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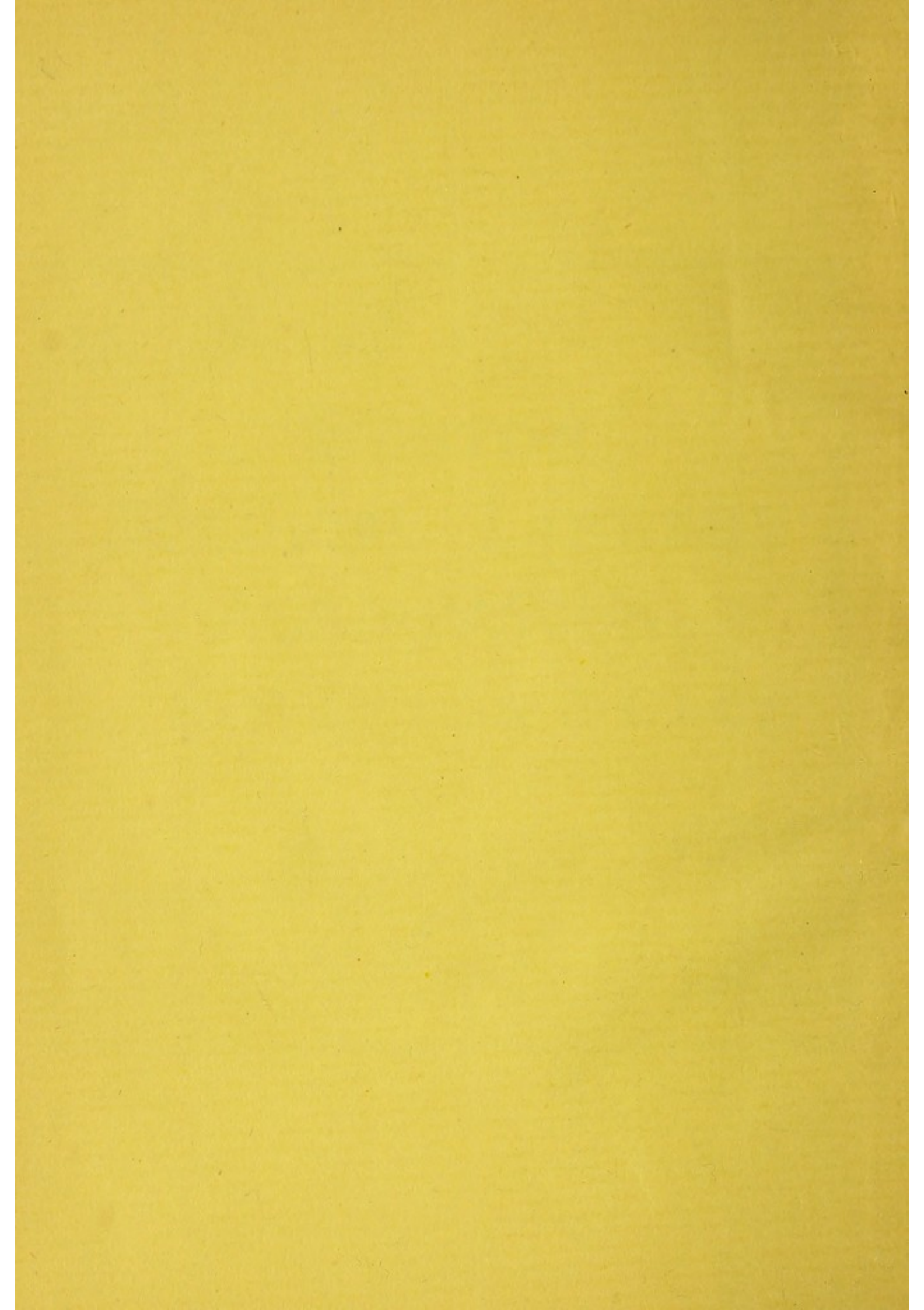
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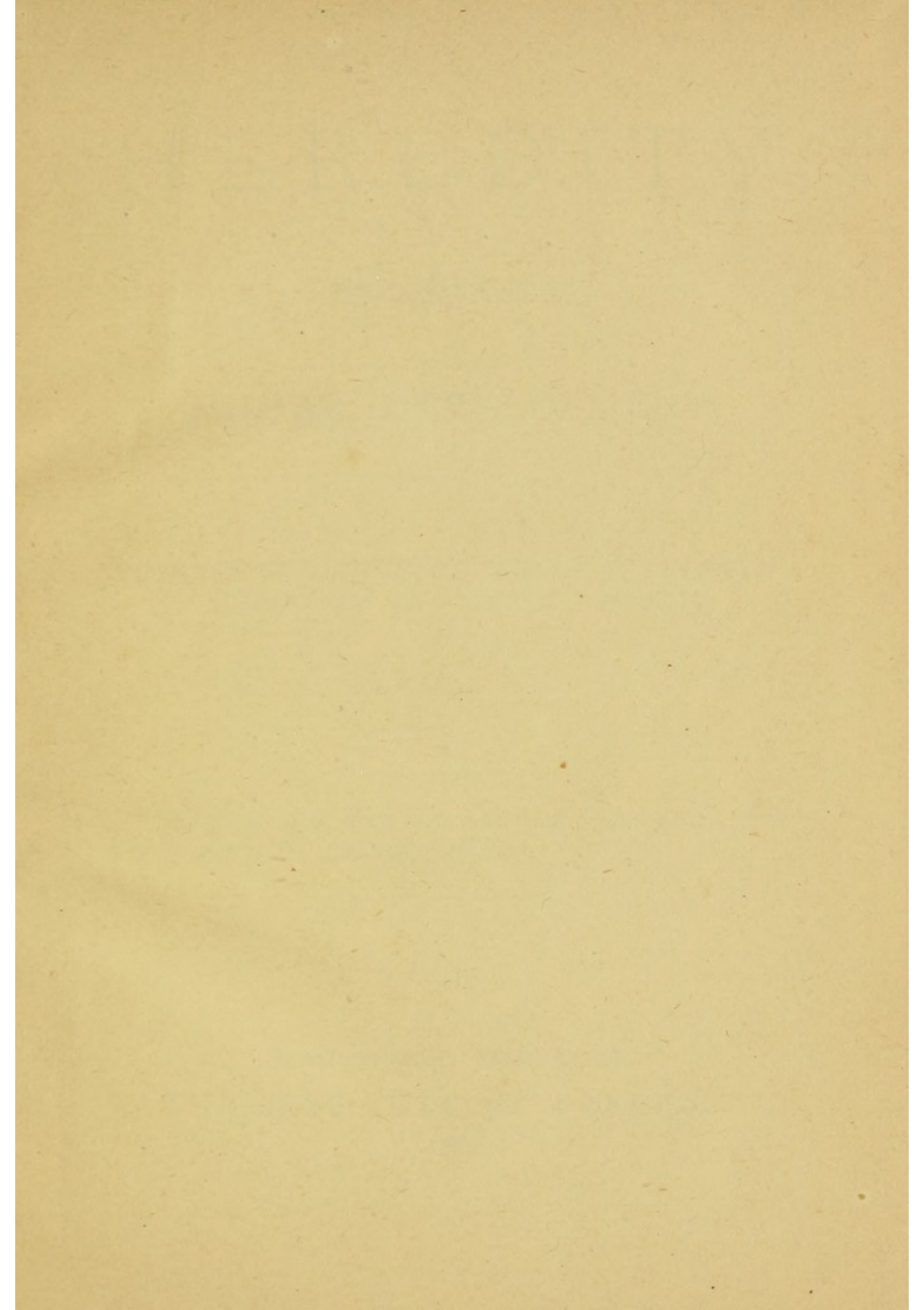
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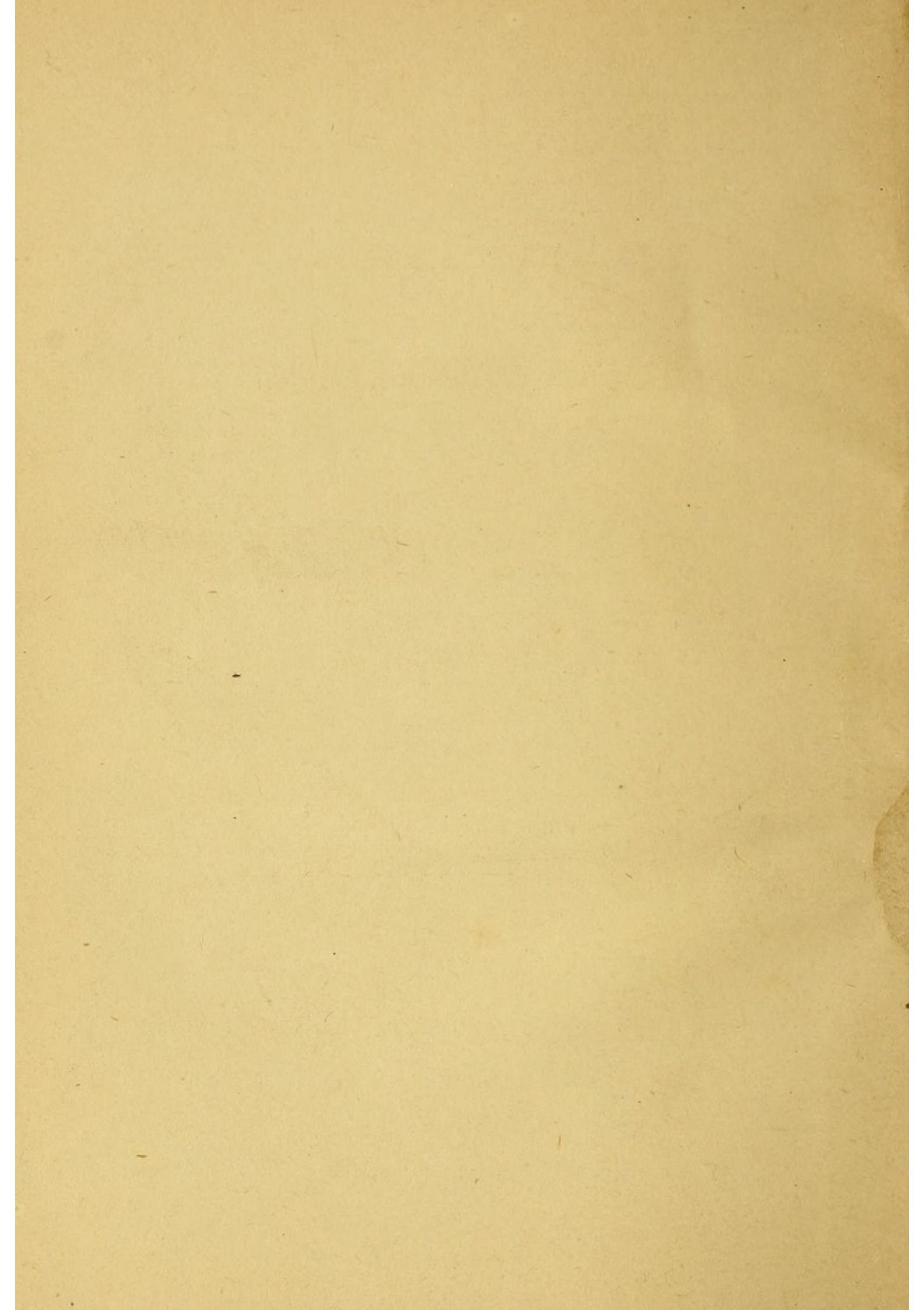
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HEREDITY.

ITS RELATIONS TO

HUMAN DEVELOPMENT.

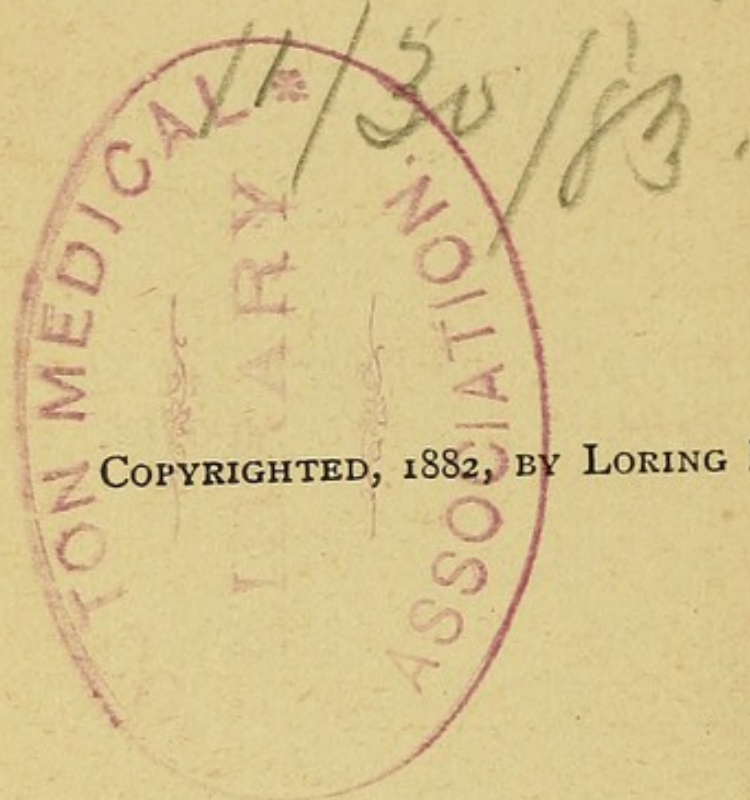
*CORRESPONDENCE BETWEEN ELIZABETH
THOMPSON AND LORING MOODY.*

“Improvement of their race will be the prerogative of the
highest minds.”—*Alexander Walker.*

BOSTON AND NEW YORK:
THE INSTITUTE OF HEREDITY.

