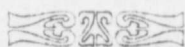




**“The Call of the
New Day”**

BY
WILLIAM J. BATTLE
WINNIPEG, MAN.



The Social Evil
can and must be
Annihilated.

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THE CALL OF THE NEW DAY.

dealing with the cause and prevention
of the

Social Evil

By
William J. Battley
Winnipeg

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"Should "SEX Hygiene" be taught in our
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"I believe in the dignity and divinity of sex; in the free discussion of whatever pertains to the nature of man, or is essential for his well-being."—Frances E. Willard, in her last annual address.

"True Education is a thing of infinite usury."—Woodrow Wilson.

"It follows from the nature of marriage, that next to murder, adultery is the greatest of all social crimes."—Charles Hodge, D.D.

The problem of the conservation and direction of vital force is one of the most important which man can consider.

Thought is the force that determines character. "As a man thinketh, so is he."

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him near Thee.—Whittier.

PREFACE

By far the greatest and most important reform of the age is the Purity Reform. The most difficult problem of the present time is: How shall we most successfully teach personal and social purity? The reader is asked to investigate, find out the facts and then become a committee of one and do your bit towards fighting the foe within. The writer does not want to sound any false alarm. It takes the blackest black to paint faithfully the perils of the hour and the whitest white to paint the hopes. There is not any need for discouragement, but an awakening of many who are indifferent because they are ignorant of the real situation is necessary. We must arrest the poisonous stream of Social Evil and disease that is so contaminating. It is an indisputable principle that every tree brings forth fruit after its kind. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. In order, then, to eliminate the effects of the social evil, we must change the nature of the tree. Make the tree good and the fruit will be good. This is what regeneration does. Herein is the only hope of a lasting reform. Hosea says, "My people are destroyed for lack of knowledge, because thou hast rejected knowledge,

(Hosea Chap. 4 Verse 6) let us save our future generation from untold misery and pain by giving to them reverent correct instruction, teaching all things.





WHAT is the Call of the New Day? The Call of the New Day as I see it is the call of democracy, the call of the multitude, the call to service of humanity, to help in the work of making life happier, nobler and higher, not for a few alone, not for the rich nor for the talented, nor for a privileged minority, but for the people as a whole, for every class in the community. The call for a new day at this present hour comes loud and insistent from those who seek to elevate the moral tone of the community, to stay the tide of degeneration and to cut off the head of that serpent—"social vice," which is insidiously permeating our home and social life of today. Let us confront the problems of the hour and face the facts in that spirit of triumphant hope which Browning declares in prose and poetry and illustrated in his life—

"I hold not with the pessimist that things are ill, nor with the optimist that all things are well.

All things are not ill, and all things are not well, but all things shall be well, because this is God's world."

Sir Robert L. Borden at Ottawa in March, 1914, while addressing the Social

Service Congress spoke as follows:—

“When you undertake to make the people of Canada understand in this age of rapid development, in these days of national growth, the true condition of things, you have a big work before you in these days when the cries of the purely materialists are so strongly heard.

I am not yet a very old man, and I cannot speak with the experience of some here to-day, but it has seemed to me during the last twenty-five or thirty years in Canada that the tie of the influence and control of the family life is not what it was when I was a boy. I do not know whether the matter has entered your minds so strongly as it has mine, but it seems to me that forty-five years ago or even thirty years ago, there was in the family life of Canada a stronger and greater hold upon the children than that which is enforced at the present day.

(Social Service Congress Report, 1914.
Page 5).

Sir Wilfred Laurier addressing the same gathering endorsed the statements of the Prime Minister, and said in addition:—“It is a great deal to expect that in this congress you will be able to reach any solution to this great problem, but even if you fail this time of the goal you shall meet again.”

The Right Reverend J. C. Farthing, D.D., D.C.L., Bishop of Montreal, also said:—
“Materialism is rampant in Canada. The whole fabric of our social system is based on morality. In the present day we have seen evils exposed which show that morality is being driven from business and public life.”

The Social Service Congress of the Dominion of Canada in their convention had for their sole aim and object the eliminating of the social evil. All of the addresses were along these lines.

A few years ago when commercialized vice was segregated, on streets lined with buildings, and occupied by bawdy house-keepers; when every degraded wretch in these dens were not all there by choice; when the procurer, pandered, did their hellish business openly, and derived enormous profits therefrom, people did realise to some extent that the social evil existed, now they say, “these districts are closed, the commercial element destroyed and vice no longer holds sway.” My friend do not be mistaken that because the segregated areas have been abolished that vice has ceased to be. Commercialized vice has been badly crippled, but vice is yet present with us; every debauchee who places lust above honor, and lasciviousness above virtue; every conscienceless brute who wants to

blight innocence and glut his beastly passion on the jewels of some home; every heartless scoundrel who wants to coin money from the misfortunes of the foolish and the shameless revelries of the vice seeking denizens, has adopted new methods of carrying on his nefarious trade, not in the crude form of former days, but disguised in many ways—on—on—goes the revelry night after night, checked here and there by honest officials, made unprofitable in many ways, yet on it goes, not in any particular given locality, but showing itself here and then there, in this way and that way. When segregated areas were closed, the work of abolishing vice was not done, but begun, and we still have this enemy to trod under foot.

