

Private Morals in Relation to Public Welfare.¹

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"Righteousness exalteth a nation, but sin is a reproach to any people."—
PROV. xiv. 34.

"Strong nations shall come to seek the Lord of Hosts."—ZECH. viii. 22.

"The Lord shall establish thee an holy people unto Himself, as He hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God."
—DEUT. xxviii. 9.

"And to make thee high above all nations which He hath made, in praise, and in name, and in honour."—DEUT. xxvi. 19.

I HAVE written the following words, firstly, because we are faced to-day by vast and complex changes in our social organization in which the welfare of the individual as well as the welfare of communities are deeply concerned; secondly, because of my special experience in regard to the disastrous effects upon individual, and also upon the nation, of the loss of self-control, the of undue anxiety, of undesirable habits, of mental depression, of weak nerves, of idleness, of intemperance, and of indifference.

That these conditions exist no one will deny, for the State regulates and controls institutions recognized for their care and cure. Probably no one among my readers is without some painful experience of their reality, if not in his own family, then among friends and acquaintances. That they are widespread and deep is also well known, for they go to the heart of our life; some persons maintain that they are even on the increase, and that they are but necessary evils, and consequent upon the progress of civilization; for it has been ascertained that they tend to increase as man departs from the savage and semi-civilized state, and as he approaches to the highest plane in his mental development and evolution. We as doctors know their

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prevalence, and we also know the amount of moral treatment, the administration of cheerfulness, sympathy, and direction, apart from medicines, which our patients require to raise them when suffering from these conditions.

Only recently a young doctor informed me that some of his patients actually died when they became seriously ill because they had not the spirit, the pluck, or the mental vigour, to keep alive; a little strain or undue stress upon their feeble self-reliance, and they yield and give up the contest.

Some of these ailments are due, no doubt, to a weak inheritance—*i.e.*, to a structural defect caused by ill-assorted marriages, to an ill-regulated selection of a partner, possessing some family weakness which is visited upon the offspring; the children being unable to adapt themselves to the scheme of life proposed for them, and personally I feel that this aspect has hitherto not commanded from the Church the attention it deserves. On the other hand, many of these ailments and ills are brought about through our own personal neglect, partly from the want of a proper up-bringing, partly also from a neglect in later life of those prudential considerations which are characteristic of civilized man.

Many of these ills are due simply to a want of regard for ordinary moral laws, and from a desire for the immediate pleasures of the moment at the expense of future but more lasting happiness. There seems to be among everyone to-day a positive fight for pleasure, probably not the coarse and brutal delights of our forefathers, but the more exciting and sensuous pleasures of the moment.

Fortunately there is another aspect to the question, for there are some persons who are always ready to face responsibility; who, with a large spirit of human fellowship, look beyond their own wants, and, in the face of many difficulties, present an example of constant hopefulness and buoyancy, and who, fortified by a firm belief in the Divine Providence, are always ready to ease the burden of others and to inspire confidence in those around them. It is regrettable that their number is so

few, for probably at no period in the history of this country has such an example been more needed in our midst, to help individual development and try to bring about a larger, fuller, and better social organization.

For some time past the "masses" have been showing considerable discontent, and some who watch the spectacle are themselves struck by the attributed cause—viz., the apparently unfair division of this world's goods. I doubt if any country during the last century has made so much material progress as our own, and yet I doubt if extreme poverty has to any considerable extent abated. Although there has been a great increase in material wealth, it does not seem to have penetrated deeply among the industrial classes, because pity is but a short-lived passion, and suffering poverty remains as obtrusive as we have known it at any time during the last thirty years, and this in spite of the fact that the gates of political freedom are wider than ever before. In spite of better housing and better food, the bulk of wealth has fallen into the hands, not of those who toil and labour, but into the coffers of the undeserving, and often the unscrupulous. There seems to be a feeling that the masses of the people are not having their fair share of the rewards of industry, nor of their due proportion of the rest and comfort enjoyed by the idle rich. This is eloquently voiced in the form of prayer composed for a body of workgirls who were out on strike: "O God our Father, we, Thy children, humbly beseech Thee to grant that we may receive enough wages to clothe and feed our bodies, and just a little leisure, O Lord, to give our souls a chance to grow." One has only to look at the daily list of published wills in order to see the astonishing amount of wealth left after the death of quite ordinary people—people who are themselves at most the elect of chance. More especially is this the case among those who have been engaged in trade and commerce, which shows that the few have benefited at the expense of the many. The only exceptions to this accumulated wealth would seem to be the industrial classes themselves, and to these may be added Civil Servants and the professional classes,

who usually manage to die unencumbered, and most of whom leave to their dependents, beyond the memory of a good example, no personal or real estate, not even enough to defray the cost of their funeral expenses.

