

Social Problems

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NEWS IN BRIEF

Our First Number.

The first number of "Social Problems" has evoked appreciation from many friends of the Probation Association, and has been well noticed in the Press. The leading newspapers have welcomed it, and "The Star," "Rand Daily Mail" and "Natal Mercury" have been particularly generous in their praise. The "Natal Mercury" devoted its main leading article on July 14 to the publication. In this it said: "The South African public has for so long remained indifferent to penal reform that it is encouraging to find the Probation Association of South Africa attempting to enlarge its influence and enlighten public opinion on the sane and scientific treatment of law-breakers by the publication of a monthly journal, 'Social Problems.' The first number reflects the pioneer work which the Association is striving to do. It is a vital work, for no country, least of all a country with a small white community like South Africa, can afford to see potential citizens joining in the tragic procession through reformatories and gaols until the stubborn struggle between the wrongdoer and society reaches the pitiful climax of the indeterminate sentence." The country Press has also welcomed our publication, and one of the warmest tributes has appeared in the columns of the "Klerksdorp Record."

A Poor White Conference.

"Die Burger" proposes that a national conference should be summoned immediately on the poor white question, apropos of the Carnegie Commission Report. Dr. Malan has given this proposal his blessing. "Die Burger" considers that after the exhaustive revelations in the Poor White Report, it would be a national dereliction of duty to leave this most complex of problems to look after itself. We have had other congresses on poor whitemism—one was held in Bloemfontein ten years ago, and seven years before that a similar gathering met in Cradock. Clearly, the time for action is overdue.

Teachers and Sub-Normal Children.

Adequate provision for the education of sub-normal children and the necessity for the appointment of a competent psychiatrist to detect and treat these children were among the subjects discussed at the South African Teachers' Association Conference held at Port Elizabeth on June 23. Mr. Junor, of Port Elizabeth, said he thought it atrocious that there should be absolutely no provision for the deficient child except what was done by charity. He had had to turn abnormal children out of his school, and the only place they could go to was home.

Mr. Wahl, of Calitzdorp, described the position as terrible. More interest was displayed in thoroughbred stock than children. He quoted an instance of finding two children seated side by side in his kindergarten class. Both were imbeciles, the boy being unable to speak, while the girl could just "speak in a way." Apparently the only thing the boy could do was to steal beads. When the medical inspector came round he excluded the boy, but allowed the girl to stay. Two or three years later he came round again and excluded the girl. The parents refused to send these children to the Alexandria Institution. They were now growing up and would no doubt marry and have children. It was an extraordinary position that they had to turn defective children into the streets.

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Mrs. DENEYS REITZ.

Our first woman M.P., who, in the House, is showing a keen interest in questions affecting social welfare.

C-13.

ON OUR TREATMENT OF CRIMINALS

A WELL-KNOWN novelist has suggested that the cause of almost every crime lies in the fact that the person who commits it cannot imagine the consequences of his action. It sounds plausible and offers, at any rate, a reasonable excuse and explanation for the criminal conduct of society against persons who have transgressed the law. The thief before the judge has so many pleas to put forward—poverty, ignorance, desperate want and irresistible impulse. But the judge before the thief who has received his sentence can only plead the stupidity, the lack of imagination in society's mandate.

Apart from the political school of thought which sees nothing inevitably permanent and sacredly inviolable in the nature of private property, and considers the majority of crimes in our legal code, like theft and stock theft and shoplifting and fraud, not as crimes at all, but as the acts of desperate men and women in their struggle against poverty and general misery in a disordered and actively malicious social system; humanity, on the question of crime, is divided, roughly, into two camps.

In the one we have the scientific outlook which traces crime to disease, heredity, adverse environment and poverty, ignorance and mental irresponsibility, and advocates psychopathic treatment, education, vocational training and change of environment; and in the other camp all crime is regarded as moral obliquity to be treated with unmitigated love, or with durance vile, spare diet and lashes.

The advocates of unmitigated love are for the most part cranks, and the responsible ones are still too few to enter into the practical considerations of our discussion. The advocates of punishment are more numerous and have their spokesmen and champions in high places. An occasional clergyman blasphemes Christ and calls for greater vengeance on the criminals in the community; an occasional judge blasphemes his education and his humanity and expresses regret that he cannot order lashes or a longer term of imprisonment in this case or that; and an occasional politician, with nothing to blaspheme and nothing else to discuss, extemporises on the necessity of more punitive measures for the suppression of crime. But the causes of these emotional attitudes, the sentimentality and wrong logic, or the fear and greed and sadism and ill-considered premises, are also now outside the sphere of our discussion.

We are concerned with the attitude of the average man or woman, who occasionally reading of some brutal outrage or mean theft is stirred to vengeance, but who, for the most part on reflection, and in his or her common sense understands that repression is not prevention, that punishment is not a cure, that lashes do not alter brutal characteristics except for the worst, and that the enforced degradation of our prison system cannot remedy or affect the poverty and mental irresponsibility of the majority of our criminals.

The majority of men and women believe the experts, who have devoted a lifetime to the problem, when they say that crime is a social phenomenon arising from diseased mentality, adverse environment and lack of education, and must be treated scientifically and humanely. The majority of men and women have heard, as a cliché, that to send a youth to a reformatory is to give him effectively and gratuitously an education in future crime; that a first offender learns in gaol, for the first time, how to crack a safe, and to obviate finger-prints, and where to dispose of the swag. They can see for themselves that hooligans convicted for assault to harm and given lashes and spare diet soon return to court on a fresh charge of assault. They know that sending a prostitute to gaol will not pay for her rent or her food when she comes out, and that a thief in his cell and a murderer in his coffin do not efface murder and theft. They are shown statistics which they

think reliable on the incidence of crime and on recidivism, and find the arguments plausible that a term of imprisonment alters the recipient's social status and removes his dread of social stigma and his terror of the unknown—gaol. They are, in the end, convinced, in fact, that spare diet and lashes brutalise still further and that our method of imprisonment is no cure and no prevention.

This in the minds of the majority of men and women and nothing done about prison reform! No agitation for the abolition of solitary confinement and spare diet and lashes! No demand for the provision of libraries and education and vocational training of our criminals! No change in our prison regulations and in our treatment of prisoners! What the mind knows does not lead to action. It never does. We act from selfish motives and from the drive of sympathy roused by the imagination. And in the case of criminals our selfish motives are remote, and our imagination is not roused.

Each of us knows and can imagine what sickness is. Therefore, our hospitals are free to the poor and we would rise in rebellion at any sign of Government neglect. Each of us knows and can imagine what poverty is. Therefore, we do in a measure overcome our apathy and selfishness and contribute to organised charity as much as we can. We commend old age pensions, and would like, provided the entailed taxation does not hit us too hard, to see more Government aid to unemployment and destitution. At any rate we allow no one to die of starvation if we hear of it in time. But with prison reform it's quite different. The criminal belongs to a type, to a class, to a family, to a street, remote from our own. We hear of him first in the newspaper and see him afterwards in the theatrical and emotionally-charged atmosphere of the court-room. Always when his misdeed is under consideration. But his punishment we do not see. His punishment is behind closed doors. His misery is behind high walls. His humanity is cropped close and defaced by a repulsive uniform. Not one of us in a thousand has been inside a prison. Not one of us in ten thousand has witnessed a flogging. Not one of us in a hundred thousand has eaten his heart out in solitary confinement. And if we have we no longer have a voice or a heart to influence the system.

So we leave the definition of crime to unscientific and tendentious politicians; the sentences to unscientific and complacent jurists; and the execution of sentence to unscientific and brutal gaolers. And we leave it at that!

Our apathy. Our stupidity. Our terrific and incredible lack of imagination!

B.

THE MIRACLE OF RACE

*Through dim and obscure paths our life has flowed
From crescent acts where pass on scarcely stirred
The protoplasmic mass where it abode;
From there through plants, through fish and reptile, bird
And beast, it twined its way into a shape.
The mockery of all the wood, that walked
On but two legs, looked up for God, the ape
Scarce left behind. This creature stalked
In pride the world; and bred, here first, then there.
Each man persuaded his the chosen race.
Yet but one twist, one break along the queer
Half-welded chain of life, one false embrace,
And his whole race were changed: the pride he nursed
Would glorify another, now accurst.*

M. GLUCKMANN

HANDICAPPED CHILDREN

The Meaning of "Equal Opportunities"

By L. VAN SCHALKWYK, Organising Secretary of Union Education

THE application of the principle of democracy to education implies that equality of opportunity shall be given to all children to be educated to the extent that their endowments, capacities and inclinations will allow. The mistake which has generally been made in the past in applying this principle to school practice was to interpret equal opportunities as meaning the same opportunities, and children with limited powers have consequently been obliged to follow the same syllabuses and courses of study, the same teaching methods and the same educational objectives as normal children.

The advance in the psychological sciences, and more particularly the psychology of individual differences, during the last three or four decades has emphasised the basic differences and the infinite variety of capacities and powers in mankind. We now recognise the difference in physical and mental qualities in individuals, and the practice of education, together with other forms of social practice where individuals are concerned, is slowly adjusting itself to the new position.

The Older Theory.

The older theory of education showed an almost complete disregard for these fundamental individual differences, which should have been as obvious as a pyramid on a plain. Until quite recently the objectives of education and the entire organisation of school practice were mainly designed to cater for the needs of normal children with normal capacities and abilities. Those children who deviated from the accepted physical, mental and moral norms were required to adjust themselves to a school regime which was quite unsuited to them, and consequently they were designated as "misfits." It was forgotten that there could be "misfit schools" as well as misfit children. The new education philosophy has, however, placed the child in the centre of the education universe (the Copernican view advanced by Dewey) and school practice is now required to adjust itself to the needs of the child. To a large extent this readjustment has not been effected in our educational system with regard to handicapped children, and indeed in this respect we are several decades behind other countries with an enlightened school practice. It is proposed to refer very briefly to the inadequacy of our educational system in providing in a satisfactory way for that group of children who are handicapped in one way or another by physical or mental disabilities in their school work. Amongst physically handicapped children we have provided in a fairly satisfactory way for the deaf and the blind (five schools for the former and two for the latter, including one of each type for non-Europeans), but attendance is on a voluntary basis, and generally parents send their children too late to school, and very frequently remove them long before they have completed the course.

Special Classes Required.

There are children with defects of sight or hearing who are not suitable candidates for blind or deaf schools, but who should, on the other hand, not attend ordinary classes. These children should attend sight-saving classes or classes for the hard of hearing, their numbers being considerably larger than the blind or the deaf. It is estimated, for example, that one out of 500 children is partially sighted—that is, with vision varying from 20—200 to 20—70, or with progressive eye trouble. These children should attend special classes, under expert guidance, and conserve their vision. The significance of the problem of hard-of-hearing children is shown by the fact that retardation amongst these children is $3\frac{1}{2}$ times as prevalent as amongst normal hearing children. In South Africa there is not a single special class for these two groups of defective children.

There is likewise no provision for children suffering

from speech defects, although the incidence is approximately 2 per cent.; in a certain school in Johannesburg there were found to be 10 per cent. Speech defects can be a serious handicap to the persons concerned, in their school career, in their social intercourse, and in the exercise of their work, causing much personal uneasiness and unhappiness. It is all the more pity that nothing is done for these children when it is remembered that the majority of speech defects can be corrected, and that when once a cure is effected it is generally permanent.

Cripples, cardiacs, so-called prevention-tuberculosis cases, malnutrition cases, epileptics and other physical defectives also need special education and health care, but although their numbers run into several thousands, only 84 are at present being provided for, excluding the inmates of the Lady Michaelis Orthopaedic Home, at Plumstead, which, I understand, has recently been reopened. There are on a conservative estimate at least 2,000 cripple children (Europeans only) who require orthopaedic-surgical treatment and appropriate convalescent care and education. As far back as 1916 Dr. Leipoldt pleaded for a special institution for these children in the Transvaal.

On the basis of a very careful survey of cardiopathic children in New York, there should be in South Africa 2,520 European children suffering from organic heart disease—that is .7 per cent. Fifty-five per cent. of these may continue their ordinary school work, provided they are placed under medical observation; 37 per cent. (i.e., 932) should attend special classes; the rest require hospitalisation or home care.

The other physical defectives should be provided for by special open-air projects, the epileptics, however, needing a special institution, one probably being sufficient for the needs of the Union.

Subnormal Children.

On the mental side there are subnormal, mentally defective, psychopathic and delinquent children. The Inter-Departmental Committee on Mental Deficiency (1930) ascertained that 8.9 per cent. of school children were subnormal (I.Q. 65-80) and .8 per cent. mentally defective, the numbers for the Union being respectively 30,144 and 3,174. The present special provision for subnormal children is for about 400 pupils, whilst 500 mentally defective children are provided for in institutions.

The subnormal group is of particular social significance. The searchlight of science has recently been directed to their condition, and it has been ascertained that the majority of juvenile delinquents are recruited from this group. Being unable to derive satisfactory benefit from the ordinary school work, the subnormal lose interest and frequently seek compensations in other undesirable directions. If the school curriculum and the methods of teaching were adjusted to suit their limited powers, it should be possible to educate and to train them to fill a suitable niche in society. The subnormal are generally concrete- or manual-minded and lack capacity for rational understanding of abstract ideas. They are essentially direct learners who can be taught to control behaviour by direct contacts with experience. Their presence in ordinary classes is neither in their own interests nor in the interests of the schools, and the cost to the State in time, energy and money in trying to teach them what they are incapable of learning must be considerable.

In dealing with all mental deviates (under whom I include the four groups mentioned above) it is necessary that there should be some machinery for exercising supervision over the mental health of school children. At present this machinery is lacking, except in a few centres (I can only think of four) where there are clinics which conduct a limited amount of mental examinations. We

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A PROBATION OFFICER AT WORK

An Address to a Meeting of the Union of Jewish Women

By CLARA BARANOV, Voluntary Probation Officer, Johannesburg

I WANT to tell you about the work of Probation Officers, who, as you know, are officials of the Department of Justice.

Our duties, briefly, are to investigate cases referred by a judge or magistrate, and to render a report stating the estimated cause or causes of the crime, and suggesting a sentence, which must have these essentials:—

- (1) It must be in order from the legal point of view;
- (2) It must endeavour to protect the public from the offender;
- (3) It must serve the best possible purpose for the delinquent himself.

In cases of first offenders, sentence is often suspended or postponed, and during the period of suspension or postponement the Court places the delinquent under the supervision of the Probation Officer. Then it is our duty to see that the conditions of the suspended or postponed sentence are complied with, and generally to act as the delinquent's best friend—an arduous task, entailing a multitude of things.

Our duties in regard to indeterminate prisoners who, on completion of part of their sentence, are let out on varying periods of probation, are similar. You can realise the extent to which these people are in need of our help, because the period for which we have them under our supervision is virtually their last chance of making good. In these days of unemployment, when educated people with no criminal record find it so difficult to get work, trying to place indeterminate is an extraordinarily difficult job. In spite of this, however, statistics show that 60 per cent. of the indeterminate who are let out on probation never go back, although at passing of sentence they were termed habitual criminals.

Then there are other prisoners, inmates of inebriate homes, reformatories and industrial schools, who, on their release, are placed under our care.

In addition to all this, we do a certain amount of after-care work, mostly with young people released unconditionally from gaols, reformatories, etc. This section of the work, although not forming part of our actual duties, is infinitely important, I think; because the worst period in the history of the offender is the one immediately after he leaves the prison doors. He has often no work, no home, no money, and no one to assist in his economic and social adjustment. I would ask you to give this aspect of the work your special thought. I will quote one example to emphasise its need.

X., aged 21 years, first came to the notice of the Probation Officer when he was 15½ years of age. His mother said that he was out of control and applied to have him sent to an industrial school. His behaviour at home and at school had been good until the death of his father some months previous to this. X. and his father had been great friends, and on the father's death the home was completely broken up, and the mother went to stay with a married daughter, taking X. with her. The latter could not settle down, and soon after was committed to a hostel for a period of two years. Four months before the end of his hostel sentence, this restlessness overcame him again and he absconded, and a week later was charged with the theft of a pair of trousers and absconding from the hostel, and was sent to Tokai Reformatory to serve the unexpired portion of his sentence. He was released in November,

1931, unconditionally. He had no fixed abode and was under no one's care or supervision. His mother did not bother with him at all, and he just about existed as best he could. For 16 months he resisted temptation in the face of almost inhuman difficulties—deprivation, idleness, often sheer boredom, etc. The Probation Staff were able to spare only a few odd moments here and there for him, and he reacted immediately to any mental help that was given him. But he needed someone with lots of understanding and leisure to help in his social and occupational adjustment, and no one seemed to have sufficient time to devote to him. It was felt that it was only a matter of time before X. would find stress of economic circumstances too much for him, and would again come into conflict with the law, and three months back he was charged, with four other lads, with shop-breaking and sentenced to four months, in hard labour. X. told me after his arrest that he never thought he would

go back to gaol, but that he was going with a changed attitude occasioned by the short period for which he had known me. But will this very recent change of attitude withstand the difficulties of gaol life?

He is interested in his own behaviour disorders and is quite willing to face up to his own mistakes. He has written to me from the gaol assuring me that his good resolutions have not weakened.

This lad has really fine potentialities, but, on his release, where will he go? Who will find him work? And, what is more important, who will have time, and whose job will it be, to give him the mental, moral and material help which is so essential to a boy of his sensitive type? And there are hundreds of similar cases. Much as we Probation Officers



Mrs. CLARA BARANOV.

want to help these people, it is a sheer impossibility for us to do so. In Johannesburg we are six Probation Officers dealing currently with, roughly, 900 cases.

I find it extremely important in dealing with delinquents to endeavour to give them faith in themselves. It has been so drummed into them that they are outcasts from society that this is often a difficult task, and to strengthen my efforts I take great risks in trusting them where most people would think me quite mad, and you'd be amazed at how infrequently I get let down.

Most of the so-called criminals I have dealt with are of low intelligence, and it is this, together with factors such as lack of decent early training, poverty and the subsequent faulty environment, and strong sense of inferiority which all this brings, which makes them what they are—often hopelessly maladjusted human beings who do not understand at all the reason for their behaviour disorders. It is interesting in dealing with the more intelligent ones to try to get them to face up to these causes, and, having understood themselves a little, to watch them change from virulently anti-social beings to hopeful, socially-minded ones. The actual root cause of delinquency, as of nearly all of our present-day problems, I would estimate to be about 80 per cent. economic. But the cure has become much more complicated.

A Specimen Day.

Having given you a theoretical outline, I would like to convey a more concrete idea of the work, and with this end in view I'll sketch a specimen day in my life as a Probation Officer.

At 8.15 a.m. I go into the yard of the Magistrate's Court, where prisoners are brought from Marshall Square and other police centres to await their trial. This yard is an indescribably dismal place—stone floors and iron bars—and each day brings some 100 cases, old hands and new, whites, coloureds and blacks, males and females, of all ages.

My job is to talk to the women. Having found out what they are in for, I form a rapid summary in my own mind of each case. If I feel that investigation over and above that supplied by the court evidence is required, I see the prosecutor and ask for a remand. Quite often these poor creatures are so overwhelmed by the whole unfamiliar machinery of the law that they are unable to do themselves any sort of justice, and that is where we can help, by putting the actual facts clearly and concisely before the Court. A well-known judge referred to Probation Officers as "the eyes and ears of the judge and also, in some degree, his heart and brains."

Well, to continue. Having completed my work in the yard, I go across to my town office, where probationers call to report and to ask for every conceivable form of assistance. Employment—advice in all their difficulties—money for rent and food and clothes, which we give only when existing charitable organisations are unable to assist. I am here from about 9 till 11 a.m., and it is astonishing the quantity and variety of problems which face me during that time.

Distressing Cases.

We are quite unable to assist our people at all adequately, owing to the numbers we have to deal with and owing to the fact that the Government provides us with no funds for the purpose. Quite often our men are unable to look for work owing to the fact that they have no shoes to their feet, or because they have lent their jacket to someone bent on a similar errand. The other day a man came to the office with a sheet round him. He had no shirt and no coat. One of our women recently slept with her five children in the lavatories at the Union Ground. Since then they lock them at night. Many of our men sleep in the "ghost train," a name given to some empty third class carriages which stand at a siding overnight, and some sleep in tram shelters. The above are facts and, I think, speak for themselves.

Having completed as much as is possible of the business in the town office, I go out to the Juvenile Court, where a similar practice to my work in the town court obtains. Here I'd like to quote a case, typical of those dealt with there by the Probation Officer.

Norman.

Norman, aged eight years, was charged with entering premises with intent to steal. The indictment read: "The

King versus Norman X., male, aged eight, occupation unknown . . . This charge was converted into an inquiry under the Children's Protection Act, and I was asked by the Magistrate to investigate the case. Investigation showed that Norman's father was in gaol and that his mother was an alcoholic who didn't bother with him at all, with the result that he had been left completely to his own devices since the age of three. He was, of course, completely undisciplined at the time I met him, but he was an intelligent, generous and lovable lad, with strong potentialities either way. The only course open to us was to commit him to a home. But Norman needed more individual treatment than could be given him in any of our existing institutions. His was a complicated make-up, and the ideal place for him would have been an observation clinic, where, I feel sure, he could have been made into a useful member of society. As it is, he is in a mass institution for difficult children, and I would not be surprised if he should get the indeterminate sentence 25 years from now. This case typifies the waste of good human material which is allowed to go on owing to lack of suitable institutions, with provision for classification, etc.

The morning is usually completed at the Juvenile Court and the afternoons are mostly spent doing investigations and visiting the homes of probationers. This is a very important part of the work, and it is often our job to endeavour to rehabilitate the whole family.

