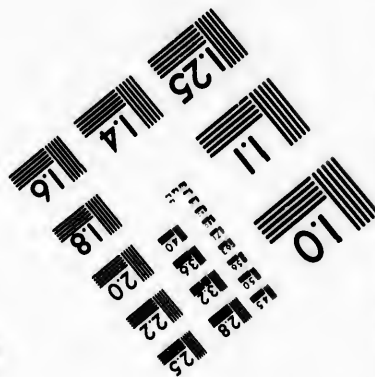
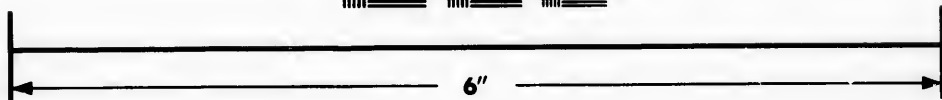
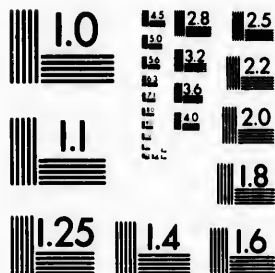


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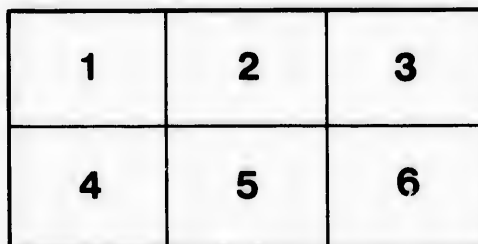
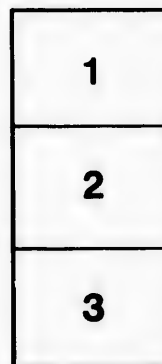
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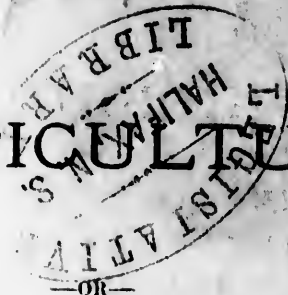


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# STIRPICULTURE

## THE ASCENT OF MAN.

—BY—

A. P. REID, M. D., &c.

SUPERINTENDENT OF THE N. S. HOSPITAL FOR INSANE.

*Read before the N. S. Institute of Natural Science, Monday,  
13th January, 1890.*



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# STIRPICULTURE

OR

## THE ASCENT OF MAN.

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A. P. REID, M. D., &c.

SUPERINTENDENT OF THE NOVA SCOTIA HOSPITAL FOR INSANE.

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*Mr. President and Gentlemen :*

The subject I propose to bring before you to-night is one that should command the most marked attention of every individual and every community ; but, mayhap, from want of knowledge, it is rarely mentioned and receives but little studied attention, and if I can elicit a more extended and careful study of stirpiculture, this paper will accomplish its mission. Since "the highest study of mankind is man," then the culture of the race and the study of the many influences which modify its character,—of which Heredity is most potent,—should demand especial care. But do we not find that it is practically ignored and the most careful application, given to what will minister to *profit* or *pleasure* ?

It is a well known fact that Hereditary Proclivities are so sure to appear in the offspring that the greatest attention is given by the stockman to the racial peculiarities of his stock, and his success in weeding out inferior traits and perfecting those most desired is so certain that it is a common saying that "any favored trait can be developed by the proper study of Heredity."

We may descend the scale of life and find nearly as much attention given and as much success obtained in improving the races of dogs, cats, rabbits, pigeons, bees, &c., and, getting still lower down, we find that similar methods give similar results in the vegetable kingdom.

Is the highest type of animated nature an exception to the general law or is there no need of judgment in the development of the human race ?

The answers are self-evident.

Let us consider the "Descent of Man," so that, "judging of the future by the past," we may be able to glean suggestions for our guidance.

Two diverse ideas obtain among those who have devoted most time to this subject: the one we may term the *new material or development theory*, the other, the *old Biblical* or the *Theological*. The latter swayed the opinions of men until a few years back when Darwin gave to the world the result of his careful and life-long investigations, since which time the scientific mind has been learning very much in this direction and many acrimonious discussions have resulted.

