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EDITOR:

MRS. VICTORIA WOODHULL MARTIN.

ASSOCIATE EDITOR.

MRS. ZULA MAUD WOODHULL.

All communications should be addressed to

The Editor, HUMANITARIAN,

142 West 70th Street,

New York, U. S. A.

or, 17 Hyde Park Gate,

London, England.

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MANIFESTO.

The aim of this journal is to discuss all subjects appertaining to the well-being of humanity. We desire to have every hereditary law thoroughly threshed out, so that we may have scientific data to build upon. The children of to-day are the citizens of the future, and their value as citizens will depend upon the sum of their inherited qualities and the education and training that they have received.

We recognize that the overworked, the badly bred, and the underfed will not have their higher faculties sufficiently developed to appreciate real value. We think the physically exhausted should not be allowed to breed in ignorance of the injurious effects that their depleted condition will have on their offspring. We think it right that every effort should be made by those who have the true interests of humanity at heart to teach the consequences of ignorance on those vital subjects.

Our minds are moulded by our experiences. From childhood to maturity, the examples that have been set us, the food we have eaten, the trials we have endured, the books we have read, the interchange of thought we have had with our fellow creatures, one and all have their influence in developing our mental life. We perceive an object in a particular relation with other things, and we form a judgment accordingly. We reject as false all which does not agree with our intellectual conception of the fact. But other individuals may see the same object in a new relation to surroundings, and they form a different judgment. They reject ours as false. Their judgments may be correct, or they may be partially

correct, and by bringing theirs and ours together by discussion and comparison, we form a more correct conception of the object. To the rich economist, poverty is the result of a man or woman not being thrifty, their own lack of intelligence, or the consequence of their not being energetic, or being deficient in stamina. Having this conception of the cause of poverty, he argues that you will only increase pauperism by charity. The poor themselves argue from another point of view; they say, that poverty is the result of lack of opportunity; it is caused by combinations of capital, and the greater opportunities which capitalists have of purchasing expensive machinery and the like, whereby the poor are forced to compete with each other, to sell the only thing they have to offer for sale—their labor. We may argue on poverty from another point of view; we may say, that the very poor are the devitalized, who are unable to keep pace with their stronger competitors. The man who works sixteen hours a day in a sweater's den, may not do the work that his more fortunate stronger competitor does in eight or ten hours. And the very necessity of working sixteen hours a day, to compete with stronger individuals, will cause his still further physical deterioration, until he arrives at a condition when he is no longer able to work. The gravest social truth of the nineteenth century is, that overwork produces the unfit, because sufficient rest is not allowed for recuperation and the elimination of the waste products of the body. The health and vigor of an individual depends upon the quantity and quality of the blood. When the tissues have been at work, there are thrown into the blood waste products, and if these be not eliminated, but through any cause be retained in the blood, they influence nutrition and function, and finally produce organic disease. The disinclination of our paupers for exertion can be explained by physiological laws. There is no effect without a cause, and by a scientific knowledge of the causes we will be able to deal with the effects. It is these causes we intend to discuss in our journal. We do not pretend to have final truths, we are seeking final truths. Each opinion may be correct from a different standpoint. The last word has not been said on any branch of science. We are pilgrims in search of the Holy Grail.

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DIVISION OF LABOR.

How is progress in evolution attained? It is by physiological differentiation, by division of labor and by the suppression or elimination of the useless or the unfit. To have the greatest results with the least expenditure of energy is a law of progress, both in the internal organization of the individual and the external organization of the society in which he or she lives. The division of labor among the different organs of the body is to insure the greatest benefit to the organism as a whole. The digestive organs labor to supply the muscular and nervous tissues with food in order that the work of these tissues may be carried on to the best advantage, and if an extra amount of work be given to the muscles, they receive more nourishment—an increased supply of blood—and less nourishment is given to the brain. And if an extra amount of work is done by the brain, more nourishment is given to the brain and less to the muscles.

In the higher organizations of societies we have a similar division of labor; individuals who are engaged in cultivating and preparing food, in fact being the digestive organs of society, in order that the brain workers and muscle workers may carry on their work to the best advantage. And we have a similar physiological differentiation; individuals engaged in various occupations have become differentiated one from another. But here the analogy ends, whereas the brain worker in the human organism does not despise the muscle worker, the digestive worker and the scavenger worker, and is not puffed up with the pride of exalted position, the case is not the same in the society organism. Here the division of labor is similar, but we find the brain workers take advantage of the other workers who have supplied them with the products of their labor, in order that the brain work may be done especially well. All activity of the body involves expenditure of energy, and when energy leaves the body in mechanical work, in digging the ground, in carrying loads, it will not be expended in developing the æsthetic, moral and intellectual faculties. And as a consequence, the muscle workers, the digestive workers, the scavenger workers, are at the mercy of those brain workers who are clever and unscrupulous. If a load of wood be carried from the yard to the house, the transference of the wood represents so much energy of the man who moved it, and all he has to show that he has expended so much energy is the fact that the wood is in a different place, and the labor is done. Individually he is not benefited

except that his muscles may be a little more strengthened by use.

The brain worker is using up energy, and often at a greater rate than the manual laborer, and we have proof that he or she has expended energy in the thoughts produced, but this energy expended in this labor has developed the brain and enriched the soul—the individual is benefited.

The potential energy of the body which the various tissues possess, and which is made actual by work is limited. We cannot keep on working indefinitely. There arrives a time when we must have rest to restore the substance of the body and replenish the energy expended. If we draw upon this store of energy to excess for one part, the less there remains to be distributed among the other parts. Vital activity depends upon the capital of potential energy. The gradual dissipation of energy lowers vital activity, and it is by rest that the energy is restored. It requires a stronger stimulus to arouse a tired animal into action than a fresh one because the capital of potential energy which the animal possessed is nearly exhausted. I attended some time since a demonstration lecture on architecture given to poor workingmen. Many went to sleep around me. They had been dissipating energy all day in hard work. Rest was what their tired bodies demanded to restore the substance of their tissues and replenish the energy. It required a further expenditure of energy in mental labor to comprehend so technical a subject, and this store of energy had become very much exhausted during the day. Wherever skill and discrimination is required the poor and ignorant are at the mercy of the unscrupulous. A little instance which occurred to me during my travels in Greece will illustrate how the poor and ignorant overworked and underfed are at the mercy of the self-interested, clever, unscrupulous class. I went to a bank when in Greece to get some money. I was told it would be advantageous to take depreciated paper money to make all the small purchases. A franc in paper money was only worth about seven pence in English money, or about fifteen cents in American money. The poor and ignorant muscle workers were accepting the depreciated paper money for its full representative value. It was probable that the poor muscle workers, whose wages averaged only a few francs a week, would get paid with this paper money. It happened in England at one time when token money had very much depreciated, that those manufacturers who think it honorable to make a profit when and wherever they can, bought token money to the value of thirty-six shillings for twenty shillings in silver and

distributed it to the muscle workers in wages, by which they derived a handsome profit.