Rehabilitation.

For example: Mrs. Y., aged 42, charged with liquor selling. She was sentenced to £20 or one month, suspended for a year during which time she was to be under the supervision of the Probation Officer. Investigation showed her to be married to a man who had had several convictions for drunkenness, and that there were eleven children, aged 19, 18, 17, 16, 15, 14, 11, 9, 7, 5 and 2. The husband was a butcher by trade, but was practically always unemployed, due mostly to his drinking and partly to the difficult times. When last I visited this family there was only one member in employment. This family gets some assistance from the Rand Aid, but, owing to the many calls on this society, the assistance it is able to give is utterly inadequate. The result of all this is absolute moral and economic chaos, which is left to us to unravel.

The visiting brings us face to face with the almost unbelievably sordid conditions in which people live, or do they just exist? There are buildings in this town which as crime centres outrival Chicago. One evening at dusk I went to do an investigation in a Ferreirstown building. The entrance leads into a courtyard, from which one has a view of the whole building. Out of each window a face, or several faces, seemed to peer at me. White faces, coloured faces, yellow faces and black faces—sinister faces, bitter faces, unhappy faces, resigned faces and sometimes even happy faces. At night they sit around and smoke dagga. Pay days they drink sherry and maybe they sing. It all looks very dangerous, and yet it is important, if one wants to establish the close personal contact so essential if one is to get at facts, to go quite alone. I think one's strongest weapon is never to suggest fear.

To get back to the investigations. They often take me to the gaol to interview remand prisoners. The strongest impression that place leaves one with is how cold it is. I could tell you lots about the horrors of solitary confinement, and an equal amount about the pleasant side which even life in gaol has, but that would be beside the point.

If I mention the odd jobs, such as interviewing employers, canvassing for work, etc., etc., which we do in the course of the work, you will realise that ours is a full-time job. But, in spite of repeated disappointments, practically continuous contact with the sordid side of life and all the dangers and difficulties attached to being a Probation Officer, I would not change my work for any other.

I want to end with a plea for better understanding of these poor, maladjusted human beings. So often we expect them to change their life pattern of years by virtue of one chance. If they fail to take advantage of that one chance, it is said that they don't want to make good. I don't for a moment wish to disregard the fact that society must be protected from delinquents, but it is only by a more scientific treatment of the criminal that I think this can be effected.

SOCIAL PROBLEMS

JOHANNESBURG,

JULY, 1933.

THINGS THAT MATTER

We forget that real things are the small things—
social service, women and children. Men don't
seem to take very much interest in these things.
—General Smuts.

A SURVEY of our social problems might well make us sick at heart. They encroach in the ugliest way on the garden of humanity, and the labourers are few to deal with them. Men are not interested, and it is doubtful whether they can in the mass be educated to an appreciation of the urgency and magnitude of the work. In the specific field of delinquency alone a large number of anomalies and injustices cry aloud for redress and reform; and the wheels of antiquated administrative methods creak and grind as the State manufactures criminals by the thousand, impairing the morale of the nation and heading it for disaster. We are not dismayed when we learn that the personnel and paraphernalia of justice—our police, our prisons and our courts—cost the taxpayer nearly £2,000,000 a year; that over 20,000 persons are convicted for serious crime every year; and that with the uncontrolled propagation of the least intelligent and reliable elements of our population pauperism and crime will show a steady growth. The probation system, under which a handful of devoted officials are studying criminal tendencies, and applying their knowledge and experience in the readjustment and rehabilitation of the delinquent, forms one bright spot in a dismal system. Statistics, startling in their implications, fling a stern challenge from blue books and emphasise how perilous is the road on which the nation is travelling. Study the Carnegie Report and see the writing on the wall! But to what end? Humanity appears to have become indifferent. An employer of labour, when asked the other day to interest himself in a young man who had been discharged from a reformatory to which he had been committed for joy-riding, replied: "Why should I worry about the fellow? If I find him a job it means keeping a decent fellow out." A silly argument! If driven to its conclusion we should never do anything for anyone; one would hesitate to give a decent fellow a job lest it might mean keeping a much decenter fellow out. What this prosperous and complacent citizen meant was: "Why worry me? I have dined well, and am enjoying an excellent cigar; to interest myself in your probationer will disturb my peace of mind, and will add nothing to my enjoyment of a perfect day." So he gave the job to a pal. There are countless kindred souls, subscribers to the old Cyrenaic philosophy, many of them, like our employer friend, pillars of their particular Church. In South Africa the churches have European adherents totalling over 1,000,000; and if one per cent. of them would remember the Divine promise to the thief on the Cross, and understand that if the Gospel of Christ means anything at all it means that we should show compassion and extend a helping hand to the brother who has stumbled and to all in need, we could regard our social problems with more equanimity. The spirit of Christ has admittedly provided the stimulus for most great reforms and social achievements; it sustained Shaftesbury in his struggle to improve the conditions of industrial workers; it gave Wilberforce the strength to fight slavery; it filled the heart of Florence Nightingale with divine compassion and sent her to the Crimea to teach the armies of the world how to treat their sick and wounded; it sent this saint to live with the lepers, that to martyrdom, and many to unmarked Gethsemanes.

All through the Christian era this spirit has animated the forlorn hopes fighting in the cause of humanity; though the Church itself has a black record in its determined opposition to many humanitarian movements.

But not many modern folk are to be approached by the door of religion. To-day we are all scientists, and the first illusion to be cherished by the pseudo-scientist is that science and religion are incompatible. Einstein doesn't think that; but the clerk who reads his science siftings and imagines himself to be in consequence a sort of step-child of science confuses the denial of personal immortality with the repudiation of all religious instincts. Science is supposed to be a hard and practical thing that can find no place for spiritual impulses. The truth is that scientific humanism, though it has not produced a philosophy that can meet the demands of the day, has its aspirations. Aldous Huxley regards the social ideal as quite obvious to any rational person, but, "unfortunately, though the greater number of us perceive it, we do not choose in practice to do anything about it." "The incentive to action provided by our scientific reason is not strong enough in most cases to counteract the pull of our lower impulses towards immediate gratifications which are incompatible with the pursuit of the higher, but more distant, ends." The scientist often has the vision, but science itself offers nothing sufficiently inspiring to direct social progress.

Materialism is now ridiculed by science, but is not quite out of date. What has it to offer? Middleton Murry boldly claimed: "True, disinterestedness can only be realised by the acceptance of complete materialism." But it is difficult to find a stimulus for one's soul in Hogben's hope that "through materialism we shall ultimately discover in our own behaviour nothing conscious, nothing voluntary, but only complicated combinations of physical reflexes functioning automatically in a casual nexus marked by calculable necessity." Sir James Jeans in his latest book, "The New Background of Science," disposes of the materialist view rather definitely: "Broadly speaking, the two conjectures are those of the idealist and the realist—or, if we prefer, the mentalist and materialist—views of nature. So far the pendulum shows no signs of swinging back, and the law and order which we find in the universe are most easily described—and also, I think, most easily explained—in the language of idealism." Science offers no excuse for inaction; but it is incapable of providing any impulse for action.

Travelling by different roads, scientist and churchman and agnostic arrive at the same stage of indifference or impotence. Actually we know that men everywhere are asking to-day: "Does it really matter what we do with our lives?" And if we are not concerned with our own lives we are not likely to care a straw about the lives of those outside our circle. We enjoy the moment and become victims to what H. G. Wells described as "meanwhiling," the habit of just drifting along with the tide. What is required is a world moral conference, where representatives of humanity could agree on a unity of ideal, derived from science or Christianity or Buddhism or Communism or whatsoever source—may we not agree with John Robinson, the Pilgrim Father, that "all truth is God's truth from whatever source it comes"?—and so provide the world with a coherent modern philosophy to be applied universally, and accepted without reservation within seven days of publication in the Government Gazette. That may be considered a thoroughly frivolous suggestion, but the conference could hardly be as big a fiasco as the Economic Conference and the delegates might have a better time.

Anyway, conference or no conference, we may take comfort from this, that whether dominated by superstition, science, religion or just brute force, humanity always will have a few good and faithful servants, believers in "the good life," readily working overtime, not bothering greatly about the pence, and directed neither by dogma nor scientific formulas, moving bravely through the cold, black night of indifference and pessimism towards the faintly discernible light. To see the light is to steer by it; a man cannot do otherwise—but, oh, for more light!

THE EDITOR.

Contributions (for which no payment is made) are invited. The widest latitude is allowed contributors, and it will be understood that the Probation Association does not necessarily identify itself with the views expressed.

PROBATION INTERESTS OUR STUDENTS

Discussed by Council of N.U.S.A.S.

THE Witwatersrand University has taken the lead in interesting students in probation. It is highly gratifying to find that the subject was raised by Mr. Pincus, representative of the Witwatersrand University, at a Council meeting of the National Union of South African Students (Nusas) held at Durban. Mr. Pincus described what could be done by students to support the movement by propaganda and the after-care of probationers.

"Wu's Views," the newspaper of the Witwatersrand University, recently published an excellent leader on probation, which we reproduce below:—

In modern society a crime is never expiated. The mark of Cain is branded for ever on the fingers of every criminal. If punishment has three objects—the retaliative, the deterrent and the reformative—to-day the whole stress is laid on the first two. The reformative, the most important, is paid mere lip-service. Once a man has been convicted, it is almost impossible for him to return to social life as a normal individual. An unexplained gap in his life, his lack of references, the very distinctive finger-prints with which we are cursed from birth, conspire to prevent him finding work and rehabilitating in society. The very Bantu Society which we are accustomed to despise as savage, is far more just in this respect than Western civilisation. A native describes the basic principle of Xosa punishment. "The offender against the community pays the penalty imposed upon him, and returns again to public life. He is received with open arms. No stigma attaches to him, for he has *paid* the penalty, and by doing so has made restitution."

"Before our laws," says Anatole France, "all men are equal. Even a rich man who steals a loaf of bread is

punished as severely as a poor man." We are slowly beginning to recognise this satiric anomaly in our penal code. At last the law is feeling that a poor man is not constitutionally a criminal, unless it be through the constitution of a society which allows some of its members to grow up in ignorance, vice and poverty. The position is even harder on convicted men thrust penniless and friendless into the maw of our economic machinery. They are unable to find work, food or shelter and soon drift back to the hospitable doors of our prisons. Mr. Justice Darling might have applied his words in many connections when he said, "The law is open to rich and poor alike, just like the Ritz Hotel."

The probation system has been evolved in order to meet some of these deficiencies in our penal code, though at present it is particularly applied to juvenile delinquents, who are rapidly increasing in number, but who can much more easily be reformed. There has been started at the University a branch of the Probation Association of South Africa, and the particular aims of this branch will be the study of the problems of delinquency, its psychological and economic basis, more scientific methods of treating delinquents and possible methods of rehabilitating delinquents in society and giving them interests which will divert their minds from anti-social ends. In addition to studying these last two problems, the branch will attempt to give a practical outlet of its findings by undertaking "after-care work." Members who wish to will be asked to interest themselves in delinquents who are thrust upon the society which produced them, yet which hates them.

It is an honour to the University to be allowed to undertake this necessary and interesting work.



SCENE AT A SOUP KITCHEN IN JOHANNESBURG.

Fresh funds for the relief of distress are being collected and the further pauperisation of the unemployed is proceeding apace. No politician can witness a scene like the above without shame and humiliation.

THE POOR WHITE PROBLEM

Report of Carnegie Commission

2. Churches and the Poor

IT is only recently that the Church in South Africa has begun to include among its incumbents a large number of church mice. In the Albertyn section of the Carnegie Poor White Commission Report this is clearly evidenced. The Commissioner there connotes by the term "Church" the three Dutch Churches—the Dutch Reformed, the Enkele Gereformeerde and the Hervormde, "because the poor white population mainly falls under their jurisdiction." He shows that when the Boers trekked to the north they were speedily followed up by the Church, "at first by deputations of ministers visiting the pioneers and ministering to their spiritual needs, and later, as soon as settled conditions obtained, by the establishment of permanent pastorates." The task of these ministers was almost entirely spiritual. To them must be ascribed the order, obedience to law, respectable family life and co-operation which existed among the scattered farmers; they safeguarded the people from degeneracy and degradation. But at that time the Church was working under conditions where "want, misery and pauperism were unknown. The population was small; there was abundance of land; even the poorest bywoner could have more than enough for his stock."

Church's Conservatism.

The Church had adapted itself admirably to the needs of its rural population; its whole outlook "was rural, and its organisation and legislation developed accordingly." But, when its adherents began to drift to the towns and diggings and to become an industrial urban population, the Church, with typical conservatism, failed to recognise, let alone appreciate, the new social problems that were coming into being. The number of its urban parishes did, indeed, increase rapidly (from 22 in 1905 to 52 in 1930). The manner in which the urban parishioners' needs were met, however, was unsatisfactory. The poor whites of the towns were, so to speak, in, but not of, the Church's body politic; they were provided, if inadequately, with pastors and places of worship, but the Church seemed unaware of the new problems—spiritual, economic and social—which they were called on to face.

A Sound Analysis.

This analysis of Albertyn's is sound and thorough; he has failed, however, to evaluate the altered conditions in the rural areas. It is a mistaken idea that the great problem of culture contact in South Africa is the reconciliation of modern Western civilisation with the low and savage culture of the Bantu. The problem has three major aspects—there are the Bantu, with their own culture and mode of existence, and also the modern Western populations (commercial and professional men, industrialists, advanced agriculturists), it is true. But there is also a population of whites who are yet living in the 17th century—herders and unsatisfactory agriculturists, mainly self-subsistent as economic household units. This population is still represented on the fringes of European territory, as well as in one or two isolated villages and mountain areas (vide Grosskopf and Malherbe Reports). It was the failure of this 17th century, strongly patriarchal civilisation to adapt itself to 20th century conditions, and to compete with native competition, which led to the formation of the class of poor whites. Through this failure many of them,

spurred also by Dick Whittington fancies, flowed into the towns: their needs the Church is slowly beginning, says the report, to recognise. But it is a grave deficiency in Albertyn's analysis that he has failed to relate explicitly the needs of the new rural population to the Church. The problem of the excessive division of land in inheritance (and it must be remembered that through the ages testation has been as much a concern of the Church as of the Law) is one which the Church might assist to combat, though clearly other problems, such as that of unscientific farming, are to be tackled by the temporal powers. The example cited in the last sentence is a radical one. But it is patent that the rural churchgoer of to-day is a different individual from the lordly Selkirkian pioneer of last century, and Albertyn should have analysed his new needs and the Church's duty to him.

Church's Significance.

The significance of the Church's work among the old farmers, in the times of rural isolation, was great. We have at the outset noted its spiritual influence. In addition, it was through the Church that the people were brought into intellectual, moral and social intercourse, particularly at the "nagmaal" celebrations which were held every three months. With the establishment of permanent pastorates the activities of the Church increased, especially as the development of the country forced the weakest to its attention. Before 1880 it appears that the Church dispensed little in the way of charity, but in the last 50 years there has been considerable development here. The Church has now four institutions for the rehabilitation of impoverished families (an interesting later chapter of the report deals with the one at Kakamas); six homes for the aged, schools and homes for the deaf, dumb and blind, for convalescents, for unmarried mothers, for psychopathic girls, etc. Special workers also visit the lepers, the mentally deficient and the sick in hospitals, while there are about 160 Church hostels and 13 orphanages for the protection of children. In some of these interests the Church is aided by the State, but Albertyn estimates that the Dutch Reformed Church has invested some £1,000,000 in charitable institutions of all kinds in the Union.

A Social Institution.

After this summary of the actual charitable institutions maintained by the Church the Commissioner expresses the opinion that "the Church as a social institution is one of the most important factors for the maintenance and elevation of the national character. It is a strong preventive against despair and indifference in times of trouble, as well as against selfishness and luxury in times of prosperity. The Church is the guardian of the family; it continually holds the ideal of a pure, happy and God-fearing family life before its members. It educates them to true benevolence and interest in the less privileged classes. In the course of time the Church brings about beneficent customs and traditions which sway public opinion for good. On the indigent family the Church exercises a restraining and uplifting influence. *From the evidence collected it is plain that where a family has an active interest in the Church, it seldom or never falls into pauperism.*" (The italics in this paragraph are the reviewer's.) It is a pity that Albertyn has not cited any of the evidence to support this statement, as it is a very dogmatic and important conclusion. On the face of it, one is tempted to feel that the Commissioner has confused cause and effect, and that it is the family which does not fall into pauperism that manifests an active interest in the

Church. For in the very next paragraph the Rev. Albertyn admits that there is a weakening of the notorious religious sense of South Africans among a certain section of the population, especially in the cities. This is where the poor white class is being formed, and one is inclined to think that it is because they are becoming poor whites that they are losing their spiritual ideals and interests. Moreover, a special section is later devoted to unfavourable signs in the effect of the Church's policy on the poor. We would note here that Albertyn concludes that there are clearly "certain defects in the Church's care for its poor . . . as a result of which a certain number of the poor either leave the Church and join various sects, or otherwise become quite irreligious"; in other words, pauperism and poverty are antecedent conditions to the break from the Church. These defects are summed up from the lips of the poor themselves: "The Church is a rich man's Church"; "I have to pay to hear God's Word, and to have my child christened"; "the Church does nothing for me"; "I hardly ever see my minister"; "members of other Churches visit me more faithfully than my own."

Philanthropic Policy.

In short, the Churchman must realise for himself, as Major Barbara in Shaw's play says, "I can't talk religion to a man with bodily hunger in his eyes." This criticism of the Church's philanthropic policy is indeed advanced by Albertyn, but, as he himself says, "with some hesitancy." We are personally in agreement with the opinion of the many leading churchmen who considered "that the Church has in the past aimed too exclusively at preparing its people for the life hereafter, and has therefore bestowed too little attention on the amelioration of present conditions. It taught the poor to resign themselves to want and poverty, in the hope of better conditions hereafter, instead of actively assisting them to a better and higher life here." The Reverend Commissioner implicitly admits that when a man falls into poverty he tends to fall out of the Church. Doubtless many so-called poor whites retained their interest in the Church, and they are usually the ones who maintain or rehabilitate themselves. But a sociological analyst should remember that the better type—the resolute, proud, forbearing, thrifty and temperate families—would be those to retain this interest. It may well be their character, moulded largely perhaps by the Church, which carries them through, rather than adherence to the Church itself.

Charitable Methods.

To return from the criticism of Albertyn's conclusions, we may note his brief summary of "the charitable methods of the Church." He sums these up under four heads—viz.:

(1) Parish charity, where "in the congregations the care of the poor is entrusted to the deacons . . . (but) it is to be feared that charity plays a small role in the work of the deacons; his main interest to-day lies in organising bazaars, collections and other efforts to support the Church financially";

(2) The work of the charities' commission in each "ring" of parishes, part of this commission's task being to see to the compilation of statistics on the Church's charity;

(3) The Synodical Charities' Commissions, one of which exists in each province and which lay down and carry out the whole charitable policy of the Church; and

(4) Through associations, such as the various vrouverenigings and the Helpmekaar movement, working in co-operation with the Church.

Mr. Albertyn proceeds to what may be considered the most important part of his report, a "criticism of the philanthropic policy of the Church." One method of investigation is detailed, and apparently it was the only (and in our opinion an insufficient) one. "The actual influence still exercised over the poor was gauged in hundreds of interviews with them. Current remarks about the Church were collected and evaluated. The hold that the Church still has on the poor has been used as a standard and an attempt has been made to estimate the potential influence of the Church if it made the fullest use of its opportunities.

"In addition, leading Churchmen and Statesmen were interviewed, and a questionnaire was addressed to all the ministers of the three Dutch Churches, to which about one-third of the total replied. The questions comprised all the current objections raised against the policy of the Church."

In Other Countries.

Where the criticism of the Church's policy, and the methods of investigation on which this criticism is based, fail, is that no comparison is made with the work of Churches in other countries, and, above all, that no attempt is made to summarise the various *radical* aspects of the poor white problem and to suggest ways in which the Church could help to attack the problem at these roots. We have already adverted to the division of farms in testation, and remarked that this is a tendency which ministers might essay to correct by advising their congregations against it. Moreover, since we are repeatedly informed (inter alios by the Carnegie Commission itself and by the Native Economic Commission) that the creation of the poor white class is intimately bound up with the economic oppression of the native, the Church, with its Christian basis, might well face the issue and plead for a more tolerant and liberal native policy. The Church might also fight the farmers' characteristic passivity and fatalism which, says Wilcocks in his report, "is partly due to ignorance . . . The result is unfavourable to a spirit of enterprise and hard work and encourages a tendency to cling to old traditional methods which have, after all, been attended by some degree of success and to which less uncertainty and risk seem to be attached." The trouble is that charity is plastering a tottering wall which needs to be rebuilt. In the Wilcocks Report this form of remedying social evils is unfavourably commented on: "When the State or Church has frequently given charitable assistance, the recipients come to take the attitude that these organisations fall short in their duty and commit an injustice if they cease to give the help . . . they have become habituated to receiving assistance without having to make any return for it."

Church's Conservatism.

Albertyn divides his own criticism into five main sections, but logically it is perhaps best evaluated as follows: "The Church is one of the most conservative institutions on earth. Its nature is to uphold and to improve the established order, and to protect it against destructive influences." (This is one of the reasons why the Bolsheviks rooted out the Church in Russia). The South African Church has therefore moved traditionally enough, with many looks and few leaps, and small ones at that—"not only cautiously, but very slowly." The General Assemblies of the Dutch Church in the various provinces meet every three, four or five years, and then for a month only; this, though previously sufficient, prevents their considering the great social changes of to-day, for the work is largely formal and connected with organisation. "The conclusion is inescapable, and is confirmed by facts, that the Church is not fully alive to the situation created by the vast social changes of latter years, and is found wanting both with respect to its methods and to the number and equipment of its workers."

