Department at the Home Office. You would then have the Board of Education dealing with all children of school age, and the Reformatories Department dealing with all others up to 21.

41. You think even with regard to those between 14 and 21 there is far too much of the prison element?—Yes; it is a decreasing element, but it has a long way to go before it vanishes.

APPENDIX I

CAUSES OF THE DECLINING BIRTH RATE

Précis of MR. CHARLES EDWARD PELL

THERE are two chief methods of investigating the question as to whether there has or has not been a substantial decline in fertility due to natural causes. One is the method of test cases. The other is the method of direct inquiry. Of the former I have given a number of examples in my book, *The Law of Births and Deaths*, while of the latter good examples are provided by the three inquiries, particulars of which are given in *The Declining Birth-Rate*, in which the direct question was put to married couples as to whether they were practising preventive methods or not. But since I wrote *The Law of Births and Deaths*, I have come across some most striking test cases in Dr. Drysdale's book, *The Small Family System*, which deserve special attention owing to their peculiar significance.

The first case was an inquiry carried out by the Paris journal, *Intransigéant*, in August and September, 1908. It published the names of 445 of the people in Paris who were most prominent in the campaign for larger families, and gave particulars as to the number of children in each case. Of the 445 married couples concerned no less than 176, or much more than a third, were quite childless. The average number of children per family worked out at one and a third, while only 75 out of the whole number had more than two children. The report adds that "each single one of these couples could more easily have supported twenty children than a working-class family a single child." The peculiar significance of these figures lies in the fact that all the people concerned were well able to support children, and were open and strenuous advocates of larger families.

Unless we accept the obvious conclusion that this result was due to causes beyond their control we are faced with the inference that nearly all were practising preventive measures, and that more than a third had taken the most troublesome precautions from the very marriage eve to avoid having a single child. The only alternative is the assumption that the decline is due to some such cause as venereal disease. But such an assumption must be made without a particle of serious evidence in support, and in face of the fact that a similar

decline in natural fertility can be shown to occur throughout the entire animal and vegetable kingdoms, and among unicellular organisms under conditions similar to those to which these people are subject. Is it not more reasonable, rather than to hint at hypocrisy or venereal disease, to suppose that they felt themselves justified in each case in advocating larger families because they were conscious that their own small families or childlessness were the result of natural causes?

Another example from France was that provided by a national committee of twenty-five, including President Poincaré (married but childless), consisting of Senators and other prominent men, set up for the express purpose of agitating for increased families. "These twenty-five persons who preach to their fellow-citizens by word and pen, have between them nineteen children, or not one child on the average per married couple." This figure will inevitably mean about one half of them childless. As to the venereal disease explanation, Dr. Drysdale, himself an advocate of the contraceptive theory, points out in his book, *The Small Family System*, that the death-rate from the principal venereal disease fell from 71 per million in 1890 to 46 per million in 1910, and concludes that "the prevalence of venereal diseases in both the civil and military population has been rapidly decreasing from 1884 to 1910." It may be added that the classes most exposed to venereal infection are those where the birth-rate is highest.

Another case quoted by Dr. Drysdale is that of the Quakers, and he adds: "The Quakers are well known to be very earnest Christians and to give the best example of religious morality. Their probity in business and their self-sacrifice in humanitarian work of all kinds are renowned." Yet he states that their birth-rate "stood at 20 per thousand in 1876, and has now actually fallen to about eight per thousand." This figure is actually less than half the present French birth-rate, and will mean at least one-third of them childless. Even if it is not possible absolutely to disprove the assumption that a third of them are in the habit of using contraceptives from the marriage eve to avoid having a single child or else are sterilised by venereal disease, it is at least possible to point out that such things are strange signs of "religious morality" and "self-sacrifice." And it would be interesting to know why the birth-rate of this exceptionally prosperous community was as low as 20 per thousand—not much greater than that of France to-day—as far back as 1876 when the use of con-

traceptives is supposed to have been almost unknown, if natural causes do not explain the phenomenon.

These cases would be practically conclusive even if they stood alone, but they are supported with decisive force by a whole series of other test cases. Thus Dr. Mary Scharlieb has testified that out of 160 cases of childless women which came under her notice in only seven instances was this due to deliberate prevention. Dr. Halford Ross has testified that when hygienic measures in the Suez Canal Zone caused a heavy fall in the death-rate the birth-rate fell with it, and the circumstances render it absurd to appeal to either contraceptives or venereal disease. We find that the birth-rates of the different countries of India vary among themselves as much as the birth-rates of European countries, and what justification is there for assuming that these variations are the result of the use of contraceptives?

Not only do all these various tests point the same way with complete unanimity, but their verdict is decisively confirmed by the results of direct inquiry. Thus I have shown in my book that the net result of the three inquiries described in *The Declining Birth-Rate* is that only one-third of the individuals concerned claimed to be taking any really effective contraceptive measures, while the average number of children per marriage was no greater where no contraceptives were used than where their use was admitted. In this connection it might be well to emphasise the fact that moderation in sexual intercourse and attempts to confine intercourse to certain supposed "safe" periods are much more likely to increase than diminish fertility. It is well known that prostitutes seldom have children, while excessive sexual indulgence on the part of the male will probably result in the production of immature sperm cells. Moreover, it has been observed that conception very frequently occurs when husband and wife come together again after having been separated for a period. Probably this in some measure accounts for the rise in the birth-rate to a figure considerably in excess of the pre-war average when the armies were demobilised. Now if a given married couple were to endeavour to confine sexual intercourse to these supposed "safe" periods, how could they be certain which days were safe even granting that such periods are a reality?—And what chance would there be that they could strike the safe days every time from month to month and from year to year? How many couples, moreover, would have the self-restraint to maintain such a discipline unimpaired

for an indefinite period? Yet a single misjudgment might result in conception assuming that there has been no decline in fertility due to natural causes, and only one conception per annum is necessary to produce the largest families. The belief that moderation in sexual intercourse would keep down the number of children is a mere illusion. Nothing but complete abstention would do that. Moderation would increase fertility not diminish it. But no one with a knowledge of human nature would expect complete abstention or such methods as *coitus interruptus* to be practised for any length of time by any large proportion of the population or accept them as serious factors in the decline of the birth-rate. The sexual impulse, when active, is the most imperative of all desires and the proportion of the population likely to practise such methods from year's end to year's end is infinitesimal.

The view set forth in my book, *The Law of Births and Deaths*, is that the decline of the birth-rate is, in the main, a biological phenomenon, and is due to the fact that the same body of causes which produces a high or low death-rate produces also a high or low birth-rate. But such a law does not imply an exact correlation between birth-rate and death-rate. The hypothesis set forth by me postulates a law governing the union of sperm cell and ovum, and the simultaneous rise and fall of birth-rate and death-rate is merely a *general rule* which follows from that law. An exact correlation between the two rates would be fatal to the scheme of organic evolution since that would leave no opportunity for a race to expand under favourable circumstances. Moreover, the needs of organic evolution demand that a race should die out occasionally. Such a law as that sketched out would produce a general correlation between birth-rate and death-rate with many irregularities in detail; while sometimes we might see, under some peculiar conjunction of circumstances, usually temporary, the birth-rate rising while the death-rate was falling, or *vice versa*. These broad results are just what the scheme of organic evolution requires, and the fact that my hypothesis is admirably calculated to produce them provides one of the strongest arguments in its favour.

That such a general correlation exists at the present time is shown in comparisons between different countries, between different periods in the history of the same country, and between different classes. Where the correlation seems to fail it can usually be shown to be due to variations in the age and sex constitution of the population. Thus a substantial

surplus of births over deaths with a consequent rapid increase of population, such, for example, as we have seen in Germany for the past thirty years, results in an abnormally large proportion of couples of child-bearing age in the population. This produces a proportional effect in increasing the birth-rate, and, since the number of very old people and very young children is smaller in proportion, it reduces the apparent death-rate also. Thus the death-rate seems to decrease at a much more rapid rate than the birth-rate. The full decline of fertility is masked, while the apparent decline of the death-rate is accentuated. Hence the very misleading character of uncorrected statistics. In the case of a country like France, however, where the decline of the birth-rate has been very slow and very long-continued, we get a smaller proportion of couples of child-bearing age and a larger proportion of old people. In such a case the apparent fall in the birth-rate is accentuated and the fall in the death-rate to some extent masked.

These results vitiate the correlation enormously in comparisons between different countries, and the same effects are brought about by immigration or emigration, such countries as Australia or New Zealand having a very large margin of births over deaths in spite of a degree of fertility perhaps the lowest in the world : while Ireland, as the result of emigration, has an abnormally small proportion of married couples of child-bearing age with a consequent small rate of increase in spite of high fertility.

There is an impression that new countries have a very high fertility coupled with a very low mortality in the pioneering days as a result of the healthy conditions of life. This impression, however, is very vague, and the facts are much misunderstood. During the early days, shipload after shipload of immigrants, consisting almost exclusively of young people of child-bearing age, swell the small population. The life is simple, few women go unmarried, and fertility is high ; but the birth-rate is abnormally swollen by the large proportion of young people of child-bearing age. The death-rate is diminished by the same cause, but it is a mistake to look upon a pioneering life as necessarily healthy. The life is very hard, especially upon women and children. Food is coarse and usually monotonous. Labour is heavy. The country is often swampy, and the conditions of life often insanitary. There is constant exposure to a variety of weather conditions. In the event of illness a doctor and medicines are hard to

obtain. Properly corrected figures would probably show a mortality corresponding to the birth-rate, but which is masked by the peculiar age and sex constitution of the population. Such figures, however, for these countries, seem to be unobtainable at present.

The general correlation between death-rate and birth-rate in comparisons between different social classes at the present time has been rendered manifest by an abundance of statistics already laid before The National Birth-Rate Commission. But this involves a steady diminution of fertility from the poorer classes to the richer, and the existence of a similar graduation to an adequate degree in the days before the decline of the birth-rate began is by no means undisputed. Decisive proof either way is rendered difficult by the absence of reliable data.* It is often asserted that the peers in the old days had very large families; while figures are sometimes quoted which appear to show that the more well-to-do classes then had families as large as those of the poor. As regards the first impression, I understand from Dr. John Brownlee that the results of a recently concluded careful statistical inquiry show that *the average family in the Peerage remained practically constant at about four for centuries, and their birth-rate began to decline with the decline in the general birth-rate.* As the average completed family numbers six or seven even now among the most fertile classes, there seems from this little reason to doubt that it was at least twice as great as that of the peers in the old days.

Figures taken from a table given by Heron in his work, *On the Relation of Fertility in Man to Social Status*, show that the birth-rate per 100 wives in the three poorest and the three richest London boroughs in 1851 was as follows:—

Bermondsey	21.11
Poplar	21.62
St. Luke	22.99
St. George, Hanover Square	15.47
St. James, Westminster	15.72
St. Martin-in-the-Fields.....	15.26

These figures seem to show that the difference between the poorest and the richest boroughs was even then nearly 50 per cent., and they do not indicate the full difference between the poorest classes and the richest, as the poor boroughs contain a proportion of well-to-do inhabitants and the rich boroughs a proportion of poor. Heron thought that the difference then could be accounted for by the difference in age

* See Exhibit "A."

at marriage, but that was only his opinion. He gives no figures for the relative ages at marriage at that date, but I find from another table that the average age at marriage of the women among the miners, who marry about the earliest of any class, was 22.46 in 1884-5, and that the age at marriage among the professional and independent classes was 26.40. That is a difference of rather less than four years, and it is not likely that the difference in age in 1851 would be materially greater. Evidence previously laid before The National Birth-Rate Commission indicates that there is a loss of about one-third of a child for each additional year of the wife's age at marriage (*the age of the husband making little difference*), which would give a loss of one and a third children for the four additional years of age of the rich at marriage. As the *miners were probably at least twice as fertile as the peers*, for example, in 1851, it is evident that the difference in age at marriage will not account for the difference in fertility.

A very good example of the kind of statistics often quoted is provided by an inquiry "made by Mr. Ansell on behalf of an insurance company" two years before the Knowlton trial. The average number of births per family (including still births) for the aristocracy, clergy, and professional classes generally worked out at 5.28. That the average should be somewhat higher than the four per family of the Peerage was to be expected, but in this case the average is almost certainly unduly increased by the fact that the people who insure will most often be people with large families for whom they desire to provide in the event of their death. The figures, therefore, cannot be regarded as truly representative, but it is invariably statistics of this dubious quality which are relied upon to prove that the rich before the decline of the birth-rate were as fertile as the poor. Dr. Whetham states (*The Family and the Nation*) that there were 4.99 children per marriage among the clergy before 1870 and this agrees very well with what might be expected in proportion to the four children per family of the peers.