1882.

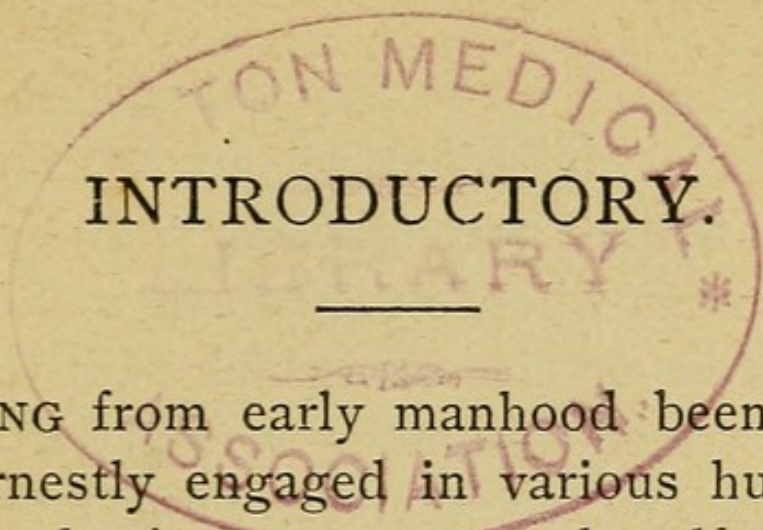
A. Kewlidge,



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INTRODUCTORY.

HAVING from early manhood been actively and earnestly engaged in various humane labors for the improvement and welfare of our race; having set on foot and organized several reformatory and benevolent movements, the last of which was the Children's Protective Society; and having been a close observer of the practical workings and effects of benevolent enterprises during nearly a half-century; and from these having been led to a larger survey of the field, including all of our public and private charitable, benevolent and corrective institutions,—the conclusion is unavoidable that all of these institutions are at best only temporary expedients, for, while they afford some relief and a few instances of reform, they leave the roots and sources of evil untouched by their operations.

This conclusion only led to another, viz.,

that in order to make any successful warfare against social disorders we must advance directly upon their strongholds, and dry up the fountains from whence they spring. So I drew up the following circular, which with the aid of judicious friends — among whom were Henry W. Longfellow, Samuel E. Sewall and Mrs. Horace Mann — was printed and sent widely over the country — to the editors of several health publications, among others.

THE HIGHER DEMANDS OF HUMANITY.

ABOVE and beyond all the innumerable institutions for the preservation of the public peace and good order with which modern civilization abounds, there yet remains another, and the most important, step to a complete renovation of society from the moral and physical evils with which it is burdened. That step takes us directly to the primal source and root of all disorders which are transmitted onward,

from generation to generation, in violation of the fundamental right of every human being to be born in good moral and physical health.

The great problem now confronting us, and demanding solution, is how to set and continue in motion such pre-natal influences as shall make the hereditary tendencies of future generations wholly good, — so that little will be required from the environment or surrounding conditions to keep posterity entirely in the line of spiritual and physical health and right moral action, and so take off a large share of the burdens with which civilized society is laden. And in the sincere hope that what is herein contained will meet with your cordial approval and support, your attention is respectfully called to the following statements and

PROSPECTUS.

The problems of social disorder — of disease, poverty, vice, crime — have taxed the highest wisdom of the greatest philosophers, statesmen and publicists in all periods of history. In his ideal Republic, Plato seems to have made the

nearest approach to its solution, by training his guardians under the laws of Heredity. Since his time immense progress has been made in knowledge of the laws of life and social relations; and numerous writers, with their thousands of readers and students of more comprehensive scientific knowledge than Plato ever dreamed of, are now traversing this deeply interesting and most important field of inquiry.

The profoundest thinkers are convinced of the futility of all the means employed to put an end to, or any effective check upon, the diseases and sufferings with which humanity is burdened; and they have traced back these evils to inherited habitual tendencies which originated in the earlier barbarous conditions of the race, which gained strength during its cruder civilizations, and so at length became the family heritage. They are further convinced that this is not the normal condition of the race; that it has been wholly induced by practices and habits long continued from generation to generation, which at length became transmitted, by the laws of heredity, as organic tendencies.

And what has been done by habits can be undone by reversing the processes, or discontinuing the habits.

It is now clearly established that the causes of our human degradation and loss, and the means of our elevation and gain, are within us. The way of redemption and ascension to higher life is by a right use of those powers and faculties the perversion of which has resulted in so much suffering and misery to our race. The generative power must be educated, trained and guided by the highest wisdom and scientific culture, as the only sure foundation of effective and permanent reform.

We restrain, govern and direct the operations of nature in the breeding of horses, cattle, sheep; in the production of fruits, flowers and other departments of biology; while in this transcendent field of human culture, which so deeply concerns the welfare of our race, we suffer them to run wild according to their own blind, wayward impulses.

No one thinks in advance what sort of people it is desirable to have born and to live here

as members of our common family. So no care whatever is taken in the preparation of the souls or bodies of those who are to usher them into existence and send them to their tasks in life's work-fields. People suffering from disease, and with hereditary tendencies to vice and crime, are constantly sowing broadcast the seeds of private and public disorder in their offspring. Hence about forty per cent. of all the children that are born die and are hurried into the earth before they are five years old. And, of those who come to maturity, what numbers are idiots, lunatics, drunkards, thieves, murderers, who continue to burden and afflict society with their own wretched progeny without a word of remonstrance from any quarter.

What breeder of live stock would rest content with seeing nearly half of his colts, calves, lambs, etc., die before they were one-quarter grown; and, of those which came to maturity, a large per cent. diseased, misshapen monstrosities; and others so vicious and ugly as not only to be useless, but dangerous, and so sent

to the pound or slaughter-house to keep them from doing mischief? Our churches, Masonic lodges and other associations sit in judgment on the moral and physical characters of proposed members, and exclude and even expel those that are unfit.

Yet, such are the characters of a large number of those who enter into the structure of general society, that we are compelled to support an immense array of courts, sheriffs, constables, jails, prisons, lunatic asylums, hospitals, etc., with standing armies of policemen armed with club and revolver, to protect us from the peace-breakers of our own begetting. And in spite of all these the night-prowling thieves, burglars and assassins fill us with such a sense of insecurity that we can hardly sleep in our beds.

Century after century have Church and State, with all their vast, complicated and cumbrous machinery, enforced their empirical methods with terrible penalties, and at tremendous cost, for the purpose of putting an end to these evils, and with the most wretched re-

sults. Above all this, what vast amounts are expended in voluntary contributions of money and labor in the various forms of charitable relief, with the same hopeless and unsatisfactory results. And for the reason that we have battled against effects, while leaving causes in unchecked operation.