It is satisfactory, however, to be told by statisticians that parallel with material prosperity there has been some improvement in manners as well as in general sobriety. There has been, we are told, a steady diminution in drunkenness, and less intoxicating drink is consumed per head than has been the case for several years. Crime is showing a decline, not because there is a keener regard for the moral law, nor because there is less disposition to break the letter of the law, but because there is a conspiracy to evade its spirit, and because public opinion in regard to the moral law is more flabby, more indifferent, and less rigorous. Offences against the moral law are to-day more common than they have probably ever been before, and there is probably also less holy indignation at commercial dishonesty than there was in the days of our grandfathers; food is more adulterated, gambling is more widespread, deceit is more common, and the sins which debase and degrade the nation are more flaunted before the public gaze than ever before, and worse ones are barely hidden. Even the sacred obligation in regard to an "Englishman's word" is less binding, for men and masters appear alike to repudiate honourable agreements entered into in industrial contracts. The scorn shown in regard to the holiness of matrimony, the open depreciation of family life, the neglect of parenthood, disregard for the "cradle," as also the non-observance of the Sabbath Day, are signs of national indifference which must inevitably bring their own consequences. It shows a slackness on the part of the individual which calls for serious reform, and such heedless indifference to honest purpose, to straight dealing, towards duty, and to the laws of health, will inevitably impair the permanent and solid strength which has been our boast in the past, and which has hitherto characterized our native land.

Let us pause awhile in order to examine our terms, and to

ask, in the first place, What is the moral life? And what is life itself? We have lately been hearing much from men of science about "colloidal jelly"—that it is the basis of life, and that there is no real dividing line between living and non-living matter; that the most obvious sign of life is spontaneous movement, yet that non-living matter itself presents movement, owing to the physical and the chemical changes occurring in the surface tension of matter. All changes in living substances are thus brought about by chemical and physical forces, and it is asserted that life has originated by a process of evolution from non-living matter; and also that the biologist should now look to the chemist for the secret of life, which may yet be built up in the laboratory! This is a cry far in advance of the old doctrine of the earlier evolutionists, that "All life exists from previous life"—"*Omne vivum e vivo.*" Knowledge is a ceaseless flux, and we have progressed far beyond the doctrine of Huxley, which dealt with the existence of complex living beings, for we now speak of the production of ultra-microscopic life from non-living substances, which we shall probably never be able to visualize physically, although we may have become convinced of its existence. What analogy can be more convincing of our belief in an all-powerful, all-knowing God, whose revelation in His Divine Son we as Christians rely upon as the basis of our faith, and whose immanence in all things is beyond our vision, although not beyond our faith.

Science, which is the systematized observation of matter, convinces us that scepticism, once more prevalent than it is to-day, is utterly impossible to the human mind.

It is permitted to man by our Church to use his own mind and to reflect philosophically, not only upon the great problems of Nature, but also upon the great realities of life and death which are ever present to us. To some of us, problems connected with these facts, and inferences drawn from them, although often baffling, are generally interesting, if not absorbing. In regard to scepticism, if the human mind does not construct for itself by conduct and thought a coherent faith or philosophy of

its own, it will be infested with irrational beliefs and with false superstitions. As has been wisely said, "The science which destroys all moral faith also destroys intellectual faith, and so ultimately destroys itself." There are many persons to-day who are sceptical about some truths of religion and some dogmas of theology, who are also sceptical about moral and intellectual ideas to which men attain by right thinking and right living, and upon which the whole structure of our civilization depends and has been based. Such a scepticism would deny the existence of a rational order in the universe, and so anarchy must result, which means tyranny, and tyranny means superstition, and this involves the destruction of all progress. Plutarch states: "I deem those men to have attained the perfection of human character who themselves unite with the power of managing public affairs the cultivation of philosophy. Such persons appear to me to possess two blessings of the highest order. On the one hand, they fulfil that part of general usefulness which belongs to a public capacity, while on the other they enjoy a life of calm and unruffled serenity which is the fruit of philosophical study." By this remark Plutarch implies that a life of action may be adorned by philosophy which adds grace and harmony to it, and so produces a far-reaching moral benefit to society.