Albertyn devotes a later section to these last two defects: he shows that each Dutch Reformed minister is responsible for 1,868 members, for whom the Wesleyans have 2:39 and the Anglicans 3:36 ministers. "The whole face of the nation's social life has been largely changed, and we now find thousands of poor families in the cities, exposed to new conditions and temptations." More ministers are required for them.

Secondly, it is strongly felt in the Church itself that Church workers should be trained in sociology—constructive charity, social survey, etc. Albertyn also remarks that much more use should be made of lay workers, particularly the deacons (to whom the Commissioner devotes a long section), the women's organisations and the young people's societies. As regards the deacons, he writes that "the element of personal interest in the poor is to a large extent lacking: of true Christian charity there is little evidence. The present practice of the Church is calculated to increase dependency and pauperism." This personal element is stressed in a later section on "the social preaching of the Church," which should advocate the gospel of self-help, thrift and temperance; attack class-consciousness and stand for the principle of justice, especially as between employer and employe.

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A PLEA FOR YOUTH

By T. J. FARRELL, Assistant Magistrate, Johannesburg.

IT used to be said that it was a wise child that knew its own father, but to-day it is very much more to the point to say that it is a wise father who knows his own son and, for that matter, a wise mother who knows her own daughter. We may flatter ourselves that we do, but if we lull ourselves into that belief we may one day wake up with a shock. If, then, we have any sense left, we will neither go in off the deep end nor up like a rocket, but will endeavour to see the point of view taken by modern youth.

Whereas my generation was inclined to accept without question everything it was told by Parents, Parsons, Politicians and Press just because they were the four P's, modern youth refuses to accept without inquiry. Modern youth is much more critical of the world in which it finds itself than was my generation. It refuses to swallow what we swallowed, hook, line and sinker. And didn't we swallow it! Our mouths open for the bait.

"Fight to make this world safe for democracy," and what a democracy! "Fight for civilisation," and what a civilisation! Modern youth is not going to be so easily duped and is already expressing its opinion on that and other matters.

We swallowed "claptrap" such as the above expressions and another piece very near and dear to the hearts of many South Africans. But modern youth wants to know what we mean when we say "South Africa First." Do we mean South Africa first in a sympathetic understanding of the world's problems? Do we mean South Africa first in helpfulness, first in arts and science? If so, then we have modern youth with us, but the youngsters tell us with their usual frankness that we do not mean any of those things. What we mean is simply this: When the interests of South Africa clash with the interests of any other country, then the interests of South Africa must come first. This, they point out, is one of the causes of war. This national selfishness, the placing of this or that nation first, instead of this world first, is a sure cause of international trouble.

Modern youth is making its own standards of values and tradition and is not always accepting our standards. Nor is it any use telling them they lack experience, because their reply leaves us with a feeling of having stopped a nasty jab in the "solar plexus." They point to the world around them, to the nations of the world with their blood-stained fetish of sovereign independence, to the squabbling of so many national Kilkenny cats, to the tariff walls, to the crumbling economic and social systems and, in short, to the threatened ruin of our boasted civilisation, and they say to us, "That is what you have done!" They say you brought us into the world, you sent us to school, and now we have left there are no jobs, so we have to wander round the streets waiting until we are old enough to join the Unemployed Battalion at Roberts Heights. Is it for this you brought us into the world?

The system we have built up is such that we cannot find employment for our children. Modern youth is right—my generation has made a mess of things. But to give youth its due credit, it does not stop at pointing out where we have failed; it indicates to us what it thinks may be remedies for our social and economic ills, and it would be wise to examine their suggestions.

They argue that if we send men to Parliament who are so stupid that they make a mess of things, it is our fault for sending them. In other words, we have a Government just as good or as bad as we deserve. The recent widespread desire for coalition is an indication of dissatisfaction with our present parliamentary system. Institutions, whether they be tennis clubs, libraries or parliamentary systems, are only justified so long as they adequately supply demand. Our parliamentary system has failed to adequately supply demand. Members of Parliament are only part-time men, and it is impossible for them to be thoroughly acquainted with the many complex affairs of the 20th century, with the result that more and more power is left in the hands of individual Ministers, with

the result that we get "government by regulation," and the party in power uses its power in Parliament to give approval to the deeds, or misdeeds if you like, of the Cabinet or its individual Ministers. The Cabinet, in its turn, relies more and more upon expert advice, which it may or may not follow. The more it has to rely upon expert advice the more the question arises whether it would not be advisable to substitute the expert advice for the Cabinet?

"Democracy, if it is to be master in its own house, must be adequately equipped for its task," wrote Professor Harold J. Laski in "Law and Politics." Our democracy is not properly equipped, with the result that we are governed by an autocracy.

Modern youth says to us: Remodel your system, have direct representation whereby every phase of our national life is represented by its best men and women. The recent elections in Johannesburg supply at least two instances of what modern youth means. Dr. Reitz has nothing much in common with the voters in Jeppe, but if he were the elected representative of the Law Society he would have a good deal in common with the people he represents. Mr. Tothill has no more in common with his constituents than a butcher or baker would have, but if he represented the Pharmaceutical Society the position would be different.

The Act of Union should be amended, abolishing Parliament as at present constituted, and substituting therefor a Parliament consisting of the elected representatives of every branch of our national life. There may be difficulties at first in arranging a workable scheme, but the greatest difficulty is the break with tradition. Whereas my generation is too fond of tradition, modern youth has no time for tradition unless it is useful. But with some such scheme democracy will be better equipped for its task than it is at present. It would encourage organisations where none now exists, and it would encourage co-operation between them.

In this, as in all other reforms, youth is meeting opposition from the combined forces of conservatism and intellectual indifference. Modern youth is going all out for co-operation, for economic internationalism, but is at once brought into contact with nationalists. By that I do not mean the political party of that name, which is not even national, but merely sectional. By that I mean the people who say "this nation first."

A minister of religion is reported in The Star of July 3 to have said: "I am frankly sorry for youth. It has been pitchforked into a world of danger." Exactly! But youth wants to know who did the pitchforking and who made the danger? Modern youth, through no fault of its own, finds itself "pitchforked" into a world of economic and social chaos, a world full of injustice, cruelty, intolerance; of bitter hatreds, class against class, race against race, nation against nation; a world where even the worship of the Supreme Being must, thanks to our antiquated ideas and religious intolerance, be a mockery and an insult to Him!

Can we expect them to follow us? It may hurt our "experienced" feelings to realise that they have no such intention, but, as we must admit that we have made the "danger," we cannot blame youth if it refuses to follow our lead. Modern youth says it is time we put things in order. If we cannot do that, then we must give them a chance to remodel the world. It realises quite clearly what it is up against, and is forming its own standards of value. If it realises, for instance, that before any headway can be made in social legislation it will be necessary to break the stranglehold that antiquated theology has on public life.

We spend a lot of money and devote a lot of time in our endeavours to improve our stock farms, even our pigs, but when it comes to Christ's "lambs" any congenital idiot is good enough—provided he has received the blessing of the Church in the hand of holy matrimony!

Modern youth is fully alive to the magnitude of this, or any other, so-called problem with which it is faced in

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NEWS IN BRIEF

(Continued from page 13.)

Boys' Clubs.

The growth of the Boys' Club movement in England is probably responsible for the pleas now frequently being made in our Press for the establishment of similar clubs in our principal cities. There is a curiously close parallel between the proposed new clubs and the original Y.M.C.A.'s. The Y.M.C.A. is not always the institution that was visualised by its founders, and it is quite possible that Boys' Clubs might not develop along the lines predicted for them. Let us, however, give credit where it is due and direct attention to the success which is attending the branch of the Y.M.C.A. (Boy' Department) in Fordsbury. This success has prompted extension into a fully-fledged Boys' Club, catering for adolescent boys of all ages, and arrangements for this important step are well advanced. During the cold weather the Y.M.C.A. Rover Scout Crew are running a soup kitchen for the benefit of indigent boys attending the club. In any new Boys' Clubs that are formed gymnastics should be given a prominent place, and an effort should be made to enlist the co-operation of the remarkably efficient instructors now in the police force.

Our Education System.

Dr. G. van W. Eybers, Union Under-Secretary for Education, made some outspoken observations on our education system in opening the annual conference of the South African Vocational Schools Association at Bloemfontein on June 25. He declared that our educational system was a chaotic and self-nugatory affair. The Bloemfontein "Friend" read into his speech the desire for the transfer of further education services from the provinces to the Central Government, and commented that a diminution of the provincial educational functions would be nothing less than a violation of the coalition agreement. The "Friend," however, thinks that Dr. Eybers was perfectly right when he urged, from the standpoint of vocational education, that there ought to be more coherence and a better appreciation of ultimate aims in our educational institutions. The division of the field of pre-university and non-university education between the provinces and the Union has led to a wholly undesirable element of competition, amounting almost to friction, between the two sets of authorities. Dr. Eybers stressed the mischief resulting from "the appalling lack of co-ordination" with its "futile, wasteful and paralysing effects" from the educational directors downwards.

"The Spectator" on Crime and Punishment.

Commenting on Lord Trenchard's Police Report, "The Spectator" says there are some who have expressed a belief that the increase of crime is due to the inadequacy of the penalties inflicted and the leniency of treatment in prison. Some, on the other hand, complain that it is prison life which has created the habitual criminal class, and that men who have once come under its demoralising influence are apt to return again and again. There is more justice in the second criticism than in the first. The majority of experts are convinced that the aim of administrators should be, as far as possible, to restore the morale of the prisoner and promote in him a healthier habit of life. This view, happily, is in the ascendant under the existing administration.

The first object, says "The Spectator," should be to keep out of prison altogether persons who can be dealt with satisfactorily by any other means. Those who, in the

interest of society or in their own interest, must be sent to prison, should be treated, as far as possible, in accordance with their individual weaknesses, and always with the object of reformation. It is with this end in view that men sentenced to penal servitude have recently been reclassified, so that first offenders are separated from hardened criminals, and young men of higher physique and mentality from those who are older or of poor physique and mentality. Moreover, the importance of finding suitable work for prisoners is increasingly realised, and the Wakefield experiment of paying them for work performed has been extended. To-day there is more thought and scientific study devoted to the treatment of criminals than ever before; but there is a long road to travel before crime will be handled with that sort of discrimination which is applied to sickness. The community cannot be satisfied until the whole problem is dealt with from three separate but converging lines of approach—the checking of crime at the source by social reform, the bringing of criminals to justice by the police, and the subsequent improved application of justice which will tend to remove the criminal propensity and, at the worst, segregate incurables.

Defective Parents.

In an address to the Goodwill Club, Johannesburg, Professor R. F. A. Hoernle said that the ordinary parent had no special training in the bringing up of children—one of the most delicate and responsible tasks that could be undertaken. It was a case of "hit or miss," and it was more bad luck than lack of skill if there was an undesirable result. Defects in parents were bound to have their effects on the children. It was the business of parents to build up fine characters with all the virtues. Most parents had little to do with the education of their children. It was one of their objects in life to disembarass themselves of their children.

Told to a Female Probation Officer

A girl came to the office saying she had slept with a man the previous night, and he had failed to pay her. She wished to know whether she could "sue him civilly."

* * * * *

In the prison yard, a female prisoner was asked by the probation officer what she was in for. She replied: "For theft. And what are you in for?"

* * * * *

A portion of a male delinquent's letter: "It is a shame you have to work so hard. Really, if you was my wife I would stop it for once and for all. (Please excuse the so-called humour.)"

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A female offender, on being told she was much too thin, replied: "Yes, I know, and before this trouble I was nearly as fat as you."

* * * * *

An uncertified midwife was charged with writing her own reference, which read: "I am liable to do my duty to the utmost extent. My knowledge is extremely."

* * * * *

A lad was recently released from Tokai. He volunteered that he would recommend the Reformatory to all his friends.

* * * * *

An ex-reformatory lad left on foot for Capetown. An explanatory note read: "I have fallen in love with you, and, even if I were single, it would merely be a downright insult."

HANDICAPPED CHILDREN

(Continued from page 15.)

have a system of medical school inspection to attend to physical defects, but there is no systematic provision for supervising the mental health of school children, although mental deviations occur as frequently, and are as important and sometimes as dangerous as physical deviations.

In every school there is a certain number of children who show behaviour difficulties, generally referred to as "problem children." These difficulties very often have their origin in the home conditions, but they may also arise from conflicts in the school environment, including the courses of study and the methods of teaching, and not infrequently the personality of the teacher. The majority of these behaviour difficulties could ordinarily be dealt with in a satisfactory way by the teachers themselves, provided their training has included a study of what is generally called abnormal psychology. Behaviour defects may, however, also be of a very pronounced nature, with a constitutional or pathological background. In such cases expert guidance is necessary, and whilst specialist services can be provided in big centres where psycho-educational, child guidance or mental clinics are available, it will be necessary to provide for a system of mental inspectors, on comparable lines with medical school inspection, but not as extensive, to cater for the needs of the mental health of the majority of school children who live outside of big centres.

The term psychopathic is frequently loosely and incorrectly used to describe all forms of behaviour abnormalities. The psychiatrist Koch, of Munich, who coined the word (the title of his book is "Psychopathic Constitutional Inferiorities"), meant by psychopathy a condition intermediate between normality and insanity, and definitely based upon some constitutional inferiority. A child who shows behaviour difficulties because of a neglected, wrong or even perverse education at home is not a psychopath, but merely what one would call a difficult child. The popular and extensive use of the term psychopath in South

Africa to indicate all conceivable types of irregular or difficult behaviour should be discouraged.

The problem of juvenile delinquency is essentially an educational and not a judicial problem. We are too apt to think of juvenile delinquency in terms of young persons who have come into conflict with the law. Criminals are, however, not made in a day. Children often show evidences of anti-social behaviour, frequently in their early years, which, if allowed to remain unchecked, often develop into crime. It should be the duty of the education authorities to provide for the study and the treatment of those conditions operating in the life of a child which may presage a delinquent career. This logical approach to the problem of delinquency, by emphasising the preventive aspect, is not sufficiently appreciated and practised in South Africa. The education authorities do nothing in a systematic way to meet the problem, and since 1927 the Department of Prisons has forbidden its probation officers to have anything to do with young persons until they have actually come into conflict with the law.

The centre of gravity in the problem of juvenile delinquency should be gradually shifted from the courts to the schools, but the schools will not be in a position to carry out these new functions unless there is expert guidance for the maintenance of the mental health of school children, as there is for their physical health (this would be met by the provision of psychological and psychiatric services and of clinical facilities), and unless the training of teachers provides for the study of the psychology of abnormal behaviour.

In America the schools are assuming these functions in an increasing measure, and some education authorities even enjoy considerable powers in dealing with actual delinquents directly by means of Probationary, Parental or Training Schools. In New York City more delinquents are actually dealt with by the Education Authority than by the Children's Courts, and not infrequently a judge would refer a delinquent to the former authority.

THE POOR WHITE PROBLEM

(Concluded from page 21.)

The decline of the Church's influence would be, as the author says, calamitous. But there is hope, and lately there are signs, of its adapting itself to new conditions. "What gives confidence . . . is the fact that in the past the Church has always read aright the signs of the times, and has been in the closest touch with great national movements. It would indeed be strange if this was not so with regard to the great cityward trend of the last decade or two." But the Church must move quickly. We have referred above to the unfavourable attitude of the poor to the Church as a rich man's institution, uninterested in the poor, and this attitude must be immediately combated. A second unfavourable sign is the growth of sects with emotional emphases, and which therefore attract the uneducated white.

We pass now to the final, and a vital, section of the report on the Church and the poor, that on "Co-operation between the Church and the State." Albertyn says that nowhere do they "come into more intimate contact than in the care for the indigent and the incapacitated." We would repeat here that the Church should, above all, assist the State in attacking the problem at its roots, rather than in abortive charity. This, we feel, is more important, in the long run, than the possible ways of co-operation suggested—the institution of rural welfare committees, co-operation in the control of philanthropic institutions, the dispensing of charity, etc. Much more important suggestions are given last by Albertyn—viz., the planning and execution of a national system of adult education and the problem of child welfare.

It is under this section, on co-operation between Church and State, that, in our opinion, one point, to which prominence is given elsewhere, should be cited. We give it

in full: "Government welfare officers often complain of the lack of support from the Churches, Dutch and English, in their work among the degraded and criminal classes. They affirm that the Churches seem to be quite unaware of the great majority of cases with which they have to deal. Churchmen have replied that in the large towns it is quite impossible to visit people they know nothing about. They are unacquainted with their addresses, because they have not joined the Church or given the least sign that they wish to. This is undoubtedly so; but the obvious answer is that the Church ought to have perfect machinery for bringing just such people to the notice of the parish. For various reasons many have reached a condition which makes it quite idle to expect that the first step towards the Church will be taken by them. If they are not systematically sought out in slums, and socially cared for, they will be completely lost to the Church." Here, as elsewhere, is an opportunity for the Church to rally with its spiritual aid to the side of the State, and solve a great national problem.

A PLEA FOR YOUTH

(Concluded from page 22.)

this "world of danger," and is not only bringing keen critical intellects to bear upon them, but is bringing "youth's glorious intrepidity" which my generation is trying to link up with our hopeless "experience."

I cannot do better than end with the plea of Lord Ponsonby to the members of the Manchester Luncheon Club quite recently, when he said: "I want to see youth take a share in affairs before they become older, more fatalistic and apathetic. But we older people want to dominate and keep them back. I do wish my generation would have the sense to step aside."

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Social Problems

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THE NEW EDUCATION FELLOWSHIP Big Conference Next Year

IN July next year an important education conference is being held in South Africa under the auspices of the New Education Fellowship, an organisation which seeks to draw together teachers, parents, social workers and others who realise that education is the key to to-morrow, and that only by adjusting education to modern needs can we hope to solve many of the problems now confronting the world. Meetings of the conference will be held at Capetown and Johannesburg, and the main theme will be "The adaptation of education to meet the rapidly changing needs of society under modern economic conditions, with special reference to South Africa."

The overseas speakers at the conference include the following: Prof. John Dewey, Professor of Philosophy, Columbia University; Lord Eustace Percy, former Minister of Education, England; Prof. Frederick Schneider, Kohn, Germany, editor of the "International Education Review"; Prof. Fred Clarke, McGill University, Canada, formerly of the University of Capetown; Prof. Mabel Carney, Professor of Rural Education, Columbia University, president of the Rural Education Association of America (has visited South and Central Africa before); Prof. Edmund Brunner, Professor of Rural Sociology, Columbia University (selected by the Carnegie Corporation to serve on the S.A. Poor White Commission, but was not available at the time); Dr. Edward Lindemann, New York School of Social Work, director, New School of Social Research; Prof. Cyril Burt, Professor of Psychology, University of London, author of "The Young Delinquent," "Mental and Scholastic Tests," etc.; Prof. Harold Rugg, Professor of Education, Columbia University, on staff of Lincoln Experimental School; Dr. William Boyd, Head of Department of Education, Glasgow University; Dr. van der Leeuw, Leyden, Holland, Director of the International Association of New Schools; Miss Helen Parkhurst, Principal of Dalton School, New York City, founder of the Dalton Plan; Mr. A. J. Lynch, former Headmaster, West Green School, Tottenham, London, hon. secretary of Nursery School Association, author of "The Rise of the Dalton Plan"; Hon. Bertrand Russell, late Fellow of Trinity College, Cambridge, author of "On Education," "An Outline of Philosophy," "The Analysis of Matter," "Sceptical Essays," etc.; Prof. Pierre Bovet, Director of Jean Jacques Rousseau Institute, Geneva (Bilingualism, education for international understanding); Mr. A. Lismer, Educational Director of Art Gallery, Toronto, Canada (Training in Creative Expression through Plastic Arts); Dr. Gertrude Baumer, Germany (Organisation of Social Work in Europe); Dr. Thomas Jesse Jones, Phelps-

Stokes Foundation, author of "Education in Africa," "Education in East Africa" (has visited South Africa several times); Dr. B. Malinowski, Professor of Anthropology, University of London, author of "Crime and Custom in Savage Society," "The Myth in Primitive Psychology," "Sex and Repression in Savage Society," etc.; Dr. Chas. W. Coulter, Professor of Sociology, Ohio State University (travelled in the Union with the Carnegie Poor White Commission and in Southern Africa with the International Missionary Commission on Native Affairs).

It is hoped that an eminent Indian educationalist will also take part in the conference. Prominent educationalists in South Africa will also take part.

No more control should ever be imposed than is required to prevent the free activities of individuals from causing more damage in their impact upon each other than they add directly to the common good.—Sir Arthur Salter in "Institutional Self-Discipline."



Dr. L. Van SCHALKWYK, organising secretary of Union Education, who, with the Rev. P. du Toit, secretary of the Welfare Division of the Dutch Reformed Church, has been appointed by the Administrator of the Transvaal to inquire into and report on charitable work and organisation on the Rand.

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CHILD IMPULSES AND WAYS

THE problem of juvenile delinquency was the subject of an interesting lecture to members of the Toc H recently by Dr. B. Laubscher, assistant superintendent at the Valkenberg Mental Hospital, who is psychiatrist at Capetown police courts.

Bad homes, said Dr. Laubscher, were a great factor in juvenile delinquency. Bad homes were those where parents quarrelled, where the idea of morality was not inculcated in children, or, if it was, was not carried out except in precept.