Malthus himself declared that "in all old states the marriages and births depend principally upon the deaths," which is an admission that there was a close correlation between birth-rate and death-rate even in his day. The researches of Necker in France and Muret in Switzerland towards the close of the eighteenth century led them to the same conclusion, and the observations of Dr. Short, Dr. Black and Dr. Buchan at about the same period in this country convinced them that there was

a difference in the degree of fertility between the richer and the poorer classes which no mere difference in age at marriage will enable us to explain. Similar observations have been made by Hippocrates, Herodotus, Aristotle, Bacon, Rousseau, Adam Smith and other famous men. It is odd that the observations of so many famous men should have agreed and have been so signally confirmed in our own day if their observations were mistaken.

Not only is the belief that the decline of the birth-rate is explicable by the spread of deliberate contraceptive measures untenable, and the proof of an immense decline of fertility overwhelming, but if we turn to the facts of biology and organic evolution, we find that the contraceptive theory is quite unnecessary. From the very beginning of organic evolution the degree of fertility has been graduated down to suit the death-rate. *The fertility of a fish would be not only disastrous but impossible to a rabbit.* The fertility of a rabbit would be equally impossible and disastrous to a horse or to man. If the Laws of Nature have been equal to the graduating down of the degree of fertility throughout unnumbered ages in the past, they should be equal to it now. No logical reason can be given why these laws should be out of action at the present time, nor can any particular period be pointed to as the time when they went out of action. On the other hand it can be shown that exactly similar results to those now appearing in human society are produced under similar circumstances throughout the animal and vegetable kingdoms and even among unicellular organisms.

At first sight the mass of evidence available seems to be nothing but a mass of contradictory facts, but analysis shows that the apparent contradictions are invariably the result of making illegitimate comparisons, and of failing to analyse the problem into its various parts. Comparisons between the fertility of wild and domesticated animals, for example, are rendered illegitimate by the fact that the fertility of the latter has been enormously increased by selection. Comparison between sexual and asexual genesis are rendered illegitimate by the fact that the two methods of reproduction are adapted to different conditions of life and governed by different laws. Instinct, which determines when and how often a species shall breed is another factor the effects of which require to be kept distinct. Sexual reproduction, with which we are exclusively concerned when examining the birth-rate problem, is obviously a matter of the union of sperm cell and ovum, and this can

readily be shown to conform to the same laws throughout the whole organic world, and even down to the conjugation of unicellular organisms. There is an *optimum point for fertility just as there is an optimum point for vitality*. Whether an increase or decrease of any given factor will result in an increase or decrease of fertility will depend upon whether that factor is already present to a degree sufficient to develop the full fertility of the type. If it is, then a further addition must mean excess and this can only result in lessened fertility.

Bearing these considerations in mind the whole of the evidence falls readily into line and there is not a seriously weak link in the chain anywhere. *Throughout human society we find that the birth-rate rises and falls with the death-rate with remarkable regularity* if the necessary allowances are made for the varying age and sex composition of the populations concerned ; and this is true whether the comparisons are between different countries, different classes, or different periods in the history of the same country. The obvious inference is that the same conditions which cause a high or low death-rate cause also a high or low birth-rate ; and the conditions which cause a low death-rate are good feeding, easy circumstances, healthy surroundings, and a high development of intelligence and nervous energy.

We find that wild animals become infertile under the well-fed and easy conditions of captivity, and are more infertile the more easy and comfortable the conditions are made ; whereas they *invariably become more fertile under harder conditions*. Domesticated animals are rendered less fertile by high feeding, and easy conditions, and more fertile by harder conditions, provided, of course, that the conditions are not made too hard. A specially significant fact is that highly-bred animals, which resemble in their exceptional nervous development highly-civilised man, are peculiarly infertile. Plants exhibit the same law in the fact that excessively favourable nutritive conditions produce sterility, while highly-cultivated plants exhibit the same strong tendency to sterility as highly-bred animals and highly-civilised man. Finally we find that even among unicellular organisms conjugation is prevented by excessively favourable nutritive conditions, and can be facilitated by making the conditions harder.

The inference seems inevitable that the union of sperm cell and ovum among the higher organisms is governed by the same biological laws as those which govern conjugation among unicellular organisms, for the sperm cell and ovum are nothing

but specialised unicellular organisms. And if this is so, nothing more is needed to explain the decline of fertility in human society under the conditions of our modern civilisation. This is confirmed with absolute unanimity by the results of direct inquiry and every test case which imagination can conceive. Not a single serious fact or argument has yet been brought against this conclusion, and not a single serious fact or argument in support of the opposing hypothesis, except the very indefinite fact that a trade in contraceptives really exists; and no attempt has been made to prove that this trade is on a scale at all commensurate with the effects which it is supposed to have produced. *Thus we are forced to the conclusion that a natural law is at work* by every line of argument, and this conclusion spares us the necessity of assuming a state of moral decadence among the ablest and most intelligent classes of the people. For it could hardly be denied that if from a quarter to a third of the very people who are best able to support children should be taking the most elaborate precautions to avoid having even one, that would indicate a very serious state of decadent egotism indeed, whatever may be our opinions upon the general question of birth control; while if the lines of research indicated by the alternative hypothesis are vigorously followed up there is every hope that we may obtain such an insight into *the biological laws which govern fertility as will enable us to ensure fertilisation at will*. We shall then be able to obtain a regulated and differentiated birth-rate by means which will offend the religious susceptibilities of none, and which will open up a tremendous prospect of mental, moral and physical improvement for the race, besides banishing for ever the twin spectres of over-population and depopulation.

1. THE CHAIRMAN: The question is whether the admitted decrease in the birthrate has been due to the decline in fertility from natural causes or whether it has been self-inflicted; we have heard from Mr. Pell his view. He bases a good deal of what he puts before us of the inquiry held by the "Intransigent" in 1908. Is it your opinion, Mr. Pell, that France and England are analogous in these matters?—To some extent; but I fancy the rather lurid ideas we have of French morality are somewhat illusory. I understand that their ideas of our morality are somewhat similar to our ideas of theirs; and I think that most of this conception is built upon Paris in much the same way that the foreigner in England might build a

similar conception on London. I see no reason to suppose that human nature among the French is materially different from human nature among the English, and although there may be a larger use of contraceptives it seems that that will not explain the decline in the birth-rate.

2. There is a greater prevalence of self-pollution in France. Might not this have some effect with regard to decreasing fertility in later life?—The opinions of experts differ. There seems to be a balance of opinion in favour of the view that this self-abuse is not really harmful unless it is carried to an inordinate extent.

3. My question was, was it harmful to fertility?—Unless it was harmful as a whole I see no reason to assume that it would be harmful to fertility.

4. Might I ask what you mean by the words, "most troublesome precautions"?—The use of French Letters is an extremely troublesome precaution. It was suggested by a doctor that that was the main instrument used by the majority of his patients.

5. No, the doctor you referred to said that in our inquiry we had simply burked and kept away from that which was in his experience the most customary method of preventative, the use of what is called the French Letter, and he said that it was not a troublesome precaution?—Of course, the word "troublesome," is necessarily a question of degree and of temperament. That particular moment is not the moment in which people are in their most patient mood.

6. You say that in France as well as in England the decline in the birth-rate is due to natural causes which, as a rule, lead the birth-rate and the death-rate to be more or less a corollary and that we need not seek further causes of decline in the birth-rate?—As a whole the facts show that the decline is adequately accounted for by natural causes, but these measures are taken and they obscure the issue perhaps. In my opinion people take precautions which they need not take as, in my opinion, they would not have children if they did not take those precautions; but they have no means of knowing that.

7. But there is a contention that the practice of using contraceptive methods leads to the de-fertilising of the women even though she should desire to have children later on?—There you have a conflict of opinion. Some authorities hold that it will and some authorities hold that it will not.

8. Would you say that there are certain natures which, apart from any use of contraceptives, are naturally unlikely

to be fertile—apart altogether from any physical conditions ?—In the sense of heredity ?

9. Well, partly that, but I mean that certain natures lacking certain powers of expression in the sexual act are likely not to be fertile natures ?—Undoubtedly that seems to be a case with people with nervous temperaments. An American author wrote on *Civilization and Climate*, and he mentioned in his work that nervous development seems to be inimical to fertility.

10. A moderation in sexual intercourse is more likely to lead to fertilisation than an extreme amount of sexual intercourse ?—All the evidence points that way.

11. And therefore what is called the “ safe period ” is very likely not to be a safe period ?—This so-called safe period rests mainly upon inference and there is no definite proof that there is a safe period ; but assuming that there is, I do not see how the average man can strike upon the safe period, or, even if he does, I do not see how he can keep it up from year to year.

12. Have you any evidence or proof of your theory with regard to the birth-rate and death-rate correlating ?—Yes, apparently you have not read my book.

13. Yes, I have read your book, but I want to hear your arguments because they are not here in your précis ?—There is a difficulty in stating it because the mass of evidence is so great. Dealing with animals : First of all, all highly-bred animals have a high development of the nervous system, and, of course, they are well fed, and being shut up they are apt to get very little exercise. Stud animals are treated for show purposes, and the horses, for instance, are usually fattened up for show purposes because the horse that takes the prize is usually taken for stud purposes. In human society you have a very complex and stimulating life. Most of the people in the educated classes put in a day's work and then go to a theatre, the pictures, or a music hall, and in my judgment that is far more stimulating to the nervous system than mental effort. In addition they are extremely well fed, and while they usually take a fair amount of exercise, that exercise is of a kind and quality which is calculated to stimulate the development of the nervous energy rather than exhaust it. (Of course you do get temporary exhaustion as a result of the exercise.) The result is that you produce a type which closely resembles in its characteristics the modern racehorse : the highly sensitive, very nervous type, and it is an established

fact that similar treatment with the racehorse has produced a vast amount of infertility. It seems natural and logical that similar results will be produced in human life by similar causes.

14. You mean that the person less refined, less educated, and less under the influence of the higher kind, is more likely to be fertile?—Yes, and that is the case with animal life, and why the rough mongrel will breed more rapidly.

15. And so gradually the poorest type of person would become the predominant factor and would be the ruling force in the country?—Not necessarily, if as I hold, new types arise by mutation, then the fact that the lower classes produce more rapidly in no way necessitates their swamping the rest of the population.

16. Then we shall have to be placed in a kind of training establishment and have to be forced to choose from different sorts than our own, in order that we may keep a certain level of high-class management of the world. We are not to be allowed the selection?—I hold that organic evolution is not governed by natural selection. Selection will help matters as it will keep the types up to their highest standard and that will be a great help, and one of the advantages of this theory of mine is that it holds out hopes that we may be able to do that.

17. Would you not be brought rather to this: That in all our selections we should have to be governed by what was most likely to produce a fertile condition of things?—No, we must first obtain an insight into laws that govern fertility. You have the experiments of Loeb and others, by which it has been shown that an enormous increase of fertility results from a slight change in the environment. If such be the case then we can reverse the present state of affairs and obtain a larger proportion of children from the more capable classes of our population.

18. DR. SALEEBY: Their nervous energy notwithstanding?—Yes; but there is the question whether this decline of fertility is not in a large measure due to heredity.

19. DR. STEVENSON: You state the decisive proof of the existence or non-existence of a steady diminution of fertility from the poorer classes to the richer in the days before the decline of the birth-rate began is rendered difficult by the absence of reliable date. But *Exhibit "A,"* Table II., shows that for the marriages of 1851-61 still existing in 1911 there was very little class difference in fertility between the five

graded social classes distinguished (Class I.-V.) except in the cases of Class I., the middle and upper class. For the other four classes the fertility of marriages of this date was almost uniform, but after the decline of the birth-rate commenced in 1876 variation quickly appeared between these four classes, involving increase of fertility from the higher to the lower, while at the same time the middle class deficit increased. How is this increasing difference between the fertility of the social strata, at a time when a general levelling up of conditions of life was surely in progress to be explained on your theory?—I do not want to dispute it; but the question is, is that increase inconsistent with my theory?

20. The point is that the difference between the fertility of marriage of these classes representing the different strata of society, has increased very much?—Yes, I am quite willing to admit that.

21. If we assume that, how do you account for that increasing difference between the fertility of classes at a time when the difference between the conditions of life has been decreasing, because I think you will admit that there has been a levelling up of the conditions of the lower classes as compared with fifty years ago, or even more, say eighty years ago?—That is a somewhat debateable point. It is largely a matter of how these conditions strike the various classes. That would be a large question to answer at a moment's notice, before I have had an opportunity of studying this table.

22. There is no question that there is a decline in fertility?—In what sense?

23. You are speaking of potential fertility, but I am speaking of realised fertility?—I claim that there has been a decline in natural fertility, and I also put forward a working hypothesis to explain that.

