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BREEDING MEN*

The Problems of Sex Education

By Dr. Hugh Cabot

WILL not take up your time or mine with the argument whether or not we should discuss sex education. If people believe in the policy of silence they do not believe in democracy, which is based fundamentally upon the right of each one of us to know the fact. Unless we believe in the liberty of the average man and woman to say to a sound opinion, then we do not believe in the policy to which this country is committed, or that we ourselves are to be trusted.

There are many problems in this topic which I would like to discuss. Only a few of them, however, can I take up tonight. First, how shall we go at this business? At present we know very little about the concerns of sex education. If people believe in the policy to which this country is committed, or that we ourselves are to be trusted, they will, however, can I take up tonight.

THE SCOURGE OF VENEREAL DISEASE.

By Dr. DeWitt G. Wilcox.

Let us for a few moments make requisition upon our imaginations and picture a scene fraught with danger. An ominous ship, flying the flag of an unknown nation, has sailed into our harbor. From it come shafts of smoke which strike various sections of the city, and there resolve themselves into noxious gases. Wherever they strike, men and women go reeling from the fatal spot, blind, crippled or insane. Even the onlookers discover that when the victims breathe upon them, they too are visited by this strange malady, which they in turn communicate to others. A half-dozen battleships are lying in the harbor, and people are hurrying about saying, "God helping me, I will smash this iniquitous thing." When fathers and mothers say, "The social evil will be smashed as slavery was." (Applause.) Our treatment of tuberculosis has decreased it greatly, and meanwhile syphilis has greatly increased.

The time has come for action; we must do something. Abraham Lincoln, when as a young man he saw the sale of slaves in the South, said: "God helping me, I will smash this iniquitous thing." When fathers and mothers say, "The social evil will be smashed as slavery was." (Applause.) Our treatment of tuberculosis has decreased it greatly, and meanwhile syphilis has greatly increased. We spent thousands of dollars to check the bubonic plague, of which two persons died last year, and nothing to check syphilis, of which over 5000 died. Why do we not try to treat syphilis as we do other diseases?
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My friends, a situation as bad as that, or worse, is threatening us. And you and I and all right-thinking citizens are standing by just as foolishly idle as was that imaginary crew. Tonight, in Boston, there will be spread a noxious venom which will send disease all over the city; 9451 prostitutes will tonight make possible the infection of 10,000 immoral men. Of these 10,000 libertines a large percentage are or will be infected with a disease which they will hand down to their mistresses, their wives, their children and their children's children. And how does that affect you? Wait till one of these young men asks for your daughter in marriage, and makes you the noble ancestor as many as from whom you have come.

The time has come for action; we must do something. Abraham Lincoln, when as a young man he saw the sale of slaves in the South, said: "God helping me, I will smash this iniquitous thing." When fathers and mothers say the same of this thing, the social evil will be smashed as slavery was. (Applause.) Our treatment of tuberculosis has decreased it greatly, and meanwhile syphilis has greatly increased. We spent thousands of dollars to check the bubonic plague, of which two persons died last year, and nothing to check syphilis, of which over 5000 died. Why do we not try to treat syphilis as we do other diseases? Segregation and registration of prostitutes do no good, but rather harm. Then what can be done? First, there is the cure of those already infected. The cure of gonorrhea and syphilis is very difficult, but it is possible. Public opinion must be aroused to overcome the things that make possible these diseases. The greatest hopefulness of race betterment lies in prevention rather than cure. Dr. Cabot has outlined the methods of preventive education, especially of youth. When self-control is taught, as the Spartans taught it, it will become a sixth sense.

Then we must have one standard of morality for men and women. (Applause.) And when a man falls from that standard he should be meted out the same social punishment that now is given to the woman alone.