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We may devote a few minutes to a sober consideration of the subject and, though not attempting to settle the dispute, we may cull some valuable information.

I would say, "in limine," we must be just to Darwin; his followers have "out Herodotus Herod."

The more we consider the work of the great Naturalist, the more we must admire his candor, courage, ability, knowledge and honesty; for he has furnished the material out of which both his detractors and friends have forged the weapons that serve to attack and defend his opinions.

These controversies always remind me of the "Punch and Judy show," the "Deus ex Machina," that originates, conducts and concludes the performance, remains perfectly intact at the finish and as ready as ever to repeat the play.

In order to explain to you my impressions of the two ideas referred to (and whether right or wrong you shall be the judge) and give a tangible explanation of a very intangible subject. I would liken them to two divergent lines; the new or material theory being one which is not defined at either end, the other branching off from the first and defined at the beginning, where man and living things appear in the cycle of the earth's history, the other end indeterminate. We will begin at the point where the two theories coincide. The material theory goes away back, following the line of descent of still less highly organized beings, until one or more primordial elements be reached; and a fanciful philosopher even gets beyond the realms of our planet and launched the supposition that these first elements of life might have come to us freighted on a shooting star from the realms of space, where this end of the line disappears in infinity. The other end is supposed to pass from our epoch along the coming centuries, reaching greater perfection in animated nature; but has no definite termination.

The old or Biblical version of these events assumes as a beginning a series of creative acts and very great permanence of created forms which will continue to the end of this epoch of the world's history an unknown terminus.

I would but refer to the lucid, full and convincing argument by which Darwin has captivated so many careful thinkers and proved to their apparent satisfaction the *changeable character of species* through "natural (may we not say judicious) selection" and "the survival of the fittest." His facts are patent to all who wish to investigate and his conclusions almost irresistible.

The older theory apparently opposite assumes the *unchangeable character of species* from the unquestioned law that "like produces like;" a law so easily verified by observation and more definitely proven by the allied law of *Atavism*, for, when from any of several causes, a modification occurs in descent there is a most marked tendency to revert to the original type, or a failure to reproduce the assumed new type.

This fact is so well known by stockmen and florists that great labour, judgment and experiment are needed to get the new type sufficiently permanent to reproduce, and when this is apparently obtained just as great judgment is needed to keep the qualities gained,



and in any case when no interference takes place and natural laws or habits obtain *Atavism* is apt to result, supposed to be due to the greater vitality or *Prepotency* of the original type as compared with the artificial.

The first theory has been, by many, considered as a direct contradiction to revealed religion and a denial of the being as well as the creative power of the Deity, but to me it has never so appeared. For accepting it I should feel called on to advance a far greater measure of faith than if called on only to believe in distinct creative acts.

I never could see how Atheism could result from a careful consideration of Darwin's "Origin of Species," for such primordial elements assume an Omnipotence and an Omniscience far greater than we are called on to believe in revealed religion, and if we include the freighted meteor, I must stand aside; my imagination, faith and everything else fails.

I think we are safe in assuming that truth cannot contradict itself.

If revealed religion be truth and the laws of nature be truth, each the outcome of God's power and will, and the facts on which Darwin bases his "Origin of Species and Descent of Man as illustrated by Natural Selection and the Survival of the Fittest" be true, it simply means we do not know enough yet and, if I have any opinion or belief, it is that the apparent contradictions are simply illustrations to us of our ignorance and a monition to widen our faith in God's greatness with the hope that we may yet harmonize what now appears conflicting facts.

The "missing link" is the bond which unites these theories.

I feel quite confident that further observation will explain the misunderstood, but that no amount of argument or epithet written or spoken will at present solve the question.

