

HUMANITARIAN
GOVERNMENT.

BY

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HUMANITARIAN GOVERNMENT.

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

The aim of a humanitarian Government would be to promote the physical, consequently psychical, well-being of its subjects. It would be applied scientific knowledge 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 my brothers and sisters. The most highly cultured of any race are my companions. Debauchery, vice, and ignorance are my enemies, irrespective of nationality.

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✓ 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 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 may be beneficial for two or three generations may be totally inadequate for the fourth. I recognize the law of evolution in me and that no single thing remains stationary. I cannot repeat exactly the experience of yesterday, were the same circumstance to repeat itself. I have changed ; I am 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 a progressive policy. Every new law is on trial, and if found inexpedient or nugatory in its effects should be

repealed. Better change a bad law than to have its evil effects vitiate society by not so doing.

“We,” to quote Aristotle, “form the *character* of our citizens by enforcing habitual practice”—for good or bad. 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.”
(*Epictetus.*)

If the present is 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 entrusted, but the welfare of humanity.

The same as the prevailing ideas of an age indicate the 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!

Religion is now passing through the period of analysis. We laugh at the conceits, the delusions, the self-imposed tortures of religious fanatics. We look upon religious ecstasies as a species of dementia. Idols, images, ceremonies, are so many tricks to play upon the credulity and subjugate the will of the ignorant. Many say, If it does any good let it be, we must have something to hold the ignorant masses in check.

✓ If we ask what is religion, the answer would be a belief in God, who is supernatural, who is supreme, who is all-powerful. Above all, one who will *punish* if you disobey His commandments. The last gives us the clue of the origin of religion, to inspire awe, to fear.

The instincts of prehistoric man are not yet burnt out of our organisms; these are impatience of control and revolt against anything which restrains. Any power which undertook to do this has had to inspire terror enough to control or to check the evil and to develop the good. Evil is that which is injurious to the species, good that which is of advantage to them.

✓ The spirit of religious commandments had been taught by the philosophy of experience. The religious laws had a reason to be, they were not the

figments of the imagination representing the hallucinations of the superstitious, they were inevitable conclusions which had been arrived at by attempting to regulate roving tribes from the family into societies for mutual benefit.

The principle was to conquer and subjugate by inspiring fear rather than by shedding blood.

The supreme power assumed different phases; fire, sun, superhuman beings each in turn was personified as a god. He figured in so-called myths depicting the passions to make them human. These myths were representing the struggle between the animal man in some form and the human man.

Laws, whether religious or political, are made to rule human beings and animal beings; we have to study, therefore, what made animal man human, and when he ceases to be human and reverts back again to animal man. Legislation has not only been for human beings but for animal beings with only their animal instincts developed—nutrition, propagation, and self-preservation.

In measure as human man or animal man acquired the supremacy, in measure each nation became great or sank into decay.

About ten thousand years ago people had their five senses. They could see the earth beneath them, the life around them, and the sky above them. They did not look at these things mechanically as is shown in the four Vedas—Ritch. Veda, Sama Veda, Yadjou Veda, and Atharva Veda.

There has been no new sense given to humanity within this short space of time, only aids to our senses, in new inventions, microscope, spectroscope, and mechanical improvements for scientific investigation.

Why should we conceive that the people who lived ten thousand years ago were fools? Our senses are just as liable to deceive us to-day.

Suppose another nation were to get their idea of our modern art literature, scientific discoveries, morality, and of God, from vagrants, peasants, and emigrants, I think their notions of existing phenomena would be as crude and barbarous as any of those of antiquity. When a seed of truth is sown, it takes sometimes years, and even cycles before it reaches fruition.

We cannot ignore one germ of truth. In all these ages, a great many truths have been born unto the world: but some fell among the ignorant, and with all the fury begotten of ignorance, were dis-

torted and rendered powerless, others fell among the willing but weak, and have only been the property of the select few, while others fell among the courageous unto death, and have blessed humanity.

Those philosophers who compiled the Vedas must have had a great insight into human nature in their time. All philosophers have been students of human nature, so we must not throw this book or that aside as worthless because there may be that germ of truth in it, which, if planted in good soil, may bless humanity.

If salvation was taught, there was something to be saved from.

Salvation is the victory over self. This cannot come without knowledge. People are saved in part whenever they receive a new truth and live it in their lives, and are saved completely when their soul is awakened to the whole truth.

Scientists seek the cause why we are vertebrates, why we have organs similar to other mammals. May we not seek the reason why this myth, or that, developed the human in us?

The very first battle was between God, the creative principle of life, and the devil, the desecrator of this principle.

We have the myth where the animal man or demon of superior brute force was carrying off or overcoming the female, and the human man always came to her rescue and saved her.

The animal man was depicted as half man, half beast in ancient India, and we to-day can see in the museum at Olympia, chiselled by Greek sculptors, "A Centaur about to carry off a woman, whom he holds with his left hand and right forefoot, while she in her struggles seizes him by the hair and beard. With his right hand the Centaur defends himself against Perithoos (human man) who advances to the rescue with his battle-axe raised." The best preserved group is the "Woman who has sunk on her knees, while the rearing Centaur clutches her hair with his left hand, and holds her fast with a hoof on her breast. The HUMAN part of the Centaur is wanting."

Thus in Greece, thousands of years later, we see the same forces at work to celebrate the victory of the human man.

The priests of ancient India realized how necessary it was to strike terror into the hearts of men-beasts to protect the females. It became the theme of poems, Ramayana, and many others. It even went

to the extreme, that the saviours or gods were to be conceived by the Holy Ghost.

Have we ever comprehended what is meant by the Holy Ghost, and why Jesus was so persistent in insisting upon the fact that a sin against the Holy Ghost was unpardonable? With such a sword of Damocles hanging over our heads, we ought surely to comprehend what is meant by the Holy Ghost, the third part of the triune, to which there can be no remission of the penalty: "The mystery of Godliness."

In the Vedas, Siva, or the Holy Ghost, was the spirit of fecundity or generation, or principle of life, decomposition, and death. And undoubtedly this is the derivation of the term "Holy Ghost." This idea permeated primeval religious sects from the earliest ages. We read that Christna of Hindustan was conceived by the Holy Ghost or Divine essence, that Jesus of Nazareth was conceived by the Holy Ghost. And, without doubt, the people who proclaimed this fact to the world comprehended that it meant the life-giving principle.

Hindoo tradition speaks of the Holy Ghost which moved on the face of the waters at creation and imparted life.

Moses had evidently studied heathen mythology before he gave us the description of the act of creation by the Divine Breath, which is the Holy Ghost, into Adam, by which he became a living man.