We know that high ideals, separated from irrational pleasure and dissolute enjoyment, can direct conduct on lines which may reconstruct itself as well as reconstruct a degenerate environment; that lofty ideals can reorganize and rebuild the individual as well as the community. Such an aim is the whole purport of education, which is based upon implanting in the growing mind the feeling of self-respect, and therefore of self-reliance, as well as a regard for others and a reverence towards what is right. The first part of the teaching of the young is always in the direction of controlling the "will," which is now governed by feeling and sensation, and not as yet by the reason. The will in the young is therefore apt to be very impulsive. What the child desires to do is what he likes at the moment, and this

is equally true of grown-up persons who are deficient in self-control. Their wilfulness is, indeed, their weakness. It is at an early age—probably between two and five—that the moral sense begins to develop in children; for immediately the child begins to pass a judgment upon his own actions, self-knowledge and self-judgment are attained. When he begins to express a desire for approbation and praise, then he sets up for himself an ethical standard, and he is influenced by ideals of conduct, and thus the way is prepared for self-direction. These ideals are not inherited by children, but are the result of observation of those around them. These ideals are a part of the heritage of the race, and they are not transmitted to the child, but must be acquired afresh by each child, and to train a child to feel and recognize the higher motives of conduct is one of the most important parts of moral education. It is in this way that the young are successfully trained to resist the temptations to sensuous gratification, and to subordinate their own personal desire for the good of others.

I maintain that so long as children are of school age, in spite of many disagreements about educational methods, they are on the whole well cared for by the teachers. It is in the home where the scheme of example and instruction fails. The difficulty with young people comes, in the main, after they have left school, when there is an abrupt end to the teacher's influence, and when parental supervision, already much weakened through State interference, is of necessity relaxed. The youth, immediately he or she leaves school, becomes, in our large cities, a bread-winner of sorts, and contributes to the family support. As a young bread-winner he now not only feels, but demands, his or her own independence in the home circle. Among the educated classes this is not so; the sons, and of necessity the daughters, continue to regard the parents' authority up to and beyond the age of twenty-one. The period from school age to twenty-one or further, according to sex and circumstances, is generally referred to as that of adolescence, and is one of intense desire to obtain pleasure in some way or

another ; it is impulsive, yet friendly—friendships even of the most intense kind being characteristic of this period, affections of the most violent character are common to it, and longings of the most ardent nature all tend to show its impetuosity as well as its irresponsibility, which the law to some extent favours. Its romance, its poetry, its idealism, its craving to get out of life all that is to be obtained, marks this period as one of the gravest, most perilous and dangerous, in the span of life. Its adequate guidance, protection, and supervision, therefore, command and claim our strongest attention. Compared with the periods of infancy and childhood, that between the ages of fifteen and twenty-one, although the most plastic and formative, is yet one which seems to receive the least consideration and control. This fact has been well pointed out by Mr. Charles Booth in his "Life and Labour in London," as well as by the Interdepartmental Committee on Physical Deterioration, and I most strongly urge attention to this on the part of our Church.

I think most of the social evils against which we have to combat are due to insufficient attention, I may almost say the neglect, of this period of life.

One of these evils, and possibly not the least, is

Intemperance.

There are still about 162,000 convictions annually for drunkenness, not a few of these being among women ; and although less is now spent on the "National Drink Bill," yet 150 millions a year go in this way. While the country as a whole merits praise for the downward movement in convictions for drunkenness, the Metropolitan Police District presents an increase of convictions, which should urge those of us living in this area to renew our efforts against this sin, which, although not the worst if there be grades, is certainly the short-cut to all the other sins, and is one which leads to indifference towards all religious work, as well as to social and family irresponsibility and neglect.

The next of our moral evils is closely related to the one we have just considered, and is that of

Infant Mortality.

109 per 1,000 of all children born die during early infancy, and nearly a fifth of all deaths recorded are those of children under a year old. The sacredness of human life, and the helplessness of the human infant, should make a powerful appeal to the community, and should galvanize its conscience into strong action for the prevention of this waste—a most serious one from the view of commercial and military supremacy. Much has been done in some municipalities by the supply of pure milk to mothers, and by the help of health visitors, as also by the direction of religious people who have leisure and are willing to do district visiting among the poor in the neighbourhood of their own homes. Connected with the question of the care of children is the serious one of the

Diminishing Birth-Rate.

While the death-rate has been steadily diminishing in every European country, the birth-rate has shown an even greater decrease.