Each is at liberty to choose his field, but I feel like "getting on the fence" with the firm belief that I will not have to get off at either side, as the two ideas must approach for Omnipotence directs all things. It may be that this will never occur under our present form of life, for how can the finite mind grasp the infinite? We are but "children gathering pebbles on the sea shore and the vast ocean of knowledge yet untouched before us," (as so elegantly expressed by Sir Isaac Newton.) It may be, though yet on the beach, that when we pass over to the other life, we may enter on explorations that at present we cannot imagine.

Accepting either theory, there is no question of what we should do in order that the *ascent* of man in coming years shall be an improvement on his predecessors; for both Darwin and the Bible inculcate rules we could easily follow when the intelligence of the majority will decide that they be carried out.

The Human Family is composed of four classes:—

- 1st. *The Good*,—Those who are actuated by high resolves, no matter what their position or associations may be.
- 2nd. *The Bad*,—Who are quite intractable.
- 3rd. *The Irresponsibles*,—Insane and idiotic.
- 4th. The great bulk of humanity that is moulded by and are the creatures of association and training.

The first does not need our attention.

The second are ulcerous and diseased outgrowths on society that will pass away and our efforts must be directed to prevent future recurrence.

The third, a gradually increasing class, the result of natural causes, and if not to be eliminated in toto could be greatly reduced in numbers.

The fourth class is the one that all efforts of society should be directed towards perfecting, for from it the preceding classes spring, and but few laws need to be studied or acted on. They are :—

1st.—Hereditary Transmission.

2nd.—Indissolubility of the marriage tie with its home associations.

3rd.—A correct appreciation of the Dignity of Labor, and that all individuals be trained to make their own living by the hand as well as the head.

4th.—Moral training with fixed or positive religious ideas.

5th.—A General and Practical Education.

6th.—Definite Instruction in sanitary Laws.

#### 1ST LAW, HEREDITARY TRANSMISSION.

Parentage imposes on offspring the dominant characters of each, and though there is also a distinctive individuality (no two brothers or sisters being alike) yet we receive the impress from our parents, and this the more when these impressions have been to them transmitted.

Thus is explained the failure to inherit special pronounced or accidental talents. The sons of specially gifted parents often fail in the heritage of the marked ability of a parent, unless this has been transmitted to either parent. *Prepotency* is the term used to express this power and the potency is the more certain as it has been more frequently transmitted. We may accept this as a law and base our remarks on it.

A very long list of disorders, both mental and physical, are classed as Hereditary. By this we mean not that disease is present in the offspring at birth, but that certain organs are imperfectly developed or vitilized and hence become a prey to disease that would not affect another normally constituted.

This is the key to the whole subject, and explains what many fail to understand. To illustrate: Does intermarriage of cousins impose disease on the offspring? Not at present taking the inherent weakness resulting from this practice into consideration, the answer is *yes* and *no*. *No*, if both parents are in perfect health. This is an enigmatical expression—apparent health may exist in a much dilapidated organism—when life has been so favored that no severe strain has been placed on any organ. For since a healthy organism has a very large factor of safety (to use an engineering expression) a very defective one may show no signs of weakness where no stress has been applied.

Since it is very exceptional that any family is perfect, intermarriage doubly intensifies any defect that may be present. Hence the answer, *yes* can as a rule be given and such unions are fraught with danger. Where financial loss is probable how the faculties are

quickerened. Stockmen, we know, pay fabulous sums to introduce *strange blood* when of the desired strain for pedigree (or interbred) stock have many weak points outside the specialties that have been developed. Reasoning on the facts thus referred to, all apparent discrepancies are explained and the necessity of complying with the Divine as well as social law that interdicts marriage with blood relations in the interest of healthy offspring.

A corollary to the preceding is self-evident. *Those inheriting a defective organization should be prevented from perpetuating it.*

The offspring has the right to demand from the parent "mens sana in corpore sano" a healthy mind in a healthy body and where the individuals fail society should protect the rights of its prospective members, and the the more so since these must depend on society for protection.

Passion, gain or sentiment is more likely to influence the conjugal relation than judgment or common sense.