We must acknowledge that all these give us a clear idea of what was understood in the beginning by the Holy Ghost. And we commence to understand why a sin against the Holy Ghost was unpardonable. We begin to comprehend why there are so many diseased, deformed images of God standing as an open accusation against the ignorance and superstition which from the beginning has enveloped the procreative principle of life. And this is the stumbling-block over which humanity is wrecked.

Every human development we see deified: "Pallas the goddess of Wisdom," "Athene goddess of Chastity," Hercules hero of battles. Every sentiment was appealed to, instincts intensified, to awaken into life powers of comparison between right and wrong.

In the Vedas, we find that artificial selection was carried on to enhance or intensify these propensities thousands of years ago.

The sages who made these laws were deep philosophers; they knew, if the priest married a

woman morally and physically healthy, she would produce children who would do honour to Brahminical institutions. Did these great philosophers realize that one was the necessary sequence of the other ?

We see scientific propagation practised in India, when it rose to the height of its glory, and was the wonder of antiquity, the reign of the wholly human man; and we see it in Greece, where it developed one of the finest races the world has ever seen.

I quote from Jaccoliot's "La Bible dans l'Inde," an extract from the Veda : "Let the Brahmin marry a young Brahmin virgin without spot. Let him not seek a girl of *evil manners* or *unhealthy*. The wife whom he shall choose should be *well made*. Let him shun women of *impure and vulgar race*; their contact shall *defile him*, and thus shall be the *cause of degradation* of his *family*. The woman whose words and thoughts and person are pure is a celestial balm. Happy shall he be whose choice is approved by all the good." (Manou, lib. iii.) "It is ordained that a devotee shall choose a wife from his own class. Let him take a *well-formed virgin*, her hair fine, her teeth small, and her limbs charmingly graceful. Let him shun those who neglect the

sacraments, who do not produce male children, or whose *parents* are *afflicted with defiling maladies.*"

What stock-breeder of the present day could add much to the preceding ?

The first principle insisted upon was to keep the breed pure. What law-giver have we to-day who equals this in justice, mercy, charity to the yet unborn subject ?

A great number of the creeds of ancient India took root in Greece, where the gods of antiquity became the inspiration of a new race.

Scientific propagation was carried on under a new guise by the most astute law-giver the world has ever seen—Lycurgus. I used to ask myself how was it possible to make such laws as he did, and above all, to have them observed.

Scientific propagation is no easy task even in our day. How was it accomplished ?

I quote the following from Pausanias : "And it was when Agesilaus was king that Lycurgus legislated for the Lacedæmonians, and some say he derived his laws from Crete, others that he was instructed by the oracle at Delphi. And the Cretans say that their laws came from Minos (Manou, the law-giver of India ; Manes, the law-giver of Egypt ; Moses, the

law-giver who led the children of Israel), who received *divine* assistance in codifying them.

“And it seems to me that Homer has hinted as much in the following lines about the legislation of Minos : There too was Gnosus, the great city where Minos reigned nine years, the bosom-friend of great Zeus.”

I am more inclined to believe that Lycurgus derived his laws from Crete.

The most ancient records given of the Olympian games are that they were first founded by Zeus, who came from the island of Crete, and were afterwards reorganized by Lycurgus and Iphitos. Even when these games were first founded, it was called the Golden Age. And as the Cretans say their laws came from Minos who received them by *divine* inspiration, and the intimate friend of Zeus, which meant God, what more natural than when these games were reorganized by Lycurgus and Iphitos they should receive *divine* assistance ; especially as the country was being ruined by civil wars.

This myth is a few thousand years later, but it has all the family traits of its ancestors. It was to direct that pent-up energy, which must find vent, into a channel for good instead of bad. When the Olympian

games were made a national affair, by giving an impetus to all that was manly and healthful, the very mainspring of a nation's greatness was set in motion.

✓ The ideal became perfect health, strength, vigour, courage, and every inducement was given to promote physical development — success was followed by pleasure of the gods, praise of their fellow-creatures, honours reflected on their families.

Their states and their countrymen used to testify their gratitude by triumphal receptions, banquets at the public expense, and sometimes exemption from taxation. Statues were erected, which in case of triple victory were allowed to bear the features of the victors. Champions dwelt at Olympia at the public expense. And not only athletes were represented, but artists, sculptors, orators, heroes, were given ovations.

It no longer surprises me that that age produced so many great philosophers. Socrates, Plato, Aristotle, produced a Platonic Republic. These philosophers had the living examples before them of what can be done when energy is expended in the right direction.

It was the Revolution of '93 that made possible Comte's Religion of Humanity. Books had been written on the rights of the people. Libraries

encumbered with grand theoretical works. Dust-eaten, mouldy, there they remained upon the shelves! But when the blood of '93 washed the streets of Paris, it spoke in tones of thunder of the rights of the people, of the Religion of Humanity.

Religion has always represented abstract laws of which the Government is the concrete application.

Religion, if carefully analyzed, is merely an aggregate of ideas which evolve a doctrine. As long as the ideas or principles are consistent they have the power to control our actions; but from the time reason and religion commence to battle, from that moment religion loses the power to restrain.

The ideas of Confucius do not pretend to be a religion, and yet his followers, numbering over 100,000,000, have found it all-sufficient. He taught, "The knowledge of one's self is the basis of all real advances in morals and manners." Animal man must have developed a great way towards human even then, to comprehend what was meant by morals and manners.

Each religion has been the outcome of some social necessity. All martyrs who have had any influence in formulating a religion have been keen observers

of human nature. These philosophers have seen the greatest need, and from that have formulated a religious law.

Where anarchy and lawlessness reigned, they said :
 " Do not to your neighbour what you would take ill from him " (*Pittacus*, 650 B.C.). " Do unto another what you would have him do unto you, and do not to another what you would not have him do unto you. Thou needst this law alone, it is the foundation of all the rest " (*Confucius*, 551 B.C.). " Return not evil for evil " (*Socrates*, 469 B.C.). " Pardon the offences of others, but never your own ; " " The noble spirit cures injustice by forgiving it ; " " It is a kingly spirit to return good deeds for evil ones ; "
 ✓ " Be at war with men's vices but at peace with their persons " (*Publius Syrus*).

Where the poor were oppressed and suffering :
 " It is easier for a camel to go through the eye of a needle than a rich man to enter the kingdom of God."

Religious rites with regard to ablutions we find in all ancient religions, to enjoin the necessity of cleanliness.

Where there was licentiousness and debauchery, to be carnally minded is death which was taught by

Christna of Hindustan and Jesus. "Blessed are the pure in heart for they shall see God" (*Jesus*).

Where people were the slaves of their passions, to control our thoughts was taught by Christna, Jesus, and Marcus Antoninus. "The happiness of a man's life depends upon the character of his thoughts" (*Marcus Antoninus, Stoic Philosopher*).

"Cast thy bread upon the waters and it will return after many days"—this precept was not so much impressed with any idea that they would receive the equivalent of the service rendered, but by doing good deeds one's own nature becomes enriched and benefited, and ultimately a higher meaning to the word human is evolved.

Every philosopher realized the great importance of preaching against egoism: "None of us liveth to himself, and no man dieth to himself" (*St. Paul*). "Egoism of all human passions is the most difficult to overcome."

"Judge not lest ye be judged," instilled forbearance.

"Love ye one another," benevolence.

The keenest and divinest insight into human nature was possessed by Jesus. It was that great heart which could feel and sympathize with the whole

human family, it was his clear insight which originated one of the grandest humanitarian laws ever formulated. On looking into the faces of those around he saw the sin they would condemn in another indelibly stamped on their own countenances: "Let him without sin cast the first stone."

✓ Every new discovery and application of a moral law, every new discovery of some far-reaching scientific law, have all their influence in developing the human man.

Facts exist prior to their identification and verification by scientists, but by being brought together we derive general laws which lead on to higher forms of truth, thus add their quota towards building up the intellect of humanity.

Religion does not remain inert any more than any other product of nature. It ought to be the concentration of nature's laws, which will strengthen all that is best and purest in human character. And as knowledge increases, and the laws of causation are gradually being unfolded to the human mind, some new duty is enjoined, some new obligation is imposed, and some more definite ideas of right and wrong are evolved.

The Christian teachings of Jesus were an improvement on the old Mosaic laws of Moses. The conditions of the times were different.

The principle of each religious law was to awaken diviner impulses ; they were practical in meeting the needs of the time. Their aim was to humanize the passions.

Altogether the influence of religion has been great in civilizing mankind ; because the more the sympathies are developed, the more the innate qualities which distinguish man from the savage is unfolded. That is the God element.

Religious laws, based on the practical needs of humanity, have done good ; but there have been many misconceptions derived by professed teachers from religion which have done much to retard progress.

The teaching and impressing upon people that they can do whatever they like, if they only repent they will be saved, has been an incentive to yield to animal passions and appetites, in the belief that if they reform at the end they will be received into the kingdom of God pardoned and purged of all impurities. Never was there a greater mistake, and never was there a greater stumbling-block in the path of progress.

If there be a hereafter, the spiritual part of man will find its level in eternity, as it finds its level here. It is a law of nature that a stream never rises higher than its source.

Modern Christianity has devoted all its time and labour in saving souls. I devoted all my time and labour in saving bodies and teaching; if salvation come at all, it must be through the just appreciation of that body—that to defile His temple involves spiritual as well as physical death.

Religion condemns a man as directly responsible for sin by the deliberate act of free will. I taught that sin is simply a sequence of heredity and education manifesting itself through the diseased organism of the perpetrator—that the larger part of crime is the feculence of a distorted social condition by ignoring scientifically demonstrated natural laws.

“Let us make man in our image, after our likeness.” Have we ever paused to think over these words? What could be more inspiring than a human being perfect, physically, morally, and mentally? and what an outrage on nature when medical statistics say that there is scarcely a healthy, sound man or woman, and when we consider how many deformed beings are born every year!

Moses must have been at fault when he wrote Genesis, because he did not take into consideration the misshapen beings who were numerous even in his time. Are we to place all these diseased, malformed beings in the same category with those who, in the allegory of the beginning, were the most perfect images of God? Or shall we be compelled to class them as the sin against God when driven out of Eden?

Moses understood half the truth, but he could not give it to the horde of slaves and pariahs, made so by generations of inherited effects of servitude and oppression, any more than preachers dare speak the truth to-day to the ignorant. Moses could only give the best he dared in allegory—the two cherubim, the eyes; the flaming sword, the tongue; the serpent, lust.

How many centuries before the descendants of these people could develop into freedom of soul and body? If the people could have been taught in plain language, instead of in allegory, the truth regarding the sin against the creative principle of life would have been born unto the world ages ago.

“Blessed are the pure in heart.” “Act in such a way that your conduct might be a law to all

beings." Thou shalt not marry when malformed or diseased. Thou shalt not create His image in ignorance. Thou shalt not defile His temple. Do not think evil lest you become evil. These should form part of every religion, be it old or new.

In the Marriage Service of the future the question will not be asked who giveth this woman away? or does anyone know any just cause why, &c. The question will be, how have *you* guarded the vital law you ask me to seal? What use have you made of it? before I give you the permission to become creators, certainly you would not ask me, a minister of the Gospel, to call down the blessing of the Church on a prospective *crime*.

The sooner we awaken to the fact that the more we bear in mind nature's laws in formulating artificial laws to rule human beings, the more certain we can be that they will be enduring and will meet the requirements of mankind.

There is a strongly developed religious sentiment in human beings, the aim is to purify this belief of the dross and direct it into a channel for the higher purposes of humanized life.

It should be the aim of anyone who has any influence in disseminating religion to assemble

together natural laws which will regulate our daily life, and will have the greatest good mentally, morally, and physically.

The new religion which will be based on scientific truths will idealize the good, the pure, the great in the individual. Our perception of God is exalted according to the greatness within us. It requires an elevated mind to perceive the beauty and harmony in nature; so to appreciate or to understand Godliness we must have these elements within ourselves.

Law is an educational process. It has the power to stamp an action as a crime. Law is applied morality, and the principal means of its diffusion. Moral force is not sufficiently developed in people to deter them from doing an unjust act. Go into the lowest quarters in any city, and ask the inhabitants, What is sin? What is duty? What is morality? Of ethics, they know nothing. They know nothing about a God who leaves them in such a state of misery. They know nothing about the laws governing their own beings, much less the consequences of violating these laws. But there is something they do know, and that is that if they break a man-made law they will be punished. This wholesome dread keeps them from giving unlimited vent to their animal instincts.

This is the power which educates them in morality. This is the power capable of civilizing them when nothing else can influence. For thousands of years this agency has been at work moulding the character of human beings. To the uncivilized man the larger part of what we call crime is no crime; he has not been punished for committing these offences.

The effect of punishment varies with the individual.

There is as much difference between human beings in this respect as there is between different species of animals. One form of punishment may have no effect on one, whereas with another the effect may be terrible. Judges have experienced this frequently. A prisoner may be sent again and again to prison to which he has grown indifferent, but if ordered a number of stripes with the lash the effect may be permanent. It only enters into consciousness and has an effect by the physical pain of their bodies with this class; the higher nervous centres are incapable of receiving any other impressions. With another class loss of liberty, disgrace, loss of caste would have terrible effect. Some may feel intensely by even the thought that their honour or their word could be doubted; some are so highly organized, so sensitive, that coarse or vulgar surroundings, or harsh words, or unjust suspicions may almost kill them. Remark the different effects of corporal punishment in a dog, a cat, or a llama. Punishment is to teach an animal when it has done wrong; it is thus we teach our domestic animals. We train a horse, we whip him when he has done wrong, we pat and encourage him when he does right. In the same way the Government trains us; it is like the bit in

the horse's mouth. There will always be horses who will try to get the bit between the teeth and run away, there will always be some who will jump the traces, rear and do various other things a well-trained horse ought not to do, and especially if there are any hereditary vicious traits perpetuated in him. When I say they have never been punished for so doing, I mean they have never been taught by physical or psychical punishment which varies in degree and nature with different individuals what we consider to be crime. We only know right by having day, we only know what is right by having wrong made perceptible to us as a contrast. In the same way those children who are taught to beg, to steal, to lie, to deceive, to be tricky, or cunning for the benefit of their parents, who are praised and caressed when they do wrong, these children grow up with the idea that evil is good. And after attaining manhood or womanhood, they carry into practice the training of their youth. The ignorant commiserate the father or mother, and say what a bad son or daughter, as the case may be.

Prof. Huxley shows the effect of education in his elementary physiology: "By the help of the brain we may acquire an infinity of artificial reflex actions,

that is to say an action may require all our attention and all our volition for its first, second or third performance, but by frequent *repetition* it becomes, in a manner, part of our organization, and is performed without *volition* or even *consciousness*." Acts whether good or bad become automatic and organic by repetition, which proves that forgiveness by a priest would not change the nature of a nervous centre.

As laws are made to govern human beings, and as they have so powerful an influence in determining the national character, they should, above all, be framed upon a thorough knowledge of man and woman, both physical and psychical. Laws must, of necessity, be one-sided which are formulated by men alone. There must be a combination of the two elements, otherwise the conflicting forces tending towards the destruction of the human race will never be adjusted.

The laws adduced from the philosophy of history, as the skeleton upon which to build any theory of politics, are considered indispensable. I maintain that the essential basis for any true Government is the thorough understanding of the embryonic development of individuals; and then comes that of tribes, societies and nations.

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. I used to say in my lectures that pauperism and crime are hereditary, that one thousand criminals had 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.

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 is 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 the same as insane and idiots are now. With the further development of scientific investigation into the causes of mental disease we will be able to master the conditions which favour its development.

It would be a fallacy to think that any law, any political institution, would be absolute in its remedial effects in every country, among all peoples, or even among every class of a community. When we realize how the characters of individuals vary, we understand how necessary is a thorough knowledge of psychology to legislate properly for the minds of men. The same prescription as a remedy for a

specific disease is not efficacious with all persons alike; the physician must watch the cause of disease and judge in each individual case. He cannot state absolutely what the result in every case will be, but he may say that this course of treatment has proved efficacious in nine cases out of ten.

To acquire a thorough knowledge of psychology one must study physiology.

The spirit part of us is not something distinct from the material, something shadowy, undefinable; wafted down from no one knows where, to inhabit the body of each new-born child; then wafted back again to no one knows where. The psychical part, the spirit, develops with the development of the physical structure and disintegrates with the disintegration of structure.

To become conscious of a thing is to know a thing, to become aware of it, to have an idea of it. When we are asleep we cannot be said to be conscious of a thing.

Anæsthetics, an accident, disease, may render us unconscious; in these instances the spirit does not leave the body to follow its own devices, but still it is oblivious of what is going on in the body, or what is being done to the body. Hence, it follows

that which affected the material, affected its properties, the spiritual. The psychical is simply the expression of the physical constitution.

It is generally accepted by scientists that consciousness is an acquisition of nervous tissue. Consciousness is the sum of the education of the nervous centres. These nervous centres have become educated by experience; they demonstrate their education when stimulated. The organization of the nervous centre is a physical fact, its psychical expression depends upon the physical constitution.

If a nervous or motor centre becomes degenerated through disease causing failure of nutrition, the movements or psychical acts, of which it forms a part, become disorganized. It is clearly shown how small a part consciousness plays in our habitual actions. If deeply engaged in conversation, that is if our higher nervous centres are engrossed in their own activity, we may perform several acts of which we are unconscious; if out walking, a lady may cross streets, avoid obstacles, get out of the way of puddles, lift her dress, and be entirely oblivious of the several acts unless her attention be especially directed to them.

The study of epilepsy abounds with instances of

automatic acts continued in states of unconsciousness, called post-epileptic automatic acts.

Physiology teaches us that the property of nervous tissue is to organize conscious acts into unconscious or automatic acts. In post-epileptic automatic acts, or post-hypnotic suggestions, the power which the higher centres have of controlling these automatic acts is for the time suspended or rendered inactive. Many diseases originating in different parts of the body may have such physical effects upon the brain as to render the will impotent.

Physical and moral well-being are interdependent. Any portion of the brain becoming hypertrophied or atrophied through disease will produce its corresponding psychical effect. Since the investigations of Ferrier and others with regard to the localization of sensory and motor centres of the brain, great advances have been made in positive psychology. Irritation of particular motor centres will produce certain movements. Irritation of sensory centres by disease, or a certain group of cells becoming hyper-excitable, often produce auditory or ocular spectra, or other hallucinations, which often give rise to uncontrollable impulses. Micro-organisms introduced into

the body may produce morbid effects of which we have no knowledge.

As long as disease is restricted to a part of the body which has only a limited effect upon the brain, it may not affect the psychical, the moral well-being, but if not so restricted, again, it may affect the higher cerebral centres, and make us cognizant of its destructive power in criminal and immoral acts.

Although the anatomy of the brain shows that the cortex is imperfectly developed in children, that the fibres and cells are not yet differentiated, still we see we have not entirely to do with virgin elements in the precocious acts of children. A predisposition, a latent power to respond to particular stimuli, is there.

We often have thefts and other crimes performed by very young children showing abnormal conditions of the brain. Supposing as a child grows to manhood or womanhood there is arrest of development of particular nervous centres or groups of cells. The apparent man or woman may still be as irresponsible as the child, as far as the will, conscience, reason, determine our actions.

Several scientists have lately given their attention to arrest of development during the embryonic period, causing a particular portion of the brain to retain the

form of some primitive type, whereas the outward man may develop, to all external appearances, the same as other individuals. Gegenbaur calls it the reappearance of a more primitive organization, or a reversion to a primary state.

I used to say in my lectures the beast pursues the bent of his own nature, and he is contented or uneasy as this bent finds satisfaction or is deprived of it. No one considers it a crime for a tiger to devour a man. It is his nature thus to do; nature has made him so. How much more is it a crime in the human tiger?

All these evidences of imperfection in human character—all the evidences that the bloodthirstiness of the tiger is not yet burned out of matter, or that the cunning of the fox will manifest itself in man, when the fox is made the basis of his character—go to show how careful all should be who assume the responsibility of adding to the population of the world.

With idiots, or very pronounced deviations from the normal type, we realize something is wrong, and act accordingly; but where it does not come within range of our philosophy we look upon them as bad, if not wicked.

What effects may not the toxic products of a

diseased mother have in modifying the coenæsthesiſ of the developing embryo? Of course, we know that nature guards against this by the antiseptic properties of the metabolism of the body at this period, but in the abnormal conditions of disease the metabolic products may be different.

When a part becomes functionally active there is an increased blood supply to the part. The brain is the most active part of the organism, therefore is the most richly supplied with blood. Thinking, willing, in fact, consciousness, are functional activities of the cerebral hemispheres. When the brain is active the stimulus is communicated to the arteries, causing them to dilate, and the flow of blood is increased.

The proof that the functional activity of the cerebral hemispheres is dependent upon the supply and quality of the blood is that when the flow of blood is interrupted or lessened, thought becomes almost impossible, or there is total unconsciousness. If the cells of the cortex do not respond to stimuli when there is less quantity of blood, or the blood is not in its normal condition, it shows that there is a direct relation between the blood and mental states. When the circulation is increased beyond a

certain point, delirium is produced, as is seen in fevers. This undoubtedly arises from the extra tissue change. Do voluntary acts involve molecular changes—metabolism of the higher nervous centres? This may account for the fact that nature has been economical and made the greater number of our acts automatic, as physiologists maintain.

The quality of our mind depends upon the physical condition of the cerebral substance. If the blood is diseased, it no longer furnishes proper nutriment, and there frequently follows morbid vascular conditions; schleichrosis, cysts, tumours are found in different parts, and there is often softening of the medullary substance.

There is reason to suppose that there is increased metabolism after work within certain limits; but suppose the blood has not those chemical constituents which the part demands? A part becomes strengthened and grows by exercise owing to the increased blood supply; if the blood is diseased it no longer furnishes the proper nutriment, and there follows degeneracy.

Degeneration of the frontal lobes causes dementia, the temporal lobes deafness; according to Ferrier, lesion of the occipital lobes will cause blindness,

degeneration or lesion of Broca's convolution and the Island of Reil is followed by aphasia, degeneration, hæmorrhage, or lesion, of motor centres ; causes paralysis, or otherwise disorganizing co-ordinated movements.

It has been insisted upon by many that a great many fallacies which obstruct our path to exact knowledge have arisen from personifying abstractions. Perhaps the greatest fallacy is the personifying of conscience—his conscience pricks him—my conscience condemns me.

Conscience is the sum of the modifications of our higher nervous centres. Without the cerebral hemispheres a man would have no conscience or even consciousness. The conscience is determined by the education and development of the cortical cells, its organized experience. Therefore it is a fallacy to judge the consciences of nations or of individuals by our own conscience. Their nervous cells have not been educated in the same manner as ours. If we wish to understand an action we must ask ourselves what experiences have been organized into the cerebral substance of the subject, also the inherited organized experiences and the physical state, whether in an abnormal or normal condition ; to these might

be added motive, and then we get a fair idea of the conscience of the individual.

Will, free will, like consciousness, is a property of this cerebral hemisphere; we may be conscious of a thing or particular state and yet may not be able to control or to alter it. Will is strengthened by use. The will represents so much energy stored up in the higher centres of the brain, the more it is exercised the more its capital is increased. Will is the power which we have to control or excite educated nervous centres into activity. It is not independent of these centres, it is only a stimulus acting upon them. When the nervous centres become diseased, degenerated, the will has no more power over them.

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.

The nation which produced the highest type of man and woman had in it the best germ of a true Govern-

ment. 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 is the representative of the people, the better the people the better the 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 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 would 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.

Some sociologists have maintained that this knowledge is not necessary—that spiritual and temporal power should be kept distinct. This theory is delusive. What is temporal power for? To govern the spiritual.

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 cannot shoot the people down, and thereby eradicate the cause, but 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.

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. It is for the public good to place some kind of restraint over these manifestations and not let them be at large; more especially that it may have a deterring influence on others. 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 will 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.

Is it the greatest utility to increase the inland revenue by encouraging the liquor traffic at the expense of making the standard of citizens poor in

neurotics, inebriates, epileptics, &c. ? Is utility not better realized by having a race of fine, healthy men and women, who raise the standard of labour, and by probity, valour and morality enrich the coffers of a nation a thousand-fold ?

Compare the amount derived from the tariff on liquor with the expense of supporting houses of correction, poor-houses and various asylums resulting therefrom, and see whether the Government is gainer or loser by its one-sided view of political economy. But when these institutions are considered as necessary adjuncts to any well-organized society, it proves that there must be some serious miscarriage of justice, some dangerous misapprehension of the meaning of utility.

Organized energy of many has greater power than individual energy. When this power is directed for good, it must of necessity have greater results than the efforts of a single individual working in a given direction. We cannot estimate exactly the force required to move an object until we have made tentative trials; the larger and heavier the body the greater the force required.

Although it may appear impossible to control the enormous number of incompetent individuals who

need their energies directed in the right channel, it is really not so. All that is necessary is the organization of available material which will generate a powerful influence for good.

Suppose there were a combination of force for good, equal to the police force of any city. Suppose there were a standing army directing its force for producing healthy conditions in which people would come into the world properly.

The function of a good Government, it is said, is to interfere as little as possible with individual liberty; the province of Government is defence and nothing else. This interpretation is misleading. The law defends one human being against another. This is termed right, but even in doing this it is performing a two-fold function. The law insists upon individual rights being observed; when this is violated by an assault it punishes the offender, and therefore teaches self-control. By certainty of punishment it deters others from committing a like offence. This proves that in its fundamental principle the law educates as well as governs.

Is Government simply for defence, and has that been its sole office? By no means; it has developed the character of its subjects by enforcing obedience

to certain civilizing rules. The well-to-do classes have other means by which they are humanized—education and association of ennobling ideas. What have the poor? Absolutely nothing except the law. Supposing Anarchists had their way, and the Government could place no restraint on its subjects, what would be the result? Withdraw the only civilizing power, and anarchy reigns supreme. Liberty differs from licence in being the co-operation of the many to maintain order.

The most absolute anarchy was when prehistoric man had absolute freedom of action and maintained it at the risk of his life. The more enlightened and perfect human beings are, the more they will respect the rights of others. I have awakened to the fact that the sovereignty of the individual if carried to the extreme is a pernicious doctrine. If a man has contracted some terrible, contagious disease, and is unable to help or doctor himself, would it be right for us to say: "You had perfect liberty of action, therefore you have caught the disease and you may die alone"? No, the true interests of Government would be to render what aid the community had to offer. So with a large majority of individuals, they are unable and incapable

of helping themselves; they are suffering from what, if left to itself, is an incurable disease of poverty, incompetency, laziness or inertia in the organism.

It is useless to talk of individual rights in these cases, unless it be the rights of invalids to be prescribed for. The solution is not in doing away with Government or limiting the power of Government, but in having a good Government which will be no restraint to those who recognize the necessity of conforming to certain laws if they wish to live together as civilized beings. Those who do not realize this must be taught by a good Government recognizing the rights of humanity.

It is a great mistake to say over-population; we should say bad population. There are not sufficient superior people to give even higher tone to life, thought and actions; and there are too many below a very ordinary standard of physical and mental development. And it is among the latter class that the birth-rate is so high. They would double their population in a very short time if their children survived the deplorable conditions of ignorance and poverty in which they are born. Yet what a commentary on civilization is it that our political economists have to say that although the birth-rate is so

high among these wretched, incapable human beings, it is a blessing for humanity that the death-rate also is very large, as that balances, to some extent, the evil. No other remedy can be found!!! except that the mortality is so great!!!

Is it nothing to bring human beings into the world in ignorance to suffer? Or do they belong to a class who have no feelings? It is simply begging the question to say that by a kind ordinance of nature those who will not work (or do not know how) will have to suffer by becoming paupers, or will be reduced to destitution. They are not the only ones who suffer; they crowd out the honest wage-earner or become parasites on those who do earn their livelihood. Are we right in saying that this class must always represent the destitute and miserable?

We say to these poor wretches: "You ought to be good, honest, healthy men and women." They turn and say to us: "How ought we to be healthy? We have never been taught anything which conduces to health; we know nothing about morality." For example, were I to ask a plumber to paint a house he would say to me: "I do not know how to paint; I never learned the trade." Which would be the most to blame—I who order him to do something about

which he knows nothing, or the plumber because he is ignorant ?

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, having 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 wretched population, their environments being entirely for evil, nothing 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. I used to say in my lectures that a person with deformed legs will walk with an imperfect gait. But if deformed

bodies determine ungainly physical action, why should not a deformed brain determine inconsistent mental action? The character both of individual thought and of 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.

The effect that the law has upon popular opinion cannot be more clearly demonstrated than in the following opprobrious epithets: He is a bastard—he was a *natural* child (hush! don't speak of it under the breath)—he is a *love* child—he is *illegitimate*. Even a woman's virtue is decided by the law in the public mind. We see this with those who wish to ruin a woman's reputation in many sneers and insinuations

which have their origin in the presence or absence of legal formalities. So deeply ingrained is the idea of marriage become synonymous with the legal ceremony in the public mind that it is difficult to disassociate the two. We see what constitutes the virtue in the following, in the due exercise of *lawful* love; but *illicit* love is *sin*. Lawful is derived from *legalis lex legis*—law, lawful, created by the law, therefore right, virtuous; illicit—*il*, not; and *liceo*, to be allowable; illicit is sin because it is not licensed. A man who sells liquor without a licence to demoralize a community is bad, a criminal; but if he does the same thing to destroy his fellow-creatures with a licence he is a law-abiding citizen, therefore respectable. Even more we see its effect when she is ruined, dishonoured, and the pleadings of the victim to give her back her honour, to make reparation. Public opinion is an extraordinary conglomeration. It is the law which compels the man to the observance of certain civilizing rules, it opposes the human man to the animal man; otherwise he is apt to love and ride away. The law is the regulator of an animal passion and enforces obedience either directly by legal punishment or indirectly by the effect of the stigma in social ostracism. As our ideas become more

definite with regard to what is right and wrong, we will use every influence that the law, religion or society, can do to intensify the good and stigmatize the evil.

It is true that very imperfectly organized individuals may be surrounded by such superior influences as will call forth only good acts or thoughts; but a change of influences merely is required to develop latent qualities. The method of human improvement by the action of better influences and examples is palliative merely, while a radical change must proceed from scientific propagation.

Hence it will be at once perceived that every human effort must primarily result from some inherent capacity being acted upon by some exterior force. The adult has just such a conscience as the circumstances of his birth and succeeding education and surroundings have shaped for him. Every person is just what he is made to be by his parentage and education.

But to make this fact still more pointed and clear, let this act be whatever it may, from the slightest offence up to murder, it would be committed by any other person provided that person had been conceived, gestated, grown, and surrounded by the same

circumstances as the one who committed the act, since such a person would have been an exact counterpart of the other.

Again, it is to be observed that the consciences of various individuals are as different as their other points of character, while each individual proceeds to adjudge every other person by his own conscience. This is manifestly unjust. Even the Christian Master's teachings in this regard were entirely different from the practice of His professed followers. He said, "Judge not." Neither can we judge justly of the act of any other person. We must first put ourselves in his place; not merely conceive that we are in it, but actually place ourselves in the same personal condition in which the person to be judged was in when the act was committed upon which judgment is to be passed. The utter impossibility of this at once demonstrates the like impossibility of a just judgment being rendered in any case whatever.

No person living can stand amid the people and say, and say it truly, "I alone am responsible for what I do." No one can be completely divorced from things around so as to make this possible. In the first place, everyone is a natural result of the conditions in which he or she was produced; and in the

second place, this aggregate of results is open to the influence of everything by which it is surrounded, and is made to act in given directions, in proportion as those influences are strong or weak in those directions. No one is his own master or her own mistress, but on the contrary, persons are the slaves of the influences in which they live, conjoined with their inherited tendencies.

The larger part of what is called crime is the result of hereditary instincts and habits engendered by pernicious environments. The crime due to hereditary criminal instincts—how is one to punish or judge it with any idea of justice? The true criminals in this case are the parents.

