

views and the accumulated evidence on which they were based, we early sanitary reformers somewhat underrated the strength of the opposition we had to encounter. Ignorance, prejudice, vague alarm, and real or imagined self-interest arrayed against as a formidable body, comprising not only the mass of the wage class, for whose benefit, as the greatest sufferers from the then general violation of the plainest laws of hygiene, the efforts made for their enforcement were more especially directed, but comprising also too many who ought to have known better. I remember when the poor man's pig was a most potent election cry in various borough contests, and it was difficult to say whether the pigkeepers themselves or their non-pigkeeping next door neighbours suffered most from the close proximity of the animal, or were most indignant at the idea of his compulsory removal," and he adds, "I recollect at the same time Mr. John Bright and many other well known politicians of both parties, opposed sanitary reform, as did pretty generally the municipal authorities throughout the country. Similar conditions stalk through the land as in Great Britain seventy years ago, and we must not wonder then, when the argument is advanced, that the national government of any country should assume powers to treat professionally a man's hog, and so prevent financial loss to the owner of the hog, but that it is not the duty of that government to frame laws and appoint competent officers to first instruct me how to care for my child; second, how to prevent it from contracting certain communicable diseases, and so improve its physical condition and prevent premature death.

Why should the state interfere regarding the education of that child by enacting legislation requiring compulsory education under fines and penalties and yet decline to legislate the lines upon which the parent, as a parent, or in the wider sphere as a citizen, should care for the health of the child? It makes provision for statutory taxes even if the education of the child is paid by the parents.

If the morals of either are bad, certain state enactments provide ways for correction, punishment and restraint, the