In France in 1907 there was such a drop in the birth-rate that it was actually below the death-rate, and the population of the country decreased during that year.

In our own country the same tendency to a diminishing birth-rate is actively in progress, for in 1910, the last year for which I have the statistics of the Registrar-General's Report, the birth-rate was the lowest since records have been kept. In 1874 the birth-rate was 36·3 births for every 1,000 living, but in 1910 it had fallen to 24·8 per 1,000. The diminution of births is mainly among the educated and cultured classes, but the condition is now spreading to the middle classes and to the best of the artisan class. It may also be noticed that the least prudential, the most wasteful, and the least fortunate of the people are free from this stigma of a diminishing birth-rate, and to thoughtful persons the prospect of the future is in consequence a gloomy forecast, as the coming population is being thus recruited from the least efficient of its members.

I can, as a physician, add here that it was shown by the census before the last one that the fertility of English wives was lower than that recorded in any European country except that of France.

One has to recognize that this question is connected with several economic problems, for the more careful men marry later in life, and the age of women at marriage has thus risen for some years past. Further, in spite of the frequent early marriages among workers of the casual labourer class, the marriage-rate in England and Wales has shown a diminution of 5 per cent. during the last twenty years, whilst, on the other hand, in the German Empire it has increased 13 per cent. The love of luxury, the migration from houses to hotels, the multiplication of "flats," and the fact that many women find a fuller and freer life in occupations or professions, all tend to influence the birth-rate; but it is certain also that the diminution is voluntary, which indicates a serious evasion of parental responsibility.

Most students of social conditions would agree that the marriage-vow to-day is less sacred than in the past, and one sees this not only in the reflection of life upon the stage, but also in the fact that 37,509 births are illegitimate, and decrees for dissolution of marriage, judicial separations, and orders by magistrates having the effect of decrees of judicial separation, have numbered yearly over 7,250 instances.

As related to morals, we may next consider

Pauperism

in its various aspects, and more particularly that section of it which is generally described as the opprobrium of our civilization—viz., the vast number of able-bodied persons, all of them well able to work, but who, having led immoral lives, or being persistent idlers, or having given way to intemperance and become useless, drift to the workhouse or into the casual ward. Even here it is difficult to get them to do the work regarded as compulsory. Rather than perform their allotted task, they indulge in bad language and resistive violence, doing damage to property or threatening those about them, with the result that they appear

before the different police-courts or quarter sessions, where they are repeatedly dealt with, but without any reformation. There are two million persons each year out of the total population in England and Wales (one in every eighteen) who have received parish relief, and one million who receive it all the year round, which is a higher ratio, in spite of our increased material prosperity, than was recorded ten years ago. It is also noteworthy that, in spite of a million old age pensioners, the Poor Law rate (apart from outdoor relief) has gone up, and that it amounts to-day to about 4s. 2d. per head of every individual in the estimated population. For London it is more than double this amount per head. Then, there are over 135,000 registered lunatics—one to about 250 of the population, and probably an equal number in a state of unstable equilibrium, who are on the borderland, ready to be precipitated into the class of the registered insane, much, possibly most, of whose insanity is due to a want of self-control caused by deficient early moral training. It is recognized that there are purely mental causes of insanity as well as physical. There are, for instance, the shocks from sudden bereavement, the worry of domestic unhappiness, of disappointment in love, and other forms of emotional stress; even an ill-digested course of reading has been recognized as a cause of mental breakdown, and I have personally known the imagination to be morbidly kindled in the case of several young people who had wasted their leisure upon the cheap and exciting literature of the moment. In addition to the insane, we have a selection of anti-social persons who are repeatedly brought before the Justices for various offences against the law of the land. There were 167,695 persons convicted during 1910-11, the last year of which we have statistics, but the year 1908 recorded 68,116 indictable offences—the highest of any recorded year. Since then it is pleasing to find there has been a diminution. There is, further, a floating population of over 4,000 who are habitual criminals, actually at large and free to do their worst! Add to these an army of 40,000 vagrants, which in pressing times amounts to double this number, and some idea is given of the

social underworld and its great danger to the healthy community, much of which could have been avoided had those who constitute it only received half a chance in life.

