

subjected to influences and impressions exclusively maternal; it is mother-stuff throughout. And this goes on thus all the time during which it is developing into readiness to become the new-born babe—the man that is to be. Blood and bone, nerve and muscle, are all made out of mother-stuff. Can we exaggerate the importance to the future man of the quality of that mother-stuff?

Here, naturally, there rise in recollection the many stories (more or less well authenticated) of the results on the bodily configuration or mental disposition of the offspring, occasioned by accidents occurring to the parent during her pregnancy. How, for instance, King James the First's want of personal courage, and congenital horror of edged weapons, are attributed to the impressions produced upon him, or, rather, wrought into him, while still unborn, by what Mary Queen of Scots, his mother, felt and suffered at sight of the naked blades which were slaughtering David Rizzio in her presence. Or again, how Napoleon's bent of genius towards war and strategy has been regarded as the outcome of his pregnant mother's share in her soldier husband's campaigning, and the consequent occupation of her thoughts and feelings with the movements of war. Such examples make Coleridge's sentence seem less startling, that "the history of a man for the nine months preceding his birth would probably be far more interesting, and contain events of greater moment, than all that follows it." Manifestly, it is before his birth, mainly, that the man is made. From and after his birth, he has mostly not to be made, but to grow; the making of him has been begun and carried on, and well towards completed in his mother's womb. The food which his developing organism has fed upon has been, in fact, his mother. If it has been good and wholesome food, it is so because she was in a good and wholesome condition, had a sound mind in a sound body, possessed an unshaken constitution, a well balanced brain, a healthy digestion—in short, was altogether in such a vital state as to fit and adapt her for discharging duly the arduous functions of maternity.

To return to my facts and authorities

in proof that the "higher education" of women tends to indispose them for matrimony and unfit them for maternity. Mr. Herbert Spencer, in his *Principles of Biology*, after noticing that too much bodily labor probably renders women less prolific, proceeds as follows:—"That absolute or relative infertility is generally produced in women by mental labor carried to excess, is more clearly shown. Though the regimen of upper class girls is not what it should be, yet, considering that their feeding is better than that of girls belonging to the poorer classes, while in most respects their physical treatment is not worse, the deficiency of reproductive power among them may be reasonably attributed to the overtaking of their brains, an overtaxing which produces a serious reaction on the physique. This diminution of reproductive power is not shown only by the greater frequency of absolute sterility, nor is it shown only in the earlier cessation of child bearing; but it is also shown in the very frequent inability of such women to suckle their infants. In its full sense, the reproductive power means the power to bear a well developed infant, and to supply that infant with the natural food for the natural period. Most of the flat-chested girls who survice their high-pressure education are unable to do this. Were their fertility measured by the number of children they could rear without artificial aid, they would prove relatively very infertile."

In confirmation of the foregoing, I may quote the weighty authority of Dr. Matthews Duncan, who, in replying to the question "Do you find that girls who go in for what is called the higher education have the catamenia lessened, or rendered irregular?" writes:—"I do. I have this as a distinct opinion;" adding, "Amenorrhœa and chlorosis and development of great nervousness are frequent results of overpressure at or near the important epoch—fifteen to twenty years of age. To the same cause I have often attributed destruction of sensuality of a proper commendable kind, and its consequent personal and social evils."

Writing on the same subject, Sir Benjamin Brodie says:—"The mind, in the