The Social Evil has always been the greatest enemy and the most relentless foe of mankind, considered from every viewpoint and relation of life. In its allurements, deceptions, false claims and enticements, it appears to possess every quality that constitutes a perfect destroyer of all that is precious and of value in human existence. So stealthily and so treacherously does it prosecute its mission among men that it usually keeps on the very best of terms with its victim, and that, too, whether that victim

be an individual, a family, a community, a state or a nation. Once in a while it may make a mistake, but this is simply the exception to the rule, by leading some intended victim down its precipitous paths too quickly, and the sudden jolting causes wailing and rebellion on the part of the unfortunate one. But this is infrequent, and for every case we learn of there are thousands who, hand in hand and arm in arm, with this beguiling imp, are treading the pathway of life imagining, many of them, that they have found the hidden springs of perpetual pleasure. Too soon they awake to lifelong pain and remorse.

In its relation to individuals and all social life, it employed greater wisdom and discernment and keener knowledge of human nature than many other of the great plagues of sin that have preyed upon the world's inhabitants. It gives every evidence of having a mighty and powerful directing force or personality back of it. It always takes its time, it adapts itself to any environment, condition or climate, it accepts without a murmur darkness rather than light, and the quality of cowardice rather than courage. The happiest moment in its career was when its true nature and influence on mankind became known; it made itself of no reputation and placed a ban of silence upon the lips

of all peoples, absolutely forbidding any of its names to be mentioned or language pertaining to it, its work or its dupes, to be uttered upon pain of immediate excommunication from respectable society. Even in the height of its most victorious age when its victims could be numbered by the thousands it was successful in persuading men that it was not nice to talk about or discuss the thing that was sending them, their homes and their country to everlasting doom. With darkness, secrecy and silence as its strongholds, it next entrenched itself behind the double standard of morals, making the world act as though it believed that what was damnable for one-half of the race was a necessity for the other half, and with these weapons it has been marched onward in its conquest, until today the whole world is honeycombed with its highways, and this, too, in the very face of religion and the actual knowledge which men possess. I submit to you, my friends, the statement, and without fear of attempted contradiction, that social and sexual impurity is the greatest evil of this and every other age. And this is the evil we are called to fight in this new day.

One of the most striking evidences of the spread of the social vice is the fact that the Methodist Church of Canada found it neces-

sary to spend in and since the year 1914 the vast sum of about \$40,000 annually, for the purpose of social reform. Other denominations spent similar amounts demonstrating beyond a doubt the necessity of the awakening of the conscience in this regard.

One has only to read the circular distributed, entitled "White Slave Problem," to get a glimpse of the conditions as they prevail.

What are the conditions of the present time? They are some things so far removed from the lives of normal decent people as to be simply unbelievable by them. Social vice of today is one of these uncreditable things. The calmest, simplest statements of its facts are almost beyond the comprehension or belief of men and women who are mercifully spared from contact with the dark and hideous secrets of the underworld.

Cities and Towns have had their social surveys made, which have resulted in splendid recommendations, but these recommendations have only been along the lines of curing the consequences of existing evils.

Owing to the permanent closing during the last year or two of certain districts in different Cities and Towns throughout the Dominion, the social evil has created new conditions under which it still exists and flourishes. One of the systems now organ-

ized, and is rapidly increasing, is what I will term the "Call-girl" system. This system is a most dangerous one, as fresh girls can be drawn into it by the assurance of the ease with which profitable prostitution may be practiced, without the danger of losing respectability or reputation, in comparison with the old system.

The development of this system, which strikes more directly at the home than any of the other activities of immorality is startling, yet so little public attention has been directed to it and efforts to curb it have been so spasmodic and inadequate, that the most insidious form of prostitution that it is possible for the imagination to conceive has fastened itself upon our urban communities practically unopposed. That the public has no adequate conception of this new problem and what small information it has is wonderfully distorted, accounts in part for the rapid growth of this system to its present proportions.

Even among close students of vice activities the call system seemed to be both underestimated and hopelessly confused with the old system of segregation. The chief misconception, indeed, is that the system is merely the old system existing under changed conditions; that, as the segregated districts are being closed, their inmates are flocking into the residential districts to con-

tinue in secret the conduct that previously they followed in the open. That is, however, far from the fact. While a few may be of this class—former inmates of houses in vice districts—most of the modern “call-girls” are not of the branded prostitute type. A very considerable percentage belong to that class of women and girls who pass, unquestioned by their acquaintances and neighbors as respectable. The contention is, that it is not sufficient to cure the consequences, but the causes of these conditions must be known and that necessary legislation be secured that will aim at and cure the causes.

What are some of the direct or indirect causes of the social evil?

There may be a great difference of opinion as to the real cause which brings about the existing conditions, but amongst others, habitual adultery, and ignorance are the most prominent. Many will say without hesitation and without fair consideration that poverty or low wages are responsible to a great extent. Any student of the question will deny point blank such a statement. Undoubtedly low wages is the cause of some immorality, but it is the exception and not the rule. I have too great a respect and admiration and confidence in the thousands of working homes throughout our land even

to insinuate that low wages is the cause. Many times have we known the laboring class to go without the real necessities of life that their honor should go unstained, and yet we are face to face with the fact that the greatest number of unfortunate girls come to us from these homes. The wage question has been continually mentioned as one of the reasons why girls go wrong. It is true that many girls in factories and stores have great temptations and that a minimum wage for all working girls would go a long way towards removing this unfair temptation placed before them. The fact of the matter is low wages has little or nothing to do with the downfall of many, but times without number girls will tell us that, "If they only had known." Therefore, ignorance is undoubtedly the greatest cause of the social evil. Who can point the finger of scorn at these poor girls and say that they alone were to blame. Ask the Judges of our Juvenile Courts and they will tell you without the slightest reservation that the lack of knowledge along certain lines has meant the downfall of many. Study the reports of the many Social Survey Commissions and you will see that one and all places the blame to where it properly belongs. As to who is to be blamed for lack of knowledge is an open question but where the home has failed to do its duty the State should be all

the more careful to see to it that that duty is performed by someone else.