Finally, we must have full publicity. The time has come in which venereal diseases should be reported, for the greatest good of the greatest number. Physicians used to hesitate to report tuberculosis, but now we have found it better that the few should suffer than that "great numbers should be exterminated, and that is true of venereal disease also. Every respectable physician would endorse a law requiring this reporting, putting the patient, as it were, on pa-
THE QUESTIONS

Q: Isn't it true that neither sex education nor a marriage certificate will prevent these evils while economic slavery continues?
A (Dr. Cabot): It is true that as long as we do not see the relation of the parts of the community to each other, we shall not see the relation of certain flaws in the public health to the affairs of the community. But you refer to economic slavery, and I to intellectual.
Q (Same): Will not sex education stir the boys and girls to an undue interest which will take their minds from their other studies?
A (Dr. Wilcox): Not if it is presented rightly. It may for a time, while it is novel.
Q (Same): Doesn't the woman know the law against adultery, and if so, why does she break it?
A (Mr. Cummings): There is no answer to that question that would cover all cases. There is not enough economic pressure in heaven or hell to cause the fall of some women.
Q: Wouldn't the evil be greatly lessened by a change in economic conditions permitting everyone to marry young?
A (Dr. Wilcox): I think that would do a very great deal to lessen it.
Q: Is it possible to procure a law in advance of public opinion, and isn't law itself one of the best ways of keeping morality up to a certain level?
A (Dr. Cabot): Laws are passed constantly without public opinion behind them, and they always become dead letters.
Q: Will you explain more fully the importance of associating the study of sex with the study of biology?
A (Dr. Wilcox): Only as pertaining to these diseases. We are simply feeling our way along this subject as to what is best.
Q: Isn't the practice of polygamy the real cause of the venereal disease germ, and if not, what did cause it?
A (Dr. Wilcox): We do not know; the disease is as old as time.
Q: What do you think of the educational value of "Damaged Goods"?
A (Mr. Cummings): I cannot answer personally, but I have found from others that the effect was educational and deterrent.
Q: Do you think the teaching of sex hygiene in co-educational schools would be effective and desirable?
A (Dr. Cabot): Not in the present state of our machinery. We may come to it.
Q: When we have settled all these questions of sex, will we not be in danger of being overrun by a surplus population?
A (Dr. Cabot): Quality rather than quantity is what counts. I should not be much afraid.
Q: Could any ordinary person recognize the symptoms of syphilis in advance?
A (Dr. Wilcox): I don't know; we determine?
Q: Isn't the Catholic church mistaken in opposing sex education?
A (Dr. Cabot): I don't know.
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Q: Will you explain more fully the importance of associating the study of sex with the study of biology?
A (Dr. Cabot): The point is this: If we undertake to teach sex simply as the manifestation of sex in the human race we try to teach something too difficult and complicated by emotion. On the other hand, children brought to the study of sex through the study of biology see it as a thing easy to understand.

Q: What proportion of syphilitic cases come outside of sexual causes?
A (Dr. Cabot): The so-called accidental cases are 15 or 20 per cent., and they may be higher when we include the mildest cases.

Q (Mr. Cosgrove): How do you hope to throw light on this subject when men are suffering from ecclesiastical tyranny? (Laughter.)
A (Mr. Cummings): All you have to do is to come down to my church. There is plenty of room.

Q: Don't they keep the army in ignorance so that they will be willing to kill their fellow-beings, and isn't it this same ignorance which causes them to contract venereal disease?
A (Mr. Cummings): You have put your finger on a real fact. The question is a fair one. (Applause.)

Q: Where is any evidence to show that the atmosphere of impurity in the public schools is improving?
A (Dr. Wilcox): It is like a great many diseases which we think are on the increase because we recognize them more. It is more apparent than real.

Q: Do you honestly mean that it would be wise for physicians to do away with privileged communications, and what would be the result?
A (Dr. Wilcox): If he were instructed, it would not be difficult to recognize certain stages.

Q (Mr. Sagerman): Would not licensing prostitution reduce the disease?
A (Dr. Wilcox): No.

Q: What proportion of blindness arises from venereal disease?
A (Dr. Cabot): About 40 to 60 per cent. of congenital blindness.