The causes are congenital. People who are born with theft and murder in the blood will steal and kill. The jailor and hangman neither cure them, nor check their tendencies, nor thin their ranks. For, as fast as we imprison and hang criminals, others are born to take their places : so that all our conflicts with evil result in a long-drawn battle.

Shall we forever continue the old treadmill process, the wheel forever sinking down as we climb, and we forever no nearer the top? Why should we continue to weary and exhaust ourselves in this endless circuit, with all the means of deliverance in our own hands and under our own control?

If disease and death are transmitted from our first parents by the law of heredity, the atone-

ment and reconciliation are in the transmission of health and life to our posterity by the same law. So the way of escape is right onwards and upwards.

The true way of regenerating the race is through scientific generation. The demand of the time is, that we lay the right foundations of character by fixing the organic tendencies of children, in moral and physical health, before birth.

This demand is founded on natural law and the convictions of science, and only requires the same enlightened culture in this which guides our conduct in other relations. And in this as in other relations there must be light, knowledge.

“Lust, and avarice, and anger,
Creep in the black jungles of man’s ignorance.”

It is in ignorance and darkness that wild, untamed, lawless passions find their most convenient burrowing-places; that the evil surmisings of uncultured imaginations riot to both private and public injury. And all the restraints and repressive measures of law and

public opinion combined have failed, and must forever fail, to put an end to these evils so long as the passions are left to wander in darkness, without the guidance of an enlightened understanding. The moral pestilence walks in the darkness of ignorance; while the light of knowledge, in its very nature, purifies and elevates the mind and affections.

On this subject the doors and windows of knowledge must be thrown wide open. Light must be let in, and the goblins of disease and sin and suffering must be driven out by radical and thorough education and culture.

Here also will be found the only means of preserving the innocence and purity of childhood. From age to age the established guardians of the public morals have held that it is not safe to impart knowledge on the subject of generation, about which knowledge is so much needed and desired. When the wondering child comes to father or mother with curious questionings, he is at once silenced with a commanding "Hush!" and goes away wondering and questioning still more.

The child grows to youth, and stealthily obtains some snatches of knowledge which only sharpen his appetite for more. And that appetite leads him to swallow with avidity whatever information he may obtain on this subject, however foul it may be, with merely sensual, profane and degrading associations. If the obscene book-vender finds here a market for his wares, it is because we have unlawfully withheld knowledge which it is the lawful right of every human being to possess.

If we would not have the minds of our children profaned and corrupted, our only safeguard is to impart to them all needed and desired knowledge in a pure, chaste and elevating way. Then, their minds being filled with the true light, there will be no room or desire for that which is false. Then, there being no demand for his wares, the occupation of the obscene publisher will be gone.

If we still keep our children in ignorance and darkness, from our moral constitution and the very structure and necessities of the human soul the laws of our being will avenge

themselves on our cowardice and pusillanimity by thrusting into their vacant minds such partial, distorted, and even debasing knowledge as by any means may come in their way, and against which we are so zealously but vainly trying to guard.

The initial point of such a work must be established somewhere. And we should begin at once to train the young — our future responsible citizens — to regard it as a high crime and misdemeanor to bring children into the world laden with hereditary tendencies to disease or vice or crime. For, on becoming public burdens, such children, *in obedience to the laws of compensation, only react the crimes first committed against them.*

A movement of such vast and immeasurable importance to the human family must be conducted by persons of the highest wisdom, courage and devotion to public duty. In the earnest hope and expectation that such persons will soon appear ready for their work, as a collaborer therein, and as preliminary steps towards the formation of an —

INSTITUTE OF HEREDITY,

which shall found a library, establish lecture-ships, with schools of instruction, and take in hand the diffusion of knowledge on the subject of improving our race by the laws of physiology, I propose, with the aid of such as may volunteer their patronage and support, to open a school and lecture-room in Boston, with the nucleus of a library, for such conversations, consultations and illustrated lectures as may awaken interest and lead on towards a realization of these great and beneficent ends. But little, however, can be accomplished single-handed and alone. As the movement will encounter misunderstanding, opposition, and even ridicule and reproach, from ignorance, prejudice and bigotry, it must be sustained by the highest wisdom, prudence and forbearance. Hence it will need the sympathy and co-operation of every enlightened philanthropist and reformer.

A movement of this sort will go back to the origin of individual life and the very root of social order and well-being; and the public

mind and feeling must be educated to an exalted and abiding reverence for everything pertaining to sex. For the true Shekinah is man, wherein dwells the holiest; and the holiest in man is sex, which incarnates the sacred mystery of motherhood and fatherhood, and the highest ministry of God, in the reproduction and perpetuation of the human family.

This Prospectus will be sent to those presumed to be interested in the deepest problems of social science, and to comprehend the need and importance of such a movement to the peace and security of society and the welfare of our race. From all such, contributions of books, pamphlets, essays, bearing on the subject, to be placed in the library for study and reference, and also for the means of supplying the lecture-room with physiological apparatus, are respectfully solicited. Due notice will be given of the initial lectures, which will commence as soon as sufficient encouragement is afforded.

Correspondence on this subject, with full and open expression of views, or any form of

aid to the proposed movement, addressed to the undersigned, at Boston, Mass., will be gratefully acknowledged.

LORING MOODY.

Boston, 1880.

The publication of this circular resulted in a correspondence with people in all parts of the country. Among others who wrote, cordially approving of the contemplated movement and giving it material aid, was Mrs. Elizabeth Thompson, of New York. This letter was followed by a number of others between the originator of the enterprise and Mrs. Thompson, upon various phases in the operations of the laws of heredity, and the need of our understanding and obeying these laws as the means of human redemption from disease and suffering.

These letters are now collected and published in this little volume, as a hopeful contribution to that fund of knowledge which must guide our conduct in all successful movements for the welfare of our race.

The book is not written with reference to any

criticism of its mere literary character. When a steamer crowded with passengers takes fire, and the crew launch the boats, and the terrified passengers tumble in helter-skelter, and the crews man the oars and pull for the shore, who but those lacking all human sensibility would stop to think whether the forms and movements of the imperilled, flying passengers were graceful or not; or would coolly stand watching the toiling crews to judge whether they were skilful oarsmen?