Vice and crime spring from various sources; among the most prolific are the home conditions. Unattractive homes are responsible for the making of more criminal youths and produce more fallen girls than most any cause we know. We commend to Minneapolis an experiment which is being tried in Chicago of teaching scientific home making in our public schools and other public institutions. We would further recommend the teaching of **sex hygiene** under proper instructions and proper conditions **in our public schools**. We would further primarily urge that parents give careful attention to the children of their own families upon this important subject.—
Minneapolis Grand Jury, April 27th, 1911.

There are no causeless curses. Effects must result from causes. Seek to Know the Cause of Evil, rather than blame Fate.

WOMEN TO THE FRONT

Diagnosis is the first and essential thing in the treatment of disease. The successful physician traces symptoms back to their ultimate cause and locates the seat of the disease before he can determine a rational treatment. So it must be in the case of a reform. The effect must be traced back to the cause before we can deal intelligently with it.

There is no problem that has been so widely and earnestly discussed as the question of woman's part in eliminating vice, and in no other discussion has there been so general a disregard of facts that might be in everyone's possession. A great deal of work done by women should naturally be of a preventative character. This article is not intended to imply that all responsibility depends upon the woman for the wielding of influence for the betterment of the less fortunate of their sex, but to suggest how they can prevent a great deal of the present existing social evil. Wives, mothers and spinsters have all accomplished much in the art of home building. Sometimes they em-

body the pillars, the framework and embellishments in addition sometimes to financial support. The delicate, artistic touches of all home sentiment are expected to emanate from the heart, brain and hand of woman. In many cases she performs the bulk of service from the foundation to the capstone of the home, and she will not fail us now in dealing with the great evil.

Woman must not confine herself to her own home, but after fulfilling her duties there she must exercise a regard for the welfare of others; bid good-bye to selfishness and do her noble part in reducing the shame, disgrace, sorrow and suffering of their own sex.

“Prevent.” Yes, I say prevent, and woman has it within her own power to discover the extent of the social evil and to stay its power. Woman must continue to hit the double standard and hit it hard; must not quit until laws have been secured making habitual adultery a crime. She must see that the environment of woman, both rural and urban is somewhat congenial, and the greatest weapon needed by them is organization, a grand and glorious work has been done, but not enough—Yes, women must organise and send out a radiating influence that will assist their sisters who have not yet on account of the materialistic rage been

able to even consider life seriously. Why is it so many young women, and many times married women, leave rural homes and flock to the cities. There is a cause, and it is up to the women to find it out and cure it.

“Almost invariably they are country girls that come before me and when I take their records, I realize more and more that they are here in this sad condition because of their home surroundings. I can think of no richer field for real sociological investigation than the farm.”

This is certainly a puzzle. We are teaching through our agricultural colleges, schools and every avenue of learning that the country is the logical and perfect environment for the best development of young manhood and womanhood and we have endless proof that such is the case. Then what is wrong with our system of farm life, that such a condition is made possible? Are the mothers and fathers hiding behind the mask of a false modesty in their dealings with their children? Are our country girls more ignorant of the ways of life than their city sisters? Are they so sheltered, so shut in that the world and its great pitfalls are to them but a fancy of their imagination, and they come to the cities totally unprepared for the dangers that await them on every

side? Is life and its purposes a sealed book to the farm boys and girls, except as they get glimpses through forbidden channels and unsuspected manifestations of nature? Where are we failing in our duty to these splendid young boys and girls who come from the farm?

Let the mothers of our farm girls at once take steps to establish such a confidence between themselves and their girls, that the beautiful and sacred secrets of life can be talked over and all needful knowledge for her protection may be imparted from mother to daughter in ways only a mother can give it. Let her teach her girls the dangers of the lure of the city under promise of big wages and pleasant employment, and if they go to the city let it be under the safeguard of the father or big brother. Think of it, 90 per cent of the fallen women of Chicago alone are country born and bred. Mothers of the farm, what is the reason? Why must your beautiful daughters be yearly drawn into that heartbreaking, discontented perdition which eventually leads to a life of shame? Is it not time to awake out of sleep? Fathers and mothers. It's all right to breed for better hogs and better crops—but you are neglecting in the process the more valuable crop of boys and girls.

“The interests of business should not be considered for a moment in dealing with this question. It is inconceivable to me that any reputable parent should raise this point. The interests of legitimate business are wrapped up in the general uplift of our standards, the protection of our homes and our young men and women.”

However, I do feel so strongly the need of some sort of awakening about the average farm woman's life as I have come to know it through the number of cases brought before me.

THE GIRL OF TO-DAY

Young people to-day are more fortunate in many respects than those who lived at earlier periods in the world's history. For girls and young women especially, life at the present time offers more opportunities and advantages than ever before. They have more freedom and independence in the home, in the school, in the office, store, shop and factory; in social life and in work.

Enlarging freedom and opportunity in any sphere of life means increasing responsibility; and to meet this is needed correspondingly broader intelligence, clearer mental vision, and sounder judgment which shall be sufficient to all the situations which may arise. To meet then this suddenly widening life which is opening to them, girls need much new knowledge and new wisdom.

These modern and varied opportunities offered to the girl do not relieve her in any way from the fundamental and essential responsibilities which have always belonged to womankind. Of all human institutions,

the home is still the most important. By far the most valuable part of the work of the home belongs to the girl, the woman, the mother. All the conditions in the home or outside of the home which affect the welfare of the girl; her health, her character, her personality, her womanliness; are of vital importance not only to herself but to human society as a whole and to the human race indefinitely.

Many girls through lack of proper advice makes it hard for themselves, especially those who are in service. I have sat in public places and heard girls talk about their hard situations, and I have known for a fact that the places in question were some of the best and most congenial homes in Winnipeg, and that the girls were receiving good wages. I cannot understand why so many girls fail to appreciate a good mistress. Of course some girls do get hard places, but there is not any need for a good girl to have to endure uncalled for hardship as there are always good situations that can be secured. I am afraid a great deal of the blame lies with the girl; they expect to go into the homes of others, enjoy their generosity, receive their pay, do as little as they can and then beat it down town. Their whole thought seems to be of pleasure, not of duty. I have known girls to refuse good domestic situations because they could not

get out every night. I know that the majority of homes where servants are kept go a long way to make it congenial and to give as much time as it is possible to their girls. I am well aware that the servants are worthy of their hire, but we must also remember that those who pay should receive a just return. I am sorry to have to say that many girls try to burn the candle at both ends; they want to earn a livelihood and at the same time live in luxury and at ease. Girls, it cannot be done. What right have you to a life of ease until you have earned it? I have heard girls complain of their health and blame the place where they worked, where as a matter of fact, the blame belongs to themselves. They, after doing their day's work, go and exert themselves and then blame the work which is their first duty. No, girls, you can do a fair days work and have a good time, enjoy the goodwill of those who engage you, but you cannot do so if you are going to place your pleasure in front of duty. Do your duty and your pleasure will follow. No mistress will deprive you of the necessary time for needful diversion. No girl requires every night out; physically girls cannot stand it; most places allow all the time required, whether you intend to follow a business or professional career in the future or not, you will do well to spend a year or so in useful do-

mestic service, if you have not already acquired this knowledge, this will assist you in preparing yourself for the larger life that is to be.

The essential womanly virtues and qualities then which have been esteemed so highly in the past are just as important today and just as necessary to true womanhood as they ever were. They find some unusual expressions and applications in the new and broader sphere of the present time and in many ways their cultivation and preservation are more difficult and uncertain now than they were when the life of the girl and woman was more restricted and better protected.

The most important contribution which any girl can make to the human race is to realise within herself and to exemplify before the world the finest possible spirit of womanhood which always includes the spirit of the mother.

If the girl is to do her full share in the responsible work of the world to-day, she must understand better what life means. She must understand better her duties to herself, to her home, to her girl friends, and to the boys and young men with whom she associates. She should appreciate also the importance of these present duties in relation to the future and larger tasks which life may

bring to her. She will understand in this way and in some measure, how far the well-being and happiness of others are dependent upon her own life. And through this understanding of what life and conduct may mean to other lives, she will gain the strongest incentive to fine thinking, fine feeling, and fine conduct.

If our human world is to be made better in ways which seem so vitally and imperatively important, there must be more intelligent and devoted mutual helpfulness between boys and girls; between men and women. A high equal standard of morality for both sexes means not only that girls must maintain a fine plane of thought and conduct for themselves, but that they must help their boy associates to attain a correspondingly high type of morals.

To accomplish this it is necessary that girls should appreciate more clearly the influence of their personality and conduct upon the thoughts and emotions of their boy companions. They should guard more thoughtfully and conscientiously the effect upon their boy friends of influence about the nature and results of which most girls are too commonly ignorant or careless, or both.

One other way in which girls excite a man's feelings and tempt him to degrade himself is by immodest and suggestive dress-

ing and actions. Unfortunately, many girls have never been taught the importance of right conduct and dress.

"Catch me if you can." Probably most girls who enjoy "keeping a man on the string," as they call it, or who boast of the number of proposals they have had, would never act as they do if they knew how hard they were making it for both to keep their purity and nobility.

The knowledge and conscience relating to these serious phases of life should not lessen or darken any of the wholesome joy and gladness of youth. On the other hand, such an adequate development of the girl into requisite understanding is the surest guarantee of the highest usefulness and happiness through a lifetime.

It is important to remember also that this education of the girl which takes account of all the fundamental gifts and obligations of life, will not be effective unless it enlists the finer emotions; unless it appeals to the heart as well as to the mind.

In these days when the high cost of living is so often not only a pressing but an oppressing problem; when the thought of people is occupied so much with dollars and cents; when popular judgments seem so largely commercial and materialistic, it is important to remember that most of the

genuinely best things in life cannot be obtained simply or directly by money. Among these best things are health, character, honor, courage, patience, cheerfulness, unselfishness and last but not by any means the least, common sense.