For the last ten years there has been a steady increase of crime, and this in spite of the greater tendency to be lenient with first offenders, and the disposition to treat with greater consideration those guilty of the slighter offences. Fear is expressed that this increase is due to a relaxation of public sentiment in regard to the criminal. There is reason to think that the reprobation of crime and resentment against the criminal are diminishing on the part of the public, as well as on the part of those in high official authority, and this social "flabbiness" must be detrimental to the primary function of civilization—viz., that of safeguarding persons in the State as well as their property. Mr. Justice Scrutton is reported in the *Times* of October 19, 1912, to have said, when on the Midland Circuit, that well-meaning reformers had now made prisons so comfortable that people who could not get work, or did not want to work, preferred to go to prison rather than to the workhouse. In towns the favourite way of getting into prison for such offenders was to break the plate-glass window of an innocent tradesman; in the counties it was to pick out an unoffending farmer, and to set fire to his haystack. The tendency of sympathizing with the criminal, and of making it appear "that nothing matters," is a certain danger to the public welfare. The cheap Press also has done much to encourage public sympathy for the convict by devoting a disproportionate amount of space to crime records, especially when the crime may have been an ingenious or a daring one, or when the spoils are described to have been extensive. Such printed reports tend to elevate the criminal to the level of a hero, who has come to champion the revolt of the poor against the rich, or who has only expressed courageous discontent with the unequal distribution of wealth.

I will not speak in detail of

Gambling.

It has many forms, and perhaps as enthralling as any is that in respect to stocks and shares. It is a spirit which is destroying our manly games, and is spreading even to young people and children. It is the first step in the ruin of many a promising career, and a painful letter was recently (October 21) read at a meeting of the Police Court Mission at Wanstead, which instanced the destructive consequences of gambling to an otherwise promising career. Many persons in responsible positions know to their cost, and to that of their dependents, the measure of this evil.

The Breaking of Agreements

is another moral blot, and we have all read accounts of this in the labour strikes which occurred in the summer of 1911 and the spring of 1912. Possibly the employers are no better than the employed, which only shows its wide toleration, and this in spite of the help afforded by the Government through the appointment of the Industrial Council. In the days of Aristotle's "Politics" the State was looked upon as made *by* the individual, whose duty towards it was recognized and established. To-day the reverse seems to be the case: the State is made *for* the individual, and the altruistic spirit of patriotism is apparently a feeble one. The fact that "Territorial" practice has been relegated by some to Sunday target shooting points to a feeble patriotism, as well as to the small regard now felt for Sunday observances. You probably hear enough from this pulpit as to the purely pleasure-seeking spirit now prevalent on the Sabbath, so that I shall not further comment on this subject.

What is the remedy for this serious condition of things in our midst? I believe the whole secret of this to be in the life of the home, and no better example for reform can be quoted than the home at Nazareth, with its parental control and filial piety. I know that the clergy, by example in their own homes as well as by precept in their public life, are doing all that in

them is to encourage this view of a pure and simple home-life, as also to control what is evil and to encourage what is good. We are told by some Socialist leaders, who are themselves earnestly devoted to the welfare of humanity, that the millennium is at hand for the masses, and so far as they advocate purity in the home I am with them; but they go farther, and prophesy from industrial changes alone signs of better things. They state there is already evidence from general economic directions of the birth of a new order of things which is to emerge out of a violent and general revolution. They see in this revolution that all masters of industry are to be abolished, that the concentration of capitalist enterprise is to cease, and that the twentieth century is to control its own undertakings. This is only one aspect. What about encouraging the moral virtues, those which relate to self in particular—viz., temperance and courage—not to mention justice and benevolence, which is our duty towards others? Much is often said about the value of moral education as against religious. We know that the code of morality is a varying one, whilst the religious basis is permanent. Ideals taught by Christianity—those that encourage patience, purity, and charity, those that kindle high ideals of self-negation—are always applicable, but morality is an unstable factor. There are moralists to-day who hold very diverse views about human duty. Some consider that the holding of property is theft, others that the traditional relation between the sexes is wrong, and that the marriage tie should be relaxed for a freer relationship, and there are some who hold that killing, from the political standpoint, is no murder, if it be desired to remove a King or his Minister. If we are to rely on morality, there is no religious sanction to enforce it; and although the ethical end may vary according to whether it be the greatest happiness to the greatest number, or obedience to the revealed will of God, or the realization of an ideal human self, or the perfection of social integration, we shall find morality in itself, however helpful it may be as an example and a creed, to be insufficient, and that religious influences, a faith in God and obedience to

His will, are necessary for our teaching. Moral education, we know, can help us greatly. It helps us to realize, for one thing, that

