

The NATIONAL COUNCIL OF WOMEN
OF GREAT BRITAIN AND IRELAND

(FEDERATED TO THE INTERNATIONAL COUNCIL OF WOMEN, 1897).

REPORT
OF THE
ANNUAL MEETING
AND
CONFERENCE
HELD IN
EDINBURGH

16th to 22nd October, 1923.

PAMPHLET

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CONTENTS.

	PAGE
PART I.—ANNUAL MEETING.	
REPRESENTATIVE COUNCIL MEETING:—	
ADDRESS OF WELCOME. SIR THOMAS HUTCHISON, the Lord Provost of Edinburgh, and LADY SALVESEN, President, Edinburgh Branch	1
PRESIDENTIAL ADDRESS. THE LADY FRANCES BALFOUR, LL.D., D.Litt.	2
ANNUAL REPORT. MISS NORAH GREEN, General Secretary ..	6
HON. TREASURER'S REPORT. LADY TRUSTRAM EVE, L.C.C. ..	14
HON. EDITOR'S REPORT	15
RESOLUTIONS PASSED BY THE COUNCIL	15
AMENDMENTS TO THE CONSTITUTION	19
REPORTS ON THE WORK OF THE SECTIONAL COMMITTEES	19
WOMEN'S INTERNATIONAL WORK. THE MARCHIONESS OF ABERDEEN AND TEMAIR, President, International Council of Women ..	20
PART II.—CONFERENCE.	
PUBLIC MEETING ON—	
"THE HEALTH AND PSYCHOLOGY OF THE CHILD."	
SIR W. LESLIE MACKENZIE, M.D., LL.D., Medical Member of the Scottish Board of Health	24
"THE OUTLOOK FOR THE MENTALLY DEFECTIVE CHILD."	
DR. W. B. DRUMMOND, Superintendent Baldovan Institu- tion, Dundee	37
"THE CHILDREN'S CHARTER."	
MRS. OGILVIE GORDON, D.Sc., Ph.D., F.L.S., J.P.	44
"THE CHILD AND THE STAGE—IN SCOTLAND."	
THE DUCHESS OF ATHOLL	47
"THE JUVENILE DELINQUENT."	
THE REV. J. HARRY MILLER, C.B.E., D.D., Warden of New College Settlement, Edinburgh	53
PUBLIC MEETING ON ADOPTION AND EMIGRATION	
"THE ADOPTION OF CHILDREN."	
THE RT. HON. LORD MURRAY, P.C., C.M.G., LL.D.	60
MRS. EDWIN GRAY, J.P.	65
"EMIGRATION."	
SIR EDWARD GRIGG, K.C.V.O., C.M.G., D.S.O., M.P.	70
PUBLIC MEETING ON EDUCATION.	
"EDUCATION AND LIFE."	
PROFESSOR E. P. CAMPAGNAC, Liverpool University	75
"THE TRAINING OF THE HAND AND EYE."	
MISS CHART	84

"THE TEACHING OF THRIFT TO CHILDREN."	
THE LADY DUNEDIN, C.B.E.	88
"THE DISCIPLINE OF AMENITIES."	
LADY SALVESEN, President Edinburgh Branch	90
MEETING FOR GIRLS.	
SPEAKERS: MRS. GEORGE MORGAN, Acting Vice-President, N.C.W. and HON. MRS. HOME PEEL	94
SPECIAL SERVICE IN ST. GILES' CATHEDRAL:—	
PREACHER: THE RT. REV. A. WALLACE WILLIAMSON, C.V.O., D.D., Dean of the Thistle	103

PART I. ANNUAL MEETING.

WEDNESDAY, 17th OCTOBER, 1923.

ANNUAL COUNCIL MEETING IN THE MUSIC HALL,
EDINBURGH.

ADDRESSES OF WELCOME.

BY THE LORD PROVOST, SIR THOMAS HUTCHISON,

AND

LADY SALVESEN, *President of the Edinburgh Branch.*

THE LORD PROVOST: It is a very great pleasure to me to have this opportunity of welcoming to the capital of Scotland this large and representative assembly of women, gathered from all parts of the country. I am expressing on behalf of the Corporation and citizens of Edinburgh our appreciation of what the National Council of Women has done during the past 27 years in many matters of the greatest importance affecting the welfare of the nation. I understand that it is the largest and most representative body of women in the country; its members comprise ladies who hold very diverse political, social and religious beliefs. These circumstances, which might perhaps be rather an element of weakness, are in this case a source of strength, because the combined force of these opinions enables the Council to give effective expression to its aims and objects. These are of national importance, affecting the social, civil and moral welfare of the country. It has carried therefore many important and far-reaching reforms, particularly those affecting women and children. We cannot too warmly commend this Council for its wise policy in the past, and we trust that its accomplishments in the future will be equally useful.

LADY SALVESEN: Members of the National Council of Women, as President of the Edinburgh Branch I have much pleasure in welcoming you back to our city after an interval of 21 years. The National Union of Women Workers (as it was then called) held its Conference in 1902 in Edinburgh and discussed among other matters, as we are going to do to-day, various aspects of child life. But even in so short a time as twenty-one years a great change has come over the spirit of

our dream. Then there were few subjects of which it was thought seemly for women to speak. Now, as our Agenda shows, we discuss every kind of subject. I am afraid I knew nothing about the National Union of Women Workers twenty years ago; I was very busily engaged in bringing up a large family of young children of my own, and very absorbing work I found it. I am afraid that to very many of you the honoured Edinburgh names of that date cannot be familiar—the Misses Flora and Louisa Stephenson, Miss Houldsworth and Miss Phoebe Blyth have passed away, but we have still with us Miss Mair, Miss Lees, Miss Stodart, Mrs. Maxtone Graham, Miss Gordon and Miss Ainsley.

As the Lord Provost has so kindly welcomed you as guests to our beautiful City, and Lady Frances Balfour is to follow with the Presidential Address, I shall say no more than that we hope this Conference will be interesting, instructive and fruitful of good results and that your stay in Edinburgh will be in every respect a pleasure to you, as it has been a pleasure to us to prepare for you.

PRESIDENTIAL ADDRESS.

BY THE LADY FRANCES BALFOUR, LL.D., D.Litt.

We, the delegates of the National Council of Women, have again met in a University Town, the Capital of Scotland. Being a modest race,—and, as by accident you have a Scot in your Chair, I must try, at least for once, to be quite impartial—I will only quote the words of one of Edinburgh's best loved sons: "She is a glorious creature," he said, as he looked towards the Castle Rock, shining in the intense sudden brightness that follows a heavy shower. "Her sole duty is to let herself be seen."

And women have special cause to love and reverence the Castle Rock, which gives it the name of the Maiden City. Not because it has never been captured in warfare, as men have ignorantly supposed, but because of the Englishwoman who was the wife of the Scottish King. Well may the name of Margaret be loved and often used in Scotland, for Margaret Saint and Queen was one of the earliest pioneers of civilization whose root was in Christianity, of education, and of Christian manners in an age which was dark with Pagan savagery. How few of us remember that the Queensferry Road commemorates her ferry ways across the Forth, and that the rudiments of commerce were fostered by her. Well may English and Scotch women meet together at her chapel on the Castle Rock, and Scottish citizens

will do well to guard by every means in their power that shrine of ancient faith and works from the assaults of the Picts and Scots, and Gauls of to-day.

It is twenty-one years since the Council met in this city. The life of a generation has ebbed and flowed, and few of the leaders and pioneers then are among us to-day. Their work is accomplished, their rest won, and, we who carry on, can but thankfully take stock of the past, and resolve with humility and definite purpose to follow in their footsteps. As we retrace those years, how hopeless seemed the fight, how little even when victory was at hand, we either saw or understood the signs of the time.

Twenty-one years ago, women were still remote from being recognised as persons by the Law, or as citizens by the Empire. They had just won, after a desperate contest, the victory that opened the University of this city to them, and had won the right to learn the Science and the Art of Healing.

Here again, the pioneer was an Englishwoman, but her great heart and splendid courage were worthy of the country in which she fought and won the battle. "Blundering old Edinburgh was so kind, so home-like, with its great army of friends, many of them convinced that victory lay within sight." It was in sight, but read you the story of that fight, and be thankful that we do not live in so rough a fray. When at last victory came, a friend sent Dr. Jex Blake a winged Victory set as a brooch—meaning "the victory of a steadfast noble purpose, over outward obstacles,—of love over time."

And, when we meet on Sunday in high St. Giles, there is one other memory I would that you carried with you. The cathedral was once divided into three Churches, and in those days it was not uncommonly used for secular purposes. Part of the controversy was the admission of women to the Infirmary. The contributors, a *very* mixed body, had a voice in the policy. The civic magnates decided to adjourn to the High Church, as it would seat more people. Objections were raised even in that herd, as the objectors said the subject was more suitable to the police court. A brutal riot had taken place at the Surgeons' Hall, another of the spots women may well visit with full and thankful hearts. Dr. Jex Blake made a speech not unworthy of the precincts in which it was uttered. It was memorable in more ways than one, in the annals of that fierce conflict. This Council will meet in St. Giles' next Sunday, and while we duly keep silence, let us remember that the voice of that brave Englishwoman was heard, and that she spoke at great cost to herself for truth and justice, and won to her side the commonsense of the nation and the best part of the university.

There are to-day among us those who signed the address

with which Edinburgh parted with this veteran pioneer. As she left 'blundering old Edinburgh' they told her they appreciated "the great sacrifice you have made of Time, Strength and Money to win for younger women in their own country a complete medical education crowned by a Degree."

Among those younger women was another citizen of Edinburgh—Dr. Elsie Inglis. Surely the lesson of the past is the worth of individuality and every great movement springs from the passion and faith of the one man or woman. They are quickly recognised, and then the multitude cries "Lead on, we follow."

And, believing this, we look round the world for the individuality of our race. I am speaking to women in council, of women as we see them. I daresay the age seemed darker to the women twenty-one years ago. The instincts of the herd or the tribe seem, as we heard lately, to be in the ascendant. In dress, I am reminded of the primers in which we learnt the history of the ancient Britons: "They daubed their bodies with paint and powder, and hung the skins of wild beasts round their necks." The home and the child do not rank where they should. The marriage contract is often treated as a scrap of paper, the Covenant of the Home is neither read nor understood, as if it were the dead letter of warring nations. And we live under the dispensation of a Covenant keeping God. Intemperance deteriorates our race, injures the child before and after birth, wrecks the home, and is the cause of most of our crime. Very specially is this true in the beloved land in which we meet. What a field women have to work in. Temperance is submerged by a glacial epoch, broken only by volcanic eruptions of Prohibition laws to make us sober. Can we not arise and work for the will to be sober, as we work and pray for the will to be at Peace, as we know it in the League of Nations? The Press is cold to the cause of temperance and covers it with eye-wash and whitewash. The Church is in a large measure supine and indifferent to it. These two great causes, temperance among ourselves, and the League of Nations abroad, the most spiritual ideal that the world has yet won to, how are they spoken of and derided with jeers and sneers, with all that the powers of darkness can achieve against a great Ideal. There is nothing new under the sun. This has been the history of the emancipation of the slave, the freedom of the woman, the charter of the children, wherever that fight was waged there has been drawn up against the cause all the forces which are always ranged against the side of the Angels.

America and Geneva are trying to emancipate mankind from the thralldom of drink and warfare. Both are noble experiments. How are we women meeting it? Do we go with the multitude who decry the efforts after Peace, do we join the British company

promoting, to break down America's laws for her own people? Choose we to-day, for assuredly this warfare will not be won without the worth and the strength of the individual. Women have not so learnt their history. They have won to citizenship because it was a high and a righteous Ideal. Out of our weakness strength was born, and friends were raised up for us out of our foes. The women of the future are bound very closely to this world's policy of Peace. Women can afford to uphold it, when all men speak ill of it, for on their wings of faith and hope the cause is bound someday, afar off perhaps, to go forward conquering and to conquer.

I know that faith and hope in the League of Nations lies very near the heart of many of our Branches. We shall agree with one resolution sent up by a branch, urging this Council to continue an active propaganda that will keep before the people a broad outlook over the complicated problems in the existing world relations, and to emphasise the all-important power of public opinion within each country and the responsibility of the people for the open conduct of international affairs and the peace policy of their governments. Which of us are sufficient of these things?

We are now part of the responsible people of to-day. Are we to go forward, stained with the irresponsible disabilities of the past? Are we going to walk soberly amid the dark welter of the world, or with the levity and thoughtlessness, which has always been the mark of a subject people be they black or white, or with sex disabilities? Rather would we remember the great price which bought our liberties here and in other nations.

Let us then resolve individually and as a corporate body to take up the burden and the task eternal, strengthened by our faith in the living Christianity which has the world in everlasting remembrance.

"I ask no heaven till Earth be Thine,
Nor glory crown, while work of mine
Remaineth here. When Earth shall shine among the stars,
Her sins wiped out, her captives free
Her voice a music unto Thee,
For crown, new work give Thou to me—
Lord, here am I."

28TH ANNUAL REPORT, 1923.

BY MISS NORAH GREEN, General Secretary.

In presenting its 28th Annual Report the Executive Committee is glad to record another year of steady work and increased membership in many of its Branches. By the resolution passed at Cambridge the financial position of the Council has been placed on a firmer footing, and the special efforts made to raise additional funds have also served to awaken fresh interest in local work.

The Executive Committee has held 10 meetings during the past year, with an average attendance of 54 members.

The questions which it has considered with a view to promoting the welfare of the community may be roughly classified as affecting women, children and the community in general.

Women. Amongst the measures relating to women which have been supported by the Committee are included those which affect their equality with men before the law of the land. The **Matrimonial Causes Bill**, which makes the reasons for divorce the same for both sexes, has now been placed on the Statute Book. **Equal Franchise** has not yet been won, but pressure has been brought to bear locally upon Members of Parliament to support this reform; at the Equal Franchise Demonstration held in the Central Hall, Westminster, your Committee was represented by its President, Lady Frances Balfour, and she has also signed, on behalf of the N.C.W., the Memorial on the subject which was presented to the Prime Minister. The **Sex Disqualification (Removal) Act** has in many respects failed to fulfil the hopes of equality which it inspired, and particulars have been collected by the Branches of the dismissals of married women and of other similar infringements of the Act. On a deputation on the subject, which was received by the Home Secretary on 27th July, the Council was represented by its Acting Vice-President, Mrs. George Morgan.

The right of British women to retain their **nationality** on marriage with an alien and to have the same choice of nationality as a man has still to be won. The Bill promoted by the N.C.W. and introduced into the House of Commons by Sir John Butcher, passed its second reading last year without a division and was referred to a Select Committee of both Houses. Miss Chrystal Macmillan gave evidence before this Committee on behalf of the N.C.W., but the report of the Committee was not adopted, since while the five members of the House of Commons voted for the report the five members of the House of Lords voted against it. The Nationality Memorial drafted by your Committee has now been signed by 75 Societies in this country and in the

Dominions, and the Committee is glad to learn that, in accordance with its request, this important subject has been placed upon the Agenda for the Imperial Conference.

Full membership of Cambridge University, as urged by the Council at its meeting in Cambridge, is still denied to women, though the Oxford and Cambridge Bill became law on 15th July. An amendment moved by Mrs. Wintringham provided for the appointment of one woman commissioner for each University.

In reference to the resolution which urged that a nucleus at least of the **Women Police** in the Metropolis should be retained and that they should be sworn in, a reply has been received from the Home Secretary enclosing an important memorandum on the subject and suggesting that if we desired to make further representations we should again communicate with him. Its chief points are the limitation for the present of the women in the Metropolitan Police Force to 20; their work to be under the direction of the Superintendent and his officers; matters affecting their general welfare and conditions to be under the senior woman police officer, who is to have the rank of inspector; the Women Patrols to be known as "Women Constables," to be sworn in and to have exactly the same standing and powers as male members of the Force.

In thanking the Home Secretary, the Executive begged his sympathetic consideration of the need for the appointment of women police in the parks and open spaces; and a resolution urging the appointment of at least two women police in each of the London Parks has been forwarded to the Parks Committee of the London County Council, of which Committee Lady Trustram Eve, our Hon. Treasurer, has been appointed as the first woman Chairman.

Eight thousand handbills have been distributed to the successful candidates in the Municipal elections in London; and Mrs. Van Winkle, Director of the Women's Bureau of the Metropolitan Police Department in Colombia, U.S.A., has been entertained at the Lyceum Club.

The attention of the Home Office has also been called to the case of those unfortunate **women** who are compelled to spend a night in the **police cells** and who are sometimes left entirely under the supervision of men police. At its request particulars have been furnished by our Women Magistrates Sub-Committee regarding certain places where the arrangements at present made are unsatisfactory. The matter has been investigated and the following letter has been received with satisfaction: "H.M. Inspector of Constabulary recently visited * * * * * and reports that the Chief Constable is arranging that women prisoners in future shall be visited only by women custodians."

There are now 1,032 women who have been appointed as **Magistrates** and the fact that 133 of them have joined our Justices of the Peace Sub-Committee shows that the opportunities which it affords for consultation on points of interest connected with their work are increasingly appreciated. The numbers attending these meetings and those of the Public Service Committee have necessitated our hiring a larger room outside the office. A **List of Hostels** for women in Professions and in Industry, which it is hoped will meet a wide need has been compiled by the Lodging House Sub-Committee, price 6d. As promised, the bye-laws for Common Lodging Houses have been revised by the London County Council, and the Committee is pleased to note that its suggestions have been embodied therein.

Children. As regards the interests of Children, the inquiry into **drinking among juveniles** which was undertaken by the Women Patrols in 1920 long ago convinced your Committee of the need for some action to combat the spread of this bad habit. A strong resolution was passed at Cambridge and the Committee has consistently supported the Intoxicating Liquor (Sale to Persons under eighteen) Bill, which was introduced and so ably carried through all its stages by Lady Astor.

With regard to the resolution urging the Government to bring in legislation to raise the **age of marriage** to 16, we are informed that marriages of children are exceedingly rare and that the Government is therefore not prepared to introduce legislation.

The Children's Charter, drawn up by the International Council of Women, has received careful consideration, and our Maternity and Child Welfare Committee has been glad to hear from Miss Grace Abbott of Washington of the wonderful work in this direction which has been done by the Children's Bureau there.

The Bastardy Bill which increases to 20s. the maximum payment under an affiliation order was supported by the Committee and became law on 31st July.

As regards **Education**, at a meeting at the Women's Institute on 16th October, 1922, the draft regulations for Secondary and Elementary Schools were discussed, and a resolution was passed regretting that they do not appear to anticipate any extension of secondary school accommodation and further regretting the employment of unqualified persons as teachers in the Urban Schools. The ruling of the Board of Education, to the effect that service in the Dominions is now recognised as qualifying service for a pension under the Teachers' Superannuation Act was welcomed, as being a reform urged both by our Emigration and Education Committees. After very many years of valued service, Miss Hitchcock has been

compelled to resign as Convener of the Education Committee, and a very sincere vote of thanks has been accorded to her. Miss Louisa Macdonald, late Principal of one of the Women's Colleges in Sydney University, has been appointed as her successor.

The Community. To come to matters affecting the welfare of the community in general: your Committee has supported the **uniform closing** of all **public houses** in London at 10 o'clock and has written to this effect to the Licensing Benches.

In connection with the **General Election** a questionnaire on points of importance to women electors was drawn up by the Parliamentary and Legislation Committee for submission to parliamentary candidates. This was largely circulated by our Branches throughout Great Britain and was used at their meetings when the rival candidates attended to state their views. The resignation of Mrs. Percy Dearmer, Co. Hon. Secretary of the Parliamentary Committee, has been received with much regret, and Miss Harvey is kindly carrying on the work.

In considering the question of **Unemployment**, it appeared that casual work was often refused in the fear that it might disqualify the worker for the receipt of unemployment benefit. A sub-committee, under the chairmanship of Mrs. Keynes, investigated this question and prepared a careful report, the main recommendation in which was that the insured person should be enabled to work not more than three days in one week without this disqualifying him for the receipt of unemployment benefit. This report was forwarded to the Ministry of Labour, from whom a full and satisfactory reply was received, stating that they had embodied a similar recommendation in the Unemployment Insurance Bill.

On the vexed question of the employment of **domestic servants** a questionnaire has been sent out by the Industrial Committee at Mrs. Wintringham's request, and a digest of the replies forwarded to her for the information of the Government Committee of Enquiry. Mrs. Wintringham has written expressing her appreciation of this valuable report.

The remuneration of the lowest paid workers in the community has been fully considered in connection with the **Trade Boards Bill**, and the Ministry of Labour has been asked to reconsider Clause III. 1 (a) and (b), which withdraws protection from large groups of women who, though just above the lowest grade of workers, have yet failed in the past to secure a living wage.

Emigration is sometimes quoted as a partial solution of the unemployment problem, and our Committee has been considering one of the most successful methods, viz., County Emigration, as

advocated by the Rev. R. D. Gwynne, whose address has been published as a leaflet, price 1d.

The Committee learned with satisfaction that the Canadian Government is now considering arrangements for the inspection of European emigrants at the European ports of embarkation, a reform it has consistently urged.

Affiliated Societies. The number of national Societies now affiliated to the N.C.W. is 145, the following Societies having been newly affiliated:—

Holloway Discharged Prisoners' Aid Society.

Professional Union of Trained Nurses.

Industrial Christian Fellowship.

“N.C.W. News.” In accordance with the recommendation of the Council the name of its official organ has been altered from “Occasional Paper” to the “N.C.W. News.” We are glad to report that with increased orders from the Branches the paper this year shows a small balance instead of a deficit. The resignation of Mrs. Durand as Sub-Editor has been received with great regret. Miss Kirk has been appointed as Asst. Editor.

In passing, may I call attention to a very useful leaflet, only just published by us: **Notes on Trusteeship**, price 2d., by MRS. CROFTS, the first woman Solicitor.

The office returns for the year are as follows:—

Letters in	..	..	..	..	7,701
Letters out	..	..	..	..	10,921
Agenda and Minutes out	..	..	..	..	13,135
Leaflets and Pamphlets out	..	..	..	..	16,993
Handbooks and Conference Reports..	..	..	..	..	1,449
“N.C.W. News” (including copies sent direct from printers)	..	..	..	..	24,365

International Work. During the past year **International Work** has received much consideration and we have been glad to welcome many visitors from sister Councils in other lands. In November, 1922, the Boards of Officers of the International Council of Women and of the International Woman Suffrage Alliance met in London to discuss plans for possible co-operation and a luncheon was given by the Executive in their honour at the Hotel Cecil on 24th November. The Lady Frances Balfour presided and 174 members were present. The meeting of the International Woman Suffrage Alliance held in Rome in May was attended by several members of the N.C.W., including the Marchioness of Aberdeen and Temair, Mrs. Ogilvie Gordon, Miss M. A. Macdonald, and Mrs. Neville Rolfe, while Miss Macdonald also represented us at the Conference on Education held in Rome under the Italian National Council of Women. Mrs. Corbett Ashby, as

newly appointed President of the International Woman Suffrage Alliance, received the hearty congratulations of the Executive Committee. In order to carry out the resolution passed at Christiania that each Council should devote one week during the quinquennial period to international propaganda, a successful I.C.W. Week was arranged early in July, when the Hon. Officers of the I.C.W. kindly spoke at various At Homes given in London by leading members of the N.C.W. and at numerous meetings arranged by our Branches in the provinces. As a result much fresh interest has been awakened in the work of the International Council of Women and £41 11s. 3d. has been handed to its Hon. Treasurer. The I.C.W. officers were afterwards entertained by the Branches in Edinburgh and Aberdeen on their way north to the House of Cromar, where, at the invitation of the Marchioness of Aberdeen, President of the I.C.W., the business meetings took place.

The possible formation of a Council of Women in India, which could be linked up with the International Council of Women, has been discussed at a meeting of our International Committee, which was attended by Lady Chelmsford, Lady Pentland and by five Indian ladies, and a resolution has been passed requesting Lady Aberdeen to take steps to this end.

The newly formed countries have not been forgotten and an interesting lantern lecture on the new **Baltic Republic** has been given by the Rev. Hunter Boyd at the Mortimer Hall. Our Glasgow Branch has organised a successful collection of books for these countries, which have chosen English as their second language.

On October 24th, 1922, a meeting in aid of **Armenian refugee children** was organised by the N.C.W. and held in the Central Hall, Westminster, under the presidency of the Hon. Mrs. Alister Fraser. £19 was collected and handed to the Friends of Armenia for relief work.

Arrangements are already in progress for an important Congress of International Women's Societies to discuss **the Prevention of the Causes of War**. This will be organised by the International Council of Women, and held in London in March, 1924.

The I.C.W. will also have an Information Bureau and Rest Rooms at the **British Empire Exhibition**, for women visitors from Great Britain and Overseas.

Your Committee has continued to urge the full co-operation of women in the **League of Nations** and has welcomed the appointment by the British Government of Mrs. Coombe Tennant and, more recently, of Dame Edith Lyttelton. A most masterly account of the work and policy of the League was given by

Mr. Wilson Harris at a meeting of our Peace and League of Nations Committee, at which Committee interesting addresses have also been given by Mr. John Sharman, Mrs. Alys Russell and Mrs. Keynes.

On the question of prohibiting the employment of **Foreign Women in Licensed Houses**, which came before the Assembly, the Executive supported the recommendation of the Advisory Committee of the League. As protests were received from ten Affiliated Societies—though two were afterwards withdrawn—the Executive thought it desirable to bring the question before a Special Meeting of the National Council. This was held at the Caxton Hall, Westminster, on 15th June, and was attended by 366 representatives. The following resolution was proposed by Mrs. George Morgan on behalf of the Executive:—

“The Advisory Committee having, at the request of the third Assembly of the League, examined the question of the employment of foreign women in licensed houses, recommends that, pending the abolition of the system of State Regulation, no foreign woman should be employed or carry on her profession as a prostitute in any licensed houses (maisons de tolérance).”

An amendment, proposed by Mrs. Henry Fawcett on behalf of the Association for Moral and Social Hygiene, to the effect that the National Council was unable to support the proposal was lost; the resolution was then put, 206 voting for it and 112 against. As, however, it failed to secure the necessary two-thirds majority of the members present and voting, it will not be included in the list of resolutions passed by the Council.