We may briefly run over some of the lamentable results due to failure in observing the laws referred to. Crime is a heavy burthen on society, and the penal code is not only useless to remedy but even to alleviate it. Margaret, the mother of criminals in N. Y. State, a waif of negative character, gave origin to thousands of robberies, thefts, immoralities and murders and the expenditure of vast sums of money as well for supporting in prisons the horde of miscreants which would have failed to materialize had Margaret been properly cared for by society, and their end is not yet. Insanity is increasing, and why not? It is carefully nurtured, and if like produces like there are thousands of children growing up whose parents (many even on both sides) have been insane or with the hereditary taint. There are many congenital defects, but crime, idiotcy and insanity are the most potent for ill in the culture of the race, and will society not interfere to protect its successors when they cannot help themselves? I know of no one more deserving of pity and none who have more bitterly bewailed the accident of their birth than those who suffer from the tyranny of a defective organization.

Allow me to present in a more definite manner this unfortunate social condition. We have about 1,500 to 2,000 insane in our province and there are hundreds of thousands in the most highly civilized countries similarly afflicted, a very large per centage of whom are immured in asylums, many for a great part and more for the whole of their active lives, at a very large and increasing cost to the communities

These people are nearly all dependent on state aid, but the impoverished condition of them and their dependants is due to their affliction. In looking over the histories of the 2400 admissions to our own asylum, I could not find one who had not been self-supporting before his or her affliction.

These and the following facts are but rarely pondered on by thinkers or essayists, and there is no vivid consciousness that men and women of every grade of society, except the paupers and criminals, are immured in what to them is a prison, and all civil rights and personal freedom denied them, and as far as they can see, for no just cause. They never did any injury (except now and then in self-

defense from their point of view) and have not even the melancholy pleasure enjoyed by the criminals of at least knowing how long their liberties are to be restrained and the cause of their incarceration. They were simply honest in expressing their opinions and these did not coincide with those prevailing in the community. If they were crazy or out of their minds it would be all right, but there is nothing the matter with them; their incarceration is a mistake. And so on, (how few of us can see our failings, even when not insane?) The mentally alienated are not imbecile or idiotic until the disease has far advanced.

There is an element of sadness here that though daily presented to me I am unable adequately to describe, and it is even more lamentable when we consider that it is increasing and from natural causes; and this the more when from 60 to 80 per cent. of this misery is the result of the infraction of nature's laws, not only well known but there is an inner consciousness of their correctness if conscience were allowed free action.

"The sins" (and I would add diseases) "of the parents shall be visited on their children to the third and fourth generation."

Well known as this law is, yet society and the conscience of individuals of high intelligence will impose this dire punishment on their unfortunate children. I believe, were this thoroughly appreciated, the injustice and inhumanity, nay the grossness of the crime, would compel its cessation. From one tainted emigrant to this province there has been a thousand crippled intellects; many immured in the asylum—some until death and many a burthen on their community—the remainder filling the roll of citizenship, but liable to this infliction from causes that would not affect a sound mind. There is no time, however, to adequately discuss this most important and saddest of subjects.

There have been peoples in a preceding age who recognized these laws and were guided by them with successful results. You may ask where are they now? They filled their role and were swept away by more numerous invaders; for the permanence of a race is due to two factors: first, their mental and physical vigor, and second, their fecundity, two qualities not necessarily associated, but when combined, their influence is irresistible.

#### 2ND LAW, INDISSOLUBILITY OF THE MARRIAGE TIE WITH ITS HOME ASSOCIATIONS.

All will concede the sanctity of the marriage relation, but society is unfortunately getting lax in this respect, not only to its discredit but injury. Divorce "e vinculo" with permission to re-marry, not only lowers the moral tone of the persons and as well of the community, but ruins the family circle and reacts disastrously on the younger members.

I will not argue this subject. There are instances where it (divorce) would be desirable, but it is better that a few should suffer than that society be injured. Divorce "e mensa et thoro" or separation is the most that should be permitted.

The argument on the plea of immorality lacks its force because concealed immorality affects the individual only, whereas flagrant

concomitance lowers the moral tone of the whole community, and the good of society takes precedence of that of a member,—“the right of eminent domain.” As the “boy is father to the man,” so the family is the parent of the state, and the strictest laws possible should insure the purity of the source that the stream be undefiled. But it would take too much of your time to dwell on this subject though its relation to the culture of the race is most intimate.