24. You will appreciate my difficulty is to explain facts which I have pointed out on your hypothesis?—Yes, I see.

25. How do you distinguish between actual and potential?—We have no means of measuring potential fertility unless we compare the fertility of highly fertile races.

26. Therefore does it not follow that you are explaining the facts by a hypothesis, which is incapable of proof?—We are trying to demonstrate that there is such a decline. You have certain cases of fertility amounting to twenty-five in a family from one woman. Well, naturally, if there is no decline in natural fertility there may be one child per annum, and there would be thirty children in thirty years; but it is an

obvious fact that you do not get any such realised fertility even in cases where contraceptives are not used. Quite a number of my acquaintances who have one child or none, have assured me that they have never taken any such measures.

27. Well, I think I began by saying that I was not concerned to prove that there had not been any decline?—I had not come across your table before.

28. Well, I should have thought that the Census returns were so important that nothing else could for a moment be compared with them?—The Census Returns are rather vast and contain a bulky mass of figures.

29. This is the size (produced). It is all contained in a paper which I read before the Statistical Society?—I was in New Zealand at that time.

30. From *EXHIBIT "B."*, Table I., it appears that middle and upper class marriages (Class I.) dating from 1851–61 were rather more fertile than those of the lowest social grade distinguished (Class V.), dating from 1871–81. Is it to be supposed that the life conditions of the latter class during 1871–1911, when their children were born, were better than those of Class I. twenty years earlier?—Broadly speaking, my hypothesis is that the birth-rate rises and falls together with the death-rate, but not with absolute regularity. I admit that you might get conflicting results.

31. Absolutely, this is one of them?—I have not quite mastered your figures yet, this is a rather complex question.

32. The point is this, that the fertility of the upper classes was higher 20 years earlier than the fertility of the lower classes 20 years later?—That is a question I could hardly be expected to answer because I have not measured. I have no means of measuring by my particular theory how much decline of fertility would be caused by a given change of conditions. I cannot see that this is in any way inconsistent with my particular view. I should like to take your figures away with me and think over the question.

33. Very well, we can leave that point over until next time. What evidence is there of improvement in the life conditions of the agricultural labourer during the nineteenth century to account, on your theory, for the decline in his fertility from 799 children born per hundred couples married in 1851–61 to 618 per hundred couples married in 1881–86 (decline of 23 per cent.). It was a period of agricultural depression, and real wages in the case of agricultural labourers did not rise during that period?—Wages are only one factor.

The average man gets a vast amount of conveniences of all descriptions which are not allowed for in that wage.

34. THE CHAIRMAN: I am afraid the agricultural labourer did not then?—The agricultural labourer feels the effect of modern civilisation. He is near the town and goes into the town.

35. DR. STEVENSON: This period ends with 1911 and extends back to 1851?—I think he would share in some measure with the general progress of civilization—admitted he would not share to the same extent as anybody living in the town; but he would share in the general complexity of advancing conditions.

36. THE CHAIRMAN: In 1900 he did not get any benefit in the sanitary way?—I think his death-rate fell to some extent.

37. DR. STEVENSON: I think it probably did but I could not say off hand?—Well, there must have been some cause for that. I think he would share in some measure in the general advance of conditions in any town, like the little town I come from in the Midlands. There you had a large number of villages round about which were occupied mainly by the agricultural labourers, who are generally within a little more than two or three miles from a town, and on Saturday nights and other nights they go into the town.

38. And then I suppose the pictures will depress their fertility?—I should say they would be a very powerful factor. There is no more stimulating thing than the pictures.

39. I am thinking that the pictures have brought the drama to the agricultural labourer in a way they have never done before?—Yes, that is a good illustration, because the agricultural labourer can go to the picture show.

40. But in the period I am referring to there were not pictures?—I take it that the decline in the birth-rate was not great.

41. The agricultural labourers (Class 8), have about eight children per completed marriage at the beginning of the period to six at the last useful period that we can compare. That is 25 per cent. We cannot go beyond 1881 to 1886 because then we come to marriages, some of which have not completed their full fertility. I will send you a copy of the paper and also a copy of the questions I am asking?—Thank you, it will be very useful.

42. How is the low mortality of the agricultural labourer to be reconciled with his high fertility?—Of course, on my

hypothesis there is no inconsistency in facts like that. There is only a general correlation, and many of the facts which tell on the death-rate may not tell on the birth-rate, and *vice versa*. My theory does not assume an exact correlation. If you had an exact correlation there would not be any evolution.

43. You say that where populations are compared country by country and class by class, there are no exceptions to your rule?—I do not think I made such a strong statement as that; it is a slip if I did.

44. There are other examples one can give, but the agricultural labourer is the most outstanding one. Textile workers have a high mortality and a low fertility, while the coal miners' fertility is the highest of all.—It is probable that special circumstances enter into each particular case.

45. Are they not all instances of the birth-rate and death-rate not going hand in hand?—I take it that you do not deny that they do, taking the population as a whole.

46. Why was the decline in fertility not contemporaneous with the general improvement of life conditions of the working-classes, dating from the abolition of the Corn Laws?—That date is somewhat debateable; but I would suggest that the great decrease in fertility began to make itself manifest when these young people began to reach the age of marriage who had been brought up under our modern educational system and who had been more and more brought up to it from birth.

47. Compulsory education came into force in 1871. The fall in the birth-rate took place in 1877. There could have been few married couples then who had been subject to that influence?—You are taking an extreme view of my remarks. The fall became *more accentuated* as those people who had been brought up under modern conditions, including compulsory education, reached a marriageable age.

48. The fall began at a definite time and compulsory education cannot possibly account for that, the dates do not fit. It may come in later?—I say that compulsory education is a factor.

49. I think most of us will agree that the increased prosperity of the working classes commenced before 1886. Were not the early seventies a period of great prosperity?—I could not say, but I think there was a great boom.

50. Is it not to be expected that the degree of improvement in life conditions leading to decline in fertility would be attained by different social classes at different dates? Yet for all except Class I. the decline in fertility commenced at

very much the same date?—Yes, but it is not necessary that a given class should reach the optimum point for fertility at any time. The optimum point is that body of conditions which are calculated to bring out the maximum fertility of the individual.

51. I thought your explanation of fertility not having remained stationary for many years, but that it commenced to decline, was that the conditions were such as to favour a low birth-rate?—Yes.

52. Well, those more favourable conditions cannot have reached the turning point surely, for all classes, whose conditions in life are very different, at just the same date?—I do not suppose that they would all be affected at just the same date, but it is not necessary for them all to go up to the optimum point and then turn down and go back.

53. Would you not expect it to strike the unskilled labourer at a later date?—Not so much at a later date as to a smaller degree at a given date.

54. As far as I understand your proposition it is that up to a certain point, better nutrition, which is one prominent example, will favour fertility, whereas beyond that optimum point, it will oppose it. I understand after reading your book that the reason why fertility started to decline in this country was that the optimum point had been passed?—No, not that it had been passed, it may never have been reached. For instance, it is said by one authority that the average family among the Phillipinos numbers about fifteen. If that is so, then in all probability, the optimum point for fertility has never been reached in this country, and had conditions been made worse, fertility would have risen.

55. You mean to say all our classes have been too well nourished to have a maximum fertility?—Perhaps so.

56. Does it not seem strange, in view of their varying conditions of life, that a decline in fertility should occur amongst all classes at the same time if the cause of the change is the conditions of life?—It is certainly striking, but I see nothing actually inconsistent. It all depends whether there is a practical simultaneous improvement in conditions.

57. Can the large decline in the fertility of the clergy in recent years be explained by improvement in their conditions of life?—Still, subject to the general conditions around them, the extreme development of complex conditions, all the numerous factors are playing on them as they are bound to.

The wages and salary are only one factor. You must take into consideration the whole of the factors.

58. I was wondering if the conditions for the clergy had improved?—I think we can say that they are subject to the same general conditions as the rest of the population.

59. Conceptions in this country are fewest during the first quarter of the year when our climate is most depressing, light being least and humidity greatest in winter. Is our nervous energy greatest under these conditions?—Is that allowing for the variation in the marriage rate?

60. It is a mistake to speak of births as first births, most are not?—I take it that the earlier months of marriage are the most fertile.

61. Well, the earlier ages are the most fertile.—It seems to me that the fluctuations of the birth-rate are accounted for by the fluctuations in the marriage rate. You say that conceptions are the fewest in the first quarter. That is the period of the year at which I feel best. I am extremely sensitive to climatic changes, and I have noticed that throughout the summer months I have felt pretty lax whereas in the winter months I have revived. I would attribute it to the change of the weather.

62. Why must it be assumed that man when married breeds to the limit of his capacity when many animals, as Mr. Pell has pointed out, restrict their fertility (to certain seasons?—It is essential to the animal that births should fall at certain periods of the year.

63. You assume throughout that the man produces to the limit of his capacity when married?—Well, I would not say that.

64. If you do not say that, then you admit preventive methods?—I have not denied preventive methods. I have said that there has been a vast decline in natural fertility, which is not accounted for in my view by contraceptive methods. A large number are using contraceptive methods when they need not use them.

65. You largely minimise the efficacy with which they are used. You suggest that half the people who think they are preventing, are doing nothing of the kind?—Mainly in regard to those so-called safe periods.

66. You admit that preventive methods have had some share in bringing about the decline?—Those who use contraceptives have the same number of children per family as those who are not using preventatives.

67. Do not the results of the inquiries referred to in Mr. Pell's evidence reveal a desire to limit the family to small dimensions?—I am willing to agree that the average man or woman will want one or two children, and that is why I point out that the best test is the number of childless marriages.

68. You say: "This produces a proportional effect in increasing the birth-rate, and since the number of very old people and very young children is smaller in proportion, it reduces the apparent death-rate also." How can that be the case? Surely they must go hand in hand. As you increase the birth-rate, the number of survivors who form the young children would also increase?—It is extremely difficult in New Zealand to engage a boy or a girl. They are in a position to dictate their own terms owing to the fact that the proportion of children is exceptionally small.

69. You cannot have an increase in the births without having an increase in the proportion of young children?—I do not think that there is any real inconsistency, but I admit it looks so at first sight.

70. Since our birth-rate has declined, the proportion of young children in our population has fallen?—Yes, you have the tendency of the birth-rate to decrease, and as a result of this larger proportion of married people there is a tendency for the number of young children to increase. It is a question which of the two is the stronger.*

71. You speak of the Australian birth-rate as probably the lowest in the world but surely you do not suggest that the fertility in Australia is as low as in France? I have here the figures of the number of children born per annum per thousand of women between the ages of 15 and 50 years, the child-bearing age. These are the crude figures?—Well, that may make a difference.

72. No, it will not account for such a difference. The rate in France for 1910 and 1911 was 114, but in Australia from 1907 to 1914 it was 160. Then again, Saxony provided an instance of a lower rate from fertile Germany. Saxony had a rate of 153. It is only a small point, but I wish to say that Australia has not the lowest fertility rate in the world. Then we come to Ireland, and in connection with that, in your book, you make me say something which I never did say. You state that I explained the rise by the fact that they were

* NOTE.—The reference in the *précis* is to the birth-rate being rendered larger than it otherwise would have been by an increase in the number of married couples of child-bearing age.—C.E.P.

Catholics. Allow me to point out that Ireland has been Catholic all the time, so that Catholicism could not account for the rise in the fertility?—But you can increase the prosperity.

73. If you had said that at first, perhaps I would not have had a word to say about it, but as it is, you have made me talk nonsense. What I said was this: "A much more natural explanation . . ." (reading down to "is effected," page 102). The religion was a condition but not a cause?—I see, I have expressed myself somewhat clumsily. I did not intend to convey that.

74. At the same place, you state that the figures of Sir Arthur Newsholme and myself were abstruse mathematical calculations, but may I point out to you that they are nothing of the sort? They are mere arithmetic. And further, their indications of the trend of Irish fertility are supported by other figures, for which I bear no responsibility. The *Anmeaire Nationale de Statistique*, 1917, gives figures showing the numbers of legitimate children born during recent years in the various countries of Europe per thousand married women, aged 15–49. They show that from 1876 to 1885 the Irish rate is 250. Then it went down to 245 during the next decade, and then it went up to 267 in 1896–1905 and since then it has gone down to 250 again in 1909–12.—These are your corrected figures?

75. I am just confining myself to the one point, that you suggest that these were very difficult figures and that the facts were very obscure, and that it is hard to say whether they are true or not. They are very simple figures and there they are?—I certainly have expressed myself clumsily.

76. As a matter of fact, the cause of the low birth-rate in Ireland is not so much emigration as that the Irish woman does not marry. The proportion of women between the ages of 15 and 45 that married in Ireland was 33.5 whereas it was 46.8 in England.—But you say that the agricultural labourers have more foresight and they marry late?

77. When I say late, I mean compared with others of the working classes.—My observation is that the working classes are not lacking foresight, and they are just as keen to limit their families as the rest, but they do not succeed.