The following resolution was proposed by Mrs. Ogilvie Gordon and carried *nem. con.*:—

“That with reference to the proposal made to the League of Nations by M. Sokal, to prevent the employment of foreign women in licensed houses, the National Council of Women approves the action of the Assembly in referring the question of the exploitation of foreign women to the Advisory Committee.

The National Council of Women believes that the more regulation is discussed the more it will be condemned. It rejoices that it has been discussed by the League of Nations and approves the action of the Council in circulating the Report of the Advisory Committee for information, while not recommending it for action on account of the pronounced divergence of public opinion, and it urges on the Advisory Committee further study with a view to the complete abolition of the system of state regulation of prostitution.

“The National Council of Women believes that united action on the part of women is essential to the abolition of the regulation of prostitution and the suppression of the traffic in women and children, and it urges women and women’s associations all over the world to work for this on national and on international lines.”

The difference of opinion, which necessitated the calling of a special Council Meeting, occasioned some anxiety, but the N.C.W. is confident that members who join it do so on the understanding that they will hear burning questions discussed from every possible point of view. It is indeed this fact which constitutes its unique position amongst women’s societies, and gives added weight to its recommendations on the many important subjects on which its members are in complete agreement.

HON. TREASURER’S REPORT.

LADY TRUSTRAM EVE, the Hon. Treasurer, said: For the first time for many years we can strike for ourselves a note of congratulation. We have got a balance in the bank, that is, we had at the end of the financial year. (See Statement of Receipts and Payments, p. 106). I would like to point out one or two things which may have escaped your notice: at the beginning of the year we had a deficit of about £58 at the bank, and at the end of the year we had £57 10s. in hand. If we had not had a deficit at the beginning of the year we should probably have had sufficient money to cover our September expenses. There has been some confusion in people’s minds as to when our year ends. It must close at the end of August, otherwise we could not present a statement to the Council. Some Branches had not paid the additional £5 at the end of August, but these are very few when we think that our Branches number about 100. They are as follows:

Andover (£2 paid 21st Sept.)
Coventry
Croydon (Promised in November).
Durham (£2 10s. 0d. paid 2nd October).
Haslemere.
Edinburgh (£5 paid 3rd October).

Some Branches had paid only a part of £5. They are:

Carlisle £2 10s. (Further £2 10s. paid 8th October).
Gerrards Cross £2 13s. 10d.
Grantham £2 10s. (Further £1 1s. paid 6th October.)
Peterborough £1.

Highcliffe £2 2s. 0d. (Excused by Committee from paying more).

Oswestry £1 0s. 0d. (Excused by Committee from paying more).

Weston-Super-Mare £1 1s. 0d.

The following Branches have been excused payment this year:—

Dublin.

S. W. Ham.

Merthyr Tydfil.

I want to explain again that we did say last year that every case of great urgency or great difficulty would be considered by the Finance Committee and if the circumstances allowed they would be excused payment. There are however a certain number of Branches which did not consider themselves bound by the resolution passed last year as they had not voted for it. There would be no democratic government if the minority refused to be bound by the majority. Still we feel the result has been very successful: some of the Branches have not only paid but paid with a smile; they have written to say that it has helped the Branch too, because they were able to raise more for the Branch and also to arouse greater interest in the National Council of Women. We may therefore say that the first year has been an outstanding success. The Council is very much to be congratulated.

From Cambridge last year we had the enormous help of £150 from the Conference; but we cannot expect every Conference to send us that amount of money and therefore we are aiming at beginning the financial year on a sounder basis. Also the great bulk of the money has this year been raised in small amounts by ourselves. We have no right to expect our rich friends to give large donations to pay for our bread and butter. That is the great point—the fact that it is the Branches themselves which have paid. When we are given large donations we should be able to put aside this money as a special fund for special work—a fund which could be drawn upon for anything of outstanding interest. The Branch subscriptions should pay our ordinary rent and salaries and postage, and we should have this small fund which would grow year by year, to fall back upon.

I should like to say that we have one generous friend who has helped us last year and has cheered my heart again this year by giving us £25—Lady Arnott. I want you to allow me to have that £25 as the nucleus for a donation fund and not to pay the rent from it.

HON. EDITOR'S REPORT.

MRS. EDWIN GRAY: We are all so exceedingly sorry that Miss Eaton, the Hon. Editor of our paper, is unable to be with us. She has asked me to say a word or two on behalf of the "N.C.W. News." You have heard from Miss Green that it has paid its way this year for the first time. Miss Eaton asks me to remember the NEWS and do a little individual work about it, for all progress depends in the end on individual work. Miss Eaton wants to ask both the Branches and Affiliated Societies, and I too want to ask them, to press to a greater extent our own "N.C.W. News."—their own NEWS—amongst their members. We should like to remember the splendid work that Mrs. Durand has done lately in helping to edit the paper; we have all recognised it and are very sorry that she is giving it up. I ask you not only to maintain the circulation of the paper, but really to push it. It is an admirable little paper of news for anyone who wants to study the legislation of this country year by year, and you cannot do better than read it because you can put together the articles month by month and watch the legislation and see how it is carried out. Sound legislation depends on sound public opinion, so that it is very important for us to know what passes in Parliament.

RESOLUTIONS

PASSED BY THE NATIONAL COUNCIL OF WOMEN.

Chairman: THE LADY FRANCES BALFOUR, LL.D., D.Litt.

1. Criminal Assaults on Young Girls.

"The National Council of Women notes with grave concern the number of criminal and indecent assaults on young girls. Owing to the frequent inadequacy of the penalties imposed—the option of a fine being no deterrent—they urge that heavier penalties should be inflicted in such cases without the option of a fine."

2. Guardianship, Maintenance and Custody of Infants Bill.

"That the National Council of Women calls upon the Government to adopt and pass through all its stages the Guardianship, Maintenance and Custody of Infants Bill."

3. Housing Conditions.

"That this meeting of the National Council of Women of Great Britain and Ireland recommends the Branches, whose time is not already pledged, to take as a part of their work in the coming year an inquiry into the Housing conditions in their own locality, and suggests that where necessary they urge upon their

Local Authority the necessity of making full use of its powers under the Housing Act, and that they participate in such schemes as already exist or help to originate others which may seem advisable."

8. Early Treatment of Tuberculosis in Children.

"That the National Council of Women of Great Britain and Ireland desires to call the attention of the Board of Education and of the Scottish Education Authority to the large number of children suffering from tubercular glands and other early and non-infectious forms of tuberculosis, or in a condition susceptible to infection, and to urge upon them the importance of encouraging open-air schools as a means of preventing children from contracting the disease, or of arresting it in an early stage.

And that the Council also asks the Board of Education and the Scottish Education Department to provide for the education of all tuberculous children at present excluded by their order from the schools."

5. Illegitimate Children.

"That this meeting of the National Council of Women, whilst noting with satisfaction recent legislation dealing with the illegitimate child, desires to call the attention of the Government to the urgent need for further recognition of the joint responsibility of the parents, and for improved legislation relating to unmarried mothers and illegitimate children, in order that the disproportionately high death-rate and damage-rate amongst infants born out of wedlock may be speedily reduced."

6. Affiliation Orders.

"That this meeting of the National Council of Women of Great Britain and Ireland desires to call the attention of the British Government to the need for reciprocal legislation throughout the Empire, so that an affiliation order granted in one part may be enforced in any other part of the Empire."

7. School Medical Service.

"That it being now recognised that the work of the School Medical Service during the last fifteen years has resulted in the unquestioned betterment of the physical condition of the children in the public elementary schools of the country, this Council is of opinion that the halt which has been called during the last two or three years should now be reconsidered and that for the sake of the physical well being of future generations both the Government and the local Education authorities and Scottish Education Department should be urged to find the necessary funds to fill in the gaps in the present system and generally to pursue a forward policy."

8. Women Police.

"That the National Council of Women of Great Britain and Ireland calls upon the Home Secretary and the Secretary for Scotland to carry out the recommendations of the Committee on the Employment of Women on Police Duties, 1920, by advising Police Authorities in England, Scotland, and Wales with regard to:—

Standardising the Conditions of Service of Policewomen. (Para. 53, 54, 55, 58 and 74).

Attestation of Policewomen with Power of Arrest. (Para. 36).

And further, the National Council of Women urges the Home Secretary and the Secretary for Scotland to make regulations that Policewomen be appointed on the strength of all police forces of and above one hundred members, in a proportion to be decided by H.M. Inspector of Constabulary in consultation with local Police Authorities."

9. Economy in Education.

"That this meeting of the National Council of Women of Great Britain and Ireland views with regret the present official policy of extreme economy in the most vital departments of education and desires further to call the attention of the Departments concerned to the following points:—

- (a) The importance of taking immediate steps to deal with unemployed boys and girls between 14 and 18 years of age.
- (b) The need for the development of education for adolescents on diverse lines (including part-time education), both technical and literary.
- (c) The desirability of a reduction in the size of classes in elementary schools.
- (d) The inadvisability of reducing the staffs in both elementary and secondary schools."

10. Emigration of Children.

"That the National Council of Women notes with deep interest the Agreement recently concluded between the Governments of Canada and Great Britain, by which they have arranged to make a joint grant of 80 dollars per head in respect of children between the ages of 8 and 14 sent to Canada during the year ending March, 1924. The Committee warmly approves the condition that this grant will only be paid in respect of children migrated under the auspices of one of the recognised voluntary societies engaged in the work of child migration, and ventures respectfully to urge that in

all future Government schemes dealing with the migration of children and young persons to any of the Overseas Dominions, the same condition respecting the co-operation of recognised voluntary societies shall be held essential."

11. Pensions for Fatherless Children.

"That this National Council of Women of Great Britain and Ireland urges the Government to give pensions to fatherless legitimate necessitous children, to enable the mother to bring them up in the atmosphere of home life, and suggests that the Minister of Health should avail himself of the services of existing officials both for distribution and supervision."

12. Venereal Diseases in Children.

"That in view of the probability that there are children attending schools who are infected with venereal diseases (including hereditary syphilis), and in view of the lack of special attention that has hitherto been given to the early diagnosis of cases of hereditary syphilis or other forms of venereal diseases in children or to any special facilities for treatment, the Ministry of Health and Local Authorities be respectfully urged to give careful consideration to this important aspect of the venereal disease problem."

13. Women in the Civil Service.

"That this meeting deplores the failure of the Government in re-organising the Civil Service, to carry out the resolution of the House on August 5th, 1921, that women should have equal opportunities with men. It condemns the almost complete restriction of Women Civil Servants to the Clerical and Accountancy Branches of the Service, and considers that it is essential to the welfare of the community that more women should be appointed to posts involving the control of policy."

14. Old Age Pensions.

"That the National Council of Women of Great Britain and Ireland urges the Government to amend the Old Age Pensions Act."

(N.B.—The detailed amendments were referred back to the Executive Committee and Branches for further consideration).

15. Four Points of the Temperance Council.

"That the National Council of Women, believing that the best interests of the child will be served by the furtherance of practical temperance legislation, resolves to support three of

the four points of the electoral policy of the Temperance Council of the Christian Churches:—

1. No sale to persons under 18.
2. Local option.
3. Sunday closing.

and urges the Government to bring forward legislation on these lines.

(N.B.—The fourth point, on the question of licensing clubs on the same basis as other licenses was referred to the Executive Committee for further consideration)."

16. Employment of Children and Young Persons.

"That the National Council of Women of Great Britain and Ireland supports Lord Henry Cavendish-Bentinck's Bill to amend the Education Act, 1921, as follows:—

The provisions of the Act relating to the power of making bye-laws and granting licenses with regard to the employment of children and young persons shall be extended so as to refer to persons under the age of 16."

17. Nurse Cavell's Statue.

"That the National Council of Women of Great Britain and Ireland urges the Board of Works to add to Nurse Cavell's Statue her dying words 'Patriotism is not enough. I must have no bitterness or hatred in my heart.' The National Council of Women feels that these words are a valuable contribution to international understanding and that the memorial to Nurse Cavell is incomplete without them."

AMENDMENTS TO THE CONSTITUTION.

1. Past Presidents.

"That in Article X. Vice-Presidents, the following sentence be added: '*Past Presidents, being Vice-Presidents, shall be ex-officio members of Executive provided they have attended at least two meetings during the year*' and the words '*The ex-Presidents of the N.C.W.*' in line 1 be deleted."

2. "That for this year the Council shall, in the case of women members of Parliament, suspend the provision in Article VII. 2 b. regarding the attendance at meetings.

REPORTS ON THE WORK OF THE SECTIONAL COMMITTEES.

These Reports were taken has read and printed in the '*N.C.W. News*' for September, 1923.

The Lady Emmott, Convener of the Parliamentary and Legislation Committee, presented an interesting report on recent legislation, which had been considered by the Committee.

WOMEN'S INTERNATIONAL WORK.

By THE MARCHIONESS OF ABERDEEN AND TEMAIR.

President of the International Council of Women.

I understand that my duty this afternoon is to report progress regarding the work of the International Council of Women.

I have first to convey messages of greetings from certain of our international friends who had hoped to be here, or, who are here, and wish to give you a message. Mrs. Sanford, Hon. Treasurer I.C.W., who had hoped to be here, has been prevented by illness from coming. Miss Carmichael, President of the Canadian Council, is not able to be present, as she had hoped, as she has to attend the International Labour Conference at Geneva.

We have with us Miss Apostolidi, of the Greek National Council, who has come over to England as the Greek representative on the Committee for the Suppression of the White Slave Traffic, Mrs. Stoney and Mrs. Gallichan from the U.S.A., and Mrs. William Smyth from Australia. It is of the greatest value that representatives of the different National Councils should visit one another at their various Conferences and meetings, and I am glad to see that it is becoming an increasing practice for Councils to send fraternal delegates to them.

Australia has asked for a strong delegation to come and visit them, and we should love to send them, but there are difficulties with regard to funds; but, if there are any members of this Council who intend to visit any of those countries where there are National Councils, it would be a great help if they would let us know. We are hoping next year to send a delegate to South America, Miss Van Eeghen, from Holland, who is going out with another lady, and she will visit some of the distant places where the women feel very much isolated.

Mme. Avril de Sainte Croix also reports on visits she has been making to Poland and Czecho-Slovakia.

I want to offer the thanks of the International Council of Women to the British National Council for the great kindness and hospitality which our I.C.W. visitors and others have received from you during the last year. I cannot tell you how greatly they appreciated the response that they met with, when they attended the various meetings this summer which were organised by the Branches in connection with the "I.C.W. Week." Great Britain is the first of the National Councils to carry into effect the undertaking that was given at Christiania to organise a special International Week. South Africa and Norway are hoping to organise such "Weeks" in 1924, and I hope some of the other Councils. We greatly need our treasury to be replenished!

I must now tell you about the very successful meeting of the Board of Officers of the I.C.W. which was held in Aberdeenshire this summer. Only two members were absent. A good deal of work was done and the meetings were most helpful. At that meeting the new National Council of Cuba was accepted, and news was received that the first steps were being taken towards the formation of a National Council in China. Then, with regard to India, you will remember that a number of Indian ladies attended the International Committee of your Council and talked the matter over with them and with other ladies who had held official positions in India. Subsequently a committee of representative Indian ladies, whose names were suggested to us by the India Office, was formed under the Chairmanship of Lady Tata. They drew up a list of names and organisations which have been written to, and the answers are beginning to come in. The negotiations are in a very hopeful state and we may, I think, look forward at another quinquennial meeting to having the women of India amongst us.

Then I must report on the proposals with regard to co-operation with the International Woman Suffrage Alliance. We felt that it would strengthen the movements in which we are all interested if there could be arrangements made whereby these two international organisations might become more nearly federated one to another. At the Rome Congress a great deal of sympathy was felt with our proposals and the motion was supported by the retiring President, Mrs. Chapman Catt, and the incoming President, Mrs. Corbett Ashby. The proposals were lost by only a small number of votes, but they were lost. It was finally decided that three members of each international organisation should be appointed to attend the Conference of the other organisation, with voting powers. We hope that this will lead to closer relations in the future and ensure that every effort will be made to prevent overlapping, which does so much damage to the cause which the members of both organisations have at heart.

A decision has been taken this year that *The Bulletin* shall be published every month, except July and August, and I appeal to you who are interested in international work to be good enough to add your order for the *I.C.W. Bulletin* to that for your own *N.C.W. News*.

The Executive Committee of the I.C.W. is to meet in Copenhagen in May, 1924, and we hope that a strong delegation will attend from this country. We understand that it is very desirable that arrangements should be made as soon as possible with regard to passports and visas, so we hope that those who are likely to attend will let Miss Green know as soon as possible.

The next Quinquennial Meeting will be held in Washington, in May, 1925, when we are hoping for special reduced rates from the steamship lines. We are to meet there in a beautiful building which is to be loaned to us by The Daughters of the American Revolution.

In connection with the **British Empire Exhibition** we are having an I.C.W. Pavilion built, which we hope will act as an Information Bureau, and as a centre not only for the members of the International Council from the Dominions, but for visitors from all over the world who are anxious to be put in touch with women's work, who want to meet one another. We are glad to say that there are a number of the affiliated societies ready to come in and help us with this enterprise, and at the same time to have an opportunity of giving a little publicity to their own particular work. Some of the National Councils have also indicated that they wish to send us helpers for certain weeks, and we have already heard that Canada and the Netherlands wish to take part.

As you will probably know, a decision has recently been taken to hold a conference on the **Prevention of the Causes of War**. The decision arose from a Committee of representatives of women's societies, which was formed by Mrs. Chapman Catt, with the idea of possibly being able to arrange for a Congress of international women's organisations to consider some subject of common interest and great moment to the world, in which they all could help.

It was felt that it was impossible for such a large Congress to meet before 1926, but the members of the Committee felt it would be rather futile if they could not help in the present conditions of the world, and it was therefore agreed at once to organise this joint meeting. A leaflet giving the draft programme has been drawn up, which you will see covers many subjects. We have felt obliged to add a resolution asking speakers to abstain from referring to the facts of the last war, or from taking illustrations from the last war, or from the political controversies arising therefrom. We believe that by avoiding all allusion to the last war we may get to the root of the matter and may be able to send out this call to the women of all countries. All women, even the home-keeping ones, have a great deal of power to help to remove the causes of war. It is an appalling thing to hear people speak so lightly of another war to hear women saying, "What can *we* do?" We have to show how, in educational and other ways, every woman can help in this matter. The National Councils have a special opportunity, because they exist as societies which have not been organised for peace, and they can influence the ordinary women of the different countries.

The keynote of this Conference has been **The Call of the Child**, and through the I.C.W. can we not hear the call of the children of all nations, crying to us, the mothers of the world, to protect them from impending ruin and extermination? The call of the child—the call of our own dead boys who died fighting to end war—should not this be enough to call women to rouse themselves, and throw their protecting arms around the rising generation, who are only just asking to live? Do we believe, or do we not believe, that if all the women of the world would unite to put an end to the causes of war, we could do it? It will be our chance in this coming year, when so many of the women of the Empire will be coming together, to show that the women of the Empire *can* take a lead in this matter. Let us be determined in every way to go forward. "According to our faith, so shall it be."

PART II--CONFERENCE.

THURSDAY, 18th OCTOBER.

Chairman: THE LADY EMMOTT.

THE HEALTH AND PSYCHOLOGY OF THE CHILD.

By SIR LESLIE MACKENZIE, M.A., M.D., LL.D.

Medical Member of the Scottish Board of Health.

(1). *Introduction.* It is a sound intuition that linked together the health of the child and the psychology of the child. In her "Sunny Memories of Many Lands" Mrs. Harriet Beecher Stowe tells of her visit to Aberdeen and how the Aberdeen Industrial Schools began. It appears that some Aberdeen ladies were impressed with the large numbers of poorly-fed children begging or trading on the streets. They concluded that something must be done. They made enquiry, they formed committees, and the result was the establishment of the Aberdeen Industrial Schools. Mrs. Stowe points out that the principle on which they worked was manifest, namely, that before you can expect any good results of mind or character from any child, you must first secure that it is well-fed. The feeding of Scottish children, you observe, is no new problem. I do not say that the Industrial School is an ideal method of solving it; but at any rate, it is one evidence of the existence of the necessity. To-day we live in a period when the Poor Law of 1845 and its derivatives have alone become so elaborate that it takes a large service to administer this one group of statutes. Neither do I say that the Poor Law is an ideal method of solving the feeding problem; but it is at least an acknowledgment that the health of the body is essential to the existence of the mind. When we come nearer to our own date, we find many further elaborations of service. In 1903 the Scottish Royal Commission on Physical Training investigated the problem of how such training could best be established in schools. Incidentally, they discovered that the first condition of physical education was the fitness of the child to undergo it. This resulted in the Medical Inspection and Treatment of School Children. Education, mental and physical, must be conceived as a single system. Physical education is a mental process. As I have written elsewhere: "It is always a living person we have to educate. If he would meet the illimitably various demands of life, he has to be sound in all

his organs; to be sensitive, yet enduring; to be adaptive, yet reactive; to be supple, yet strong; to be alert in action; to be capable of acting without hesitation on a given emergency; in a crisis to be able to mobilise his whole strength without conflict of motive or failure of control." Here we are thinking in terms of practice. It would be easy to confuse our minds on the relations of mind and body. That need not trouble us. For the ends of practice, it is best to think of the child as a 'double-faced unity,' to use Bain's phrase, with a physical aspect and a mental aspect. Obviously, from this standpoint, health and psychology are means for the study of two special aspects of the total personality as it is realised in the living human being. But we need not waste time on words. The problems are only too real.

(2). *The Child Welfare Movement.* To trace the beginnings of the Child Welfare Movement would be a fascinating study in social development. Here it is enough to say that the Registrars General of the three Kingdoms kept recording year after year since at least 1855 the deaths of children at the various ages from birth upwards; that medical men made careful studies of the conditions that determined the incidence and amount of infant mortality; that, in the course of public health administration, the mortality of very young children came to be a large section of the day's work; that, through the persistent presentment of facts, the general mind was educated; that conference followed conference and congress followed congress until the whole world was talking 'infant mortality.' In this splendid campaign of preparation women in every country took a leading part. It is not a mere accident that to-day the subject of all the discussions is 'The Cry of the Children.' I should prefer to name it 'the mother's answer to the children's cry'; for at last women are in a position to make their answer effective. But meanwhile, the great tides of feeling roused by the conference of 20 and 30 years ago created for this the necessary public machinery. It is impossible to praise too highly the thousands upon thousands of voluntary workers whose devotion year after year to the creation of institutions for helping the mother and the child kept warm in the common heart the never-ceasing demand of the new-born infant for better nurture; but the day inevitably came when the larger administrative machine had to gather up the threads of all the organisations and convert them into a working system of public service. To-day the National Council of Women—in great measure as the result of the energies of many individuals among them—have one enormous advantage over the women of last generation: they have to their hand

fully developed systems of maternity service and child welfare.

Probably, in this concentration of administrative energies, the first significant step was taken when Mayor Broadbent, of Huddersfield, secured in a local act affecting Huddersfield alone, a clause requiring the notification of births to the Medical Officer of Health. The story as he has told it publicly is full of romance, and it is not unimportant to remember that this great revolution began in a large industrial city. But a movement touching so intimately the social life of the kingdom could not be restricted to a single city. What was done for Huddersfield was done for the United Kingdom by the Notification of Births Act, 1907. This was only a single step, but a step of immense significance. It led to the creation of a new officer in the public health service, namely, the Health Visitor. Health, not disease, became the predominant note. Parliament, therefore, was merely extending an existing system when, in the middle of the war, it passed the Notification of Births (Extension) Act, 1915, and made it possible for the Local Authorities to "make such arrangements as they see fit and as may be sanctioned by the Local Government Board for Scotland (now the Scottish Board of Health) for attending to the health of expectant mothers and nursing mothers, and of children under five years of age."

This enabled the Local Authorities of Scotland to do for pre-school children relatively what the Education Authorities of Scotland had practically already done for the school children. And here again women played a leading part. It is not too much to say that the Travelling Exhibitions of Child Welfare, whose story should now be known to everybody, did an immense amount to create and direct public opinion towards an adequate service not merely for the prevention of infantile mortality, but also for the positive prevention of sickness and the maintenance of health. The impulse of the campaign was felt all over Scotland. Meanwhile, the Local Authorities, although they were under no obligation to act, set about the formation of schemes of maternity service and child welfare. It is true that many of the schemes are imperfect or only partially developed; but it is equally true that, in some of the larger communities, schemes have been established on the broadest and most generous lines. It is important to remember that, in the solution of a problem so intimately bound up with social life, no scheme can hope to succeed unless it grows naturally out of the organised wishes of the men and women that constitute the community. It may truly be said that the schemes of maternity and child welfare that have grown with such phenomenal speed in the last fourteen years, have come into existence as the natural expression of

the conviction that the care of the expectant and nursing mother and her child is a primary duty of the public authorities. I am familiar with the public health movements of the last thirty years; but, on looking carefully back over that period, I can discover nothing that has grown more naturally than the movement towards the better care of mother and children. In a sense that cannot be applied to any other public health movement, it has come literally from the "heart of the people." Today there are in full operation 109 schemes of maternity service and child welfare. These schemes provide more or less adequate service for nearly 90% of the Scottish population. A typical scheme includes provision for maternity service, for child welfare centres, for treatment clinics, for children's hospital accommodation, for maternity homes and maternity hospitals. Some schemes include also Toddlers' Playgrounds, Kindergartens or Nursery Schools and Play Centres. The mother and baby clinics have become a reality. In some places they have had to be extended in answer to imperative demands. To economise administrative energies, efforts are now being made to grade the various movements into one another; the care of infancy passes naturally into the care of the pre-school child; the pre-school clinic is only a step away from the school clinic; and the school clinic is only a step away from the out-patient departments and dispensaries for adults. For the adult, to be fit to enter the stresses of industrial life must have a healthy boyhood or girlhood; the boy or girl cannot be healthy unless he or she has had a healthy childhood; the child cannot be fit for the stress put upon it unless it has had a healthy infancy, and the healthy infant means a healthy and capable mother. Healthy childhood is the foundation of industrial efficiency. The national finances compel us to enquire at every step whether the new developments may not be too extravagant for the public purse. Policy must be practical. Lord Novar, His Majesty's Secretary for Scotland and President of the Scottish Board of Health, has more than once publicly indicated his desire to secure the greatest practicable consolidation and economy of health services and to encourage the resource, initiative and verve of all voluntary organisations. The programme I have sketched affords the fullest scope for the social energies, both official and voluntary. The work of the institutions now established and in process of growth is a great work and has drawn to it the interest and support of every section of the nation.

