

sense rules of manner and life, are, in their way, as mischievous as the errors committed by the juvenile male community, and in some respects lead more immediately to serious consequences.

I will here give a contrast of good and evil, of health and disease under human direction, and, I may say, under human control. There were, some years ago, two communities existing at one time, and noted by an able observer. One community was at Montreux, a parish in the Canton of the Vaud, in Switzerland, a parish of two thousand eight hundred and thirty three souls. The pastor, M. Bridel, kept a life-history of his charge, and during a long series of years recorded births at the rate of one in forty-five, and deaths one in sixty-four annually, a death-rate of 15.62 in the thousand. The other community was a Russo-Greek, existing at the same period of time. In this community the births were one in seventeen, the deaths one in twenty five, or at a rate of forty in the thousand. In the Switzer parish one sixty-fourth died per year; in the Russian, one twenty-fifth, or more than twice as many. In Montreux four-fifths of those born reached twenty years; in the Russian class, six hundred and six out of one thousand perished ere they attained their fifteenth year, the nuptial garments of the mothers becoming, as it was said, the shrouds of the first-born. In the Swiss community the march of life, seemingly slow, was towards health and an improving life; in the Russian the march of life, seemingly so fruitful, if it had been calculated by the birth-rate alone, was the most fatal in Europe.

I would not, for my part, set up this Swiss parish as perfect—far from it; it was but half perfect. Still, the contrast is before us. Why did it exist? The answer was clear. The Swiss success was due to simple forethought and the virtue of continence. Those civilized peasants of the Vaud conserved their health, their happiness, their life, by the comparative slowness and circumspection

with which their successive races were brought upon the scene of the world. Those uncivilized Russian-Greeks, reckless as to birth—not much more reckless than some great English towns have been in our time—lost their health, their happiness, their life, by their mad growth of life. With them death was the shadow of birth, and they had no shame. In our present day, in our best communities, though the reason for the shame is less than it was, yet still it is double in the seed-time of health, what it ought to be, or what it need to be. That the reason for it diminishes is proof enough that it may diminish more; nay, become refined to the delicacy of susceptibility of those Greeks who dared not let the sun behold their young dead.

How towards this perfection shall we end our course?

We have seen that, in the seed-time of youth, there are four influences at work, sustaining the perils that bring the cause of shame. It is by carefully and earnestly correcting these that our course shall be towards success and honourable vitality.

To those *inherited* perils of which I have spoken our minds must first be turned.

I know, and it is hopefulest knowledge, that I shall be listened to by thousands with attention and respect when I urge that, in regard to these inherited perils, wise men and wise women will soon begin to think, even in relation to the marriage tie, before they of a certainty inflict those perils on the world. And with this hesitation such good will come as I dare not express. Let it be known that there are certain marriages which must lead to inter-marriages of disease of body or mind; let it be known that results of combinations of this kind are inevitable towards premature death; let it be known that results of combinations of this kind are as inevitable towards sickness and death as combinations of health are inevitable towards health and long life, and we