There is peculiar need at the present time of teaching which will in a clear, tactful and thoroughgoing manner help the girl of to-day to realise the best of her gifts and of her opportunities; to attain the most effective influence and the highest happiness of which she is capable. This instruction should help the girl to understand the meaning of life, of reproduction, and of parenthood. It should help her to appreciate the beauty, the privilege and the obligation of motherhood. She should be prepared not only in strength and purity of body, but in mind and character for the peculiar responsibilities of womanhood. She should understand the great laws of life as illustrated in the world of nature and appreciate the influence of these underlying principles upon the plants and animals and also upon human beings. She should also understand clearly how the human being may rise about the limitations of nature and control the creature instincts so that they may enrich and ennoble life in every way.

Many people do what is wrong and disobey the law of life through thoughtlessness.

Whenever you choose, you do two things; you both think, and use your will. That is what is meant by choosing. You must think with your mind whether the thing is good or not, and you must make an effort of your will before you can do a thing that you have thought about. Think, then act.

“Honor thy father and thy mother.” Keep thy father’s commandment, and forsake not the law of thy mother; bind them continually upon thine heart. When thou goest, it shall lead thee. When thou sleepest, it shall keep thee, and when thou awakest, it shall talk with thee. For the commandment is a lamp, and the law is light, and reproofs of instruction are the way of life.”

THE SERVANT

He who will serve is a servant,
 Yea, a servant of high degree;
 For he stands by highest or lowliest
 With eyes clear-visioned to see.

He who will serve is a brother,
 In the brotherhood, warm and brave,
 That is broad as the race, and as tender
 As the Brother who came to save.

He who will serve is a lover;
 All service were else in vain.
 From a heart that makes all the world
 sweeter
 He labors more lovers to gain.

He who will serve is a teacher;
 For many shall learn at his feet
 The art of all arts the noblest,
 Of turning life's bitter to sweet,—

The truth of all truths the deepest,
 Whose knowing must make men free,—
 The skill of all skills the finest,
 Of training to do and to be.

He who will serve shall be master,
 Ruling and serving in one,
 Till multitudes league with the leader
 And the undone work can be done .
 —Samuel T. Kidder, in the Survey.

AS MOTHER TO DAUGHTER

Surely here is food for thought and it is high time that the mothers become sensible to the dangers which surround their daughters. Ignorance is no longer innocence and the mother too often awakens to her neglected duty toward her daughter when the misstep has been made and sorrow blights the young life. Only too often the blame belongs, not to the girl, but the foolish, over-modest mother.

A keener sense of responsibility for the welfare of their children on the part of the parents is one of the fundamental necessities of to-day; that there is a growing carelessness in this regard is generally admitted.

Mothers may do much by giving their daughters instruction in social hygiene, and in the moral principles which should govern their conduct. By all means the mother, and **she alone**, is the proper one to give this instruction. This responsibility she cannot escape.

“While it is truism that knowledge alone does not ensure a good moral character—yet

it is equally true that ignorance is a prolific source of vice.

“Social workers should advocate a more useful domestic training for young girls, and should see that the twin evils of ignorance and idleness are stamped out.”

Page 55 Report of Social Survey Commission

Toronto, Oct. 4th, 1915

Mothers may do a great deal of good by controlling the dress of their daughters. It is a wonder to me that Christian mothers do not rise in open rebellion against fashions which expose the persons of their lovely daughters. The day for wearing the extremely low neck waist has past, and a girl not only advertises her own ignorance, but indict her parents by the high colored stockings and fur boots; the exceptionally short skirt must go.

Mothers may render great service by exercising a proper discipline. In the report of the Minneapolis Vice Commission one of the causes described for the fall of young girls is Lack of Home Discipline. This report says: “The growing looseness of discipline in the home, a certain measure of the authority of parents, due to the fact that so many young girls are to-day wage earners, the enticement of the public dance hall and the cheap theatres, the lure of the automobile, and finally contagious love of

diversion and excitement that seemingly possesses all elements of society in our cities to-day, are separately, or in combination, ascribed as the chief reason." Page 97. To the same purport is the following statement from the report of the Chicago Vice Commission. Speaking of parents, the report says: "They allow their children to seek improper amusement without question or guidance. Many cases have come to light where girls have gone to dances, or the theatre, and remained away from home all night, telling their parents they stayed with girl friends. Again, they are not required to come home at any hour, the door is left unlocked and the wayward children return home at all hours of the night."

Again, mothers can do much to enforce the equal moral standard for men by forbidding their daughters to associate with men whose characters are unknown to them.

"The slogan Safety First which originally applied to physical injury, can be broadened to include the mental and moral realm."

AS FATHER TO SON

A boy is not always understood, as he passes from his boyhood to youth and manhood, he is as a traveller starting on a journey to a land unknown to him, yet he understands that he will face great responsibilities, and the father should map out the route for him, so as he will not stray from the wayside, and to equip him with reasonable information, so as he can face danger without fear and march onward with uplifted head to his goal. Fathers should see to it that his boys are not left alone to travel the path into the future. Many boys go astray because of a desire to attain something without effort on their part, to make money without honest labor being performed. The worst vice a boy can contract is gambling. I regret that many things around us have a tendency to instill into our boys this desire. Our laws relating to gambling are weak and should be amended without delay. Gambling retards ambition which otherwise would bring progress. Boys must be protected from risking their honor and reputation by plunging in that which brings only weakness and defeat.