Idleness

is the source of much lawlessness, is the opportunity for temptations of all kinds, and is itself the cause of ill-health. "Nerves" are the prerogative of the idle or the rich, or of both, whereas it is rarely known among the labouring classes. These have no time for "nerves." Industry of one kind or another is enforced upon them if they are to earn good wages, or, in their own language, to "take good money." Dr. Watts knew the danger of idleness, and preached and sang against it. Ruskin says that only by labour can thought be made healthy, and only by thought can labour be made happy. An American recently said that the greatest difference between his nationality and ours was that the American is always "going to business," and the Englishman always "going home." Lord Roberts urged that all boys and men should work hard, that boys should be taught to be fearless, truthful, and honest, that they should be independent, yet obedient and respectful to authority, self-reliant, considerate and courteous to all, and should always aim at being clean in mind and body. Such a creed needs no annotation and no supplementing, if it is based upon the example of the life of Christ.

We know the value in the social life of "straight talks," of Church settlements, of girls' clubs, Sunday-schools, and the various agencies which make for social betterment, and they need our support. All encouragement and every help must also be given to games, which in moderation help to instil moral qualities into boys. They know that for success in games they must keep their bodies fit and well, that they must be fair and manly, self-restraint and self-denial must be exercised, so that the *side*, not the person, may gain. Games teach boys to overcome difficulties; they must accept defeat, and do so with generosity and cheerfulness, and victory need not be proclaimed with boastfulness and pride. These good qualities in boys are

encouraged by the Scout movement and the Boys' Brigade, which latter is an item in the disciplinary teaching of most of the Churches. The boys in their spare time are drilled like the men, and, like them, are given uniforms, although only toy rifles or leaping-poles are used as weapons. The boys are appealed to like men are, and are also trusted. Needless to state, they respond to the confidence placed in them. In this treatment is to be found the key to the control of self, to the spirit of patriotism, and to the abolition of the loafer.

“Who is the happy Warrior? Who is he
That every man in arms should wish to be?”

“—It is the generous spirit, who, when brought
Among the tasks of real life, hath wrought
Upon the plan that pleased his childish thought;
Whose high endeavours are an inward light
That makes the path before him always bright:
Who with a natural instinct to discern
What knowledge can perform, is diligent to learn;
Abides by this resolve, and stops not there,
But makes his moral being his prime care.”

It is not boys alone who are to become the pillars of the home. Girls have even a greater part to play in this; and it is astonishing that youthful parents manage to bring up their children at all, considering the mothers suddenly find themselves engaged in a business of which they had no previous experience, and in regard to which they had no knowledge and could find no guide in persons or books. We have too long neglected that highest responsibility of life—viz., the duty of parenthood.

Parenthood is the strongest and deepest instinct in animals, and from one's own experience of the nursery it is a passion with children, who prefer to play with a doll before any other amusement. Parenthood is the sacred trust for the life that is to come, and girls after school age should be more systematically encouraged to care for and guard others, to feel a pleasure in the things of home, and not to look upon amusements as the main object of life. Too many girls are irresponsible butterflies or sheltered pets, and they are kept away from the realities of life, and certainly from ideas connected with parenthood. Parenthood

is the germ of everything that is good in human nature, and the German Emperor when he circumscribed the life of woman within the quadrangle of the four K's (Kirche, Küche, Kinder, Kleider—translated into the four C's: Church, Cooking, Child, Clothes) indicated the way to a high standard of morality. I know that some women resent that this path should be mapped out for them, and many interpret it as a command from the other sex to show submission to authority, to be absorbed only with housewifely duties, and to suffer perpetual self-sacrifice in the family interests; but the health of the community as well as its happiness is in woman's hands. They already exercise an imperious influence on the æsthetic side of life; theirs, also, on the best side is the direction and control of human conduct. A woman herself has said: "To elevate and to maintain a high standard of morality, to secure for children their full share of health, efficiency, and happiness, to utilize all the knowledge, economic, scientific, and social, now at our disposal for the rearing of healthy children, to cultivate without enervating, and to further refine the æsthetic qualities which make for physical, intellectual, and moral progress—these represent in general terms the influential, exacting, and responsible duties entrusted to the women of our land."

I venture to think that if each of us, men and women alike, realized how much depends upon private morals, upon the exercise of self-control as well as of self-sacrifice, upon the cultivation of a pure and simple home life, then the public welfare would be correspondingly advanced, and such can never be realized, except, as Browning says in the epilogue to "Asolando," by—

"One who never turned his back, but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake."