

### *Children as Nuisances*

Experienced parents, when children's rights are preached to them, very naturally ask whether children are to be allowed to do what they like. The best reply is to ask whether adults are to be allowed to do what they like. The two cases are the same. The adult who is nasty is not allowed to do what he likes: neither can the child who likes to be nasty. There is no difference in principle between the rights of a child and those of an adult: the difference in their cases is one of circumstance. An adult is not supposed to be punished except by process of law; nor, when he is so punished, is the person whom he has injured allowed to act as judge, jury, and executioner...As between child and parent or nurse it is not argued about because it is inevitable. You cannot hold an impartial judicial inquiry every time a child misbehaves itself. To allow the child to misbehave without instantly making it unpleasantly conscious of the fact would be to spoil it. The adult has therefore to take action of some sort with nothing but his conscience to shield the child from injustice or unkindness. The action may be a torrent of scolding culminating in a furious smack causing terror and pain, or it may be a remonstrance causing remorse, or it may be a sarcasm causing shame and humiliation, or it may be a sermon causing the child to believe that it is a little reprobate on the road to hell. The child has no defence in any case except the kindness and conscience of the adult; and the adult had better not forget this; for it involves a heavy responsibility...Here we have come to the central fact of the question: a fact nobody avows, which is yet the true explanation of the monstrous system of child imprisonment and torture which we disguise under such hypocrisies as education, training, formation of character and the rest of it. This fact is simply that a child is a nuisance to a grown-up person. What is more, the nuisance becomes more and more intolerable as the grown-up person becomes more cultivated, more sensitive, and more deeply engaged in the highest methods of adult work.

### *Child Fanciers*

...Not very long ago a schoolmaster in Ireland was murdered by his boys; and for reasons which were never made public it was at first decided not to prosecute the murderers. Yet all these flogging schoolmasters and orphanage fiends and baby farmers are "lovers of children." They are really child fanciers (like bird fanciers or dog fanciers) by irresistible natural predilection, never happy unless they are surrounded by their victims, and always certain to make their living by accepting the custody of children, no matter how many alternative occupations may be available. And bear in mind that they are only the extreme instances of what is commonly called natural affection, apparently because it is obviously unnatural. The really natural feeling of adults for children in the long prosaic intervals between the moments of affectionate impulse is just that feeling that leads them to avoid their care and constant company as a burden beyond bearing, and to pretend that the places they send them to are well conducted, beneficial, and indispensable to the success of the children in after life. The true cry of the kind mother after her little rosary of kisses is "Run away, darling." It is nicer than "Hold your noise, you young devil; or it will be the worse for you"; but fundamentally it means the same thing: that if you compel an adult and a child to live in one another's company either the adult or the child will be miserable. There is nothing whatever unnatural or wrong or shocking in this fact; and there is no harm in it if only it be sensibly faced and provided for. The mischief that it does at present is produced by our efforts to ignore it, or to smother it under a heap of sentimental lies and false pretences.

### *School*

...What private amateur parental enterprise cannot do may be done very effectively by organized professional enterprise in large institutions established for the purpose. And it is to such professional enterprise that parents hand over their children when they can afford it. They send their children to school; and there is, on the whole, nothing on earth intended for innocent people so horrible as a school. To begin with, it is a prison. But it is in some respects more cruel than a prison. In a prison, for instance, you are not forced to read books written by the warders and the governor (who of course would not be warders and governors if they could write readable books), and beaten or otherwise tormented if you cannot remember their utterly unmemorable contents. In the prison you are not forced to sit listening to turnkeys discoursing without charm or interest on subjects that they don't understand and don't care about, and are therefore incapable of making