In the treatment of delinquents it was necessary to observe the child's behaviour at home.

Schools also played a part in the delinquent's life. Although teachers were primarily concerned with getting through the curriculum, they also observed the early bad habits of the child. They could help by acting as the child's advisers instead of resorting to punishment.

Mistrust of Society.

There was the problem parent as well as the problem child. The mother who continually scolded, the superior person, who gave no praise but was always ready to jump down a child's throat, were two types that were filling the child's mind with mistrust of society. It was necessary for the good of the children to remove them from such an environment.

Petty crimes and a large number of major crimes were due to the love of adventure in children, because where this impulse was repressed it always found some outlet later that was not always in the interests of society. Wars, aviation, mutiny, hunting and exploration generally provided the outlets for the love of adventure in man. Even small things, like the Argus sand-modelling competition, formed an outlet for the adventure impulse in children.

The case of young Terreblanche, the stowaway, was a typical case of a breaking down of the repression of the adventure impulse. When he was three years old Terreblanche was placed in an orphanage, and was shut off from the rest of the world. As he grew older he developed a hunger to see the world outside the orphanage. And so when he broke loose, Terreblanche started walking to see the outside world—but he might easily have taken to crime had his impulses and repressions not been pointed out to him.

The impulse of suggestion was a very powerful one on immature minds and on the minds of children. Shortly after the De Villiers taxi-cab murder there was an outbreak of hold-ups in the Peninsula. This psychopathic type of personality always tried to make a show of things, and influenced by the taxi-cab murder, tried to emulate it. Suggestibility went in waves, for, once the affair blew over, all this activity ceased.

The Child and the Cinema.

There was a large number of juvenile delinquents who had well-meaning parents, but parents who nevertheless restricted the child's natural outlets, chiefly the play impulses. Many children were not allowed to play games, have friends or go to the cinema.

"I consider that the cinema provides a form of emotional outlet for the child, and a form of emotional enrichment," said Dr. Laubscher. "The pictures should be selected, however, and parents should accompany the children to describe the scenes to them, and should take interest in the film with the children. The cinema enormously enriches the child's personality, and prepares him for further exploration in the fields of art and literature."

If the child was kept away from the cinema, he only developed an inferiority complex when he mixed with other boys who were allowed to go there. Recreation should be mentally stimulating and satisfying. It was a fundamental necessity and should not be unduly restricted in a child.

Another factor which affected juvenile delinquency was the unity of the home. Family life was one of the most

important things in a child's life. Unfortunately some homes were broken up by death or divorce. This was a pity, as there were things a child learnt at home which he could not learn at school.

Court Treatment.

Finally, there was the court treatment of the juvenile. The law was inclined to take into account only the specific crime and the circumstances that bore on it. It assumed that all men were alike. That was not so, for scientists knew that a host of factors had to be taken into account before it was possible to say to the magistrate: "Here are all the facts, now go ahead." For the treatment to be effective one had to know something about the individual concerned.

Investigation should be undertaken in each case to see if physical punishment were desirable. Where a child committed an offence as the result of mental conflict, punishment only aggravated the position. Adults could express their conflicts in words, but children chose acts.

Bringing children into court to punish or admonish them frequently failed because the personality of the child had not been studied. The child mind was not the adult mind, and if a sensitive type of child was brought to court it might sear on his mind a sense of inferiority which he would bear through life.

"We want the child," said Dr. Laubscher, "to find that the court does not consist of harsh policemen and magistrates, but of people who want to help him. Then the feeling of stigma will be removed.

"Our Hardest Job."

"But our hardest job is to remove from him the stigma of having been in trouble. Often I have helped a boy and I know that his trouble is over and that he will make good. But public opinion thinks otherwise—schools don't want him, mothers keep their children away from him and employers refuse to have him. If this boy could only enter the world without a stigma you would have one criminal less. The public must be taught to look upon such a boy as a normal citizen.

"For if he leaves the court and feels the stigma, he feels he is different from the rest of society. The child compensates this feeling of inferiority by a criminal bravado. As a consequence we get gang life. What society disapproves of the gang approves of. He learns to glory in receiving cuts because his background—the gang—applauds him for a laudable act, and he forgets that society disapproves of his act.

"Society has not thought much about how to deal with these delinquents, and up to now has used 'septic-tank' methods. The delinquents are put in a septic-tank and we hope to goodness they will change. In time I hope the Government will have separate colonies, where the outlets of delinquents will be no burden to the State. When the child is adjusted back to normal he can be returned to society.

"We must have properly constituted mental hygiene clinics under trained psychiatrists who can study each patient. And we must also see that children receive thorough sex education at an early stage."

PSYCHOPATHS.

The need for a psychopathic block in mental hospitals has long been felt (states the general report of the Johannesburg Society of Mental Hygiene) and one of the tasks before the incoming Executive will be to induce the Government to recognise this necessity. Everyone working with psychoneurotic cases appreciates the difficulty of obtaining treatment for them. They are not suitable for admission to Mental Hospitals or Homes for Feeble-minded, nor will the hospitals admit them. Now that the depression shows signs of lifting, it may be possible for the Department to put on the estimates for the coming year a sufficient sum to erect a block at the Witrand Institution to which these cases can be sent for treatment.

A DEPARTMENT OF CRIMINOLOGY

By GUS. AV. FRIENDLY

[Some thirteen years ago, the author of this article, a Johannesburg lawyer who has been a student of Criminology for twenty years, first endeavoured, through the columns of the "S.A. Review," to interest public opinion on the antiquated system of punishment in South Africa; and in 1925 addressed a Memorandum to the University of the Witwatersrand for the establishment of a Department of Criminology. Four years later he made a further attempt in the direction indicated, through the columns of the "Sunday Times," by whose courtesy the following is reprinted.]

AS the individualisation of disease is now the dominant truth of modern medical science, so is the same truth about crime now generally acknowledged by scientific investigators. Crime may in some cases be a disease, in others not; but it does have natural causes—i.e., circumstances which work to produce it in a given case. As to treatment, modern science recognises that penal or remedial treatment cannot possibly be indiscriminate and machine-like, but must be adapted to the causes, and to the man as affected by those causes. Common sense and logic alike require, inevitably, that the moment we predicate a specific cause for an undesirable effect, the remedial treatment must be specifically adapted to that cause.

Thus the great truth of the present and the future, for criminal science, is the individualisation of penal treatment—for that man, and for the cause of that man's crime.

Now this truth opens up a vast field for re-examination. It means that we must study all the possible data that can be causes of crime—the man's heredity, the man's physical and moral make-up, his emotional temperament, the surroundings of his youth, his present home and other conditions—all the influencing circumstances. And it means that the effect of different methods of treatment, old or new, for different kinds of man and of causes, must be studied, experimented and compared. Only in this way can accurate knowledge be reached and new efficient measures be adopted.

All this has been going on in Europe for fifty years past. All the branches of science that can help have been working—anthropology, medicine, psychology, economics, sociology, philanthropy, penology. The law alone has abstained. The science of law is the one to be served by all this. But the public in general and the legal profession in particular have remained either ignorant of the entire subject or indifferent to the entire scientific movement, and this ignorance or indifference has blocked the way to progress in administration.

I have been quoting freely from the General Introduction to the Modern Criminal Science series published under the auspices of the American Institute of Criminal Law and Criminology, and I, therefore, make no apology for quoting from Enrico Ferri's "Criminal Sociology" (one of the books in that series):—

"Procedure should reduce itself to a scientific systematisation, embracing a judiciary police (for the collection of evidence), where the defence will be, like the prosecution, a public function; when the judgement will be entrusted to independent magistrates who have undergone a technical course; and where sentences will be periodically revised during execution by permanent technical committees, who will rigorously limit the period of isolation to the time necessary for social adaptation."

What should be done, then, to bring this about?

The remedy lies in the inauguration of a Governmental Department of Criminology. This Department would consist of several divisions—of Medicine, Anthropology, Economics, Psychology, Penology Statistics, Sociology and the like, as may from time to time be found essential. Each division would be controlled by an expert in his particular science. To this idea might be opposed the

argument that vast sums of public money would be expended to little purpose; but it must be borne in mind that the word "vast" would be an exaggeration, and that such a Department would materially assist other Departments of State in the better and more efficient administration of affairs, and contribute in no small degree to the general prosperity and health of the community; for by its aid the very foundations of our social life would be considerably strengthened. As the Division of Medicine of the Criminological Department would assist the Department of Health, so would the Department of Justice assist the Department of Criminology, and so on. The Department of Criminology would be aiding constantly all the other Departments of State, and reciprocally be receiving aid. As part of my suggestion also, there should be a separation of the criminal and civil judiciary. Only when criminal judges have a special knowledge of anthropological and sociological sciences (as required by the law of the division of labour) will they be able not only to give more accurate judgments, but also to limit the bounds of prosecution and defence, and to appreciate, understand and apply with greater pertinence the verdicts of medico-legal experts and criminal anthropologists. The practical means of obtaining this radical reform begins with the Law Courts, where, after certain years of study in common, there should be a separation of those who desire to study civil law and those who wish to follow criminal law. The latter should be given extensive courses in the social and natural sciences (biology and psychology) both with regard to criminal man and in connection with general sociology.

The investigation and research in the science of criminology is the duty of local universities for the benefit of the whole community.

It is unnecessary to enter into a lengthy dissertation in order to establish that the systematic study of criminal science will prove of inestimable assistance to social welfare work in all its branches. The moral and physical well-being of the community must be beneficially affected thereby, and sociologically, economically and philanthropically its influence will be salutary. The effects of environment and early training are too widely appreciated to need comment. The amelioration of the conditions of life, and instruction in upbringing, in certain strata of society may well be said to be the care of municipal, philanthropic and social welfare associations; but the scientific investigation of crime does produce actual as well as theoretical results for the guidance of the aforesaid associations.

If the administration of our criminal law be capable of improvement, then the means thereto lie in a greater comprehension of criminology. Nor must the very salient factor of punishment be overlooked. Penology is a branch of criminal science, and as such is no unimportant part of criminal law administration.

Upon the educational and cultural aspects little need be said. That branch of criminological study treating on sexual life has in other towns and in other countries already effected wonders, not alone in the general dissemination of knowledge among the adult populations, and the social welfare work therewith connected, but also in the prophylactic instruction of the rising generation.

It needs but little thought to realise how inextricably interwoven are crime and society. Too great stress cannot therefore be laid upon the urgent necessity for the advancement of criminal science; and what institution more suitable for that research and study than our University?

Sometimes, when I ponder the shamelessness of our vast law system, the thought comes to me that before a man can become a judge he must have lost every shred of humanity he ever possessed.—Bernard Henderson in "Schoolmasters All."

SOUTH AFRICAN NATIONAL COUNCIL FOR CHILD WELFARE

By Dr. E. P. BAUMANN, M.P.

THE annual meeting of Council was held at Port Elizabeth during the last week of June, under the chairmanship of the president, Mrs. Duncan Anderson. The meeting was attended by more than 50 delegates, representative of all areas of the Union, rural as well as urban. Regret was expressed at the unavoidable absence of the Rhodesian member, Mrs. G. Maasdorp.

As is customary at these meetings, deliberations covered a wide range of subjects bearing directly and indirectly upon child welfare in all its aspects. Two sessions were thrown open to the general public and attracted large and interested audiences.

The problem of the Pre-School Child formed the subject of the first public meeting. Discussion took place on the basis of an admirable memorandum presented by Dr. L. van Schalkwijk on behalf of a committee appointed for the purpose. Many interesting contributions to the debate were made by speakers of various shades of opinion. The session terminated with the adoption of a comprehensive resolution calling on the Government to include adequate provision for the needs of the pre-school child amongst the functions of the Departments of Public Health and Education. The resolution especially stressed the need for the recognition of nursery health classes as an integral factor in any scheme of betterment.

The second open session, devoted to the discussion of the subject of Juvenile Delinquency, was characterised by an equally animated and instructive debate based upon a memorandum previously published in the magazine "Child Welfare." As an outcome of the discussion a deputation was appointed, consisting of Dr. E. P. Baumann, M.P., Rev. L. Brandt, Mrs. Broers and Mr. F. Handel Thompson, M.P.C., to present to the Ministers concerned the decisions reached by the meeting. Amongst the main points to be pressed for were the transference of the control of reformatories from the Department of Justice to that of Education, and the transference of probation officers from Prisons to Justice, in order that their work might assume a preventive aspect instead of being confined, as at present, to the needs of the actual delinquent.

Numerous other questions were dealt with by the Council. A sub-committee was appointed, consisting of Rev. L. Brandt, Mr. F. Handel Thompson, M.P.C., Dr. L. van Schalkwijk and the organising secretary (Miss L. M. Mackenzie), to appear before the Provincial Commission. This Committee was instructed to submit evidence on a number of material points, including, amongst others, questions of medical inspection of school children, poor relief, charitable institutions, the feeding of necessitous school children, the formulation of a national policy in regard to child welfare activities, definition of the functions in this respect of Union and Province, and the ultimate establishment of a Department or Sub-Department for Child Welfare.

The deputation appointed to interview Ministers with reference to juvenile delinquency was instructed at the same time to press for an increase of the sum of £124,000 provided in the Budget for Maintenance Grants to Mothers. Strong criticism was offered on the score of the inadequacy of the vote for this purpose. A highly interesting contribution to this discussion was made by Dr. van Schalkwijk (Chief Inspector of Institutions), who pointed out that Mothers' Pensions, as included in the maintenance grants, originally had been intended to apply to the case only of the very respectable mother fitted to keep her family together. The system, he pointed out, had degenerated rather into a dole to the poor mother; the general policy of his Department was to keep a child with its mother, but in the case of an unsuitable home in which the child was in danger, physically or morally, it was actually better that he should be admitted to an institution in which vocational

training is available; poor relief and grants under the Children's Protection Act should be administered in a manner to rehabilitate the family and not encourage dependence on charity.

An animated discussion took place with reference to the prevention of maternal morbidity and mortality by an adequate provision of trained midwives in rural areas especially. It was finally agreed that the Council should associate itself in this matter with the National Council of Women, a body which pressed for the appointment of an additional medical officer to the Public Health Department, one of whose main duties would be to educate the ignorant mother to a realisation of the need for the services of trained women.

Yet another important question considered by Council was that of suitable amendments to the Children's Protection and Deserted Wives Acts which would bring these measures into line with modern requirements. A sub-committee was appointed to carry this matter forward in preparation of possible action to be taken by the Government during next session of Parliament.

This brief summary of proceedings by no means embraces reference to all the activities of the Council at its annual meeting. It should suffice, however, in some measure to indicate the far-reaching importance of the work performed by this useful public body.

A London Magistrate on Probation

MR. J. A. R. CAIRNS, the well-known London magistrate, declares in an article that the world is face to face with the new criminal, who bears no resemblance to the popular conception of a criminal. "He is challenging the restraints of society with his philosophy of self-realisation. He wants what he wants and beyond that he casts no glance."

Many factors conspire to produce the new criminal. Youth to-day has a daring and freedom unknown a quarter of a century ago. Mr. Cairns goes on to say:—

"Criminal punishments are less rigorous, and youth is tempted to believe that their years will spare them the punishment of their misdeeds. There has grown up an expectation of probation, automatic probation. The odds are in favour of escape, but if caught the only punishment is being expected to be good. And you can be good with your tongue in your cheek.

"Courts have been compelled to put a much narrower construction on probation. It was never intended to be automatic, and it was never intended to apply where offences were deliberately planned and carried out with a wicked disregard of life and limb. Unhappily, this is the ugly aspect of the matter. It is indubitably true that these young criminals are completely unconcerned as to the consequences of their actions to others. It is only a happy chance that spares life in a number of cases. Nor do the criminals quail before the consequences to themselves. A kind of bluff heroism and blatant bravery seems to sustain them through their earlier troubles of arrest. They usually hunt in squads, and each individual endeavours to live up to the courage of the crowd.

"The law has endured this menace with patience and toleration for a long time, but this attitude is ended. Judges have spoken words of solemn warning, and construed the warning into action. Where violence is used it is repaid with corporal punishment and long terms of imprisonment or penal servitude."

LOSS TO JOHANNESBURG JUVENILE COURT

It is with very mixed feelings that we record the transfer of Mr. G. H. Shawe, Magistrate of the Juvenile and Family Relations Court at Auckland Park, Johannesburg, on promotion to Capetown. Presumably the proper procedure would be to tender Mr. Shawe congratulations on this important advancement. On the other hand we feel that it would be more proper to congratulate Capetown on its gain and to bemoan Johannesburg's loss.

Since its inauguration at Auckland Park many capable magistrates have presided over this Court and each has



advanced the value of the work transacted, but it is safe to say that no one has contributed more to its present state of efficiency than Mr. Shawe. Since he took over the reins of office in May, 1930, much has been achieved under his guidance for the general good of the community, and particularly for the uplifting of the fallen.

The departure of Mr. Shawe from Johannesburg affects not only the Juvenile Court, but it is also a severe blow to the many charitable organisations with which he was so intimately connected. His services and advice were at the beck and call of many institutions, while innumerable private individuals received counsel and sympathy to help them over life's troubled waters.

Thus while we congratulate Mr. Shawe on his important step forward we can only do so amid regrets on such a signal loss to welfare work in Johannesburg.

A modern Government Minister is *ex officio* an improviser and an opportunist, and he is *ex officio* a weary man—perhaps a weary Titan, but certainly weary.—Sir Arthur Salter in "The Need for a New System."

The General Practitioner and the Juvenile Delinquent

By Frederic C. Cawston M.D.

(Durban, Natal).

THOUGH the introduction of psychological methods into medical treatment has proved to be of inestimable benefit, it will be impossible to undo the harm done to the minds of those students of medicine who had not even completed their course of study before reading the revolting details of individual cases which the earlier writers on psychology chose to include in their tremendous volumes. It was probably this danger which prompted the late Sir Clifford Allbutt, to whom the medical world owes so much, to condemn wholeheartedly the study of psychology.

This subject has gained so rapidly a place in some systems of education that there has been a tendency for it to displace earlier approved methods. Children suffering from physical abnormalities have been submitted to mental tests without due consideration of the handicaps from which they suffered and the medical examination of juvenile delinquents has been omitted, provision being made only for the occasional examination of a visiting psychiatrist.

For several years I have had the opportunity of examining some of the juvenile offenders who come before the Probation Officer at Durban, Natal, and it is interesting to note amongst them correctable defects which may well be regarded as aggravating criminal tendencies. One is further impressed with the need for a report from the home physician of each case, for the environmental influences cannot well be ignored, and both undesirable companionship and incorrect or insufficient feeding are factors of great importance in the prevention and cure of criminal tendency.

Sexual indiscretion is a common cause of unemployment and crime. Once a child has learned means of pleasing itself which are regarded by others as wrong, it is only too liable to ignore the advice it receives, unless it can be proved to its own satisfaction that pleasure is not necessarily useful and may rob it of future happiness.

Worm infestation and other causes of local irritation may be responsible for the formation of the habit of masturbation; but there may be a central cause, and worry, financial distress or a craving for friendship has to be considered in every case. Sexual intercourse may be regarded as having reached its highest stage in the case of man, where there is a blending of the two personalities unlike any other relationship.

A lack of sexual satisfaction as well as a fear of consequences will account for a large number of young persons who leave their homes in search of employment after their first experience of sexual intercourse. Their friendship with school companions has usually resulted in gratifying results and happiness in life and the lack of such experience following a new experience which they did not understand may even lead to a sense of repulsion to the opposite sex.

Every effort should be made to protect one's early sexual experience from any sense of wrongdoing or fear of consequences, and a very commendable system of sexual instruction in schools is being evolved. During the years 1928-1931 the Educational authorities have co-operated with the Alliance of Honour in the development of conferences for parents and addresses to school children in Wales. Parents have acknowledged their need for guidance in imparting sex instruction to their children and teachers have felt the advantage of calling in a special teacher on moral education. Medical practitioners are likely to meet with more sick than healthy persons in their duties and a guard must be kept against imparting knowledge which would be eminently suited in the case of a juvenile delinquent to a child whose home life is kept free from unwholesome sexual thought; but medical men should be granted a much larger opportunity of addressing young persons on the subject of sex and they are better qualified to do so than those who have not made a thorough study of physiology and anatomy, however wide may be their knowledge of psychological literature.

SOCIAL PROBLEMS

JOHANNESBURG.

AUGUST, 1933.