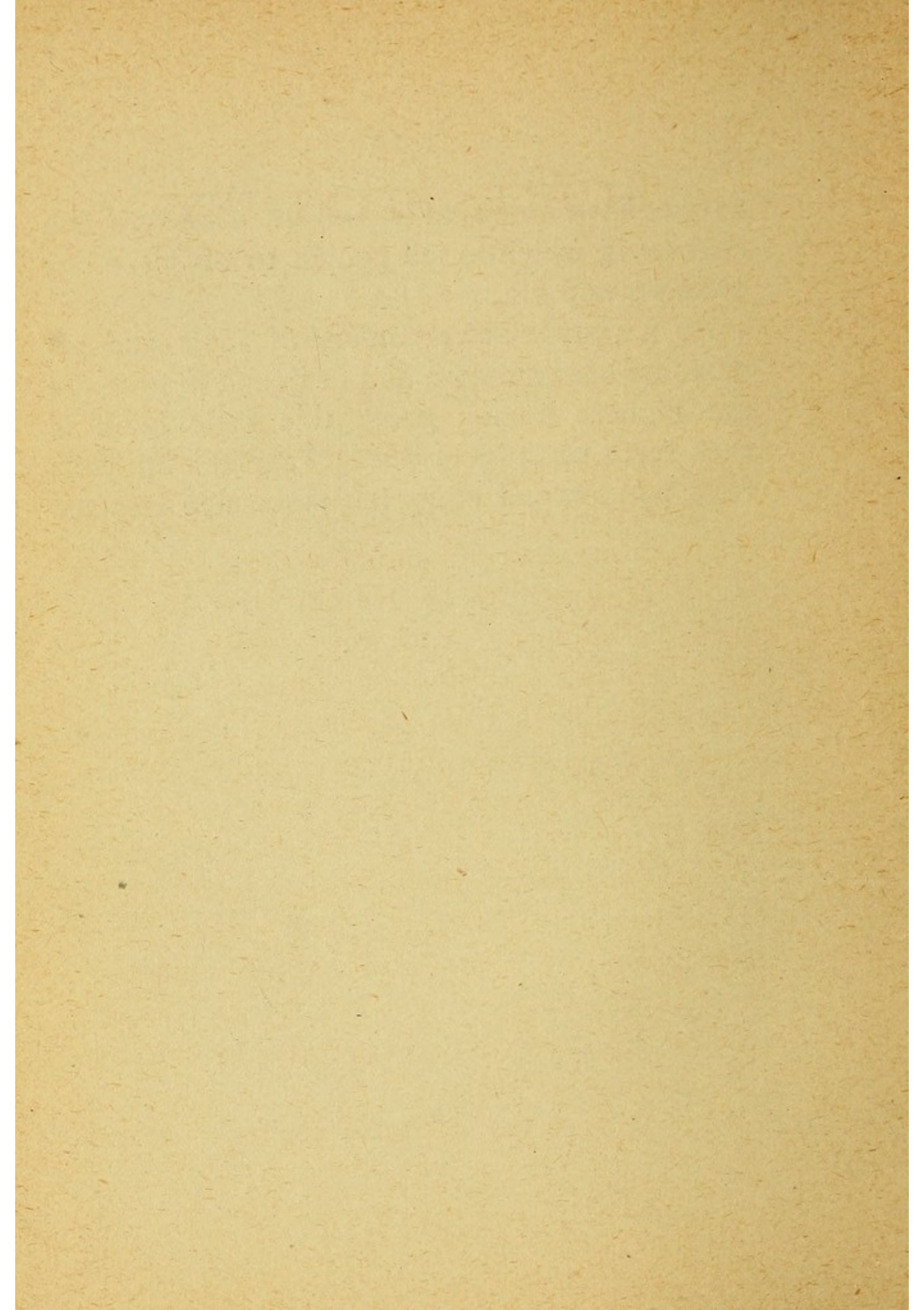
The moral and physical maladies of our civilization are almost infinitely worse than the burning of a hundred steamers each with a thousand human beings on board; and we know that the only remedy is obedience to the law written in our moral, mental and spiritual constitution, and the sole design of this work is to tell people so in the plainest, bluntest manner, so, if possible, to awaken them to a partial realization of this fact.

As —

“Men in earnest have no time to waste
In patching fig-leaves for the naked truth,”

so we have none to spend in choosing fine phrases in which to tell people to obey the law or suffer and die.

As a convenient summary of facts and arguments bearing upon and designed to promote the highest human good, this little book is sent forth upon its errand. Take it with you; read, ponder, and study its impressive lessons.



HEREDITY.

CHAPTER I.

SEARCHING FOR CAUSES.

NEW YORK, September, 1880.

DEAR MR. MOODY:—

I have read with great interest and satisfaction your circular containing a proposal to establish an Institute of Heredity for the purpose of inquiring into the causes of this continued transmission of human disorders, vices and crimes from parent to child, generation after generation, in never-ending circles, with a view to applying our remedies to the roots of the tree of evil instead of wasting our strength in useless endeavors to destroy it by picking off its leaves. I have given much time, labor and money in aid of numerous schemes to palliate the evils of society, while leaving the causes of these evils to continue their destructive work.

When in 1878 that dreadful scourge the yel-

low fever visited and made such fearful havoc in Memphis and other Southern cities, I was appealed to for aid for the poor sufferers by that plague. Of course every humane sensibility within me was stirred by this appeal, and I must do the very best thing not only for the present but for the future residents of those afflicted cities. So I thought, there is a cause, or causes, for yellow fever. If the doctrine of "spontaneous generation" is true, then the cause may be found in the malaria-breeding cesspools, foul vaults, unclean slums, accumulations of street garbage, and other material, and perhaps moral, conditions of those cities.

If this doctrine is not true, and the yellow fever is an unseen goblin of the air, delighting and rioting in pestilential regions, as "jack-o'-lanterns" do in dismal swamps, then it finds its convenient nesting and breeding places among people who dwell in regions where most festering decomposition goes on. At any rate, there is a natural cause for it; and I wanted to know the cause, and to do something, if possible, to remove it.

So I wrote to Dr. Woodworth, Surgeon-General of the United States Marine Hospital Service, offering to give a liberal sum towards the expenses of a commission to investigate and report upon the *causes* of yellow fever, and the conditions under which it originates and flourishes. The result was finding the causes and origin, and to a great extent limiting the progress of the disease.

If I understand you rightly, you propose to carry the same, and even a more searching, investigation into the causes of all the moral, mental and physical disorders of society, for the purpose of awakening a public demand for their removal. Will you please give me your opinions more fully as to the causes of these manifold disorders, and the conditions under which they are developed and transmitted from parent to child?

Deeply sympathizing with every movement that will ensure the permanent welfare of our race,

I am sincerely yours,

ELIZABETH THOMPSON.

BOSTON, October, 1880.

DEAR MRS. THOMPSON:—

To give a scientific answer to your inquiry would involve a more extended observation and careful study of the subject than I have been able to give to it; but as you only ask for *my opinion*, I feel a degree of freedom in giving that, as it is founded upon a sufficient number of facts and observations extending over a number of years to afford me a good degree of assurance as to its correctness.

In the circular which I first issued, I attached too much importance to disorderly tendencies transmitted to us from our rude primeval ancestors. I cheerfully acquit them of all blame in the premises; for primitive barbarians are never guilty of such outrageous offences against the laws of their own health and life as civilized people are. In this respect they were less "barbarous" than their more highly cultivated descendants.

