

we take account of the growth of industrialism and of town life during the same period. As confirming this view, they point out that in Italy the increase in juvenile crime has been shown to keep pace with the increased employment of children and young persons in factories.

On the other hand, the writers of the paper freely admit that popular education as at present organised is not to any appreciable degree a moralising influence. Possibly it could only be so to a limited extent under any condition, as the effect of circumstances on character is practically confined to modifying its expression, and cannot alter its nature; but at all events a better attempt might be made to give moral education and to develop the emotions as well as the intellect. To attain this object, it is suggested that in addition to reorganising the schools it would be necessary to absorb into them more of the life of the children, so that they should become places of recreation and amusement as well as of instruction. In this way the child would be withdrawn from the influences of the home and of adult society, which, reflecting as they do the economic spirit of the moment, tend to foster criminal tendencies.

W. C. SULLIVAN.

Sexual Education and Nakedness. (*Amer. Journ. of Psychol.*, July, 1909.)
Ellis, H.

This paper, which is designed to form a chapter in the final volume of the author's *Studies in the Psychology of Sex*, deals with the psychological and ethical influence of familiarity with nakedness.

Public opinion on this subject has varied greatly from period to period. In Sparta, women practised dancing and gymnastics naked, and in the presence of men—a custom strongly approved and advocated by Plato. The Romans, on the other hand, regarded nudity as a licentious indulgence only to be permitted on the stage. Christianity, both early and recent, has tended to adopt a similar view. The primitive Church, in its desire to fight against the "flesh," fell into the error of confusing the subjective question of sexual desire with the objective spectacle of the naked form. There can be no doubt of the fact that it is the adorned body, not the naked body, which acts as a sexual excitant. Later, Christian missionaries have insisted, almost with ferocity, on natives adopting the clothing of Europe. It is this false feeling about nakedness which leads to the development of prudishness.

Nudity was, in mediæval times, practised to a considerable extent in public baths, etc.; but during the nineteenth century the revolt against it has been almost completely victorious. Its advocates have, however, never entirely disappeared, and in recent times a steady movement in its favour has made itself felt.

Nakedness was upheld for its æsthetic value by Stratz, but the majority of nineteenth century advocates have adopted the hygienic standpoint. Rikli established air- and light-baths more than half a century ago, and sun-baths are now common in Germany.

Those educationalists who are equally alive to sanitary and sexual considerations support the claims of nakedness as part of both physical and moral hygiene. Nakedness makes for the health of the body. Wherever primitive races have abandoned nakedness for clothing, at once the tendency to disease and degeneracy notably increases—though

other factors certainly enter into this. Familiarity with the sight of the body abolishes petty pruriencies, trains the sense of beauty, and makes for the health of the soul.

There is still a wide difference of opinion as to the limits to which the practice of nakedness may be carried, and also as to the age when it should begin to be restricted.

Gerhard points out that in this, as in many other matters of sexual enlightenment, it is the adult who needs education far more than the child. Parents educate their children in prudery, and flatter themselves that they have thereby promoted their modesty and morality. Forel, in his *Die sexuelle Frage*, adopts the same point of view.

The intense absorption of thought in the minds of many boys and girls concerning the physical conformation of the other sex, and the time they devote to the solution of this problem, is not generally realised. The fact that such matters are generally regarded as being in some way "wrong," and that therefore thoughts relating to them must be kept secret, tends, of course, to produce sexual excitement. If the knowledge were gained openly, no unwholesome results would follow.

Some progress in the desired direction is certainly being made. Not many years ago an English actress regarded as a calumny the statement that she appeared on the stage barefoot, and obtained substantial damages in an action at law. This is scarcely possible to-day.

James Hinton has "sought to make clear the possibility of a positive morality on the basis of nakedness, beauty, and sexual influence, regarded as dynamic forces which, when suppressed, make for corruption, and when wisely used serve to inspire and ennoble life."

BERNARD HART.

Tuberculosis in the London County Asylums. (*L.C.C. Arch. of Neurol. and Psychiat.*, vol. iv, 1909.) Mott, F. W.

In this interesting and important paper, Dr. Mott concludes from his researches that the evidence adduced does not support the contention that infection is one of the strongest causative elements in the prevalence of tuberculosis in the London County Asylums. Still less does it support the view that the causes of tuberculosis inhere in the asylums themselves, and not in the character of the patients sent to them. Ward incidence is not comparable with that shown by dysentery. If tuberculosis is communicable, it cannot be regarded as an infectious disease in the same sense as dysentery, smallpox, scarlet fever, etc.

The average proportion of living patients reported as tuberculous is 20 per 1,000 inmates. The incidence varies from 10.6 in Cane Hill to 40.3 in Claybury. With respect to the association of tuberculosis and mental disease, Dr. Mott comes to the conclusion that young subjects suffering from melancholia, dementia præcox, and imbecility are specially prone to the disease. This conclusion is confirmed by *post-mortem* statistics. A large number of general paralytics die with recent active tuberculosis which is not diagnosed during life. There is a relatively larger number of female general paralytics compared with male general paralytics affected by tuberculosis. Dr. Mott ascribes this state of affairs to the social conditions under which a large number of female general paralytics live prior to admission. Exposure to cold and wet,