IN THE NAME OF CHARITY

A satirical commentary on the miserable defects of our social system is provided by the efforts that are now being made to organise the activities of workers in the name of charity. In the Transvaal the Administrator has appointed a commission to report on charitable work on the Rand. His choice of commissioners has been excellent; both Dr. L. van Schalkwyk and the Rev. Mr. du Toit are well qualified to probe into every aspect of charitable work. The very fact of their appointment creates the presumption that charity can be efficiently organised, but is not this begging the question? The truest charity and, indeed, the commonest, is so graciously disguised that the beneficiary is hardly aware that he has been helped, and the benefactor in the background is but a gentle phantom of unobtrusive benignity. The kindness of neighbours achieves more in the spirit of true charity than any charity organisation, however efficiently it may be conducted. We are apt to forget that the art of being kind is still widely practised by the individual. We have become so short-sightedly selfish that when we are faced by a philanthropic urge we think in terms of posting a cheque to an established institution, and we have given so little thought to our neighbours that even cases of acute distress may be on our very threshold without our knowing any of them. Moreover, the objects of our philanthropic impulses may seem to us repulsive when we are face to face with them, a danger that is absent when we become charitable through the medium of an organisation or have our donations broadcasted by a newspaper. And what a thrill that brings! Still, we have these organised charities and we must see that they function properly. For if we merely leave things to the State the people will perish. Men and woman may want work. It is too great a bore for our tired politicians to devise employment schemes, but they salve their consciences by patronising this charity and that and trying to patch up systematised charity. One danger that threatens charity is that of being overrun by parasites of various descriptions. There is the society parasite, who like the lordly millionaire in "Ann Vickers" gives with ostentation as being the least expensive sort of publicity; there is the commercial parasite who finds in charity a cheap sort of advertisement for his wares, and there are the parasites who go round with bogus collection lists and plunder street collection boxes. Hitherto there has been hardly any check on them and it is high time that we restricted their depredations. In this a Central Charity Bureau would be useful. Records could be kept of the persons discovered to be exploiting charities. Such a bureau might accomplish useful work in other directions. It could give advice to citizens who are not acquainted with the appropriate charity to which they wish to refer or to contribute. It could also make investigations on behalf of charitable organisations and cut down the heavy duplication of work now going on. It could give its certificate to public appeals for charity entertainments. It

could run a community chest to help those deserving charities which are in urgent need of funds, but which have neither the facilities for publicity nor the personnel to organise appeals or entertainments. It might suggest something to take the place of street collections, which are becoming more hateful every day. Many a decent man has been embittered for life after having run the gauntlet of charming collectors posted on every street corner. The street collection can only catch the humbler pedestrian, the motorist generally escapes scot-free and it has many other objections. It is a crude and clumsy way of raising funds.

But whatever findings the Commission may arrive at it can at the best only bolster up a pretty rotten feature of our social fabric. The poor, the sick, the unemployed, should all fall within the purview of a civilised state and not be left to the tender mercies of chaotic charity.

WORK FOR WOMEN

Probation Association Opens a Sewing Depot

THE desire to assist women applying for mothers pensions and for charitable relief to become self-supporting has led the Probation Association to embark on the establishment of a work depot for women. The use of Government buildings has been secured at Auckland Park, near the Juvenile Court, so that the only outlay necessary will be for furnishings and for the salary of a skilled supervisor.

It is proposed to employ women who are desirous of working, with sewing work whether they are skilled, semi-skilled or unskilled, and later possibly to utilise their services in other directions, such as laundry work.

Women with small children will not be debarred from taking part in the scheme as these children will be cared for in a creche, where they will be under skilled supervision and receive some elementary education.

Full inquiries have been made with regard to the working details of such a scheme and the regulations governing such work can be satisfactorily complied with.

Many women at present in receipt of mothers pensions or charitable relief would prefer to work if suitable work could be found for them, and the scheme the association has in view has this advantage—whereas a mother's pension ceases when the child reaches 16, and that child may not be in a position at that age to support itself, if the mother is employed in the Work Depot she will not only probably earn more than the amount of the pension she receives by the time the child reaches 16, but if it is a girl, the girl may also be absorbed in the scheme. Furthermore, if a woman in receipt of a pension can earn enough to support herself and children the pension will fall away and be available for a more necessitous case.

All engaged in Social Work feel definitely that it is better to aim at assisting people to support themselves than to go on depending on charity and for their children to grow up expecting it as a matter of course; and that there is nothing more demoralising than a system of relief without service.

The Probation Association regrets that Mr. Shawe, the promoter of the scheme, is being transferred to Capetown, and will not be able to assist this undertaking in its initial stages.

The Association is confident that the public generally will assist by making the scheme known and procuring work for the women at the depot, and have hopes that they will be presented with some of the equipment, such as sewing machines and benches as well as material for the creche.

Report of the Carnegie Commission on The Poor White Problem

A SPECIAL REVIEW

3. THE STATE AND THE POOR

THE Carnegie Commission "in almost every one of hundreds of interviews with the poor throughout the whole Union put the following question to the man after hearing his grievances: 'Well, what in your opinion is the solution of your troubles?' And in almost every case the reply was, 'The Government must do this or that,' until the matter became almost ludicrous." So writes the Rev. Albertyn in the fourth chapter of his section of the Carnegie Commission Report. But one hesitates to agree with the Commissioner that the poor whites were ludicrous in looking on the Government as the Alexander who must cut the Gordian knot that binds them. One is tempted to ask, "If not the Government, who then, sir?" And doubtless Albertyn would reply, following the old round game, "The priest of the parish." Now the priest of the parish, the Church, has done excellent work among the poor, and the Church settlement at Kakamas is a concrete proof of that excellence. Nevertheless, we feel that that particular priest of the parish, the Rev. Albertyn, has indeed lost his thinking cap if he expects us to agree, after he has favourably contrasted the Church settlement at Kakamas with various Government colonies, that the Church is necessarily a better institution for solving the poor white problem than the State. We cannot help thinking that to spend 34 years' dogged, if admirable, labour to establish 500 settlers is but a nibble at the difficulty of rehabilitating the 300,000 "very poor" of South Africa. The Church cannot wield the sword of Alexander; the Government must. And here we would again criticise the Carnegie Commission for failing (as it does almost everywhere, Malherbe's Report being a notable exception) to suggest any ways in which the problem can be attacked at its roots. In the particular chapter under

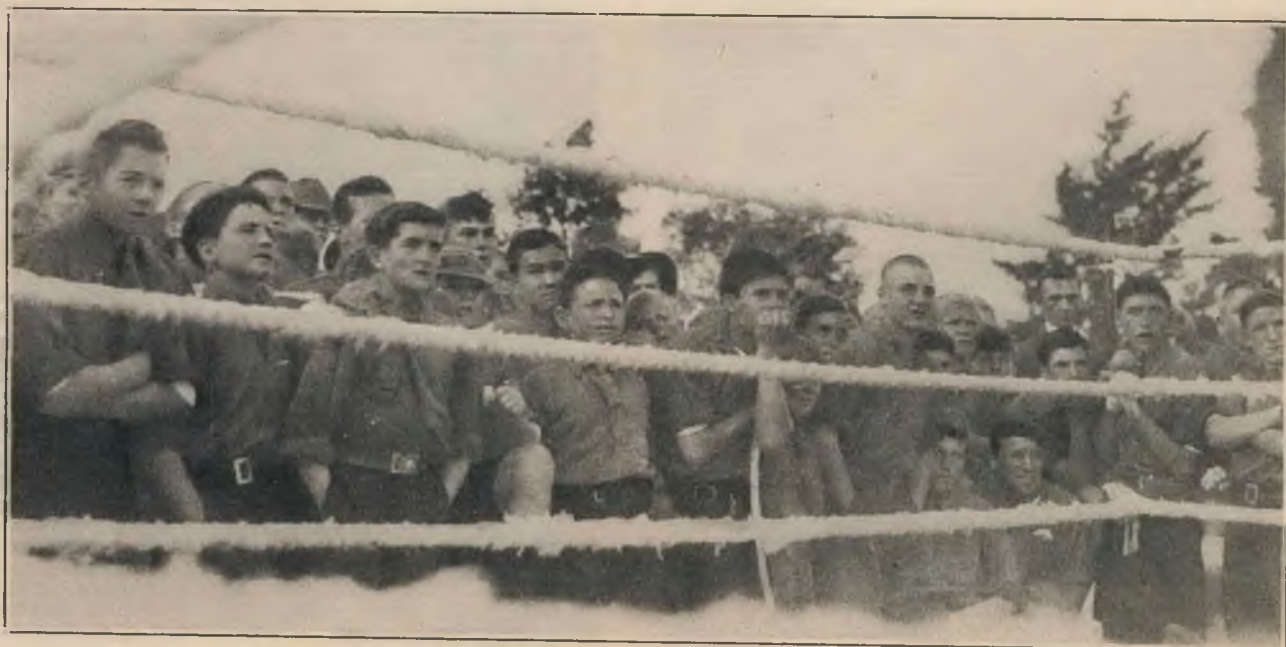
review the State's charitable and relief policy is considered, and this consideration is useful, though very inadequate; but no suggestion at all is made as to how the State can help the poor constructively.

There is a hint given, however, of one essential preliminary step. A doctor is notoriously a poor adviser on his own ills, and it is very difficult for a State to minister to its sickly population where that population has a say in deciding on the prescription for its ailment. "It has become almost impossible," writes Albertyn, "for a Government to divest itself entirely of political considerations in respect of its philanthropic measures. In many of its most costly schemes in the interests of the poor, the State cannot be exonerated from party considerations. This influence is especially noticeable on the State settlements. The presence of a large number of settlers together very soon makes them aware of the power of their collective vote. They are thus tempted to demand ever greater privileges or assistance, the writing off of arrear debts, etc., with the covert threat that they will vote for the other party if their demands are not conceded.

State Compelled To Injustice.

"This makes it difficult for the Government always to do what it knows to be just, or to act with the necessary stringency. It is sometimes compelled to follow a course which is not only injudicious, but which will pauperise the recipient, rather than assist him to complete independence."

There are two striking points in this last paragraph. The first is the Reverend Commissioner's use of the word "compelled"—the Government "is sometimes compelled" to follow an injudicious course. One cannot avoid feeling



THE VALUE OF SPORT.

The interest shown on the faces of these boys indicates the tremendous value of sport as a factor in rehabilitation.

that there is little compulsion on politicians to do this; it seems inherent in most of their natures, so that even were they not bound to palliate the poor unnecessarily one is doubtful as to whether they could do much else. South African Governments are fond of appointing commissions, and South African Governments are equally fond of disregarding those commissions' reports. For instance, the Beaumont Commission, reporting on the 1913 Land Act, stated that more land for natives was essential; and in 1932 the Native Economic Commission was still stating it. This example is cited because the heterogeneous Commissioners of the Native Economic Commission unanimously agreed that "the native economic question is how best the native population can be led onward step by step in an orderly march to civilisation . . . the country should realise that there need be no threat to the white community in the development of the native, but that, on the contrary, this offers some hope of removing many of the economic maladjustments which exist to-day." The poor white is one of these economic maladjustments. The *Joint Findings and Recommendations* of the Commission have an early section, headed *Maladjustment to Changed Conditions the Main Cause*, which includes the sentence, "The economic decline has been caused principally by inadequate adjustment to modern economic conditions among a portion of the older white population of South Africa." Later sections of the *Joint Findings* show that the natives are one of these "modern economic conditions"—their low standard of living, the fact that they are only partly dependent on their wages, have depressed the scale of wages of the unskilled European. The Government therefore sanctions a "civilised" labour policy, and assists the Germiston Municipality to substitute white for native labour at the *civilised* wage of 5/- a day. The Brits Municipality attacked white unemployment at 2/- a day, a much cheaper campaign. It seems clear that Parliament is not restricted only by the vote of the poor white for bettering his condition, but by itself. One is tempted to misquote Shakespeare and exclaim:

"The fault, Assembly, is not in your poor,

But in yourselves, that you are circumscribed,"

or to alter the title of the chapter to "The State—the Poor."

Spirit of Dependence.

The second point in Albertyn's interesting conclusion on the poor white vote is incidental to the first. He adds that it was frequently remarked, "The Government is afraid to give the poor downright hard work to do, because they have the vote," and bemoans the charity without return the State pours on the poor. He does not seem aware, and this is more important, that the vote gives the ignorant poor a stranglehold on all politicians with a progressive policy in terms of the Native Economic Commission's recommendations, or any other constructive economic system. But, nevertheless, we agree that, "if it were the law that any indigent person receiving a certain measure of State relief would automatically lose his vote, the efforts for his rehabilitation would be less prejudiced." We do not agree with this for the main reason advanced by Albertyn—viz., because "the fear of disenfranchisement would also act as a wholesome deterrent against the seeking of State aid, and as an incentive to self-help"—but because we feel—though we may be unduly optimistic—that Parliament can more easily be induced to undertake constructive legislation than the poor whites to accept it.

But it is vitally necessary that something should be done to alter the way in which the poor whites—nay, all South Africa—looks on the Government as a distributor of largesse. Albertyn in this chapter has one theme song: "In almost every department of national life it seems to have become the habit to run to the Government with all kinds of possible and impossible demands. Hardly any single congress (agricultural, political or industrial) can be held without a long series of resolutions embracing requests for aid being sent to the Government and personally advocated by deputations. And so the State has in many respects become the first instead of the last resort in times of need." This is most marked among the poor, and, says Albertyn, "in the study of the relations of the poor to the Government one is very strongly impressed by the excessive

spirit of dependence on the Government, which exists on all sides." He quotes an American sociologist who, after a visit here, stated, "With the possible exception of Russia, I know of no country where dependence on the Government is greater than in South Africa." One hopes for Russia's sake that there is in the citizens of the U.S.S.R. a corresponding sense of their obligations to the State. In South Africa, we learn in the report, "as soon as people have to do with the Government, they seem to think that deceit and fraud are quite permissible."

The Commissioner gives several causes for the growth of this spirit of dependence. The first is the protection by the State which the settlers enjoyed against animals and warlike natives, and later against the economic competition of the natives. The State, in addition, recompensed the burghers for their services with grants of lands, and also rushed to their assistance in times of drought, and after visitations of locusts or stock disease. "As a rule there is little time for a well-thought-out scheme of relief: the immediate needs have to be satisfied. In this way State and Church are tempted to give too much assistance and the distressed to expect too much. As a result many of the distressed come to consider the relief as a right to be demanded, instead of a favour to be thankfully received." Albertyn's second cause is that the dependence originated in times when the Church and State were practically the only large institutions to further community interests. "In this way the habit of looking to them alone and being dependent on them developed." In commenting on this, one can only ask what other large institutions there are able to grant wholesale relief. The third cause is the *rapid* economic decline of the old burghers, and the way in which they began to look on the State as a beneficent provider, since that decline through failure to adapt themselves to new economic conditions coincided with the Boer War and its aftermath of compensation and relief work. Fourthly, the dispensation of relief without moral reconstruction was so injudiciously done that "it is hardly too much to say that conditions of dependence and pauperism were accentuated by the very measures intended to alleviate them." Finally, says Albertyn, dependence on the native for labour has tended to encourage indolence on the part of the white man. He would add a sixth cause, possession of the vote.

The result of this dependence is given in a short paragraph, which I quote verbatim and in full: "The detrimental effects of the idea that State aid can take the place of personal effort and initiative are considerable. The sense of responsibility for supporting oneself, one's parents or children, is immediately weakened, and very soon the poor man is tempted to shirk all responsibility. In this way all desire for honest labour is eventually lost, and he is tempted to resort to all kinds of deception and trickery. His disposition becomes one not only of unthankfulness, but of continual dissatisfaction, because in his opinion too little consideration is shown him. In the worst cases he becomes a shameless parasite on society without any desire or power to support himself, and as such becomes the despair of the social reformer."

Methods of State Charity.

Albertyn then proceeds to criticise the State's philanthropic policy, and starts with a section on "the influence of the poor man's vote on the State's policy." This we have already discussed. In his consideration of the "methods of State charity" he favours indoor relief—i.e., in hostels—but with the reservation that these should be handed over to the Church, which could run them more efficiently and economically. As regards outdoor relief, he agrees with the 1908 Transvaal Indigency Commission that "charity is a duty which the State is peculiarly unfitted to perform . . . State aid is usually rendered in a mechanical, unsympathetic manner; it often overlooks the urgent cases, and it is exploited by the impostor for his own purposes." He suggests instead: (a) Control of the expenditure of pensions, etc., by the Church or some approved body, which could do it wisely in the best interests of the distressed; (b) supervision of pensioners by the Church or other charitable body; (c) careful investigation before the granting of a pension, which again could be best done by the Church; (d) the establishment of

local committees to attempt to get something of a quid pro quo out of State incumbents. Albertyn stresses the necessity for following up economic aid with social care and moral rehabilitation, and for the country to "organise itself in times of prosperity and, like Joseph, provide for the lean years."

It is very important that the State should attempt to get a quid pro quo for relief rendered. We should adopt, Albertyn recommends, a principle in vogue in England and Germany. "Care should be taken that the condition of the necessitous person is not made more desirable than that of the poor labourer existing by the fruits of his own efforts," and "the labourer must find that the State is the hardest taskmaster and the worst paymaster he can get, so that he should be induced to apply to them in the last and not the first resort."

The Failure of State Aid.

Albertyn indicates the grave disadvantages of rehabilitation schemes such as that at Hartebeestpoort, and here he is supported by an interpolated analysis, by the Rev. Luckhoff, of the failure of similar schemes in the United States of America. Here the doubtful results of State aid are: (i.) Since the settler is, so to speak, settled on the land with a silver spoon in his mouth and not by his own efforts (the Government does practically everything for him), "he does not sufficiently appreciate the value of his plot, and easily deserts it when hard times set in." (ii.) He is burdened with heavy debts from the outset, and either despairs of, or evades, repaying. (iii.) The marketing of his produce is done for him, so that he fails to develop a business sense or to realise the necessity for co-operation with his fellow-settlers. (iv.) He has been comfortably established by the State and his dependence on it is increased. (v.) By State aid he has been placed in a better position "than that of the poorer class of independent farmers. The settler has in the State a strong partner who supplies all his needs in advance—land, water, house, implements, etc.—who gives him a subsistence allowance, provides a market for his produce, assists him in hard times, and even writes off a portion of his debts. How can the small farmer or tenant hope to compete with him? The former feels that these privileges are denied him; he is continually being dunned for his debts; he obtains no relief; and, above all, he is being taxed for the benefit of the settler." (The heavily taxed urban population would scarcely sympathise with these last two complaints.) "The result is that the independent man will eventually nourish a grievance"—a fairly justifiable grievance—and seek shelter under this system. "The danger is that, instead of mitigating unemployment by this kind of aid, the State will be called on to shoulder even heavier burdens."

At Kakamas the Church has established its settlement on sounder principles. "The Church realised from the outset that even as the downward process was a gradual one, so the task of restoration would need years and years for completion." By cutting down initial expenditure and making the settlers clear their own ground, dig the furrows, etc., the Church has obviated the crushing burden of debt, caused the settlers to value their plots, and inculcated habits of honest labour. It has discouraged credit at the stores, and kept the settler out of the hands of speculators and traders, and finally it has built up a sound public opinion, a strong sense of social solidarity, and a healthy moral and religious tone. The success of the settlement is indubitable: the 500 settlers have at last, after 34 years, "surmounted the seemingly endless hill of adversity."

Albertyn draws no practical conclusions from Kakamas, but he does hold an example before the State of sound settlement. Otherwise he only suggests to the State that it should break down the poor's spirit of dependency by educating public opinion to despise dole receivers; by taking away the vote from them; by guarded charity on a quid pro quo basis. Social education, the training of social workers and careful individual treatment are necessary, he says. Some can be helped with advice, others only by coercive measures. Insurance against sickness and unemployment, special legislation and a State bureau of social welfare are the Socialistic remedies he sets before us.

But again we would emphasise that these are palliatives. The poor white problem is the outcome of the complicated economic system of South Africa. A revised system of taxation, a progressive native policy, the encouragement of peasant farming—these may be cures. Charity is necessary, but charity only licks the surface. The State's duty to the poor is to get at the roots of the problem: one scarcely envies it.

M. GLUCKMANN.

(To be continued.)

Inebriates' Reformatories

At present inebriates are being treated at institutions like Bavianspoort, which are conducted by the Prisons Department. No effort, however, is made to treat the inebriate; his supply of alcohol is cut off for the period of his committal, and when he comes out the usual thing is for him to lose no time in going on a glorious binge. This little enterprise in administrative lunacy costs the State about £50,000 a year. Obviously the care and treatment of inebriates is the function not of the Prisons Department, but of the Department of Public Health, which should be entrusted with the supervision of inebriate reformatories and licensed institutions. We welcome the news that the Johannesburg Society for Mental Hygiene has forwarded a resolution to their National Council urging that the necessary transfer be made, and suggesting further that there is a great need for institutions for the treatment of drug addicts.



Mr. C. F. J. Du TOIT, who succeeds Mr. Shawe at the Juvenile Court, Johannesburg.

THE HEALTH OF OUR RACE

The improvement of the physical and mental standard of the nation promises to fall in the course of time within the range of politics. This development will probably be accelerated by Germany's bold decision to sterilise the unfit. The writer of the following article is a well-known authority on his subject and a recent lecture which he gave evoked comment throughout the country. In compliance with his wishes we are not disclosing his name.

THE progress of medical science has brought with it not only an increasing ability to deal with established disease, but also a realisation that many of the ills that take their toll of mankind are preventable and that the future health of the race will be more satisfactorily assured by prevention rather than by cure.

Hygiene in matters of public health—e.g., food, housing, infectious diseases, etc., and physical hygiene, the proper care and use of the body—have become accepted as a matter of course and their benefits are manifest. It is certainly high time that mental hygiene took its right place side by side with these other beneficial measures. Few conditions cause more misery and distress to both patients and friends alike, and as an economic and social problem it ranks high among those that need urgent attention. It is my intention in this article to deal with only one single aspect of mental hygiene, and I shall concern myself with a condition of affairs that, though it may not loom large on the immediate horizon, nevertheless already casts its shadow on the path of racial progress, and if it is not, one will not say completely to overwhelm, at any rate seriously to impede that progress that civilisation and all its triumphs would surely indicate, it must be resolutely faced and effectively managed with courage and conviction.

I refer, of course, to the presence in our midst of a group of persons who, by reason of defective intelligence, are unable to take their place with their fellow-citizens and contribute their quota to the maintenance of a stable society and the progress of the race. I shall first give some commonly accepted definitions so that later references may be more easily understood.