78. They are succeeding very well?—You have a graduating down of fertility from the poorest classes to the richest.

79. On page 7 of your précis, you speak of the average family of the most fertile classes as being even now six to seven. I should like to know what your evidence is because

the census evidence is all the other way?—I have some figures.

80. The average families of the lower classes between 1881 and 1886 were six to seven but fertility has fallen a long way since then?—I have some figures as to the birth-rate among the mentally defective.

81. I am referring to large sections of the population. There is no such section now breeding to the extent of six or seven children, as you will find when you look at those figures I have given you. There is another point that you refer to on page 128 of your book and that is in regard to Japan. You say that the introduction of the factory system there led to all the worst evils of the factory system and the birth-rate went up. Now the birth-rate in Japan went up mainly between 1891 and 1900 and at that time Japan can only have been to a slight extent a factory country, for the proportion of females in the factories was only 3.9 of the total population at child-bearing age in 1918. My point is that the rise of the birth-rate in Japan came at a different period from the great development of factories there and that, in face of the fact that Japan is mainly an agricultural country, it is not an industrial country in the sense that England is. The proportion of factory operators in England even now is many times that of Japan, so that this influence in Japan is relatively small?—But I think the effect on the population at large would not be so small. The factories compete with the hand workers and bring down wages throughout the trade.

82. You refer to Ansell's work on the fertility of the middle and upper classes and in that connection I think you are hardly fair to Ansell?—Perhaps not; it was a point raised against me by Dr. Drysdale. I have not looked into the work.

83. That was pretty evident, as you began by saying that these statistics referred to insured persons. I might point out to you that there is not a word to that effect in Ansell's introduction describing how he collected those statistics, and you have also said that they are the returns from insurance companies. It is nothing of the sort, they are a result of questions addressed to certain people. If you look at the work itself, you will see that you have been mistaken as to its character?—Perhaps so; it may be that I have misunderstood what Dr. Drysdale said.

84. You are making him look absurd when you say that Ansell showed that the middle and upper classes of his day showed a percentage of 5.4, whereas the ratio of births to

marriages was only 6.8. These are two totally incomparable things. In the first place you cannot relate the births of a year with the marriages of the year. The point is that if you want to get at the fertility of marriage, you must deal with the complete fertility of marriage?—Yes, I see that. I thought I had sufficiently disposed of Dr. Drysdale's point and that I need not mention it.

85. SIR ARTHUR NEWSHOLME: Would you agree with the fact as given by the Royal Commission that 10 per cent. of the population has been affected by syphilis?—That is not a question on which I should care to express an opinion as I am not a medical man.

86. Syphilis is said to be a large cause of the premature births?—These diseases are not new things, they are very ancient, and were prevalent hundreds of years ago, quite as prevalent then as they are now, so obviously they have not been the cause of the decrease.

87. In regard to contraceptives, I suppose the amount of effect due to them would depend on the extent to which they are used; you think the amount is very small?—I would not say very small, but small relatively to the effect attributed to them.

88. Have you formed any opinion as to the decided reduction in the birth-rate due to the use of contraceptives?—No.

89. With regard to the future, your forecast is that you evidently anticipate some law arising out of your law will be discovered which will lead to the control of the birth-rate on the right lines. Have you any idea how that would come about?—You are referring now to the biological aspect. Dr. Buchan mentions that exercise and diet, mainly of milk and vegetables, cold baths, and astringent medicine will increase it, but I should say that they would not have the same effect under modern conditions. I am hoping that if we face the fact that there has been an immense decline in natural fertility, and we carry out experimental research, we may discover some method of overcoming it.

90. In the meantime contraceptives have been a factor?—Yes, I am willing to allow that. But the facts I have quoted are quoted from the best authorities among biologists and animal breeders, and if we assume that humanity is governed by the same biological laws, certainly it is only reasonable to anticipate some effect upon fertility, especially when we take into consideration the remarkable changes in the last half century.

91. Can you explain on your hypothesis the reason why the miners' birth-rate is high, and the textile workers' birth-rate has gone down to an extraordinary extent, especially as both classes of people are living in working-class houses, probably under similar conditions?—I expect if you examine the conditions, you would find the explanation.

92. The conditions have been examined and we know that in Halifax and Huddersfield contraceptives are used on a large scale, and the miners do not use them?—I see.

93. DR. STEVENSON: There is an economic reason as the young married woman is working in the mills at Halifax?—Yes, and you must admit it also proves the other explanation that you have two incomes in the one house.

94. DR. SALEEBY: I understand you to say that the term nervous energy includes muscular energy, which depends on the nerves?—Yes, I think it would.

95. It applies equally to a Sandow, or a John Keats?—It is hard to say. There seems to be reason to suppose that a more efficient muscle will contract with greater force in response to a given stimulus.

96. You include under nervous energy, great muscular activity, and general vitality?—I think that would be the best way of putting it.

97. The most virile person would have the lowest birth-rate, and I presume a eunuch would have the highest birth-rate?—That is hard to follow.

98. The most virile person is on your hypotheses the least fertile?—As a general rule.

99. And the least virile person would be the most fertile?—As a general rule.

100. Which points to the conclusion that the lower the activity of the reproductive person, the higher the birth-rate?—It depends on what you mean by the higher activity of the reproductive person.

101. A long-distance runner differs from a short-distance runner, you know that?—Yes.

102. I suggest to you that what you state now is that your theory applies equally to a long-distance runner and to a long-distance thinker like Darwin?—A long-distance thinker is somewhat lacking in fertility, but I understand that Darwin was a man who was easily tired. A man can devote an enormous amount of time and accomplish an enormous amount of work in a life-time, if he has the leisure to devote to it. I would not identify will power with nervous energy. Nervous energy

is essentially cell energy, and the whole nervous system is a cell system.

103. I understand that the over-fed person is in your view largely equivalent to the person who has a lot of nervous energy?—His disposition is peculiar. He has a highly charged nervous system, but if he starts work it does not last long, there is at once an enormous discharge of waste products into the blood.

104. Take our naval officers, they have a low birth-rate. They seem to be quite a different type of man, psychologically, and physically from the typical over-fed club man who sits about over his lunch all the afternoon; is that identical with regard to your law?—Very probably it would be up to a certain point. They would probably both have a highly charged nervous system. I think everyone will get a fair illustration of what I mean who has been kept in the house on a rainy day and has walked about the room. Their nerves are irritable, and they are full of energy for which they can find no outlet.

104. We are to understand that dietary conditions do not interfere with the production of the germ cells?—So far as my knowledge goes, they do not.

105. You will agree with me that you are in a small minority in assuming that the explanation of the unfertility of the more educated classes is physiological rather than psychological?—Yes, that is the usual case.

106. On the question of the sale of contraceptics being inadequate to account for the fall, I understand that many contraceptive instruments can be used for six months so that no very large sale of these would have any effect on the birth-rate?—When you come to distribute these things over a population numbering 40 millions, it is astonishing the number that is required.

107. The young people know a lot about these things nowadays?—Yes, and the lower classes know as much as the richer classes no doubt.

108. I suppose there is a good deal of illegal abortion produced?—I see no evidence that it has increased.

109. You have no evidence to the contrary?—No.

110. You must have made some study of the fate of primitive races when they came into contact with civilised man?—Yes.

111. You are aware that those races, generally speaking, die out with great rapidity?—Yes, and of course alcohol, tuberculosis and other diseases play an important part.

112. Are you aware that when the full allowances have been made for these diseases, that a new explanation is required to this effect, that those primitive people tire of life at the rate at which it is set by the white men, and that it is no longer worth while for them to live or to reproduce. In other words, the view is that these low races which I suppose are lower in nervous energy than the white men, cannot live at their pace, because they have got too low a pressure of nervous energy, and they die out, their birth-rate signally falls?—I did not make use of that evidence myself, because of the question of disease. Had it not been for that, I should have used it. The Maoris for instance, in New Zealand, are an exceptionally high native race.

113. I am talking of the primitive races?—They are primitives, to a degree. When the white men first came into contact with the Maoris, their birth-rate fell, but now I understand they have turned the corner and their number is somewhat increasing. The Maoris in New Zealand have become landowners, and they are full of vitality.

114. I suggest that the really low types of mankind coming into contact with the white man tend to extinction. This depends on the failure in reproduction and medical observers have been at pains to eliminate the civilisation and the alcohol in regard to the birth-rate and they are of opinion that these people have not the nervous energy of the white man, and cannot stand the pace of his life with the result that the birth-rate falls?—It must be remembered when you speak of their low vitality, that they are a different type; the optimum point will be different; and that a lower type may be rendered infertile under certain conditions we see in the case of wild animals in captivity.

115. On the question of better feeding, you are aware that the young larvæ of the bee develop differently according to what they feed on. Those that get a rich diet become the fertile queen?—Yes.

116. So that good and generous feeding helps fertility?—Yes, but you have to look at the effect of that diet on the constitution of the bee. The queen is a large and sluggish individual, and this diet causes that effect, whereas the diet of the worker produces nervous energy and sterility.

117. MR. J. A. HOBSON: What is the cause which produces reduced fertility and reduced death-rate?—I understand that the same causes or the same circumstances or conditions produce a low death-rate and a low fertility.

118. You mention in your *précis* that the conditions which cause the low death-rate were the good feeding, the easy circumstances, the healthy surroundings, and the high development of intelligence and energy. Does not that mean in the main that the improved economic conditions will be the basis of all these other conditions which ought to be reflected fairly closely in the rises and falls both of birth-rate and death-rate?—Yes, generally speaking, it is so.

119. Now I come to the critical year, 1876, and I want to understand a little more clearly why there should have taken place then for the first time in this country, a fall of the birth-rate and a fairly rapid fall, what were the economic conditions which changed at that time and changed so rapidly as to produce this very considerable and almost immediate result?—They were the same body of conditions which produced the fall of the death-rate preceding the fall of the birth-rate.

120. What caused that sudden change of conditions?—You are over-stressing the economic conditions. Wages are only one means of measuring social progress; there are a vast number of factors always playing upon the population which are not to be found in and measured by the wages. You have the Free Libraries, the Picture Palaces, and things like that.

121. I refer to the middle of the seventies, and ask what sudden changes of conditions took place then, to produce at that time so remarkable and sudden a change?—I do not know, but the statistics tell me that there were certain changes which produced the fall in the death-rate.

121. Do you not agree that a falling birth-rate in itself would be a valid cause for a falling death-rate?—To some extent it is, but it is not an adequate explanation. In this particular case, the fall in the death-rate preceded the fall in the birth-rate.

122. There must have been some great change in condition in the middle of the seventies, but what those conditions are, we are left without any explanation?—There are no means of measuring all these effects; who can measure the effects of Free Libraries, cheap Transport, and Picture Palaces? The increase of the birth-rate and the death-rate was small for a long time before that and you must have a turning point somewhere.

123. Turning from 1876 to a later period, there was a change in the economic conditions. In about 1895 a change detrimental to the general condition of the workers, took place. There was a rise in the price of commodities, accompanied by

no corresponding rise in wages, and that went on for a considerable time. Would you not have expected that that would have had some tendency to modify the fall of the birth-rate, or the reverse?—I have no doubt about it.

124. Did it grow suddenly more intense then?—No, there was nothing sudden, it had been a continuous progress.

125. I have read books on emigration, and it is insisted that there is evidence to show that when there has been a considerable emigration in some country in Eastern or Middle Europe to America, that that depleted area fills up very rapidly, that there is an increase in the birth-rate?—I do not know of any such facts.

126. In one or two of our colonies, you get a greater fertility, such as among the Boer population than among the general population, and the same would apply to Canada, especially French Canada; would you say that those two populations were less fed or less desirable than other elements in the country?—Economically speaking, they are less efficient.

127. Well, physically, they are not?—Not physically.

128. What are they less efficient in?—Economically generally they are less efficient.

129. Is that due to differences of stock?—It is largely a matter of education and habit. They are brought up largely on the line which does not tend to activity of wits.

130. Do you consider that the agricultural labourer is less efficient either in his body or in his wits than the lower grades of the town population?—The lower grades of the town population are very fertile as a rule.

131. PRINCIPAL GARVIE: There seems to be two theories present in your statement, and one is that the same conditions will produce a low birth-rate and a low death-rate. There is another theory that the correlation between the decreasing birth-rate and the decreasing death-rate is due to similar conditions?—Yes.

132. Is it not a fact that the death-rate is being reduced by greater attention to the birth-rate, greater attention to health, improved methods of dealing with disease; will not this effect the death-rate adversely?—Yes, they will cause a decline.

133. And if you make people more healthy, they become less fertile?—Yes.

134. We know that medicine has made advances, and part of the reduction of the death-rate is now due to the better conditions, to the better care of health. How does that tend to reduce the birth-rate?—Well, there is a physiological law

involved. Every factor which is conducive to health will be conducive also to a lower birth-rate.