In the report I prepared in 1917 on Scottish Mothers and Children at the request and expense of the Carnegie United Kingdom Trustees and with the sanction of the Secretary for Scotland of that day, I endeavoured to show how many great

national problems centre round the mother and child. These problems include the care of the expectant mother, the care of the nursing mother, the working and effects of maternity benefit, the care of mother and child under the poor law, the nature of the provision for the unmarried mother, the still more intricate problem of the unmarried mother's child, the limits of the industrial employment of expectant and nursing mothers, the problems arising out of the feeding of mothers and children, the clotted mass of problems grouped under the name of housing, the problems arising out of the protection of infant life, the working of the Children Act, the best methods of providing for the medical supervision of the pre-school child, the causes of infant deaths, the prevention of the acute infections, the prevention of tuberculosis, the provision of sick children's hospitals, the provision of convalescent homes, the provision for the invalid and crippled children, the provision of orphanages, the provision for widowers' children, the whole group of institutions and ideas involved in the day care of children, the day nursery, the toddlers' playground, the play centre, the educational aspects of the pre-school life, the limits and value of the kindergarten or nursery school, the provision of maternity and general nurses in Scotland, the special problems of transit and medical attendance in the Highlands and Islands, the training of health visitors, the effective establishment of municipal and county schemes of maternal and infant welfare, and the general methods of educating public opinion towards a more intimately conscious realisation of the immense range and social significance of the child welfare movement. In every section of this large field questions can be asked that cannot yet be answered. Here lies work for this generation and the next. Only experience can test the value of the various institutions and methods, and surely more experience is needed. But meanwhile the work goes forward. You will have the privilege of seeing in operation at Motherwell the splendid institution presented to that burgh by the Carnegie United Kingdom Trustees. More than once we have publicly expressed our gratitude to the Trustees for their splendid actions in the promotion of the child welfare movement; but I do not hesitate once more to record my appreciation, knowing, as I do, that their activities have sprung out of the warmest personal interest in the social welfare of our nation. It may very well be that big results are not yet visible in spite of our efforts; but that was true 50 or 60 years ago when the campaign for the control of the ordinary infections effectively began. The late Sir Henry Littlejohn, the first Medical Officer of Health for Edinburgh, left us only a few years ago; I had the privilege of his personal friendship; yet his great Report on

the sanitary condition of the city of Edinburgh, published in 1865, contains masses of death-rates and disease-rates that to-day would send a shiver through the community. It is all so recent that we hardly realise the success of the campaign. To-day, it is difficult to find enough cases of typhoid fever to teach from. An occasional outbreak of typhus comes to vary the monotony due to its absence. It is true that many children's diseases continue to flourish and to present us with difficult problems. But the victory of science systematically applied in practice will be as certain in its effects among mothers and children as it has been among the major infections like plague, cholera, typhoid, typhus and one or two more.

(3). *Our First Two Years.* So far the administrative position. Let us for a little look behind the administrative machine. Why is it necessary to take such immense trouble with the first stages of life? Why should the young infant require of us so much more active help and tender consideration than the child of later ages? To this question it is not easy in a few words to give an adequate answer. For here we are face to face with the fundamental problem of social life. The solution of it involves all that the world knows of biological theory. There must be centred in the new-born infant some fundamental fact that makes it, at that stage, different from every other human being. The great miracle of birth is protected by the most powerful of human motives—the love of the mother for her child. It is a motive stronger than the fear of death. In all ages of the world, the love of a mother for her child has commanded the worship of mankind. If you think for a moment, you will understand that nothing less can preserve the life of the helpless new-born child. All our institutions for the welfare of mothers and their children have their tap-root in the one great fact that when the child dies, the race dies; and when the race dies, the great fight is over, and man is defeated.

But these, though fundamentally important, are matters of general doctrine; they are not matters of immediate purpose. Yet, in the actual practice of life, there are abundant facts that compel our attention and demand our service. Some years ago, Professor Matthew Hay, of Aberdeen, made a detailed enquiry into a certain number of stillbirths. The total number of still-born children was only 192; but the enquiry was of the most intensive character and brought out many important points. He showed in detail how difficult it is for a child to be born alive. This investigation appeared to me so important that I gave it a primary place in my Report to the Carnegie United Kingdom Trust on Scottish Mothers and Children. In that

Report I quote a summary of the dangers that a child has to face in the process of coming into this world :—" The child, if he is still alive up to the commencement of parturition, has to face the illimitably varied chances of death classified under the terms wrong presentation, difficult labour, contracted pelvis, malformation of child, prolapse of cord, placenta praevia, and other causes. To any of these chances may be added others : the unsuitability of the mother's house of one or two rooms ; the knowledge or ignorance, the experience or inexperience, the skill or unskillfulness of the medical practitioner or midwife acting singly or together ; the stresses of the mother's mind in transit to the maternity hospital or in touch with other anxious cases there ; the mother's history of stillbirths ; her maternal experience as tested by the child's own place in the family sequence ; the family luck of life as shown by the brothers or sisters living or dead ; good, or fair, or indifferent, or bad health of the mother ; the good or not good means of the mother ; her employment as a wage-earner and the nature of her employment ; the burden of her day's work at home. These are but a few of the named avenues of adventure ; the unnamed are innumerable. If the child is dead before the commencement of parturition, he may have died from any one of many maternal accidents : falls, or blows, or over-straining ; shock, fright, worry, underfeeding ; illhealth due to syphilis, epilepsy, metritis, anaemia, nephritis bronchitis ; alcoholism, and a number of undefined causes."

Similar studies have been undertaken by Dr. Chalmers, of Glasgow, and by many others ; but I keep to Scottish facts simply because I wish you to believe that Scotland, like other countries, has her full share of them. Dr. Chalmers found, on an analysis of 1,354 infant deaths out of a total of 11,533 births, that (a) in poor districts, the rate of stillbirths was 5.7 per cent. ; (b) in artisan districts it was 3.8 per cent. ; (c) in residential districts it was 2.4 per cent. He found also that the stillbirths, like the general death-rate, vary with the economic levels as reflected in the one room, two room, and three room houses. This is not the place for detail ; but if you wish to follow up the relation of housing to the deaths of infants, you will find a good deal of material in the Report of the Scottish Royal Commission on Housing. At the moment, we are so concerned with the houses that we tend to forget that they are meant to house fathers, mothers and children, and that the houses provided are meant to be less deadly in their effects on children than some of those now in existence.

What applies to the stillbirths applies, with some modification, to the living births. It is our duty to do what we can to

steer the mother and child safely through the many dangers that threaten them in those few critical days or hours. If I chose, I could take from the records of the maternity hospitals long tales of damaged mothers, whose lives have been made miserable for ever by inadequate attention, or by unskilled handling, or by the necessity for the premature resumption of household duty, or by some other unfortunate combination of preventable causes. But we are not now thinking of the mothers affected with disease or deformity ; we are thinking only of the normal expectant mother, who wishes to have no misgiving when the hour of her confinement comes, and who ought to have the organised care that is available to her only in the maternity home.

But there is a more fundamental reason for doing all we can to extend all the resources of the community to the care of the young human being. Consider what happens during the first year of a child's life. Its rate of growth is phenomenally rapid. For the first year its rate of increase is 200 per cent. In its second year the rate falls to 20 per cent. Until the age of twelve the percentage rate of growth falls off, rising a little at thirteen and then sinking until it comes almost to zero somewhere between twenty and twenty-three. This is for boys. For girls the pace is not quite so rapid, but is practically the same. Recently, it has been held and, on the whole, demonstrated by biologists, that senescence, that is the process of growing old, varies in speed at different periods of life. Ordinarily, we are accustomed to think of senescence as applying only to men and women that have passed middle life. But it is now known that the process of senescence and rejuvenescence is a phenomenon applicable to all ages and to all growing organisms. Briefly, senescence is a process whereby the growing organism carries on with it certain products that ultimately clog the machinery and produce death. Through life, in various ways, there are periods of rejuvenescence, when those accumulated products may be thrown off, and a person takes, as we say, a new lease of life. It is not possible here to discuss the theory fully ; but the important point in it is that the process of senescence, that is quite literally the process of growing old and incapable of rejuvenescence, goes on most rapidly in the early years of life. As Mr. Child, in his wonderful research on Senescence and Rejuvenescence, puts it : " The rate of senescence is highest in youth and lowest in advanced life." The process of senescence is most rapid when the process of growth is most rapid. As, therefore, growth is most rapid in the earliest period of infancy, the child, during that period, may correctly be said to be racing at full speed into old age. Put otherwise, this means that, in the

period from conception to the end of the second year, the child's organs and faculties become so fixed that if his nurture through that period is not sound, he will suffer disproportionately for all the rest of his days. Anyone that has watched the birth and nurture of young animals can tell you that if the infant animal does not get a good and correct start, he never develops to the full stature or power of an adult. It is the same with human beings. Recently, too, the researches into diet have shown that the young and rapidly growing infant is peculiarly susceptible to the influence of extraordinarily minute quantities of particular food factors. The absence of an infinitesimal amount of a given substance will end in the production of rickets or scurvy. These well-known facts confirm the general conclusion of the biologists that the first months of life are of immense potency in determining the whole future course of individual development. Probably, if we could secure that our expectant mothers shall be properly fed and that they shall be fit to feed their new-born infants, we should not, later in life, have to spend fortunes in preserving our teeth or in procuring substitutes. That is only one very gross illustration of what I mean. But, broadly, the fact that the beginnings of all the child's organs are laid in the first few months after conception and that the pace of his growth during the first year or two determines his healthiness or unhealthiness for the rest of his life, should alone be enough to justify us in focussing upon the early hours and weeks and months of infancy all the science and skill that we are able to command.

The whole problem of maternity service is difficult. The number of mothers that die from puerperal causes is disquietingly large. Lord Novar has appointed a strong Departmental Committee to enquire into the incidence and causes of puerperal deaths in Scotland. Lord Salvesen has been appointed Chairman, and the Committee is now proceeding with its investigations into this profoundly difficult social problem.

(4). *Three Points in Psychology.* (a) *Infantile Memory.* The memories of infancy are an immensely important factor in the after life of the child. By memory here I mean not mere conscious memory; but experience as recorded and retained in the mind-body system. For example, who can say when he learned his first word? Who can recall his first sentence? Who can tell you when he began to think, or to discriminate things by the eye, by the ear, or by the touch? Who knows when he first felt hot or cold? Where is the memory of our first breath? Yet at that moment the respiratory centre first began to act; the whole nervous mechanism of breathing—one of the most

difficult of physiological problems—came into action with a cry; yet apparently no conscious memory of it remains. And so through hundreds of millions of other experiences. There has been a record; there is never any conscious recall. Of the experiences, the sensations and actions of which our day's life is compounded, multitudes must have begun before we were born; multitudes more occurred in our first year, our second year, or our third year. Frequently some of the experiences of our second or third year can be consciously recalled. But the great bulk of them cannot; yet the muscles were always moving; the eye was always seeing; the ear was always hearing; the skin was always touching; the heart was always beating; the temperature was rising and falling; the processes of growth and tissue exchange were always going on; the lungs were always expanding and contracting; and every experience coming by any of these channels of sense or motion was making its record on the brain, and we are each to-day what we are because those things happened. Do not imagine because you cannot remember back to the day of your birth, that you were not there. When you were born you changed the light and atmosphere of a mother's and father's whole world. You cannot recall the fact; but you had better believe it, for no fact is better attested. It is important for us to understand that this immense groundwork of unrecollectable experiences is a primary datum in psychology. But although you cannot recall the experience as it happened, you none the less act upon it. You cannot recall when you first uttered the syllables "ma-ma," and perhaps when you did they had nothing to do with anything more than satisfaction in using the lips. But every observer knows that an infant is hardly a day old before it detects a difference between the person that does and the person that does not know how to hold it. By the end of a week the child is a connoisseur in personalities. Long before the end of a year he discriminates friends from strangers. It is true that he easily forgets his mother even at the age of two or three. There is nothing more pathetic than the broken-heartedness of the mother when, after a week in hospital, the baby of two or three prefers the nurse and turns from its mother in fear. To the infant of that age every woman is a mother. This has a biological meaning; but we pass over it. The point is that all those experiences, although they are apparently forgotten, affect the after-life and will again emerge in one form or another. Nothing that happens to a child is indifferent to its after history; in particular no emotional experience is ever indifferent.

(b). *Mental Repression.* The problem of mental growth at the early stages is how to secure natural adjustments of the

child to his varying environment with the least amount of irrelevant repression. Have you ever watched a toddler of two years bending down to raise a stick from the ground and just managing not to topple over on his face? Watch one hand extended in front, the other probably extended backward, the body carefully and slowly adjusted, the head reverted, the centre of gravity kept right all the time and then the triumph of acquisition. To him the winning of the stick is as great a joy as the discovery of the new world was to Columbus. For the time, he is regardless of everything and everybody. If at the critical moment he is interfered with, his whole nervous system, then in a state of high tension, receives a rude shock and the mechanism of nervous action is jangled. But if you let him proceed and accomplish his wish, the beginning of an executive habit is established and a new channel of real experience is opened up. But if you interrupt him, he still wishes to obtain the stick; he will not stop wishing when you take him home screaming; he will resent your interference as an irrelevancy, and there will be generated in his mind the idea that there is something wrong. If, for some relatively innocent performance of this kind, he is sharply punished, he will forget the punishment, but his nervous system will not forget it. The wish realises itself in some other form and the foolish mother finds that some day he will cast her over and find in his own way whatever stick he wants. The value of play in open nature is that most of the things to be done are relevant to the imperious wishes of the child and in themselves innocent. The tendency of the adult is to introduce irrelevancies, to enforce direction where direction does not really matter, and in this way to spoil the method of enforcing direction where it does matter. The child needs company of his own age and stage. For what has it to learn? It has to learn the heart of civilised living in a few years. It has to make the transition from mere running wild at its own sweet will to running in harmony with other wills than its own. It will become a free member of the pack readily enough if it gets a fair chance, and the discipline of the herd is a very severe, but a subtle discipline, and usually follows the soundest method, namely, letting the child act of its own will, and find from its own experiences that certain things are not acceptable to the others. In later life we put it in English, and say: "No sir, those things are not done, you know."

In saying that the mind should be encouraged to grow with the least amount of irrelevant repression, I do not mean that every child should be allowed to do as it pleases. But on the other hand, a child should not always be required to do merely what the mother or somebody else pleases. The whole problem

is how to lead the child step by step, impression by impression, experience by experience, to learn to know and to feel that the whole world does not exist for his egoistic pleasure, but that he is a growing person within a community of persons; working with them; winning their likes or dislikes as his conduct is well-adjusted or ill-adjusted. Whether it is good conduct or bad conduct depends upon the community he is born into; it never depends exclusively upon himself. Good conduct is like a good accent. A good accent may be to some extent improved by the direct teaching of phonetics; good conduct may to a certain extent be made stable and correct by direct teaching of good precepts: but in the end good conduct is acquired by living with good people, as a good accent is acquired by living among good speakers. Mentally, the child is a focus of every influence to which he is capable of reacting.

We may pursue this matter one stage further. The healthy new-born infant is full of spontaneous energy. It flings itself more or less irrelevantly about. It has intentions and makes violent efforts to realise them. Some it finds pleasant; some it finds unpleasant. The pleasant actions tend to be continued and repeated; the unpleasant actions tend to be discontinued and dropped. When it comes to two pleasant actions at once, he must choose the one or the other; he cannot have both. If he yields to the one, he must repress the other. Thus from the cradle he is continuously selecting what he shall do; he is constantly realising and repressing quite naturally. As he grows older his particular actions grow into conduct and he finds that he is always faced with alternatives, of which he must choose the one and repress the other. This is the process of natural mental growth. When irrelevancies enter in, when violent emotional shocks disturb his decisions, the mind tends to suffer and the process of natural repression becomes a process of morbid suppression. At the various stages of the child's life these morbid suppressions tend to work mischief. You can read their presence in a thousand actions of later years, in a thousand morbid evidences, in shynesses, in fears, in internal conflicts of every variety, ending many a time in broken careers and even in death. It is difficult to picture the infinite variety of the mind, how unstable it is, yet how persistent; how various and yet how irresistible. But when the skilled psychologist traces back the morbid phenomena of later childhood and adolescence, he finds many hidden and forgotten roots, and he is often able to re-establish continuity between infancy and manhood. Here I must leave the subject.

(c). *Intelligence Tests.* It would not be right to finish

without calling your attention to another great section of psychology, namely, the elaboration of the Binet tests of intelligence. Binet's idea was to find some simple group of tests by which he could ascertain whether a child possessed the intelligence appropriate to its age. The details I cannot discuss; but it is important to know that the expert psychologists have now succeeded in bringing those tests to such perfection that they can really discriminate the clever child from the backward child as early as the age of three or four; that they can test the progress of the intelligence from stage to stage, and finally make an intelligence quotient that has a genuine value in the practice of education. I wish there were time to give some illustrations; but I can only mention the system. There are many skilled psychologists now at work all over the world and they have justified their thesis. One broad result is very important: the great bulk of children are neither extremely clever nor extremely stupid, and the number of extremely clever is about as great as the number of extremely stupid. If there is a percentage of feeble-minded at the bottom there is probably an equal percentage of strong-minded at the top. The imbecile is balanced by the genius.

Conclusion. This is all I have time to say. I have not poured out to you figures of disease and mortality. These are only too great and too dismal. But to-night, you wanted to dwell with living things, with the growing forces of the future, with psychology and health. It would be easy to take you through the crowded homes of industrialism and the lonely poor dwellings of the further islands, or the hospitals of the sick and dying, or the hostels of the disabled and derelict, and I could paint you pictures of child-life to wring the heart. But the only good effect of the long sorrowful record would be to stiffen our efforts and harden our courage. To some of us the night has been long and weary, but—

All the distance is white
With the soundless feet of the sun.
Night, with the woes that it wore,
Night is over and done.

THE OUTLOOK FOR THE MENTALLY DEFECTIVE CHILD.

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In asking me to address you upon "The Outlook for the Mentally Defective Child" I think you may be labouring under a slight misapprehension as to the nature of my experience. We who live in institutions live very isolated lives and know very little of what goes on in the big world outside. Out of that world children come to us at Baldovan Institution at the age of 8 or 9 years, or it may be more, and they remain with us till they attain the age of 16, or in some cases even 17 or 18 years, and then pass beyond our ken. While they are with us we try to humanise them; we try to train and educate them so far as they are capable of training and education; we believe—indeed we know—that in some cases at any rate, our efforts are not altogether in vain. But what becomes of our children after they leave us; what future have our children in front of them? Why, surely that is a question for me to ask you rather than for you to ask me?

Statistics. I have looked up the last hundred entries in my register of discharges and I can tell you something of the immediate provision made for these children—76 boys and 24 girls. Twenty-three boys and three girls—26 in all—were discharged to asylum care. Some of these cases could not have been provided for satisfactorily, with safety to themselves and to others, in any other way; but others, though requiring institution care, could have been provided for more fittingly in some other kind of institution had any such been available. Ten of the children—9 boys and 1 girl—were transferred to poorhouses. Thus 36 children were removed from our care to other public institutions. Then 45 children—33 boys and 12 girls—were discharged to the care of their parents, and 9—5 boys and 4 girls—were boarded out under guardianship. Thus 54 children were returned to the general community to be under the supervision of parents or guardians. One of the boarded out boys had an outbreak of violence—he had many such while with us—and was promptly certified and sent to an asylum. Two boys and 2 girls who were discharged were subsequently re-admitted to our Institution. There remain 4 cases of special interest. Two boys who were very deaf were sent to a School for the Deaf and Dumb as they seemed capable of profiting by the methods in use there. This turned out to be the case. One of the boys is probably not mentally defective at all; the other is feeble-minded to some extent, but the deafness is the chief disability. Then a blind boy who did not come to us till the

age of 14 seemed to be suffering chiefly from the lack of suitable training and education. He had been allowed to sit about in country schools and pick up what he could. At his age, it was difficult to secure his admission to a school for the blind but Mr. Stone kindly accepted him for his School at West Craigmillar and I hear he is doing well. The last was a dwarf who was sent to us under a misapprehension of the nature of the case. As the lad had no home I kept him for some time and gave him some training. Eventually, a very suitable situation was found for him and as he is an industrious, well-behaved lad he is doing well.

I don't think that these figures mean very much. The large proportion of children sent to asylums may surprise you. But the explanation is that we admit a large proportion of low-grade and epileptic cases, and when an idiot becomes too old to be properly cared for in an institution for training the feeble-minded child, the most suitable means available for providing for him is to transfer him to an asylum. In recent years we have been getting a larger and larger proportion of cases from Education Authorities. These are often of a very low grade of intelligence. I expect that in time Education Authorities will realise the advantage of sending their higher grade feeble-minded children to us instead of letting them attend ordinary schools where they learn little and are a drag on the rest of their class. As the average intelligence of our community rises, the proportion that will ultimately pass on to an asylum will fall.

As to the cases that return to parents or guardians I should like to know more, but it is difficult to obtain reliable information. To obtain adequate information the service of a field worker would be requisite. We do know, however, that these children will continue to need protection and supervision throughout their lives, and that there is a very great risk, nay, a certainty that many of them will be exposed to risks from which their guardians will be unable, for various reasons, to shield them, and to temptations from which they will be unable to protect themselves.

The Question of Sterilization: I am not going to expatiate upon what is justly called the Menace of the Feeble-Minded. All who are at all awake to urgent social questions know that the mentally defective and the unstable constitute a danger to the State; that there is evidence that they are multiplying more rapidly than the normal sections of the community; that they are already very numerous, and that as they are incapable of self-control they are—the words are familiar—exposed to “constant moral danger themselves, and become the source of lasting injury to the community.”

The suggestion has been made and is strongly advocated that certain classes of the feeble-minded should be sterilised by a surgical operation. This can be done by a simple operation without removing any organs from the body. The procedure has been advocated firstly on eugenic grounds, feeble-mindedness being strongly hereditary; and secondly on economic and humanitarian grounds as an alternative to segregation of the feeble-minded in institutions. I do not propose to discuss this question in detail. Strong arguments can be advanced in support of the proposal, but the outlook of the feeble-minded is scarcely affected at the present stage of discussion for the only cases upon which doctors would be likely to agree that sterilisation is desirable, are just the cases that should be segregated in institutions and colonies on other grounds. The Central Association of Mental Welfare has just published a pamphlet on the subject, and the Council has committed itself to the opinion that **sterilisation is not at the present time a practical proposition.**

It is pointed out that although propagation by defectives is one of the causes of the spread of mental deficiency, nevertheless this is by no means the only social menace attaching to their presence in the community. If left unprotected and unguided their lack of stability and control may lead them to commit serious crimes, such as theft, arson, assault and even murder. Their inability to maintain economic independence results in vagrancy and destitution. Their helplessness in the face of obstacles frequently brings about their complete collapse at the first rebuff which they have to meet. The interests of the community can only be adequately protected by the segregation of a considerable proportion of these persons in suitable institutions.

What is and what ought to be. I do not propose to take up your time by describing in detail what the outlook of the feeble-minded actually is in Scotland at the present time. I think it will be more helpful if I speak of what it ought to be and what it might be.

The actual outlook is, to say the least, unpromising. In the case of the great majority of defectives who have no relatives capable of providing for them suitably and permanently and who have found no permanent niche in a suitable institution, the outlook is frankly bad. Something is being done, but there still exists what my friend Dr. Clarkson described fifteen years ago as a state of things that is neither a credit to our civilisation nor to our Christianity.

One of the things we in Scotland require very badly is a number of industrial colonies where feeble-minded persons might live under supervision, and contribute by their labour to their own support. We have at present, besides several small insti-

tutions, two large institutions—Baldovan and Larbert—which exist for the care and training of feeble-minded children. The directors of these institutions have not been guided by the foresight of the founders of such a colony as Sandebridge near Manchester, whose aim is to provide for the *permanent* care of the feeble-minded. Baldovan and Larbert are frankly Training Schools for Mentally Defective Children. Baldovan Institution was founded nearly seventy years ago, and during that long period the charitable aim of the Directors has been twofold—first, to remove idiot and low-grade children from their homes, thus relieving the over-burdened mother and allowing the other children and young people to enjoy a normal home life free from the often embarrassing presence of the idiot child; and secondly, to return both the low and the high grade defective to the parents at a later period, humanised, cleanly in habits and person, and if possible capable of assisting the mother in her housework, or even, in favourable cases, of aiding the family exchequer.

But we who live in Institutions know that a very large proportion of our children have no homes to go to, or have homes which are quite incapable of providing the care and supervision which will continue to be required; and that in any case parents do not live for ever. We feel very strongly that we ought to have in association with our training-school a farm colony with suitable workshops to which many of our children would be passed on when their training was sufficient and their age demanded their removal from the training-school. In the absence of such a colony much of our work is thrown away, and our nurses, teachers and tradesmen, and the children themselves, are without the incentive which such a colony would give.

Many people feel depressed when they think of the enormous aggregate number of mentally defective persons in our midst, and the impossibility on grounds of expense alone of providing Institution care for all of them. Some comfort, however, may be derived from the consideration, not of aggregate numbers, but of percentages. Now if we have even five mentally defective persons in every 1,000 of the community—an estimate accepted by many authorities,—that means, at the worst, that one defective is to be supported by 200 other people. Is that too great a burden? It is certainly a gross over-statement of the burden to be borne, for we must remember that very many defectives can be and are quite adequately cared for by relatives; many are able to help in supporting themselves; and a great deal of the expenditure that would be required for the adequate care of the mentally defective is not new expenditure but a re-distribution of public money already being spent on the care of defectives in less satisfactory ways.