Boys to-day are learning as never before that hygiene means health. The laws of hygiene are simply the laws of right-living. Sexual hygiene, therefore, is a presentation of the laws of sexual right living. Here is where the father must instruct his son, so as to remove all influence of low minded, vulgar associates. Fathers can you conceive of a more unfortunate thing to happen to your boy than for him to come into contact with low minded pals who are themselves guilty of immoral practices, and who delight in filling the minds of other boys, even those younger than themselves and inexperienced, with their inexhaustible supply of vile stories and rank misinformation?

The fact that most fathers are reticent with their sons on this subject is to be deplored. You can help your boy to a better moral standard by getting right down to cold facts and surveying the boy and his boy friends as they really exist. Then endeavour to change mistaken ideas or better still to make yourself show the boy in unmistakable terms that, what you briefly tell him are absolute facts, and that his well being depends on him taking a little definite action.

Be patient with the boys. You are dealing with souls that will be men of the future. Destiny waits just around the corner. Be patient with the boys. The call of the new

day to fathers comes from their boys in no uncertain sound, in our Canada. I think there has been much neglect. I think sometimes that our common definition of dissipation is far too narrow. We have confined it to crude excesses in the use of intoxicating liquor or the crude gratification of the passions, but after these are only the outward symbols of a more subtle inward disorder. The things of the world—a thousand clamouring interests, desires, possessions, have got the better of many; men have become drunken with the inordinate desire for owning things, and dissolute with ambition for office. I know of a farmer who debauched himself in his greed for land, and more land, that he threw his home cares to the wind, until, not only his boys left him, but his wife. This greed also broke his life as told by the letters I received from him. This man like many others, fed his appetite on land, forgetting home and loved ones. I call that dissipation too. Be as proud of your boys as you are of your land.

The Way to win.

It takes a little courage,
And a little self-control,
And some grim determination,
If you want to reach a goal.
It takes a deal of striving
And a firm and stern set chin,
No matter what the battle,
If you're really out to win.
There's no easy path to glory,
There's no rosy road to fame,
Life, however we may view it,
Is no simple parlor game;
But its prizes call for fighting,
For endurance and for grit,
For a rugged disposition
And a "don't-know-when-to-quit."
You must take a blow or give one,
You must risk and you must lose,
And expect that in the struggle
You will suffer from a bruise.
But you mustn't wince or falter,
If a fight you once begin;
Be a man and face the battle—
That's the only way to win.—

THE CALL FOR "PRACTICAL PREVENTION"

The hardened criminal of mature age gives us less concern than the young under present conditions. The prevention of a life of crime is of much greater value than the apprehension and punishment of the criminal.

It is not the policy of our Marine Department to wait until ships are dashed upon the rocks and then send lifeboats out to save the crew. They build the mighty lighthouses, which throw their rays across the darkened water, thus providing safeguards which as far as possible prevent disaster.

What forces can now be put into play against the formidable evils which gravely threaten family life, human happiness, and civilization in general?

The attack to be effective, must be directed against the basic causes and not alone to effects. Back of everything is the home life. We must get back to home-making if we would remedy existing evils. The true home is the most vital factor in the elevation of mankind and the prosperity and great-

ness of a nation, therefore, the purity and enlightenment of the home, through its individual members transcends every other movement in importance and magnitude.

The home is the institution which must mould the attitude of the boys and girls towards amusements and literature. It is exceedingly imperative that recourse can be had to good literature; our public libraries have filled a long felt want in this regard. Our young people having access to these institutions where only the best of literature is distributed; do not read the trash which was read in former days. Great care should be exercised in the selection of literature dealing with the care and health of the body. There is a scarcity of good literature bearing on this subject; there is on the other hand much that is poor, unscientific and morbid in its mental reactions.

One of the most disturbing phases of the present situation, and an alarming social symptom, is the large number of young girls on the streets at night in the down town sections, and in the business districts of the outlying sections. They may be found in numbers loitering about the streets, also in the restaurants and the chop suey places and parading the streets with men.

It would not be fair to charge that all or even a large proportion of these girls are

wayward. It is certainly plain, however, that many of those who are not, are on the direct road. The source of the supply of these girls, their character and their presence on the streets, offer interesting and important fields for exhaustive study and observation. The matter of dress and its conformity to modesty must not be lost sight of. The public dance halls should be well scrutinized.

The public dance hall, many Vice Commissions have reported, is one of the most demoralizing social influences present in the modern city, directly or indirectly leading to the downfall of more girls than any other one agency. While outwardly decorous, these places, through their broad opportunities for the mingling of the sexes without adequate discrimination as to age and character, and without home or neighborhood surveillance, constitute a most dangerous menace to the social welfare.

Legislation must be immediately secured that will wipe out habitual adultery. You have heard it said that you cannot make people good by law, the manifest fact is that we can and do make men better by law; we make them healthy by law, making it easier to be well and harder to be sick. If we cannot legislate so as to promote virtue and discourage vice then we are all fools and goodness becomes a farce. A new section is

needed in the Criminal Code of Canada, which will make it an indictable offence to have immoral relations with feeble minded persons.

One of the greatest weapons already in our possession that can be utilized to stay the power of the "social evil and disease," is the proper sex teaching to our boys and girls at the proper ages.

If there is a single reason why every boy and girl, and every other person for that matter, ought not to know every knowable fact relative to themselves and their own bodies, we should like to know it. We have never yet heard of one.

