THE HUMANITARIAN.

VOL. I. NEW YORK, SEPTEMBER, 1892. No. 3.

OFFICE OF PUBLICATION, 20 VESEY STREET.

Published simultaneously in London.

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[Entered as Second Class matter at the Post Office in New York.]

DECLARATION OF INDEPENDENCE.

"We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; and that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute new government, laying its foundations on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments, long established, should not be changed for light and transient causes; and, accordingly, all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But, when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of these colonies, and such is now the necessity which constrains them to alter their former systems of government. The history of the present king of Great Britain is a history of repeated injuries and usurpations, all having, in direct object, the establishment of an absolute tyranny over these States. To prove this, let facts be submitted to a candid world." . . . .

A DECLARATION OF IN[TER]DEPENDENCE.

By the EDITOR.

Reverting to past American history, let us see how we have profited by the experiment of Republican Government, as entrusted to the American people. George Washington, in his inaugural address, April 30th, 1789, said: "The preservation of the sacred fire of liberty, and the destiny of the Republican model of government are justly considered as deeply, perhaps as finally staked on the experiment entrusted to the hands of the American people." With his clear judgment he foresaw that it must be at best only an experiment, and for a long time it was a doubtful one. The Constitution as it now stands was extorted from the grinding necessities of a reluctant people. The wonder to me is, that it has endured so long. It served the purpose of swaddling clothes for the infant child, but it is incompetent to meet the demands of the full-grown man and woman of the present. Wider views of the scope of political economy have created a demand for a Humanitarian form of government, and this demand will not be satisfied with laws thrust upon a struggling people by ignorant demagogues and political tricksters. The growing needs of the American people demand that scientific education shall be the qualification to decide who our law-givers shall be, and that the disgraceful corruption, at present attending our periodical elections, shall no longer exist.

My reasons for asking for a revision of the Constitution are, that the people have grown beyond it, that our democratic form of government is based on fallacies, and that the rights the people are supposed to be endowed with—life, liberty, and the pursuit of happiness—are only partially understood, and hence these errors leave no scope for a high and elevating aim or ideal, which should be the beacon light of a progressive government. I, therefore, ask those of my fellow citizens, who take an interest in the welfare of their own country, to consider the advisability of calling a convention to revise the Constitution on a Humanitarian basis. There is a growing demand for a higher form of government, though scarcely appreciated as yet. Just as philosophy from time to time has had to seek a new basis from

which to work, so we must seek a better government on a Humanitarian basis.

It is urged, that there is such dense ignorance among the masses, that it would be impossible to have any higher form of government. Although the ignorance of the masses, seems to be an insuperable barrier to those who think the established order is good enough, to me it appears, that the existing unscientific government is one of the direct causes of the large amount of ignorance. To construct a government on the assumption that all persons are created equal is a fallacy, and is directly opposed to progress. A progressive government is only possible by having a high ideal which would insure the survival of the fittest, and the elimination of the unfit; and the assumption that all are created equal denies that there is any fittest to survive.

The whole struggle for existence, or competition for subsistence, as it is to-day, is unequal. Individuals are not equally favored, either physically or intellectually, by nature. Again, the widely different conditions of life, inseparable from unequal conditions at birth, are making the inequalities of individuals greater day by day. For favorable or unfavorable conditions of life tend not merely to make the inequalities of the individuals composing a nation greater, but unfavorable conditions absolutely favor the rapid multiplication of the unfit.

The census of the population has shown that the greatest fertility is found amongst the very poorest classes. I have already shown in my pamphlet, *The Rapid Multiplication of the Unfit*, many of the agencies which directly influence this; that the poor who are underfed are more prolific, that abundance of rich food lessens fertility, though more probably the chemical constituents of the food directly influence sterility and fertility. I will give soon some further investigations that I have made into this subject, but here I am introducing the subject to show its bearing on the one man one vote and the majority vote policy. Later marriages among the educated classes, on the one hand, and less conventional relations between the sexes of the very poor on the other, have their influence on the quality of the population. If the people are too ignorant to have a higher form of government, certainly the rapid multiplication of the unfit will not tend to remove the obstacles, or to improve the conditions of existence. The theory that the vote of one man is of equal value with that of another, is untrue. It produces a false standard of value. The more terrible the competition for mere subsistence, the less time will the masses have to learn and judge real value. A scientifically organized Humanitarian government would endeavor to make the conditions of life better for the masses, educate them to an ideal standard of value in individuals, morally and æsthetically, and would establish a standard of value of labor. If every district in each city of the United States were so organized, that the actual physical and psychical conditions could be estimated, and, that the fertility of each class could be compared with the actual physical condition, we could then place the question of one man one vote, and the perfect equality of votes, which is so much boasted of in America, scientifically before the public. It would probably be proved that great fertility and deficient mental power are co-extensive. The stress of poverty and unfavorable conditions are augmenting early marriages among the very poor. The offspring of these immature marriages are generally deficient in vigor and mental power. The demands upon the mothers of large families, among the very poor, produce most disastrous results. The depleted condition of the mother from the excessive drain upon her, and insufficient nutriment, tell most terribly upon her younger children; yet these children will be called upon to give their votes, to decide the destiny of a nation. The prudent or more highly developed are not marrying at early ages, and if their marriages are too long deferred, they are sterile. The marriages which are deferred until complete maturity have, as a result, more vigorous, and well developed children. But these especially well developed will be comparatively few compared with the numbers of the inferior. But the votes of inferior individuals, having equal weight, will be the majority. If one man's vote is equal to any other man's vote, the majority, who are in favor of an ignorant law, would be right according to the principle of equality, as understood under the Constitution of the United States.

The Constitution has served a purpose, though not a high nor elevating one. A tree is known by its fruit, and the fruit of our political tree is rotten to the core. Conservatism consists in keeping the established order of things, and progressivism is the improving upon the old by displacing the old and making it give way to the new and better. An aggregate of conditions culminated in a reaction and a revolt against the restraints imposed, by the arbitrary will of a foreign government, and the War of Independence was precedent to the framing of the Constitution of the United States. Speeches were made which inspired the people with possibilities of a greater and fuller development of the people under a new *régime*; and these aspirations were symbolized under the one word "Liberty." Patrick

Henry, in his famous oration, said, that he thought the question before the House was nothing less than a question of freedom or slavery, and finished his oration by saying—"Give me liberty or give me death." Liberty in his application represented breaking away from the mother country, and those conditions which bound or restrained. Then came the Declaration of Independence, which declared that revolution was the means, independence the end, and when the colonists were successful and independence was attained, a convention was called for the purpose of framing the Constitution of the United States. But strange as it may seem, so far from independence being the impelling principle of the new *régimé* about to be inaugurated, the rallying cry was Unity. "Together we stand, divided we fall." Unity is the strength of society; and the name of the "United States" speaks for itself. The Declaration of Independence, which we celebrate every 4th of July, only means independence of, or freedom from, the government of England.

Before we examine the fruits of our free and independent institutions, it will be necessary to define liberty, freedom, independence. These three terms are abstractions. Liberty with regard to what? Freedom from what? Independence of what? The word liberty by itself is apt to lead to false reasoning, its meaning only becomes definite by comparison with that which was not liberty. There is no organic or inorganic thing that is absolutely free, which is not subject to some law. There is nothing independent in nature. The vegetable world depends for its supplies on the mineral world, the animal draws its supplies from the vegetable. Nature is interdependent. I might say it is a harmony of interdependencies. I am dependent, in different ways, on hundreds of different individuals, and in turn they are dependent on me. In fact the greater the amount of benefits I receive from organized society, the greater is my dependence. The definition of liberty is the bounds within which certain privileges are enjoyed. This is expressed in the well-known latin maxim of law, which says, that we must so enjoy our own, as not to injure our neighbor. And with regard to freedom, protection by moral or physical force insures proportionately a large amount of freedom. Organized society protects me from my neighbor's wrath, and, at the same time, teaches him self-control. The man who can exercise self-control is freer than he who is a slave to ungovernable impulses. It is necessary to understand where liberty or freedom of action begins, and where it ends. Every law imposes restraint upon liberty of action and is directly opposed to freedom of action. When the law says, thou shalt not steal, thou shalt not murder, &c., it places a restraint on liberty of action, but it is not felt any hardship to have liberty of action curtailed in these respects. We do not say that such laws interfere with our freedom. If there were no such laws, we should be bound by our own moral sense of right. Undoubtedly our predatory ancestors felt it as a terrible infliction to thus have their liberty or freedom of action curtailed. What power developed this moral faculty in us? The checks imposed by law and religion which associated horror and pain with these offences. And which is freer—the person who is still at the mercy of these impulses, or the one who has the moral faculty developed?

If we take it for granted that the pursuit of happiness is the inalienable right of every person, the rapid multiplication of the unfit would have a direct bearing upon the kind of pursuits which will give pleasure or happiness, and more especially, if the aim of the government is to insure the greatest happiness to the greatest number. It is often queried—why is it so pleasant to do the thing we are told not to do? It is because every moral law is a direct check to satisfying our own individual will, desires and passions. It is sometimes the most difficult thing in the world to do the thing we ought, because our animal instincts cry out for satisfaction in the opposite direction. The happiness of some consists in sitting down to dinner parties, or standing about in over-crowded reception rooms to be one of a crowd. It is not a very high aim, and yet it is their happiness. It gives happiness to boys to rob birds' nests, and to inflict pain. Some are only happy with a pot of beer in their hands, and some only in doing mischief. The more degraded the individuals, the more degraded are the pursuits from which they derive happiness; and the lower the majority become, the more numerous will the entertainments of a low order become to satisfy the increased demand.

According to the American Constitution, the representatives which each State is entitled to send to Congress, are according to the number of the population. And as the population increases or decreases, so the number of representatives of a State are added to or taken from, and everybody is satisfied because there is perfect equality. Representation is determined by the quantity of individuals, and never by the quality. Is the man's vote who does not know the difference between two parties, or, why he is voting, or, the bearing of the policy for which his vote declares, of the same value as the man's vote who knows for whom he is voting, and

KINDNESS.

As from the bosom of her mystic fountains,
Nile's sacred water windeth to the main,
Flooding each vale embosomed 'mong the mountains,
From far Alata's fields to Egypt's plain;
So, from the bosom of the Fount of Love,
A golden stream of sympathy is gushing;
And winding first through intellect above,
Then through each vale of mortal mind, is rushing;
Melting the heart of iceberg and of stone,
Purging humanity of every blindness,
Blending all earthly spirits into one,
And leaving only holiness and joy—'tis KINDNESS.

D. L. LEE.

A RECIPE.

To you, friends, who would aid your fellows, in such wise that they will feel themselves aided—know themselves aided; still more, to you others, who would see the future for your fellows and answer their despair, it is first needful that you should understand your fellows. The true prophet is the immense and infallible sympathizer.

To get at that requisite understanding, and the experience, which is safe to include that of all and sundry, it is indispensable that you undergo the educational "forty days" (a forty-times-forty-times-forty, if need be) in the wilderness.

A real wilderness it must be. None of your fancy, sentimental, stagey wildernesses, walked into because you were bored, and wanted a sensation. No! You must be driven into it, despite your will, despite your subtler interests, despite your prejudices, despite your expectations, of remaining in pleasant places. You must be driven into it by the spirit—even the spirit within you—from which there is no getting away till you die; and when you are in, you must be constrained, at risk to your life, your sanity, your soul, to pretend you are not in at all. There must be no help for you; no heed of you; no one to credit or guess the existence of your wilderness, or of you in the middle of it. There must be no hope of getting out; and no theory that it is right and fitting to stay in. There must not be the faintest idea left in your mind, that there is anything but harm all round, by your being there; you must feel, know, that it is bad for you, and bad for any wretch who may cross the path that you are in. You must not have the faintest suspicion that there is anything matryrlike or noble in your case if you should refrain from gathering poisons to decoy others in with, or to poison yourself right away. You must be modeled by facts which every one can understand. You must be forsaken of the universe, and there must be no palliation at all. You must not suspect that you are learning anything worth knowing, or that to understand misery is to appreciate joy, or that you are saving other people. It must be a wilderness, and you quite ridiculously alone in it, and quite sure you are the first who was ever there, and that there is no good, no sense or fitness in the situation. The desolation must be beyond language, the wilderness must not be one of notions, of ideas, of theories or passions, or anything flimsy that depends on the nerves. It must be the special wilderness provided by implication, by your individuality, plus its obligations, minus its chances. And no help in it, mental or moral, that your own soul does not provide: and that soul must be all but killed. There must be no way out, save and only that which, if you survive the three temptations,—*first*, to dogged brutishness, *second*, to simpering venality, *third*, to excusable despair—you may accidently find, and have strength and courage left to force open for yourself. This done, you know what it is to see the sun again; to have your lungs full of air, and your heart beating freely. You may look around and tell others, that happiness is not a fiction, and that life is worth living, and the common people will henceforth hear you gladly.

"Gin Lane's the nearest road to the Churchyard."—A philosophical reflection on the social conditions in modern society is illustrated in a famous novel. A clergyman was remonstrating with a poor woman: "Let me advise you on no account to fly to strong waters for consolation. One nail drives out another, it's true; but the worst nail you can employ is a coffin nail. Gin lane's the nearest road to the church-yard."

"It may be, but if it shortens the distance and lightens the journey, I care not. To those who, like me, have never been able to get out of the dark and dreary paths of life, the grave is indeed a refuge, and the sooner they reach it the better. The spirit I drink may be poison; it may kill me; perhaps it is killing me; but so would hunger, cold, misery. Gin may bring ruin, but as long as poverty, vice and ill-usage exist it will be drunk."

In one hundred years, the Bavarian royal family produced twenty-seven insane members.

In our next issue (October), we purpose giving a description of our "Family Register" with hints and suggestions as to its use.

THE STANDARD VALUE OF LABOR.

"We bear about with us, within us, the effete *débris* of our living selves."

To establish labor as a standard of value, or to establish a standard of value of labor, would be one of the functions of a Humanitarian government. Such a standard would educate the employer as well as the laborer. To do this is to place many economic questions, such as co-operation, profit sharing, graduated taxation as the solution of the labor problem, upon a firm scientific basis. Labor has been studied too exclusively from the material results that have been produced in the external world, and too little from its subjective results. To work is to make an effort to produce a given effect upon an external object, but in work there are two effects, or results: the one is the effect on the external object, the objective effect; the other is the physiological effect, the subjective effect. Work is a combination of these two results: an external material product, and an internal material product. A laborer can go away and leave the work on the external object, but the material products of the internal work must leave him. These products are poisonous to the organism, and it is to the advantage of the organism to get rid of them as quickly as possible. As long as the individual is working these products are accumulating. If the individual is engaged in mental labor, the blood is becoming charged with the alkaloid neurine; if with muscular labor, the blood is loaded with the alkaloids, creatine, creatinine, lactic acid and other products. A certain portion of the twenty-four hours of the day can be devoted to work, and a certain portion must be devoted to rest, to rid the organism of the waste products. The capacity for work, or the labor value of the individual, can only be decided by the amount of waste products produced, and powers of elimination of the organism. Labor beyond the power of elimination will devitalize the individual, and add another pauper to charitable institutions. If it is true that a laborer's only capital is his health, it is necessary for a Humanitarian government to estimate the value and amount of this capital, and to teach individuals the physical and psychical results of overdrawing their bank accounts, likewise to eradicate conditions which tend to exhaust their bank accounts. Physiology teaches us that the tissues get their food and oxygen from the blood, and to the blood are given up the products of the chemical changes going on in the tissues. There is a continual interchange of material between the tissues and the blood. The quality of this circulating medium, the blood, depends upon the activity and mutual co-operation of the different parts of the body. They are interdependent. Any one part failing to do its work efficiently will interfere with the economy of the whole. The vital activity of the various tissues is at the expense of the blood. The tissues take from the blood those elements which are essential to life—the elements which the tissues are able to work up into living protoplasm. These elements undergo chemical changes in the tissues, and are no longer capable of supporting the life of the tissues. Each tissue to remain in health must get from the blood new material to work upon. Functional, or vital activity, of an organ is dependent on these elements, which are essential to its existence; vital activity depends upon the relation of waste and repair, it is an equivalence between the material used up and the renewal of material.

Alterations in the quality of the blood produce some modification in the nervous system. Poisons introduced into the blood affect the higher nerve centres in different ways. To study how these poisons affect the vascular mechanism, and their direct effect on the nerve centres, is to study the cause of idiocy, imbecility, pauperism, crime, and other indications of disease. The waste products of metabolism deaden the sensibility of the nervous centres so that the stimulus, which would produce pain in one, might produce the sensation of touch in another. The inherited nutritive conditions of the tissues might be such in one, that the poisons formed lead to imbecility or pauperism, and in another to madness or crime. Whether we investigate the causes of pauperism or crime, it is a question of metabolism. Poisons circulating in the blood may act upon the walls of the minute blood vessels, so as to increase, or to diminish the calibre of the minute arteries. The supply of blood, which flows through into the capillaries, and the functional activity of the organ into which the capillaries ramify, is lowered. If the *arterioles* of the brain are constricted so that very little blood can flow through into the capillaries, mental activity is lowered. A poison which causes the blood vessels to contract would first affect the nutrition of the organs, thus lowering functional activity, and, if continued long enough, would cause the death of the tissue by starvation. Some of the waste products, by acting on the walls of the blood vessels, lowers functional activity, and especially affects the organ which is in any way predisposed. In experiments on normal fresh muscles and fatigued muscles, there is found a fatigue effect in the prolongation of the movement in a tired muscle;

i. e., the period of reaction is prolonged. Ranke introduced the products of a fatigued muscle into fresh muscles, and the animals manifested all the symptoms of fatigue. In a similar manner the retained products of metabolism devitalize the tissues of the body. If the waste products of metabolism can devitalize and kill microbes what must the products of metabolism not properly eliminated do to the human organism? The organism becomes poisoned by the products of its own metabolism. If from overwork the accumulation of waste products be excessive, they, in turn, overtax the organs whose function it is to eliminate these poisons. Instead of the balance between waste and repair being kept up, waste products will increase over the powers of elimination. Individuals may be working in foul air, or in badly ventilated workrooms, which do not allow proper oxygenation of the blood—hence the increase of waste products over elimination. The kidneys may become deranged, or diseased, and not perform their function of eliminating the waste products; these products being retained in the blood. The skin not performing its function properly will modify the animal economy. The waste products of metabolism accumulated in the body will influence the nutrition, function, and structure of every tissue and organ in the body, by their action on the walls of the blood vessels, and their powerful influence on the higher nerve centres. The psychical effects are lassitude, cloudiness of intellect, mental depression, disinclination for exertion, lowered mental activity, drowsiness, sluggishness—in short, lowered vital activity. These psychical effects seem to be caused by the poisons which accumulate from over-exertion of the muscles. But over-exertion of the brain, or abnormal functioning of the nervous system, produce an opposite effect—irritability, anger, hysteria, homicidal and suicidal mania. There is a craving for drink or opiates to counteract the effects of the poison; mental exhiliration follows, and in turn come the after effects, *i.e.*, depression and despondency, which drives the individual again to seek relief.

Labor will receive its full value when the law of limitation is properly understood. There is a limit to mental or physical work in every individual, and when the organism exceeds this limit, disease is the result. This limit must decide the value of labor.

Sir William Gull was asked by a lady if he did not consider experiments on animals as cruel. "Madam," he said, "there is no cruelty comparable to ignorance."

PHYSICAL DEVELOPMENT OR ATHLETICS.

The skin, the lungs, and the kidneys, called generally the excretory organs, play an important part in development, as it is their duty to get rid of the waste products. These three organs, although different in appearance, act upon the same principle, though the lungs, besides giving off waste matter, bring an important factor into the system in the form of oxygen. The skin may be divided into two layers: the cuticle or *epidermis* externally, and the skin proper or *dermis*, immediately beneath, and in the latter are to be found the oil or *sebaceous* glands, usually connected with the hair ducts and around joints, and the sweat glands with their ducts running up to the surface of the skin. It is essential to have these glands, more especially the latter, in good order, as they are the means of eliminating a quantity of water, a small quantity of saline matter and carbonic acid which they separate from the blood. The kidneys principally excrete urea and saline substances, but a large quantity of water and a small amount of carbonic acid are forced out, being taken directly from the blood. There is an affinity existing between these two organs, skin and kidneys, for while both take up poisonous matter from the blood, they assist one another. In hot weather, when the skin sweats freely, the output from the kidney is lessened, and in cold weather, when the skin is not so free in its action owing to a lower temperature, the output from the kidneys is increased. If the kidneys be retarded the skin gives off an increased quantity of sweat, thus aiding in the purification of the blood. It may be mentioned that if the functions of the skin or of the kidneys be completely stopped, death will ensue, notwithstanding one or the other may be in perfect health.

Every athlete knows the importance of sweating, and so should everybody. During the hot weather if people would see that their skin and kidneys were in good working order a considerable amount of sickness and even fatality would be avoided. The interference of anything that will tend to clog up the skin, or cause retardation of the kidneys should be seriously treated, for then the poisonous elements which these organs take from the blood are retained in it with serious consequences.

Everyone is familiar with the functions of the lungs—the absorption of oxygen and the giving off of carbonic acid and other deleterious substances. Here again the blood gets rid of impurities, and the results of the retardation of this organ are well known. It would be trespassing beyond the limits

of this column to go into the physiological workings but we see that nature amply provides for the cleansing of the blood, and therefore the hindrance by any means whatever of this trio of excretories would cause the blood to become charged with poisonous matter.

Mental emotions have an augmenting or suppressing effect on these organs. The stimulus of certain nerves causes perspiration, while perspiration will stop if anything should take place to interfere with the nerves.

The organisms of the system are peculiarly interlaced together. Here we have those excretory organs acted upon by the nerves, and of the utmost usefulness in dealing with the internal hygiene of the body. They act independently and in consort. To retain the blood pure is to insure healthfulness, and to do so it is necessary that those eliminators should have full action.

Acquired impurities in the blood necessarily retard physical development, and a person who is so unfortunate as to have a congenital disease can do much in the way of alleviation by attention to these organs.

SPEAK NO ILL!

Nay, speak no ill! a kindly word
Can never leave a sting behind;
And oh! to breathe a tale we've heard
Is far beneath a noble mind.

Be sure that better seed is sown
By choosing this, the kinder plan;
For if but little good be known,
Still let us speak the best we can.

Give us the heart that fain would hide—
That would another's faults efface;
How can it please e'en human pride
To prove humanity but base?

No; let us reach a brighter mood—
A nobler sentiment of man—
Be earnest in the search of good,
And speak of all the best we can.

Then speak no ill! but lenient be
To other's failings as your own;
If you the first a fault to see
Be not the first to make it known.

For life is but a passing day;
No lip may tell how brief the span;
Then, oh! the little time we stay
Let's speak of all the best we can.

HEREDITY.

Stock breeders have found it most important, if they desired healthy and superior animals, to choose the most vigorous animals as stock-getters. Vigor is another term for vital strength, *i. e.* a large amount of potential energy or physical force. If vigor implies a large amount of energy, the antithesis or correlative term would imply diminished energy. Children born during the maximum vigor of the parents are more fully and perfectly developed. As the good results are seen in the children of the most vigorous parents, so the bad results are seen in the offspring of devitalized parents. The children of the overworked are lacking in vigor, and the deterioration most often assumes the form of imbecility of weakness of mind. Which is the organ developed latest in evolution? It is the brain. And the organ in a child which seems to be most affected by the immaturity, or the devitalized condition of the parents, who are overworked or underfed, is the brain. Economic conditions which devitalize the masses, have as their hereditary results, the deterioration of the mental activity of the masses, and tend to increase pauperism and crime.

TWO METHODS OF TREATMENT, WITH RESULTS.

A striking illustration of the power of kindness in changing the heart is given in the history of the Jews. Benhadad, King of Syria, was at war with Israel; and, in order to gain the mastery, formed two plans of ambush to entrap his enemies; but the King of Israel, being timely informed of those plans, was enabled so effectually to escape them that Benhadad concluded that some one of his servants had been treacherous, and betrayed his plans to the enemy. But one of his servants informed him that there was no treachery in the case; that the King of Israel obtained his information from the prophet Elisha, who, by the power of inspiration could read the thoughts of the heart. Vexed by the defeat of his plans, Benhadad, learning that Elisha was in Dothan, sent an army to take him captive. They surrounded the city in the night; and, in answer to Elisha's prayer, in the morning the whole host of Syria was smitten with blindness. Elisha then went forth to the host, and said to them:—"This is not the way, neither is this the city; follow me, and I will take you to the man whom you seek." They followed him; and he led them into the fortified City of Samaria; so, when their eyes were opened, they discovered that they were in the midst of their foes,

and completely at their mercy. The King of Syria, perceiving that they were in his power, said to the prophet:—"My father, shall I smite them; shall I smite them?" Elisha well knew that, though the whole army of the Syrians might be destroyed, Israel would by that slaughter only make the Syrians their eternal foes. He answered the King:—"Thou shalt not smite them; wouldst thou smite those whom thou hast taken captive with thy sword and with thy bow? Set bread and water before them that they may eat and drink, and go to their master." And he prepared great provision for them; and when they had eaten and drunk, he sent them away to their master.

What was the effect of this kindness? In the simple language of Scripture, "*The bands of Syria came no more into the land of Israel.*" They were so touched by the generosity of their foes, that they could no more appear in arms against them; from enemies they were turned to friends. How different the effect of the harsh conduct of Rehoboam! On the death of Solomon, the congregation of Israel came to him, and said:—"Thy father made our yoke grievous; now, therefore, make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee." After consulting with the young men of his court, he answered:—"My father made your yoke heavy, and I will add to your yoke; my father also chastised you with whips, but I will chastise you with scorpions." *The result was the revolt of the ten tribes!*

False Modesty—A young bride at Ouargla was bitten in the foot by a scorpion. The bite is extremely dangerous, yet if it is instantly treated by a skilful doctor, the patient usually recovers. There was a good French doctor at Ouargla, when the young woman was bitten, a fact of which both she and her mother were well aware. But the mother never called in a doctor, although fully conscious of her child's danger. The girl died; still the mother did not regret her action. She was remonstrated with, but replied firmly, "I would rather my daughter should die than that her foot should be seen by a strange man." The girl had been married only two weeks, but her husband acquiesced in the stern decree.

We every day and every hour say things of another that we might more properly say of ourselves, could we but apply our observation to our own concerns as well as extend it to others.—*Montaigne.*

HORTICULTURE.

It is significant that plants grown on poor soil run to seed. The nutrition, scant as it is, instead of being uniformly assimilated, developes the fertility, and thus there is a manifold repetition of a weak specimen. Cultivation, on the other hand, has the effect of modifying the reproductive organs, and highly cultivated plants have to be reproduced by cuttings, as they become sterile. Notwithstanding, if such plants be neglected and deprived of the excessive nutrition, they show a tendency to regain, and in some cases have regained, their sexual functions. Such rich fruits as the banana, pomegranate, orange, etc., are sterile, yet poor specimens will yield seeds. Gardeners even check the nutrition in order to enlarge the growth of the fruit, *i. e.*, to further reproduction—hence, for example, he root-prunes his apple trees. If plants of a temperate climate be transferred to a tropical one, it is necessary to "cut or mutilate" their "stems and tap-roots" to make them yield seed. The extra nutrition which would be taken up would interfere with the growth of the fruit but may be assimilated in other tissues of the plant. Thus, too woody fruit trees are viewed with disfavor by the gardener. While excess of nutrition lessens, scarcity of nutrition increases, the fertility. The scant provisions taken up develop the sexual parts, in many cases in excess, and thus the same thing occurs with the plant life as with the higher animals, viz.:—that the weakly, unfit, are more prolific than the fit.

Epictetus once received a visit from a certain magnificent orator going to Rome on a lawsuit, who wished to learn from the Stoic something of his philosophy. Epictetus received his visitor coolly, not believing in his sincerity. "You will only criticise my style," said he; "not really wishing to learn principles,"—"Well, but" said the orator, "if I attend to that sort of thing, I shall be a mere pauper like you, with no plate, no equipage, no land,"—"I don't want such things," replied Epictetus, "and besides, you are poorer than I am, after all. Patron or no patron, what care I? You do care. I am richer than you. I don't care what Cæsar thinks of me. I flatter no one. This is what I have instead of your gold and silver plate. You have silver vessels, but earthenware reasons, principles, appetites. My mind to me a kingdom is, and it furnishes me with abundant and happy occupation in lieu of your restless idleness. All your possessions seem small to you; mine seem great to me. Your desire is insatiate—mine is satisfied."

CHILD CULTURE.

It is surprising to witness the utter uselessness of many young mothers in taking care of their lately born, more especially if *primipara.* After the illness, when grandmamma and nurse have to be dispensed with, they soon find that their babe has not got an angelic temper, and that the handling of a child must be experienced.

In all degrees of society, there are to be found many women who only give their child a passing thought and who are, probably, not able to take care of themselves, far less a child. Infantile ailments, in numerous instances, are traceable to the thoughtless mother, who, while deploring her babe's sickness, seems to be conveniently forgetful of her own indiscretions, yielding to her own preferments rather than to the duty to her offspring.

It is a very common thing for baby to be cross, and a very common thing for mother to set it down to ill-nature, and a very common thing accordingly, for baby, if too young to be spanked—to get a bad-tempered wrench, but it is a very uncommon thing to chastise the mother, who is the cause. Healthy infants do not cry to be heard, it is because there is something wrong. Some poor little babes seldom get a chance to be well. They are wrapped in furnace-feeling clothes, or they are made to swallow obnoxious medicine, or the air (commonly called draught) is too strong, or they are allowed to chafe—what with one thing and another, the little one has a miserable time. Sometimes, the food designed by nature for it, is denied it, and instead a concoction composed of sugar, milk of a lower animal and water is forced into the alimentary canal, the child being made to suck its food through a nasty-tasting tit, out of a bottle, not over-clean. No wonder a healthy born child turns out *anæmic* or *dyspeptic.* There is no reason why a young mother should not be able to nurse her offspring. If she is strong enough to bear a child, she should be strong enough to support it during its babyhood; if not, she should not have married. But it is seldom that such responsibilities are considered.

The mother who would do her duty to her child must attend strictly to herself. Why the lower animals would give some women a lesson in this respect! Baby is one of the finest little beings in creation if mother chooses. If the child be nursed as nature rightfully demands, there would be less mortality among children. There would not be the constant dozing. Mothers should remember that their own milk is the only necessary medicine in the healthy child, acting as it does as a laxative and mildly cleaning out the little system, besides the child takes it without demur or injury.

WORK AND GENEROSITY

The will to work on the one hand, and the will to share—to hand on, on the other, constantly meet in the same personality. The instinct of true sociality developes under two guises. The actively sympathetic are apt to be also the spontaneously useful.

Contrariwise, your temperamental idler, is also your born mercenary. He preaches against generosity, calling it "imprudence"; for he sees that the generous citizen must keep on busily working in order to be able to keep on giving, and to himself (the mercenary) work is *anathema maranatha.* He little suspects, that it is a delight of your foolish creature, to make up by one hand's diligence, for what is expended by the other hand's bounty, and that, there is not the remotest wish to grow "rich," in the person of self, ever at all.

Your instinctive idler, once in luck's way, forthwith stops the circulation of whatsoever drifts in his direction. He accumulates, like the fatted parasite he is, because his soul is all stomach, and moral muscle knoweth him not.

This is on both counts strictly comprehensible. For gift is gift, and the giving of toil, of energy, of self and its whole power, or the giving of the wage of those, in shape of means, is at bottom one thing.

The ideal of communions is to set this spirit of gift, of industry, free all round, as a means of doing the world's work more swiftly and surely than by the indirect methods hitherto employed. We cannot afford to go on forever, decreeing break-down as the social portion of the willing and the energetic —decreeing the fat of the land for the inherently parasitic. No, not forever!

The Greek Love of the Beautiful.—Praxiteles, one of the most distinguished artists of ancient Greece, was both a statuary in bronze and a sulptor in marble. He was unsurpassed in the delineation of the softer beauties of the human form, especially in the female figure. His most celebrated work was his marble statue of Aphrodite (Venus), which was distinguished from other statues of the goddess by the name of the Cnidian's statue, who purchased it and placed it in her temple at Cnidus. It was esteemed the most perfectly beautiful of the statues of the goddess, and travellers from all parts of the civilized world went to see it. So highly did the Cnidians themselves esteem their treasure that when Nicomedes, king of Bithynia, offered them, as the price of it, to pay off the whole of their heavy public debt, they preferred to endure any suffering rather than part with it. Such was their love of the beautiful.

THE EAGLE'S ROCK.

'Twas the Golden Eagle's Rock,
Craggy and wild and lone,
Where he sat in state, with his royal mate,
On his undisputed throne.

High on the dizzy steep
Did their blood-stained eyrie lie,
Where the white bones told, who had raid'd the fold,
When the shepherd was not by.

Well might the spoilers gloat
At ease in their fortress grey,
For never had man, since the world began,
Clamber'd its height half-way.

And his mighty wings are spread,
And he sweepeth down chasms wide;
And his fierce eyes gleam by the mountain stream,
And he scours the hill's green side.

Then o'er a shady glen
Doth the bold marauder sail,
Where villagers gay hold a festal day,
Down in their verdent vale.

Apart from a joyous group
A mother her darling bears;
With happy smiles at his baby wiles,
His innocent mirth she shares.

Now on the soft green turf
That mother her babe doth lie,
While over its head is a watcher dread,
In that dark spot in the sky.

She kisses its cherub cheek,
And leaves it awile; ah woe!
For broader above, o'er her gentle dove,
That terrible spot doth grow!

Hush'd was the peasant's mirth,
And the stoutest they stood aghast;
And the wail of despair it rent the air,
As the eagle o'er them pass'd.

He has stolen the pretty child,
All in its rosy sleep;
And bears it in might, with ponderous flight,
Straight towards his castle keep!

Whose is that up-turned face,
White as the mountain snow?
Horror is there, and blank despair,
Speechless and tearless woe.

Pale are those bloodless lips:
But lo! in that mother's eye,
There flasheth the light of love's great might,
Stronger than agony.