Mental deficiency, or "Amentia," is a condition in which the mind has failed to attain a normal degree of development. The standard of normality is that of capacity for independent adaptation to ordinary social requirements, and mental defect is a state in which the individual is without this capacity save under some degree of care, supervision and control. The criterion is not primarily one of educational, but of social disability. Provided this social incapacity is due to a defect of mind and has been present from birth or from an early age, the person is mentally defective in the eyes of the law.

Now this defect may, to generalise broadly, be due to one of two main causes. Firstly, the inherent potentialities of brain development may be subnormal; for some reason or other the requisite number of brain cells is not present or their capacity for full and complete development is impaired—in other words, the defect is intrinsic and inborn, i.e., congenital, and it may or may not be hereditary, i.e., due to a fault in the primary germ cells from which the infant developed; I shall later adduce reasons for supposing that this group, which comprises some 80 per cent. of the total number of defectives, is to a great extent the product of an hereditary taint. Secondly, on the other hand, the original potentialities of the infant's brain may have been normal, but these, in their immature susceptible state, have been irretrievably damaged by injury or disease, so that eventually a condition similar to the previous one obtains; here the defect is extrinsic, i.e., due to some external cause which may operate, rarely while the unborn child is still in the mother's womb. Sometimes in the process of birth and more often as the result of disease processes operating after birth. This second main group comprises the remaining 20 per cent. of defectives.

The mental defect may, naturally, be of greater or lesser severity, and, for the purposes of certification, the law has defined three main groups. First: Idiots—these are persons so deeply defective in mind from birth or from an early

age as to be unable to guard themselves against common physical dangers. Idiocy represents the lowest development of mind compatible with life, and the deficiency is so great that the condition is usually recognised soon after birth. Secondly: Imbeciles—these are persons in whose cases there exists from birth or from an early age mental defectiveness not amounting to idiocy, yet so pronounced that they are incapable of managing themselves or their affairs, or, in the case of children, of being taught to do so. The imbeciles stand above the idiots in that they have sufficient understanding to protect themselves from common physical dangers, while they stand below the feeble-minded in that, although they can perform simple routine tasks which they have been taught, they cannot perform work which will contribute at all materially to their maintenance. They have not sufficient intelligence to adapt themselves to any new surroundings or conditions. Thirdly: The Feeble-Minded are persons in whose cases there exists from birth or from an early age mental defectiveness not amounting to idiocy or imbecility, yet so pronounced that they require care, supervision and control for their own protection or for the protection of others, or, in the case of children, that they, by reason of such defectiveness, appear to be permanently incapable of receiving proper benefit from the instruction in ordinary schools.

The first two groups are readily detected at a comparatively early age; their disabilities are so obvious and so great that institutionalisation, or at least close constant supervision and care, is inevitable, and, moreover, they do not procreate, a matter of great importance, as we shall see later in our survey of the higher grade defects with their prolificity. Furthermore, they constitute together about 20 or 25 per cent. of the total number of defectives; they occur sporadically, i.e., with no definite causative factor that is readily evident, with as great an incidence among the upper and middle classes as amongst the lower classes. For these reasons they scarcely assume the sociological importance of the last group; they are a more individual problem, and I shall not consider them further in this discussion except to add that adequate facilities for dealing with them should be available.

It is with the third group, the Feeble-Minded, that we are here most concerned; they comprise some 75 per cent. of the total of defectives, who together number about 8.5 per 1,000 of the population. In this country there must be at least 15,000 whites so afflicted, and this does not include an even greater number of dull, retarded or backward children; the definite necessity for a white racial superiority in this country makes even this, at first sight, small number a problem of the first magnitude. The figures for England and Wales are even more alarming, the huge total of over 300,000 being the estimated number in the considered and reliable report of the Mental Deficiency Committee which was appointed to investigate the problem in Great Britain. What this means to the country will readily be recognised when it is realised that not only are these defectives a total loss to the community as far as any positive effort is concerned in the upbuilding of the prosperity of the land and the progress of the race, but their direct cost to the taxpayer by way of institutions, special schools, etc., is a very large amount and, perhaps most important, this group and their forbears constitute the greater proportion of the paupers, criminals (especially habitual criminals), unemployables, habitual slum dwellers, prostitutes, inebriates and other social inefficients.

Here is a large group of people who, unable to adapt themselves to the requirements of society by reason of their mental defect, tend to drift together, to intermarry and procreate their kind with a prolificity that is in no wise tempered by the economic demands and reasoned consideration that limits the size of the family amongst those well endowed in every way and whose children would be great assets to the nation and the race. If this state of affairs is allowed to continue unchecked the natural result will be a disproportionate increase in the number of undesirable defectives and a corresponding decrease in the number of the more desirable elements. This way lies racial suicide.

(Continued on Page 36.)

ENVIRONMENT AND CRIME

ONE of the most remarkable character sketches of an American gangster is prefaced: "I was what it was the most regular thing to be where I was born and grew up, and it was a tough spot. I would probably have been a Boy Scout if I had been born in a Boy Scout neighbourhood." Environment undoubtedly plays a leading role as a causation of delinquency, and while this article primarily is concerned with that aspect, it must be remembered that it is seldom that any single factor or circumstance can be isolated as the germ of anti-social acts of an individual, such conduct being the outcome of a number of influences. It is impossible for any investigator in dealing with the subject in general to say where environment ends and where heredity or mental instability commences.

It is hard for a man to keep straight when he believes the world to be against him, and once in the clutches of the law rehabilitation is an exceedingly difficult matter. The law itself creates obstacles for those who have passed through the grey portals of prison or reformatory. Brought up in slums, amidst poverty and sordid conditions, youth must find some outlet for the vigour of life, and unfortunately the reaction often leads into paths contrary to the demands of society. The boy or girl who is deprived through poverty of what others consider necessities finds it difficult to resist the temptation to make good the loss by illegal means. The youngster underfed and ill-nourished cannot be expected to have the same moral compunction about stealing a loaf of bread to satisfy the craving of hunger which one would expect in another social strata. The mother surrounded by a squalid household, with probably a large family and little to meet daily needs, is only too glad to have her children out of sight to gain a few minutes' peace; she has neither time nor ability to give their upbringing proper consideration. The streets as a playground are far from beneficial to the children, the outlook on life obtained is by no means what one would desire, and under such an existence normal home training is impossible. A youth brought up in these circumstances has not proper scope for recreation, and as the outcome relief is frequently found in questionable adventures, petty thieving, gambling and drink. There is undoubtedly a very considerable loosening of moral and sexual standards and drugs are frequently indulged in.

A recent investigation disclosed that at one of the principal reformatories in the United States 86 per cent. of the inmates had been committed for crimes in which environment was a factor. Some years ago the writer carried out an inquiry which showed that over a period of five years 74 per cent. of the inmates of a local penal institution had been committed thereto by reason of crimes which could be traced directly or indirectly to environmental causes.

The slum, although it is popularly supposed to be the genesis of most misdemeanours, possesses no monopoly. Burt³ found that 42 per cent. of the cases coming before him were from "comfortable" homes, as against 8 per cent. coming from homes below the poverty line and 37 per cent. from "moderately poor" ones. South African figures, however, indicate that it is the District 6's that provide the greater proportion of offenders, and the same trend is to be observed in the statistics collected by Brackinridge and Abbott in Chicago, who found that 44.7 per cent. of juvenile delinquents came from very poor homes, 34 per cent. from poor homes and 18.5 from fair homes. Only 1.6 per cent. were from good homes. In New York Miss Fernald, considering women delinquents, placed the percentage as follows: 41.4 per cent. very poor, 45 per cent. poor, 13.1 per cent. fair and 0.5 per cent. good.

It is rarely, however, in South Africa, that youth in the higher social spheres comes into the actual clutches of the law, as almost invariably the parents are in a position either to right the wrong or to take steps which will safeguard society from further trouble.

It has been found by Healy that the defective home is a close second to mental conditions in responsibility for recidivism. In "Case Studies" of the Judge Baker

Foundation, the following are listed as probable direct causes in considering the personality and background of the delinquent:—

- (1) Bad companions.
- (2) Lack of good parental management.
- (3) Dearth of good recreation.
- (4) Treatment under the law.
 - (a) Institutional associations.
 - (b) Return to old associations.

There is little chance for the boy or girl who is released from an institution and sent back to the old home, the old friends and the old conditions of life, which were the cause of the original trouble. Invariably work is almost impossible to obtain, segregation from the world has unfitted the individual for the battle of life, and what evil was unknown before admission to the institution has readily been assimilated.

Thus does environment create a vicious circle and the habitual criminal is born to unsocial conditions and the antagonism of society. Thirty-eight per cent. of the inmates of a South African reformatory had previously been committed to some institution of a less severe type, and the reformatory boy has even less hope than those dealt with in industrial schools and other types of educational and charitable institutions.

Forty unselected delinquent boys passing through a juvenile court were compared with forty public school boys.¹ Only 15 delinquents belonged to any class of organisation (including churches), compared with 35 non-delinquents. Only two of the delinquents belonged to boys' organisations—newsboys clubs—and only attended for "bean dinners." The following table shows the relative family positions:—

	Non-Delinquent.	delinquent.
Average number of children in family	5.2	3.8
Average number of boys in family	3.15	1.8
Average number of girls in family	2.8	2.0
Average number of times moved in last three years	3.5	1.2
Average difference in ages of children in family	2.8	3.5
Average difference in parents' ages	6.75	3.1
Average age of father	49.2	45.2
Average age of mother	41.4	42.1

Fifty-five per cent. of the delinquents came from families having five or more children, while the same percentage of non-delinquents came from families having three or less children; 35.5 per cent. of the delinquents, compared with 10 per cent. non-delinquents, were members of a family containing eight or more children. Congested areas is another factor in crime. Mounts² found in Iowa that in general commitments to penal institutions and industrial schools increased steadily with density of population.

The home as a factor should receive detailed consideration, as its importance cannot be over-estimated. The influence of the alcoholic parent is one of the plainest facts observed in criminal statistics; congested housing conditions, immoral or criminal home environment, neglect, lack of control, uncongeniality, poverty, and, as Healy points out, "The fact stands out very clearly that . . . the child who is not controlled under the united efforts of both father and mother is at a great disadvantage and readily acquires anti-social tendencies." An investigation carried out by the Principal of the Lads' Hostel, Norwood, Johannesburg, in 1927, showed that 20 out of 22 inmates of the Hostel were from homes where there was some break in parental control, separation, divorce, sickness, death, etc., and that over a period of three years 87 per cent. of the boys committed to that institution had experienced similar conditions. In 1921 37 per cent. boy and 41 per cent. girl

delinquents in Chicago came from broken homes. At St. Louis the figures were 44 per cent. and 62 per cent. respectively. The Whittier State School scores home conditions in an effective manner, and two excellent systems are given in Hartshorn and May's "Studies in Deceit." The latter were used with adoptions in a South African institution for some time and proved most effective, but unfortunately were discontinued before results could be tabulated.

As an outstanding single factor Burt³ ranks bad companionship as the most important, and Healy finds it significant in 35 per cent. of his cases. Sutherland⁴ states conclusively: "Most delinquencies are committed by groups of offenders, few by individuals singly," a situation reflected in our own courts. An inquiry by the Board of Education⁵ revealed that 63 per cent. of delinquent boys were "working in gangs." Of this number the majority were in couples and comparatively few exceeded 16 in membership. In Scotland⁶ an investigation showed that out of 89 boys only 12 were working alone and 63 per cent. operated in batches. Thrasher,⁷ in reply to the query, "Does the gang cause crime?" says: "It would be more accurate to say that the gang is an important contributing factor, facilitating the commission of crime and greatly extending its spread and range." Subsequently he proceeds to prove the benefit of the "gang" when controlled and organised in the form of Boy Scouts, Boys' Clubs, Y.M.C.A. and others. No more explicit testimony on this aspect could be obtained than the last report of the Commissioners of His Majesty's Prisons, which states that "even in the present circumstances it is rare for a lad or girl to be received who has been a member of a good boys' or girls' club, a Boy Scout or a Girl Guide or a member of the C.L.B." Excessive facilities for amusement are almost as bad as insufficient, particularly where the amusement is provided for rather than created by the individual—the bioscope or bioscope-café as compared with participation in a football match, for example. Legitimately used in their proper sphere, all amusements for lessening the human burden are of value and are an important counter-attraction to drunkenness, betting, gambling and other vice. Defective discipline in the home, school or club must also be regarded as a major force in starting youth on the downward track. School irritations and unadjusted vocations are other causes to be considered.

Environment may be defined as the outward and visible sign of delinquency sources, but it must not be mistaken as the only source. It is but one of many and must be viewed in that light. Too frequently social workers are inclined to ascribe to it responsibility for all anti-social tendencies. That is merely following the line of least resistance and making wish father to the thought, for of all causes environment is the most readily adjusted. Influences born of environment are in their essence not immutable; they may be altered, amended or removed. Conditions obtaining outside the home are of far less importance than those experienced within the family circle, and in turn economic factors are less potent than moral. It is pertinent, however, for the scientific investigator to go further and discover what is the influence behind the defective home and the foundation of bad associations. A final analysis must reveal that every cause and every influence, irrespective of type, can only operate through its mental reaction.

1. An investigation carried out by James M. Reinhardt, of the University of Nebraska, and Fowler V. Harper, University of Indiana Law School (Jol. of Juvenile Research, Oct., 1931), and an investigation reported in the Quarterly Journal of the University of North Dakota, Nov. 1930.
2. L. H. Mount: "Dependents, Defectives and Delinquents in Iowa," pp. 24, 39-40.
3. Cyril Burt: "The Individual Delinquent," pp. 68-69.
4. Edwin H. Sutherland: "Criminology," p. 154.
5. Board of Education Report on Juvenile Delinquency, p. 18.
6. Report of Scottish National Council of Juvenile Organisations, p. 16.
7. Frederick M. Thrasher: "The Gang."

THE HEALTH OF OUR RACE

(Continued from Page 34.)

Now what is known of the origin of these defectives? You are doubtless aware of the fact that if two defectives marry and have children these offspring will, with scarcely an exception, inevitably be feeble-minded, but this, unfortunately, is not the whole "fons et origo" of this problem. The all-important and extremely interesting fact is that there is a constant replenishment of the number of defectives from stocks who are not themselves so grossly defective as to be certifiable under present conditions. This was first stressed in the report of the Committee already referred to; they state, *inter alia*: "Let us assume that we could segregate as a separate community all the families in this country containing defectives of the primary amentia type. We should find that we had collected among them a most interesting social group. It would include, as everyone who has extensive practical experience of social service would readily admit, a much larger proportion of insane persons, epileptics, paupers, criminals, unemployables, habitual slum-dwellers, prostitutes, etc., than would a group of families not containing mental defectives." They propose for this group the appellation of the "Social Problem Group," and estimate that it comprises approximately the lowest 10 per cent. in the social scale of most communities.

Studies of pedigrees show that not only does like produce like, as we should expect, but that there is some subtle and unexplained reaction of like for like in marriage and parenthood amongst the various forms of defectives. The high-grade defective and the mildly incompetent, but apparently normal, person presents a social problem of the utmost urgency and importance. They far outnumber the definitely defective; they contribute largely to the population of our hospitals, prisons and other public institutions. They maintain the birth rate of illegitimate children, they assist the propagation of venereal disease and, in this and many other ways, they lower the standard of life and health. They also lower the standard of employable labour because, in these days of standardised hours and wages, they cannot earn the wages in the time allowed. Wherever these people come into contact with the administrative machine they clog and hamper it in a variety of ways; they create the need for much administrative machinery that, but for them, would not be necessary, and, finally, because they are insensible to either public or personal responsibility, their birth rate is higher than that of the normal members of the community. Surely a more challenging statement of fact can scarcely be uttered. Four million persons in England and Wales, nearly two hundred thousand persons in this sparsely populated land of ours, who are the great purveyors of social inefficiency, prostitution, petty crime, the chief architects of slumdom and the breeders of feeble-mindedness, the most fertile strain in the community. All these persons in a socially well-defined group forming the dregs of the community and thriving upon it as a parasite thrives upon a healthy and vigorous host. It is difficult to conceive of a more sweeping or socially significant generalisation.

[The question of what is to be done in the matter is discussed by the writer in the balance of the article, which will appear in our next issue.]

FROM "ANN VICKERS"

No more devastating indictment of institutional and penal life has been written since "Bleak House" than Sinclair Lewis's "Ann Vickers." Here are a few extracts:—

"There were plenty of faults in organised charity—plenty. It had too much red tape. Often, complete records of families in distress were considered more important than relieving the distress."

"The more punishment there is, the more things there are to be punished."

"At its best, any prison is so unnatural a form of segregation from normal life that it helps to prevent the victims from resuming, when they are let out, any natural role in human society."

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Social Problems

Journal of the Probation Association of South Africa

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LADS' HOSTELS Address by Mr. Justice Feetham

MR. JUSTICE FEETHAM was the principal speaker at the annual meeting of the Lads' Hostels Committee held in Johannesburg on Saturday, 7th October. His masterly review of the hostel movement could hardly have been bettered. Having himself been associated with Mr. H. E. Norman in the development of hostels nearly 25 years ago, he could speak with knowledge on its origins, while his experience in the courts enabled him to speak with authority on the effective treatment of juvenile offenders, and the conviction which has characterised his attitude on all public questions made him an eloquent advocate for the extension of the hostel system throughout the country. He spoke with directness and lucidity, and one's only regret was that the eloquence of his appeal for assistance to be given the movement could not have been heard by a larger audience than was present. Mr. Justice Feetham pointed out that the aim of the hostels was to provide home care for boys who had no decent homes of their own, and as a result of the lack of care, discipline and affection had got into some trouble that would eventually land them in prison or a reformatory. These hostels aimed at providing the same conditions of life as a well-ordered home, and at giving the boys a chance to show that they could respond to these conditions. The fact that the boys remained at the hostel was evidence that they were responding, and the percentage that made good was remarkable when you know their history.

"At a time when unemployment has caused the break-up of many homes, this work," he declared, "is more than ever needed, and I feel sure you have good ground for appealing for increased support. Without these hostels the probation officer would be lost."

Cottesloe was an attractive home to which boys were glad to come back after work. The personal influence of the principal and his wife, and of the committee, was all important in creating the right atmosphere. It was a work the State as such could not do itself, for State institutions were necessarily bound by strict rules. The State realised this and helped with substantial grants, wisely leaving control to the committee.

"I am convinced that the State contributions are an investment, and that it would pay well to make many more such grants. But it is no use supposing these institutions could depend on State contributions alone. It is essential to maintain and increase the flow of private subscription so as to retain the independence of the hostels. More money is needed, and it is a work which deserves the steady and enthusiastic support of all who know a good thing when they see it. There is supposed to be plenty of idle money about just now. Here is a proved proposition."

A hostel had been started at Pinetown, in Natal, but there were no hostels for European boys in the Cape or Free State.

The help of the general public was needed in three ways—financial support, the good will of employers, and personal service as members of committees and as visitors.

"I feel sure you need not lack the right kind of recruits. Men will find their work full of human interest, a big call on their hearts and minds. They can count on their share of shocks and disappointments, but also on the enlargement of experience and sympathy, winning good friends and feeling the satisfaction of taking a hand in helping lads at a critical stage in their lives, when they would inevitably make shipwreck if they were not helped."

Mr. W. Urquhart, chairman of the Probation Association, fully endorsed Mr. Justice Feetham's remarks, and urged that some consideration be given to the need for native hostels. There were 20,000 juvenile and juvenile adults in our jails, and not a single probation officer to deal with native juvenile offenders. In consequence of this neglect among natives, thousands of youths were growing up into criminals.

Mr. Slimmer made some excellent practical suggestions for providing work for youths by utilising the waste material from sawmills in the town. He exhibited several articles made from waste wood by boys in his own yard.

Mr. John L. Hardy, chairman of the Hostels Committee, who presided, thanked the speakers cordially for their attendance.



JUDGE FEETHAM,
a pioneer of the
hostel movement.



G-23

THE HEALTH OF OUR RACE

Inadequate Facilities for Feeble-minded

The first part of this article appeared in our August issue. The writer, who is an authority on his subject, does not desire his name to be disclosed.

AND now to the question of what is to be done in the matter. You have been made aware of two main facts. Firstly, the presence of a number of mental defectives, comprising 8.5 per 1,000 of the population, and, secondly, the presence of the social problem group, a comparatively tremendous number of social inefficient and retarded and subnormal people, constituting nearly 10 per cent. of the population, who are to a great extent the progenitors of the former group and who are themselves a very real danger to racial progress. Perhaps a word or two here as to the practical recognition of mental defectives may not be out of place. A scheme of intelligence testing, of which there are many modifications, has been devised whereby the mental age, as opposed to the chronological age, is determined. Varied questions which can be answered, as has been found by large numbers of tests on normal children, by the average child in each age group are put to the patient, and by scoring for the correct answers an estimate of the mental age is made. For example, it is desired to test the intelligence of a child 10 years of age; the questions in the age 10 group are put and these cannot be answered—one then goes back until finally an age is reached in which the questions are correctly answered; say the child gives correct answers to the group six year test, then we say that the child of 10 has a mental age of six and an intelligence quotient—viz., mental age over chronological age—of 6-10—i.e., 60 per cent. Grouped according to intelligence quotients, those with an I.Q. of less than 25 per cent. are idiots, between 25 and 50 per cent. imbeciles, and between 50 and 75 per cent. are feeble-minded, while those between 75 and 100 per cent. are called dull, backward, retarded, subnormal, and are not certifiable. Very bright and intelligent children may have an I.Q. of over 100 per cent. The technique of intelligence testing is not easy to acquire and needs great experience; allowances must be made for individual personal factors, but in expert hands the method has proved reliable and is of especial value in detecting the higher grades of deficiency.