The woman who has directed or expended her energy in raising a family and is left a widow and penniless, will not be able to compete, industrially, with the woman who has directed all her energy to the highest development of her brain. Which of the two women will be the best able to comprehend and vote upon a law appertaining to her well-being as a citizen? And with the muscle workers and the brain workers, which are the best able to detect when they are taken advantage of? Individualists who uphold competition maintain that self-interest will lead individuals to choose the superior article and reject the inferior. Muscle workers have very little time to learn the real value of an object outside of their own occupation. How will they be able to judge the quality of an article? They must trust in some measure to the reputation or honor of a firm—a very poor reed to lean upon in modern competition. If it is right, as some uphold, to buy in the cheapest and sell in the dearest market, it is evident that it is to the self-interest of the seller to make as much as possible out of the buyer. If this were not so why do we find so much adulteration in articles of food and other articles? We have been studying for years methods of competition and the means by which some large fortunes have been accumulated. Competition has been very keen between several shops in a particular neighborhood, and it causes a great deal of jealousy when one of these firms can send out circulars announcing a great sale of cheap goods—a stock which has just been bought in of some poor tradesman who has gone to the wall. We have gone to these sales to study their methods. It was curious to see buyers flocking to these sales hoping to find bargains (more than their money's worth.) I was told that on these days, when a stock of goods was sold very cheap or less than cost, the price was raised on nearly everything of the usual stock. But the big sale advertised the firm, and it gets the reputation of selling articles very cheap. We are too prone to lose sight of real value in making money a standard of value. This standard of value has corrupted the public mind, not only with regard to the value of material things, but with regard to art and even with regard to the value of persons. A story was told to me by a friend who had some sherry given to him which was said to be worth forty shillings a bottle. He gave a luncheon to some friends. During luncheon they discussed the sherry, and his friends said the wine was most excellent, they had never tasted better. He asked his butler how many bottles he had left of it.

The butler told him he had finished the fine sherry some time ago, and that they had been drinking the cheap sherry. Was it the power of suggestion that the wine must be good which influenced his guests as to real value? or that the wine cost so much, therefore must have real value? A story is told of a titled lady who was reproached for marrying beneath her socially, whereupon she brought out her husband's account books, showing his income to be one hundred thousand pounds a year, which effectually silenced her friends. No better example could be given of the tendency of our money-worshipping age—the value of a man estimated by the length of his purse. A lady remarked to me that her sons went without their dinners to save the money to buy clothes to keep up appearances. Their physical condition could deteriorate, but their coats must be cut in the latest fashion. I had a portière I bought in Italy, which was very artistic. A poor lady asked me how much I paid for it. I told her twelve shillings. "Indeed," she said; "but you can afford to put up such a cheap thing in your house, people would know you could afford better." The portière had no value to her because it represented so much taste, but its value to her was in the amount that it cost. If I had told her that it cost ten pounds, she would have said, how beautiful! The being able to appreciate real value is one of the highest faculties of the mind, the outcome of education and experience. Wherever it requires judgment to appreciate real value, the muscle workers will be at the mercy of those brain workers who are clever and unscrupulous.

Franklin wrote the following letter to a man to whom he was lending some money: "I send you herewith a bill for ten louis-d'ors; I do not pretend to *give* such a sum, I only *lend* it to you. When you shall return to your country, you cannot fail of getting into some kind of business, that will in time enable you to pay all your debts. In that case, when you meet with another honest man in similar distress, you must *pay me* by lending this sum to him, enjoining him to discharge the debt by a like operation when he shall be able, and shall meet with another opportunity. I hope it may then go through many hands, before it meets with a *knave* to stop its progress. This is a trick of mine for doing a deal of good with little money."

What is forgiveness? It is the odor which flowers yield when trampled upon.

HUMANITARIAN GOVERNMENT.

We do not believe in a monarchical, nor in an aristocratic, nor in a democratic form of Government. We believe in a humanitarian form.

The aim of a humanitarian Government would be to promote the physical and, consequently, psychical, well-being of its subjects. It would be scientific knowledge applied for the benefit of humanity. It would have a standing army, but it would be to wage war against debauchery and crime. It would have a national flag, but that flag would wave for the perfecting of human beings, making no distinction of race under its banner.

The day has passed for race distinction. All advanced nations are rapidly becoming cosmopolitan. It is now the most generous and noble who are our brothers and sisters. The most highly cultured of any race are our companions. Debauchery, vice, and ignorance are our enemies, irrespective of nationality.

The aim of humanitarian Government would be to organize and unify all that is noblest and purest of all nations against debasing conditions. It would inaugurate an age of Reason by appealing to the populace with noble and humane examples. When a Government is truly humanitarian it will inspire confidence, trust, love, sympathy, which are the fusing elements that should make a people combine to give power to the executive. A humanitarian government would not recognize any caste, except that of personal worth.

The laws which have been beneficial for two or three generations may be totally inadequate for the fourth. We recognize the law of evolution in us and that no single thing remains stationary. We cannot repeat exactly the experience of yesterday, were the same circumstance to repeat itself. We have changed; we are a day older. Molecular changes have taken place. The identical circumstance in all its details will never be repeated.

A humanitarian Government, whilst recognizing that a Government must be sufficiently stable to insure security, would be essentially progressive in its policy. Every new law is on trial, and if found inexpedient or nugatory in its effects it should be repealed. Better change a bad law than allow its evil effects to vitiate society by retaining it.

"We," to quote Aristotle, "form the character of our citizens by enforcing habitual practice"—for good or evil. We want the actual practice of justice not the theory. We want the realization of liberty in the actual lives of individuals when they

become masters over, instead of slaves to their passions. "Who is free? The man who masters self," exclaims Epictetus.

If the present be the result of the past, the future will be the result of the present. Legislators must awaken to this fact in formulating laws. No light task, no thoughtless duty is herein undertaken, but the welfare of humanity.

A Constitution should be outlined and framed on the same principles as the higher controlling centres and the centralised heart is in the human body. In health we are unconscious of the feeble impulses arising from the working of the various tissues of the body; but in disease or abnormal circumstances the impulses generated by the nerves become more and more intense, until the individual is made aware that something is wrong is some particular organ. A Humanitarian Government, instead of allowing its muscle workers, and others, to become unhealthy and devitalized, would make it their business to be informed of the physical condition of these workers. As labor is becoming more specialized, and the interdependence of human beings in organized society more complex, it is as necessary to have a brain and heart for the health and fullest enjoyment of life for the society organism, as it is for the full development of the individual human organism.

The Government is the physician for the evils afflicting its people. The morbid products of disease generated in poverty, misery and ignorance are to be prescribed for. The hereditary effects from shattered nervous systems, drunkenness, pauperism, prostitution, are already at work. What is the remedy? We can bring to bear influences which will counteract the evils already existing, and at the same time bring to bear scientific laws to eliminate the cause in succeeding generations.

Weakness or malformation of an organ of the body involves a corresponding inaction of function. We perceive how useless it is to expect good, useful citizens from diseased bodies. A Government should look after the internal welfare of its people, and these will repay the nation by being healthy, useful citizens instead of being, as now, so terrible a blotch upon civilization.

Are the half-developed, diseased, almost idiotic, hungry wretches skulking about our highways and byways responsible for their condition or ignorance? Is it not, rather, the fault of those who have the power and intelligence, and yet neglect to employ either for their instruction? They are but the creatures of circumstances, governed by hereditary instincts for evil generated in ignorance, by associated evil habits, by insufficient food, and foul air causing

degeneracy of the system, by too easy access to liquor. These have no moral restraint except the law, no aim, no systematic training or education conducing to physical and mental development, living in bad dwellings. What wonder that the consequence is increase of immorality and wretchedness in the population, their environments being entirely for evil, in no way for good.

A humanitarian Government would stigmatize the marriages of the unfit as crimes; it would legislate to prevent the birth of the criminal rather than legislate to punish him after he is born. We do not require to be told that a person with deformed legs will walk with an imperfect gait. But if malformed bodies determine ungainly physical action, why should not a deformed brain determine inconsistent mental action? The character both of individual thought and action is almost dependent upon the condition of the human organs through which they are evolved.

A man is unfortunate enough to have some terrible disease; he desires to marry; if he has no deterring influence to counteract this wish he satisfies the desire. But if he were confronted with such consequences as these—I shall be ostracized by an educated public opinion if I reproduce my diseased condition in my offspring, if I produce a criminal I shall be adjudged the culprit—it would make him reflect. The humanitarian Government by stigmatizing such marriages as crimes would gradually enforce upon the public mind the responsibility of parentage.

Utility is the plea for every law and every institution. We provide prisons and other asylums for the insane, the inebriate, and the foundling, because it is utilitarian to do so. How much more utilitarian is it to carry into effect some scheme of supervision which may prevent instead of cure!

Utility is said to be the initiator of justice. What may be justice to one may be injustice to another; so, in the government of a nation, an action must be judged from the standard of utility rather than from an idea of justice to the individual. A man commits a crime. From a utilitarian view that man should be punished for the safety and the interest of society. From the criteria of justice he may not be responsible for his actions; he may have a malformation of the brain or hereditary instincts over which he has no control. In this case what is the highest form of utility? What is the most perfect justice? The highest form of utility is to try to eradicate those conditions which make criminals possible, and, if we cannot do this, then to make such laws that it be almost impossible to perpetuate this diseased condition of society. The most perfect justice would

be so to legislate as never to have such persons born.

Under the present system of jurisprudence we maintain an expensive judicial machinery to punish our morally imbecile whose diseased brains in the majority of cases are incurable. It has long ago been shown that pauperism and crime are hereditary, that one thousand criminals have been traced back to one unfortunate, that the same names constantly reappear among the criminal and the pauper classes.

A judge sums up a case and cites precedents, similar cases in which the verdict was thus and thus. Precedent is a very unsafe guide when applied to individuals, the causes or determining influences of acts being rarely identical; there may be similarity, but on careful scientific analysis the differences may be great. The individual is not judged upon the sum of hereditary influences and education, but on precedent. It is the philosophy of history and not the philosophy of the embryonic and individual history by which the person is judged. A judge decides that the State has no authority to prohibit the sale of liquor; he states he finds no precedent and it is contrary to law; and by this decision the prohibition law cannot be enforced. This decision is condemned when the criminal with his diseased brain, the offspring of the drunkard, is brought before the same judge, who again finds his precedent in committing the victim of this philosophy to prison.

The nation which produces the highest type of man and woman has in it the best germ of a true Government. A nation which appears the most powerful, yet has the greatest number of half-witted, of paupers, and of criminals as concomitants, is not the best governed. On the contrary, the seeds of decay have already taken root. If the Government be the representative of the people, the better the people the better Government; conversely, the better the Government the better the people must follow as a logical sequence. As Socrates said, "The man who does nothing well is neither useful nor agreeable to the gods," and he also said, "When an artisan goes wrong it is usually from pure ignorance or incapacity. He is willing to do good work if he is able." To this I will supplement by saying, if a man is born with good propensities he is willing to be good; and if not, he cannot help himself if education is not brought to bear to neutralize the evil tendencies.

A man who has studied at a school of agriculture and has also made practical application of his knowledge makes the best farmer. The laws of a State are not made to govern the vegetable world, nor to control the actions of the birds of the air, nor the beasts of the field, but they are made to restrain and

control the actions of human beings. Very well, then: men and women who have a thorough knowledge of psychology and its bearings upon political economy will make the best law-givers.

In the humanitarian Government of the future, when our legislators have a thorough knowledge of psychology and pathology, our criminal courts will be presided over by a council of scientists who will examine into the nature and cause of the malady, whether the patient be curable or incurable, the effects of the environment and whether association with others of the same type by the power of suggestion would not intensify the malady instead of acting as a corrective. Those who are deemed incurable must be confined in the same way as insane and idiots are now. With the further development of scientific investigation into the causes of mental disease we shall be able to master the conditions which favor its development.

In a humanitarian Government the cabinet would be composed of philosophers, representing every branch of science. They would utilize this knowledge and would feel how necessary it is to look after the internal welfare of the people.

As the prevailing ideas of an age indicate its sentiments, needs, and religion, so the laws that are needed and enforced intimate the degree of civilization of that age. People as a whole are the reflex of their religious, social, and political institutions. These are the three powerful forces which rule individuals and consequently mould their characters. These are the sculptors of human souls!

CHILD CULTURE.

A column each month will be devoted to the subject of Child Culture, and will be open to contributions.

A medical writer says:—If mothers notice that the brains of their little ones conjure up uncanny sights and thoughts from the shadows of a room more or less dark, let the light burn brightly. To force a child to become accustomed to the darkness is a grave error, if its nervous system be so organized that this forcing is productive of fright. The nervous system of a child is very susceptible organization, and the deleterious impressions made upon it will often make their influence felt throughout its whole after-life. If the child asks for a light under such circumstances, *do not refuse it.*

The highest value of woman to the community is as Mother. Any custom, any law, any work which depreciates her value in this capacity, is injurious to the race.

PHILOSOPHICAL NOTES AND COMMENTS.

"Man is the creature of circumstances. Free, he has the qualities of a freeman: enslaved, those of a slave."

* *

"It would lessen very much the severity with which men judge of each other, if they would but trace effects to their causes, and observe the progress of things in the moral as accurately as in the physical world."

* *

"That wheat produces wheat, that existing oxen have descended from ancestral oxen, that every unfolding organism eventually takes the form of the class, order, genus and species from which it sprang, is a fact which, by force of repetition, has acquired in our minds almost the aspect of necessity."

* *

"We should always remember that wherever justice is ill-administered the injured *will* redress themselves, that nations are naturally patient and long-suffering, and seldom rise in rebellion till they are so degraded by a bad Government as to be almost incapable of a good one."

* *

"Aristippus and Æschines having quarrelled, Aristippus came to his opponent, and said, 'Æschines, shall we be friends?' 'Yes,' he replied, with all my heart." "But remember," said Aristippus, "that I being older than you, do make the first motion." "Yes," replied Æschines, "and therefore I conclude you are the worthiest man, for I began the strife and you began the peace."

* *

"The author of a great reformation is always unpopular in his own age. He generally passes his life in disquiet and danger. It is therefore for the interest of the human race that the memory of such men should be had in reverence, and that they should be supported against the scorn and hatred of their contemporaries by the hope of leaving a great and imperishable name. To go on the forlorn hope of truth is a service of peril—who will undertake it, if it be not also a service of honor? It is easy enough, after the ramparts are carried, to find men to plant the flag on the topmost tower. The difficulty is to find men who are ready to go first into the breach."—LORD MACAULEY.

QUALIFICATION FOR THE FRANCHISE.

When does a man acquire the capacity of judging for whom to vote? Why does the age of twenty-one qualify for voting? In no other department would the fact that a man is legally of age alone decide capacity. If I call in a physician to see a sick person, it is because I think him qualified to cure, not because his age is a guarantee. The law insists that he shall have a diploma showing capacity, which gives him the right to practice. This diploma is a guarantee that he knows something about his profession. A man exercises the franchise without any guarantee, except that he has arrived at the age when the law allows him to vote, though he may have no capacity to judge who should be put into office.

What liberty have we in the majority vote of the uneducated, the unfit or defective individuals?

Instead of sending an ignorant man to pass laws, instead of expensive elections and appeals to party interests, a law should be discussed by experts on the subject, every side of the question given full publicity, and then a vote taken on the merits of the measure proposed, which would take it out of the hands of professional politicians and put it into the hands of scientific authorities, working for the benefit of humanity. An action or measure is either good or bad; if bad, an act of the Legislature will not make it good; if it is good it is so because of its own intrinsic merits, not because of the number of votes given it. The discovery of electric light benefits the German as well as the American. So with a law; if it is just, it is so independent of the fact that a Republican or a Democrat proposed its being passed. What is just, right, reasonable, will be so although two persons think differently on the subject.

What incentive have aliens to elect those who would work for the welfare of their adopted country? They are not born upon the soil, and time is required before their interests become identified with the American nation. They vote where self-interest leads.

It is this which makes the struggle so terrible between the educated vote on one side and the ignorant vote on the other. Our best men abstain from having anything to do with politics because the fear that the terrorists will blacken their character and ruin their reputation deters them. Are a people free who dare not give vent to their best impulses, who dare not raise their voice in favor of right? Those who would inaugurate laws to benefit humanity are harassed and terrorized by demagogues

and place-hunters. Either self-interest must become subservient to the interests of humanity, or else the people must admit that they are submitting to a despotism which is as great as that of an autocracy.

What is freedom?

If I am a slave to drink, morphine, or to opium, or to any other drug, I am as much a slave as though I obeyed a will other than my own. The greatest legislators will be those who will free us from pernicious habits and depraved appetites. It is a paradox to talk of men and women gaining power over nature, when a corrupt social condition is making of man and woman more abject slaves than those who were dragged about in chains. The ignorant majority vote in the name of liberty, is opposed to the true interests of humanity.

A SKETCH FROM THE LIFE OF SOCRATES.

Quoted from Maria Hack's Grecian Stories.

"Socrates had attained the age of sixty before he took any active part in the Government: he was then elected one of the representatives to the senate of five hundred. Whilst employed in this office, a circumstance occurred which gave him an opportunity of proving the firmness and integrity of his mind. It was in the twenty-sixth year of the Peloponnesian war, that a battle was fought between the Lacedæmonian and Athenian fleets, near the little islands of Arginusæ, which are situated between Lesbos and the coast of Æolia. The Athenians were victorious, and after the battle, the first care of the generals was to order some of their ships to return to Athens, with the bodies of those who had fallen in the engagement, that they might be interred with the honors granted to such as were slain in defence of their country. . . . Immediately after the battle of Arginusæ, a violent storm arose, and frustrated the intention of the generals, but when it was known at Athens, that the dead had been left without sepulture, the people were transported with indignation, and caused all the weight of their anger to fall upon those whom they believed to be guilty of this crime.

"The generals who had gained this important victory were immediately deprived of their command, and six of them who had returned to Athens, were accused before the people for having failed in their duty. They endeavored to defend themselves,

by the testimony of the pilots and others who were present. The people appeared to receive these excuses favorably; but the approach of night obliged them to separate without having come to a decision. Here, however, the affair was not suffered to rest; for the unfortunate generals were soon afterwards accused before the senate. It was ordained that, as the *people* had already *heard the accusation and defence*, they should *give their votes*; and if the accused were found guilty, they should be punished with death, their possessions confiscated, and the tenth part of them consecrated to Minerva. Some of the senators objected to this decree, as unjust and contrary to the laws. But as the people threatened to involve those who *opposed their wishes* in the *fate of the accused*, the senators basely desisted from farther opposition, and sacrificed the innocent generals to their own safety, by consenting to the decree. There was, however, one of these judges, who, truly worthy of his station, remained firm. Socrates, though perfectly aware that his *single vote* must prove unavailing, believed that to give it was a duty which he owed to oppressed innocence. He deemed it unworthy of a good man to suffer any consideration of personal safety to enforce his submission to the blind rage of the capricious multitude.

The people assembled to the number of three thousand, and an orator mounted the tribune to speak in behalf of the accused. He represented that they had not in any respect failed in their duty, that they had given the necessary orders, but that the tempest which immediately followed was an apology so powerful as to fully justify them. "Are men" continued he, "to be responsible for winds and storms? Is there not a shameful injustice in condemning to death the conquerors whom you ought to crown, and in delivering the defenders of the country to the rage of their enemies? If you do this, a sentence so iniquitous, will be followed by speedy but useless repentance, which will leave in your hearts, a piercing anguish, and cover you with eternal shame!"

The inconstant multitude seemed to be touched by this appeal, yet, at the instigation of the accusers, they pronounced the fatal sentence. Then Diomedan, one of the unfortunate generals, celebrated for his courage and integrity, demanded to be heard. When silence was obtained: "Athenians!" he said, "I desire that the judgment which you have just pronounced against us, may not prove injurious to the republic. I have a favor to request of you, for my colleagues and myself. It is, that you will acquit us to the gods, of those vows which I have made in your behalf, and in our own, and

which we are not now in a position to fulfil, for it is to their protection, invoked before the combat, that we acknowledge ourselves indebted for the victory we have gained over the enemy." There was no good citizen present who was not affected, even to tears, by a speech so full of mildness and piety, and who did not view with admiration, one, who seeing himself unjustly condemned, suffered no expression of bitterness or complaint against his judges to escape, but was solely occupied by the desire that the ungrateful country that had just pronounced the doom of himself and his friends, might offer the thanks due the gods for the victory which had been gained.

The six generals were scarcely executed, before the Athenians became sensible of the horrors of this most iniquitous sentence. Alas! their unavailing repentance could not restore life to the dead.

We cannot be surprised at the conduct of the Athenians, when we reflect that the assembly of the people was composed of the *very lowest orders of society*, and that even the worst characters were not excluded from it. Such persons having power over the decisions of the state, the Athenians often appeared to be not only jealous and inconstant, but cruel and ungrateful, and incompetent of being guided by reason.