Still, institution care is certainly expensive, and the question must be asked, is there any method of community control outside institutions which would insure the safety of the defective and the protection of the interests of the community? I state the question in the words of Mrs. Pinsent, whose paper, along with other important contributions to a discussion on Mental Deficiency, you will find in the British Medical Journal for August 11th.

I cannot answer this question from my own experience, but it seems to me that what I may call the Institution-Colony-Parole System advocated by Dr. Bernstein, Superintendent of Rome State School, New York, and described by him in "Mental Hygiene" for July of this year, deserves careful consideration. Dr. Bernstein claims that the system is the most humane as well as the most economical yet devised for meeting the needs of mentally defective persons.

The essential features of the system are, firstly, a central Institution for adults with a training school for children; secondly, a series of industrial and farm colonies closely associated with the central institution, though not necessarily in close proximity; thirdly, a system by which suitable defectives, after a period spent in a suitable colony, are boarded "on parole" with parents or guardians or in suitable homes or boarding-houses in the community.

"Under the colony system" says Dr. Bernstein, "the earning power of the individual is utilized early in his training, so that he is able to contribute toward the expenses of his maintenance, often to the extent of becoming entirely self-supporting. As a result, much larger numbers can be provided for without any increase of expenditure on the part of the state. Moreover we are able to consider each individual as a human being, to encourage his particular interests and to develop his particular abilities. We are able, also, to replace the humiliation and discouragement of dependency with the self-respect that accompanies self-support. It is our experience that the unit of from sixteen to twenty-four boys or girls, under the supervision of a man and his wife or a woman and her assistant, can easily earn enough not only to support the unit, but in prosperous times to have a little surplus for individual savings."

Particulars are given regarding the acreage, cost, and accommodation of twenty-three farm and industrial colonies for boys. The farm colonies, we are told, have a threefold purpose; they make available more bed space at the school for cases that need institutional care; they give the better type of patients a more normal, wholesome environment than that offered by the institution; and they pave the way for parole. "We have found that boys can

be trained in manual and industrial work to much better purpose in our farm colonies, where everything is on a small scale, than when they are handled in large numbers at the institution. In the colonies they not only learn to do farm work by hand and thus prepare for parole later to small farms where machinery is little used—and where, by the way, they find the best homes—but they become accustomed to country life and learn to like it, so that when they are paroled to outside farmers, they do not become lonesome and discontented as they frequently did when they were paroled direct from the institution.”

A table is given showing the profit and loss on ten farms greatly varying in size. This statement shows that the total earnings of the ten farms came to about 80 per cent. of the total costs, including rentals, salaries, and maintenance of the 232 boys accommodated.

Nineteen girls' colonies provide accommodation for over 500 girls. The staff employed is very much smaller in proportion than in the Institution. The girls work in mills, or more frequently go out as domestic helps to suitable families. Some of the colonies have little earning capacity, others are approximately self-supporting. Seven colonies earned in a year \$54,000 against a total expenditure of \$69,000. Of the \$54,000 earned by these colonies, \$17,000 was used by the girls for personal expenses, savings and so forth. This money represents something of what colony life really means to the girls. It stands for privileges and comforts, such as free spending money, better clothes, savings in the Bank.

An important point to note is the attitude of the neighbours when these colonies have been planted in a residential neighbourhood. An investigator reports that the girls behave in an exemplary way and that there had been practically no criticism on any score in three years. A House Agent stated that from his point of view a certain colony was an asset as people came to the neighbourhood knowing that they could always get domestic help at reasonable rates. Experience also shows that some girls who do not do well in a domestic colony are quite successful in an industrial colony, where they not only live in a group, but work in a group. The industrial colonies provide more constant supervision and more definite continuous work, and often prove remarkably successful with troublesome and delinquent girls.

Dr. Bernstein's work is on a large scale. “Over one-third of our total population of 2,648 is provided for in colonies and on parole outside the central institution, at a tremendous saving to the state in costs of housing and maintenance and to the real benefit of the community, supplying labour that would otherwise be unavailable. And more important still is the moral benefit, not

only to the individual, but to the school as well. The whole character of the school has changed as a result of our colony and parole policy. Our former policy of custody for life for as many cases as possible inevitably had a depressing, disheartening effect upon our patients, resulting in an atmosphere of hopelessness and listlessness that had its effect in turn upon employees and officers. An entirely different attitude of hopefulness and cheerfulness has been brought about in both patients and employees by the knowledge that a chance to return to the community through colony life and parole is open to all, with the exception of cases of extremely low-grade intelligence and depraved chronic delinquents.

We are more firmly than ever of the opinion from one-third to one-half of all mentally defective persons who need state care can be provided for under a reasonable system of colony and parole care and supervision.”

SCOTTISH ASSOCIATION OF CARE COMMITTEES.

In conclusion let me say that one of the most immediate practical ways of helping the mentally defective in Scotland and of improving their outlook is to encourage and help the recently formed Scottish Association of Care Committees. This Association has been formed to carry on in Scotland the work which is being done in England by the Central Association of Mental Welfare. One of the aims of the Association is to encourage the formation of Local Care Committees for the home care of defectives throughout Scotland, and Miss Jeffries has just been appointed Organising Secretary, with an office in the Office of the General Board of Control.

Full information regarding the aims of the Association will be found in a booklet which has just been published, and which may be obtained from the Honorary Secretary, Mr. Wright, of Paisley. If this Association is as successful in Scotland as its sister Association is in England, we have good reason to hope that the outlook of the Mentally Defective in the future will be brighter than it has been in the past.

THE CHILDREN'S CHARTER.

MRS. OGILVIE GORDON, D.Sc., Ph.D., F.L.S., J.P.

The Children's Charter which I am asked to explain was drawn up a year and a half ago by a Committee of the International Council of Women under the Chairmanship of the Marchioness of Aberdeen and Temair. It was modelled on some leaflets on child welfare, prepared in 1919 by the Children's Bureau in Washington for use in the United States of America. The International

Children's Charter aims at a world-wide application and is already being circulated in at least thirty different countries by all the National Councils of Women affiliated with the International Council. The Charter gives expression to enlightened public opinion as to the minimum standards that should be required in every civilised country in the rearing and upbringing of children, their education and entry into employment, their adolescence and their adequate protection by the law.

To give every child the fullest possible chance in life is now no longer the aspiration of the few. It has become the accepted policy of every democratic State, and the Charter points the way of its accomplishment.

In its opening Clauses the Charter enunciates the broad general principle that while it is the privilege no less than the duty of parents to provide for their children the opportunity of full physical, mental and spiritual development, in the event of the parents being unable for whatsoever reason to discharge this duty, *the child shall not be allowed to suffer*. The Community and the State must assume the responsibility. It then goes on to enumerate the essential needs of the child.

In the interest of the full physical development, the Charter claims as a vital necessity the fit and proper housing of the people, in dwellings commensurate with present-day knowledge of sanitation; it claims the adequate provision of open spaces and playgrounds for the children, and playing-fields for young people, with facilities and equipment for organised games and healthful physical exercise.

The Charter further claims that the mother in the working population shall be cared for before and after the birth of the child; that maternity and child welfare work on the lines with which we are here familiar shall be more and more widely extended; that the children shall be under medical supervision and periodical physical examination both up to school age and during the whole school and continuation period; that the various clinics that are required for special treatment shall be provided; and that the abnormal child, either mentally or physically defective, shall be early recognised and suitably dealt with. It claims for ailing and delicate children a really generous and effective provision of hospitals, children's wards, convalescent homes, open-air schools, and country and sea-side sanatoria.

With regard to the child's mental and spiritual development, the Charter claims that the State should provide full-time education up to 14 years of age, and part-time education to 18 years, the hours spent in part-time or continuation school to count as part of the working day. It emphasises the need for a full system of secondary, vocational, technical and university education,

and that it should be made available by maintenance grants to all children desirous or capable of profiting by it.

In the best interest of the children, the Charter claims that the teachers should be well paid and a high professional standard maintained, that classes should not be overcrowded, and that appeal should be made from early years to the child's sense of beauty in nature, art and music. It asks for religious teaching according to the religion of the parents, and for teaching in citizenship, morals, and the duty and obligation of pure living. In the near future we hope, with the consent of all our National Councils, to add a clause for the teaching in schools of the principles of Peace and the prevention of War.

With regard to employment, the Charter desires in every country the prohibition of the employment of children under 14 years of age in industrial work, and impresses the need for Juvenile Employment Bureaux and Advisory Committees to give helpful guidance up to 18 years of age.

For delinquent children, the Charter desires that children should not be brought into Adult Courts, it advocates separate Juvenile Courts, the much greater use and extension of probation methods, and the careful study of mental condition; above all, increased attention to home environment and the constructive and preventive aspects of Social work and penal reform.

In regard to child cruelty or criminal offences against children the Charter demands stringent laws and as stringent administration. It would regard as totally lax and inadequate the present administration of British law in the cases of Criminal assaults on girl children. The whole community of British men and women should protest against the light sentences, frequently with option of a fine, that have been passed in our Courts in some notorious recent cases of this crime.

It may be said by some that we in this country are already fully alive to the value of all these requirements for children, and that for us anyhow the Children's Charter can be of little avail. It is no doubt true that we know what we should do and even that we have laws which would enable us to carry out the most of what we wish. But the all-important question is: Are we doing it? We are given wide and beneficent powers for mother and child under the Maternity and Child Welfare Acts, but the powers are not compulsory, and only a few of the Local Health Authorities are putting the Acts fully into operation.

Again, the Education Act of 1918 promised a real advance in part-time and higher education, but so far nothing has happened; the country has practically gone back upon its own convictions. Yet we are well aware that the present opportunities and supply of Continuation and Secondary education in England and Wales

are far too limited. No one can pretend that they are sufficient to throw open the door of higher education to any and every capable child.

Even in Scotland, the cherished home of education, you may see a teeming young population of unemployed lads and girls loitering about the streets in two great industrial cities, Glasgow and Dundee,—over 10,000 it is calculated in Glasgow alone. And the Education Authorities of these cities are refusing to provide education centres to occupy part of the time of these young people, even although 75% of the expense would be defrayed by the State. The same is happening in many cities south of the Border.

These things are being allowed to take place, we are told, because we cannot afford anything else—because of the country's hard times and the need for economy. But, ladies and gentlemen, however hard a struggle the mother of a family has to pass through, there is one thing certain, she lets the children feel the pinch last. Not so our governments and these local authorities, their policy is to curtail the children along with the adults.

Our National Council of Women declares against this policy and the irreparable damage that is being done to the present generation of our youth in the name of economy. We would go further and say that money saved on the children is worse than lost to the country, and that this mistaken and short-sighted policy is piling up sorrow and suffering in the future which will eventually cost the country dear.

In addition to the encouragement of reforms, it is a principal aim of the Children's Charter to raise the standards of child-care to something like a common level in every country. There are great advantages in securing agreed international standards. To take an example—you will remember how we all welcomed the international agreement that was reached under the Labour Organisation of the League of Nations, recommending that children should not be permitted to enter industrial employment under 14 years in the more advanced countries, or 12 years in Eastern lands like Japan and India.

We realised at once the direct benefit that would accrue to the children if this recommendation were generally adopted, and also the benefit to industry, inasmuch as it tended to equalise industrial conditions throughout the world and prevent under-selling as between one country and another at the cost of the children.

Obviously in any movement affecting social and industrial conditions the more advanced countries are bound from time to time to reach a point from which they cannot well progress until the countries that lag behind are brought up to a definite recog-

nised standard. Moreover, there is a great is overwhelming reason why at the present time we should make common cause with other nations on behalf of the children. It is because the well-being of the children here and elsewhere is being overshadowed, handicapped and held back by the impoverishment of nations due to the last war, and to the dread of future war that still eats like a canker into all our hearts.

The cure for the present state of unrest and uncertainty cannot be found in the Will to Peace of any one nation, it lies in the goodwill of many.

Hence it is that the women of our National Councils are busy in all their different countries striving to press home upon their public the urgent and paramount claims of humanity and the children. For surely it is infinitely more important for human progress that nations should take heed to building up the bodies and minds of their children than that they should continue to build up armaments—air, military and naval forces. Experience has proved that there is not money for both. Sooner or later the nations of the world will have to choose between the two, and only if they elect to save their children will they have learnt to save themselves.

This, ladies and gentlemen, is the great lesson of the Children's Charter. We shall never be able to afford to do all that we should for the children unless and until we expurge war from our midst. Not only must we ourselves renounce war, but we are confronted with the still more difficult task of persuading other nations to do the same.

Let us have faith! The love of the child breathes deep in every race, in every individual. It is the woman's part, the woman's joy, to foster it.

To-night our message falls on willing ears. We appeal with confidence to the Scottish people to place the whole weight of their public opinion with us in our endeavour; to preserve their own high standards; and at the same time to extend their thoughts to the supreme need for world-peace and its significance for the world's children.

THURSDAY, 18th OCTOBER.

Chairman: THE LADY FRANCES BALFOUR.

THE CHILD AND THE STAGE—IN SCOTLAND.

THE DUCHESS OF ATHOLL.

I am grateful to the National Council of Women for the opportunity given to me to address this Conference on a subject about which very little has been heard in Scotland—the child on the stage.

I think most Scots men and women will be ready to admit

that we have no great dramatic tradition north of the Tweed. Our national temperament, south of the Highlands anyway, has not made this form of artistic expression easy to us; the attitude of the Presbyterian churches, in former days at least, was not friendly to the theatre; and in view of this it is not surprising that the average Scottish parent has been inclined to view the theatrical profession with disfavour and to scout the idea that his child should have anything to do with it. The number of Scottish children appearing on the stage has therefore been small, though until last year it was said to be increasing and I think this is the reason why the subject until lately has received so little attention. The greater demand for amusement which modern times have brought has been mainly ministered to by English touring companies; and the troupes of children coming north, as time has gone on, in steadily increasing numbers, have been granted licenses by School Boards and more recently by Education Authorities too often without sufficient enquiry as to whether the conditions under which the child was being cared for were such as to ensure health and kind treatment, as required by the relative Act. For at this stage I should remind my audience that licenses for children to take part in entertainments are governed by section 3, sub-section 1 of the Prevention of Cruelty to Children Act, 1904, which allows a petty sessional court in England or in Scotland a School Board, to grant a license to any child over the age of ten either to appear in an entertainment, or to be trained for it, if the licensing body is satisfied of the fitness of the child for the purpose, and if it is shown that proper provision has been made to secure his or her health and kind treatment. This section was amended for England by the Education Act of 1918, which raised the minimum age for a theatrical child from 10 to 12 years, transferred the power of granting or rescinding licenses to the Education Committee, and required the Board of Education to draw up regulations under which such licenses should be granted. These regulations came into force in April 1920, and if observed by Education Committees should go some way towards mitigating the evils which I shall presently describe; but the Scottish Education Act of 1918 contained no reference to the theatrical child, and the first body so far as I know to interest itself on his—or rather her behalf was the Glasgow Central Juvenile Advisory Committee to the Ministry of Labour. This Committee, having gathered a good deal of information showing the injurious conditions under which theatrical children lived and worked, in November 1918 drew the attention of the late Glasgow School Board to the matter, as the result of which a special officer was appointed to supervise these children at schools, in theatres and in lodgings. This Committee about a year later again

approached the Board—now become the Education Authority—with the information that a large number of children of school age were appearing in entertainments and to the fact that evidence had been produced to show that these children were being trained for their work before reaching the age of ten, and asked what steps could be taken to protect them. The Authority, recognising that regulations to be effectual must apply throughout Scotland, and if possible in England also, brought the matter before the newly-formed Association of Education Authorities in Scotland, which immediately appointed a sub-committee to investigate it.

The Committee were fortunate in getting into touch with Glasgow headmasters who, having schools in theatrical quarters of the city, had many children of touring companies through their hands, and were keenly interested in their welfare. From the evidence produced it was evident that the safeguards contained in the 1904 Act dealing with the granting of licenses were being disregarded in many quarters, more especially in the smaller burghs, which under the new Education Act had been brought under the educational administration of rural authorities unaccustomed to dealing with the theatrical child. Mention was made of a training school in Glasgow from which children of three years old had recently appeared on the stage after training; of a juvenile star of 6 who had been openly advertised to appear in a rural burgh, a performance which had been duly stopped when repeated in Glasgow, and a case was even cited in which a child of 8 had been licensed by a former School Board. Then as to the disadvantages of the conditions under which the touring child lived the headmasters were eloquent. Coming under the same obligation to attend school as all other children, these little girls had to end their ordinary school day with one or two performances in a theatre. Saturday brought them no holiday, for a matinée was added to the evening performances, and Sunday was frequently spent in travelling to the next place—or if not in such employment as learning a new dance step. Rehearsals would fill an overcrowded day to overflowing—children sometimes having to devote part of their dinner-hour to this purpose—and the Xmas holiday, while bringing temporary relief from school attendance, would perhaps mean three performances a day in pantomime during Xmas and New Year weeks.

It is unnecessary to dwell on the danger to health involved in a life of such strain.

Then as to education, the conditions were said to be almost as prejudicial:—frequent change of school; failure to produce a certificate showing in what class the child should be placed, so that much time in school was wasted; and fatigue which made

real concentration on work impossible. There was evidence that some theatrical children were up to standard in English subjects; but headmasters agreed that generally their education suffered greatly from the life they led and was so imperfect as to make it practically impossible for them to make a successful career in the theatrical profession in after life. The point was further stressed that these theatrical children generally were possessed of good natural ability, and that given the educational opportunities of other children they should have been able to give a good account of themselves. The waste of material was all the more pitiful.

But even more serious than the obvious disadvantages in regard to education and health is the fact that a touring child's welfare is necessarily entirely dependent on the guardian or head of the troupe with which she tours. Some guardians are sent out by well-known training schools and of these some are believed to be reliable, but there are other guardians who collect children on their own account—sometimes through other children—and take them on tour themselves. In regard to these there is no guarantee whatever of character, and naturally enough they have not got the good stage connection of a bigger establishment and only have access to a lower class of theatre. To a woman who has been on the stage herself it can be no difficult matter to train a dozen or so nice-looking little girls to make a good effect when dancing, prettily dressed, in a troupe. For I wish to emphasise the fact that for the vast majority of these theatrical children there is no question of taking an individual part. Even to be required to say a sentence is a rarity. All that is required of them is to look nice and to dance; and to a woman trained to stage dancing but past the age for stage appearances it may well seem an easy and obvious way of making a livelihood to train for troupe dancing such children as her neighbours will commit to her care. The parents are perhaps dazzled by the glamour of the stage—as no doubt the children themselves are—and are probably tempted by the offer of free training and the knowledge that while on tour they will be relieved of the keep and clothing of the child. In some cases the parents receive sums ranging from 4s. to £1 weekly for a child's services, but we were told that many children serve without payment in return for free training.

Thus with no guarantee as to the character of a guardian, and not very stringent regulations in regard to the granting of licenses, it was not surprising to hear that as often as not children were huddled into small badly ventilated quarters and were badly fed. On a visit I paid to a troupe in Glasgow I found that six girls, ranging from 10 to 16, slept in one room, which was so small as to be almost completely filled by two beds. In Kilmarnock seven had been found in one room. The guardian may have con-

tracted with the parents to provide good lodgings, but how can this be enforced unless Local Authorities are vigilant? There is no guarantee even that lodgings of any kind have been secured beforehand. In one case, children after travelling all night in mid-winter from Manchester to Dundee had to tramp the streets looking for lodgings and eventually had to sleep twelve in two rooms.

As regards food, an ex-theatrical manager gave it as his opinion that not one touring child was properly nourished.

And what of the effect on character? Though we were told that theatrical children compared favourably with others in regard to manners and obedience, surely these qualities, valuable as they are, may be bought too dearly? They are away from home for months at a time, living in an unhealthy atmosphere and hearing many things unsuitable for childish ears. They have no time to play games with other children and are never out of the stage atmosphere. In the words of one of the headmasters they "know but one real school, the stage"—and in attendance at this school they sacrifice their childish simplicity, their education, and too often their health and after-prospect of useful work. Nothing I think is sadder than to hear that as a girl reaches the age of 14 or 15 she is considered too big for troupe work and gradually gets pushed into the background until the day comes when she is sent back to her home probably feeling herself a failure, and completely unsettled for home life or steady work. The ex-theatrical manager already quoted told us that many girls when no longer desired for a child's part in a play seek employment selling chocolates or programmes, or if they can lay claim to any professional ability they make up a party of four or five and frequent some summer resort where they can perform on the sands. The brighter ones join a revue.

I will own that when I first realised something of what the life of a theatrical child might be I was tempted to feel envious of English laws and of the recent regulations of the Board of Education, designed as these had been to meet some of the evils I have described; and I felt inclined to cry out against our Scottish legislators and administrators for their apparent indifference. But our Scottish legislators had been more beforehand than I had realised. An hour or two spent with a valuable book by a well-known Edinburgh man—Mr. Edward Graham's "Manual of the Education Acts" brought to notice a little apparently forgotten clause in the Scottish Education Act of 1878 which prohibited the employment of children of school age in casual employment (unless exempted from school attendance) after the hour of 9 p.m. during summer months, or after 7 p.m. in winter ones. The Act defined casual employment as employment of any kind (other

than street trading) outside a child's own home, for which no period had been laid down by Act of Parliament, and the definition therefore clearly appeared to include employment on the stage. Though much of this Act had since been superseded, this clause had been expressly safeguarded in later Acts, including the Prevention of Cruelty to Children Act 1904, though in actual practice the provisions of that Act enabling licenses to be granted for children to appear in entertainments had caused the restriction of the 1878 Act to be generally overlooked.

When Mr. Graham's insistent annotations drove home to my mind the conviction that this clause of the 1878 Act was still in force I felt pretty much as I fancy a man who has pegged out a claim does when he first discovers his gold, or even happier, because I had not set out with any thought of finding any such simple solution of the problem as that it was actually illegal to employ a child on the stage after seven in the winter months. Obviously such a proviso would make the employment of children in pantomime impossible, and therefore knock the bottom out of the employment of children on the stage as a whole in Scotland. The Association of Education Authorities took Counsel's opinion on the matter and the opinion confirmed Mr. Graham's notes. Finally, on the Association referring the matter to the late Secretary for Scotland, the law officers of the Crown agreed in this reading of the Act. This fact was therefore intimated to all Education Authorities, and as a result Glasgow, Edinburgh, Linlithgow, Roxburghe, Perthshire, Renfrewshire, Wigtown, Lanark and Fife have announced that they will issue no more licenses to children for theatrical performances within the hours prohibited by the 1878 Act. Glasgow, and I think Edinburgh have declined to grant licences for any season of the year, and theatrical managers in these cities, I believe, have accepted the new situation with good grace.

We may hope therefore that the number of children now performing on the Scottish stage is very much smaller than formerly, as the larger centres and more populous counties are closed to them. Unless, however, all Authorities are active in enforcing the law, the theatrical child may continue to some extent, and continue without the restrictions which the English regulations impose. And it is perhaps in the small burghs which are now included in county areas that there is most fear of bad conditions prevailing, inasmuch as the theatres in these burghs are probably unable to attract the best companies.

There is therefore need for public opinion to be informed on this matter. There is no question of pressing for an alteration of the law, merely of enforcing a law which has been in existence in Scotland for forty-five years, but which has been overlooked.

The law now specifically prohibits the employment of children of school age in mines and factories. To me the employment of children in theatrical touring companies seems even more injurious in that they are removed from the care of their parents, that their education suffers, that it is practically impossible to prevent over fatigue, and finally that they are exposed to an artificial and demoralising moral atmosphere. I have no wish to criticise the stage; I have a great admiration for real dramatic talent, and no desire to prevent young people who are possessed of it from taking up the theatrical profession provided they have reached years of discretion and have the moral fibre that will help them to meet the temptations of a necessarily difficult life, but as I have pointed out already, these children are almost entirely employed in dancing troupes, introduced at random into an evening's entertainment, and I believe that many members of the theatrical profession are of the opinion that children are not needed on the stage and that the stage is no place for a child.

I hope therefore that theatre-goers, while regretting, as I daresay some are inclined to do, the absence of children from the pantomimes, will recognise that the sacrifice entailed by their presence is too great and will acquiesce and if possible, assist in an enforcement of the law. If this becomes general throughout Scotland, our country will have been freed from the reproach of being regarded, as I believe it has been, as a happy hunting ground for the least reputable touring companies, who have been glad to come north to escape from the restrictions imposed by the English regulations; and we shall have seen removed from the Scottish stage what has been well described, by one who knows it well, as one of the black spots on the theatrical profession.

THE JUVENILE DELINQUENT.

BY THE REV. J. HARRY MILLER, C.B.E., D.D.

Warden of New College Settlement, Edinburgh.

The "delinquent child" is, to a large extent the creation of town conditions. It is always difficult in investigating causes of abnormal development to say how much of it is due to innate tendency and how much to environment; but it is plain, from a study of the available facts, that town life with its crowded and repressive conditions does not leave to the average child the freedom and scope that human nature requires for its best development. It is idle to rail at conditions, and I am not one of those who see in town life only possibilities of evil, but a short and steady look at the child's life in the cities of to-day will form the best introduction to my subject. I am aware that there is a

problem in the country, but it does not press so urgently for solution as that in the town.

The scope and importance of this subject has been focussed for us recently in a significant document called "the Report of an Enquiry into Juvenile Delinquency," published this year by H.M. Stationery Office. The Scottish National Council of Juvenile Organisations, being deeply concerned with the problem of Juvenile Delinquency, held an inquiry during the year 1921 with reference to the defaults of children and young persons under 16 years of age who appeared before all the Juvenile Courts in Edinburgh in that year. A similar Report for four towns in England was published in 1920, and was in the hands of the Scottish Council.