The Real Difficulty.

Having the facilities to recognise these groups, what is to be done when they are discovered? As I have already said, the idiots and imbeciles with I.Q.'s below 50 per cent. are readily detectable at an early age, and, by reason of the severity of their condition, are put under proper control and care and, as in the great majority of cases one cannot easily prove an hereditary factor, their problem need not detain us further. The feeble-minded, with I.Q.'s between 50 and 75 per cent., are the real difficulty. What I consider to be very necessary are facilities for the institutionalisation, for a requisite period, of this group. In these institutions, which will be of various kinds, some special schools, some training institutes, some farm colonies, etc., the potentialities, such as they are, of the feeble-minded will under sympathetic care and energetic expert control be developed to their fullest capacity, and what little they may be capable of they should be taught to do. It will soon be found that a great number, after proper training, would be suitable for simple routine work under supervision in the outside world, and these, provided effective steps were taken to prevent their procreating their kind, should be permitted to leave the institutions and become the "hewers of wood and drawers of water" in the ordinary community. Others will be found able to manage only when under continued expert control, and for these special institutions which can be to a great extent self-supporting—e.g., farm colonies, trade schools, etc.—are indicated. The remainder will be found unable to profit to any material extent by their training and should be permanently institutionalised.

At present such facilities for dealing with the feeble-minded are woefully—nay, disgracefully—inadequate, and it is false economy and fatal shortsightedness to delay any longer the provision of effective methods for dealing with the problem. The expense would admittedly be very great, but the money expended would be a wise investment that would eventually, both directly and indirectly, prove a great saving to the community. Especially in this country, where the actual number so to be dealt with are still in manageable proportions, and where facilities for such things as farm colonies are excellent, the matter should be immediately put in hand; to my mind, the provision of the proper controlling personnel to manage the institutions would be one of the most pressing immediate problems. Certain members of the social problem group could be dealt with in similar fashion, but it is not necessary, nor would it be possible, to deal with all of them in this way. In their case, and in the case of those higher grade defectives who are allowed to live in the community, the question is rather how to prevent them procreating—a matter of prevention. Could this be effectively solved in an easy way, the danger would be self-limited and would, in a few generations, cease to become a major sociological problem. Unfortunately it is not a simple matter. If one could hope to inculcate into this social problem group a more sensitive racial conscience then persistent propaganda to this end would be indicated, but I fear that these people are scarcely conscious of their social responsibilities and will never acquire the wisdom, forethought and concern for the future that is the attribute of the more fortunately endowed average normal person. So that the prevention of the marriage of these people is not a feasible method of limiting their fertility. While that method is certainly applicable to those good citizens who are conscious of the fact that they are or may prove on marriage to be carriers of certain serious hereditary defects of mind or body and who, realising their responsibility to posterity and are anxious at the same time to make the best of their lives and to serve their day and generation: these can and do marry, but voluntarily forgo offspring.

Sterilisation.

There remains the method of sterilisation—i.e., the prevention of procreation by suitable surgical measures. We need not here concern ourselves with the details of the necessary procedure, except to state in passing that, in the male, the operation is a very simple and short and easily carried out procedure; in the female it is slightly more complicated, but still, in these days of perfected surgical technique, a safe and easy operation. It is also important to remember that sterilisation, as effected by modern surgical measures, does not unsex the individual; it does not affect the maleness or femaleness of the man or woman, but simply removes the power to produce offspring.

Objections have been raised to sterilisation, and if it is considered as the be-all and end-all of the management of the problem and used as an excuse to neglect the provision of adequate facilities for dealing with defectives one must feel a certain sympathy with the objectors. If, however, it is used as a wise and judicious instrument in addition to the other measures suggested for the socialisation of the mentally deficient, it must be vigorously supported. Objections on religious and ethical grounds must surely give way before the overwhelming evidence of scientific knowledge and a true realisation of how much lies in our own hands to remedy the danger. It is with the problem of sterilisation as with that of birth control. We must first, by education of our citizens on biological lines, get rid of prejudice and misconception. We must teach the public that wise action is essential in both cases. We must get our fellow-citizens to realise the danger to the nation and the race which the continued breeding from this

ALWAYS A ROTTER

A Convict's Confession and Hope

The following letter was received during the month from an inmate of the Central Prison, Pretoria:—

Although I have not received a reply to my last letter, I am taking the liberty of again writing to you in the hope that some glimmer of hope can be given me as to my future. I want to be as straight as I possibly can in this letter, because I am absolutely fed up with everlastingly living a lie and pretending to be what I am not. I have reached the parting of the ways as far as crime and myself are concerned, and to start clean, as I intend to on my discharge from prison, I must "come clean" as to my past first.

I have always been a rotter, ever since I was a kiddie. I can still remember when being taken by my late mother to the various houses of her friends that I always tried to steal the sugar off the table. When I began to grow up things went on just the same, only this time it wasn't sugar. From pennies and sixpences it went to pounds. It was easy money and easily spent. I thought that I could carry on for ever, that I would never be caught, but one day I had a rude awakening. The law had at last "got" me. I received my just deserts, four years in the Breakwater Reformatory. I won't dwell on the long weary years that I spent in that hell, but unfortunately, instead of reforming me, it made me callous and bitter. I was only a youngster and yet an old man. I came out of the reformatory and immediately started my old tricks again, with the result that this time I was sent to prison. After that it was purely and simply a procession of convictions. I was no sooner out of prison than I was back again. In all, I have served over ten years of my life behind prison bars and have a record that is as black as can be. As far as I can see, there is no earthly hope of my ever getting any sort of status whatsoever amongst my fellow-men. Now I have come clear as far as I can without overstepping the bounds of decency. There are some things that are impossible to put on paper (in writing). In spite of my black past, in spite of my rottenness, I want you to believe me when I affirm that I am sick and tired of it all and would give my soul if possible to live an honest life in the future. Nobody but myself is to blame for the predicament in which I am to-day, and for the worse predicament in which I shall be on my discharge, but surely society, or what constitutes society, would be willing to help a man who honestly wants to reform. Society has punished me, a just punishment. Will they be satisfied with that, or will they continue the punishment by looking upon me as one who is not to be trusted? I fully intend upon my release to quit this everlasting game of bluff and to play the game according to the value of my hand, and, that being the case, anyone who comes in contact with me must be prepared to hear of my past. What is the verdict going to be? Ostracism or a helping hand? Is there a chance for me to make good? If there is, then all I ask is that I be given that chance. I will be homeless and penniless on my release and it's going to be one big battle to make good. The odds are all against me, but a determined mind and a willing spirit should pull me through. I am fighting for a chance to prove that, even although I have been bad all my life, it does not necessarily mean that I must always remain bad. All I ask is an "even break."

I am discharging my false pride and am appealing to your office to try and help me to rehabilitate myself in life. I need a situation, steady employment, more than I have ever needed anything in life. Hoping to hear from you in the near future.

You may make whatever use you like of this letter.

CHARITY

A Spiritual Thing

The following letter has been received from the former chairman of the After-Care Association of Bengal:—

I have just been reading "In the Name of Charity" in Social Problems for this month and I wondered if people really understood the meaning of the word they often glibly use. By many people, handing over a coin to an importunate beggar, giving a sum to a hospital or an orphanage or opening their purses to collectors for various deserving (or undeserving) causes is described as "Charity." This is not the case at all. The actual giving of relief is not the charity, it is the kindly thought which prompts the deed that is the real charity.

I have just mentioned "kindly" and that word, like Charity and similar words, such as Alms, Sympathy and Kindness, will be more clearly understood and appreciated if we investigate its derivation and find out what it meant when first used. "Charity" is from the Latin "carus" meaning "dear." "Alms" is from the Greek "eleemosune," meaning "kindness"; "Kindness" meant "kin-ness" or relationship. "Sympathy" is from Greek "Sun" "pathos" and means "a feeling with." Thus a sense of brotherhood of man and a realisation of the fact of their being near and dear to us, produces a "feeling with" them in their need. Pity is a "feeling for" and implies a measure of superiority, whereas sympathy brings us to the same level. We do not like to be pitied, but we do appreciate sympathy. Charity is a spiritual thing.

To a person who is down and out, without a hope in life, whose appeals for help are continually received with indifference or even rudeness, how uplifting and encouraging it is to be received with a kind word when he has become so used to rebuffs that his approach is more like that of a pariah dog expecting a kick. Many a deserving person has sunk into the depths of despair and become a social wreck or has started a life of crime, just because he felt utterly alone, with no help or encouragement or sympathy. Money alone tends to pauperise, but it is so easy to say a few friendly words and give a smile to express the charity we feel and the pleasure we have in helping. There is no question about it, it does make us much happier to do this instead of hastily thrusting our hands into our pockets and handing out a coin before rushing on without a thought for the recipient. Just try. Next time you hand out your coin, stop and say a friendly word or two and give a smile. We want more of that sense of kin-ness and sympathy, don't you think so?

In the Calcutta District Charitable Society, we had a system of Special Relief Orders which were given free to members. The applicant was handed one, filled in with his name and the address and the amount to be given and signed by the donor. Each case was thoroughly investigated and if approved, passed by the Relief Board. The money was paid over and the member duly debited. If the person was found unworthy, nothing was given and so everyone felt safe in trying to help the deserving poor. The public were strongly urged not to give indiscriminately, but to do it through the D.C.S. even if they only used a visiting card or a piece of paper. Something like this might be tried in Johannesburg.

You can't go through the streets shelling out ticeys or shillings to all and sundry, simply because you are importuned by artful rogues who can tell a good tale. You are wasting your money and confirming them in their opinion that begging is better than working. I had many tragic stories told to me when on the Executive Committee and as Chairman of the Relief Board and very few of them were true. I hope the new Board of Charities will be a great success.

ANDREW FLEMING.

A PLEA FOR PLEASURE

Novel Suggestions to Ease Unemployment

WITH unemployment we must take the long view, and while the Government should do all in its power to alleviate urgent distress serious consideration should be given to the future, and in this connection I have the following suggestions to make:—

1. We must adopt gymnasium for our nation. To give our children suppleness of limb and body so that they will be fit for any kind of work, the brain active—thus we shall evolve fitness and responsibility and discipline in our people.

2. Reduce the Sunday observance law by 12 hours. This will place our people and commodities on an equal economic basis with the Continent. We must create the same kind of billets and the same demand for our commodities as in Europe on a Sunday.

3. Our liquor trade and liquor laws militate against employment and should be revised with a view to benefiting the nation. Instead of pleasure resorts and beer gardens to enable us to spend our leisure and spare cash on Sunday, we have secret gambling and drinking dens under no control.

4. Fifty thousand Afrikaner lads could be turned into working soldiers, each giving one year's work to the nation in return for rations, clothes and 1/- a day pocket money. At the same time 100,000 natives could be made into working soldiers in return for rations, clothes and 6d. a day pocket money. These soldiers should be employed in the creation of national assets—e.g., trunk roads, irrigation, land settlement, afforestation, turning sour grass into sweet grass farms, working low grade mines and converting slums into fine habitations.

In the limited space at my disposal I shall enlarge on only one of my suggestions—namely, the adoption of the Continental Sunday with a view to increasing employment.

At present our hairdressers beautify us in vain, for we have nowhere to go on Sunday. On the Continent waiters, cooks, musicians, actors and showmen are employed on Sundays by the million in the beer gardens and other pleasure resorts and receive double pay. Butchers, bakers, brewers have to supply twice the amount of foodstuffs and drinks to satisfy the masses, as on account of their increased activity they eat twice and drink ten times as much beer and wine as we do. For the tradesmen on the Witwatersrand the Continental Sunday would be the greatest inducement to employ more juveniles.

Roosevelt, clever and powerful man, will go down in history as the hero who smashed the teetotal fanatics, as prohibition was one of the greatest causes of unemployment in America, but in one respect he is wrong. He fails to see that if a country has high wages it must also have low wages, and the national working army I have referred to would be the balancing low wage factor.

We should form a Pleasure Department, with pleasure inspectors. This department should investigate the modes of pleasure enjoyed by the various sections of the community and ascertain which could be developed to give more employment to our boys and girls. Amusements should also be taxable. For some strange reason our Government has omitted to tax dancing, from which other nations reap a large revenue. But, then, as dances are understood in Europe for the masses, we in South Africa have no dances at all, only tea-parties for the better classes. This pleasure and sport department would function as an advisory body to the Government and suggest ways and means for increasing employment and revenue.

Before the war clubs could remain open all night and serve drinks, but this was opposed by teetotalers. They should realise that drink must be fought with drink as doctors fight germs with germs.

As South Africa does not provide the same facilities for entertainment as the Continent, the result is that thereby the rich are made richer and the poor poorer. Money must be made to circulate and facilities must be provided for the rich to spend their money. If we do not provide facilities here our rich people will spend it overseas, and this is just what they are doing now.

By our Sunday observance the Government compels the Continental section of our community to save their money, much against their wishes. If we adopt Continental methods the Afrikaner will gain financially, and thereafter in ability.

England has just awakened from her long sleep, and recently in London a syndicate purchased the Alhambra for £400,000. The Alhambra is to be demolished and replaced by something Teutonic, a beer garden composed of gymnasium, dance halls, etc., costing a further £700,000.

The modern explanation of progress in New York is their adoption of the Continental Sunday; Philadelphia, on the other hand, stops all wheels on a Sunday, and in consequence is relatively poor. Cosmopolitan Johannesburg would gain prosperity with the adoption of the Continental Sunday. We would have prosperity beyond our wildest dreams.

Capetown might be turned into an international pleasure resort and be to the South what Cairo is to the North of Africa. Has it ever been noticed that England and her Dominions have not a single international pleasure resort? This we may attribute to our Sunday observance laws. Table Mountain could be turned into a fairy paradise, with tunnels cut into it; theatres, beer gardens and wine cellars in the very bowels of the mountain. The whole mountain could be illuminated at night—what a sight for tourists, what a universal advertisement. The world is changing day by day, so let us get out of the rut, let us learn to live and enjoy ourselves and create a new industry by providing pleasure for the masses.

Prison is hell. It doesn't make a man better. It makes him worse. It brands him for life. . . . If he reforms it is, in the majority of cases, only because he has the luck to find himself in a position in which he is economically sure, not because he has been taught a lesson.—"Underworld," by Trevor Allen.

When three Frenchmen have an idea in common they sit about a cafe table and make epigrams about it; three Germans, in a similar situation, survey the subject from prehistoric times in an exhaustive monograph of many volumes; while three Englishmen proceed at once to collect subscribers for their new journal.—"The Years Between."

CHINAMAN—SAN FRANCISCO.

A face like Buddha's own, inscrutable,
Grown old in wisdom or in wasted years;
Behind the mask a streaming fount of tears,
Or infinite inane, Who can tell
The mystery of a mind that seeming sees
The slow procession of the centuries,
And hears the restless patter of Time's feet!

His gown hangs stiff and heavy. Curiously
Across the breast two twined dragons meet,
In green and crimson broided enmity,
Old China's symbols. Good and Evil strive,
In each man's heart, for such man's mastery.
Old China's wisdom. Can our new truth drive
The conflict out and leave the soul alive?

H. B.

EVERYWOMAN EXHIBITION

Assistance to Women's Work Depot

The following letter was addressed by the Probation Association to the promoters of the Everywoman Exhibition:

To the Chairman and the Organising Secretary.
Re CARL ROSENBERG WORK DEPOT.

My Committee has asked me to write to you, to thank you for giving us a stall at the Exhibition. If you realise just a little of what this has meant to us, in the way of publicity for our work scheme, you will understand how extremely grateful we are. It has helped to stimulate interest in the social side of this venture, in people with whom we would ordinarily find it extremely difficult to form contact. In fact, this gesture on your part has built up, in ten days, something which in the ordinary way would have taken us years.

Quite apart from these far-reaching effects, we have had immediate results in the form of roughly £100 taken in cash and an equal amount in orders during the ten days. All unutterably pleasing and encouraging.

With very real thanks and appreciation for all your kindness,

Yours sincerely,

CLARA BARANOV.

Hon. Secretary.

It is interesting to note that the Institute for Civilian Blind also expressed their appreciation to the promoters in the following terms:—

Dear Sir,

I am directed by the President and Committee of the above Society to thank you most sincerely for the great kindness and help shown to our cause recently, by allowing us a stall at Everywoman Exhibition.

We feel that as propaganda it has been very wonderful, and we know that many people who previously knew nothing about the work of the Society were more than interested and sympathetic. In addition to all this, we feel sure you will be interested to know that this Society benefited to the extent of £32 in all through the Exhibition.

We are indeed deeply appreciative and grateful for your kindness.

Yours faithfully,

A. MAY ROGERS, Secretary.

Institute for Blind Workers.

The Exhibition was promoted in aid of The Star Seaside Fund, and our readers will be glad to know that this deserving charity will benefit to the extent of approximately £1,500, while several institutions, in addition to the Probation Association and the Institute for Civilian Blind, will benefit by the publicity gained from their stalls.



Scene in the Women's Work Depot at Auckland Park, where 40 women now find employment. Mrs. Charles, the Supervisor, is seen on the right.

SOCIAL PROBLEMS

JOHANNESBURG.

NOVEMBER, 1933.

Published by the Probation Association of South Africa, P.O. Box 1011, Johannesburg. Membership of the Association is open to all sympathisers with the work. Probation Officers, while they are eligible for membership, are in no way responsible for the views expressed in this magazine.

The widest latitude is allowed contributors, and it will be understood that the Probation Association does not necessarily identify itself with the views expressed.

WHY WEAR THAT ROSE!

ANOTHER "Children's Day" has come and gone. With a glow of unctuous rectitude we have dropped our coins in the street collection boxes and worn our roses; we have glanced at the special articles—in a rich setting of advertisements—that have featured children in the Press; and we have vaguely realised that for some obscure reason an organised effort has been made to persuade us to give a moment's thought to our children. It has not been very successful. We are too polite to say what we think, that, having in mind the wealth of the Witwatersrand and the needs of the children the result of the street collection has been rather rotten. People have to be thanked, and we have to be nice to everyone, for there's another collection next year. If we are to face the truth we shall admit that the average adult has hardly bothered to give the children a thought. Why do people have children anyway? More especially when they can't afford to look after them properly! And the fuss is about other people's children and not really about our children—and, by the way, one must think pretty soon now about Christmas presents for them—they do become the most persistent pests about this time of the year with their reminders that they want meccano sets and beautiful dolls. The observance of Our Children's Day is on a par with the observance of Our Lord's Day, and there is something unutterably petty and pitiable about the purring and platitudinous hypocrisy of our one-day worship at the children's shrine. Certainly we should have a children's day, but it should be a day of mourning. If we consider the way in which our children are neglected we shall wear not roses but sackcloth and ashes. In our schools 40,000 backward children are breaking their hearts. The callousness of the State in respect of matters of social welfare permits tragedy to invade these young lives on a monstrous scale. This mob of 40,000 backward children are being driven ruthlessly along the cruel highway of education, the mile-posts which they make agonising efforts to reach being the school standards. Year after year they try and fail until the day of release arrives and they go into the world with hearts filled with bitterness and minds steeped in inferiority. Their teachers have called them dunces, their companions have sniggered at their stupidity and their parents have been openly ashamed of them. A few hundred backward children, it is true, are put in special classes, but the remainder toil through immeasurable misery to the end of their school career. Experts have directed attention in the most emphatic manner to this lamentable

state of affairs. The Carnegie Commission declared that to a considerable extent degree of retardation runs parallel with degree of poverty. "Such retardations," says their report, "exert a very detrimental effect on the characters of the children. They become accustomed to failure and lose their self-confidence and self-respect." The poor child is not given much of a chance. "There is a decided difference," says the Carnegie report, "between the holding powers of schools in a more prosperous environment and of those in a poor environment. In the first case about 40 per cent ended their school education at some stage within the primary school and the remaining 60 per cent. proceed further. In the second instance more than 90 per cent. ended their school education in the primary school and a bare 10 per cent. studied beyond Standard VI." And they point out that "it is significant that during the course of our investigation throughout the country we did not find a single poor white who had completed the high school course." Public opinion is not very sympathetic towards the poor white, or towards the retarded child.

The unintelligent section of the community play their part, unfortunately, in the moulding of public opinion, and when one speaks of retardation many people visualise feeble-minded children. But mental deficiency is only one cause of retardation. A child may be retarded because of starting school at an advanced age, frequent change of schools, bad health, defective eyesight and hearing, or because of the policy of the teacher or inspector who insists upon the attainment of certain fixed scholastic standards before promoting a pupil. It is something for the fellow wearing his rose with complacency on Children's Day to consider that more than 10 per cent. of the children attending our schools cannot keep pace with their school-mates because they have not enough to eat and so they fall under the category of retarded children. Enough stress cannot be placed on the evils attendant on our neglect of retarded children.

As for our educational system as a whole, while it may and does register a great improvement on the past, we must not forget that the value of any educational system is comparative and that it must be considered in relation to those of other countries, and we do not know of any other country that would tolerate the administrative dualism and the gulf between vocational and cultural education that are disastrous features of our system.

If the starved and retarded child has a thin time he is well-off compared with the child who gets into trouble. Our industrial schools and reformatories need overhauling. Reformatories especially are little more than nurseries of crime and will continue to be so until there is a radical change in their character. A system that allows youngsters of tender years to be treated as criminals and condemned to spend years under conditions that make it well-nigh impossible for them to leave the institution equipped for the battle of life, either mentally or morally, is an anachronism in a modern State. It is high time that the young delinquents in these institutions were regarded from the educational angle and the transfer of reformatories to the Education Department is long overdue.