It is only when people become acquainted with the arts of civilized life, accumulate the means of luxurious living, learn how to make

a variety of chemically villainous compounds, and to debauch themselves, especially with intoxicating drinks, that they begin to poison and corrupt the fountains of moral, intellectual and physical life in their own souls and bodies. And to no one other cause, nor to all other causes combined, can we trace so many of the blasting disorders in society as to drunkenness. But, as I shall cite cases in proof of this in another communication, I pass it over for the present, and offer other considerations.

As inevitable results of the past and present conditions of civilized life, men and women are full of morbid cravings arising from unsatisfied needs and desires — an hungering and thirsting of the spirit after they know not what. A pervading sense of spiritual unrest broods over civilized society.

And as the male and female forces permeate all things, create all things, and involve all things in their own states or conditions, so the qualities and characteristics of all things, including mankind, are determined not only by the qualities and characteristics of those forces,

but their productive power while in action is greatly influenced for good or evil, health or disease, in offspring, by the bodily conditions and the states of mind and passions habitual with, or which govern the parents immediately preceding and during the creative act.

Society is filled with disease and suffering, with discontents, murmurings, complaints, vices, sins, crimes; and nearly if not all human beings begin their lives with cries and wailings; and through all their periods and changes, from birth till death, they are in one long, hard-fought battle among themselves, with other creatures, and the elements around them: so that a placid, sweet-tempered child, who does not crave for everything he sees, and clutch at everything within his reach, and who does not get angry and set up an outcry and a yell unless all his desires are at once gratified, is an exception to the rule.

And so surely as "the child is father of the man," so surely does every one of us carry the spirit and temper of our childhood, somewhat subdued and toned down though they may

be, into the years of our maturity. Then we generate after our kind, and transmit our spiritual as well as our physical qualities to our offspring, -- "like parent, like child," -- until the child in turn becomes parent; and so on, from generation to generation.

In the preliminary circular, I spoke of the care bestowed upon animals, the anxiety to improve the breed and character of every grade of live stock. So in regard to vegetable products, how careful our farmers are to obtain the finest seed, and to secure the best and largest crops.

We also apply ourselves with great diligence and care to produce the best results in all departments of mechanical industry. The machinery in our factories and the tools in our shops must be constructed of the best materials and upon the most approved scientific principles; and the raw materials must be selected and prepared with the greatest care, and used with the most rigid economy; and no master will employ hands who waste his stock, or botch or spoil his work, or in any way render his products unfit for market.

Now, suppose that our mechanical operations were conducted so loosely that out of every hundred of our agricultural implements, our household utensils, our garments, hats, caps, boots, shoes, all the products of our shops and factories, about forty per cent., or nearly one-half, should fall to pieces before they could be used, both on account of the miserable workmanship and the wretched quality of the materials and machinery employed; and of those that were at length put to use large numbers were soon sent to the repair-shops or *hospitals*, or shut up in close rooms — *prisons*, while others were *hung* up, or *strung* up, to keep them from doing mischief? Would there not be a public clamor and outcry against such fearful misapplication and waste? And would not producer and consumer unite in joint efforts to remedy these evils and to prevent this needless expenditure and loss?

But how is it in regard to the production of the highest, noblest, most wonderful mechanisms and beings which human power can boast, and with a destiny which the human mind cannot possibly comprehend?

A glance at the roll of premature deaths, the ravages of disease, the records of our criminal courts, the tenants of our jails, houses of correction, reform schools, asylums for lunatics, idiots, inebriates; the abortions, infanticides, and other disorders and evils too numerous to mention,— will satisfy any thoughtful, reflective mind that the reproductive forces of the human race are terribly clogged and out of gear, and that the time has fully come for us to accumulate a groundwork of knowledge upon which we can move forward in the great work of delivering our race from this terrible waste, suffering and ruin.

If we would expel disease, and supplant the general pests of society, who prey upon its welfare, by a race of noble, generous, true-hearted women and men; if we would save a large share of the premature deaths, and prevent the wretched spiritual abortions and physical distortions of those who come to mature age; if we would leave our prisons, jails, almshouses, lunatic, idiotic, inebriate and other asylums, tenantless, or, at worst, inhabited only by owls,

bats and doleful creatures; or, at best, converted into happy human homes; and our sheriffs, constables, police officers, etc., driven to other pursuits for want of employment,— we must change the conditions which generate and bring all these evils upon us.

For, so surely as southern lagoons and swamps breed alligators and moccasin snakes, and stagnant pools breed mosquitoes, so surely do our present morbid passions, unnaturally craving desires, selfish, lustful and discordant relations, breed the restless, grasping, monopolizing, vicious, criminal and morally and physically diseased classes in society; and to work so great and beneficent a change as the public welfare demands, we must go back to the origin of individual life as the fountain-head from whence all these things spring; and all discussions of the social problem, and all efforts to reform social wrongs and disorders, to be at all available, must be directed to this very point.

So, in order to obtain the most desirable results, we must subject our reproductive instincts to even greater and more thorough processes

of discipline, education and culture than we do our powers of mind and body for our ordinary pursuits, forasmuch as the production of human beings is a matter of infinitely more importance than any and all others put together.

I have here presented what seem to me some of the sources or causes of many of our present social maladies and disorders, reserving details of facts and illustrations for future communications.

Very truly yours,

LORING MOODY.

CHAPTER II.

GENESIS DESCENDING — DRUNKENNESS AND ITS
PROGENY.

NEW YORK, November, 1880.

I did not mean to ask too much of you, and your answer conveys all I had any right to expect, and I think goes straight at the root of the difficulty, which I and others have been trying to remove by seeing what good care we could take of its wormy, rotten fruit. We have acted as if we could make an evil tree good by picking up its diseased, decaying fruit, and wrapping it up warmly in the mantle of our sweet charities. What folly and waste!

I am tired of applying the plaster of ready money to every effect, while the deep and malignant cause is left to fester, corrode and devour our substance year after year, while neither we nor those we try to benefit are any better off.

How short-sighted, and lazy, and even wil

fully blind, we all are. We give millions to cover up the effects, when a few thousands, judiciously used, might remove the cause, thereby giving us a healthful and self-sustaining population.

I have printed and distributed many thousands of pages for the purpose of calling attention to the dreadful waste and misery caused by intemperance; and I ask myself, What good have I and others done by all of these labors and gifts? If we reform a few drunkards, or offer temporary relief to their families, others come right up and take their places, with appeals quite as strong; and so it goes. All I can say is, I have done my best according to my light. But the lesson I have learned has enabled me to see more clearly where we must apply our remedies, if we would make them really effective.

Now, here stands this overshadowing drunken evil of our land; and how to deal with it is the perplexing question of the hour. But I feel sure that we have not yet gone to the root of this evil. Nor do we fully know how great

the evil is. We know but little in regard to the physical, moral or mental effects of intemperance upon offspring. We need facts to show these effects. Everybody—the whole people—need them.