Q: Would not reporting venereal disease cases be more than to ever stay away from the doctors?
A (Dr. Wilcox): No doubt a certain number would do so. It hasn't worked out that way with tuberculosis.

Q: Don't instruct children only when they ask for information, will you not start a curiosity which will be satisfied wrongly by other children?
A (Mr. Cummings): You can make wrong use of good information, but there is no other way of heading off the worst results.

Q: Isn't the present style of dress among the upper or lower classes a curiosity which will be satisfied wrongly by a charm in economic conditions per­mitting everyone to marry young, and is licenses the result of that change?
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A UNIQUE TAX.
By James P. Roberts.

The Ways and Means Committee of Ford Hall Town Meeting has been facing for some weeks one of the most difficult problems in all government—that of laying a just tax. The committee believes the solution was found last Thursday evening.

The Meeting estimates that, for the balance of the season, at least it should raise and expend $170. All the citizens feel and demand the right of participating in these expenses. How to assess ourselves equitably or, rather, how to contribute to the cause in a manner that shall take on the forms of government taxation, is the problem. And, as happened before, the initial suggestion toward its solution comes from an old friend of Ford Hall, Mr. George B. Gallup. As worked out, it is this:

A weekly poll-tax would not be just as it bears unduly upon those whose incomes fall below the average; it means nothing to "malefactors of great wealth" if any are skulking about the Meeting house. Again, a uniform tax on all income, regardless of a person's expenses, is also not quite just— as it will be seen that a young lady earning, say, $10 weekly, may be able to save more than many a married man with a family who is receiving $25 per week. Therefore, a tax on surplus; upon what each may be able to lay by from his weekly stipend, may be the solution of the problem. So the Meeting adopted a "tax on surplus incomes" as its ideal of a just form of taxation.

And, when you stop to analyze it, that is about what the new Federal income tax amounts to; for its $3,000 and $4,000 exemptions give even the rich man a chance to live within these amounts.

Ford Hall, too, is not so suspicious as Uncle Sam; for each citizen is to be allowed to decide upon his own surplus income, is to take counsel with his own conscience and then fix his own weekly tax—as the Lord hath prospered him. No inquisitions, no affidavits, no oaths—just a personal contribution of the larger family of city and nation—above all, the prototype of the strong to the weak has given us all our progress and alone can prevent weakness and make the weak strong and the strong stronger the whole world better and better.

THE RESPONSIBILITIES OF PARENT-HOOD.

By Rev. Edward Cummings.

because I feel that I have absolutely no right to come before this great meeting to bring you nothing but generalization with which to meet our responsibilities as actual or potential parents, I am going to use five minutes of my time to call your attention to the ways in which we can meet the responsibility of being well informed ourselves and in a position to inform those over whom we act as guardians.

(The speaker then commented in detail on the reading list of the Massachusetts Society for Sex Education.) Here I consider there is a definite answer as to how we are to meet our responsibilities until public opinion has moulded itself in law. The Society for Sex Education is ready to give all the available information in the best form.

When I was in London, at Toynbee Hall, it was at a time when all the city was terrorized by Jack the Ripper. I was put on a vigilance committee of residents to patrol streets, in which there was a certain contribution of the 3-10 as it was termed of the larger family of city and nation. I was put on a vigilance committee of residents to patrol streets, in which there was a certain contribution of the 3-10 as it was termed of the larger family of city and nation. I was put on a vigilance committee of residents to patrol streets, in which there was a certain contribution of the 3-10 as it was termed of the larger family of city and nation. I was put on a vigilance committee of residents to patrol streets, in which there was a certain contribution of the 3-10 as it was termed of the larger family of city and nation.

A (Dr. Cabot): I believe on the medical profession is far freer from the guilt of venereal disease than any group of people. In medical schools less than 2 per cent.—far less than the college.

Q (Mr. Bodfish): What would you suggest to change our 18th century perceptions to 20th century?