3RD LAW, A CORRECT APPRECIATION OF THE DIGNITY OF LABOUR AND THAT ALL INDIVIDUALS BE TRAINED TO MAKE THEIR OWN LIVING BY THE HAND AS WELL AS THE HEAD.

A rule that was once general and still obtains at the Imperial Palace, at Berlin, that every young man should be proficient in some handicraft and every woman in the practical details of household work, has, unfortunately, been falling into abeyance; more so in America than Europe. As a result skilled labour in America is falling into the hands of foreigners. This is due, partly, to a defective educational system and, to a greater extent, to false ideas of standing in society where “Jack assumes to be as good as his master;” for it stands to reason that were Jack as good as his master he would occupy that position. Jack may rest perfectly assured that the master’s position at the top of the ladder is by no means crowded, though on the lower rungs there is a great deal of jostling. Jack may also rest assured that the only way of getting to the top of the ladder is by gradually climbing it; an accidental hoist does not give power to retain the hold and a fall follows.

This error obtains more with females than males. The sister is too apt to refuse service that, of a similar kind, the brother would gladly accept. From the false idea that it is more dignified and honourable, factories, stores, &c., are preferred by females, though the labour is more severe and continuous and the pay less with poorer board and accommodation and temptations to immorality—not always resisted—while domestic service is poorly supplied in quantity as well as in quality. This good, practical school to fit a woman for household duties has a minimum of pupils.

Our great-grandmothers took a just pride in their household skill and their daughters as much in learning to be their equals. I could give instances of young women (who, I am sorry to say, have filled their role and passed away) going to domestic service without wages for the privilege to serve in special houses where extra skill in house-keeping prevailed, knowing that such an experience gave them a better standing in their application for positions or the greater ability in the management of their own households which each one looked forward to. But to-day how often you will find young women who put on an air of injured feeling when their housekeeping skill is referred to, and, what is more to be deplored, the ignorance is not assumed. Their mothers are most to blame for allowing the daughters to grow up in ignorance, but false social ideas are at the bottom of this the greatest shortcoming of modern life.

A man’s feelings and sentiment are, it is said, most readily approached by way of his stomach and personal convenience, but unless a change takes place, there is a prospect of cold comfort for

both. The uncongenial atmosphere in too many homes, the divorces and suicides are, I believe, not so much the fault of the men as that their homes, from various causes, are not made the most agreeable places to live in. The ordinary man is thoroughly domestic if he gets a fair chance, but as he is not angelic, some tact is needed to keep him there. Cold comfort will start him to where he will get warmth which may be of a shady character, with, as a result, mutual recriminations. But what can be expected when ladies too often lament their ignorance of domestic skill and are reduced to the ignoble position of being under their servant's control, for little as the servant may know, her knowledge too often exceeds that of the mistress and, as elsewhere, intelligence rules even in the kitchen. A healthy social opinion would soon dissipate the darkening cloud that overshadows our family circles.

We hear of the misery, degradation, &c., that girls are suffering from, but I cannot see wherein there is occasion for sympathy as long as thousands of places are waiting to pay well for even mediocre domestic service.

#### 4TH LAW, MORAL TRAINING WITH FIXED OR POSITIVE RELIGIOUS IDEAS.

I anticipate great divergence of opinion on this subject, but experience has removed my individual doubts. Theoretically all systems of religious belief and as well paganism agree on the general principles included in the term *morals*, but as the human mind is constituted, more than this is required. To quote the words of an evangelical missionary in Halifax, "it is not so much the love of God as the fear of the devil that keeps me from doing wrong," and he voiced a very general human frailty that must be considered in dealing with this form of education. The great bulk of humanity are like the evangelist. Punishment *present* or *future* for infraction of moral laws must be positively inculcated with a decided preponderance in favor the *future* as the *present* is not a sufficient deterrent. We have an abundance of civil enactments, but the daily journals teem with illustrations of their futility in the suppression of moral delinquency, and, I regret to say, more of this and of the grosser character is committed by persons well educated in conventional morality.

I need not occupy time with more specific details, for the uneducated (as the term goes) are the least guilty of heinous crime. Any form of Christian persuasion is sufficiently positive in its teaching, and I think it is the duty of the state to insist on positive Christian teaching to every child—the morals inculcated by the Sermon on the Mount.

Though this will not be a panacea (for the professors of religion too often fail) yet it is the best preventive we have, and if, during the plastic stage of childhood, every one was thoroughly imbued with the expectation of adequate punishment for misdeeds, our criminal record would diminish. But the fact is undisputed that all the Sunday Schools together are attended by too small a proportion of the children and those thus untrained are those in whose way is thrown the greater temptations to evil. Even the common schools do not include all and recent laws have been enacted to overcome this defect.

I think the common school must be the theatre of the desired in-

struction, but to enter into a discussion of the best method would unduly enlarge the scope of this paper.

5TH LAW, A GENERAL AND PRACTICAL EDUCATION.

I am sorry that on the threshold of the consideration of this subject, I must express want of confidence in our system of public education. I thoroughly appreciate not only the difficulties that attend the carrying out of any system, but also the high resolves which actuated our predecessors who gave expression to laws couched in language, ideas and desires that are grounded on the best principles and sentiment that can honor humanity, coupled also with a financial generosity equally praiseworthy, yet, nevertheless, it has failed to accomplish what was expected of it.

Perfection is the result of experiment, time and thought, and it is for us to supplement the work of our fathers—to perfect details—while carrying out their laudable desires.

The idea prevailed, give a child a good education and you widen the field of its *capabilities* and benefit the race. Though this is in the main correct, it fails in two particulars:—

1st. *Capabilities* are good and bad and each are equally widened. Hence the greater crime in later years amongst those who being better educated make the more accomplished scoundrels. It is also assumed that an educated man should wear a white shirt and never soil his hands, and that the so-called educated professions are the more honourable positions, and we find the avenues leading to them crowded by those who are more influenced by pride than desire for knowledge. This includes the greater error that education is wasted on the farmer, the artificer, miner, &c., and the grossness of this error can only be appreciated when we estimate the knowledge that every trade can utilize and so few of its professors possess.

When a young woman graduates from boarding school with a lot of useless, because ill digested, knowledge, but little of which in her after life is realized on, she is too apt to think the kitchen or the needle is to be eschewed and that she should permanently reside in the drawing-room. By these remarks I do not refer to those who study for a specific purpose, either as teachers or anything else; but what I would wish to imply is that no amount of talent or education need be wasted either in the workshop or the kitchen.

2nd. Education, so called, is not the avenue which leads to success in any walk of life, *Belles Letters* included.

Many will feel inclined to regard with astonishment such a grave and bold assertion, seriously made, and bearing the appearance of ignorance rather than irony. But had I the time and you the patience, I think I could satisfy you of the practical accuracy of the proposition; but as the facilities are not now available I will only give you a condensed resume of my observations.

Some 12 years ago this idea had presented itself to some students of human progress and they took a very effective way to demonstrate the truth or falsity of their opinions. Circulars were sent out to the men occupying prominent positions in every walk of life in America—a great many hundreds—requesting an answer to questions, such as place of birth, city or country, early training, early and later schooling,



the condition of parents financially and otherwise, and cognate questions. Several hundred responses were received and these were analyzed and published. The combined experience demonstrated the very poor chance a young man has of attaining eminence in any walk of life who has the misfortune to have parents well to do financially—the more so if generous—or who has not been forced to make his living from an early age, or who *has had to attend* school regularly, or was brought up in a city.