Socrates, aware of the character of his countrymen, and the defects of the government, avoided, as much as he could, taking any part in public affairs, though, when appointed to office, he had the courage to do his duty regardless of the danger he might incur. His sentiments on this subject were plainly declared in a speech he made some years after this event. "Athenians," said he, "you well know, that had I engaged in public business, I should long ago have perished without procuring any advantage to you or to myself.—Let not the truth offend you.—It is no peculiarity of your democracy, or of your national character, but, wherever the people is sovereign, no man who shall dare honestly to oppose injustice,—frequent and extravagant injustice—can avoid destruction."

A tree is known by the shadow it casts.

A great person is known by his calumniators.

Any cause which determines the mating of individuals, has a direct influence on the quality of the human race. All artificial social inducements for the mating of unsuitable individuals, are instruments for the multiplication of the unfit.

A history of the celebrated Dukes and Duchess cattle, bred by Thomas Bates of England, will show what good blood will produce when used judiciously; if the human family would pursue the same care in reproduction, we should have a race of men and women bordering on perfection.

In September, 1873, Messrs. Wolcott & Campbell, of New York Mills, near Utica, N. Y., had a sale of high-bred Duchess cattle. This sale was advertised all over England and America, and gathered together the best breeders of cattle from England, the United States and Canada. Amongst the celebrated breeders of England were Lord Skelmersdale and R. Pavin Davis and others, who were represented by their agents to purchase cows and bulls, descendants from the herd bred by Thomas Bates, of England, who was a celebrated breeder, and who had taken more pains to breed cattle than any man in England or America. His celebrated cattle were known by the name of the Dukes and Duchesses; their pedigrees ran back over 100 years to the celebrated bulls "Comet," "Favorite," "Daisy Bull," bred by C. Collins; "Hubback," bred by J. Hunter, and "J. Brown Red Bull," bred by J. Thompson. Mr. Thomas Bates valued blood so highly, that he pursued the policy of what is known in breeders parlance as "prepotency," or, in-and-in breeding. In this way he bred up the celebrated Dukes and Duchesses family of Durham cattle, which was valued in 1873 more highly, than any cattle in England or America, as the sale at New York Mills showed.

One Duchess cow was sold to R. Pavin Davis, of England, for \$40,600. The same cow was afterwards sold to Robert Morris, a noted breeder of cattle, near New York city, for \$30,500. Another Duchess cow was sold to Lord Skelmersdale, of England, for \$35,000, who shipped this Duchess cow to England, and, I am credibly informed, made a large profit on his investment. A Duchess heifer was sold to Mr. Alexander, of Kentucky, for \$26,000. The Duke bull was sold for \$12,000. A Mr. Murray, of Racine, Wis., purchased of Mr. Alexander, of Kentucky, a Duchess heifer for \$5,000, about the year 1870. Mr. Murray left this Duchess heifer at Mr. Alexander's farm in Kentucky to breed to a Duke bull, until she had produced two or three heifer calves. Mr. Murray sold this Duchess cow and her calves to Mr. Cochrane, of Canada, for \$50,000.

Mr. Cochrane, I understand, sold this cow and her calves for over \$100,000.

This episode in the history of cattle-breeding, serves to show the value of good blood, as estimated by the best breeders of both England and America.

M. * * *

HEREDITY.

WHY IS GENIUS RARELY TRANSMITTED?

It has often been asked, and has often formed the theme of scientific discussions, why a great man or woman rarely, if ever, begets a great child? This fact is often brought as an argument against the law of heredity that like begets like. Let us take as an example the life of one great man—Goethe, and see whether it will throw any light on the subject. In the life of Goethe, written by Professor Duntzer, we are told that "in December, 1762, Frankfurt was freed from her French visitors, who had occupied the city for nearly four years, and had debased her morals. In the occupation of his native city by the talented neighbor race, there had been very much gain for Wolfgang's culture; but the evil air had at least blown on the delicate bloom of boyish purity, and if happily no disease was the result, he had been saved by the good moral discipline of his father." In the next year follows his boyish escapade with Gretchen. Some time after there is another love affair, when, on receiving a rebuff from Katchen, "he was violent towards his physical nature to spite his moral: he abandoned himself to an irregular life, which made demands on his powers too great to support." In another paragraph we read that Goethe could look forward to being well soon, for the doctor said that his lungs were quite sound, though the passages to them were affected. And further on we read, "Cornelia writes to her friend, that Wolfgang's dreadful state of danger had lasted two days, then things had become somewhat better, yet he could not remain a single quarter of an hour in an upright position. For three weeks he could not leave his room, during which time he saw almost no one but the doctor, the surgeon, and the members of the family. A new tumor had formed on his neck; first they tried to reduce it, then to bring it to a head; at last they had to lance it."

Many years after, on December 25th, 1789, Goethe's son was born, Julius August Walther Goethe. He was never very bright, and did not seem to be endowed with any of the genius of his father. But particular attention must be given to what follows. On November 22nd, 1793, Christiana brought forth a daughter; on December 3rd the child died. On November 1st, 1795, Goethe writes to Schiller: "Instead of a pretty girl a tender boy has arrived, and thus one of my cares is laid in the cradle." On November 17th, 1795, Goethe's youngest child—his second boy—died. On January 2nd, 1801, Goethe was prostrated by violent illness, said to be brought on by a cold. Erysipelas, with fever and a convuls-

ive cough, were added. On January 5th it had become necessary to keep him in an erect posture, breathing being impossible in a recumbent one—a repetition of the experience of thirty years ago in Frankfort. His left eye was endangered by a tumor that formed on his whole head and neck, and the physician feared for his brain.

We get comparatively little information about August, the son, in the pages which follow, except that "Already August had the tendency to dissolute, sensual indulgence, that destroyed his constitution in the end. . . . And it is said that August was growing more gloomy and irregular in conduct. His position in Weimar, where he was expected to play the part of son of his father, to whom he was considered an appendage, drove him to despair, and in his disgust he abandoned himself with less and less restraint to a sensual life." And a little later follows: August had hurried from Naples to Rome about the middle of October, 1830. He returned very unwell one day from a trip to Albano; an attack of scarlatina followed, but seemed to be well past, when, on October 27th, a stroke of paralysis unexpectedly brought his life to a close. When the body was opened it was found that the liver was three times the natural size, and that the brain was malformed.