135. THE CHAIRMAN: Does that not imply that whatever power governs this world is a very ignorant or an unjust power?—No, it means that it is a very far-seeing power.

136. DR. STEVENSON: Would you say that the advances in surgery have something to do with the lowering of the birth-rate?—I pointed out that there are many factors in the environment which have to be taken into consideration which do not directly affect the birth-rate, but those social conditions which lead to the development of highly skilled surgery will affect the birth-rate.

137. PRINCIPAL GARVIE: I know several families that are living under the most favourable economic conditions, beautiful surroundings, plenty of servants, and there happens to be eight or nine children in the family?—It is a simply case of variation. Fertility is subject to variation.

138. Then you admit that after all, this correlation is subject to so many qualifications?—It needs to be stated in general terms.

139. But there are a great many cases where you could not apply the general principle?—Such a law works through the law of averages, and the law of averages levels up the variations.

140. Would you exclude as a negligible factor, the subjective element, the element of the purpose?—The evidence goes to show that if you suppress all contraceptive methods, the increase in the birth-rate would be very small. I do not deny that contraceptive methods are used.

141. You speak of the fact that where there is probably a high death-rate, such as with fish, there is a provision made for that high death-rate, by a high birth-rate. Now does that operate in the case of man, because the death-rate is likely to be very high in the slums of a great city, and therefore, the fertility would be correspondingly high?—Yes.

142. You make a comparison between the rabbit and the fish. Is the difference between the rabbit and the fish to be at all regarded as analagous between the dweller in the slums and the dweller in the suburbs?—One is mainly the case of heredity, and the other of environment, but the principle is the same. You have an enormous and rapidly increasing number of completely infertile marriages among the wealthy classes, and there must be a cause for that.

143. SIR RIDER HAGGARD: Am I right in summing up

your general attitude by saying that you wish to convey that high intelligence is an obstacle to reproduction in the sense that it lessens it?—Generally speaking I think that the high intelligence goes with the conditions that tend to lessen fertility?

144. Generally speaking, that does not tally with what we know of history. Take notorious people for instance, such as Solomon?—Solomon had many wives.

145. You say the union of the lower animals is governed by instinct whereas you say that a man is not governed by instinct?—It all depends on the definition of instinct. I am thinking of instinct in the mental sense and not in the sensual sense.

146. Is not the instinct the same in man as in animals?—The lower animals appear to breed at certain periods of the year; but we breed pretty evenly all the year round. If you trace through the returns, you will see that the maximum number of marriages is followed about nine months afterwards by the maximum number of births which proves that the early months of marriage, and the early years of marriage are the most fertile.

147. I suggest that the instinct of reproduction is the same with men as with animals, there is the same desire?—You are using the word instinct in the sense of desire.

148. You spoke about the thinly populated country, as being less prosperous countries than the thickly populated countries. Now take New Zealand, is not that prosperous?—It is a prosperous country.

149. Take the average citizen of New Zealand and compare him with the average citizen of this country, is not his lot infinitely more comfortable?—It is perhaps somewhat better, but I might point out that some populations exist together in masses, and when you get the large town, the poor population are driven into certain quarters with the result that there are slums in the town. All the towns in New Zealand are small, but I could take you round places in Dunedin, and point out to you where there are sections of the population living in small pens.

150. You have alluded to the Boer population. Well you are aware that they are extremely fertile?—Yes.

151. You are also probably aware that as they drift into the towns, they are essentially not so fertile?—I should expect it.

152. In my day, it was very common for Boers to have 8, 10, or 12 children apiece and now that they get into the towns, it is different?—Well no one claims that the average

society woman in this country would have so many as that if she did not use contraceptives. We cannot assume that the whole population is using contraceptives.

153. I think if the Society woman would increase to her full powers, she could have as many children as anybody else?—Have you any evidence to bear that out?

153. Do not you think it is a fact that for the Boers, there was a large quantity of land to live on, and the effect was that there should be a need for children to run the land?—How do you suggest the land affects them?

154. The land affects them because they know if the children come into the world they would have the subsistence for them and their careers. Are you quite certain that there is not another contraceptive, that of will power; the woman who is determined not to conceive? Is it not a fact that a woman with a will power will not conceive if she does not wish to?—I would not rule out the factor of mind power.

155. DR. ROUTH: I think you agree that it was shown conclusively that if the birth-rate of 1914 had been the same as it was in 1876, there would have been 493,000 more children born in the particular year of 1914. That means that the birth-rate has gone down to a tremendous rate compared with the marriage-rate?—Yes, I do not deny that.

156. There is no economic reason for such a drop as that, and the Registrar-General definitely said it was due almost entirely to artificial restriction at conception?—Well, as regards that, I differ from the Registrar-General. I cannot accept his authority as being actually infallible.

157. You do not give any other reason for explaining it?—I have given it in my book.

158. You talk vaguely of economic conditions, but nothing that would operate on such a large scale?—I pointed out a law and followed it right through from unicellular organisms to man and showed that there was one uniform law operating, and showed that the same body of causes which produced a low death-rate are calculated to produce a low birth-rate.

159. In regard to an increase of birth-rate, you do not think that it leads to the increase in death-rate?—I most emphatically say that a large birth-rate is accompanied by a large death-rate.

160. They are due to the same causes?—I am quite alive to the fact that large families are conducive to a large death-rate, but I know that the explanation of a high death-rate being due to a high birth-rate is not a sufficient explanation.

161. As you know, many children die within a week of birth. If a large number of children are born, that necessarily means a larger death-rate in the first week?—That is so.

162. Do you agree that contraceptives are used to a large extent successfully?—I admit they are used to a large extent, I have never denied that.

163. THE CHAIRMAN: You rather imply that there would have been very little difference with regard to the number of children born whether contraceptives were used or not?—Precisely.

164. DR. ROUTH: That is the point where you differ from Dr. Drysdale who tries to make out a large reduction is due to contraceptives. I have no doubt that he is right, as they have made a tremendous difference. Have you at all realised the danger of using contraceptives indiscriminately?—I am faced by one set of authorities who tell me there is no danger, and I am faced by another set who say that the danger is great indeed. My own impression is that it depends on the kind of contraceptives used.

165. I would have you know that obstetric physicians come across a large number of cases where years at a time contraceptives have been used and they failed?—I would not deny that. The point is that if you study this question you are faced with a number of facts which contraceptives would not explain and it proves that there has been an immense decline in fertility apart from the use of contraceptives.

166. We know that syphilis unfortunately does not sterilise people, and you know there are a large number of males who have had syphilis or gonorrhea who will not marry, because of the fact that they have had this disease, and are not quite sure that they will not convey it?—I should think it was extremely probable.

167. And further, it is a fact that a large number of men encourage the wives to think they ought not to have children, and these men wear French Letters the whole of their married life, because they are told that the doctors have said that they are not quite sure that they might not convey it?—I do not deny facts like that. But the point is that there is the mass of facts which have not been accounted for by contraceptives. As regards Venereal Disease, the question is as to whether there has been an increase. Venereal Disease cannot be looked upon as a serious factor in the decline in the birth-rate, because it had not increased.

168. MR. LOWRY: You say that the Anglo-Saxon element in America is dwindling?—Yes.

169. Will you let us know how that effects your theory?—Undoubtedly on the whole, they are the most prosperous. I think that the whole of the native population of the United States fails to reproduce, but some of the other races are kept up by immigration, whereas there is substantially no immigration from England to the United States to keep up the Anglo-Saxon element.

170. You have been asked a great deal about contraceptives. Is it not a case that by this time the lower orders know as much about it as the higher orders?—Yes.

171. And lately have attempted to use them probably more than the higher?—Yes, they are probably more freely used among the poorer classes than the rich.

172. And they do not require any large cost?—Not compared with the cost of rearing children. The price is nominal, and that is why I fail to see there should be this gradual decrease of fertility from the poorest to the richest,

173. LADY BARRATT: Do you think that there is any special element in diet, or do you think that the higher cultivation of the principles and intelligence plays a greater part, or that they all play an equal part?—By far the most powerful factor is the nervous stimulation in the lowering of fertility?

173. You have no proof at all about that, you simply find that as a whole the more comfortably placed people are less fertile, and that I think is a somewhat arbitrary statement?—It is rather, a working hypothesis.

174. You also have a working hypothesis in diet?—That is embraced in it.

175. Have you any theory at all as to the type of diet, whether it is merely, generally speaking, a general diet or have you any evidence that the well-to-do have some special factors in their diet which are eliminated from the poorer classes?—I should say that the richer classes get more food, and food which is more favourable to the production of the nervous energy.

176. Really all these different points of prosperity are more or less hypotheses. I agree that there are a large number of people who would not have children in any case whether they use contraceptives or not?—That is so and the simple life I think you will find as a rule is very often successful.

177. At any rate, it is the life that makes health, and very often conception follows. That is against your theory?—It

would depend on the circumstances. It has been observed that if a husband or a wife have been separated for a period, conception very often follows, when they come together again.

178. If you had to choose between the various factors involved, you would particularly choose the nervous theory?—Yes, because it must be connected with some factor within the organism, and nervous energy is the only factor which seems to answer all the necessities of the case.

179. DR. STEVENSON: There were various questions I put before you at the last hearing?—Yes, and I have the answers here. One point raised was as to whether there could be a rising birth-rate with a smaller proportion of children in the population. The reference was to an increase in the birth-rate resulting from an increase in the proportion of married couples of child-bearing age in the population. If the birth-rate of a country is falling, an influx of people of child-bearing age will have the effect of raising the birth-rate or of checking the decline. In the latter event, the birth-rate will be increased in the sense that it will be higher than it would have been had there been no immigration; and if the tendency to increase as the result of immigration is overpowered by the general tendency to fall, the proportion of children in the population will diminish. It was suggested that the increased prosperity of the working classes dates from the abolition of the corn laws, whereas the fall in the birth-rate only commenced some thirty years later. But I doubt if the abolition of the corn laws was followed by any immediate increase of prosperity among the workers. That was rather the result of a great variety of more positive factors, such as education, Trade Union organisation, Factory Acts, and so on. Probably the death-rate offers the best all-round test of well-being, and the facts are that the birth-rate, and the death-rate rose together until just before 1877, when the death-rate began to decline, and was followed immediately afterwards by the birth-rate. It was suggested that the optimum point for fertility would be reached at different times by different classes, whereas the decline appears to have commenced simultaneously among all classes with the possible exception of Class 1. This question shows a misunderstanding of the nature of the optimum point. Possibly no class ever lived under optimum conditions for fertility, and that would be practically impossible. Each individual has his own optimum point for each particular factor in the environment, and these factors—food, temperature, and so on—are varying constantly,

some factors being in excess and others in defect. Only a rough approximation to optimum conditions is possible, and it is quite unnecessary for any class to pass through optimum conditions before the birth-rate begins to decline. It was asked why man must be assumed to breed to the limit of his capacity, and if we are to assume that the extensive attempts at prevention of conception revealed by the three inquiries quoted in the "Declining Birth-rate" were entirely in vain. The main point of my argument is that man is prevented from breeding up to the limit of his capacity by a natural law which adjusts his fertility to suit, approximately, his death-rate. The fact that the three inquiries revealed that only about one-third were taking any really effective contraceptive measures, and that those who took no measures at all had families no larger than those who did, seems to show conclusively that these measures were, as a rule, unnecessary, though it would obviously be impossible for given individuals to know that they were unnecessary. We know that any fertile couple might theoretically have one child per annum, to say nothing of the possibility of twins, yet we also know that this is practically never realised in highly civilised communities, even when there is no question of the use of contraceptives, though it is difficult to say why this should be in the absence of a regulating factor. The relative fertility and mortality of textile workers, agricultural labourers, and coal miners was quoted against my views. The textile workers have a relatively low birth-rate and a relatively high death-rate; but this seems to me an admirable example of an exceptional conjunction of circumstances, producing results at first sight inconsistent with but really confirming the theory. For, as the married women are largely employed in the textile trades, this usually means a double wage earned and a higher standard of life with a lower birth-rate. But it also means leaving babies at home in the care of other children, or of strangers, with an inevitable increase of infantile mortality. The agricultural labourers have a high standardised birth-rate compared with their mortality, but they usually marry late, with the result that their families are not very large and infantile mortality is less. According to the comparative family figures given by Dr. Stevenson in "The Declining Birth-rate" they show a survival 19.6 % in excess of that of the general population as against 20.2% of the miners. Thus the facts seem to balance up quite well, and it cannot be said that this indicates such a discrepancy between birth-rate and death-rate as to constitute an argument against

my hypothesis. Questions were also raised as to the increasing difference between the fertility of the various social classes at times when the difference between their conditions of life is supposed to have been diminishing, and, as marriages of the middle classes in the period 1851-61 were rather more fertile than those of the labouring population of 1881-86, were the conditions of the labouring classes better at the latter period than the conditions of the middle classes at the former? As regards the latter question it is impossible to institute a comparison as money is the only one factor in the problem. The labouring classes during the 1881-86 period were acted upon by a large body of subtle, but powerful factors which were not in existence 30 years earlier, or only existed to a much smaller degree. I have no figures as to what the relative death-rates of the two classes were at the periods named, but it should be remembered that the death-rate of the labouring classes is far lower now than that of the aristocracy used to be. As regards the supposed levelling up of conditions, that is usually measured in percentages of income, and such a method of measuring is misleading. A 25% increase on a large income may be much greater than a 50% increase on a small income; and while the whole population has been effected by the intensification of life and increasing nervous stimulation of our developing civilisation it is probable that the effect has been disproportionately great on the wealthy and intellectual classes. It is an illuminating illustration of the supreme importance of nervous stimulation as compared with the food supply that Mr. A. E. Baines * found that the Electro-motive Force of a mental worker is diminished by nearly 90% as the result of a day's hard mental work, whereas the effect of a day's hard manual labour is relatively trifling. And while the mental worker does not recover until after a night's sleep, the manual worker needs only a meal, a wash, and an hour or so of rest. All forms of mental stimulation are included under mental work.