The storm of protest against the teaching of sex hygiene may be well intentioned, but our boys and girls must learn somehow, either from the parents or conscientious teachers or their lesson may come through the sad experience of indiscretion, an unintended and irrevocable slip, which robs them of all the joy of life and the crowning glory of their future, and plunges them into despair and often a life of shame.

Whenever anyone undertakes to discuss this subject he is met by an adverse opinion which is honestly held by many people. That is that the subject is unclean and ought not to be talked about. This is the policy of

silence concerning this question, which has prevailed for many years, and it can be said without successful contradiction that this policy of silence has utterly failed. It did not decrease sexual wrong doing or did it attempt to cure the consequences, but when the great limelight of publicity was turned on, a righteous public sentiment was aroused and the great mass of people concerned themselves to such an extent that in the space of a few years the commercial element of this evil received a knock out blow from which it can never recover.

The fact that this subject is being taught in many schools in our neighbour nation and has been discussed by the National Educational Association U.S.A., and endorsed by so many other bodies and advocated by such eminent men as Charles McKenny, President of Michigan State Normal College, Winfield S. Hall, Ph.D., M.D., Professor—Northwestern University Medical School, Chicago, and scores of others speak for itself.

The question of amusements is one which appears to give concern to countless numbers of persons—and it should deeply concern our young people. The Creator has implanted in every normal person a large capacity for pleasure, enjoyment, recreation and fun. Persons endeavouring to pass

through this world excluding all of these vital elements from his life will find himself badly twisted and out of touch with his fellow men. What the mental and physical need, is plenty of wholesome, refreshing diversion from the routine of every day life; this idea that we live only to work, eat, and sleep, is erroneous. I pray God to hasten the eight hour day. Some live to eat while others eat to live; let us live, work and build up our bodies by reasonable indulgence in outside and indoor sport. A good clean dramatic play, vaudeville, moving pictures, or a good concert will do much to help us to bear our daily load as will social gatherings at home or elsewhere, where our deeper soul chords may be vibrated by music and song. The day is not far distant when either the Province or Municipalities will have to establish "Social Centres." I believe that environment, far more than heredity, moulds the character and governs the destiny of the average man.

Professor Bryant in a lecture on purity, says, "This is the most important subject that can engage the mind of man, and yet it is one that is most sadly neglected." "There are more libertines among men than ever before, they work more successful schemes on young and innocent girls than ever before."

Parents and others have delayed purity

teaching but the Satanic force has ever (from the beginning) been busy. It has falsely whispered, "The subject is too delicate for you to handle, especially delicate if you have not always been pure," but while parents and pastors have hesitated, the wily serpent has blasted the lives of thousands with licentiousness, and then has hissed in defiance, that blackest of black lies; "You cannot overcome lust and therefore you must satisfy it."

How deplorable the fact that the majority of mankind still believe in the destructive forces and would foolishly let them continue to make the conditions worse and worse.

Sex knowledge should be taught reverently, soberly, sanely, the same as any other definite and important science.

It should not be dragged in as something uncanny, mysterious and forbidden, of which it is a shame to speak.

It should be shown, however, that offhand reference to sex matters is forbidden; first, because of their sacredness; second, because of difference to public opinion; third, because "Creative powers are a Divine gift, ever to be reverently regarded."

Life, human life, is or should be, the most sacred thing in the world, and this fact should determine that life is as sacred in its inception, its beginning, as it is ever possible for it to become.

The school physiologies, even in the high school grades, are as destitute of sex instruction as if mankind were sexless: or that to have the qualities of sex, or even mention their existence, were an unspeakable crime.

The school botanies give quite extensive teaching along the line of sex plant life, which the wise teacher can make applicable to human life.

Who is to blame for the ignorance that exists? Not the children of to-day, for their parents did not teach them. Not the parents of today, for their parents did not teach them. And so it has been, down the ages, a case of the blind leading the blind.

Every child is entitled, not alone to the best possible birth and physical and moral inheritance its parents can give it, but to be forewarned and forearmed by reverent sex instructions ere it fares forth in a world full of temptation, and with inward tendencies, perfectly innocent and normal in themselves, but which respond to the evils that are in the world. If there were no such tendencies in children the wise course might be to keep them in ignorance, but the child who is not wisely and reverently instructed by its parents runs the imminent risk of being contaminated by evil associates. The parents who mislead their children and fail

to fully answer their innocent curiosity concerning the mystery of life, miss one of the greatest blessings and at the same time destroy the sweet confidence which is the greatest influence for good that can exist between parents and children.

The call of the new day is the passing away of the wretched ancient double standard theory and of the false doctrine of physical necessity, and to welcome, to receive, never to part with, that Heaven inspired standard of a white life for two. False modesty has had its day. No longer must the future be endangered because of parents who fail in their duty. The rights of parents are sacred and ought not to be lightly interfered with, but they may be forfeited. The State too, has rights and ought not to stand idly by while children are trained either by evil example or by neglect of their parents.

Albert Godley, Superintendent, Indiana, says that in a certain school of four hundred boys only seven of them had been taught these things by their parents. Nearly all the boys had fallen as a result. Of two hundred girls in a rescue home in Wisconsin not one of the unfortunate had been warned by her mother. Oh parents, what are you doing?

The pure are not ashamed. "To the pure

all things are pure but to them that are defiled and unbelieving is nothing pure."—Tit. 1-15.