If you have studied the subject attentively, you may be able to give such facts and reasonings on the subject as will be of great value, by aiding us to direct our warfare against this terrible destroyer more wisely hereafter. So, please tell what you know about this matter.

Yours, etc.,

E. THOMPSON.

BOSTON, November, 1880.

In yours of November, after speaking of your labors for the welfare of others, you ask, “What good have I done in all this?”

Your question does not admit of any definite answer. Had you expended the same

amount of money in trade, or speculation in stocks, you might easily count up your profit or loss by the exact rules of arithmetic. But no such rules apply in the field of moral beneficence; and the money or other force applied here, be assured, is by no means lost or wasted. We cannot measure the results: they are too far-reaching and widespread for us to comprehend.

I fully believe the law of "the continuity and conservation of force" operates in the moral and spiritual world as surely as it does in the material. So, when you do a beneficent act or deed, you set in motion a power for good which, unseen and unknown to you, extends to infinity. So these thousands of little printed leaves have gone forth, with their startling array of facts, all over the civilized world, exercising a power for good which no finite mind can measure. So of every kind act and good deed which you have ever done, they can "never return unto you void." Could you know their full effects, you might feel "exalted above measure."

And then, think of their enlarging, ennobling, exalting influences upon yourself. You can only think great thoughts, and do great things. To you the common affairs of life are small and petty. The rush and hurry of men after wealth, office, honors, emoluments, is little if any better than a masquerade of fools: for then they have secured the objects of their wild "spectre hunt." What have they got? Apples of Sodom, which turn to ashes in their mouths.

Suppose, instead of these generous gifts and labors for the welfare of others, you had devoted your time and means, by "compounding your interest," to increasing your wealth by adding thousands of dollars annually to your already sufficient store, you would have so —

"Smoke-dried, seared and withered up your soul,"

that it might be snugly wrapped up in a dollar bill, and your affections entombed in a gold eagle.

But you could never do this. You were born to a far richer and nobler inheritance, and to this higher destiny you must be true and loyal.

What is here said has no mere personal reference: it applies to all noble souls who live for the welfare of mankind.

I begin my answer to your main inquiries with quotations from two widely known writers, whose statements are based upon many years of careful scientific study and observation, for the purpose of showing the agreement in any law of life, and the facts arising under the operations of the law, many of which will be cited in this correspondence.

MAUDESLEY says: "Now that observation reveals, more and more clearly every day, how much the bodily and mental capacity and character of the individual is dependent upon his ancestral antecedents, it is impossible to deny that a man may suffer irremediable ill through the misfortune of a bad descent. Each one is a link in the chain of organic beings — a physical consequent of physical antecedents. The idiot is not an accident, nor the irreclaimable criminal an unaccountable casualty: the laws of casualty have sway here, as elsewhere in nature. . . . The inborn nature constitutes the

foundation upon which all the acquisitions of development must rest; the sub-stratum in which, fundamentally, all conscious mental phenomena are rooted. When it is radically defective, no amount of systematic labor will avail to counterbalance entirely the defect."

It were as hopeless as to attempt to rear the massive structure of a royal palace upon foundations dug only for a cottage, to impose the superstructure of a large, vigorous and complete culture upon the rotten foundations which an inherited taint of nervous element implies. Something will always be wanting; some crack in the building will reveal the instability of the foundation, even when the whole structure does not "fall in ruin hurled."

— *Physiology and Pathology of the Mind.*

The following is from RIBOT'S *Heredity*:
"The passion known as dipsomania, or alcoholism, is so frequently transmitted that all are agreed in considering its heredity as the rule. Not that the passion for drink is always transmitted in that identical form; for it often de-

generates into mania, idiocy and hallucination. Conversely, insanity in parents may become alcoholism in the descendants. This continued metamorphosis plainly shows how near passion comes to insanity; how closely the successive generations are connected; and, consequently, what a weight of responsibility rests upon each individual."

Here Dr. Maudesley has given us a broad statement of a fundamental law of human life, and Ribot has told us of its action as modified by the worst vice of civilization; and in the facts I shall present you may see what an agreement there is in the law, as stated by the one, with the operations under the law, as stated by the other.

And here we are dealing with the law of *disorder*, which is as fixed and immutable in its operations and results as the law of order. And by the law of disorder I mean, *the exchange of conditions resulting from any violation of the law of order*. So, disorderly conduct must entail disorderly consequences. Now, stop the disorderly conduct or action, and the consequences come to an end.

In our treatment of the drunkard, regarding him as a wholly responsible being, we have fined and imprisoned him as a wilfully malicious criminal; while we have sold licenses, or indulgences, to cold-blooded, mercenary Shylocks to tempt and minister to his inherited morbid appetite. While in the prosecution of their work the temperance reformers have confined their labors to the generation now here, aiming to reform the drunkard and to keep people from getting drunk; and during the past fifty years it has been a hand-to-hand fight, and is now little if any better than a drawn battle: and why?

Drunkenness is in the grain; and while we preach temperance we keep on breeding drunkards, with their brood of idiocy, lunacy, theft, assaults, murders and other evils; and I cite cases for the purpose of showing what a prolific source of disorder this prevalent vice of civilization is — some of them from a collection of facts by Magnus Huss and Dr. Morel.

“A frequent effect of alcoholism,” says Dr. Magnus Huss, “is partial or total atrophy of

the brain: the organ is so shrunken that it no longer fills the bony case. The consequence is a mental degeneration, which in the progeny results in lunatics and idiots."

"An educated man charged with important functions, and given to intoxication, had five children, only one of whom lived to maturity. Instincts of cruelty were manifested in this child, and from an early age its sole delight was to torture animals in every conceivable way. He was sent to school, but could not learn. His head was microcephalic and he could only reach a certain stage of intellectual acquirement."

"Dr. Morel gives the history of a family in which the great-grandfather was a drunkard, and died from intoxication; and the father, subject to the same passion, died a maniac. He had a son, far more sober than himself, but was subject to hypochondria and homicidal tendencies." (He wanted to kill somebody, and no wonder!) "The son of this latter was stupid, idiotic. Here we see, in the first generation, alcoholic excess; in the second, hereditary

drunkenness; in the third, hypochondria; and in the fourth, idiocy and probable extinction of the race.”

“A man of excellent family was early addicted to drink, and died of chronic alcoholism, leaving seven children. The first two of them died of convulsions at an early age. The third became insane at twenty-two, and died an idiot. The fourth, after various attempts at suicide, fell into the lowest grade of idiocy. The fifth, of passionate and misanthropic temper, broke off all relations with his family. The sixth, a daughter, suffers from nervous disorders, which chiefly take the form of hysteria, with intermittent attacks of insanity. The seventh, is a very intelligent man, but freely gives expression to the gloomiest forebodings as to his intellectual future.” And well he may, in view of the fate of all the other members of his family.

How long the civilized world has slept over the question whether any man has the right to bring children into existence burdened in advance with these terrible hereditary maladies.