The facts which are there brought before us are grave and significant. One or two tables must be referred to in order to define the problem which we are discussing:—First, the Age of the offender. This rose from the small number of 6 at the age of 7 years, to 169 (out of a total of 845) at the age of 15 years. In all inquiries the incidence of juvenile delinquency was greatest between 15 and 16 years of age. Second, we note the Day of the Week on which the largest number of offences was committed. Out of 783 offences 257 were committed on Sundays, i.e., 35.06% of the total number. Third, as to the hours of the day at which the offence was committed, 70.35% of offences were committed after 4 p.m.

This immediately raises the question of the right use of the leisure time of children. Pausing for a moment in face of these facts, one becomes uneasily aware that the crowded condition of the town, the want of natural outlets, such as fields and country conditions offer, and the lack of "dominant interests" with which to safeguard the thinking and actions of the child, have much to do with the prevalence of delinquency.

I wish to pay a tribute here to the remarkably able work that is being done in the schools of this city for the education of the children. And yet a study of the delinquent reveals that we have not been able to do that which is the greatest achievement of true education, namely, to introduce into the life of the child such *dominant interests* as shall prevent the appeal of lower and criminal adventure.

When one turns to consider the nature of the offences of these children, the majority of which were "theft" and "malicious mischief," one finds a notable relation between these offences and the size and conditions of the homes from which the children come. This is seen also in another group of offences called "football on the streets," and "breaches of the peace." In 1921, 346 boys under 16 years of age appeared before juvenile courts in

Edinburgh on a charge of playing football on the streets, and 76 for breaches of the peace. 69.28% of these offenders came from homes where the rent did not exceed 30s. a month, and where the accommodation was often quite inadequate.

Here we come to the heart of our problem. There is a definite relation between the home conditions and the juvenile delinquent. The "Report" states that the majority of juvenile offenders came from one-roomed or two-roomed houses, and that 82.45% of them came from homes where there were three or more children in the family. Here, then, we have the breeding ground of the Juvenile Delinquent. It stands to reason that where you crowd children into cramped spaces, where there is no outlet for their animal spirits, there is only one place for them to seek freedom, and that is the street. Further, when they reach the street, influences of all sorts begin to play around them. Older boys, and older girls, by good or bad examples, lead or mislead them. And it frequently happens that parents who have made a brave and determined effort to guide their children in the right way, have the bitter disappointment of seeing them deteriorate rapidly under influences over which they have no control. I therefore would say that we must recognise clearly the seriousness of the statement that until each community considers and handles its *housing problem with courage and with knowledge*, this question of child delinquency can never be effectively dealt with.

I cannot refrain from quoting here the figures of that report, and the sentence with which the paragraph upon the home closes.

Name of Town.	Living more than 2 but not more than 3 per room.	Living more than 3 but not more than 4 per room.	Living more than 4 per room.
Edinburgh.....	78,385	33,773	14,859
Glasgow.....	263,365	162,429	114,837
Dundee.....	41,485	18,453	8,116
Aberdeen.....	36,822	13,014	3,479

Numbered of one-roomed houses:—

Edinburgh.	Glasgow.	Dundee.	Aberdeen.
7,879	40,689	6,650	3,172

"To ignore the manifold evils which lurk behind these statistics, to be indifferent to a condition of things where neither comfort nor decency is possible, to forget the boy who was 'willing to go anywhere to get away from home' is surely to sin against society. In the very nature of things, boys are virtually compelled to spend their leisure hours outside the majority of these homes. It should be the concern

of every citizen of goodwill to ensure that the hours of leisure are wisely spent, to encourage and to support all agencies with so far-reaching an object in view."

The next point which I wish to lay emphasis upon is the age at which delinquency becomes frequent and emphatic. This is at a time when all those who can, will keep their boys and girls at school, namely 14 to 17. In these anxious and critical years of adolescence, when the human life is not yet fully able to control itself, and yet frets against all restraint, the society which is not concerning itself to provide clean and wholesome outlet for youthful energy is storing up grave trouble for the future. As things are to-day in the cities of our land, one urgent problem in connection with the delinquent child is *the use of leisure hours*. Continuation Classes in connection with Education Authorities, Associations such as Boy Scouts, Boys' Brigades, Girl Guides, the Girls' Guildry, and kindred Societies, are at work with brave and real efficiency. But a large number of young people remain outside the range of all such organisations. There is no room for play in the cramped houses; there are few halls available considering the numbers of young people concerned; there is an inborn love of freedom and liberty which prefers the street, with all its dangers, chiefly because there is no one there to interfere with "their own sweet will." Yet it is just that unguided number which so often creates the juvenile delinquent, and every community is bound, in the interests of future generations, to explore every avenue that seems to lead to a solution of this problem. It is necessary that by halls, gymnasiums, and places of wholesome play and recreation, boys and lads should be able to "sweat the devil out of themselves," and to grow up into true, wise citizens.

(I appeal to all here who had School and University training in their adolescent years, to run their thoughts back, and ask how much of their present wholesome delight in life can be traced to these athletic and vigorous recreations which they had in these formative days).

Every attempt therefore that is made to co-ordinate the different agencies at work on this field is valuable. There is far too much scattered effort, and while I would deprecate interference with small and effective organisations, I would at the same time urge that every group of children, organised however slightly, should be aware of the large numbers of such organisations, and feel the tideways of the strong current of social effort running round them.

There is a small number amongst the juvenile delinquents of whom one must say sadly that they are "incorrigibles." I do not want to deal with these, because in almost every case there

is some innate defect, either through mental deficiency, more or less marked, or through subtle moral deficiency difficult to gauge, but obviously present, which causes them to go astray. I do not wish to deal with this phase of the question, because these form a class by themselves, well known to everyone who has ever had to do with city life and young people. Many of us feel that powers should be placed in responsible hands to lift such lives as early as possible out of the ordinary temptations to which they inevitably succumb. Were this done it would set our hands free to the tackling of the difficult but hopeful problem of the normal juvenile delinquent, with whom this paper is chiefly concerned.

I have spoken of the breeding ground of this kind of child; of the restricted and unsatisfactory home conditions; of the degrading influences of the street as a play-ground; of the misdirecting of adventure, and the "love of a lark" which is so often the beginning of trouble. I want now to turn to consider the means taken to deal with this in a modern community.

Juvenile Courts are now an established part of the machinery for dealing with such offences, but in many cases the recommendation that such Courts should be held in a different building from that in which the ordinary sittings of the Court are held, has not yet been put into effect. It is surely most desirable that a child under 11 years of age should not appear in the same Court, even at a different hour, as the hardened criminal.

I understand that in America there has been for some time an arrangement by which a special judge was appointed to Juvenile Courts. Where a man who is in sympathy with child life, and experienced in dealing with troublesome children, can be found, such an appointment has a great deal to commend it. When the juvenile delinquent is dealt with by an ordinary Court, he is usually treated in one of five ways:—

First. He is admonished and dismissed. This is the usual procedure for a first offence which is not considered serious.

Second. The parents of the offender are fined. This power is granted to magistrates under the Children's Act of 1908, and seems to point back to a custom of ancient Greece in which it is recorded that when some boys were found guilty of public misdemeanour their parents were punished for it! There is an important principle here, namely, to make the parent or guardian a security of the child's good behaviour, and thus to strengthen, if that be possible, a waning parental authority.

Third. The Birch Rod. Only 12 boys were ordered to be birched in 1921 in Edinburgh, and the general feeling in one's mind is that this method of punishment is not as a rule satisfactory in its results.

Fourth. Committal to a Reformatory or Industrial School. This is for special types of delinquency, and there is no doubt whatever that, *where the home conditions are wholly unsatisfactory, and the offence is of a graver kind*, the kindest and the surest line of hope for the child's recovery is committal to an industrial school.

Fifth. Release on probation. This opens up a debatable and fascinating subject, and suggests that we have not by any means explored fully its possibilities. The Report which I have referred to so often says, "given the right type of probation officer, there is hardly any limit to his influence." But if Probation for the juvenile delinquent is to be effective, one or two conditions must be met. Firstly, the probation officer must have a real understanding of boy and girl nature. Secondly, too many cases must not be given to one probation officer. The real value of the system depends upon the personal friendship established between the officer and the offender.

The best illustration of the point that I know is a study of a movement in America which was called the "Big Brother Movement," and by which for many years a remarkable work was carried on. I have no recent knowledge or information about this movement, and am speaking of pre-war days. Its idea was so sane and simple that I hope you will pardon me for speaking of it a little more fully. It was worked from an office in New York. From that office a representative attended every Juvenile Court, and received from the magistrate in charge the names of young offenders whose offences were not so serious as to merit severe punishment. There was gathered in the office a number of names of young men in offices and universities, who were willing to act the "big brother" to these little offenders. No "big brother" was allowed to have more than one "little brother." His duty was to see him regularly and frequently; to have him come to his rooms or house, and in the event of the "big brother" being away at College, to write often to the "little brother," and keep in touch with him in that way. The results of this work were recorded after several years, and it was stated that more than 90% of the "little brothers" thus dealt with never again appeared in the Police Court.

I do not wish to weary you with a delineation of the probation system. On the pages of this Report (copies of which are lying on the book stall, and can be bought for the large sum of 9d.), you will find much matter for thought.

By these five methods of punishment the Courts deal with this disturbing and sinister fact of Juvenile Delinquency. Their aim is by punishment or treatment to *prevent a repetition of the offence*, and in the event of the delinquent proving intractable

to attempt his cure by more drastic means. Punishment ought to be remedial rather than penal. It is an old and trite saying that "prevention is better than cure." Medical men continually remind us that the most important thing in bodily health is to keep up such a standard as shall effectively combat the attacks of disease; and while the medical profession bends itself in its effort to effect cures, it maintains a constant vigilance in order to prevent disease. In like manner it is the duty of those of us to whom this question of juvenile delinquency is a grave and urgent one, to go behind the manifestations of it, and seek the causes with a view to removing them. It is rare for a delinquent to come from a better class home. Occasional cases of such a kind may safely be considered the exception which prove the rule. And the first line of approach in dealing with this matter seems to me to be a more frank recognition of the evils of our housing conditions, and a serious determination to remove them. Those of you who have read reports on this question from different towns, will bear me out that the cramped conditions of the home which cripple parental authority are a fruitful cause of juvenile crime. This seems to me to be laying the axe to the root of the tree. And yet it may be that it is only laying the axe to the trunk and not yet to the root. I shall speak of that later.

The next line of corrective and preventive approach is to take a more considered and effective survey of the leisure hours of our boys and girls, and young people generally. I would repeat at the risk of wearying you that until we can provide "positive and dominant interests" for the children of our great cities we cannot claim to be doing all that is required for their training and development.

The third line of approach is to create by some means or other a living friendship between young men and women, still young enough to sympathise with childhood's exuberant spirits, and yet old enough to know the value of self-control and discipline, who have had the inestimable privilege of a good and happy childhood. The real cure for this disease in the body politic, or at least one way that seems to me would be effective in bringing it within manageable dimensions, is to reduce it to its component parts, and to deal with it not as a corporate, but as an individual matter. Each juvenile delinquent is not a case: it is a child. It is a human personality. He can love and hate. He can do right or he can do wrong. Much of the evil which he may do depends upon his friends and surroundings. There is a field here for simple human effort, that is unlimited in its range, and gloriously simple in its application. What is wanted in order to deal effectively with this whole question is a number of people of goodwill, patience, and determination; with sympathy, insight,

and the gift of humour, who will give themselves to the unnoticed but effective work of befriending, one by one, the child delinquents. Any magistrate who has ever had to work in Juvenile Courts will endorse this saying at least:—that his work would be immeasurably strengthened if he had at his hand such a group of citizens ready to receive into their friendship and charge the children who pass in review before him for trial.

I said that the axe must be laid ‘to the root of the tree.’ I would be false to my convictions if I did not say frankly that I believe that the problem of dealing with the juvenile delinquent is, at the end of it, a religious question. I am not here to make a list of recommendations. Such a list will be found on pages 40 to 43 of the Report to which I have so often referred. But it is clear to me that the appeal of the delinquent child to the community becomes ultimately an appeal to individual members of that community, and cannot be disentangled from the familiar and unforgettable words, ‘It is not the will of your Father which is in Heaven that one of these little ones should be lost’;—or from the quiet words spoken by the same holy lips, ‘Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.’

FRIDAY, 19th OCTOBER, 8 p.m.

Chairman: LADY SALVESEN.

PUBLIC MEETING ON ADOPTION AND EMIGRATION.

LADY SALVESEN said:—Beyond saying just a word in respect of each of the speakers, I shall not take up your time. In Lord Murray the National Council of Women has had an unfailing friend; in all questions in which we sought his advice while he was in Parliament that advice and help were given in unstinted measure, and it was at once sympathetic and sane advice. Mrs. Edwin Gray has made a special study of adoption and gave evidence before the Home Office Committee on Adoption. Sir Edward Grigg brings a wide experience and much knowledge of all parts of our Empire to bear on the subject of emigration. He has just returned from Canada, was a sometime foreign editor of ‘The Times’ and one of the founders of the Round Table, and for a time private secretary to Mr. Lloyd George.

THE ADOPTION OF CHILDREN.

THE RIGHT HON. LORD MURRAY.

It is always a little difficult to know how to begin, but with this audience composed of a majority of women I cannot go far wrong if I pay you a compliment. I

remember being present at a meeting addressed by a distinguished statesman, still with us, and he said, ‘If any man tells me that he has lived in public life for twenty years and that during that period he has never changed one jot or one iota of his opinion, I would write him down unhesitatingly as an ass.’ I have lived long enough to know that a section of public opinion, honest and sincere, thought that women’s advent to power in politics might leave things very much as they were. Few men re-echo the prayer, ‘Oh, that I were writ down an ass,’ and probably these opinions have now changed. In certain spheres of social activity the advent of women has certainly given a stimulus to public opinion. This is most notable in all that concerns the child and its welfare. I am therefore not surprised to find child adoption upon the programme here. Let me at once say I make no pretension to speak upon this subject with any intimate practical acquaintance; happily we have here with us one who will speak from wide experience. When the President of your Edinburgh Branch, Lady Salvesen, invited me to speak to you to-night, it was suggested that it might be of some interest if I spoke not on the problem itself but on the way it strikes a lawyer. Now, I confess that I have lived all my life as a lawyer, and one always recognises a sort of mental attitude in a non-technical audience as of sitting down in a dentist’s chair, if one says one is going to speak on law. Robert Schumann said, ‘the study of the law turns a man into gristle.’ My business is to try and make these dry bones live. Everyone has recognised that there is great activity in voluntary agencies and great activity of public opinion with regard to adoption. In the interim report of the Departmental Committee on Adoption it was said that the main, if not the sole, object of legalising adoption is to secure that there should be proper persons who have the right and duty to look after the children in a proper manner. In other words, the whole spring and driving force of such movement as there is for adoption in a legal sense, comes from interest in the welfare of the child. You say, surely that is obvious enough? You can hardly imagine people so stupid as to think it could be anything else.

From the lawyer’s point of view you are quite wrong; historically the viewpoint was entirely different, and the law rested on a view which was a complete antithesis to that, for it is based on the assumption that the adoption should be looked at from the point of view of the interest of the adopting parents. Now I know that is startling, but it is not unnatural. Adoption is as old as the hills. What introduced it? Not the interest of the child. It was the interest of the parents. In the early community there was a necessity for coherence; someone must be

left to look after one's dependents. One of the main factors was the existence of private property ; another was the necessity of perpetuating the religious cult of the family. So the law looked to the interests of the parents and the creation of "status" as the object in view. For centuries you will find adoption confined to the adoption of sons and of adult men. This is significant enough. Look at other countries with a full-grown code of adoption, and yet you lack it at home. In France to-day you cannot adopt a child unless it has ceased to be a child. You and I and most people use adoption in two senses : in its legal sense which means the creation of a status and in the popular sense with which you are familiar. I don't want to use legal phrases, but would put a few questions to show you the point. Can a man marry his adopted daughter? Is an adopted child liable to maintain its adopting father if he is indigent? These raise questions of "status." On the other hand, can a worthless parent who has sold his baby for £5 reclaim him later from a good home. That raises no question of status, but it is getting nearer what you are thinking about.

The history of legal adoption all over the world has been the history of the struggle of the law to create artificially as a status the natural relation between the adopting parent and an adopted child which shall give rise to the same rights as the natural relation.

It was largely the adoption of a son which was the origin of the custom ; it took a thousand years before people thought of adopting a girl, another thousand years before the law even contemplated the adoption of a baby. It was looking at things from another point of view. Consider the law of Rome. I take this because it is the basis of nearly all the continental codes. It started off with this idea—for the benefit of the adopting parent transplant the child *en bloc* from its natural family. Transfer it to the new family and the law will clothe it with all the rights, duties, etc., of natural relationships. The struggle of the law to adapt to artificial conditions those things which spring from natural conditions has almost invariably failed. The early law of Rome and the later law of to-day had to be modified. Later it no longer transplanted the child, but it stuck to the idea of making an artificial sonship. It became nothing more than the institution of an heir.

It may interest you to know that this very topic which we are discussing was one of vital interest to no less a man than Napoleon. He took a violent and active interest in the matter, and he said this : " If adoption can give birth as between the adopting parent and the adopting child to the natural sentiments which flow between the natural relations, it is useful ;

without that it is useless." I think his ideal was right and his method was wrong. He fought tooth and nail for his ideal, but failed. His method was to restore the ancient law of Rome. To-day the law of France is modelled on the later law of Rome. But it is hampered and cramped by those conditions which accompany the creation of an artificial status, because its real object is simply to secure the transmission of property.

I am not criticising the older legal systems as such. My criticism is of their point of view, and as a necessary consequence of the restrictions and conditions which were attached to the Roman system and to the modern systems in continental Europe—Germany, Russia, Italy, and others—which are all modelled on that system. They are all built up upon the same framework, the idea of "status." But the modern viewpoint, the interest of the child, is quite different. Before I speak of it, however, you may ask, have these other systems not worked well? We find it difficult to know exactly how they worked, but we do know that in one respect they fell short, because side by side with these systems the practice of non-legal adoption not only obtained, but almost universally prevailed. Now, if you have a legal machine which is not made use of by the people, there is something wrong somewhere. Alone, I think, of the continental European nations, the Netherlands did not adopt the system of legalised adoption. Scotland and England, as you know, have never recognised a legal system of adoption. Apart from the continental countries there are few places in which some form of legal adoption is not part of the law. In our own Dominions, Nova Scotia, New Brunswick, New Zealand, and, I think, all the States of Australia, have their code. Certainly to-day all the States of the American Union recognise adoption, though in many of these it is of recent origin. The codes in our own Dominions date from about 1895. Startling as it is, even in the code which dates from yesterday, you find that the old dominant idea persists—the idea of status, which as we have seen was dictated by the interest of the parent, not the welfare of the child. I think the modern standpoint is the right one, but if you are going forward to the inception of legislation in this country, you must have a clear conception of what your standpoint is and make your legal code conform to it. If, as we are told by those who have thought most about it, the old standpoint was the stumbling block and accounts for the non-use of the legal system and the preference for popular adoption throughout the world, the old standpoint must go. The first point is to secure the ideal home ; for that you want the ideal parent, and the deterrent to-day, which not only at home but abroad prevents progress to the end in view, is just

this—that there is some lack of security. People will not bind themselves, willing as they may be, to the permanent charge of a child without some sense of security, that the adoption relationship will not be disturbed in future. Here is the modern argument: the old standpoint has gone, let us begin and end with the standpoint of the child. We are much less interested, you say, in questions of succession, reciprocal obligations of maintenance and like legal questions. These are subordinate matters. If the experiment of adoption has been successful it does not matter much whether you make this or that provision to create a status or safeguard the succession to money or estate. We want a good home and good parents: we care less about all the complicated conditions which have hitherto been the feature of legal systems in other countries.

Now I come to to-day. A few years ago there was a report from a strong and influential committee appointed by the Home Secretary. Following upon that there have been introduced into Parliament at least two, if not three, Private Members' Bills, one of which got the length of committee. For the first time in the history of the law to my knowledge the standpoint which you take appears in the forefront, yet oddly enough the latest of the three harks back to and reproduces a number of those very conditions with regard to status, succession and the like, which appeared in the law since the year one, which have proved the main obstacle to recourse by the people to the use of "legal adoption." If we are considering the adoption in the immediate future of some legal system in this country, let us have a perfectly clear notion of what we are after.

If I were asked to sum up the points which should characterise the British code I should state them as follows: (1) Let your code be short, simple and "understood" of the people; only thus will you attract not only the lawyers but the lay men and the lay women. (2) If it be true—and here I must accept the testimony of witnesses—that there has been a deterrent in time past owing to the unwillingness of people to come forward and adopt the legal system, free your code of every condition, restriction or stipulation which is not essential to the main object in view—the welfare of the child. You may ask me, do I think that to-day our law covers the field? You need never ask a lawyer whether he thinks his legal system is defective: he is far too loyal to admit it, but it is true that the common law of England and Scotland does not to-day permit a parent, however worthless, to divest himself of his rights and duties with regard to his natural child. If that position creates a defect in the law, some amendment of the law is necessary. Still the arm of the law is not short. In Scotland at least judges have exercised

in the King's Court on behalf of children powers which strictly speaking are not those of the common law, and although they recognise that a contract of sale of a baby is not in accordance with the law, time and again, where it concerns the interest of the child, they have declined to recognise the right of a worthless parent to reclaim its custody. But that is not quite the point, you do not always want to go to courts of law to establish your right. I think the law to-day is not sufficient to guarantee to adopting parents the custody of the adopted child, and that some amendment of the law is necessary to give effect to the wishes of most of you here to-night. (3) Let there be, consistently with the safety of the child, a minimum of State interference. (4) I suggest that if you are to attain your ideal, you must conceive and adapt that legal system so that it will not stifle and obstruct but will invite the co-operation and assistance of the thousands of good men and women who have this problem at heart. I do not think the State can afford to dispense with voluntary high-minded service. I would commend those who are to be charged with the duty of framing the new law to keep that point in mind, and it will be one of the best guarantees that your system will not only be directed to attain your standpoint but that it will be used of the people.

Nobody pretends that the mere recognition of the law of adoption is going alone to be the solution of the whole difficulty. But if you have a legal recognition conceived in that spirit you will forge at least one weapon to attack child wrong and child neglect. "In the house beautiful there are many handmaidens and they have divers ways of service for their lord." If you conceive your code in that spirit it may be an effective aid in compassing the care and protection of the child and will make the law of adoption a "fair handmaiden" indeed.

MRS. EDWIN GRAY, J.P.:

Lord Murray has dealt most ably and interestingly with the legal aspect of Adoption and I want if possible to deal with what I may call the social side, and also to persuade you that the matter is urgent; that it is most important that we should take steps to secure a law which shall regulate the adoption of children, and in suitable cases make adoption legal.

For quite a long time social workers have had an uneasy feeling that the practice of private adoption was rapidly increasing. By adoption I mean the handing over of a child by its natural parents to adopting parents, who undertake the care and nurture of the child.

The Report made in 1921 by the Departmental Committee set up by the Home Office to consider this question shows that all

the witnesses examined concurred in the opinion that the number of persons desiring to adopt, and the number desiring to get their children adopted, had very much increased.

It is of course impossible to give numbers which would be in any degree accurate. I can however give you the figures of one of the Societies interesting themselves in adoption (the National Adoption Society, 2, Baker Street), as follows;

For 1921:

Adoptions completed	158
Applications received from adopters ..	647
Children offered to the Society	1930
Average of 3 adoptions weekly.	

For the 9 months to 31st October, 1922:

Adoptions completed	129
Applications from Adopters	347
Children offered	693
Average of 3 adoptions weekly.	

Although advertisements in newspapers occur much less frequently than was the case a few years ago, owing to the care now exercised by newspaper proprietors since public opinion was drawn to the dangers of unregulated adoption, one still sees advertisements offering "Complete surrender." I saw the following not long ago:

"Who will adopt little boy born 24th July 1922, or little girl born 18th July 1923? Lovely children; perfectly healthy; unreserved surrender; references required; no premium; Apply Mr. E. T. Beesley, Homeless Children's Aid and Adoption Society."

Quite recently a woman who had been unsuccessful in getting her advertisement into a certain newspaper, persuaded a man who is connected with a Home for Children, to send it in his name. This attempt succeeded, for the people at the newspaper office were misled. They expressed their thanks to the N.S.P.C.C. for telling them what had happened.

In another paper, this time a daily, a subscriber to the N.S.P.C.C. saw an advertisement drawn up to attract people of means, and promising the complete surrender of one or two motherless children. In this case, it was discovered on investigation that a widower, able to send his children to a private school, thought he might find someone with means to relieve him of the necessity of providing for his children. He took the view that if he could place them with people who are well off he would be doing the children a kindness.

There was a consensus of opinion amongst the witnesses that some system of regular legal adoption is desirable in this country.

Some of the witnesses dreaded the possibility of anything like a 'widespread system of adoption without careful safeguards,' but all were agreed as to the importance and urgency of the question.

The Departmental Committee, as you know, reported in favour of securing a Law of Adoption—and suggested the kind of Law they considered suitable for this country. This was in 1921, and I think it does not speak very well for us women, that we have not made greater efforts to secure the passing of a suitable Act of Parliament providing this necessary link in the chain of laws having for their object the protection of child life.

When thinking of this question we must firmly bear in mind that parents cannot legally divest themselves of their parental responsibility, therefore adopting parents, whatever agreement may have been made, are only bound by the laws which exist for the protection of infant and child life. For instance, were adopted children to become chargeable to the Guardians, adopting parents cannot be held responsible for their nurture; and where there is property, an adopted child can obtain no share except by will or settlement.

In his book on "Laws of England," Lord Haldane writes: "Adoption, in the sense of the transfer of parental rights and duties in respect of a child to another person and their assumption by him, is not recognised by the Law of England." Nor is it recognised by Scotch Law.

It is not necessary, after all that has been written and said, to go into any detail as to the evils which may result from un-sanctioned and unlegalised adoption. It would be easy to be sensational. We have all known or heard of cases where the inducement of money is offered by careless parents to unscrupulous people who hope to profit by adopting these children, and of the suffering to the children which sometimes follows. I have known of as small a sum as £5 being accepted, and have heard of as much as £200 being given. Sometimes children so adopted find themselves in the workhouse or are handed over to others or again are made to suffer from change of caretakers. The N.S.P.C.C. has had many such cases.