Everyone agrees that human beings have made great progress in knowledge. People living now know much more than those did who lived a few thousand or even a hundred years ago. We would never think of making long journeys on camels or horses when we can go by train or automobile, excusing ourselves by saying, "That is the way they used to do it; therefore it must be the best way." It was the best way then, but there are better ways now.

Notwithstanding that we are living in an enlightened age and that the people are constantly by vote and otherwise driving organized evils out of business. I have often been asked by honest inquirers whether segregation would not be the best policy to minimize the "Social Evil," and curtail disease; believing that more people than we think entertain convictions of this kind, especially since the commercial element of prostitution has been badly crippled by legislation, I want to answer them and say, no, segregation of vice is absolutely against the laws of our land and no man or body of men have any right to say that we should effect a remedy by illicit means. Many men believed that, while the law prohibited vice, the low demands of human nature required

it; and for the presumed protection from violence of virtuous women, there was permitted the public exploitation of their poorer sisters, whose extremities or feeble-mindedness might lead them to the sale of their bodies. As the women thus exploited came from the very poorest groups, as had been seen, the system of segregation was, at the best, a heartless sacrifice of the weakest in the presumed interest of the strongest. Let me go further, segregation does not segregate; segregation establishes a double standard of morality, which is an insult to common decency and one of the saddest things in our Christian civilization. I do not wish to dwell on this subject, but give you the words of Reverend Wiley J. Phillips of Los Angeles, who says:—

“Talk about segregating the social evil; go down with me into your segregated district; walk with me along those dark, ghost-haunted alleys where lost spirits weep; visit with me these living morgues where virtue has been murdered and where suicide and homicide have shrouded beauty, despoiled of its charms, cold and stark, the silent witnesses of man’s villainy and money’s power; go with me to your segregated district where reeking Bacchanalians hold their midnight revelries and indulge in their drunken, beastly orgies of lust; go with me and listen to virtue’s dying shriek

as it echoes through these sin-stained alleyways, where mother love, like an angel of mercy has sought to enter in quest of a lost child, but has been driven back; go with me to where the weird and dusky ghosts have shaved the midnight gloom with somber wings, while specters dance their dance of death upon every thorny pillow where lies the head of some mother's girl, and then tell me by the authority of what law, human or divine, you claim the right to say that the social evil is a human necessity."

I am sure my reader will agree that the "Social Evil" can and must be annihilated.

I have not wearied you by submitting a table of statistics. I could do so though and you would wonder at them, neither have I dealt with the question of venereal disease and its effect on society. You can investigate yourself and then you will be impressed with the great need there is of curtailment.

"All is fair in war and love," is a saying that many have repeated thoughtlessly and of which all should be ashamed. It has been repeated so often that it is everywhere being practiced. For one of either sex who is loathsomely diseased with a venereal plague, to marry and thus convey the disease to an innocent life mate is a crime of Luistania proportions.

Protection against foes within, the protection of the weak against the strong, of the foolish against the wise, of the unprivileged against the privileged, of the unfortunate against the fortunate, the protection of the community against the individual, the protection of the individual against the community, should be the compelling forces that moves us to action and should enable us to drive from our midst the greatest curse and undoubtedly the greatest cause of the social evil which is IGNORANCE.

A WOMAN'S REPLY**Anonymous**

“Do you know you have asked for the cost-
liest thing
Ever made by the hand above—
A Woman's heart and a woman's life,
And a woman's wonderful love?”

“Do you know you have asked for this price-
less thing
As a child might ask for a toy?
Demanding what others have died to win
With the reckless dash of a boy?”

You have written my lesson of duty out
Manlike you have questioned me;
Now stand at the bar of my woman's soul
Until I shall question thee.

“You require that your mutton shall always
be hot,
Your socks and your shirts shall be whole,
I require your heart to be as true as God's
word,
And pure as heaven your soul.”

"You require a cook for your mutton and
beef;

I require a far better thing;
A seamstress you're wanting for stockings
and shirts,
I look for a man and a king.

"A king for a beautiful realm called home,
And a man that the Maker, God,
Shall look upon as he did the first,
And say, 'It is very good.'

"I am fair and young, but the rose will fade
From my soft young cheek one day—
Will you love me then, 'mid the falling
leaves,
As you did 'mid the bloom of May?

"Is your heart an ocean so strong and deep
I may launch my all on its tide?
A loving woman finds heaven or hell
On the day she is made a bride.

"I require all things that are grand and true,
All things that a man should be;
If you give this all I would stake my life
To be all you demand of me.

"If you can not be this—a laundress and
cook,
You can hire with little to pay;
But a woman's heart and a woman's life
Are not to be won that way."

CONSERVING THE RISING GENERATION

Measures designated to prevent the undue loss of young lives are of special importance to countries like Canada, suffering the losses of war and yet desiring increased population of the **HEALTHIEST TYPE**. A great factor in the problem is that of stopping the drift of population into the towns and cities, with their deleterious effects upon child-life. Equally important is the **IMPROVEMENT OF THE ENVIRONMENT** of both town and country dwellers through the **EDUCATION** of parents and **CHILDREN IN HYGIENE AND DOMESTIC SANITATION**. At no time were efforts of this character more necessary than now, and the agencies concerned with them should be encouraged and strengthened in their good work as a patriotic duty.

From an Editorial, Free Press Evening Bulletin, Nov. 26th, 1915.

Justice is coming more and more into her own—our “halls of justice,”—for judges are more and more endeavoring to know the **Why** of crime.