There are many other aspects of child welfare that should shatter our complacency and make us realise that it is only lip homage we pay to our children once a year on Children's Day. Princess Alice, when she instituted Our Children's Day in 1926, was animated by the strongest desire to advance the interests of our children, and she has been responsible for the initiation of many fine practical measures, while organisations like the National Council for Child Welfare are doing splendid service. But before the crying needs of the children receive due attention there will have, in some way, to be an awakening of the public conscience, and we suggest that on our next Children's Day our charming collectors should distribute crepe bands instead of those dinky little roses—for we don't deserve the roses.

THE EDITOR.

THE PROBATION SYSTEM

"More than Justified its Value," says World's
Greatest Authority

In view of the conflicting opinions heard on the probation system, the views of the greatest authority, "The Encyclopaedia Britannica," are of interest and are given below.

THE principle on which the probation system is based originated in, and was a development of, the idea of the suspended sentence. Under this the accused person was adjudged to be guilty and his sentence determined upon, but it remained suspended, to be eventually cancelled, if the accused made a serious effort in the meantime to redeem his character. Some countries still retain this practice, but it is obvious that its efficacy must depend upon the reliability of the information furnished as to the conduct of the accused during the period of suspension. In order to provide this information it was essential to appoint some person who would be in a position to supply it accurately, and it soon became the function of this official, not only to keep observation, but to give advice, encouragement and assistance to those over whom he exercised supervision. These are precisely the duties which a probation officer now fulfils.

The credit for the earliest creation of these officers would appear to rest with the principal authorities of Boston, U.S.A., who appointed a number of them in the year 1878. The principle received legislative recognition in England in 1887, when the First Offenders Act became law. The value of the system was soon completely demonstrated. The Probation of Offenders Act of 1907 in Great Britain permitted the use of probation, not in the case of first offenders only, but also in that of persons who had been previously convicted, provided the circumstances justified such a course.

It is greatly to the credit of the Police Court Mission that its managers should have at once provided the required agents by offering their own missionaries for this purpose. The offer was accepted, and in very many provincial and in all the metropolitan police courts of Great Britain the missionaries of the society are appointed to act as probation officers. In London, and a few other cities, special probation officers are appointed to devote themselves solely to the children's courts. In the Metropolis these officers are appointed and paid directly by the Home Office, and are subject to no religious tests. A uniformity of system in this respect would seem to be ultimately necessary. There is a National Association of Probation Officers which exists to safeguard the interests of its members and to strengthen and standardise the system.

Under the Act of 1907 the appointment of probation officers was not compulsory, and, as many districts made inadequate provision, and some no provision at all, full advantage was not taken by the Act. This defect has now been remedied by the Criminal Justice Act, 1925, which renders obligatory the appointment of a probation committee for every probation area. This area may be

either that comprised in the jurisdiction of a single petty-sessional court, or a combined area of several such courts, approved by the Secretary of State.

It is impossible at present to give statistics, of any real value, of the success of probation, but that it has been successful to an extraordinary degree is unquestionable. It would, however, be most helpful if a uniform test of "success" or "failure" could be adopted as applicable to each individual case. If the test used is only good behaviour during the probation period, the number of successes would, of course, be very much greater than if the period were extended to a term of years, after the order had ceased. The terms "success" and "failure" likewise need definition. A single relapse does not necessarily imply failure.

Probation work amongst children differs materially from that amongst adults and is of even greater importance. It is essential that a child offender should, at first, be under very careful supervision; that his mental, physical and psychological characteristics should receive the closest study; that most friendly relations should be established between the parents and the probation officer; that the child should be brought in touch with outside agencies, such as boy scouts, clubs, etc., and that he should feel that in his own officer he has a real friend to whom he can always look for advice, sympathy and help. About half the number of children charged before the juvenile courts are now placed on probation. Where, however, this fails, there should be no hesitation on the part of the probation officer in bringing the child again before the Court in order that he may be sent to a certified school. (W. C. Ha.)

United States.—Every State in the union now has probation in more or less successful operation. The results obtained vary and are dependent largely upon whether trained probation officers are employed and upon whether these officers have assigned to them more cases than can be handled at one time with efficiency. Fifty cases are generally considered a maximum for a single officer. Rural committees are generally backward in providing probation officers. Generally speaking, however, the results of probation, as a principle, have been excellent. Apparently 75 to 85 per cent. of probationers do well while subject to probation, according to official reports. Adequate statistics are not available on the extent to which further relapses occur after the probationary period ends, but studies made seem to show that only a negligible portion of those who do well under probation subsequently succumb to criminal tendencies.

Probation has more than justified its value as an instrumentality of preventive penology and has received increased public approval. In this regard it is in marked contrast with parole, with which it is closely related and with which it should not be confused. Probation, as stated, is an outgrowth of the suspended sentence and is a substitute for punishment, while parole is a part of penal discipline, akin to probation in its methods, to be employed after punishment is partly accomplished. Probation has obviously the larger chance of success.

In the first place, probation cases are generally those in which the prospect of social rehabilitation is more hopeful. Its cases, moreover, are more likely to co-operate with probation officers' services with a gratitude born of a consciousness of punishment avoided rather than, as in the case of those paroled, resentful in a present recollection of punishment endured. As a social agency in human reformation, probation still has great undeveloped possibilities and constitutes one of the great experimental fields for all the forces which deal with the understanding and prevention of crime.

IMPRESSIONS IN GAOL

Scope for Reform in Administration

[Written by a Man who held Most Responsible Positions in this Country]

"PUNISHMENT of an offender against the law, to be of any avail, must have a three-fold purpose. It should demonstrate to the delinquent the error of his ways, act as a deterrent to others and should aim at the reformation of the individual. Society must be protected from those who have violated its code of rules, but the punishment should never be vindictive. The person who has become a law-breaker from any cause whatsoever, invariably imagines that he has a grudge against society, and if his punishment does not serve to disabuse his mind of this idea, there is grave danger of the offender becoming callous and unresponsive to any reform."

This is my considered opinion and reflects the mental attitude of the average prisoner undergoing sentence, in so far as he thinks about the matter at all. As a first offender, who has completed a sentence of nearly three years at the Central Prison, Pretoria, and the Baviaanspoort Farm Colony, I wish to place on record my impressions of these institutions and to examine in my own particular case the reformatory value of the punishment inflicted upon me.

At the outset I wish to state most emphatically that I am not a criminal in the accepted sense of the word. After having led an honoured and irreproachable life for 50 years, I stepped off the narrow path of rectitude and perpetrated a fraud. Temptation assailed me and I succumbed. There was no excuse or palliation and I was deservedly punished. Bitterly regretting my offence, I solemnly vowed to retrieve my position and make good again. All this sounds rather trite, but I wish to make it clear that I entered upon my period of incarceration with an open mind and a fixed determination to reform and rehabilitate myself. Saving for the stigma attaching to my name and the consequent disability under which I am labouring in the struggle for a livelihood, I have succeeded. In how far prison discipline and penal administration have been responsible for this, I leave the reader to judge. In the space and time at my disposal I can only touch upon the fringe of the matter and shall, therefore, only briefly enumerate a few aspects of prison regime as it appeared to me.

Prisoners at the Central Prison are divided into four classes: Penal, Probation, Good Conduct and Good Conduct Perfect (or Star Class). Every prisoner, on admission to the prison, is placed in the Penal Class, unless he is a first offender, when he is entered in the Probation Class. From this (Penal) Class he is promoted to each successive class, according to behaviour and diligence until he finally reaches the Good Conduct Perfect Class. At each stage he becomes entitled to certain increasing privileges. It is laid down in the Prison Regulations that first offenders shall, as far as practical, be segregated from recidivists. They must not work or take exercise together, and the former are in fact housed in a section of the prison by themselves. In theory this is an excellent plan. The reaction to prison life at the start is vastly different in each individual. The newcomer arrives in a very chastened frame of mind; he is suffering from a certain degree of nostalgia, is generally dog-tired, often hungry and always thoroughly cowed by his own fetters, the brave show of iron grilles and bars, heavy doors and warders armed with huge bunches of keys. If he has a spark of feeling left in him, he there and then decides that he will by exemplary conduct earn whatever mitigation of sentence he can and lead a straight and virtuous life after his discharge.

In practice, however, first offenders are only separated from the rest of the prisoners for the time that they are locked up in their own section during meal times and sleeping hours. For the rest they associate freely. They exercise

together except during week-ends (I could never fathom why this distinction was made on Saturday afternoons and Sundays), and work cheek-by-jowl with old and hardened criminals and men serving the indeterminate sentence.

First offenders are despised and looked upon with contempt by the "old hands," who designate them as "goats." They are ridiculed at every turn, and the feeling of strangeness and awe of the prison working off, alas! all too quickly, the newcomer comes to look on the old criminal with a certain amount of respect, and envisages him in a halo of romance and glamour. Nay, further, he strives to emulate him and listens avidly to his fanciful and mostly fictitious, deeds of derring-do in the criminal world.

Herein, methinks, lies a very real and subtle danger to the first offender. Hitherto, his conviction and sentence have had a most salutary effect upon him. The seeds for his reformation and rehabilitation have been sown, habits of discipline, self-reliance and industry have been inculcated in him and he has fully come to realise the seriousness of his offence. Under the baneful influence, however, of these hard-boiled old offenders he gradually begins to lose his respect for law and order, becomes averse to discipline and irksome under restraint. Before long he comes to regard all law officers as his natural enemies and society as his legitimate prey. One can readily imagine the result of such influence on the minds of young persons whose habits and character have not yet been fully formed.

It seems that there is ample scope for reform in our prison administration in this direction. If this indiscriminate mixing of first offenders and hardened and confirmed criminals can be obviated, many a brand would be plucked from the burning and many an erring soul would have a better chance of once more finding itself, and becoming once again an ornament and a useful member of that society whose laws he at one time defied. If first and second offenders were rigidly kept apart (and this can only be accomplished by establishing separate penal institutions for the former), there would be a general decrease in recidivism, fewer relapses into crime, and a period to the pitiful overflowing numbers of prisoners in the gaols of the country.



Mr. J. L. HARDY,
one of the most
active social workers
on the Reef.



RECIDIVISM: No Reliable Statistics

The absence of reliable statistics in reference to recidivism must be a matter for regret by all students of penology. The annual report of the Department of Prisons (1931) does, it is true, state the percentage of recidivists to first offenders with fractional definiteness (18.6), but there is a frank admission in the same paragraph that the figure is inaccurate. "As has been pointed out in previous years," says the report, "no steps are taken to prove previous convictions in minor cases, and for prison purposes previous convictions with sentences of one month's imprisonment and under are ignored. It follows, therefore, that a large number of prisoners who have been previously convicted figure in these returns as first offenders, and the proportion of recidivists is, therefore, really greater than would appear from the statistics." When it is remembered that 71.5 per cent. of prisoners have sentences of one month and under it will

be admitted that the official figure of 18.6 per cent. may reasonably be doubled. In the case of native offenders where the "crimes" are mainly technical offences recidivism is a term that loses its usual significance. With European prisoners the numbers for 1931 were: First offenders, 2,728; recidivists, 1,659. These figures are bad enough in themselves, and bearing in mind the qualifications mentioned above in respect of the records of short sentence prisoners they are really alarming.

Prisons have many functions, but perhaps one of the strangest befell that gloomy edifice in Knutsford, Cheshire (the village "Cranford" of Mrs. Gaskell's novel), when at the end of the war it was used as an ordination school for Army candidates for admission to the Church of England. This metamorphosis was carried out by the redoubtable Tubby Clayton, the founder padre of Toc H, and it was here that the idea of resuscitating the war-time soldiers' club as a great social movement was born.



The Star Seaside Fund has sent over 1,000 children to the coast this year. Here are some of the youngsters on their return home after a good time.

CARNEGIE REPORT

Professor Grosskopf on the Influence of Jews in Commerce

PROFESSOR W. H. HUTT in the last number of the South African Journal of Economics, discusses the economic aspects of the report of the Carnegie Commission on the Poor White Question and more particularly Professor Grosskopf's study of rural impoverishment and rural exodus in Part 1 of the report, which he thinks is coloured by Professor Grosskopf having predominantly in his mind the Afrikaans-speaking section of the population so that he has "done rather less than justice to the aspirations of other races."

And yet (continues Professor Hutt) Professor Grosskopf has produced a powerful document, which ought to play a weighty part in the future of the Union's statecraft. We feel that the author has not brought out as clearly as could be wished the part played by land values in the problem, although our remarks in this and the following paragraph are definitely implicit in his treatment and the facts he presents. In the early years, between 1860 and 1890, land was so plentiful in outlying parts, that, in a sense, like the air, it was of little economic value. We are told that "It was almost an advantage not to own land. . . . You were not chained to one spot." To be a bywoner carried with it no stigma of inferiority. The period of accelerating development, which followed the exploitation of gold, changed all that. The surface of the inland country gradually acquired scarcity and hence economic value. The forces which led to land becoming valuable did not bring increased value to human effort; this could not have resulted unless farmers' powers had included a degree of skill that was both rare and appreciated. Now the typical farmer did not possess any knowledge or skill sufficiently scarce to command more than the lowest remuneration. Farming routine seldom involved the use of special information or practical wisdom that was not common property in the vocation. Overstocking, soil robbery, trampling of pastures, and an almost complete absence of business-like planning were then characteristic of agricultural methods. And even had exceptional farming ability existed, it would hardly have been saleable. Hence the Boer who was dispossessed of his farm found himself left with earning powers of a disastrously lower order than the income he could command whilst in occupation of land; and the sub-division of farms on inheritance soon showed that this would inevitably create a major problem. For a number of years after sub-division had become marked, the plentifulness of land and the relative ease of life still enabled bywoners to continue to live on the farms of others on terms of the traditional equality. Every Afrikaner was still "as good as his neighbour." This regime was possible when rich stock farmers were content to live on the simplest of foods, often being without milk for their coffee, when they were happy to live in houses without wooden floors or ceilings, or window-panes, and lacking even lamps, clocks and books. But as the enterprising pioneer trader, generally a despised and distrusted Jew, placed them in touch with modern civilisation and all that it offered, so they began to regard their property in a different manner. This, together with the growing scarcity or value of land, rapidly led to a decline in the bywoner's status. About 1890, the "Poor White" was just beginning to be distinguishable as a separate social class, and the term itself slowly came into use in this country. At first, it seems, the new poor did not actually grow poorer in terms of material welfare; but they were felt to be poor by comparison. This created an early incentive for a rural exodus, for they left the farms to look for better chances.

There followed a long period in which this trend continued, mitigated by the tendency for the value of land

to rise further. Farmers continued to have large families, but sub-division was, in part, offset by the farms being worth more. This was the golden age for those in secure possession of land. To them a good income was assured without much effort. A farmer who had 10 big orange trees "had a good yearly income, and saw no necessity for planting more trees." So favourably did things go for the landed classes, that a Free State farmer could declare: "The farmer believes as firmly as he believes in his Bible, that there will always be a rise in the price of his land." With hundreds of farmers it became the normal thing to speculate or plan on the assumption of a continuous enhancement of land values. In recent times, however, we have been witnessing how a decline in these values can create a new dispossessing force when land has been heavily mortgaged. The Poor White problem is being intensified from a new direction. The truth seems to be that farmers' incomes have been mainly obtained, not as returns to enterprise or skill (apart from their enterprise as original pioneers), but simply as remuneration for the ownership of property. The "extractive" aspect of farming has dominated. This is made sufficiently clear by the inability of the landless to obtain high salaries in the sphere of agriculture as "experts."

Professor Hutt regrets having to refer to a page of the Report on which there is echoed a typical prejudice of the farming class. Largely isolated from the cultural influences of the greater world, it is not surprising that they have been unable to understand the traditions, customs, manners and ambitions of the trading class. The fact that traders have been to a great extent Jews, and differentiated by religion and racial features, has created in this country, as in other parts of the world, that hostile social complex derived from envy, ignorance and intolerance which we call "anti-Semitism." "Calm, sensible people in all parts of the country," says Professor Grosskopf, repeatedly bear out his conclusions that the "influence of Jews engaged in commerce was often pernicious." Often traders, foreigners who came to South Africa to fill their pockets (how sinister this sounds!), "took unfair advantage of existing conditions, and undoubtedly made use of cunning means." The injustice of this passage is not mitigated by saying, "we must admit, besides, that merchants of other nationalities also urged the rural population to foolish purchases, and in other ways exploited them." Not one scrap of evidence as to the peculiar moral shortcomings of the Jews is brought forward in support of the opinions of these "calm, sensible people." The facts quoted merely support the view that in so far as the dealings with traders were disadvantageous to farmers, the reason can be found in the latter's childish fondness for over-buying—in their abuse, through ignorance, of the credit facilities made available to them. Neither is the balance of justice restored by the mere quotation of the opinion of a Jewish merchant that "when the farmers acquired the habit of buying shop articles, there was no end to their buying, mostly on credit: the merchant could not stop them, and he could give credit as long as the buyer's assets afforded adequate security." The small trader, whatever his nationality, has played an immensely important role in this country. He has been the efficient link between a backward back-veld and a progressive outer world. He has brought an apathetic and complacent community of farmers into touch with an eager industrial and mining class, to their mutual benefit. He has operated under the disadvantage of severe dislike and the grossest ignorance and unreasonableness on the part of those whom he has served. And, above all, he has worked under no protection or subsidy. Unlike his traducers, he has benefited from no State-conferred privileges. The way has always been free for other intermediaries to cut into his field and supply, by substitution, a cheaper or more reasonable trading service. There never has been a class with less power for harm; never a class subject to more unreasoned abuse.

ROAD CAMPS

Excellent work is being done by the Prisons Department in co-operation with the Provincial Administration in placing short-sentence prisoners in road camps in the Witwatersrand area. On some days hundreds of prisoners are received at the Johannesburg Gaol from the Magistrate's Courts, and so expeditiously and efficiently is the clearance work done that the morning following receptions these prisoners are on the way to the road camps in motor lorries. They have to work hard and are not overfed, but they do not wear prison garb, and they are saved from association with more hardened offenders. The extension of the road camp system would seem to be worthy of consideration. The experiment has been tried of hiring out petty offenders with sentences up to one month. The prisoner is released to the care of an employer, without a guard, and under conditions which

practically give him his liberty subject to his giving his labour to his employer, but though only a nominal charge is asked of the employer, not much advantage has been taken of the provision.

The Johannesburg Society for Mental Hygiene has been working on a scheme for the establishment of a psycho-educational clinic where difficult and problem cases can be treated. This scheme will be purely voluntary. It is suggested to include the services of University students taking the course of psychology to whom this practical training should be of considerable advantage, and many members of the Society who are psychologists and psychiatrists have offered their services to the clinic.

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A judge should administer the law with reference to this world only.—"In the Light of the Law," by Ernest Bowen-Rowlands.



CHILDREN'S DAY IN JOHANNESBURG.

PROBATION ASSOCIATION

The monthly meeting of the Probation Association was held on October 3 at Mrs. Carl Rosenberg's house at 40 Wellington Road, Parktown. Mr. W. Urquhart, the chairman, presided, and there were also present Dr. Rose Baranov, Miss E. Clarry, Mrs. Lister, Miss F. Sand, Mrs. Clara Baranov, Dr. Cohen, and Messrs. Maynard Page, H. Britten, Edward Jones, Du Toit, A. Hope, Maggs, Saron, Olivier, Hardy, Masson, Millar and Bothma. Apologies for absence were received from Messrs. Lugg and Crothall.

The Case Committee reported that the Women's Work Depot was developing rapidly and satisfactorily, and that they were cutting down relief to a minimum and concentrating on family rehabilitation mainly through the Depot.

It was reported that native welfare workers had organised a meeting which was held at the Western Native Township to promote the idea of a hostel for native juveniles. Mr. W. Urquhart and Mr. C. H. Olivier gave addresses. There was a good attendance and keen interest was shown.

The meeting decided that the first step to take would be the appointment of native probation officers, and it was agreed that a letter be written to the Director of Prisons asking for the appointment to be made.

Mr. R. M. Crux, the superintendent of the Johannesburg gaol, gave an interesting address and replied to a large number of questions. The Chairman expressed the thanks of the members for Mr. Crux's attendance.

THE HEALTH OF OUR RACE (Continued from Page 50)

defective and subnormal section of the population involves No doubt, the old cry of interference with the liberty of the subject will be raised, but surely true liberty consists in opportunity for the development of all that is best in each individual for the service of and in the interests of the community. Where normal capacities are absent, and are therefore incapable of development by training, then racial welfare and racial interest demand that such defects shall not be handed on to future generations.

One final word as to the attitude of mind in which, as it seems to me, we should approach and endeavour to solve this problem of mental deficiency. While fully sensible of the sad lot in life of these, our less fortunate brothers and sisters, and while doing all in our power to make their lives more healthy, more or less self-supporting and happier, we must see to it that the burden of mental

defect is not perpetuated and handed on to future generations.

The problem is a difficult one. It will take time. It will require not only further knowledge of the nature and inheritance of mental defect, but also wisdom, that is the wise application of such knowledge to right ends, that is to ends which will promote not only individual, but racial, well-being.

I believe that the suggestions now made are not incompatible with the realisation of this ideal. Nay, more, I recognise that to some, perhaps to many to-day, these suggestions will not be acceptable, while to some minds they may even be a cause of offence. But we must envisage the future, and I feel sure that our children of the next generation will not only take efficient steps to prevent the transmission of mental defect to offspring—they will wonder why we of this generation did not do the same.

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