She darts from the wailing throng,
Her coming is like the wind;
The weeping loud of the noisy crowd
Dieth away behind.

She rusheth o'er field and fell,
Her footsteps at hindrance mock;
She startles the snake in the rustling brake,
And reacheth the Eagle's Rock.

Scrambling up fearful crags,
Still doth she higher go;
Close let her cling; the loose stones ring
Clatt'ring to depths below.

Higher she mounts! She climbs
Where the wild goat fears to stand;
Death follows behind, fleet, fleet as the wind;
Still she eludes his hand!

She reacheth the fearful wall
Under the great Rock's brow,
Where the ivy has clung and has sway'd and swung
From earliest time till now.

Clambr'ing the net-work old
Which its twining stems have wrought,
She wrestles in prayer with her Maker there;
Doth she "fear God for nought?"

And the cry of that mother's heart
Is heard, and her faith is blest;
For, with rapture wild, she hath snatch'd her child
Unharm'd from the eagle's nest!

Flapping their dusky wings,
Fiercely the spoilers came;
And she heard their screams and she saw the gleams
That shot from their eyes of flame.

Close to her throbbing heart
She bindeth her weeping child;
She wipeth its tears and she quells its fears,
Up in that region wild:

And she blesses the Mighty Hand
That carried her there, and knows
That aid shall be lent through the dread descent,
To that perilous journey's close.

She trusts, and her bleeding hands
Safely the ivy grasp,
For a spirit of love from her God above
Is strengthening it in her clasp.

Lower she comes, and sees
Beneath her a mountain lamb,
That cautious and slow, to the vale below,
Follows its careful dam;

And she tracketh, with thankful heart,
The path of her gentle guide,
Whose feet will be found on the surest ground
Down the steep mountain's side.

Hark! from the plain beneath,
Voices are rising loud;
The shout and the cheer, they have reach'd her ear,
And she seeth the breathless crowd.

Louder and louder still,
Swelleth the welcome strain;
Oh, loving heart! thou has done thy part;
Return to thy rest again.

And a lesson she taught to all,
Of energy, faith and love:
Hast thou the right? Stand up and fight,
Looking to God above!

Shame on ye! timid souls,
Feeble for aught but ill;
Shall sin and shall woe waste this world below,
And will ye lie sluggish still?

Wrest from their grasp the prey;
Crush them, though cowards mock:
And if the heart quail, and the courage fail,
Think of the EAGLE'S ROCK!

There is an old fable that when Truth was sent by the gods, owing to some mishap it fell from the clouds of Olympia to the hard, matter-of-fact world below, and was smashed into a thousand atoms. Not only had Truth been beautiful in itself, but the shattered fragments still retained so much beauty of form, color and material, that each became the desire of those amongst whom it fell. In the general scrimmage that ensued many took part, and some were successful, each bearing away in triumph his small fragment, he and his friends fondly imagining that it represented the whole beautiful image. Gentlemen, the first step towards reconstructing this image is for each one to acknowledge that his fragment is but part of a great whole; when this is done let each bring his own fragment, be it large or small, and submit it for examination and measurement, and to be fitted by himself and by others. From time to time, men of deeper and wider views than ourselves, capable of fitting together not only their own fragments, but those of others that have been prepared to their hands, come forward, and the original form is being daily, further and further, outlined. We are now but gathering and combining the smaller fragments into larger pieces, and it may be, that, in this finite existence of ours, we shall see the limbs or joints merely, but through the association and working together of many, all animated by the same desire, these smaller fragments will be gradually fitted together, so that even we, in our time, may gain some conception, however crude and imperfect, of the wonderful form of Truth as it left the gods.—*Dr. G. Sims Woodhead.*

THE FRENCH WORKMEN'S SANITARY CONGRESS.

In our last issue (August) we gave a few generalities regarding this Congress, and showed the interest and fervor with which the workmen went into the question of hygiene, and other necessary reforms; nor was it confined to France, but extended to England, where the doings of the Congress gained considerable publicity, chiefly owing to the reports in the columns of *The Lancet*. The first meeting was of a formal character and their labors were properly commenced on the afternoon of July 3rd, when M. Prudent Dervillier was appointed chairman. He explained the general programme of the Possiblist party (the organizers of the Congress), and was of opinion that the time had come when practical questions, instead of abstract theories, had to be dealt with. Men of science were separated from the working classes by many material and social considerations, but were at one in the elucidation of scientific truths. The general secretary, M. A. Lavy, showed how their meeting had been generally approved, after which a discussion followed as to the revelancy of the admission of delegates from the philotechnic associations and the Society of Veterinary Surgeons. After deciding not to admit the representatives of these bodies, as delegates, because they did not represent labor organizations, but welcoming them as guests, and allowing them to submit any communication as instructors, the meeting closed for that day.

On the second day, M. Lavy, being appointed chairman, welcomed delegates from St. Etienne and from Lyons. It also was his duty to welcome Mr. James Holmes of the Leicester Trades Council, who explained the interest the workers of England took in the Congress. Delegates from the Society of Cooks (called *l'Academie de Cuisine*) claimed admission. As it was pointed out that there were two employers of labor among their members, there was demur as to their admittance. After talking the matter over, it was decided that as the greater majority of their members were workers, they would be allowed to send their delegates. This finished the preliminaries, and discussion was opened, the subject being the food of the working classes.*

The representative of the Port de Flandres district did not believe that much could be done to better the quality of food. Individual tradesmen may endeavor to act honestly, but it would be preferable if the state intervened. The advocation of total

*Our readers will remember that there were six lectures delivered by eminent scientists in preparation of the Congress. The first of these was by Dr. Dujardin-Beauwitz, on Food.

abstinence and vegetarianism as a remedy was condemned by official science, and some employers of labor pointed to Succi, to show how workingmen could live cheaply. Even if the workmen had sufficient wages to buy meat-diet and wine, what was to prevent them from being poisoned by bad alcohols added to the cheap wines? He was in favor of State monoply of alcohol, and, that municipalties open depots for the necessities of life, when, as there was no trade interests to serve, there would be no adulteration.

Another delegate explained that bread contained 40 to 42 per cent. of water, when there should only be 30 to 37 per cent., besides the baker gave light weight, and butchers gained 125 per cent. per annum on the capital they engaged in their trade.

Dr. Paul Brousse, representative of the Epinette district, discussed the qualities of the food required to maintain the human equilibrium, and showed what was chemically necessary. Money would not always secure this, and even those who could afford luxuries might be underfed or poisoned through the bad quality. Pastry might be colored with copper or arsenic and bread poisoned with the lead coming from the paint adhering to the wood of old houses sometimes used to heat the ovens. Bakers spent in shop windows and ornamentations, to attract customers, what they ought to spend in the flour for their bread. He agreed with the previous speakers, that they wanted the establishment of public services for the necessities of life. But it would not be wise to rest, as it were, hypnotised by this grand conception. Pending the municipalization of those trades on which public health depended—water, bread, meat, etc.—they must endeavor to obtain stricter laws against adulteration. In the Middle Ages adulteration was classed with the coinage of false money, and the culprits were in both instances hanged. Doubtless the municipal analytical laboratory would help to moralize trade, but he suggested that articles of food—such as, for instance, a cask of wine—should be accompanied by a sort of bill of health, or passport, on which its history should be recorded.

Madame Bertier pleaded for good food for workwomen. The majority of Paris workwomen were *anæmic*. How could they give birth to healthy children? Where would France find the soldiers for its future battles? Had the underpaid and underfed workwomen of Paris the right to be mothers when they had neither the time to tend their children nor the health to bear them? It was now proposed to enforce rest on Sunday, but this meant no rest for women. Sunday was often the hardest day of the week. Woman wanted food and leisure as well as men. She ought not to compete with men by doing the same work for less wages. A law should be passed making it illegal to employ any woman for less than half a franc per hour. Women might then work three hours in the morning, three hours in the afternoon, gain three francs (60 cents) per day, and yet have some time remaining to attend to domestic duties.

A communication was then read from M. Tessignier, coming from the Society of Veterinary Surgeons. It insisted that the quality of meat was more important than the quantity. A soldier was allowed 300 grammes of meat. This was not enough, and yet the workmen often got less. Then it was bad meat—not absolutely unwholesome, but flesh of old tired cattle—meat that loaded the stomach without strengthening the system. Horse was sold for beef, dog for mutton; accidents and illness resulted, but attracted no attention unless they occurred on a wide scale. Yet the workman's only capital was his health. The legislature did not define the meaning of the word "corrupt," and the laws for the inspection of meat were aimed against great epidemics, rather than against evils that occurred in detail. What is condemned in one town is allowed in another. The working classes were the principal sufferers. In small places horse was easily substituted for beef and dog for mutton. Private slaughter-houses should be abolished in towns of over five thousand inhabitants, and public slaughter-houses erected, and there should be a duly qualified veterinary surgeon attached to every public slaughter-house. At present inspectors of slaughter-houses were appointed in consequence of their political opinions and with no regard to their technical knowledge: it is therefore necessary that there should be a large staff of thoroughly qualified veterinary inspectors, and that the law affecting the control of the meat-supply should be strengthened, more clearly defined, and rendered uniform.