But it is not only cruelty and neglect we want to guard against. We want to ensure that as far as is humanly possible, and having regard to all the conditions in each case, the adopting parents shall be suitable as to home, character, and means; that the parents wanting to have a child adopted shall have some reason of which the Court approves for surrendering their child. We want to ensure that such child shall have security for its maintenance and future, and for the permanence, as far as is possible, of its home conditions. We want, in a word, to secure by law, such conditions as are frequently obtained by adopted children.

Everybody who has examined this question has come across many cases of happy family life, where the adopted child is receiving the same devotion, consideration and treatment, as any that could possibly be expected from natural parents. In fact, I know of cases where such devotion is shown, that the only danger is the over-indulgence of the child! These happy conditions are found in all ranks of society, and in all classes of homes. Such adopting parents strongly desire the adoption so happily entered into to be legalised and made secure. And so we have the two truths; on the one hand adoption may lead to disaster, and on the other to great happiness, but both show the desirability and need for legal regulation.

Some people fear lest legal sanction will increase the number of children adopted, but I am of opinion that on the contrary legal sanction would tend to make all parties consider very seriously before they embarked upon the formalities which would be prescribed by any Act. They would be forced to give serious consideration to the step before deciding to adopt or surrender.

I am sure we are all agreed that the best and most natural thing is that children should be brought up in the family life of their own parents. But conditions are not always what we would desire, and misfortunes and the strange and varied troubles which beset people, lead very frequently to the stern necessity of providing otherwise than in that best and most natural way for infants and children. In many cases, the institution steps in and affords the needed refuge. But people who have had much to do with children are becoming agreed that the institution is not the best place for a child. The young child needs individual love and care, and this can only be given within the family and home. There are many childless homes, or homes with one little child, or homes where the children are grown and the mother misses the young child that used to be so dependent on her. "How I shall miss you when you are grown" says the Mother, in Stevenson's Poem.

In these homes the adopted child will *give* as much as it *receives*, probably more.

You may ask me how it has worked in other countries. Fortunately this is not now an academic question, for we can point to experience in many countries, especially in the United States, in Western Australia, in Ontario (Canada), in New Zealand, and Norway.

Statutes permitting and regulating adoption have long been in force in the United States. According to the reports of several of the large Societies interested in children, and to other evidence, the law as to adoption is used to a considerable extent and is working well. Very few abrogations of adoption have been applied for or made.

In Western Australia the Minister concerned reported that the Act passed into 1896 has worked and is working well.

The Senior Magistrate in the City of Wellington, New Zealand, states:—

"Speaking from my experience as a magistrate exercising jurisdiction in the capital city of New Zealand, I can say with confidence that the system of adoption practised in New Zealand has been a success from every point of view. There is no doubt about its benefits both to the infant adopted and the adopting parents, while the State gains in this way, that the burden of maintaining destitute persons is lightened, and its liability to care for and educate the unfortunate child is lessened through the aid of private persons."

The number of applications for judicial sanction to adoption in New Zealand has increased from 272 in 1915 to 385 in 1919, and of the latter number 373 were granted and only 12 refused or withdrawn.

In Ontario, where an Adoption Act was passed in 1921, I hear that the Act has been taken advantage of to a very large extent. This Act provides for a period of probation. Before the Order for Adoption can be made in the case of a child under 14, the Provincial Officer must certify that the child has lived for at least two years with the applicant, and that all the conditions have been satisfactory. An adopted child takes the same share of the property of his adopting parents as he would have done if he had been their own. But he does not inherit from the kindred of his adopting parents.

I do not wish to touch upon the actual legal details which should be incorporated in a law suitable to existing Statutes, conditions, and customs in this country, further than to say I approve of the suggestions for a law made by the Departmental Committee. But there is one question that to me is interesting and of great importance. The Court before whom applications for Adoption are brought, should have the fullest and most reliable information possible, as to the circumstances of all concerned in the case. How can this information best be provided? In Denmark the law allows certain organizations and private persons to be recognised as permitted to arrange adoptions. I hardly think we should consider that suitable here, but I do think that recognized societies of experience and standing, accustomed to deal with young children, should be encouraged to help with the social side of Adoption and to advise the Judge as to local social conditions. I also think that the knowledge and experience of women are necessary, and that the Court should not be above using their services in an advisory capacity.

The question of whether or not there should be any inspection of adopted children is a troublesome one to some people. For myself I long ago came to the conclusion that once full legal responsibility is undertaken by adopting parents, these children should not be singled out from other children by having them inspected. I gave evidence before the Departmental Committee in this sense, and said that I considered that these children would run no more risk than other children. Indeed less risk would be run, as under a good law, properly administered, the adopting parents would be carefully selected people, which is more than can be said of ordinary parents!

To treat these children as in any sense set apart from others and treated differently, would be to defeat one of the advantages of carefully arranged adoption, which is to enable a child to live within natural family life of which circumstances may have deprived it.

I very much hope that this meeting will inaugurate a campaign to interest people in pressing for a law such as is recommended by the Departmental Committee.

We pride ourselves on our laws having for their object the welfare and protection of children. How much longer shall we remain apparently content to be the only civilized country in the world to allow young children and babies to be transferred from natural to foster parents, well knowing that these cannot be made responsible at law for the proper upbringing and nurture of the children?

EMIGRATION.

SIR EDWARD GRIGG, K.C.V.O., C.M.G., D.S.O., M.P.

I must confess at once that I am feeling a certain glow of righteous complacency at being here. Just a month ago I was in the Canadian Rockies and I felt very tempted to stay there and send a telegram saying that I was detained on important business. My coming back was due only to the feeling that I should never again be able to face a member of the National Council of Women. This is a tribute to the far-reaching moral influence that it exercises! However I am very glad to be here, not because I think I can tell you anything that you do not know already about emigration, but because there are one or two aspects which are important to women, and women can exercise decisive influence at the present time. There are two practical suggestions which I hope may interest you, and I hope the National Council may do something to forward these matters.

One is a general consideration: since the armistice I have been all round the Empire more than once and it is impossible to

travel over these great spaces without feeling a burning desire to take people from the limited opportunities here and see them reaching these greater opportunities there. It is easy to wish that and to say it, but in practice it is difficult to achieve. One of the problems to be faced is the economic problem and that is dangerous ground. Mr. Bruce has lately made an interesting speech on the Murray district and a preferential duty on currants, but there is always at the basis of this the whole economic question—there cannot be settlement until settlement is profitable. You get back to the markets in the long run which ever way you study the matter. When you talk of development and settlement you must differentiate between the Dominions—South Africa is not the dominion for settlement at all in the sense of sending out settlers as we talk about it. There is no opening for settlers except with a good deal of capital. General Smuts put the necessary capital at £1,500 to £2,000. You may therefore rule it out altogether from the countries where settlement on a large scale is possible. The same applies to New Zealand; all the government lots have already been taken up and settlement must be gradual. When you talk about settlement on a large scale you are talking about Canada and Australia only.

Apart from the economic difficulty, what is the main difficulty? In the old days when races migrated they went en masse and took their customs with them; the Jutes and Saxons brought their customs with them and so did the Normans. But now the settler does not come as a conqueror but as a very humble initiate who has to learn the ways of the country and adapt himself to them. That is the difficulty. It is not easy to adapt oneself to something new, particularly for British people who do not like to change their ways. The promising field is in juvenile emigration. The children who go out under the age of twelve or even fifteen or sixteen grow in the atmosphere in which they are going to live. They learn everything and after that things come quite easily. I am certain that this can be more carefully dealt with than it is at the present time and I am glad to see the resolution on this subject on your agenda. There are societies doing admirable work in this respect with regard to Australia. One is the Child Emigration Society, founded by Dr. Kingsley Fairbridge, which takes children to farms in Australia and is well worthy of your support. Yesterday morning I noticed that Sir A. Lawley is appealing for funds and saying that for lack of funds the opportunities for child emigration to Western Australia are going begging at the present time. Why should that be? Last year Parliament voted three millions a year to assist emigration; out of that three millions they have only spent £300,000 so far, and yet you find this Society issuing appeals. There seems to be some lack of co-

ordination and if the National Council of Women will give their attention to this and use their influence with the Government, much of this money which is held up now could go to this magnificent work.

Child migration is one of the things in which I beg you to interest yourselves. Of course it is naturally limited; it applies in the main to orphans and children who have no homes and families. You cannot interfere with family life at home, There is another more important aspect of emigration, which you can do much to promote, and that is the emigration of women. There are admirable societies helping women to emigrate and the Government funds are used to some extent to help these societies, but what is being done is only touching the fringe of the need in the great dominions of Australia and Canada. I have seen that you have been discussing 'The Call of the Children'; in the emptier parts of the great Dominions the call of the children and of the women too is very urgent indeed, because the life of the women consists in bringing up families with very few other women within reach, and a little assistance means a great deal to them. Can you not do a great deal to answer the call of the women and children in the empty spaces of Canada and Australia? The only way is by attempting to popularise what is called domestic service here and household work in the Dominions. I know a case of a Lancashire girl who had gone out to the United States as a mill hand; she soon found that the noise of the mill there was different from the noise to which she was accustomed and it got on her nerves. She had to give up mill work, so she took to domestic service. She was so ashamed of having made this new choice of life that it took her a year to make up her mind to tell her people what she had done. Her mistress wrote at the same time, and her people were so pleased that her sister is now going out to join her. This shows that one can get girls to take these opportunities. Household work in the Dominions really does not mean service in any servile sense—household workers are more colleagues than servants of their mistresses. They have an endless opportunity of service to the country to which they go and opportunities of making their own homes in the long run. I hope therefore that the National Council of Women will use its influence in getting a knowledge of these opportunities spread. But you must train people for work in the Dominions much more fully than for the same work here as they have more responsibility and a wider range of things to do. There are admirable institutions in Canada and Australia for training for this work. It is bewildering to hear that money voted by a Government cannot be spent when there is this crying need; it might well be used in setting up training centres.

There is one other consideration: emigration is a bad word; it sounds as if people were shaking the dust from their feet and going from a place they hate to another place they do not know. Migration does not appeal to me either: it suggests such things as swallows, snipe or birds of some kind. Oversea settlement is a better expression. I hope we are not going to get into a controversy over matters which are connected with oversea settlement owing to the currant bun. It would be pitiable after we have given all the effort, all the life we gave in the war, if we got into such a squabble about imperial development that we were unable to see the things we are arguing about. The Ideal I want you to get clear is this: it is the principle of preference, of natural preference in this sense; whatever view we take of politics, economics, etc., we all agree that if our people are going from our shores we would rather they went within the Empire than elsewhere. We would rather they went to re-enforce the civilisation which we think matters most. Now our people must go. Oversea settlement must be carried out. What is the position? Before the war about 400,000 people emigrated every year. Since 1914 it has practically stopped altogether. You have not only two million more people than in 1914, but also much greater difficulty in absorbing them into employment and finding work for them. If even in 1914 there was unemployment, you will understand that it is much vaster and more insoluble at the present time when there is no overflow at all. Therefore it is necessary and bound up with all the great causes of social reform, because if an opportunity is not created overseas there will be great misery here, and that is closely connected with all the forms of immorality which you are doing so much to endeavour to cure. Immorality is very largely due to misery, and thus it goes on in a vicious circle. If you create new opportunities overseas for those able and willing to take it you will find there is a great simplification of the other problems. On all these grounds, therefore, partly because it is necessary and because all of us must wish to see the present industrial conditions altered, we should try to keep clearly in our minds that by some means real opportunities for oversea settlement must be created in the British Empire. You can do an immense lot to secure it. It is of the utmost importance to your sex and for your sex that these opportunities should be created. You are suffering from unemployment to a terrible extent and many women have been crowded out of work. There are opportunities needed for women and there is a special call for women overseas. When last the imperial question in any form occupied the centre of British politics women had no views on political issues. Why do I ask you to do this? Think what this commonwealth of nations has meant to the world in the last few years

and by what miracle it has come to exist! European nations sent their settlers to distant parts of the world years ago in search of many things and gradually they peopled those parts of the world suitable for white colonisation. After that one by one they dropped away from the mother country. The Dutch in South Africa broke away from Holland, the Portuguese and Spaniards in South America broke away from Spain and Portugal, and in the United States the British broke away from Britain and it seemed to be going to be a rule that communities overseas should break away from their parent nation and lead different lives. But after the secession of the United States a change took place and they discovered that it was not necessary in order to achieve free national development to break away from the commonwealth to which they all belonged. This was a British discovery and only known to us within the last few years. We had created a League of Nations by this process which saved civilisation in 1914. Every settler you send out is reinforcing that system and the whole civilisation, and is making one more stone, however humble, in the foundations of the world's peace. I beg you to keep that in mind and remember always that this question of overseas settlement in the Empire is vital to us. I do not believe that there is any royal road to overseas settlement on a large scale; you will have to arrive at it by different means—there is no one sovereign remedy. But do not despair on that account. When I was in the Rockies I could not help moralising on what an example a railway crossing the mountains gave to statesmen who are in a hurry to get quick results. The railway engineers do not adopt that point of view; they do not find royal roads across passes ready made; yet they do not give it up, but survey the ground, study it in detail and follow the contours, building a bridge here, and a viaduct there, and thus by surmounting the difficulties gradually they carry the railway up over the mountain range from the plain and into the plain again. Now that is the spirit in which we have to approach this problem. There is no royal road. Press a good scheme where you see a good scheme. If you women insist that overseas settlement has to be carried out, our statesmen will find a way for you and along that way we shall progress much more surely to what we all want—recovered stability and peace.

SATURDAY, 20th OCTOBER, 8 p.m.

PUBLIC MEETING ON EDUCATION.

Chairman: MRS. WINTRINGHAM, M.P.

EDUCATION AND LIFE.

PROFESSOR E. P. CAMPAGNAC, *Liverpool University.*

Let us begin with some commonplaces. Let us say that in groups or societies large or small men live in relationships with their fellows—relationships clearly systematised or roughly drafted, or without the help of words accepted—yet real, however vague, spiritual however firmly defined: that they must take their part and keep their place in these groups or societies, paying tribute to them and drawing from them something, at least, though not everything, which they need. Let us say that if they are to receive in the enrichment of their lives some boon from their fellows and if in turn they are to render service, they can perform neither of these acts completely, neither the receiving nor the giving, unless they apprehend what these relationships mean. If they are to draw the spirit of their groups or societies into their own hearts, they must yield their own hearts to that general spirit. If a man will save his life, he must be willing to lose it; if, that is, he is to bring himself to the height, the perfection of his nature, he must be content to sacrifice what seems to be his very self, what makes him what he is. But is a man able to accept this condition, to make this surrender, even if he is willing to do it? And is what he saves, if he achieves this great renunciation, the same life or soul as that which he loses? And is the general spirit, as we have called it, of society the mere sum of the traditions, customs, beliefs, the temper or ethics of the particular society in which he lives? Or is it something other and more than that? All these are questions to which we may not turn deaf ears, though we may not expect to find complete answers for them. But the answers, whatever they may be, need not drive us from the position marked out by our first commonplace, namely, that we live in groups, societies, systems of relationships, and that we must learn what is involved in these relationships if our life in these groups or societies is to be maintained, enlarged and strengthened.

A second commonplace may, I believe, be as quickly accepted as the first. If every man is a member of a group or society, linked to it by a hundred bonds of affection and duty, every man also lives in isolation. Shot through and through by the influences of the world in which he finds his home, yet he keeps his

heart of hearts inviolate, and even if he would admit his fellows or some of them to it, he cannot; he is himself, they are themselves; he must live for himself, seeking the food he needs to appease the sharp hunger of his soul, and eating it in the passionate glow, the passionate chill of loneliness. Is this true? But if it is true, then a man must claim and wrest from the world the opportunity for cultivating his own life, and protect within sacred and indestructible barriers, a province which he calls his own. That, then is the second commonplace.

And shall we now say that Education is the name for that training, in part unsought and unstudied, in part deliberate and conscious, which prepares men for fulfilling their membership in society and for winning and keeping the perfection of their own nature—are we to make this claim for education? It is easily and quickly made; and I believe it has some truth and value. We shall, perhaps, be better able to examine and review it if we turn our minds now to education as it appears generally to be understood. When politicians and philanthropists, administrators, and stout burghesses, parents and teachers, speak and write about education they generally mean, unless I am much mistaken, certain things done in certain places. They have in mind (or if not in mind than in hand), schools and colleges and universities—a few universities, less few colleges, many schools, public, private, technical, secondary, elementary, provided by local authorities or established and maintained with or without public aid by various churches or other associations; they have in mind or in hand the things done in these places, the subjects pursued (pursued whether by lover, hunter or detective) in these places; the work done in these places. They are aware (as we all must be aware) that these institutions cost much money (not always to those who frequent them) and that these pursuits are expensive. Some good thing ought to come out of these institutions. "We pay for them," they say. "What do they yield us?" they ask. It is a legitimate question. Are we entitled to reply that already they give us for the great society and for its members a harmony, a happy relationship in making and maintaining which the members work out every one of them his own just and special development, and at the same time contribute something unique and perfect and necessary to the whole?

We should be bold, indeed, if we answered the question with this claim. Of the great society,—the city, the nation, the empire—we see little: of a greater society, an ideal or spiritual community, we see still less; of ourselves,—capable as we dream, not perhaps of splendid and far reaching achievement, but yet of something genuine and precious—even of ourselves we have little acquaintance. We are engaged in making a living, in following

a profession or a business in order to make a living, and we lose the ideas both of the state or of society and of our selves proper in winning an uncomfortable place in a group or class which seems to block the way to those ideas. We are sometimes arrested by the fear that our education, which should open to us the road towards these ideas, gives us instead a passport to a destination in which we are aliens at last. Or can we still persuade ourselves that our education serves the threefold purpose of equipping us for our distinctive station and so enabling us to earn a living; of preparing us as members of a certain class or group (whatever it may be) to render an essential service to the state or society as a whole, and finally of so losing our lives or ourselves as to find them? For not less than this can satisfy us.

If I ask whether our education is enlarging and heightening our life, if indeed it is giving us life, and giving us life more abundantly, I must make clear what I mean by those words. By life, let us understand a quick apprehension of the fact of society, a fine sensitiveness, and just discernment of what we owe to our fellows and of what we may claim from them; and with all this a resolute and jealous instinct for self-preservation, a stern independence of character, a delicate reserve; and the gift, the power—won through the imaginative realisation of other people and ourselves as beings of an infinite worth—the power, the gift of escaping from the dominion of time. Shall we call that life?

Now, I know that we may speak of education as the sum of all those influences which make us what we are, but we shall serve our present purpose better if we take a narrower definition, and understand by it all that instruction and learning which is given and acquired in schools, and colleges and Universities. Is the result of all this to make us better members of society and better people in ourselves? I believe that education, in the sense which I have now given to the word, has contributed to this end; but I do not believe that we have any reason to be content with what has been achieved. I do not say that there is reason for discouragement; but there is reason for disappointment.

Let us look into this matter. Our great field in which we show our quality as members of society is that of politics. Political power, once the privilege of the few, is now more widely distributed: it is indeed shared, apparently or really, by the multitude; and the same multitude which certainly was not born with education, has either achieved education, or had education thrust upon it. Has education made us worthy of the power which we possess, and taught us to use it wisely and well? I believe that it has done something; I do not desire to undervalue what it has done; but if a sanguine and exuberant optimist should go further than that, and say that education has made us fully

worthy of our power, and taught us to use it with a perfectly disciplined judgment, I should offer no reply of my own, but should cite an authority who commands the profound respect, if not the agreement, of all serious and intelligent persons.

Lord Bryce was a foremost advocate of education. Let us hear what he has to say of the fruits of the toil, of the results of the expenditure bestowed on education in the last two generations. I quote from "*Modern Democracies*": "In modern civilized countries, where schools abound, ignorance of letters is *primâ facie* evidence of a backwardness which puts a man at a disadvantage, not only for rising in the world, but for exercising civic rights, since in such countries nearly all knowledge comes, not by talk, but from the printed page. The voter who cannot read a newspaper or the election address of a candidate is ill-equipped for voting. But the real question is not whether illiteracy disqualifies, but to what extent literacy qualifies. How far does the ability to read and write go towards civic competence? Because it is the only test practically available, we assume it to be an adequate test. Is it really so? Some of us remember among the English rustics of sixty years ago shrewd men unable to read, but with plenty of mother wit, and by their strong sense and solid judgment quite as well qualified to vote as are their grandchildren to-day who read a newspaper and revel in the cinema. The first people who ever worked popular government, working it by machinery more complicated than ours, had no printed page to learn from."

If we may trust Lord Bryce, mere literacy does not qualify a man for civic duties; to be able to read and write does not make him competent to govern.

Can it be argued that these accomplishments must be developed and carried to a higher level, and that the instruction provided by the Secondary Schools and the Universities gives the qualifications which we are seeking. But we know very well that a man may be learned and speechless, learned and self-centred, learned and at fault both in sympathy and in judgment. And we know also (and perhaps we may take comfort from the consideration) that a man may pass through the whole range of our educational establishments and at the last be not even learned.

Aristotle* tells us that "to the consideration of every subject may be brought two valuable things—first, special knowledge, and secondly 'a sort of educatedness.'" The man of special knowledge is the arbiter of fact; the 'educated' man is the critic of method. Here is an important distinction drawn. No man

**De Partibus Animalium* 639, a.1. cf. Jebb's *Characters of Theophrastus*, "The Late-Learner." Macmillan, 1909 (1-74) Aristotle *Ethics*, 1094 b. 23 and 1128 a. 21.

can have special knowledge of many matters; and if by special knowledge we mean knowledge authoritative, decisive, he is a rare man who has it of even one subject: life is not long enough even for the ablest of men to get a mastery of more than one thing. But every man is concerned with more things than one, and must deal with his neighbours who themselves have many concerns and interests. One man may have the special knowledge which enables him to fix the date of a manuscript, another by his special knowledge may compound a poison for rats, a third may sample and test cotton with perfect accuracy. But it is not possible to sustain a life-long conversation in which cotton or rat-poison or a manuscript is the sole subject. A man cannot live with any one of these things, because he cannot live on it; and if his neighbours call in a man for his knowledge about any of them and dismiss him when he has told them what he knows, he will recognise that they desired the aid of a specialist and not the company of a human being. So we part with the plumber when he has mended the pipes, even though we suspect him of a penetrating humour.

Every man will rather be valued for his judgment than for his special knowledge; his special knowledge may make him an 'arbiter of fact;' his judgment makes him an interpreter of fact. When the question is simply about a matter of fact, the man of special knowledge is for the moment in a position of supremacy; but the moment is but a moment, a space of time immeasurably little; for there is a large question surrounding the 'matter of fact,' namely the question what the fact means, what is to be done about it, what difference it makes. And upon this larger question the world will seldom take or be content with the opinion of the man whose title to be heard is only his special knowledge: or if it asks his opinion it is because in addition to his special knowledge he has a sort of educatedness; because he knows not only what the fact is, but what it means.

This practical judgment is, according to Aristotle, the mark of the educated man. Plato* had already expressed the same opinion, but with his own subtlety. The educated man may turn out to be 'a sort of second best all round.' A score of matters of fact may call for the decisions of a score of specialists; the 'educated' man may have not special knowledge about any one of these matters: but he and his like, other 'educated' men, interpret the facts established by the specialists, and determine what is to be done. This gift of interpretation, this vision of what is to be done, this practical judgment, might well be taken as the general aim of education, and the man who has these be content

* *Erastae* 135 D of Jebb, *op. cit.*..

if, when he surveyed the field of special accomplishments, he found himself second best all-round.

But is not this an idle word—is it fair even to set forth such an end as one for all men to pursue? To neglect other reasons, one reason is strong against it. Most of us have to earn our living, and can only earn it by devoting ourselves, our time, our energy, or nearly all of ourselves, our time, our energy to the practice of some work by which we earn it. We cannot all reach eminence even in that; we may be satisfied if we reach a modest proficiency. We have no leisure for interpretation, our eyes are too tired for keen vision, our minds too much exhausted in the labour of our business, whatever it may be, to command the practical judgment. But if we confess this, are we not driven upon a choice between hard alternatives? Must we not say either that education, or the best fruit and proof of education—‘a sort of educatedness’—must be denied to all men, since all are deeply pledged to an engrossing occupation—whatever it may be; or else that there is and ought to be a leisured class, a class of men whose prerogative is leisure, because their business is to see visions and to dream dreams?

“The second of these alternatives is boldly accepted and indeed acclaimed by the writer of Ecclesiasticus, “The wisdom of a learned man cometh by opportunitie of leisure: and he that hath little business shall become wise.

“How can he get wisdom that holdeth the plough, and that glorieth in the goad; that driveth oxen, and is occupied in their labours, and whose talke is of bullocks?

“He giveth his minde to make furrowes: and is diligent to give the kine fodder.

“So every carpenter, and workemaster, that laboureth night and day: and they that cut and grave scales, and are diligent to make great variety, and give themselves to counterfeit imagerie, and watch to finish a worke.

“The smith also

“Without these cannot a citie be inhabited: and they shall not dwell where they will, nor goe up and downe.

“They shall not be sought for in publike counsaile nor sit high in the congregation: they shall not sit on the Iudges seate, nor understand the sentence of judgment: they cannot declare justice and judgment, and they shall not be found where parables are spoken.

“But they will maintaine the state of the world, and (all) their desire is in the worke of their craft.”*

And we must remember that the position of ‘second-best all-

* Ecclesiasticus, xxxviii, 24-34.

round’ which Plato gives to the educated man is indeed a position of pre-eminence—to be reached only by a few and by them at the end of a long discipline, the higher stages of which cannot even be attempted by the majority.