* Author of "Studies in Electro-Physiology"; "Germination in its Electrical Aspect"; "The Origin and Problem of Life," etc.: Routledge.—C.E.P.

EXHIBIT "B"

TABLE I.—FERTILITY OF MARRIAGE DISTINGUISHED BY SOCIAL CLASS, DURATION OF MARRIAGE, AND AGE OF WIFE AT MARRIAGE.

All Classes.				Social Class.							
Date of Marriage	Duration of Marriage in years	Occu- pied and unoc- cupied	Occu- pied only	I.	II.	III.	IV.	V.	VI.	VII.	VIII.
Children born per 100 families—standardised rates.											
1906-11	0-5	88	88	70	81	86	90	100	76	105	101
1901-06	5-10	215	216	171	197	211	219	242	185	263	246
1896-01	10-15	318	319	242	284	314	323	362	275	399	363
1891-96	15-20	407	408	303	359	405	412	463	359	517	470
1886-91	20-25	482	484	357	422	482	491	541	435	610	552
1881-86	25-30	539	542	413	481	544	550	596	501	671	618
1871-81	30-40	605	611	497	567	615	616	652	567	717	667
1861-71	40-50	679	690	607	665	696	690	715	648	777	719
1851-61	50-60	728	740	662	733	746	735	763	696	797	779
	over 60	761	764	682	777	729	792	781	732	870	820
Total		353	355	277	321	353	359	392	319	433	399

I. MIDDLE AND UPPER CLASS

III. SKILLED LABOUR

V. UNSKILLED LABOUR

II. PARTLY COMPOSED OF I. AND PARTLY OF III.

IV. PARTLY COMPOSED OF III. AND PARTLY OF V.

VI. TEXTILE OPERATIVES

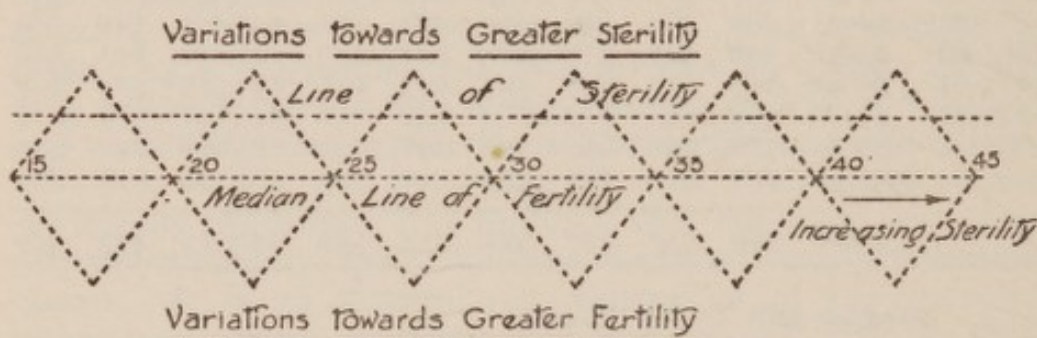
VII. MINERS

VIII. AGRICULTURAL LABOURERS

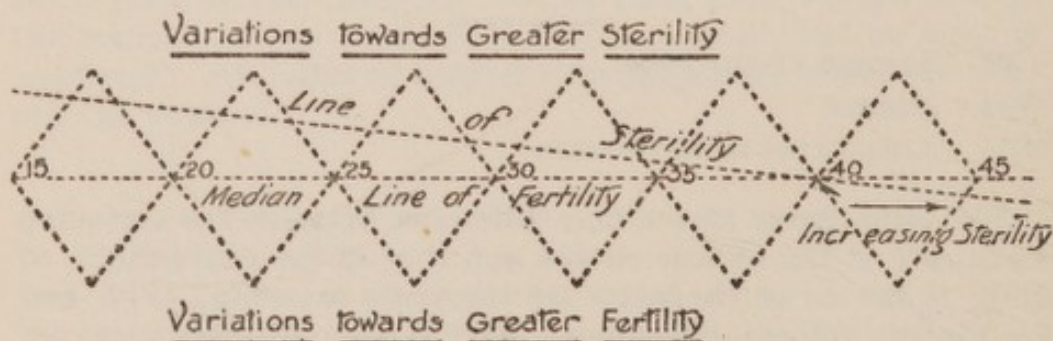
The table shows an average difference between the corrected birth-rate of the middle classes and that of the coal miners, of 25%, in favour of the latter for the years preceding 1851, and for the two following decades. This is after all allowances for difference in age at marriage have been made. But while the miners represent one extreme of fertility, the middle classes do not represent the other. That would be represented by the

aristocracy for which, however, no figures are available. But, judging from the way in which the birth-rate declines from class to class throughout the table, there is every probability that had it been possible to compare the two extremes, the coal miners and the aristocracy, they would have shown a difference of 30 to 40%. As this was before the Knowlton trial, which is supposed to have initiated the use of contraceptives, it affords striking proof that the differences of fertility between the classes are chiefly caused by a natural law. Moreover, even in this table, we find the difference between the social classes and trades exactly the same as to-day in everything except degree. (See diagram and figures on pages following.)

Showing the effect of a natural law in producing and increasing the proportion of completely sterile marriages at various age periods.



Showing the probable effect of contraceptives on the proportion of completely sterile marriages at different age periods.



The median line of fertility is sloped to allow for the decline in average fertility from 15 years to 45 years. If the degree

of fertility was exactly the same for every individual at any given age then, as the result of a natural law, all the individuals at the more advanced age would be overtaken by complete sterility before any of the younger individuals become completely sterile. But fertility varies enormously even between individuals of a given age, and, as those individuals whose fertility approximates to the average will be the most numerous and the more extreme variations in either direction will be the fewest, these variations can be represented for any given age period as triangles. It will be seen from Diagram "A" that the line of complete sterility resulting from a natural law will cut off much greater slices of each triangle as the age increases, until the median line of fertility is passed, when the amount cut off by each downward movement of the line begins to decrease. On the other hand, as the proportion of people who desire to be childless is not likely to increase with advancing years, sterility due to the use of contraceptives should increase pretty equally for every age period, as shown in Diagram "B." The line of complete sterility may also be considered as the line of one-child families, two-child families, and so on. As the fall off in fertility increases with advancing years the median line of fertility should really be a curve, but a straight line suffices to illustrate the principle.

The following figures, which the above diagrams are intended to illustrate, were extracted from the figures of the 1911 census, and represent, therefore, only the survivors of the periods referred to. Nevertheless, they probably give a fairly accurate representation of the facts. I am indebted to the kindness of Dr. Stevenson and the courtesy of the Registrar-General for permission to publish them here. If the *Line of Sterility* in the upper diagram be drawn downwards it will be seen that it cuts off a larger section of the triangle representing each successive age-at-marriage period until the median line of fertility is passed. As the triangles represent the distribution of fertility according to the theory of probabilities this shows that a natural law would produce an increase in the number of sterile marriages and marriages producing one, two and three children, etc., for each successive period amounting to practically a geometrical progression. The figures for sterile marriages may be compared with the following figures given in a footnote to a paper delivered by Drs. Newsholme and Stevenson before the Royal Statistical Society in 1906. In New South Wales the fecund marriages per 1,000 total marriages were ;—

Marriage age	15	20	25	30	35	40	45
In period 1871-80	987	972	948	897	801	576	275
" " 1891-97	978	948	919	852	706	410	92
Percentage decline	0.9	2.5	3.1	5.0	11.9	28.8	66.5

The following figures show the amount of increase in sterile marriages

Marriage age	15	20	25	30	35	40	45
Increase in sterile marriages per 1,000	11	24	29	45	95	166	183

We get here an increase in sterile marriages for every age-at-marriage period in practically a geometrical progression, this result being obviously due to the small number of sterile marriages during the 1871-80 period.

The English figures show an increase of approximately 50% in the number of completely sterile marriages for each succeeding age period, and this ratio is steadily maintained in the four later age periods in spite of an enormous increase in the number of sterile marriages. The result is that there is an increase of 43 per thousand for the 25-29 period, an increase of 98 per thousand for the 30-34 period, and an increase of 229 per thousand for the 35-44 period. This, as the diagram shows, is just the result which would be produced by a natural law, whereas it is quite inexplicable on the contraceptive theory, as the result should have been fairly uniform for all the ages. The only apparent discrepancy on the natural law theory is the absence of an increase of sterile marriages for the 20-24 age period and an actual decrease for the 15-19 period. But these results are obviously due to the influence of some disturbing factors since they are quite inexplicable upon the contraceptive theory. This is readily understood. The diagram shows that the increase for the 15-19 age period would be trifling, while the increase for the 20-24 period would only be a little greater. Now it is probable that most of the sterility at that early age, and before the decline in the birth-rate began was due to disease, organic defects, and similar causes having no connection with the law under discussion, and such small figures are very subject to disturbing influences. Suppose that an improvement in our medical knowledge about that time led to a decrease in the amount of sterility due to these causes. This would just about balance the effect of the natural law in the

20-24 class and would more than counteract its effect in the 15-19 class, thus causing an apparent decline. Moreover, it should be noted that the figures for these two classes only extend just into the period when the decline was getting well under way. Let us suppose that some factor, such as a decline in the amount of venereal disease, caused a decline in the amount of sterility due to causes other than the law under consideration. This would be spread pretty evenly over the various age periods, and would in some measure, counteract the effect of the law. But owing to the vastness of the decline at the older age periods, the effect there would not be noticeable. At the 20-24 period, however, where the effect of the law is very small, it would just about counteract and neutralise the increase, while at the 15-19 period, where the effect of the law would be quite trifling, it would more than counteract its effect and cause an actual decline of fertility.

YOUTH AND THE RACE

RELATIVE FREQUENCY OF FAMILIES OF DIFFERENT SIZES BORN TO MARRIAGES OF COMPLETED FERTILITY, ARRANGED BY WIFE'S MARRIAGE AGE AND BY DATE OF MARRIAGE.

Numbers per thousand total families of all sizes.

Children born	Before 1851	1851-61	1861-71	1871-81	1881-86	1886-91	1891-96
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WIFE'S MARRIAGE AGE, 15-19

0	47	40	35	32	32		
1	26	25	26	29	35		
2	26	31	33	38	48		
3	33	35	39	50	62		
4	55	44	48	60	72		
5	49	50	56	68	80		
6	56	55	63	76	83		
7	68	69	74	83	88		
8	74	81	88	91	91		
9	88	107	99	93	93		
10	121	114	110	100	92		
11	110	99	97	86	75		
12	103	98	88	74	61		
13	59	63	61	50	39		
14	33	40	38	32	24		
15	30	22	20	18	12		
Over 15	22	27	25	20	13		
Total	1,000	1,000	1,000	1,000	1,000		

WIFE'S MARRIAGE AGE, 20-24

0	54	59	58	55	55	57	
1	31	32	33	41	52	61	
2	41	40	42	60	81	97	
3	43	48	54	77	97	112	
4	53	57	67	89	105	114	
5	57	66	76	94	101	105	
6	82	80	89	97	98	98	
7	93	92	97	97	92	88	
8	111	107	107	96	86	81	
9	123	111	107	88	73	68	
10	110	112	97	76	60	51	
11	77	74	67	52	41	31	
12	59	58	50	36	28	19	
13	38	30	28	21	15	10	
14	18	17	14	11	8	5	
15	5	8	7	5	4	2	
Over 15	5	9	7	5	4	1	
Total	1,000	1,000	1,000	1,000	1,000	1,000	

WIFE'S MARRIAGE AGE, 25-29

[illegible]

WIFE'S MARRIAGE AGE, 30-34

[illegible]

WIFE'S MARRIAGE AGE, 35-44

[illegible]

180. DR. STEVENSON: You say that the conditions of the classes vary so much in regard to the death-rate?—Yes, but the birth-rate also varies.