The third sitting of the Congress was presided over by M. Audinet, from the municipality of Châtellerault. The discussion on food was re-opened by M. Prudent Dervillier, who complained of the inadequacy of the French law in dealing with adulteration. There was nothing done except under the direction of the Prefect of Police, who was not of necessity a hygienist. Sanitary reformers took no initiative in the matter. The example of the English Legislature was well worth studying. In London, there are forty-two public analysts; in Paris, there is one municipal laboratory; as the number of analysis made increased, the proportion of articles found

to be adulterated decreased. In 1892, twenty-six per cent. of the articles examined were found to be adulterated; in 1880, it was only 17.47 per cent. The English law sanctioned heavy fines, and in some cases, imprisonment with hard labor. He drew the attention of his hearers to Mr. Wakley, M.P., coroner for Middlesex, who as far back as 1850, started his crusade against adulteration singlehanded. Then, adulteration was so much the practice, even among what were considered the most respectable tradesmen and manufacturers, that there was good reason to believe the death rate was seriously affected. This gentleman published the result of his analysis in *The Lancet*, a periodical which the speaker highly eulogized.

Mr. Wakley's endeavors proved very useful; for example, out of twenty samples of tea, he found twelve false or mixed with poisonous substances. Even opium and other medicants were adulterated. The fraudulent tradesmen not being able to reach Mr. Wakley by law, chose to do so by corporal violence, but to their dismay, found that Mr. Wakley was an athlete. The speaker deplored the inability of the French press in dealing with such a movement, and instanced, for comparison, the action that had arisen in England, which resulted in the Food and Drugs Act, and Sanitary Act of 1875. Had such a thing been possible in France, the lives of thousands and thousands of French workers would have been saved. He exhorted his hearers to follow the example of Mr. Wakley. "We shall then have better food, and with better food wiser minds. We shall then be able to judge better and act with greater ability. The workers will more successfully study the causes of their poverty, and be in a better position to solve the social problem."

M. Fabré, a baker from Varsailles, followed with some interesting remarks about bread. The 10 per cent. extra of water was not purposely done, but was due to the close packing in the ovens. The baker, too, was made to load his oven so often, that he had not time to knead and dough properly. The men were overworked, some putting in fifteen to sixteen hours a day. He advocated less hours of labor, and instead of having one central municipal bakery, he preferred to have a number of small local municipal bakeries. He gave good reasons for his opinions and showed a few advantages.

M. Heppenheimer was anxious that an independent and purely scientific authority should be organized to check adulteration instead of the police authorities.

M. Caumand pleaded for the small wine dealers, urging that the intermediary merchants had more need of being watched.

Dr. Paul Brousse held that the real culprits were the intermediary firms. They advanced small sums to individuals so that the latter might open retail wine shops. This sum was generally insufficient, causing the dealer to borrow more, and in doing so had to accept adulterated wines.

The Congress then proceeded to discuss the feeding and rearing of workmen's children, or as it was put, the milk question—*la question de l'allaitement*. M. Caumand commented on the high rate of infant mortality, which he said was due to the present bad social organization, which tore children away from their mother's breast. The number of mothers, who abandoned the hope of suckling their own children, was daily increasing. The child, which was the product of a difficult gestation due to excessive toil, prolonged till the eve of its birth, came into the world weak and unhealthy. A great step had been accomplished by the Humanitarian law of May 23rd, 1874. This law, instituting a system of inspection over all who had charge of children, was more rigorously applied in the neighborhood of Paris than elsewhere, and statistics showed with what beneficial results. The mortality of infants under one year old, was 18.44 per cent. from 1868 to 1872, It fell to 16.72 per cent. from 1878 to 1882, and does not now exceed 15 per cent. —a clear demonstration of the advantages of legislative interference. He insisted on the duty of mothers to nurse their own children. Many upper-class mothers avoided the responsibility and had their children sent to wet nurses with the result that either the child contaminated the nurse or the nurse contaminated the child. Many peasant women have caught syphilis through nursing Parisian children. In Paris, of the assisted infants of the poor the proportion of deaths in 510 of children fed from the breast was 4.90 per cent. and of 669 fed from the bottle 9.56 per cent. In the suburbs of Paris out of 1634 infants fed from the breast 6.36 per cent. died, and out of 1389 fed from the bottle 12.45 per cent. died. He proposed that as $3,000,000 had been spent to build the prison of Nanterre for criminals and vagabonds, at least $2,000,000 might be spent to create near Paris a vast establishment which would serve as a maternity, where mothers could live with their infants for at least two months after the birth of the child, instead of being driven away in five days as is done at the hospitals.

Madame Bertier did not like the idea of such vast agglomerations. Nature demands that children should remain with their mothers, and if mothers

could not afford to keep their children with them, then sufficient out-door relief should be given to avoid the necessity of separating mother and child.

M. Vallet protested that this was true enough in principle, but in practice many mothers were much too poor and too ignorant to rear their own children. The recommendations given with regard to the precautions for the milk would not be understood; and till such time as the lower laboring classes were better educated, and better paid, institutions such as had been suggested by M. Caumaud, would render great service. Naturally it would be better to keep mother and child together, on condition that the mother did not live in some overcrowded, filthy and insalubrious garret.

At the fourth sitting of the Congress the discussion on the "Hygiene of Infancy" was reopened. A delegate drew attention to the unfavorable conditions and poverty in which the workmen's younger children were bred. It was the duty and interest of society to provide every creature born with the means of becoming a healthy and useful worker. Mademoiselle Bonnevial of the School Teachers' Union, thought that all congresses should have two objects—the proclamation of an ideal and the achievement of something immediately practical. The ideal would be to abolish all *créches*, all nursing and maternity establishments, and to give all mothers the means of enjoying abundance in healthy homes. Parents are much to blame for trying to bring up their children as prodigies. Freedom is what the child wants, morally and physically. "Let those little children make their own mud pies."

A delegate from the Port de Flandres denounced clerical orphanages. In some of these the children were terribly overworked. He also condemned the system of punishment by solitary confinement. This tended to develop secret vices, more particularly among the girls, who became hysterical, *anæmic* and sometimes idiotic. In the name of virtue, humanity and hygiene, he demanded the suppression of the convent workshops.

The hygiene of workmen's homes was next gone into, and André Gély (a member of the official commission on Unwholesome Dwellings) reported to the Congress. He lamented the tendency of the working classes to struggle for political ends, being carried away by "tall talkers" and the men of science failed to move the masses. We could not get up a cry against bad drainage and inefficient ventilation. The housing of the population of Paris was in a deplorable state, and, in the poor quarters, there were three deaths, to one in the rich. Some slums had been abolished but many remained that were quite as bad. It was absolutely necessary that a minister of public health should be created. After some interruptions he stated that the committee the Congress appointed to study this question had received nine reports. The Port de Flandres group had calculated that there was 3,000,000 kilogrammes of human flesh buried in and about Paris. This must be an active cause for insalubrity, and the report concluded that cremation should be obligatory in large towns. The Versailles group reported on the disposal of slop-water and were in favor of sinks with trapped pipes. Other reports sent in demanded great improvements in house accommodation. But there was not a single labor society, or a single individual workman, who asked for, or approved of, the building of artisans' dwellings. Dr. Paul Brousse was glad to see the workmen abandoning the small cottage home. There should be attached to the large buildings, club-rooms, libraries, gymnasia and all the facilities that science and industry had devised. Other speakers urged that private sanitary committees should be appointed to stimulate the action of public bodies, and that the municipal councils should have the legal power of destroying unwholesome and condemned dwellings.

The Congress now proceeded to deal with the fourth and last question, viz., the Hygiene of the Factory, Workshops, etc. There were many reports. One from the Fargeon district, told how men worked in a temperature of 70° C. They were almost naked, their only covering being a wet cloth. Sixty per cent. of these men died prematurely of chest complaints or asphyxia. They earned only fourpence (8 cents) an hour.