In the life-history of Goethe these tumors on the neck and head, which I should call abscesses, clearly show some disease of the blood. Nothing similar affected either of his parents nor his sister Cornelia. I am inclined, therefore, to believe, that Goethe was not suffering from an inherited complaint, but from some disease which he had contracted. But even supposing that impoverishment of the blood had alone given rise to these abscesses, there still remains the fact that his blood was in such a condition as to develop them. Again, Goethe was an indefatigable brain-worker, and there is an evident correlation between the brain and the generative organs. Goethe was about forty when he became a father. It should have been the prime of his manhood. Therefore, the family deterioration which followed could not be attributed entirely to Goethe's age. Nor could it be attributed to fatigue caused by the pressure of overwork. Goethe had just returned very much benefited by his sojourn in Italy. But even if Goethe had been physically exhausted at the time of his marriage with Christiana, this would not explain the fact that the succeeding children had not enough vitality to survive their births a few months. Christiana seems to have been in the bloom of youth and in perfect health when she married Goethe; so the fault most likely was not hers. The subsequent

history of August, the son of Goethe, and the non-survival of the other children, points to disease in one or both parents. At the autopsy in Rome it was found that August's brain was malformed, which may have been congenital, or may have been the result of disease, causing the arrest of development of particular parts of the brain, whereas the abnormal growth of the liver may have been caused by the irregular life of August. The working of the laws of heredity include negative as well as positive conditions. Goethe would have had a great child provided he had not done violence to his physical nature, provided he was not diseased, provided he was not physically exhausted, provided he was in the prime of his manhood, provided he had done nothing to injure the child while his wife was pregnant, provided he married a woman who had no hereditary complaint, provided the mother was worthy, provided the mother had no malformation of the pelvis, provided she took no chemicals which might injure the vigor of the child while she was pregnant, provided the mother did not do violence to her physical nature in any way. Provided these and many other circumstances were absent, we might have another Goethe intensified. The failure in this instance to have a great child, would be an answer to those who fail to take into consideration the many forces at work determining the quality of the offspring.

If our idea of an hereditary aristocracy is to be based on personal worth, or genius, it would fail in this instance in the second generation. Again, in the case of the mother being great, the father might be a drunkard, or a syphilitic, or immature, or past the prime of life, or physically exhausted, causing the children of the mother to be inferior. The failure might here again be erroneously attributed to genius not reproducing itself.

PERSISTENT EFFORT.

It is good policy to strike while the iron is hot; it is still better to adopt Cromwell's procedure, and *make the iron hot by striking*. The master spirit who can rule the storm is great, but he is much greater who can both raise and rule it. To attain that grand power, one must possess the brave and indomitable soul of activity which prompted Edmund Burke to exclaim to his constituents in his famous speech at Bristol, "Applaud us when we run, console us when we fall; cheer us when we recover; but let us pass on—for God's sake, let us pass on."

E. L. MAGYON.

ARISTOCRACY OF BLOOD.

BY THE EDITOR.

In primitive times, records were kept of family pedigrees. There is evidence of the same custom in survivals of archaic village communities. "In India a special class exists among some tribes, for the purpose of keeping a knowledge of the facts of relationship, and it is noted that they can tell the genealogical descent of the family without missing a name. Among the Irish and Scottish, every chief had a poet whose duties included the recitation of the pedigree of his lord. Geraldus Cambrensis describes how even the common people of Wales kept their genealogies, and could not only readily recount the names of their grandfathers and great-grandfathers, but even refer back to the sixth and seventh generation." Family pedigrees were, in early times, for the purpose of showing the individual's right to the village holding, and the share he was entitled to in the periodic allotment of land among the village community. Keeping a pedigree for the purpose of showing descent must have had its origin in the supposition, that the chief of the clan or tribal community was superior to the rest of the tribe. It was necessary to keep a record of the lineage of hereditary chiefs and monarchs; and this custom evidently evolved the knowledge, that one and all alike inherited the characteristics of their parents.

Philosophers in archaic times realized that the same hereditary laws which govern the breeding of healthy and superior animals applied as well to the human race. They commented upon these laws, and when in power, legislated upon them. With the Hindoos we find these laws made a moral obligation of religion. An ideal standard was made in the name of religion, to which the choice or selection of the individual was made to conform. A Brahmin was forbidden to marry any one who was unhealthy, or whose parents were afflicted with defiling maladies, and references were made in the Vedas to beauty of form and moral qualities, "blessed is he whose choice is approved by all the good."* Poets of antiquity sang and glorified in verse the ancestors of heroes.

In the Bible we read that God "will visit the iniquity of the fathers upon the children, unto the third and fourth generation," which is another way of expressing the hereditary law, that bad as well as good qualities will be transmitted to offspring. In early times it was remarked that peculiarities of structure, habits, instincts and mental

* I quoted this passage in its entirety in my pamphlet "Humanitarian Government."—British Association, 1890.

attributes were transmitted; that certain families in the human species, as well as among animals were characterized by early maturity, or corpulency, or fecundity, or strength, or beauty, or courage, or longevity, or early death, or any of these qualities combined. So well was this fact known, that Lycurgus wished his citizens to be born of the best possible parents, and spoke of the folly of those who used their influence with owners of well-bred stock to obtain a good breed of dogs or horses, but would perpetuate themselves, though diseased, decrepit or mad, just as though the bad qualities of children did not depend upon their parents. Human failures had no place in his scheme. He considered that if a child had no health and strength, he would prove of very little value to the community. He strengthened the bodies of the girls by exercise in running, wrestling, and hurling quoits or javelins, in order that their children might spring from a healthy source and so grow up strong. The athletic sports of Olympia and elsewhere had a powerful influence on the Greek nation. Some of these games were designed to develop strength, and others agility.

A farmer who is breeding live stock for the butcher, for breed or for work, has to use skill and judgment to have the best possible results for his trouble. He is careful to select his stock according to the purpose he has in view. Although the animal he is about to purchase might be to all appearances excellent, he traces its pedigree, because the qualities which the animal is liable or sure to perpetuate, are those which are of importance to the breeder. How much more necessary is this knowledge in perpetuating the human species? If an animal cannot transmit any valuable qualities to its offspring, it is practically worthless. The value of an animal will depend upon what qualities it will transmit to its offspring; and the more remarkable the merit, the greater the value of the animal.

In England, a few months ago, I attended an agricultural fair. It was an exhibition of the best bred mares and colts. I was told that thousands of pounds were represented on the grounds that day. I stood by the ring, hearing the comments made upon the different mares as they were paraded. One man of stunted growth was saying, "Ah! there is a beauty. How many fine points she has, what a grand goer." His face was lit with enthusiasm as the mare passed. His companion, a great burly man, with his face disfigured by blotches, indicating some kind of skin disease, said, "Yes, she shows quality, she does; I doubt if in all England you can find better blood." There were many other overworked, underfed laborers looking on at this

magnificent spectacle of well-groomed, well-nourished, well-bred horse flesh. And the mares trotted by as if they could appreciate the admiration they excited. Valuable creatures; well did they repay the care and expense bestowed upon them. As I moved among the crowd, many an oath and curse greeted my ears, uttered by some half-besotted creature in the throng. At last I found myself at the entrance. A coroneted carriage had just driven up; there was a flutter among the crowd. The gentry are arriving, I heard. I asked a friend, "What are their fine points? What quality do they show?" the words I had just heard being fresh in my mind. "Oh! he made a large fortune in B—, and I suppose he was titled for that," I was told. He was a fine specimen of plutocracy, though certain signs betrayed to the experienced eye, that he was suffering from some organic disease. Fine points he had none, quality inferior, very coarse material, which in a differently constructed social system, would be ranked as very third or fourth rate. Well fed, well groomed—yes; but well bred? a thousand times no! What did the title represent? or was the title a misnomer? The title represented to the eyes of the vulgar a fine equipage, fine house, plenty of servants, fine clothes, superior food, and all the other good things money can command. The shadow was taken for the substance. We have heard that fine feathers make fine birds, and I suppose that is the explanation in this case. A false standard of excellence is created, which diverts the attention from the real value of the individual. The external adornments give a fictitious value to the individual, similar to that given to fashionable colors or points in particular animals, while they possess no real value for the breeder. The inexperienced and ignorant breeder has his judgment obscured by this fictitious value, but the expert knows real merit, and values his animals accordingly. I doubt though, whether an inferior breed of animal, put into the finest equipage and mounted with the finest harness, would have deceived any of the judges there. No, it is only with the human species that we are blinded, by the accident of money or position, to the true value of personal, physical, and moral worth. We must carefully discriminate the individuals on whom a mark of distinction is bestowed. If it is given for some great deed done, some talent evinced, this is right and proper for the life of the individual; but it oversteps its function when this mark of distinction becomes hereditary. After two or three generations the title is looked upon as representing blood, for which the title was not given in the first instance. These titles represent a superior variety of the human species,