181. It seems that they all commenced to decline at the same time?—There is no reason on my theory why they should not. They already had different degrees of fertility.

182. They all had very much the same degree of fertility according to my figures?—Well, I really see no difficulty in that point at all. The same body of conditions were acting upon all of them, although in a somewhat different degree.

183. If it is the conditions of life which make for fertility, and which also make for infertility, surely those which make for infertility would be sooner reached by some classes than by others, owing to the very different environment. If you refer again to my question, I exclude Class 1, although it is only excluded to a partial extent. Now the fall began simultaneously with nine-tenths, and these nine-tenths were in very different environmental conditions, were they not, and my question is, whether it is conceivable that these environmental conditions all reach the point at which the progressive changes that were occurring suddenly began to make for decrease of fertility at the same time?—The intensification of modern life was spread over the classes, although in a different degree.

184. Yes, but surely the intensification of modern life would reach that point at a very different date in a large city from that on a farm?—I think the decline was more in the city.

185. The figures show that the fertility of the agricultural labourers began to fall about at the same time as it began to fall for the other classes of the community?—But not to the same extent.

186. I said at the same time?—These factors were acting upon all at the same time.

187. You understand the difficulty I feel in explaining to myself why that decisive point should be reached by such different classes of people at exactly the same period?—Yes, I see that.

188. Now take the miners. The miners have a rather low mortality, contrary to the ideas of many people on the subject, and yet they have a remarkably high fertility?—I do not think these figures show a great excess in that direction.

189. The correlation of fertility and mortality fails?—I would not say it fails, but there is not an exact correlation. This idea of children being of economic value was never inven-

ted by the working man. A child had to be kept a number of years before it was capable of earning anything, and then when it got into a factory it would earn two shillings or three shillings which was not enough to support itself, and after some years, just when the child was beginning to earn a fair wage, then it began to take the wage itself. I do not deny that the working men who have children are anxious to get them into factories.

190. REV. MONSIEUR. PROV. BROWN: Supposing the interference of the Catholic Church ceased in Ireland, and the use of contraceptives became extensive, do you think that would have any effect on the fertility of Ireland?—I would not say that.

191. The Irish farmer is very prosperous, labour is far more prosperous, and yet the birth-rate is rising more than declining. The labour conditions with the labourer's bit of land, his cottage, and his wages, are different from what they were 30 years ago, and yet the birth-rate has risen in Ireland?—I have information from a correspondent in Ireland which gives an entirely different view. It is to the effect that this outburst of prosperity is not in existence, it is largely newspaper work.

192. You think that the efforts of the Malthusian Society have been wasted?—Largely unnecessary.

193. And the excellent people who wish to have instructions given at clinics are also engaged in a useless quest and you would do without them?—In the long run.

194. DR. STEVENSON: You consider the conditions of life have been more improved in the last 50 years for the middle classes than for the working classes?—I think there has been a greater increase in nervous stimulation among the upper classes than among the working classes. The middle and upper classes are usually mental workers.

195. Might I not put the question fairly in this way: In view of the correlation between the conditions making for mortality and those making for fertility, the fact that the conditions making for fertility are shown by the results of the 1911 Census to have been the same amongst most classes 50 years back, would appear to indicate that the conditions making for mortality were also the same. Is it your opinion that mortality did not vary at that period with the ordinary classes?—No, there is a marked difference in fertility.

196. I can refer you to figures. If you take my Table 2, they range as between Class 2 and Class 5 in total standardised fertility, 99 to 103 at the commencement of the period in question?—Yes, you have one extreme in the miners and you have at the other end the middle classes. I wish to show that the

mere money earnings of any class are not an adequate gauge, because the individual may earn a very good wage, and spend it all on beer. You may have a given class living under very squalid conditions, even with a high wage.

197. But surely you will agree that the unskilled labourer has been, throughout the period, at the bottom of the social scale?—It all depends what it is you mean. There is no such thing as the unskilled labourer, as my contention is all labour requires a certain amount of skill. What you call unskilled labour is only a convenient term. If you employ a man to do unskilled labour, and if you tried to do it yourself, you would find it requires a considerable amount of skill, and what is called unskilled labour can often earn a high wage. You can see these men working in the streets cutting trenches, and that I say is not unskilled labour, and you would find it was not if you were to try it yourself.

198. You are not going to say that miners are below the unskilled labourer in the social scale?—Why should you not class a miner as unskilled?

199. The miner is skilled?—So, is the man in the street digging a trench. What is called unskilled labour requires a large amount of skill. When you come to cut trenches with walls as straight as this room, it requires skill and experience, and the men who do it are classed as unskilled labourers.

200. That class of unskilled labourer includes a large proportion of workers who have no skill by being in any particular occupation. They turn their hands to anything that comes along. I admit that the specialised labourer, is, to a certain extent skilled?—I suppose most of these men would put themselves down as labourers.

201. The man you are talking about is something of a navvy?—Yes, but there are all manner of classes among these people who are usually called unskilled labourers. The skill is purely a question of degree. Before this decline in the birth rate began, you had this same marked difference in fertility between the classes even after they had been standardised.

202. You have the figures from the table in front of you?—I find between Class 1 and the miners there is an average difference of 25% for the years before 1851, and the two subsequent decades.

203. Miners were always a specially fertile class?—There must be a reason for it.

204. But as between Class 2 and Class 5, there was practically no difference. The relative fertility of one was 99, and

the other was 103?—Are not Class 2 and Class 4 a sort of dumping ground in which you put all those who cannot fairly be placed in definite classes?

205. Class 2 is a mixture of people whom we cannot say whether they were skilled workers or not?—How can you expect a great deal of difference between those people and the unskilled labourer?

206. Because there is a great deal of difference between the classes.—I am not so sure of that.

207. I am; I am familiar with the occupations that are put in Class 2, and the occupations in Class 5, and it is evident to anyone who is so familiar that there is a great deal of difference between the social classes?—You have here the standardised figures for the various families, and I find the textile workers are very infertile long before the decline of the birth-rate started, and that the agricultural labourers are less fertile than the miners.

208. I admit there were certain differences, but I am asking you why they were so very much exaggerated during a period when, as it seems to me, the conditions making for fertility were being levelled up?—I hold they were not being levelled up, they were being highly accentuated. I wish to bring out the fact of the enormous part played by mental stimulation. I do not think the fact is disputed that life becomes a greater rush every day.

209. Did the life become very much more rushed in 1900 than in 1875?—The influence of those factors was felt at that time, but perhaps in a smaller degree.

210. What was the difference in the average rural area between 1875 and 1900?—I cannot give precise figures for that, but it had the benefit of cheap press and Free Libraries.

211. Free Libraries in rural areas? This is the period during which agricultural prices fell very much?—You have a cheap Press and cheaper forms of travel, which enabled him to get into the towns and a whole variety of factors.

212. I am afraid I have not grasped your explanation of why the great divergence between fertility of the different classes has occurred since the commencement of the fall in the birth-rate?—I can point out that it is precisely among these highly educated classes that the three inquiries took place, and it showed that even where no contraceptives were used, the families were no larger.

213. I am leaving that class outside, because there was some

difference before the fall of the birth-rate.—There was 25% difference according to this table of yours.

214. No, excuse me; the relative fertility of Class 1 marriages dated from 1851 to 1861 was 89, that is there was a percentage defect of 11%? What are you comparing that with?

With the average of the country at large. I am comparing them with the miners.

215. There is the question of contraceptives before 1875?—If we can get recognition of the fact that there is a fall due to natural causes, then there would be no need to dispute the fact. I am quite prepared to recognise the use of contraceptives. What we need is to investigate the matter and carry the inquiry right through. I provide overwhelming proof that there is a large decrease in natural fertility and that is proved by a mass of evidence particularly as regards the upper classes.

216. Are we to suppose that the extensive attempts of prevention have revealed that two-thirds are entirely fruitless?—My point is that they are really in the majority of cases unnecessary.

217. Do you think that a couple which prevents conception starts doing so from the beginning of marriage?—They must do when childless, if childlessness is to be explained that way.

218. Is it not the case that it is not that those people do not want children, but that they want to have small families? It comes to this: Is not the limitation of the family to one or two children rather than its entire suppression in most cases the result?—I would not say entirely the result.

219. Admittedly, there is a tremendous lot of it, and the inquiries to which you refer have proved that?—You will find as a result of those inquiries that those who do not use contraceptives had no larger families than those who did. They did not know whether they were likely to have children or not, they had no means of knowing.

220. You said yourself that in many cases the families were limited to two or three or four children and they stopped at that?—That is a practical proposition.

221. Then those who reach their limit do not need to use contraceptives?—But those who do not use contraceptives do not get the four or five, and you have that proved in the three inquiries.

222. THE SECRETARY: As to the use of preventatives, you

will remember, Dr. Stevenson, we took some evidence which we could not publish, to the extent to which contraceptives were sold. We called before us some of the makers and sellers of these things. In the first place we called before us those who were selling lead for the purposes of abortion, and this Commission got the trade to agree to the stopping of the selling of the lead, and we got an Order in Council to prevent it and we understand that action of ours, we estimated, resulted in the saving of some 10,000 to 15,000 children who would have been destroyed by the lead. Then we called before us persons who really dealt in preventatives, and I find that we had one man before us who advertised the fact in the papers. He revealed his books to us and stated that he was acting entirely from moral motives, and thought it was a good thing for the community. He averaged 10,000 pessaries a month, which he sold to women who wrote for them. He said he was doing only a small business. Then we got hold of the wholesale agents who were distributing goods all over the country, and I found that the books of one of these agents revealed that he was doing a trade of between 100,000 and 200,000 per month. Then I went to a chemist—we chose him at random—in Piccadilly. I deal with him myself and he knew me. I said I wanted to make an enquiry: "Do you sell any rubber goods, French Letters?" He replied that he did, and also that the chemists in general sold them. I said: "Have you any objection to telling me how many you sell per week?" "Well," he said, "my average is four dozen per week." That was a very ordinary respectable chemist, and not one of those rubber shops. Then in regard to the use of them, I was asking Dr. Marie Stopes in regard to the caps she was advertising, and she said that this cap would last between 6 and 8 months so it was not necessary to have an enormous sale. It meant that one of these caps lasted 6 or 7 months, and I am putting this to you, Mr. Pell, to show you that this trade which you say is small, is very large indeed. There is another instance. I was asked one day to go up to a Midland district by the Mayor of that district, because a large number of girls were employed in a large rubber factory in the making of the goods. I went with a Deputation lead by the Mayor, to this rubber man, who was making the goods. He employed 70 girls in the factory, who were wholly engaged in making French Letters, and he was selling them in our country alone. We tried to induce him not to put young girls on the making of French Letters, and we made some arrangement with him. There is a case

of these French Letters being made in England, and made on a very considerable scale. So, I say, that your estimate that the sale of these things is small, is entirely out of the question. I think it is a very considerable trade. You will see there are a large number of customers, but not the whole 45 millions. It is only the married people, and then only one to the marriage partnership, so that that would reduce the demand very considerably. I have read your book and I should say you have produced very little positive evidence to show that natural causes are at work.

MR. PELL: Dr. Stevenson was kind enough to let me have some figures and I hold that those figures are exactly what would be produced by a natural law, and they cannot be explained by the use of contraceptives, because you have an enormous increase in completely childless marriages at the later ages. In the later ages you have an enormous increase of completely sterile marriages. Now curiously enough, at the marriage age, 20 to 24, there is practically a balance whilst there is an actual decline shown in the ages from 15 to 19. Now I am quite unable to see how all this can be caused by the use of contraceptives, because if they are due to the use of contraceptives, it seems that they should be spread fairly evenly over the whole population.

DR. STEVENSON: You postulate that everything is to be explained as due to the use of contraceptives. I disagree and I do not think that everything is to be explained by contraceptives. There might have been natural changes at the same time. My position is merely that the use of contraceptives would explain the phenomena in the fall of the birth-rate which nothing else would explain. What I was going to ask you on these figures, and on this diagram, is how you explain the fact that there has been a great fall in the fertility of marriages, where there has been no increase whatever in sterility?—My explanation of this would be that during this period there was a fall in sterility due to some causes, in the main, a decline of Venereal Disease, and concurrently with that, there was an increase of sterility due to natural law. The point is this, that this diagram showing the relative effect of the natural law over these various ages, shows that the natural sterility would be disproportionately greater at the later ages. Therefore, the increase in natural sterility due to this law would be very small at the lower ages, it would be quite trivial at the lowest age, and quite small also at the next age.