The saddle-makers reported on the bad effect on health and eyesight of the numerous underground workshops. Women were also made to work heavy sewing-machines causing their health to fail at the age of thirty. The Academy of Cooks sent in a report dealing with the foul air in underground kitchens, which were generally situated close to untrapped drains. The metal polishers described how they were poisoned by the effluvia of cyanide of potassium. The Versailles bakers demanded that the law should prohibit the existence of closets inside bakehouses and should see that bake houses were properly ventilated. The river bargemen and the crews of tug boats reported on the terrible condition of the stokeholes in these little river steamers. State match makers and tobacco workers complained of the bad ventilation in their factories. House decorators wanted a law compelling the use of zinc instead of lead for making paint. Tanners

and leather dressers wanted the abolition of the use of picrate and the employment of lime instead. Gasworkers demanded the inspection of the places where they worked and that baths should be attached to all gasworks. Printers denounced the unwholesomeness of their workshops.

There was so much to be said on this fourth question that it had to be cut short, as the time had arrived when it was necessary to put the resolutions before the Congress. In this country, we would substitute the word "essay" for the resolutions adopted, as, indeed, they would fill a fair sized book.

On the first question, (Food)—They set forth the conflict of interest between the tradesman and the consumer, and the imperative necessity of providing the population with wholesome food. This end it was considered would be best secured by establishing municipal bakeries, butchers' shops, etc., and by the amendment of the law on adulteration so that food in the course of preparation might be seized, and the premises, not only of the retailer, but of all middlemen and manufacturers concerned, might be subjected to inspection and the articles seized analyzed.

On the second question, (Hygiene of Infancy)—Women should be prevented from working beyond their strength during the period of gestation. The Roussel Law of December 20th, 1874, was the first attempt to protect infants; and though this had done much good, still there were more deaths in the course of a year from the use of the long-tubed bottle, than there had been soldiers killed in the biggest battle. Therefore the resolution concluded that laws should prevent nightwork and overwork for women; and their employment during the more advanced periods of gestation should be prohibited; no mothers capable of suckling their children ought to be allowed to hire wet nurses. The sale of long tube bottles should be rendered illegal. Maternities ought to be established, where mothers need not give their names and where they could remain and nurse their children till the latter were two months old. The convent asylums ought to be placed under the common law. Women who hired wet nurses should be made to pay a tax of $40 and every measure possible should be taken to compel mothers to suckle their own children.

On the third question, (Hygiene of the Workers' Home)—The resolution condemned barrack-like artisans' dwellings, and demanded strict legal enactments for the enforcement of proper drainage; trapped and flushed closets; municipal baths and washhouses; the creation of a Ministry of Public Health; the obligatory instead of optional appointment of sanitary committees in all the communes of France; the disregard of sanitary laws to be punished by imprisonment as well as fines; the right of sanitary inspection at all hours, inspectors to take the initiative and not to wait till they receive complaints, such inspection to include factories and workshops; municipalities to be prevented from alienating communal land, but to build upon such land model dwellings; untenanted property to be taxed as heavily as tenanted property; new sanitary laws for the building of new houses and the reform of old houses, giving strong compulsory powers to the municipalities.

On the fourth question (Hygiene of the Factory, Workshop, etc.)

This resolution was of great length. Among other remedies it suggested:—that a Ministry of Public Health should be created to study and prepare sanitary laws and establish technical schools of practical hygiene; that committees of inspection, etc., should have as members some representatives of the class that suffers most and no representatives of the class that benefits by the infliction of such suffering; that the existing law for the election of working miners as inspectors of mines should be extended to all other trades and manufactories; places where work is done should be roofed, staircases washed once a month, concrete floors provided where organic matter is used, these floors to be frequently washed with disinfectants; walls painted with zinc paint; one closet for every ten workers; separate closets for females; all closets to be well trapped and flushed; each worker should have twenty-five cubic metres of space allowed him, and there should not be more than fifty workers in one workshop; all workshops should receive direct light from the sun, and underground workshops should be abolished; powerful mechanical ventilation should be provided where there is metallic dust, and other dangerous dust or poisonous gases; there should be dining-rooms separated from the workshops, etc.; a good water-supply on the premises; work in tunnels and places subject to malaria should be stopped during the two most dangerous months of the year; efficient means of escape in case of fire; ambulances and medical attendance in case of accident should be supplied, etc. To enforce all these and many other demands, fines and penalties of all sorts were proposed.

Resolutions carried at the great international labor congresses of Paris, London and Brussels in favor international legislation on the hours of labor, of unwholesome industries, etc., were re-affirmed, when, after a few pertinent remarks from M. André Gély, the Congress broke up amid cheers.

English police, which an organized enquiry has not sustained, and in the case of the celebrated Turf Frauds a few years ago, corruption was proved against certain members of the detective force. On the other hand, in the Cronin murder case, eight detectives were dismissed from the Chicago police for trying to aid the accused.* Dr. Howard Crosby states that in one city in the United States the chief of police earned some thousand pounds sterling annually by his carefulness in leaving the license-law breakers alone. Further, the Rev. Josiah Strong, Secretary of the United States Evangelical Alliance, says that in New York the liquor vendors collectively possess such power, through bribery of some of the police officials, that, in certain cases, punishment is secured, not for the violator of license laws, but for the conscientious subordinate of the police who may venture to arrest such a one.†

Above all, the difference in the classification of crime, in the measures adopted for its repression, and the punishment meted out to the offender under the administration of the various States of the Union, renders it difficult to be certain, whether, in comparing figures and totals, we are always comparing like with like.

But whatever allowances may have to be made, either on one side or the other, it is not encouraging to find the following official statement made in a country whose advance in the path of freedom, educational extension, and the arts of civilization, excite the admiration of the world:

"The percentage of criminal population in the United States is excessive in comparison with some other countries. It very much exceeds that of England and Wales. In the United States there are more than three times as many convicts, in proportion, as in the former country." ‡

The London *Times* of Aug. 17th, 1892, states that Mr. Andrew D. White, U. S. Minister to Brussels, delivered a lecture at Chautauqua, N. Y., on the previous evening, on the subject of murder in the United States, during the course of which he said that the number of deaths by murder in that country, was more than double the average of the most criminal country in Europe, and year after year the number increases. Even Italy and Corsica, where crimes of violence were frequent, were below the United States in the proportion of murders to the population. Four thousand murders occured in the United States during 1890, and in 1891 the number increased to 6,000. The greater number of men who committed these crimes, were still at large, and statistics showed that only one murderer in 50 received capital punishment!

It is worth while to consider what have been the steps by which society has attempted to cope with and to repress crime. The earliest and most crude form of penal legislation is clearly the retaliatory one,—"an eye for an eye, a tooth for a tooth"—a system which had its natural corollary in the view, probably not clearly thought out by the criminal, but definitely stated by the casuist, that all things are lawful to him who is prepared to pay the penalty. The Roman Patrician of our school books clearly held this view. He took up his position in the street, and gave a cut with his cane to each passer-by, while his slave stood by, and offered to each victim the gold coin which the law prescribed as a maximum fine. He deemed the sport of making a sedate citizen cut capers under the sudden assault bought cheaply at the price, and the victim found, that, in the state of society at that time, his wisest course was to pocket the money and the insult. The modern outcast, who hurls a brickbat through a a plate-glass window, as the best means of getting food and shelter gratis for fourteen days, has come, unconsciously, to the same conclusion.

The retaliatory easily lapsed into the vindictive system, and the barbarous punishments of cutting off the hand of him who had slain the king's deer, or of branding in the hand him who was guilty of forgery, went beyond the mere deterring of the offender, the object being to incapacitate from similar offence in future. It is difficult to determine whether the extreme severity of the penal code, which remained in force until times within the memory of some yet living, was the outcome of an attempt to punish the criminal or to deter him and others from offending in the future. But the horrors of prison life as revealed by John Howard, Elizabeth Fry, and others less known, but no less earnest workers, in the same field, show that there was no thought of the reformation of the criminal.

During the century that has elapsed since the death of John Howard, it is indisputable that much has been done in the way of improving the condition of convicted persons in England, yet an enquiry instituted in 1887 by the Government disclosed the fact that the accommodation in court houses for untried prisoners was shockingly inadequate, and that the demoralization of the innocent by contact with hardened criminals was thereby promoted. In the same year Mr. C. E. Felton,* of Chicago, sums up the evidence as to the condition of American county prisons:

"The county jails in all parts of the country continue to be footballs to be kicked from party to party, as political power changes. Office and patronage seem to be the only inspiring motives in securing their control. With few exceptions county jails are abominations throughout the land."

Another writer from New York State, in a communication† to the English Howard Association, is quoted as follows:

"Our jails at present are under full control of the Sheriffs, and the Sheriff in each county is always, or nearly always, the leader of the dominant political faction. He is paid by fees, and in some counties these fees amount to many thousand dollars a year for

*Edinburgh Review, July, 1892. Crime and Criminal Law in the United States.
†Penological and Preventative Principles, by Wm. Tallack, Sec'y of the Howard Association, London, 1889.
‡ Report of the New York State Prisons, 1886, p. 39.