I am sorry that I did not keep the article, and I can only give a resume from memory; but five per cent. of all who had parents who were sufficiently well to do to allow their children to go to school and grow up without being forced to labour for their own support or that of the family. A somewhat larger percentage were born and brought up in the city, but the overwhelming percentage was of boys brought up in the country with meagre surroundings that were at work as early as they could recollect and whose only general education was such as was dispensed at the log school house at the cross roads, and it often only open in winter. They gradually drifted from one place into another, until dropping into congenial surroundings, the practical education of their life began in the midst of the activities of life. They wasted no time in wrestling with much of the "*balderdash*" of our common school grammar, and their memories were unincumbered with unserviceable and rapidly forgotten knowledge. While becoming proficient in their life work they had time to devote to subjects in which they took interest and many became proficient in "science" and "letters" or developed a "public spirit and benevolence that ennobled their country even more than themselves."

Let it not be assumed that these statistics referred alone to artisans, manufacturers and commercial men, for they included the greatest linguists, writers, astronomers, engineers, electricians, editors, doctors, lawyers, teachers, &c., the moving spirits that do the world's work. And, if we carefully consider it, it is not to be wondered at. (Using unpoetical language) *laziness is inherent to humanity*. Even a brilliant or talented man, if not forced to work for his support, can find most everything to amuse outside of organized labour. But the man whom necessity compels to earn his living gets used to it first, then is unhappy without it, and then only realizes the greatest of life's pleasures—constant and interested occupation—and, as a result, the world gets the best fruits of an enthusiastic worker, whose mind is thoroughly educated and carefully cultivated in its own sphere of thought or labour. Illustrations without number could be advanced, but time does not permit. For my only object is to illustrate in what way our educational system fails and to suggest improvement.

A child with the "three R's" has every avenue of knowledge opened up and is able to select its preferences, and more than this in the way of general education the state is not called on to furnish. But again, the state should facilitate, as far as possible, such education as would further assist every citizen (morals included) to fulfil the duties of citizenship by earning his living and developing the resources of the country. This broaches the subject of technical education (which is of far wider scope than this term usually applies) in the public or general system, and towards this is now the tendency.



Agriculture is first in importance, not only because the majority of the people thus make their living, but because the farm is the nursery that fills our cities and towns with the most capable population, strong in sinew and vigorous in mind. It is a well known fact that were they not recruited from the country the town populations would die out. Again, no profession can utilize so varied an information from the variety of its products and processes, and none have received such scant favor.

Then come fishermen, sailors, miners, and so on through a long list.

The Government are feeling their way in this direction, and if perseveringly followed, a successful result is sure to accrue.

#### 6TH LAW, DEFINITE INSTRUCTION IN SANITARY LAWS.

This must be included in a general system of education but there are details needed that require more time for elaboration than is at disposal.

We are loosing our best citizens, old and young, by zymotic or preventible disease, and, in this regard, country life is even more precarious than city life, through what should be inexcusable ignorance. Where everything favors health and comfort disease is rife. The well and the cellar are the most fatal engines of destruction. A medical missionary is needed to visit every homestead to instruct and be able to enforce the necessary requirements. The country medical man can only advise and this has proven insufficient. The missionary must be independent of the locality for his support and this the doctor cannot be.

In this paper I have wandered over a wide range of territory and, of necessity, have been discursive rather than argumentative, yet the subject of Stirpiculture, the perfection of our race, is a grand one and deserves more care and study than it has thus far received.

If we are to be guided by common knowledge and common sense we have everything to expect in the future.

The Darwinian has scope for his best efforts and needs no other argument for his faith than the practice of stockmen and florists who, whatever their theological ideas may be, are, nevertheless, earnest practical Darwinians even to only permitting the "Survival of the Fittest."

The Biblicalist does not expect "figs to grow on thistles," and he can cheerfully and honestly assist his so-called materialistic confreres in the furtherance of the desired end.

The legislature is the law maker, and as well, executive officer of society, and there need be no difficulty in formulating all needed laws, and sound public opinion can carry them out.

An extended and intimate study of this most interesting subject will beget unanimity of action, and I trust the coming century will shew as great improvement in the race as in abstract science, and will indulge the hope that every child shall, at least, have the chance of "a sound mind in a sound body," a realization of one of the dreams of the philosophers, "*mens sana in corpore sano*," the neglected though sacred right of the coming generation.