A (Dr. Cabot): A free discussion, a simple knowledge of that upon which personal relations depend.

Q: Do you think prolonged discussion of this line is curable, and what do you think of the patent medicines which pretend to cure it?
a tax on surplus; upon what each may be able to lay by from his weekly stipend, may be the solution of the problem. So the meeting adopted a "tax on surplus incomes" as its ideal of a just form of taxation.

And, when you stop to analyze it, that is about what the new Federal income tax amounts to; for its $2,000 and $4,000 exemptions give even the rich man a chance to deduct his living expenses—if he really cares to live within these amounts.

Ford Hall, too, is not so suspicious as Uncle Sam; for each citizen is to be allowed to decide upon his own surplus income, is to take counsel with his own conscience and then fix his own weekly tax—as the Lord hath prospered him. No inquisitions, no affidavits, no oaths—just a personal contribution of the 5, 10 or 25 cents that the Town needs from each citizen to close the year without a loan order.

Mr. Gallup also proposed a unique envelope system by which the taxpayer alone would know what his tax is, and this, too, was adopted.

It will be interesting to watch the Treasurer's reports and see how a tax based on honor and loyalty works in the most progressive Town on earth. An attempt to tax $1.50 per week among one hundred of Brookline's "best" citizens wouldn't produce an earth tremor of interest to anybody; but at Ford Hall it will be a matter for world-wide comment and study.

THE SCOURGE OF VENEREAL DISEASE.

(Continued from Page 1.)

If the drinking of alcoholic beverages were absolutely abolished the social evil would be ripped up the back and its spinal cord severed. If sensuality and alcoholism were today abolished from the face of the earth chronic invalidism, deformities, premature deaths, blindness, feeble-mindedness and insanity would be as rare in the human race as they are now among lower animals, under the doctor's supervision. Moreover, the clerk having charge of marriage certificates should have to consult the list of those thus on parole, and grant no certificates to those on it until their names had been removed. (Applause.)

I believe every prostitute should be regarded as diseased, and taken to a hospital for cure. During her stay there the best Society for Sex Education is ready to give all the available information in the best form.

When I was in London, at Toynbee Hall, it was at a time when all the city was terrified by Jack the Ripper. I was put on a vigilance committee of residents to patrol certain streets in which these crimes had been committed. We discovered that a lamp-post was worth several policemen and didn't cost nearly so much. Crime and vice, we found, flourished in the dark, and light killed them.

And that is precisely what the people in the Society for Sex Education have been doing for us—turning on the light. To be sure, revolting things are disclosed at first. But keeping things dark is playing into the devil's hands. Having once eaten of the tree of the knowledge of good and evil, there is nothing to do but to have more knowledge—more light. The effect of the sunlight of truth upon the veins is germicidal, destroying many of them, and it stimulates besides the wholesome growth of virtue. When more courageous physicians than those have talked to more eager people like you, those virtues will become strong and vigorous.

We need not feel that we are destroying romance and chivalry by turning on the light. Quite the contrary; they are being killed and blighted by the darkness of ignorance, which brings into our homes these causes of suffering and disease. It is our duty to see to it that our children have this information; that we have the information ourselves; because it will add new dignity and beauty and worth to love and the marriage relationship. Parents then will realize that the responsibility for the future rests upon them. The home will be ennobled, and become more than ever before the great, vital unit of society, out of which society must be built, and the great image of the knowledge of good and evil.

Q: Do you think prolonged use of public opinion. We do not want to get these fellows to the quacks and nurses and clerks. I think with Dr. Wilcox that they are getting there.

Q: Do you believe enforced residence in homes as causes of suffering and disease. It is our duty to see to it that our children have this information; that we have the information ourselves; because it will add new dignity and beauty and worth to love and the marriage relationship. Parents then will realize that the responsibility for the future rests upon them. The home will be ennobled, and become more than ever before the great, vital unit of society, out of which society must be built, and the great image of the knowledge of good and evil.

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