The very difficult passage at the end of the VI. Book of the Republic is clear enough in this respect. The progress of the soul is traced along a line divided into four sections. In the first and lowest of these men are engaged with images—with shadows and reflections—of things that grow or are made. In this section too they are engaged with those images and reflections which poets as well as other artists provide of the conventional practices and rules of the world. In the second section they advance to things themselves, trees and tables for example, or figures achieved in tangible or visible material—triangles, squares and the rest, or those current practices and rules of which the poets give images. Most men are unable to advance beyond the second stage: the third section is much harder to enter. For those who make their way into it, the ‘real’ things of the second stage are but images of realities which better deserve the name: “though they make use of the visible forms and reason about them, they are thinking not of those, but of the ideals which they resemble; not of the figures which they draw, but of the absolute square and the absolute diameter, and so on.” But there is a higher, a highest stage of all, the fourth and last section of the line. It is the realm “of that other sort of knowledge which reason herself attains by the power of dialectic, using the hypotheses not as first principles, but only as hypotheses—that is to say as steps and points of departure into a world which is above hypotheses, in order that she may soar beyond them to the first principles of the whole; and clinging to this and then to that which depends on this, by successive steps she descends again without the aid of any sensible object, from ideas, through ideas, and in ideas she ends.”

Such is the survey of the soul’s progress traced by Socrates.

It would be pleasant to linger over each of these stages, and ask what each of them meant for Plato and might mean for us. But this is not the right time for such an inquiry, and I am not at all competent to direct it. Yet this you may perhaps allow. You may agree that the highest stage drawn by Socrates is one of spiritual perfection; or that it represents the highest attainment of the human spirit, and is reached only by the successive steps of an intellectual discipline which grows more severe from step to step. And we must remember that it is only a few men who will come to this serene eminence.

It cannot be easy to acquiesce in a doctrine which tells us that most men are shut out from the ultimate good thing, that they

cannot reach what is best in and for humanity; and that the few, the very few, who may win it, must have been prepared for it by an exacting intellectual discipline which they only can endure. We are inclined to protest and to ask if then there are no simple folk, ignorant and unversed in this or that or any intellectual or academic discipline, who have either proved themselves gifted by nature with insight and understanding or have been rewarded by insight and understanding for their endurance of a discipline, not academic, but of life itself, which they have patiently and with a beautiful fortitude, a fine dignity, sustained.

The protest is justly made; but it proves, if it is made good, that there are more kinds of discipline than that which Plato seems to describe. The results are the same; what if the processes are also the same? What if these simple spirits are those who have learnt to look behind and beyond appearances, beyond conventions, to the meanings, to the realities which escape other eyes? What if they have got this vision as the hard won prize of asceticism blithely practised, of a renunciation cheerfully made? And then, are these spirits not few? Are there many who have either the natural aptitude for making this long progress, or possessing it, have endured to the end? "Strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it."

Spiritual gifts, or gifts of character, are less evenly distributed, and we may well believe, less freely granted than intellectual gifts, or gifts of mind. Here, not less than in the realm of the intellect, nature herself, or God seems to have established an aristocracy, not hereditary indeed, but small.

It is not easy to accept what Plato says, it is not easy either to deny it. The difficulty of holding an ambiguous or neutral position is not lessened by a consideration which we are nevertheless bound to take into account. It is this: that intellectual eminence, as measured by the formal and customary academic standards, so far from being evidence of spiritual eminence, is often accompanied by a distressing blindness to those very things, the realities behind appearances, the ideas beyond hypotheses, which Plato claims that the truly educated person sees and knows. And if to escape from this troublesome conclusion we say that Plato meant a discipline and a reward for discipline other than those which we recognise in our places of learning, we but return to the earlier difficulty already discussed. What answers, then, are we to give, at the end of this long argument to the question suggested in our title? Some answers, I think, there are.

First, that we should try to get for ourselves and for all our fellows, an education which will help us to understand ourselves, and to express ourselves intelligibly.

Second, that while we must all acquire so much of one or another among a hundred special crafts or trades, businesses or professions as will enable us to earn a living, the recompense of varied labours, we must learn that life is more than a "living." As we come to discover the relation of our living to our life, we must also discover something of the relation which our special occupation bears to the larger, the general, pre-occupation of Society.

Third, that while most of us can go but a little way beyond the confines of our own occupation, and must be thankful even for rare and short excursions, yet in our moments of freedom we can at least perceive that there are other occupations besides that in which we are engaged and engrossed: we must perceive that if we are to hold any communication with ordinary persons who (kept within the limits of those occupations, like ourselves) make holiday now and again and escape from their usual routine, we must try to speak a language which we share with them.

Here are three answers to our problem; but there are more. Fourth, then, is this: the common language which we falteringly attempt with these persons whom we encounter, must be something larger than the language of their occupation or our own; something better than the language of exchange and barter—a language, meet for them and for us because meet for human beings.

The fifth answer might have been put before the fourth; but since it might have been less willingly made, if the fourth were not yet granted, it may have been well to delay it for a moment. A language, fit for human beings, is a language to express what human beings have in common. Speech, the most intimate in its origin in the heart of each individual and the most universal in its appeal, has few themes. Birth and death and the space of life between them—hope and fear and love and hate—companionship and loneliness, the splendour or the terror of the sky, the alluring beauty, the dark menace of the sea, the fruitful or the stricken land, summer and winter and seed time and harvest—these and the imaginings of men as they try to guess what was before birth and what succeeds to death—what manner of men they and their neighbours are, what Society is, in the family, the trading partnership, the School, the college, the political organisation, the communion of saints—these are the themes—few indeed but great—of human speech upon the lips, whether philosophers or rustics, of the aged or of children.

Some use of this speech all men enjoy since all men are concerned with its subjects; yet mastery is granted, if at all only to those who with unusual powers will be at the pains to get it, and will, by violence if need be, free themselves from too constant a servitude to any other, any narrower, task.

Education should provide us with some opportunities for making escape, some encouragements for claiming this freedom, but it should teach us that servitude is to be avoided only by those who will pay the price of renunciation, who will give up the wages of servitude.

We are too quick to persuade ourselves that education is a process of getting, and that its value is to be measured by accomplishments and acquisitions, and the positions of power or emolument which we buy with them. But if education is to bring us life, it must be conceived otherwise: it must be conceived not as getting but as giving up: it is a long and ever-renewed surrender to a dominant ideal; we are to lose, if we will save, our lives; here we have no abiding city, but seek a city to dwell in. What is that city, do you ask? What is that ideal, dominant still, though violently denied? It is the ideal which has ever held the minds of men, the ideal of a City of God, open to children, and accessible to all who have shed egotism and arrogance and the lust of minding other people's business, to all who through the discipline of pain have attained serenity, by the labour of imagination have got understanding, and by government of the will have won confidence and peace.

THE TRAINING OF THE HAND AND EYE.

MISS CHART, *Edinburgh College of Art.*

Before beginning my short address on the subject of The Training of the Hand and Eye, I wish to say that my practical experience lies more particularly with the teaching of older girls and adults. At the Edinburgh College, where I have taught for some years past, students are not admitted before the age of sixteen, but on comparing notes with teachers of children of all ages, I have come to the conclusion that the same broad principles apply to younger as to older pupils.

I have been asked to speak under the heading of The Training of the Hand and Eye, but it is well to have in mind that it is the *intelligence* which is being trained to *guide* the hand and eye. One so often hears the idea expressed that a person devoid of intelligence is yet "clever with their hands" that in passing it is well to emphasise the fact that the hands cannot move *with purpose* without guidance from the brain.

A now eminent artist once told me an amusing story against himself. An old lady friend on hearing his decision to follow the career of an artist exclaimed, "Well, I am glad to hear that, as you never were any good with your head."

My experience is that the brighter the pupil the better and quicker the worker, especially where creative work is concerned.

Probably a different type of intelligence and different faculties are required, from, say, one gifted with a mathematical mind.

I believe the keynote to satisfactory training of the hand and eye is working by what we call the "mind's eye," whether it be for form or colour.

I am sure anyone who has embarked on creative work of any description will have had the rather curious experience (if one takes the trouble to analyze one's feelings) that one is working towards something which is already completed,—that oneself is just the instrument for gathering the necessary parts together.

I believe this is quite a common experience with peculiarly gifted persons and accounts for the fact that the really brilliant person is usually the most humble. The vision or picture *must be kept*, if the interest is to be maintained, and for this reason children and beginners in particular should never be given a piece of work they cannot reasonably see the end of. Inspiration is lost and the undertaking becomes an irksome task. Technical difficulties should be touched upon as lightly as possible, in fact only to show how a difficulty may be overcome. To give an example—Instead of saying, "Keep a straight line," leaving the matter there, it is better to say a straight line may be kept by doing so and so, carrying the mind beyond the difficulty of the thing accomplished.

To speak more particularly of that little handmaid among the Arts, the Craft of the Needle.

Any curtailment of hours given to the teaching of sewing in the schools is much to be deplored, as well as the false economy of curtailing the supply of trained teachers of sewing.

Unless one has a wide and ready knowledge, sewing is a difficult subject to teach, and it is unfair to expect good results from either the children, or the unfortunate teacher, who has been pressed into the service.

In Girls' Colleges also, it is still rather the exception than the rule to find the subject really well and interestingly taught, and yet what a source of interest and usefulness it will be to the woman of the future.

Educationalists and more particularly men do not sufficiently realize that this Craft does lead to development of general handiness, and does not finish with the particular object which is being made at the moment. The value lies more in the interest aroused in creating something, and in what the grown woman will make in the future.

I fear needlework is still too often taught as I remember it in my old school days, when a bored mistress sat on a platform while each little girl went up one by one to shew her white seam, which never came to an end, and had long ceased to be white! The

younger children only were allowed half an hour during the week, taught by any teacher who had half an hour to spare.

This attendance quite successfully resulted in giving the children the impression that needlework was the dullest of occupations and quite to be despised. As soon as you had sufficient brains to pass into the Upper School of course you dropped sewing. I have managed to shake off the first impression, but the second must have been so vivid that to this day I always feel I must apologize for mentioning such a humble craft in public. Yet one of the most wonderful, if not *the* most historical record in the world was wrought by the needle—I mean the Bayeux Tapestry.

The Art of England became famous in the 12th and 13th centuries all over Europe through its Opus Anglicanum and side by side with other powerful companies in Elizabeth's reign rose the Worshipful Company of Broderers.

One is glad to know that headmistresses are in many advanced educational schools trying to make a real place for sewing and other handicrafts, and do value this work tremendously.

These schools however must be in the minority as girls coming to College from school often deplore that they practically had no teaching in sewing at school and what they have received has been taught on the dull old-fashioned lines.

If great walls of technical difficulties are set up, the vision becomes dim, the work difficult, dull and mechanical, and the more active and intelligent the mind, the sooner the interest will be lost.

Encourage for all you are worth this visional picture and you will soon find the pupil becoming tremendously absorbed in her work and expressing herself through her work in a fresh and individual manner. The pupil starts creating and what can be more entralling?

I sometimes think we waste too much sympathy on the little embroidresses of long ago who wrought the wonderful old samplers we now so much admire. We say how wearied these little needlewoman must have been. Granted that the work was too fine for their eyes and that they would have gladly shortened the alphabet, I believe that the interest of working towards the point where they could make a picture of their very own house, with the smoke coming out of the chimneys, possibly portraits even of father and mother standing on either side, with doggie, birds and what not, or perhaps Adam and Eve with a nice twirly snake between them, must really have been most exciting, and I for one don't think they did find the work so laborious as is generally supposed. The children had a picture in their minds to which they worked and making the record of it was really interesting, and incidentally a charming work of art was produced.

In children and young people I am sure the vision (as I like to call it) is particularly active (and lies dormant, I believe, in all normal people), and it is this vision we should do our utmost to encourage and stimulate. And if once a pupil starts to work by this, I am certain there will be steady progress. I should like to adapt the old adage "Look after the pence and the pounds will look after themselves" to "Keep the vision and the technical difficulties will look after themselves."

But the training of the hand and eye surely reaches further than the production of a beautiful or useful object. From observation of many years I am convinced it trains the character to a most extraordinary extent, helping the dull brain to work and the bright one to be more active.

I am constantly being struck afresh by the apparently irresponsible "don't care" type of girl, who comes, sometimes quite frankly telling you that she "hates work and was never any good at it and never likely to be." Very shortly she will settle down and soon become quite absorbed in her work, and entirely of her own accord undertake something with a large amount of labour in it, and finally turn out work as good as or sometimes better than the serious type of girl who begins steadily from the beginning.

I think this progress of both character and work is due to the combined use of so many faculties. Dr. Hugh Barbour in his charming little booklet called "Four Hands" says—"Clever machines have been made, but none so clever as the hand with its five fingers. Watch a girl sewing or a boy drawing, how neatly, how delicately, how accurately these ten little people do their work." Teachers of any science or art which necessitates the use of hand and eye with the conjunction of the imagination will, I am sure, bear me out in the assertions I have made.

The trained use of the hand gives a right sense of movement.

The trained use of the eye gives a sense of the beautiful.

The mind busy with visions of beautiful things to be made is healthily occupied, expands and learns the meaning of true proportion.

There is food for the soul in the joy of creative work. Surely such a combination should make for balance and a right sense of proportion in ordering one's life as well as one's work.

I shall conclude by quoting a sentence from a recent speech by Mr. Baldwin. He said—"There can be no greater object of true education than to teach and preserve a sense of proportion."

THE TEACHING OF THRIFT TO CHILDREN.

THE LADY DUNEDIN, C.B.E.

I feel it an honour to have been asked to address such an important body as the National Council of Women, and this is a memorable occasion for me, for to-night my work for the Scottish Savings Committee comes for an end, and I am making my last appeal for savings in Scotland. I have felt great hesitation in coming to speak to such a formidable audience as your Council, but during my years of work for the Savings Committee I have had the courage to address such bodies as the Belfast Chamber of Commerce, and the Aberdeen Police Force, and you cannot be more difficult to persuade than that most obdurate body, which has become one of our best Savings Associations.

I always feel when I hear of anything to do with education for the young now, and of all their advantages, a most poignant regret that I was born so many years too soon. All the advantages children have to-day make one extremely envious of them; we did not have these things, and we had no savings certificates to add zest and interest to our school life, as children do to-day.

I am speaking only of this one part of our Savings work, which has had so many branches, but I assure you no development of it has been of greater importance than the saving that has been carried on in the schools. It was so important a development that quite early in our savings work we formed a Sub-Committee to deal purely with savings in the schools, and we are very proud of the work that all the members of that Committee have done.

From 1917 to 1919 many Associations were formed in Scotland for the practice of savings among the children in the schools, and the number of schools that have since formed new associations is between four and five hundred. Over a thousand schools in Scotland to-day have active Savings Associations. They did quite splendidly during the war, but, as you know, so many of the teachers were away fighting for their country, so many schools were understaffed, that some schools had every reason for not taking up the movement at once, and one of the greatest proofs of the value of it is that since the Armistice so many schools have joined in and are joining to-day in this work.

And there is not merely a moral advantage in encouraging and cultivating the habit of saving, there is a material advantage as well. Some of the children have formidable sums invested in certificates, and that not only in the more prosperous districts, but also in quite poor class schools. One school association with a membership of one thousand has to-day a holding of £1,300 in certificates, and you will find that sort of thing not chiefly in the

big industrial areas but also in the rural schools. They are quite as keen on saving in the poorer districts as in the better paid ones. If anything the movement is stronger in the poorer districts, for we have seen that just where wages fall, where money has begun to have a greater value, parents have begun to feel that the little extra that did not count was best put into the child's saving certificate. So the odd pennies can all be saved, through our method of co-operative savings, through the child.

You will say "How dull for the child." "How they must hate it." On the contrary they *love* it, and it is a great interest to them. It is so interesting to be really doing something themselves. They have their own certificate, they see their coupons put on it and they laboriously sign their own name on it.

Then one day one of us goes down to talk to them and tell them a little of what other schools are doing. The Headmaster "assembles the school" as they say: and one faces them, all alive with interest—a little row of tiny ones, like fascinated rabbits, gazing at you from the front benches and at the back the big boys and girls. There is no more fascinating audience to address, and none more interested. They will tell you that this money that they are putting into savings certificates they are lending to their own country. You ask them what security they have, and they will tell you right away "The British Empire."

They like the feeling that they are *in* this. I am reminded sometimes of the school where the teacher was asking the children what they were doing for the war, what was their share. One little boy who had not one savings certificate put up his hand, and when asked said, "Well, anyhow, its our doggie that's a mascot with a kiltie regiment." They are glad to be in something that is much bigger than themselves, and we are trying to make it interesting for them. They have picture posters, they have transfers, and, through the kindness of the War Office, we have been able to get for them some beautiful cinematograph films of the British Empire. And then, as a diversion, they have, as I said, visits from time to time from those of us who are interested in this work, and who can tell them what the other children are doing, what the other children are accomplishing, and given them just that encouragement which we all need in whatever effort we are undertaking.

I could say a great deal more, but this is just enough to give you an idea of the practical education of the child in the schools, and I would ask you, if you will, to make this matter of savings and thrift, and its practical teaching and application, a part of the many subjects that you discuss in your Council and at your meetings.

You have all these societies,—you have all these women's

organisations, important bodies affiliated to you. You have tremendous influence over all the women who are engaged in social work. I would ask you to use that influence to recommend to them that this part of social training should be part of their work too. It can fit into any one of their societies, it can so easily form a part of their programme, and I do ask you most urgently, here, to-night, to consider if you can help us by recommending this—as a most useful, a most necessary part of social service—to all these bodies under your influence.

It has seemed to me always since the war, going through the country and seeing in every town, in every village, those war memorials, the expression of the need to build up something to the memory of that great silent army out there, that all these great movements for good are the *real* war memorials,—the real and lasting memorials that we can build up. This work that has been mine in these past years has been a small part, one stone if you will, of the great memorial that we can, by our efforts, raise up to the past.

THE DISCIPLINE OF AMENITIES.

BY LADY SALVESEN, *President, Edinburgh Branch, N.C.W.*

Amenity, I think, is not infrequently regarded as an adornment of the serious fabric of life, a decoration to be indulged in, just to the extent that the builder thinks it worth while expending thought or money on a purely secondary consideration in building. This is a view altogether at variance with the Truth.

Amenity is in fact the foundation stone of every character that is to be of value and comfort to itself, to its neighbour, to its town or to its country.

For what does Amenity mean?

The word literally means pleasantness or agreeableness,—and the first move away from the absolute egotism of natural instincts lies in the desire to be agreeable to another than oneself. Herein lies the basis of civilisation. Even among animals—in their case, of course, unconsciously—during courtship and the upbringing of the family—beauty is assumed, and self-denial practised. Just in so much as the human animal appreciates beauty and considers the feelings of others than himself, does he rise in the scale of civilisation.

The lower animals teach their young the habits of life which ages of evolution have bound up in their instincts—as best for them in the struggle for existence—habits of method, order and forethought, while nature, in their case, supplies the adornment. No less must we awaken in our children from their earliest age,

those powers of perception, which, when applied to conduct, will eliminate much of the unnecessary ugliness and irritation of life.

The natural tendency of a child is to destroy, to be untidy, to be more or less dirty, to be very noisy, and to grab at whatever appeals to his innate bent for possession, and if he be left to follow these natural instincts, he will become an intolerable nuisance first in the home and afterwards in the community.

One instinct, universal in the young and alas! by no means confined to youth, is that of simply flinging down that for which it has at the moment no further use. This is seen most commonly in the paper flung down, no matter where, no matter at what cost to an individual or to the community. The piece of paper in which a child's "piece" has been carried to school, is flung out of hand the moment lunch time arrives—the paper bag in which food has been sold for the animals at the Zoo—or the tramway tickets—all are flung aside without a thought concerning the hideous effect in the street or garden—or, if a utilitarian thought be necessary, of the extra rates to be paid by unoffending citizens to maintain an adequate staff of scavengers.

Many beautiful parks and policies, formerly open to the public, are now no longer available because of the habitual litter left by those who, while they were made freely welcome to share in the beauty of the spot, were also required not to spoil that beauty for others.

Another instinct, disastrous to Amenity, is the habit in boys and girls of deliberately scribbling on any available surface they come across, the newer and more decorative the wall, the better to run a stone, pencil or chalk along it from end to end, or on which to inscribe vulgar or even indecent remarks.

Smokers who throw down matches and cigarette ends regardless of Amenity to eye and nose, are great offenders.

Now my point is, that by consciously and conscientiously teaching children from their earliest days, that beauty and goodness go together and that both are absolutely necessary if human life is to be better than that of the brutes, you put them in the way of exercising a constant self-discipline which lies at the bottom of good character and good citizenship.

I think the teaching must be detailed and definite. It is useless to talk in general terms to little, or even to big, children. Concrete examples must be given of what constitutes beauty, whether in manners, speech, conduct or outward circumstance. For example—the horrible laughter one hears in street or park from young girls linked arm in arm, should be rigorously traced back to its origin in egotism, in lack of self-respect and lack of self-restraint.

We have heard, during the last year, in public places, a

good deal about nobility of purpose, and purity of aim—couched in brutal and discourteous language. Nobility and brutality, purity of purpose and discourtesy of manner do not hang together. As Tennyson, in our own day, said, "For manners are not idle, but the fruit of loyal nature and of noble mind," so Spenser, in his Faery Queene, some hundreds of years ago, said—"The gentle mind by gentle deeds is known for by nothing is a man so bewrayed as by his manners," and King Solomon, some thousands of years ago, said: "The words of a wise man are gracious, and a gracious woman retaineth honour"!

Now, Amenity can be taught in many other ways than by school teaching.

It is being helped by the encouragement given to children and their mothers, to keep flowers in window boxes and by making it a pride to keep bright and beautiful the tiny garden plots which lie in front of so many of the new settlements of houses. There the children may be taught not to over-run the little stone curb, which is all that protects the plants from the footpath, or, if they must retrieve their ball, to do so without injuring the plants.

One very potent influence for good, I believe, is in the cult for music which is being so widely encouraged all over the country. Our recent Musical Competition Festivals, which are being more and more eagerly worked for and looked forward to from year to year by the boys and girls, men and women, teachers and taught, who take part in them, are a splendid education, in articulation, correct pronunciation of vowel sounds, rhythm, and in the discipline of singing or playing in absolute unison. Another great educational advantage reaped from these Festivals is that the music they learn themselves and hear others performing is always of the highest class whether vocal or instrumental.

The Boy Scout and Girl Guide movements to a certain extent help in inculcating self-discipline, by insisting on personal cleanliness, courtesy and kind actions towards others. I wish the teachers would see their way to making the children feel that, in the beauty and orderliness of their towns, in the caring for them, in the jealous guarding of their amenity for the generations who shall follow, they would show a true and worthy Patriotism.

The Community and Municipality might each take a share in the education of their citizens. In the streets, too often, a child is uninterfered with while pursuing some anti-social amusement—such as throwing stones at street lamps, scribbling on wall or pavement, or behaving in an immodest way. Ought not the passer-by to remonstrate with him, instead of leaving him unchidden and with a pleasurable feeling that as long as a policeman is not in sight, he is secure in ill-doing? Often a mere shout from

a man would cause the offender to drop his play and to think twice before repeating it.

Many people object to such "naughtinesses" in children being treated as police offences. I entirely agree with them that such offences should not be left to police interference, but should be instantly and emphatically resented by every one who comes across them.

I feel that the Municipality can help greatly by putting up notices in reasonable places to catch the eye of all concerned regarding any special matter, by sending round quite definite instructions to householders (as has been recently done in Edinburgh) and by firmly exacting penalties when rules are broken or evaded.

I was very much interested and amused last summer when spending a week at the Hague, to notice that various little social hints were framed and hung up inside the tramway cars. I do not know how many there may have been of these, but in the little car which I had to use every day there were two such. The one was this: "To cough, without putting the hand before the mouth, this does a good Haguener never!" And the other was to the effect that during youth one did well to abstain from intoxicating liquors!

I also remember, quite a number of years ago, inside the beautiful Cathedral of Siena, seeing a placard hung on one of the pillars, which ran thus: "Hygiene and good manners alike forbid spitting on the pavement!"

But, after all, it is to school teaching that we must look for the daily insistence on any subject which we think it necessary for our children to master.

I know that at present there is a certain curriculum and a certain standard which the teachers are hard enough put to to attain; but surely "Manners" in the whole large sense of how we shall live our life, is the most important lesson of all, and the one which, if learned, undoubtedly will help us as individuals and as a nation to advance and to better our position in civilised communities.

Because, in the words of Professor Arthur Thomson: "In our definition of Progress we must give first place to those values that we are surest about—the Truth and the seeking of it—the Beautiful and the making of it, the Good and the doing of it. These values we call absolute, because they are desirable as ends in themselves, because we cannot have too much of them, because they never bring satiety—because they are their own reward—and because as civilisation deepens, they have an increasing survival value!"

Let us bring up a child in the way he should go, and when he is old he will not depart from it!

MEETING FOR GIRLS.

*Arranged in co-operation with
the Edinburgh Juvenile Organisations Committee.*

On Monday, 15th October, 8 p.m.

MISS M. G. COWAN, M.A., in the Chair.

MISS COWAN said: Members of the Girls' Organisations, members of the National Council of Women, and the friends of both organisations, this is the third occasion upon which we have had a united meeting of the Girls' Organisations of the City of Edinburgh. Our movement as a united movement is now about five years' old, but we do not meet as a united movement except on certain very important occasions when something seems to justify an attempt to draw us together in one big meeting. Our meeting to-night is a very much smaller one than we had hoped, owing to the early date in October, and owing also to the fact that this is a Continuation Class night, and many of the members of our organisation are loyal members of the Continuation Classes. I should just like to say that though we are united in one big organisation, each society has its own identity and its own aim. In the great union each society gains strength for its own work, and we all gain in our pursuit of our common aim of good citizenship, and a high standard of girlhood for the City of Edinburgh.

The first occasion upon which we met together was in the Usher Hall, when we had about 2,500 girls present, in order to feel for the first time in our life that we were a united gathering of girls' organisations. On the second occasion we met at the invitation of the Scottish Missionary Churches' Campaign, 1700 strong, in the United Free Assembly Hall. When we heard that there was to be this great gathering of the National Council of Women, it was felt that it was a fitting occasion to organise a united meeting under the auspices of the two Societies. Now why? The National Council of Women stands all over Great Britain for high ideals of citizenship, high ideals of womanhood; and woman's work, and woman's place in the community help us in our social life, and help us in the bringing in of better conditions in this beautiful country of ours. What we have stood for in the city of Edinburgh the National Council of Women stands for in a big sense all over Great Britain, and in the city of Edinburgh we have also a strong branch of the National Council of Women. The joint committee felt it was right and fitting that the girls of the organisation should have an opportunity of feeling what a big thing this movement is, the movement under the auspices of the National Council of Women, and therefore they

have given us to-night two of their very best speakers to tell us of some of the things they are doing, furthering in their own different ways the work amongst the women of your generation.

