

god Priapus? If Mr. Solly's followers declare their intention of going into mourning were a drug discovered capable of ensuring illicit intercourse without the dread consequences of syphilis, surely their grief would find some solace in the knowledge that it would no longer be possible to hand that awful disease down to the third and fourth generation; that innocent children could no longer be made to suffer for the wrong of a diseased father or mother.

Another fallacy contained in this so-called argument is that the fear of acquiring venereal disease acts as a check upon the wrongful indulgence in the amatory passion. That this is a grave error the experience of most physicians will prove. The man who commits any offence against his physical or moral nature is either careless of the consequences, or he hopes to be one of the fortunate few who escape contamination.

But in discussing this matter are we not introducing into a question purely scientific an element essentially religious? What has Hygiene to do with "a monstrous outrage on religion"? How does this "rupture of moral law" affect Sanitary Science? Theological dogmas and problems in science may run in parallel lines, but any attempt to make them intersect should be cried down. Without dismissing the subject, as some writers have done, with the assertion that in any conflict between Religion and Science the former must go to the wall, it might here be mentioned that a way out of the difficulty has been indicated by no less an authority than the Anglican Bishop of Carlisle. Writing in a late review his Lordship says: "It seems to me we want a new word to express the fact that all physical science, properly so-called, is compelled by its very nature to take no account of the being of God: as soon as it does this, it trenches upon theology, and ceases to be physical science. If I might coin a word, I should say that science is *atheous* and therefore could not be *atheistic*; that is to say, its investigations and reasonings are by agreement conversant simply with observed facts and conclusions drawn from them, and in this sense it is *atheous* or without recognition of God. And because it is so, it cannot trench upon *theism* or *theology*, and cannot be *atheistic*, or in the condition of denying the existence of God"*

The melancholy fact (following the foregoing line of thought) in Sanitary Science is that a widespread and terrible contagious disease is in our midst, and the conclusion we draw from a careful investigation of its nature is that it is possible by taking certain precautions, to prevent to a very considerable degree, the extension of the malady; consequently objections born of theological dogmas or religious creeds must not be allowed to have weight in determining either the amount, kind or extent of these prophylactic measures. Sanitary science, as such, is necessarily beyond the pale of religious faith, as such.

Living in a country where the policy of *laissez-faire* holds sway, one is forcibly reminded, in reading of the occasional descents by the police upon houses of ill-repute, of the story told of an old gentleman who endeavored to ward off diphtheria from his household, by disinfecting the sewer that ran past his residence. Every morning before proceeding down town he gravely carried a piece of chlorinated lime to the street ventilator, and holding his nose with the disengaged hand, dropped the germ-destroying morsel into the filthy waters beneath. This solemn duty performed, he felt himself and his family quite safe for the following twenty-four hours. No doubt a similar feeling animates the authorities when they make one of their periodical raids upon the inmates of brothels that are not subject to further regulation. With some slight and unimportant modifications Beardsley's description of the spasmodic repressive method in vogue within the limits of the city of New Orleans will apply to the action of the police in Montreal:—"There is no determined nor concentrated movement against brothels as against a nest of counterfeiters. Now and then a raid is made on some disorderly house after the neighbors have become exasperated, and demanded sternly an abatement of the nuisance. These descents are limited—four a month is about the average. In the interval the traffic flourishes and loses nothing by the interruption. As the time approaches for another sally, for they come with mathematical regularity, the proprietor with the girls, if cunning, prepares to vacate the premises only to return as soon as the official intruders have quit. If a few mopies are nabbed, one dollar and costs the next morning purchases a reprieve, and they at once steer straight for the same den to greet their comrades in arms. It is another commentary on our police system

* "God and Nature," Nineteenth Century for March, 1880.