That reasoning involves rather intricate and very debateable assumptions, does it not ? You would not say that the explanation was so simple as that afforded by attributing the fall in fertility largely or chiefly to the use of contraceptives ? The number of persons who desire to have no children at all as a result of marriage has not greatly increased, whereas the number who desire to have few children has greatly increased. Does that not provide a much more simple and straightforward explanation of this simultaneous failure of increase in the cases of no children and a very large increase in the families of one, two, and three children ?—No, I do not admit that the contraceptive theory explains this increase at the later ages at all.

Those are, after all, a very few marriages comparatively ? These are the bulk of marriages and for the bulk of marriages, you can see that whilst sterility has not increased, small families have tremendously increased ?—I hold that the facts are perfectly consistent. Can you explain to me, then, why you should have such an increase in the later ages and no increase at the lower ages ?

I think it is possible that changes may have occurred to cut down the child-bearing period on an average ?—If natural causes are capable of producing that result they are capable of producing the whole decline. There must be some explanation.

There is an immense increase in the proportion of completely childless marriages at the higher ages of marriage ?—Yes, they are practically double at the higher ages.

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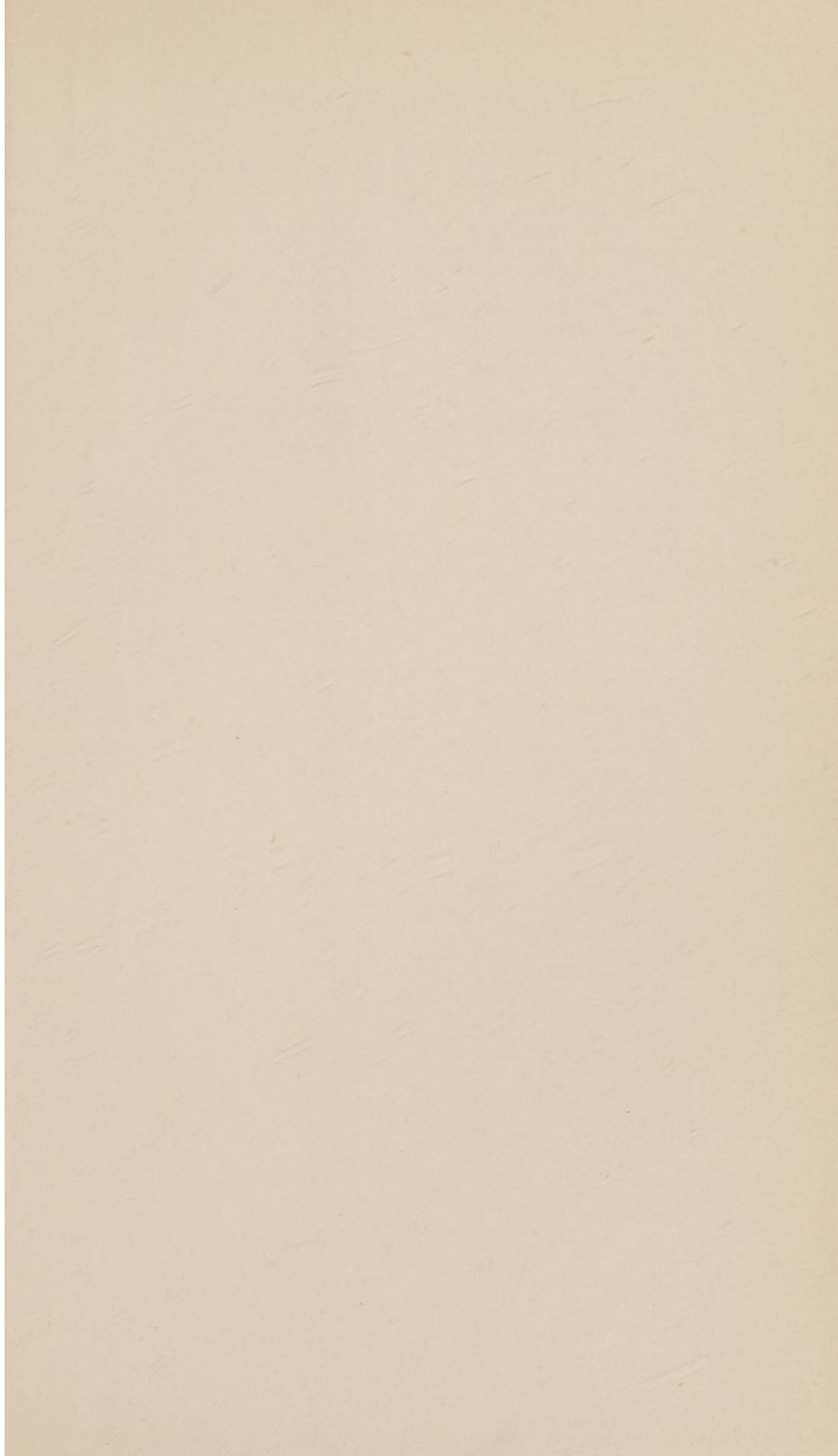
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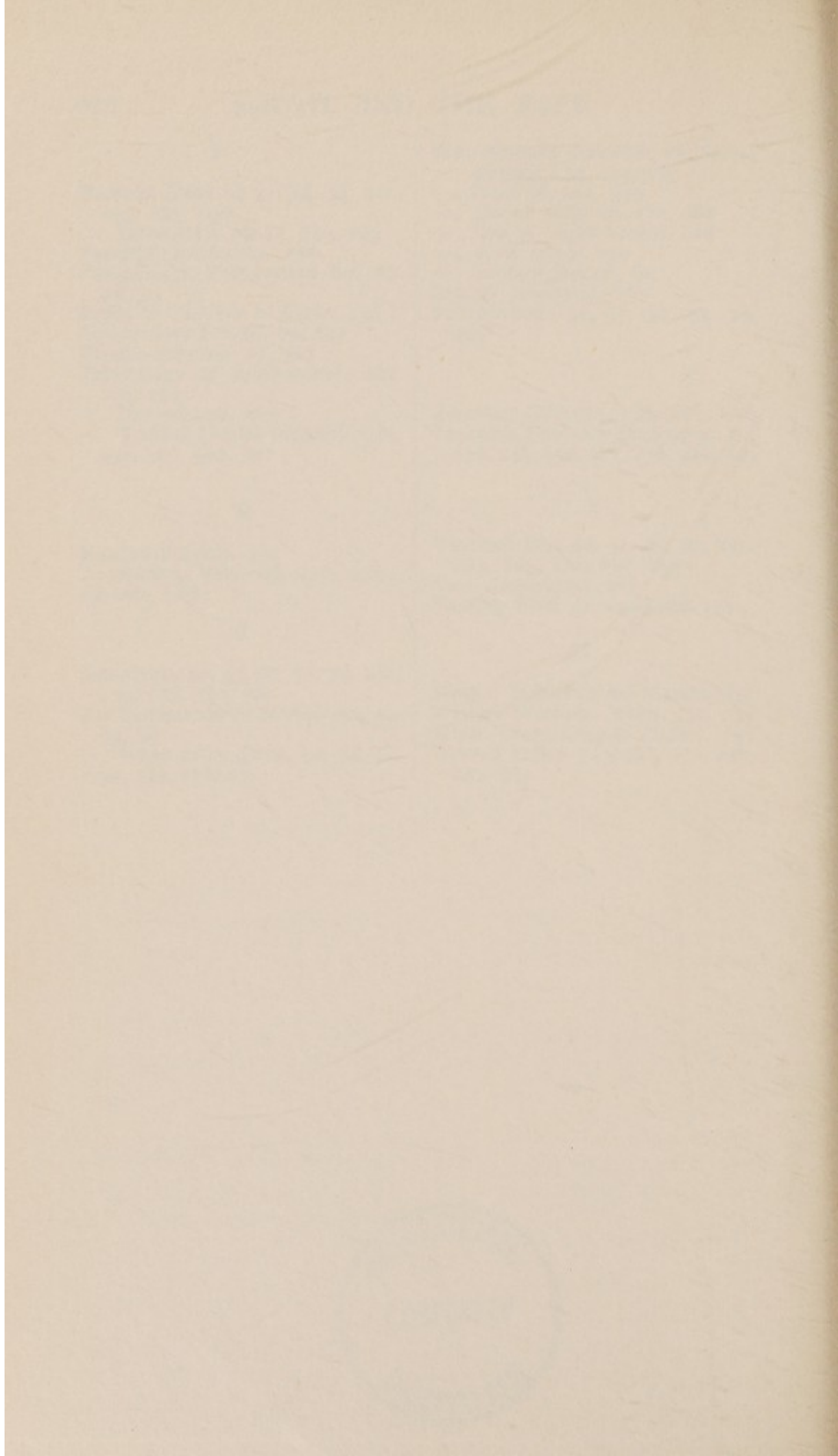
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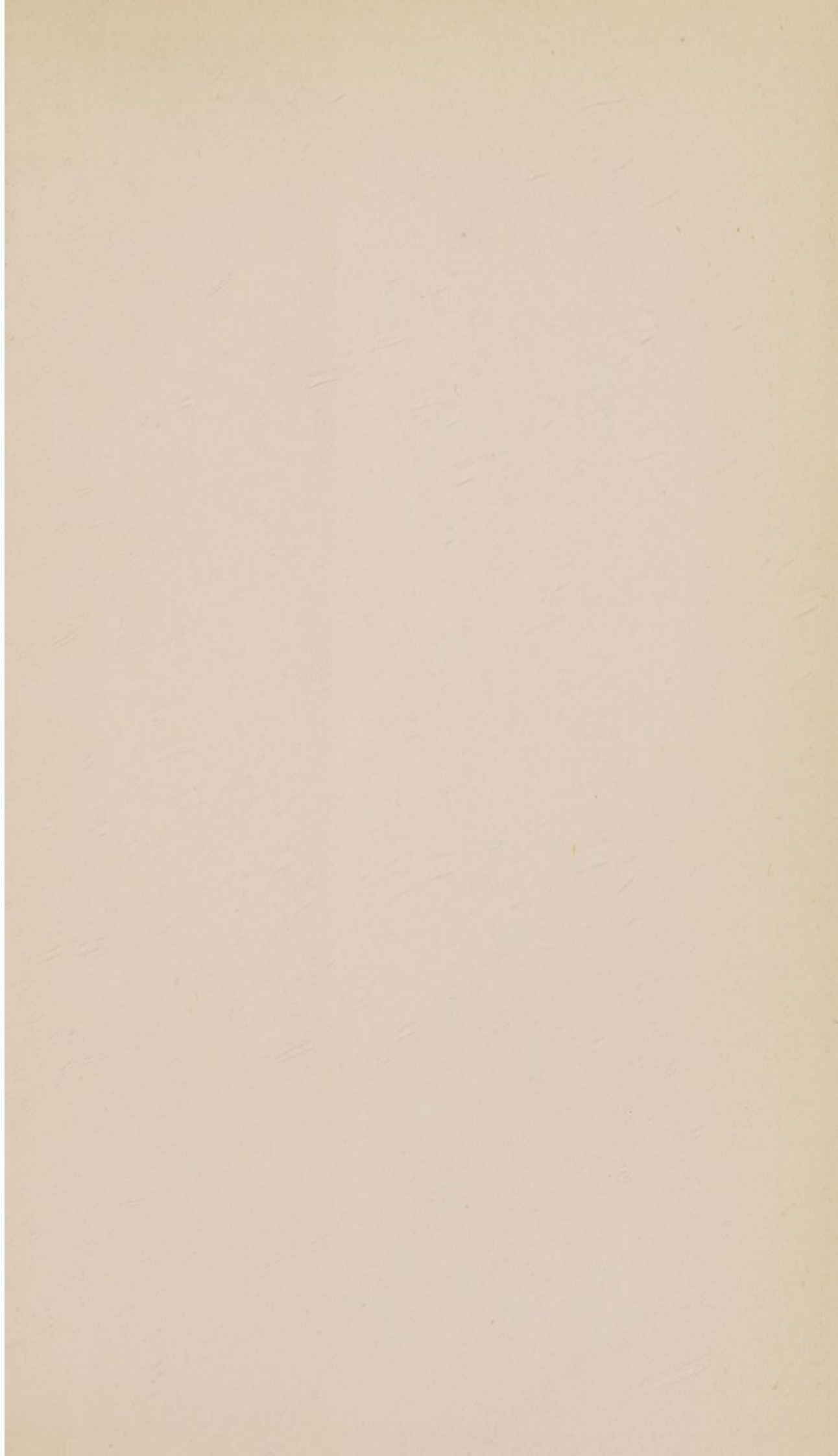
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