

the exercise of his God-like powers through the purified and developed intellect in all its attributes."

I have attempted to deal with causes and with effects, and to some extent with treatment, in our study of the problem before us; and, were it possible, would like to prescribe a treatment of the disease which would prove a panacea for the physical, intellectual and moral evils involved. I am afraid, however—indeed, we know—that we are not sufficiently advanced for this; but yet we are not wholly without an armamentarium. Go anywhere amongst a congested population, as where Carlyle, in "*Sartor Resartus*," looks down on a sleeping city and moralizes on its vanities and inanities, mingled with tears and suffering; or to a seaport and observe 5,000 foreign immigrants in a single day, and this lack of moral advancement must impress one. In such we behold different languages, varying customs, distinctive dress, diverse habits, and even special foods, varying outlooks on life, hopeful, serious or gloomy, whether as influenced by their homes in the sunny South or their constant struggling with grim Nature in the North—in either case tinged with the differing teachings of their religious cult. Each influences and each has its effects upon the ethical plane upon which nations and communities live, and enables us in some slight degree to realize the problem we have before us and how inadequate we are for its solution. And yet if one looks into the honest eyes of a Galician mother bearing her sturdy baby, suspended in a bright-tinted shawl, or observes the stolid Russian moving forward towards his goal in a free country with some small hopefulness, he becomes soon convinced that it only needs the human touch to prove all men kin, and that it would be a simple matter, were our machinery at all adequate, to take this elemental, intellectual and moral material with all its potentialities and mould it into one homogeneous and elevated ethical whole.

How, then, can this ideal be arrived at? Of course we answer by saying: First, understanding the nature of the problem, its extent, the methods by which it must be attacked, and then strive to find some means adequate to this end—in the fields both of eugenics and eusthenics. Regarding the former I may say I have little faith in drastic measures such as are