Again, with the irresponsible actions of the so-called criminal, labouring under the delusions of mad delirium, of uncontrollable impulses, the victim of circumstances over which he has had no control—how do we expect to punish him with any idea of justice? I used to say this class are fit subjects for hospitals, and the jailors should be physicians. I said in 1870 that our prisons should be turned into vast reformatory workshops, from which the unfortunate may emerge to be useful citizens, instead of the alienated citizens they now are.

If a man produces a pauper, an idiot, a drunkard, a criminal, an insane being, he is interfering with other people's rights; he is producing the "sweater," in the shape of incompetent labour, the incapacitated to be supported by the capable. It is the improvident living at the expense of the provident. And it is these false ideas of liberty which make the struggle for existence so terrible.

The day is not far distant when the healthy, strong wage-earner will rise in rebellion and say: "You have no right to throw your burden upon my shoulders."

Society of human beings is for mutual benefit, and if humanity wishes to derive that benefit it must conform to certain laws of interdependence, otherwise it is simply anarchy. It is like one part of the body saying to another part: "I shall not work with you any longer. I am at perfect liberty to become diseased and to propagate diseased cells if I choose." It is so, but the whole body suffers. So with the body social. Each member thinks that his or her little impetus in a given direction cannot influence the great mass, forgetting that it is the sum of these influences which constitutes organized life.

A humanitarian Government would not grant a marriage licence to anyone malformed or having a

transmissible or communicable disease. No marriage certificate would be given to the contracting parties unless they understood physiology and had some visible means of subsistence. The lessons in physiology would be given gratis, if necessary, by the medical officials of the Government.

Insertion of the banns of marriage might take the following form in an Official Gazette: J. S. wishes to contract a marriage with A. B., both contracting parties deeming themselves worthy to become parents—the pedigree of J. S., occupation, &c.—The same formula with regard to A. B. It would give the community at large a fair idea of the *fitness* of the contracting parties.

These laws would be provisory until human beings were educated to the standard that they would never think of becoming parents if they were unworthy. When the birth of a child is registered, a description of occupation and physical condition of both parents should be given and certified by physicians under the pay of the Government, a copy of this registration to be given to anyone. In after years this certificate should be produced before any marriage certificate could be obtained, thus insuring mutual benefit for all.

The quality of the blood of a people is of national

importance. It represents its strength in useful, noble, intelligent citizens ; it reveals its weakness in disease, debauchery, and pauperism. People are not born equal. No two individuals are absolutely equal. Some are born kings : others are born slaves—slaves to hereditary diseases, propensities, appetites, and shattered nervous systems. The kings are those who have healthy, perfect forms, highly developed brains, which by the richness of blood can reason well, whose senses are more highly developed. They are, indeed, nature's noblemen. An aristocracy which knows no equal!

Is the man whose retina has become insensible through disease equal to him with highly sensitive retina ? This physical defect will often delude his judgment with regard to objective phenomena. Is the man whose brain has become diseased through the abuse of alcohol, or he who has contracted some disease with the result of having little nodes formed in his brain interfering with the mechanism, or he with hyperexcitability of certain nervous centres interfering with the nutrition of other parts, equal to him with highly developed healthy brain ? In what does value consist ?

A jewel may be of more worth than a stone a

million times the size; the value here is not in quantity, but in quality. So it is the quality of our intellect, of our physical development which stamps our rank and makes us either inferior or superior to our fellow-creatures.

A man now can boast that he has an ancestral estate and a title, because he happens to be the eldest son, and with these he very often inherits some physical defect or terrible disease of the blood which makes him a representative of bad blood instead of blue blood. Very often he has no ancestral estate or any other possessions, but a title only, and he sells that birthright for a mess of pottage.

Science has shown that the eldest child is rarely so well developed either mentally or physically as the succeeding children. The maternal organs become more developed in successive pregnancies, and the embryo derives the benefit. There is a plurality of causes acting for and against higher development, so each individual must be judged personally by the result.

“Pride, sense of dignity, and self-respect are very conspicuously exhibited by well-treated dogs. As with man so with the friend of man, it is only those whose lines of fortune have fallen in pleasant places, and whose feelings may therefore be said to have

profited by the refining influences of culture, that display in any conspicuous measure the emotions in question. 'Curs of low degree,' and even many dogs of better social position, have never enjoyed those conditions essential to moral refinement, which alone can engender a true sense of self-respect and dignity. A 'low-life' dog may not like to have his tail pulled, any more than a gutter child may like to have his ears boxed ; but here it is physical pain rather than wounded pride that causes the smart. Among 'high-life' dogs, however, the case is different. Here wounded sensibilities and loss of esteem are capable of producing much keener suffering than is mere physical pain ; so that among such dogs a whipping produces quite a different and a much more lasting effect than in the case of their rougher brethren, who, as soon as it is over, give themselves a shake, and think no more about it."*

Those who have never enjoyed those conditions essential to moral refinement, which *alone* can engender a true sense of self-respect and dignity. How many of our fellow-creatures can this be applied to? How many are surrounded by conditions which conduce to self-respect and dignity? When

* Romane's "Animal Intelligence."

we speak in contemptuous terms of the populace, the rabble, the mob, we are lowering the self-respect and dignity of humanity. The aim of humanitarian Government would be to develop these refined sensitive feelings in the majority. Under our present system we say—What did he rise from? he came from the gutter; not—Is he in himself as good, noble, or superior? We scandalize, we defame, until self-respect is obliterated. We often hear: Be careful in your dealings with So-and-so, he or she has nothing to lose. The sooner we extend this responsibility and give the poor something to lose, the sooner we shall break down false barriers and raise the standard of humanity.

To give an example how people should be designated by their rightful titles I may cite the story of Beethoven and his brother. The latter to distinguish himself from his shiftless brother signed himself—“Von Beethoven, land owner.” The composer in contradistinction signed himself—“Beethoven, brain owner.”

A humanitarian Government would give titles only as life endowments. Prince or Princess being the highest title, it would be the most difficult to acquire; the genealogical tree would have to be

proven healthy for at least three generations; his or her pedigree would also have to prove that there is no taint of insanity, crime, drunkenness, or transmissible disease; it would be absolutely essential that he or she should have attained a certain standard of physical and psychical development. Any physical or psychical defect excludes human beings from the aristocracy of humanity. The aim of a humanitarian Government in creating such an aristocracy would be to counteract the evil effects of a plutocracy, and give an impetus to physical and psychical development.