you understand or care about. In a prison they may torture your body; but they do not torture your brains; and they protect you against violence and outrage from your fellow prisoners. In a school you have none of these advantages. With the world's bookshelves loaded with fascinating and inspired books, the very manna sent down from Heaven to feed your souls, you are forced to read a hideous imposture called a school book, written by a man who cannot write: a book from which no human being can learn anything: a book which, though you may decipher it, you cannot in any fruitful sense read, though the enforced attempt will make you loathe the sight of a book all the rest of your life. With millions of acres of woods and valleys and hills and wind and air and birds and streams and fishes and all sorts of instructive and healthy things easily accessible, or with streets and shop windows and crowds and vehicles and all sorts of city delights at the door, you are forced to sit, not in a room with some human grace and comfort or furniture and decoration, but in a stalled pound with a lot of other children, beaten if you talk, beaten if you move, beaten if you cannot prove by answering idiotic questions that even when you escaped from the pound and from the eye of your gaoler, you were still agonizing over his detestable sham books instead of daring to live. And your childish hatred of your gaoler and flogger is nothing to his adult hatred of you; for he is a slave forced to endure your society for his daily bread. You have not even the satisfaction of knowing how you are torturing him and how he loathes you; and you give yourself unnecessary pains to annoy him with furtive tricks and spiteful doing of forbidden things. No wonder he is sometimes provoked to fiendish outbursts of wrath. No wonder men of downright sense, like Dr Johnson, admit that under such circumstances children will not learn anything unless they are so cruelly beaten that they make desperate efforts to memorize words and phrases to escape flagellation. It is a ghastly business, quite beyond words, this schooling.

And now I hear cries of protest arising all round. First my own schoolmasters, or their ghosts, asking whether I was cruelly beaten at school? No; but then I did not learn anything at school. Dr Johnson's schoolmaster presumably did care enough whether Sam learned anything to beat him savagely enough to force him to lame his mind for Johnson's great mind was lamed by learning his lessons. None of my schoolmasters really cared a rap (or perhaps it would be fairer to them to say that their employers did not care a rap and therefore did not give them the necessary caning powers) whether I learnt my lessons or not, provided my father paid my schooling bill, the collection of which was the real object of the school. Consequently I did not learn my school lessons, having much more important ones in hand, with the result that I have not wasted my life trifling with literary fools in taverns as Johnson did when he should have been shaking England with the thunder of his spirit. My schooling did me a great deal of harm and no good whatever: it was simply dragging a child's soul through the dirt; but I escaped Squeers and Creakle just as I escaped Johnson and Carlyle. And this is what happens to most of us. We are not effectively coerced to learn: we stave off punishment as far as we can by lying and trickery and guessing and using our wits; and when this does not suffice we scribble impositions, or suffer extra imprisonments "keeping in" was the phrase in my time or let a master strike us with a cane and fall back on our pride at being able to hear it physically (he not being allowed to hit us too hard) to outface the dishonor we should have been taught to die rather than endure. And so idleness and worthlessness on the one hand and a pretence of coercion on the other became a despicable routine. If my schoolmasters had been really engaged in educating me instead of painfully earning their bread by keeping me from annoying my elders they would have turned me out of the school, telling me that I was thoroughly disloyal to it; that I had no intention of learning; that I was mocking and distracting the boys who did wish to learn; that I was a liar and a shirker and a seditious little nuisance; and that nothing could injure me in character and degrade their occupation more than allowing me (much less forcing me) to remain in the school under such conditions. But in order to get expelled, it was necessary commit a crime of such atrocity that the parents of other boys would have threatened to remove their sons sooner than allow them to be schoolfellows with the delinquent.

I can remember only one case in which such a penalty was threatened; and in that case the culprit, a boarder, had kissed a housemaid, or possibly, being a handsome youth, been kissed by her. She did not kiss me; and nobody ever dreamt of expelling me. The truth was, a boy meant just so much a year to the institution. That was why he was kept there against his will. That was why he was kept there when his expulsion would have been an unspeakable relief and benefit both to his teachers and himself. It may be argued that if the uncommercial attitude had been taken, and all the disloyal wasters and idlers shewn sternly to the door, the school would not have been emptied, but filled. But so honest an attitude was impossible.

The masters must have hated the school much more than the boys did. Just as you cannot imprison

a man without imprisoning a warder to see that he does not escape, the warder being tied to the prison as effectually by the fear of unemployment and starvation as the prisoner is by the bolts and bars, so these poor schoolmasters, with their small salaries and large classes, were as much prisoners as we were, and much more responsible and anxious ones. They could not impose the heroic attitude on their employers; nor would they have been able to obtain places as schoolmasters if their habits had been heroic. For the best of them their employment was provisional: they looked forward to escaping from it into the pulpit. The ablest and most impatient of them were often so irritated by the awkward, slow-witted, slovenly boys: that is, the ones that required special consideration and patient treatment, that they vented their irritation on them ruthlessly, nothing being easier than to entrap or bewilder such a boy into giving a pretext for punishing him.

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