and this produces an erroneous impression. The man who was titled in the first instance may have a disease, or marry a scrofulous wife who may beget a scrofulous, semi-idiotic, or otherwise defective child. And these specimens are palmed off on the public as representing the blood stock of a nation!

If our idea of hereditary aristocracy be based on superior blood fostered for generations by the best of food, good nurses, superior teachers, æsthetic and beautiful surroundings, conditions of life made easy, no struggle with poverty, let us take an example from this titled class of a man who marries a wife having latent germs of disease in her, or who himself contracts a disease. The child of this union, at first, may have patrician features and refined pretty little ways, but as the child develops into manhood or womanhood the disease may develop so that the features become coarse and heavy, the intellect dulled. This coarse, brutal man or woman would again be cited as an instance of the failure of the laws of heredity, and the fallacy of an hereditary aristocracy based on blood.

Although we often read in medical reports, that the family history of a patient shows no trace of this or that disease, exact information of constitutional predispositions can rarely be obtained, as there has been no means to ascertain the inherited tendencies of a family by scientific methods. Great advances will be made in our knowledge of heredity when family ailments and characteristics are carefully recorded in a pedigree register. A real aristocracy of blood would do away with many of the evils which are fraught with so much danger to society. It frequently occurs that a man and woman love each other and marry, and find out, when too late, that she or he is incurably afflicted in some way. Facts were carefully suppressed which, if publicly known, would have prevented the marriage. I know an instance of a lady of titled family who was sent to a ladies' convalescent home for the insane. When she recovered she begged the matron to let her stay a little while longer. When pressed for her reason she said, it was the season in L—; all her family were in town and she could not go alone to the country house, and she could not go to the town house because if it became known where she had been it would spoil her sister's chances. The matron found out from the patient that her father suffered from temporary mental aberrations and was obliged to go to a private convalescent home. The sister became engaged that season and was married in the fall. Of course, all the facts were "honorably" and carefully suppressed from the young man. Similar examples of "honorable" conduct could be cited. Inherited ten-

dencies to crime, or drink, or vice should not be suppressed. An individual's credentials ought to be on the basis of family history good, life history excellent, in order to show that there is no danger in allowing the son or daughter of a family to become interested in a person introduced to either. It is as much, a right, a moral law, to procreate healthy children, and the commission of a crime to do otherwise, as it is a moral law to-day to respect our neighbor's goods or his person.

The creation of an aristocracy of blood would serve as a pedigree register for the American nation. The most important reason why I advocate the creation of an aristocracy of blood, is the object lesson that it would be to humanity in teaching practically the laws of heredity and the influences of environment on the organism. It would be a check to improper and unsuitable marriages by a practical application of these influences. A man having inherited valuable qualities and possessing extraordinary merit, receives the title of Prince or Duke; he marries a diseased wife and has inferior children; they would not be able to claim the title of their father, because the standard of excellence for which the title was given was not kept up. Titles would represent certain standards of quality. These standards would be a graduated scale from inferiority to mediocrity, from mediocrity to perfection.

The methods by which a humanitarian government would test individual development or personal worth can only be briefly outlined here. Every possible experiment would be made to test the period of reaction to tactual, to visual, to auditory sensations, the power of endurance and muscular strength of the individual, and the results carefully noted in a pedigree register. By the period of reaction is meant the time taken up between the application of a stimulus and the movement which is the result; for instance, the subject of experiment is told to give a signal when a word is spoken, the speaking of the word and the giving of the signal are carefully noted, and the time which elapses between the two is called the reaction period. If the subject is told not to give the signal when certain words are spoken, but only when a particular word is spoken, the interval between the stimulus and the giving of the signal will be prolonged, because the mental operation of discrimination delays the reaction period. The reaction period varies in different individuals to the same stimulus. If we take the normal reaction period of healthy, vigorous, active individuals, and contrast the results with diseased, overworked or badly bred persons, we find the reaction period is notably prolonged. Poisons circulating in the blood, such as an anæ-

sthetic, may lessen the excitability, so that the reaction to stimuli is prolonged or may fail altogether. With alcoholized subjects the prolongation of the reaction to optical and auditory stimuli is marked. The period of reaction in individuals also varies with the previous training, age, climate and race. A psychometric or anthropometric laboratory is of immense importance in showing the special development or defects of organs, also the power of education, attention, will-power and the like. Power of endurance could be tested by let-go experiments, showing the gradual increase of central sluggishness in fatigue. In experiments tried with the two hands, we have found that the reaction period is quicker with the right hand than with the left, because the right hand by practice has become better educated and the nervous centres guiding its movements are better organized. If we make a further experiment by fatiguing the right arm and hand and then note the length of the period of reaction between the two, we find the period of reaction is prolonged in the fatigued right arm. We have reason to believe the prolongation is caused by the lessened flows of energy from the exhausted nervous centres. These experiments enable us to test the power of endurance of individuals, whether their condition is one of normal fatigue, or whether they are born tired, so to speak, the physiological condition of the central nervous system and the peripheral organs. We find that with the devitalized, the reaction period is very much prolonged and the power of endurance is lessened. These individuals become our paupers. The power of endurance of healthy country-bred laborers is greater than that of laborers bred in town. One skilled, energetic laborer's work is worth the labor of a dozen defective individuals. The causes which conduce to make individuals inferior and defective can be stated and their value estimated. I have already endeavored to show the cause in my pamphlet on "The Rapid Multiplication of the Unfit." What poor soil is to the vegetable kingdom, poor food is to the animal kingdom. "A man is what he eats and what his mother has had to eat during his gestation" states part of the truth. A pedigree register would state effect—the individual is devitalized, poverty of blood—cause, parents were overworked or physically exhausted, or the individual has been overworked, or has been working in a vitiated atmosphere or at trades prejudicial to health, or has had insufficient or innutritious food. The moral would inevitably be drawn that energy for good cannot be developed in the child when it is not pre-existent in the parents. *Ex nihilo nihil fit.*

Every possible detail, relating to the parents of an individual and the life history, ought to be stated in a pedigree register, much in the same way that they are now recorded in life insurance companies, for the purpose of their business. The age of both parents, when married, what relation, if any, were the father and mother to each other, if both are of the same nationality, and if they came from the same district. Statistics compiled on this data, in relation to the vigor and health of offspring would be invaluable to humanity. Height, color of eyes, color of hair, special likings or aversions to any kind of food or animals on the part of both parents. Age of both parents at birth of child and their physical condition, if possible, and whether a full term child. If either parent is dead, the age at death to be inserted. A careful statement of these facts would show longevity, stamina and the like. In the life history of the individual any attribute showing lineage should be carefully stated, what ailments he or she has suffered from, if any of these are inherited, if so, at what time it appeared in either parent, or if the disease has taken a different form in the individual; if the individual develops the disease earlier, we have every reason to believe it is becoming more firmly established in the stock; if later, it is dying out. If the characters of father or mother have been prepotent in transmission, it should be carefully stated, and what characters fail to appear, showing that they are latent and may reappear in a later generation.

