

In the case of music we observe stronger evidence of inherited faculty than in other arts, for musicians usually select a partner with at least a love of music. In the Jews we can see that all their art has run in this direction, the plastic arts having been forbidden to them. That many eminent musicians have had Jewish blood in their veins is well known. Great musicians, indeed, almost invariably come of a musical family. It was so with Beethoven, Haydn, and Mozart. Still more striking is the case of the family which boasted Sebastian Bach as the culminating illustration of its musical genius. Through eight generations it produced multitudes of musicians of high rank, of whom twenty-nine were reckoned eminent. If, in our gardening, we desire to produce larger seeds, a considerable selection will have to be made through successive generations, and, if we wish to improve any valuable human quality, a careful selection of partners might be made and continued for several generations. Of two persons apparently equal, one may be an excellent specimen of a poor stock, the other an average specimen of a better one. Marriage with the latter is preferable, since there is a diminished liability to reversion to a lower type. And the latter case is the more unlikely. The tendency to mediocrity, as we have seen, makes it more frequently the case that an exceptional man is the somewhat exceptional son of mediocre parents than the average son of exceptional parents. The breeder considers "pedigree" even more than form.

Plato long since advocated breeding from the best men only, and in our own times Schopenhauer has hinted that great men should breed from as many as they please. "The life is impossible," said Aristotle of Plato's stud farm, and if the same is said now of the schemes of eugenics, stirpiculture, or man-breeding, it will arise from the same reason. Marriageable persons and their parents will look rather at their own immediate wants than at any ideal improvement of the race. Yet just as selfish trade benefits the world, so does sexual selection, looking only at its own interest on the whole, bring into existence the lives fittest for the environment. Each party usually has some eye to assistance, comfort, and happiness, which are supports in the struggle for existence; and the attraction of "beauty," after all, mainly consists in the requisites for the continuance of the race, including health, intelligence, energy and amiability. The type before referred to in the composite picture representing health, in the frontispiece of Mr. Galton's book, is that of what ninety-nine women out of a hundred would, other things being equal, consider an "eligible" young man. Moreover, nature's blinder method does act, despite the artificial hindrances of civilization. It is true weakly lives are preserved that would have perished in barbarous lands, and that both wealth and sentiment interpose shields between the action of natural selection and many of its rightful victims. But, though humanitarianism and medical science may preserve the unfit for a generation, it cannot do so in the end. Mr. Galton carefully analyzed the census returns of a thousand factory operatives of Coventry, and of the same number of agriculturists from the surrounding small rural parishes, and found that the former had but little more than half as many adult grandchildren as the latter. They had fewer