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## HYGIENE NOT THEME FOR THE SCHOOL-PRIEST

The teaching of sex hygiene is one of the problems that is interesting the entire nation. It is not universally conceded that this subject with all of its possible effects is a fit subject for the schools and what is more, some of the best authorities in the United States and Europe on this matter are bitterly opposed to its introduction in the schools.

In view of the fact that this subject has occupied the attention of the best people in La Grande and may be to some extent an unsettled matter, it will be well for all persons to peruse the following argument delivered by Father Tierney, S. J. at the recent sex hygiene congress in Buffalo, N. Y. on this important and far-reaching subject. The argument is clear and convincing and comes from a man who has dealt with the moral problem all his life as priest.

Supporting the theory of Oregon—and La Grande—prime movers in the hygiene campaign now on, that the school is not the correct place to teach the child sex matters. Father Tierney goes on to say:

In this department on February 21st, under the caption "The Roman Catholic Church and Sex Hygiene," depending upon a statement contained in *The Common Good* (published in Rochester by E. A. Rumball, a Unitarian minister), it was said that at the recent sex hygiene conference in Buffalo, Dr. Tierney, S. J., a teacher in a Roman Catholic Seminary, advocated the teaching of sex hygiene. This brought forth a letter from Father Tierney, in which he said, "I am unequivocally opposed to any movement in favor of instructing our school children in such matters." That his position might be fully ascertained, I asked for a copy of his address, which he promptly furnished me. Some portions of it are so interesting that they are produced herewith, not only that readers may for themselves judge of the matter, but that the view-point of a learned Roman Catholic may be had:

"This question of sex hygiene is not merely pedagogical, nor yet one that affects temporal interests only, such as the health of the individual and the present welfare of the family and state. It does not neglect these; still it reaches beyond them and has its chiefest concern with the eternal destiny of man, the fate of his immortal soul. Man's temporal and ternal interests are involved in the problem. Hence its unique importance.

"In the last analysis, the question concerns the abolition of sexual sin. Many suggestions have been made for the accomplishment of this. That which is most in favor at present, advocates the public teaching of detailed sex hygiene to our school children. Its main effect will be knowledge, information; not will-power, not virtue, either natural or supernatural. The course is incapable of arousing strong moral forces. The appeal is made to the wrong faculty. The emphasis is put in the wrong place. Hence motives for right conduct will be weak and ineffective. In formation, aye, even learning and love of learning, cannot keep a man upright before God, cannot cleanse a heart or keep it clean. Knowledge is not moral power.

"Almost all our sinful men and youths realize that some dread disease follows sexual sin. The result is not virtue, but precaution to avoid the disease. Better sanitation, not more morality, is the outcome. A race of hygienists, not a galaxy of saints, is the result. An apostle of this movement sums up my contention in this pithy sentence: 'I confess I am not moral, but I am hygienic.'

"Hygiene is a barrier of straw before the flaming onrush of the primal passion in man. Christ, not hygiene, saved the world. Christ, not hygiene, will clean the world and keep it clean.

"Some ten or twelve years ago the physical dangers of this sin were

(Continued on Page Three.)

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