A careful statement of the facts of heredity, together with a scientific knowledge of the actual physical and psychical condition of the individual, would furnish valuable statistical and scientific data for the improvement of the race.

The maxims and rules guiding the procreation of healthy and superior beings would receive their full meed of attention were the results of not observing these laws brought prominently before the public. The poor man from the rank and file might prove to be a prince in blood, while the plutocrat, if he proved to be an imbecile, although he might inherit enormous wealth, command the best food, control the services of a thousand wage earners, in spite of all the benefits which society as at present organized bestows upon him, would take his proper place in a real aristocracy of humanity.

The possibility of improving different breeds of animals rests upon the fact that all individuals vary in a slight degree, and when this variation is in the direction desired, those individuals are chosen to perpetuate the species, and thus by the cumulative force of heredity, we are able to improve upon the

old breeds. In the vegetable kingdom, wonders have been accomplished by selecting the best specimens to propagate from. In the animal kingdom much has been accomplished toward perfecting breeds of stock by the rejection for breeding purposes of all those animals which proved defective. In modern civilization, individuals who vary in the direction of progress in the human species are not carefully selected to propagate their kind, and as a result the unfit are not eliminated.

Among wild animals and savage races, natural selection eliminates the unfit and leaves the fittest to procreate their kind, but among civilized races those who procreate and multiply are the unfit, the devitalized are not eliminated but are nurtured by civilization. In a state of nature, the devitalized are taken off by scarcity of food, water or by epidemics, or great and sudden atmospheric changes. Civilization does all in its power to prevent these forces operating upon the devitalized, they are fed, clothed and taken care of in charitable institutions, hospitals are built to combat disease, and science is untiring in its efforts to prolong life. The more we frustrate and check the operation of natural selection to diminish the unfit, the greater must be the efforts of a humanitarian government to educate and idealize sexual selection to counteract the evil. The devitalized may offer the most suitable medium for disease germs, but the virus increases in strength by first finding suitable hosts in weak individuals until it is capable of carrying off the strongest. If a man has a weak constitution, and has a predisposition to certain diseases, a knowledge of his constitutional bias will teach him that by care and attention, the hereditary tendency might remain dormant, or that if he marry some one with the same hereditary weakness, it would become intensified in possible children. Educated sexual selection, would make a woman realize the hereditary evils she is perpetuating when she raises a family by a drunken husband.

By coming generations, the transmission of devitalized and vitiated blood will be looked upon with all the horror it deserves. A man who marries a woman with tainted blood, runs the possible chance of having shame and disgrace brought upon his family although his own blood be quite free from taint. He might reason thus; the young lady whom I think of marrying is beautiful and an ideal of perfection to my eyes, but her family history is bad; the inherited potentialities are there and will inevitably manifest themselves under suitable conditions. Or, again, the ancestral imperfections might remain latent in her, but they will be transmitted to her

children and the chances are, become actual in them. The ancestral history which shows that particular defects have often reappeared should outweigh any seeming perfection in the choice of a partner, for in all probability the defects will reappear in the possible children. The more general knowledge of this subject would be a check to the criminally careless marriages of to-day. When the maxim, that best alone can beget best, becomes a guiding principle of marriage, the questions would naturally suggest themselves—for what purpose am I marrying? What sort of children do I want? Too great care cannot be taken in selection, as I used to say in my lectures. A girl should be taught to ask herself, is this man fit to become the father of my children? Would I care to see his qualities perpetuated in a child of mine? It cannot be too strongly impressed upon every man and woman that they have the power to make the pedigree of their family, that the inferiority or superiority of children, will entirely depend upon the skill and care made in selection. A woman contemplating marriage should reason thus: I am the product of heredity, education, and environment. I know my ancestral history, I know that my bad as well as my good qualities are liable to be transmitted to possible children; I will select a husband who will correct my defects, who will supplement my constitutional bias and who will transmit to my children superior qualities. The mother should teach her children to value the family honor and the family reputation for superior blood. She should strengthen family pride. She should impress upon them that they must not only keep up the family standard of excellence, but they must improve upon it, by marrying individuals more highly bred than themselves, that the duty devolves upon them to add to the family reputation. The education and training of her children would be to correct defects and intensify good qualities. The consequence of pursuing such a course would be that the family would become celebrated. It would be considered a great honor to marry into the family. How careful would be a family if bred, brought up and educated on these principles, to keep contaminated blood out of it, for fear the reputation for excellence would not be kept up. "The family escutcheon must be unblemished" would be their motto. They would seek the improvement of the race, and would always endeavor to approach an ideal standard of excellence.

The creation of an aristocracy of blood, would have a powerful influence on sexual selection. It would be an incentive to physical and psychical development, by placing a premium on valuable

qualities. The standard of excellence which would be established would develop skill and judgment in selection of partners. The ideal standard of excellence, would advance in proportion as the ideal became real.

The object which appeared beautiful to us years ago, with education and comparison may not appeal to us as beautiful to-day. And it is this power of educating and training the mind which makes it possible for humanity to approach higher ideals. The action which we considered moral in a lower stage of intellectual development may no longer appeal to us as moral with greater comprehension of the subject. When we commence to study outside our little universe of personal knowledge, we realize how little we really know, and how much there is to be learnt on every subject. A particular branch of science is an ideal to us as long as we only know it by name or reputation, but when we have studied and mastered the subject, it becomes part of our intellectual life. So, when the ideal in æsthetics, in morals or in physical development, becomes part of us, it ceases to be the ideal and becomes the real, the realized in experience. Every moral law was an ideal in the history of the evolution of the race, and only became actual by the evolution of individuals in the direction of morality.

Before commencing to paint a picture, an artist has the sketch in a mental image. This mental image is an ideal. And the work in hand will be destroyed and commenced anew, until it approximates the ideal of the artist. Perfection is the approaching to the ideal of what a work of art ought to be, and with human beings the ideal man and woman are those combinations of qualities which ought to be. If our ideals teach us that physical health, combined with beauty, moral, and æsthetic qualities, are actually indispensable to a man and woman, society will strive towards the realization of these ideals. And those individuals who fall short will be considered an inferior breed, and will take rank accordingly. It is by educating the masses to higher aims, that a humanitarian government would be able to elevate the status of humanity, to redeem to generations yet unborn the pristine vigor of the human race, too long allowed to deteriorate through culpable indifference and ignorance, and to guide the aspirations of life toward a more noble and elevated goal.