*Report, 1888; see also in Report of Prison Congress, St. Louis, Mo., 1884, a paper by Mr. William M. F. Round; also Official Report of State Board of Minnesota, 1881.
† Tallack, "Penological and Preventive Principles; London, 1889, p. 95.

each Sheriff. So you will at once see that, in over sixty counties (in New York State alone), the Sheriffality forms a powerful political machine, with places that furnish a sufficient income to make it worth the while of unscrupulous and greedy politicians to spend money to get them."

Of the English transportation system, little need be said, now that it has passed away so entirely, that even the traces of it no longer exist in the colonies, that were subjected to its baleful influence. But in a form adapted to the conditions of the country, it still survives in the "Leasing Out" convict system of the Southern States, under which the labor of convicted criminals is farmed out to private speculators and contractors, to be employed in such works as the construction of railways or canals, or the working of mines. Under this system the individual state saves all expense of prison maintenance at the cost of selling the convict into practical slavery. The herding together of men and women in these prison pens, to their ruin in body and soul, has been most strongly condemned in unofficial communications. The significant figures are given that in Georgia of 1,243 convicts leased out, 100 were boys from 10 to 16 years of age, and 400 from 16 to 20; while in North Carolina, during two years, of 1,966 convicts 140 died, and 9 were shot while trying to escape, which 237 succeeded in doing. In Tennessee again, the Chairman of the State Board of Health, Dr. P. D. Sims, officially declares that—before the figures he quotes as to convict mortality—"humanity stands aghast, and our boasted civilization must hide her face in shame. We are appalled at their enormity. The once proud state of Tennessee, chivalrous and public-spirited, stands to-day before the world a self-convicted murderer." The only justification of this system, that the convicts were at least employed on useful labor, has been subject to the drawback that the convict and free labor has been brought into violent conflict, with results familiar to the readers of contemporary journalism. A less objectionable system than this is the one common to England and America, but more elaborated in the former country, under which convict labor is applied to the construction of works of public utility. The comparative efficiency of free as against convict labor, the moral results of herding together in labor gangs the utterly hardened with those amenable to better influences, and the whole question of long *versus* short sentences has been the subject of debate in successive International Penitentiary Congresses. On the one hand, long sentences, by their very length, are held to be discouraging to any attempt to reform, while a life sentence leads to despair, and in consequence, to frequent insanity. On the other hand, the extreme view is taken by Mr. Frederick Hill,* for forty years an inspector of prisons, in the statement that—

"If the sterile practice of short and repeated imprisonments were abandoned, and in lieu of it such periods were taken as would allow time for training in good habits, and instruction in some branch of industry, every prison in the country might be made self-supporting."

*International Penitentiary Congress, London, 1872, p. 638.

The necessary conditions of space do not admit of a full discussion in the present place of the problem of prison labor—a problem that has furnished materials for abundant controversy. The consideration of the question whether a convicted prisoner has not after all a right to labor in full and free competition with the honest laborer outside the jail; whether he should or should not be so trained to labor as to regard work as a pleasure and a privilege, rather than as a penalty and a curse; whether, in view of the fact, that the intelligent and handy craftsman but rarely comes within the prison walls, it is not labor lost to train the dull and incapable criminal; whether a prison can be said to "pay its way" as long as the charge on the public for prison maintenance shows no appreciable reduction—these and other points must for the present be noted only, not discussed. From the state of society when the penalty for crime was loss of liberty merely, by incarceration of the offender, public opinion has slowly changed. To imprisonment was added labor; first the fruitless toiling of grinding the wind at the treadwheel or the crank, then the labor of grinding the prison corn, and so forth, so that the prisoner might in some sort contribute to the cost of his own maintenance. Lastly came the system of labor at honest, or even skilled handicrafts in combination with attempts at moral reform, to be effected in part by the educational value of the labor itself.

Each step in this process of evolution has been beset with pitfalls which it is unnecessary to specify; the latest development has led its advocates into excesses, which would be ridiculous if the interests of society at large did not make the matter one too serious for jest. The system of model prisons with which the name of Elmira is popularly associated, has carried to an absurd extreme the theory that the convict should be "humanized." A well-known American writer* describes one of these "model" jails, which

"are under specially humane management, and soften the rigors of imprisonment by means of entertaining lectures and readings, concerts, holidays, aniversary dinners, flowers, add marks for obedience to rules, which shorten the term of confinement."

Surely the American citizen must have been indulging the national sense of humor, when he accounted to his English friend for the number of ladies driving along a certain road, by saying that they were on their way to call on their friends in prison; but the possibility that such a jest should have been made is significant.

It may be asked, "Do these reformed prisons reform?" The figures, as to the amount of crime recorded at the present time, do not permit a satisfactory answer to be returned to the question, and sufficient evidence has been adduced to show that neither under the old *régime* of repression, nor under the modern system of reformation and training towards better ways and higher life.

* Mr. C. Dudley Warner, in the New Princeton Review, 1887.

Has any sensible impression yet been made on the numbers of the criminal army? Something may be set down to the irrepressible tendency to migration from the country to the town. In a sparsely populated community, and under the conditions of rural life, public opinion and mutual surveillance act unconsciously as adjuncts to the police force. In town life this check ceases to operate; crime can more easily hide itself in the city, and naturally gravitates thereto. Other considerations have been suggested in the course of the present remarks; new laws may have created new offences, and committed crimes may have been more frequently brought to justice. But the source of the evil lies deeper yet. A dam may divert or regulate the stream, and protect the dwellers in the valley below, but the water must come down nevertheless. Until society is raised all along the line; until a race healthier in mind and body, and happier in the conditions of life, be born of less debased and brutalized parents, the barrier that keeps back the flood will require to be watched with ceaseless vigilance. In the meantime let us not be beguiled by the superficial civilization of our day from bearing well in mind the words of the poet, uttered in warning to a past generation:

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay."

Happy at least if we have not to agree with the pessimism of a poet of still more remote date, that the present age, worse than that of its forefathers, is perpetuating itself in a generation even more degenerate than our own.

JOHN BIDDULPH MARTIN.

ETERNAL JUSTICE.

I

The man is thought a knave, or a fool
Or bigot, plotting crime,
Who, for the advancement of his kind,
Is wiser than his time.
For him the hemlock shall distil;
For him the axe be bared;
For him the gibbet shall be built;
For him the stake prepared.
Him shall the scorn and wrath of men
Pursue with deadly aim;
And malice, envy, spite, and lies
Shall desecrate his name.
But Truth shall conquer at the last,
For round and round we run;
And ever the Right comes uppermost,
And ever is Justice done.

II.

Pace through thy cell, old Socrates,
Cheerily to and fro;
Trust to the impulse of thy soul,
And let the poison flow.
They may shatter to earth the lamp of clay
That holds a light divine,
But they cannot quench the fire of thought
By any such deadly wine.
They cannot blot thy spoken words
From the memory of man,
By all the poison ever was brewed
Since time its course began.
To-day abhorred, to-morrow adored,
So round and round we run;
And ever the Truth comes uppermost,
And ever is Justice done.

III.

Plod Friar Bacon, in thy cave;
Be wiser than thy peers;
Augment the range of human power,
And trust to coming years.
They may call thee wizard, and monk accursed,
And load thee with dispraise;
Thou wert born five hundred years too soon
For the comfort of thy days;
But not too soon for humankind.
Time hath reward in store;
And the demons of our sires become
The saints that we adore.
The blind can see, the slave is lord,
So round and round we run;
And ever the wrong is proved to be wrong,
And ever is Justice done!

IV.

Keep, Galileo, to thy thought,
And nerve thy soul to bear;
They may gloat o'er the senseless words they wring
From the pangs of thy despair;
They may veil their eyes, but they cannot hide
The sun's meridian glow;
The heel of a priest may tread thee down,
And a tyrant work thee woe;
But never a truth has been destroyed;
They may curse it and call it crime—
Pervert and betray, or slander and slay
Its teachers for a time;
But the sunshine aye shall light the sky,
As round and round we run;
And the Truth shall ever come uppermost,
And Justice shall be done.

V.

And live there now such men as these—
With thoughts like the great of old!
Many have died in their misery,
And left their thought untold;
And many live, and are ranked as mad,
And placed in the cold world's ban,
For sending their bright far-seeing souls
Three centuries in the van.
They toil in penury and grief,
Unknown, if not maligned;
Forlorn, forlorn, bearing the scorn
Of the meanest of mankind!
But yet the world goes round and round,
And the genial seasons run;
And ever the Truth comes uppermost,
And ever is Justice done!

CHARLES MACKAY.