A humanitarian Government would insist that newspapers, in reporting crimes, should frame the record in language that would present a moral lesson to those who read, instead of permitting such accounts to demoralize the minds of their readers. It seems terrible to have to say that moral progress does not keep pace with intellectual, and this is one of the reasons.

The success of our sensational papers depends upon how vividly the scene is described, to excite and work upon the imagination, to make the readers *feel* the thing has actually occurred or is occurring, to make them live through the experience. And if some tale of horror is pored over by the reader

with suspended breath, hair on end, the body in a perspiration, the success of the imaginary writer is complete. And why? Because the same nervous process is stimulated for the precept and the image, the presentation and representation, only the reality may be more intense. By repetition these emotions become organic, become predisposed to respond to this kind of stimulus. When we read, or are told, a pathetic story, or see a pathetic scene, we feel sad and *weep* because the same nerves and muscles would be affected if it were happening to us; and the more intensely we would feel it, the more intensely we sympathize. In the same way a funny story makes us *laugh*, which will vary in individuals according to the *sense* of the ludicrous. Again, the *anger* we experience when we read of an injustice done to some one: the blood boils, so to speak, according to the intensity of the individual, as if the injustice were personal; the physical effects are the same, only weaker. People very often will be able to repeat a choice bit of scandal, they will be able to relate every circumstance, dates, and most ordinary details connected with it, so vivid, so intense are the impressions made upon the nervous centres by anything which appeals to our passions. These same

people can scarcely repeat any noble deed or generous action they have read about, or if they do repeat the circumstance, it is soon forgotten. It is because that which is humane, noble, pure, refined, is only acquired and retained by the greatest effort.

The literature of a nation has a powerful influence on the morale of its people.

We read of a disgusting scene or a horrible crime, and our imagination fills in the details. It may be only a passing breath of contamination, the effect of which depends upon the mind through which it is communicated, but the more the same process is repeated the greater will be its influence for evil. The scenes being actually witnessed, the other senses may rise in revolt and counteract the evil effect. The actual squalor, smell, foul language, would shock the senses, producing a sensation of disgust which operates against the evil effects on the imagination of the observer. In seeing the actuality we realize the terrible conditions which have destroyed the nobler instincts of our less fortunate fellow-creatures, and the event does not steal like a thief in the night to rob us of our soul's greatest treasure, a pure mind.

Should we be justified in giving a description of the qualities of sewage by saying that it was true to

nature, and therefore you can make no objection? But is sewage a natural production, or is it not the refuse of the filth of the inhabitants of a city? The disgusting details of ignorance and debauchery permeating our so-called realistic literature; is it true to nature or is it the refuse of the filth of a diseased condition of society?

These so-called realistic novels, of what are they realistic? Of nature in all her purity, of the natural instincts of the animal kingdom? No, they are a portraiture of the morbid, diseased misconceptions of the human body. Could such scenes be depicted of the brutes? It is humanity which has sunk so low that its habits and thoughts are an outrage on all nature. "For such as are thy habitual thoughts, such also will be the character of thy mind."

In opposition to realism is idealism, the effect of which is to elevate the mind. No one can hope to reach the ideal, but everyone can strive after that higher life. In so doing the soul unconsciously reflects the model. If an artist is going to learn his art, deformities are not placed as models before him, nor daubs from which he is to receive his idea of colouring, but the finest examples to be found; nor is he satisfied until he has studied the greatest masters,

whose souls are reflected upon inspired canvases, whence his own soul becomes imbued until the very tone of a Raphael speaks through him to mankind.

Humanitarian Government would have the science of sociology taught in schools. It would teach the young what diseases they are most subject to ; for instance, gastric, lung, or nervous complaints. A certificate would be given by physicians under governmental pay whether the children have weak eyes or other degeneration of organs, suggesting for what kind of work they are most suited. It would not interfere with individual liberty, it would only utilize the skill of those who have devoted time and labour to acquire this knowledge for the benefit of those who have neither, and acquire it after bitter experience, when very often it is too late to be of any practical benefit. These certificates are granted for *mental* fitness, so should be for physical.

These physicians would teach the working poor how best to avoid conditions which would bring on disease ; their own strength or weakness ; they would teach them to only adapt themselves to those conditions for which they are physically capable. The practical aim of such measures would be to extend the knowledge of physiology.

In this body social there must be division of labour,

and by this division they expend their energy in different kinds of knowledge. The capital of experiences is invested in different acquisitions. Some are portioned off to do manual labour, others mental. The energy of a human body is limited. Those who expend their energy in doing manual labour have not that energy left for mental labour. A woman or man's value to a community is his *usefulness*, and if he has no value he is a parasite.

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. They would see that every building were properly ventilated and in a sanitary condition where working women or men are employed. They would see that the very poor had sanitary dwellings. They would erect cheap lodging-houses for improvident women, and utilize the unemployed labour in every district.

A humanitarian Government would feel how necessary it is to erect in each district, just as police-stations are now, buildings containing large halls and pulpits. Each would have a staff of officers, but they would be there to report upon and deal with causes instead of effects. This staff would be composed of

trained professors in sociology, mechanics and nurses. They would be able to teach the laws of heredity, the result of acquired habits, and how these react upon the physical and moral condition of offspring.

There should be female philosophers to teach mothers the full responsibility of maternity.

The mechanics would impart the latest improvements in different types of work; how time and labour could be saved by adopting this or that method. Their efforts would raise the standard of labour.

These officers could look after the domestic policy of each district, report cases of dire necessity and organize a system for temporary relief in urgent cases, not as charity, but as loans to be repaid by the recipients.

The inhabitants of a district would be able to lodge complaints, and suggest improvements.

The purposes of these buildings would be to educate the masses by a system of oral education. Our wage-earners have but little time for reading; the age for them is past for studious application, but it requires very little effort to listen. After a hard day's work of continued bodily exertion they have no energy left for much brain exertion.

It would be the same system as when the masses were taught in the market-place in Athens by

Demosthenes, or when they stood and listened to the Sermon on the Mount. In primitive ages all knowledge was given publicity by word of mouth, handed down from father to son.

The great fault of the present age is that knowledge is disseminated by books which instruct the educated, while the poor and ignorant are instructed by demagogues or by inferior and sensational literature which develops depraved appetites. In ancient times people travelled for days to converse with some known sage to learn what truths he had to offer. The populace were taught orally then, and must be so taught now, for the masses leave school at a comparatively early age, and have very little understanding of their own organisms.

The specific aim of humanitarian Government would be to concentrate all that is noblest and divine in human nature, to strengthen and revivify the life-giving principle (protean matter) into greater and more perfect types of human beings.