We have with us to-night Mrs. Morgan, who is the Chairman of the National Organisation of Girls' Clubs, and the Hon. Mrs. Home Peel, who is the Honorary Secretary of the same organisation. But they are in touch, not only with Girls' Clubs, but with Girls' Organisations of every type and character. We are very fortunate, especially as we are girls face to face with a very hard winter. There are many girls who are unemployed, and those of you who have definite work, and who have still school work, will sympathise with those girls in the city who are out of work just now, and are finding it very hard indeed to hold up their heads. So all we can do in the present circumstances is to kindle the social conscience of Edinburgh, to maintain a very high standard of work and citizenship and to strive to make the condition of our city such as will be helpful to these girls throughout this coming winter. Mr. Neville Chamberlain, speaking yesterday, spoke of the very difficult time for the country; he compared it almost to the difficult time we went through during the war. We have to show a high standard of thrift, diligence and citizenship throughout the country. And I do feel that in Edinburgh we are very fortunate in having this Conference of the National Council of Women to give us a good send-off in the winter's work this year.

The HON. MRS. HOME PEEL said: Miss Cowan and friends, it is a very great pleasure to meet you all here to-night, and I think most of us on this platform, except perhaps the choir, are very envious of you. You have got all your life before you with the most immense possibilities for enjoyment and for service, and I wonder what you are going to do with your lives, and how many of you have thought out on what lines you are going to build up your work. For many of you have got your own work in the day, and I expect you find it difficult to think how you can really arrange your life any differently and find any more opportunities for work, but we can all do that. In all our life, and in every action of our life, we can be either helping or hindering those around us. I have always been particularly interested in the belief of the Russian Church, which attaches so very much importance to personal responsibility. If you fail it is not repentance for your own failing which is needed, because your own soul is in trouble. Why you must repent is because of the incalculable harm you may have done to somebody else by so failing, and it is a very serious thought, how very important every one of our actions is to those around us. It may seem to

you that you are not important enough to matter, and your life not of sufficient importance to really influence other people, but put that away from your minds at once. Every single thing that you do is important. You may not be able to see how it affects other people, but that doesn't alter the fact that it *does* affect other people. It is like throwing a pebble into a pond, you cannot see where the farthest ripple goes to—it is impossible to see that. It is just the same with your life and all your actions. You cannot tell what the result of your actions and your life and your character is on those around you. It is a wonderful thing you have got to do, you have not only got to uphold the traditions of the past, but you have to build up new traditions for those who are coming after you. And I wonder what you are going to build up; you have all got to think it out for yourselves. Have you ever thought how you are going to build and what your foundations are to be? Perhaps you will allow me to suggest one or two possible foundation-stones. They may not be very obvious ones, but I have chosen one or two which have occurred to me, which perhaps may be of some use to you.

First of all there is courage. We are living in a very difficult world. Your chairman has just alluded to the difficulties which lie before the workers in this city, and most of the workers in this country, I am sorry to say. Life is very grey sometimes, and it is extraordinarily difficult to keep one's enthusiasm and one's energy sharpened and there all the time. But it is very, very important to keep up your courage. It means a great deal, and if you are really courageous and really think out your ideals and stick to them all through your life, you will gradually win through to a stronger character, and to really helping those around us. There is a quotation of Robert Louis Stevenson's I am very fond of: "An aspiration is a joy for ever, a possession as solid as a landed estate." It is rather nice to feel that if you have got your ideals and aspirations firmly in your own life, and if you live up to them, you are really helping forward the world, and helping to build up new foundations and fresh traditions for the young ones coming after.

The second foundation-stone is sympathy. It may not seem very important at first, but after all the trouble we have gone through as a result of the war and conditions after the war, it is extraordinary what a help we can be to those around us if we really sympathise with other people's troubles. I read the other day that Ruskin said: "Wherever a hand was held out in fellowship, there was a true church." And I think that if we could only keep it in our minds to hold out that hand of fellowship to everyone around us, it would make the world a much easier place to live in.

And then there is one other stone. I feel that we ought all to have the most intense belief in the ennobling influence of work that is well and truly done. In your own ways you are all doing your work in your different organisations well and truly, but that wants to be carried forward in every way. Every bit of work that is well done is of lasting good to the person that does it—a permanent gain to your own character. And so may I, just in conclusion, ask you to go forward into your lives, and as your life opens out before you just bring all you can of courage, sympathy and perseverance to all that may come to you, to all the difficulties and all the pleasures. Do not lose your capacity for enjoyment: I do not think any of you young people can possibly know what your capacity for enjoyment means to the people who are older than you. But do take it from me—I am a sort of half-way house, and I know both sides—it really does help the older people most enormously to feel that they have your energy and your enthusiasm and your youth behind them. So do all you can, pull your weight and do your work truly and faithfully, and just as a close I will give you one other thought from Robert Louis Stevenson: "To travel hopefully is better than to arrive, and the true success is to labour."

MRS. GEORGE MORGAN said: Girls and fellow workers, I am delighted to be here this evening to have a talk with the girls of Scotland, because I have the greatest admiration for the Scottish race. I know what fine men and women you have sent out into the world upon great adventures. You have in your blood that which stands to overcome difficulties and obstacles. Your forbears have been those who have gone out to face tremendous odds and tremendous difficulties, and they have won through. And I want to say to you that there are a great many obstacles and difficulties and problems for you to solve to-day, as there have been in the past, and so I want to talk to you to-night about the life of adventure. When I was your age (and that is a very long time ago) I used to love books of adventure, in fact I like them now, when you felt the thrill of having to overcome something that no one else had overcome, to go out into the dark forest and cut your way through the dense jungle with the wild beasts there, and to win through. And you know in your own time, there has come the time when the men who have gone out again and again and again to seek for the South and the North Poles have won their objects, and at last through great tribulation, through much suffering, they got to the places they desired to get to. I remember Sir Ernest Shackleton coming to my boys' school and telling them of the difficulties that he had come through; how when they got nearly to the Pole they had to turn

back for lack of food. They only had one biscuit each a day, and they dared not look at the crumbs their companions dropped because they yearned to pick them up and eat them for themselves. But they held on and it did not deter them. They went out again, and it ended in the death of that great man, Captain Scott, who won through, and yet had to die on the way back again. They had a great aim in their life. They pictured to themselves when they were boys how they would love to find the South or North Pole, and then they set to work to harden themselves so as to be fit to go out and do that great task, and nothing deterred them. Back they came again and again and again, until at last they attained their object.

Now you may say, What is the use of talking about South Poles to girls? I do not suppose you are going out to see the South Pole, but there is the same spirit of adventure. Life is a great adventure. Life is full of possibilities, and you here in Scotland have got the stories of women in the past who have gone out to face great adventures and won through. There is one woman who died only a year or two ago—within your lifetime—Mary Slessor of Calabar. She was only a mill girl, a mill girl who had a great big faith in her heart, a big hope that she might be able to carry the news she had got of the great force that Jesus Christ had brought into the world—she might carry it out to the little black children in Africa. How was she to go? She had no friends, no money, nothing that seemed to make it possible for her to achieve her aim. When she went up to Societies they said, "Only a mill girl! You don't know how to learn things; you don't know how to talk to people. Certainly not!" But all the time she was working for that great aim she had in her heart. She was going to make good some day out in Africa, and she did the little bit of work that came to her. She loved and tended the children in her own home; she watched over them, she knew how to dress them, and how to feed them, and it was all a preparation for the big work that was awaiting her in the big adventure of her life when Africa became possible for her. Then you know how she went, when even our brave soldiers in the British Army told her, "You dare not go up into that big country alone." She said, "No, I do not go alone, but the God who has sent me is going with me into the dark country, and I am going where He sends." And out there that splendid woman went, and from a mill girl in Glasgow she became High Commissioner for the British Empire in the country that she had won from darkest heathendom, where before little children were cast out to be eaten by lions and tigers. She had won her place. She had cared for the babies, and so her reward was great when she passed from this life to the greater adventure of the life that is to come.

I want to tell you this story because I hope every one of you will read that book and understand it for yourselves. What was possible for Mary Slessor, the same spirit that drove her forth, is waiting for the lives and service of every girl who is present here to-night.

And I want to say this, that if you are going to make anything of your life, as I hope and trust you are, it has to begin in the little things that you are doing day by day. You have to work hard at the little things because you don't know when the call will come to the great adventure out in life itself. I am perfectly certain that never in the history of the world was there a greater need for that indomitable courage, that great, true vision of life that the pioneers of old have had, than there is to-day. Many of the women who were represented on this National Council of Women in the old days were true pioneers. They went out to fight and to struggle to redress wrongs under which women and children had to live. They did redress many of those; they won through. And many of the women have given you a tremendous weapon which they themselves did not possess. Do not think because the pioneers of old worked for certain things that you have not to use something which they have won for you. They have won it at great cost and great price. It is for you to follow up and utilise that which they have won for you, for the highest, the truest and the best. You will never get that unless you get a true vision of what life means. Life is not just a thing in which you drift along. You have got to take hold of life with both hands, and make something of it. You will then have made it easier for those who come after you. The future of your country is not in the hands of the women on this platform; their work has to a large extent been done. It is in your hands. It is you who will decide the destinies of the next generation. If you let slip the high ideals which were held by those who went before you, if you do not realise that God sent you here with a definite purpose for your life, and you strive to find out what that purpose is, then the next generation will enter into a worse world than even you have. If you have that spirit of Mary Slessor, if you have a vision of what God can do with a humble simple girl like that, who had devoted herself to Him, then those who come after you will come into a nobler, purer world with higher ideals and courage to carry on in the rank and file of life, because you have seen a vision and you have moulded your life, and you have worked to carry out the vision which God has given to you.

First of all, you have got to realise that life is just what you find it here, and you have got to grip hold of that bit

of life where you are, and do the very best you can. I want to tell you this from personal experience. The things I learned in childhood, and did not think very much about, have worked into the great plan of life and have been able to be used in the service of others. I am not much in the way of a drawer, but I did a bit of it, and when I did it I took an interest in the bit I did. Later on in my life I had under my care about 150 cripples, and though I am no drawer I used to have to design things for the cripples, and I had gathered just enough of the instruction I had in those old days to help me to design carpets and things for the cripples to carry out. So you see that bit of my life, which I didn't think then would be used, God took hold of and made it of use for somebody else. You do not know what you have in your life. You are sent here with a great purpose, and what you are learning to-day will come in, for God gave it, God gave you that instinct, that little talent, and if you use it it will come into his great plan for your life, and you will be able to see then that it was all part of what God wanted in service from you.

There is the story of the boys who went out on that last voyage of Sir Ernest Shackleton—his cabin boys. He had several from different parts of the country, and he choose three. And why did he choose them? He choose them because of the record they had of good service where they had been living. The people who knew them said, "This boy is trustworthy; this boy you can depend upon for punctuality; this boy is good for this or that," all small things. They had the chance of their life for their big adventure. The big adventure was waiting for them, and if they had not had that record in the past they would not have been able to enter it.

Then there is the story of the Ten Virgins—the virgins who had got their lamps trimmed, and those who had not put the oil in. What did a little oil matter? They had a beautiful lamp and a beautiful wick, but no oil. They had forgotten that tiny thing out of it. When the great adventure came, and the bridegroom came, they had to stay outside the door because the oil, the little thing, was not in their lamp.

For the future, for the future race for which you are responsible, for the great adventure of life which may come to you, grip hold of life in those little things to-day, and make them as strong and as beautiful and true as you possibly can.

Then there is another thing if you want to have the real true adventure of life—we must realise our personal influence. Mrs. Peel was speaking of how little we realise all the influence we have. There is a story I heard in the War of a girl's influence on three men, quite unknown to herself. It was told to a nurse in one of our hospitals by one of the men themselves, who gave his

life in the Great War. Three American boys came over in 1913, and they went out in London to see life. Going down the street they saw a very pretty girl coming towards them. "Let's talk to that girl," and so they all pulled up in front of her, and this girl just turned and looked upon them and went on her way. And one of them said, "Gee-whizz, wasn't that a girl!" Another said, "Why on earth couldn't we speak to her?" And the third boy said, "Look here, for the sake of that pure English girl let's make a compact to hold all women in honour." And they all three made that promise for the sake of that unknown girl who held herself as a sacred thing, and who had given them a high ideal of what womanhood was, and who went on her way to bless instead of to curse. They made that compact, and this lad who was in our hospital told how each of his friends had come over with him, had given their lives in the Great War, and had kept their pledge; and he said, "I want you to write home to Mother and say I have kept mine."

Do you see what influence means? And every one of you, the older you get, will have that power of influence not only over your girl friends but over your boy friends. You can lift them up and make them grow into strong brave men with the vision set for steadfastness, or you can make them silly, foolish and drifting. If you have gripped hold of the aim of life, the big adventure of what life means, if you say, "God helping me, I am going to live for the highest," then, without knowing it, without even speaking, you will help them, you will have given them the ideal of what true womanhood really means. What have you done? You have ensured for the race that comes after you one of the highest and most precious possessions that any woman can hand over to those who shall call her by the sacred name of Mother, a pure, holy, sweet parentage; and that is in the hands of the girl of to-day.

Just think of what life means. If you walk by the seaside you know how your feet dent in the sand, how every little mark you make shows—when I was down at the seaside I used to see father, mother and then the little child's feet, but it never lasted, the tide came in and there was the smooth sand. Have you seen the pictures of the men who climb high mountains? One man goes with an ice-axe and cuts a great step in the hard mountain-side. He puts his foot in that, and then his friend comes after and puts his foot in it. And there is left behind a foothold for somebody to come after. There is left behind a place for someone to come up more easily than the first man who hacked his way through that difficult place in the mountain climb. That is life. Some men and women make footholds for others to follow. They live that strenuous life. They put their life into God's hands. They live it with the idea of service for others, and those who come after

have an easier way to travel. They have a foothold in which they can put their feet. Which life are you going to lead? One where the rippling sea can wash out the marks where you have passed, or the life which is strong and beautiful with a great aim, and which leaves behind it a pathway where others may follow?

How are you going to do that? I spoke first of all about your personal influence. I want to say a word about your collective influence. This National Council of Women has become the power it is to-day because it is a collective force. It is not because this one woman here, or another over there, has done her bit, but because gathering together the force of all the women's work it is able to achieve far more than it could do alone. I remember seeing in a friend's house a little tiny ant on the window sill, and it was trying to deal with a spider's dead body a good deal bigger than itself. It tugged this way and pulled that way, but it could not budge the spider's body at all, and presently it ran out over the window sill. In a minute back it came with another ant, and the two got hold of the spider's body, and they carried it off with much difficulty to the nest outside. I went down to the wood a short time afterwards, and there I found all the ants as busy as they could be, and they had got a nest which was as high as this, built by ants, built by the tiny ants getting little pieces of stick which they could not carry alone. Very often they got a comrade and they carried it together, and so they built up that splendid monument. Now I bring that to you. That is a real true picture of Nature given by God Himself, to teach us a great lesson. We can each do a great deal alone, but we cannot do as much alone as we can do when together. If you are working hard in your different Associations that are gathered together, in your club life, in your Guildries, there is one way in which you can work. First, as an individual. There is a girl who comes in who is lonely, who is not very much to look at, whom you do not think very much of. Mary Jane needs you very much more than Rose Emily, who is a very fascinating girl. The one has got friends and the other has not, and that is the call for you to help her. See what there is in her that is really sweet; there is always something sweet in everybody. Make her realise that you do welcome her into your Society, and that she has a little place in the Society as well as anybody else. That is your object, and there is a collective force in that one association. Think what you can do together, how much you can accomplish. Why, I tell you, some of the things the club girls have accomplished all up and down the land, are to me an astonishment. I would not have believed they could possibly do it.

That is not all. Here you are in Edinburgh, not only this Society but the other Societies. Now you are banded together as a sort of army. First of all, there is the unit, the man who

came across the seas to join up in the Great War, just one, only able to do the work of one, but he had a duty to perform. And over he came and joined the ranks; he joined a little platoon; this platoon became a company, the company became a regiment, and they became a vast army of 5,000,000 volunteers. Now girls, what are you going to do? First of all, as the unit, as the platoon, as the company, as the great regiment here. Is that all? Certainly not. Lift up your eyes and see the vision, not only of Britain, of which we are so proud, but away out across the seas there are the women and children who are needing your help.

I will tell you another story. I was reading the other day about the little wee children out in Persia, who make the carpets there. They are taken up on to high ladders to weave the carpets that are sold over here. It is sad, you say, but it affects you. Those little baby fingers that are working for a wicked penny a week or something like that, are taking the work out of the hands of the girls of Great Britain. That is what it means to see the world as one. You cannot have injustice in the far ends of the earth without it going right home to you here in England. Do not only think of Edinburgh, do not only think of Scotland, but think of the great world as belonging to God, our Father, and because he needs you to bring a new order into the world, take hold of life with its great adventures stretching out before you. Go out in His strength, not alone. Then you shall see, when you stand looking back upon life, as I do, that all the way along you have been led by the One alone, who can guide you to do that which is the plan that God had in mind when He sent you here. You shall work out the vision of life, with its call to the Great Adventure.

SUNDAY, OCTOBER 21st.

SERMON PREACHED IN ST. GILES' CATHEDRAL,
EDINBURGH.

BY THE RIGHT REV. A. WALLACE WILLIAMSON, C.V.O., D.D.,
Dean of the Thistle.

Hebrews II, 1 & 3. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

How shall we escape, if we neglect so great salvation?"

The object of the meetings of the National Council of Women this week has been to consider especially "The Call of the Child"—the call to women to give their work and service especially for women and children. "A little child shall lead them" is the glorious motto in which we have seen the great promise of the Messiah.

In this epistle we are asked the question: "How shall we escape if we neglect so great salvation?" Now there are three things involved in this. There is a manifest duty—the duty of earnest attention to the religious truth we know. There is a certain danger—the danger of drifting; and there is the possible destiny to which such drifting will lead.

First, the religious truth. We know it—we have a practical acquaintance with the dogmas of the church. I cannot but admit that the manner in which the truths of our religion are often put before us is enough to foster the separation of true, religious knowledge from the personal life. We become accustomed to hear of spiritual truth as though it were a mere abstraction, instead of a living power by which we are united to God. It remains eternally true that we have souls to be saved. Our souls need to be saved and purified by the power of God's truth revealed to us. But the truth can only exercise its power if we give earnest heed to it. It is not enough to hear the truth of the Gospel—to be told that Jesus died for us. It is not enough to renounce sin and to cast ourselves at the foot of the cross, but we must remain there to the very end. It is a great salvation and not a speculation of mind which comes from Christian humanism; it is a great power; its sanctions are eternal, its promises divine. Its whole character is spiritual and there is no limit to this power. It is a salvation; it is an assurance of life and union with God, our Heavenly Father. There is no duty more vital than to press on day by day to the feet of Christ, and to remember that if our religion be anything at all it must be everything. It cannot be an accidental, occasional, superficial thing. We cannot take it up and leave it alone at our pleasure; it must be the very serious business of our life. Now there is a strong reason which should weigh with us in endeavouring to fulfil this manifest duty—a reason of which every sincere person will admit the force—the certainty that if we do not take our convictions in religion seriously, we shall be in danger of losing them altogether. We shall gradually experience that slipping away from the enthusiasm of steadfast conviction of which many a man becomes painfully conscious, only when he has lost the power of returning.

It is not hard to depict the difficulties which confront us, but I do make bold to say that nine-tenths of the doubt and hesitation in accepting loyally the faith of Christ is not due to intellectual doubt at all—it is largely and mainly due to failure to make use of what we actually do hold and believe; because unquestionably it is a deep truth, pervading every sphere of human life, that power unused will wither and die. That applies to the power of faith, just as it applies to any other sphere of the human life; and so it comes to this, that if I believe in Jesus Christ and yet give no heed to what my belief

involves, if I make it no actual part of my life in any vital sense, I shall soon cease to believe in Christ at all. Nay, more, even if I believe in God in the most general sense, and yet make no serious application of my belief, I shall be bound to come to the same result. I shall insensibly glide away from the anchor of faith, and I shall suddenly realise that my soul is empty of conviction, that Christ is nothing, that "the soul is merely a word"—as was said to me this very week by one who should know better—that the soul is merely a word, and all the fair fabric of the faith is a passing dream.

Because I see and know what a great deal of our modern life has come to through the lack of an explicit knowledge of the faith—pure and unmitigated heathenism—and because I know that the Christian religion has transformed the lives of many men and women, who, gladly leaving the life of the world, have sought to live the Christian Life: because we know the harmony it can bring into our own lives and into the lives of all those who see and are drawn by the living attraction of its power, I would urge you to make your religion a real thing, the greatest thing in your lives, for unless it is that it is useless.

As that great poet of the mountains and streams has said:—

“Great God! I'd rather be
A Pagan suckled in a creed outworn,
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus, rising from the sea;
Or hear old Triton blow his wreathed horn.”

• Yes! and because there is a still more serious reason—the great duty of earnest faith in the case of our own personal religion. Here is one of the great unanswered questions of the Bible. "How shall we escape if we neglect so great salvation?" Unanswered I have said—perhaps unanswerable. In any case we may endeavour to placate it, but it remains and *will* remain. If you can answer it, if you know any way of escape here or hereafter, you may perhaps go your own way; but if you know no answer it is folly, it is unutterable folly to dally with the unknown issues of eternity. The only true wisdom is to make sure now by faithful adherence to Christ that you are standing on sure ground; to give earnest and consistent heed to the things you have heard, lest at any time you should slip from them.

“So may the God of Peace, that brought from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen.”

National Council of Women

Dr. Statement of Receipts and Payments 1st

RECEIPTS.		£	s.	d.	£	s.	d.
<i>August 31st, 1923.</i>							
To Subscriptions:—							
Members	...	513	18	0			
Branches (25 per cent.)	...	258	3	3			
Branches (£5)	...	390	18	4			
Societies	...	109	11	6			
					1272	11	1
„ Donations:—							
Cambridge Branch	...	150	0	0			
General	...	69	0	11			
For Hostels List	...	10	5	0			
					229	5	11
„ *Sale of National Council of Women Literature:—							
Pamphlets	...	42	17	5			
Reports	...	55	6	7			
N.C.W. News	...	290	14	3			
					388	18	3
„ Collection at Armenian Meeting	...		18	19	1		
„ Refund for Expenses at do.	...		5	6	2		
„ Collection at Lecture on Baltic Republics	...		4	12	3		
„ Collection at Special Council Meeting	...		9	0	2		
„ Balance on N.C.W. Luncheon	...		9	8	10		
„ Hire of N.C.W. Committee Room	...		0	15	0		
„ Sale of Waste Paper	...		1	0	0		
„ Interest:—							
5 per cent. National War Bonds...	...	9	7	6			
Co-Partnership Tenants, Ltd.	...	3	13	9			
					13	1	3
„ Collection during I.C.W. Week	...		41	11	3		
					41	11	3
					1994	9	3

Investments:—

National War Bonds, 1928, 5 per cent., £250.
Co-Partnership Tenants, 10 £10 Shares.

* This does not include the receipts from the Book and Pamphlet Department.

of Great Britain and Ireland.

September, 1922, to 31st August, 1923.

Cr.

PAYMENTS.		£	s.	d.	£	s.	d.
<i>September 1st, 1922.</i>							
By Deficit at Bank...	...	58	13	5			
Less Petty Cash in hand	...	4	12	5½			
					54	0	11½
<i>August 31st, 1923.</i>							
„ Salaries	...	762	2	3			
„ Printing (General)	...	187	10	0			
„ N.C.W. News:—							
Salary	...	66	13	4			
Printing	...	194	8	9			
					261	2	1
„ Stationery	...	63	17	4			
„ Postage	...	114	7	5½			
„ Rent	...	175	0	0			
„ Office Expenses (Coal, Cleaning, etc.)	...	64	15	6½			
„ Telephone	...	15	13	7			
„ Telegraphic Address	...	2	0	0			
„ Press Cuttings	...	4	4	0			
„ Committee Expenses	...	78	14	0			
„ Travelling	...	8	4	1½			
„ Pamphlets	...	6	2	11			
„ Insurance	...	18	1	9			
„ Collection for Friends of Armenia	...	19	0	0			
„ Lantern Operator	...	1	17	6			
„ Prize—Design Competition	...	2	2	0			
„ Subscriptions:—							
International Council of Women	4	0	0				
Consultative Committee	3	0	0				
Council for Representation of Women on League of Nations	3	3	0				
					10	3	0
„ Audit Fee	...	4	4	0			
„ Bank Charges (including Cheques)...	...	5	0	5			
					1799	1	11½
„ Purchase of Duplicating Machine	...		42	5	0		
„ Donation to International Council of Women from I.C.W. Week	...		41	11	3		
					1936	19	2
„ Cash at Bank	...	51	7	0			
„ Cash in hand	...	6	3	1			
					57	10	1
					1994	9	3

10th Sept., 1923.

Examined and found correct,

PRIDEAUX, FRERE, BROWN AND CO.,

Chartered Accountants.

12, Old Square, Lincoln's Inn, W.C.2.

FORM OF BEQUEST.

I bequeath to the National Council of Women of Great Britain and Ireland the sum of.....*

.....
to be paid to the Treasurer for the time being of said National Council of Women of Great Britain and Ireland, free of all deductions whatever the receipt of said Treasurer to be an effectual discharge of same.

*** The sum to be written in full.**

I desire to be enrolled as a Member of the National Council of Women, and enclose £ : s. d. as an Annual Subscription to the Central Fund (minimum 5/-).

Name.....

Address.....

.....

Subscriptions should be made payable to the Hon. Treasurer, and forwarded to the Office of the National Council of Women, Parliament Mansions, Westminster, S.W. 1.

PAMPHLET