In the last case, we see how the gratification of one drunken man's passion foredoomed seven human souls to the perdition of death, idiocy, lunacy, neurosis, and all their direful horrors. And here, as will be more fully shown, is where the foundations of the prison, the gallows, the idiotic and lunatic asylums, are laid; also, the tap-roots of our charitable and benevolent associations. Is it not time to speak out on this subject of generating disease and death? Or shall we remain dumb, and suffer the pestilence to riot on in darkness?

“Quite recently,” says Ribot, “Dr. Morel inquired into the condition of one hundred and fifty children of drunken parents, ranging from ten to seventeen years of age. ‘This examination,’ he says, ‘has confirmed my previous convictions as to the baneful effects of alcohol, not only in those who use this detestable drink, but in their descendants. On their depraved physiognomies is impressed the three-fold stamp of physical, intellectual and moral degeneracy.’”

Every one of these one hundred and fifty

“links in the chain of organic beings” had their “physical, intellectual and moral degeneracy” stamped upon them at conception, and before birth, by their drunken parents.

“Dr. Morel attended four brothers. The grandfather of these children had died insane. The father had never been able to continue long at anything; and the uncle, a man of great intellect and a distinguished physician, was noted for his eccentricities. Now, these four children, sprung from one stock, presented different forms of mental disorder. One of them was a maniac, whose wild paroxysms occurred periodically. The disorder of the other was melancholy madness. He was reduced by his stupor to a merely automatic condition. The third was characterized by an extremely irascible and suicidal disposition. The fourth had a strong liking for art, but was of a timorous and suspecting nature.” — *Papilon*.

Avarice produces similar consequences. “In several instances,” says Maudesley, in his *Physiology and Pathology of the Mind*, “in which a father has toiled upward from poverty to

wealth, in the aim and hope of founding a family, I have witnessed the results in a physical and mental degeneration, which has gone so far as the extinction of the family in the third or fourth generation. When the evil is not so extreme as madness or ruinous vice,—the savor of a mother's influence having been present,—it may still be manifest in an instinctive cunning and duplicity and an extreme selfishness of nature.

“Whatever opinion other experimental observers may hold, I cannot but think that the extreme passion for getting rich, absorbing the whole energies of a life, does predispose to mental degeneration in offspring,—either to mental defects or to intellectual and moral deficiency, or to outbreaks of positive insanity.”

On the 21st of June, 1880, a gentleman informed me that when canvassing as an insurance agent in a town in New Hampshire, the neighbors pointed out a house where a man and woman lived who were habitual drunkards, “drunk all the time; and they had three chil-

dren, all of them fools." The gentleman called there, and beheld a most pitiable sight,— father and mother both drunk, surrounded by a family of three helpless idiots. Two months later (August 20) I learned of a precisely similar case, in all its details, in a town in Connecticut,— father and mother both drunkards, with three low-grade idiotic children.

More recently I received a letter from Dr. Caroline B. Winslow, of Washington, D C., in which she says, "I have just heard of eight dreadful idiots, all in one family!" The father and mother were steeped in rum and tobacco. My informant says the parents bore up under their burdens until their eighth child was born, when they became utterly discouraged."

Think of it: "eight dreadful idiots, all in one family"! Do you wonder they "got discouraged"? Here, again, how few there are with intelligence, moral sense and courage enough to deny, or even question, the right of drunken fathers and mothers to multiply, and burden society with the care and protection of such wretched mental abortions.

But it is not necessary that the drunkenness should be habitual, in order that such fatal consequences should be impressed upon offspring: a single fit of intoxication may forever blast the life of a child. I condense the following illustration from Dr. Comb's *Constitution of Man*: "A soldier was at home on leave of absence, and on the eve of his departure to rejoin his regiment an entertainment was given at which the daughter of an elderly woman was present with whom he danced, sang, and drank toddy during the whole evening. When heated with the dance, and their nervous systems were inflamed and unbalanced with the toddy, they left the cottage, and were afterwards found together in a glen in a state of utter insensibility. The result of this interview was the birth of a low-grade idiot. The parents were both intelligent, and the child's condition can only be accounted for by the utter prostration or eclipse of the intellect of both parents from intoxication at that decisive moment." That one drunken act sealed the doom of their child.

The following are from the *Living Issue*:—

“Out of ninety-five epileptics, Voison found twelve to have had parents drunk on the honeymoon. Marcet tells of a father who was a drunkard, and who had sixteen children, five of whom were dead-born or died early, and the rest were epileptics. Says Tarquet: ‘The children of drunkards are not all of necessity idiots, lunatics or epileptics, but there are few that present nothing abnormal; and in those of seeming freedom the germ may be late in developing itself.’ On the authority of Fusch, of three sons of a drinking father, two followed their father’s example, and the other suddenly took to the cup at the age of thirty.

“Not only do hereditary alcoholic influences determine towards the cup, but also towards suicide and every other crime. Dufray knew four brothers, sons of a drinking father, all of whom took their own lives. The head of a family, as Tarquet relates, was a drunkard and a debauchee, and had a wife who, though an abstainer herself, was the daughter of a drunkard and had two drunken brothers. The

oldest had three sons and two daughters. The oldest son was like his father, and had three dissolute children. The second was twice sent to the asylum for mania and homicidal impulses.

The third became a debauchee, and died of consumption at the age of twenty-one, though there was no consumption in the family before him. The first girl married, and became the mother of a licentious thief. The other girl married, lost all moral sense and decency, and led a most irregular life. Dr. Story, of Chicago, mentions a son who, though twenty years old, goes about the street astride a broomstick, 'playing horse,' like a child. The Doctor says his parents were beastly drunk when he was conceived. He knows another family where the first child is of average common sense; the second is much demented; and the third, a 'slobbering, drooling fool.' The cause is explained as follows: Soon after marriage the parents began to drink, and in six years had become perfect sots.

"A lady stated to the writer that she had a

strong passion for strong drink, and it is only because she is a lady that she is kept from the indulgence. Her parents were under the influence of drink when she was begotten. And how many married women there are who long for children, and yet who refuse to bear them lest they be the mothers of children who shall be blasted by the intemperate habits of their fathers, and a curse to their mothers.

“The writer became acquainted with nearly every family of a certain town where there were many adult idiots. The early settlers of this town were at first given to remarkable drunkenness, and where the drinking was the worst there were the greatest number of those tell-tales, among whom were to be seen the bloated squab and the disgusting ‘what-is-it.’ One man and wife of exceptional good-breeding moved into the place, ‘opened shop,’ and fell into the habit of drinking themselves at the beginning of their married life. Now, it would have been well for the world if the law of procreation had snapped asunder just here; but it did not, and they had a numerous

family of children who illustrated many shades of human weakness. It is safe to say that the common measure of humanity—the rule of common sense—would have been too long for any of them, while the pinched head and stunted form varied up and down just about as these parents let up or continued their wretched practice. But to the credit of humanity let it be said that a subsequent reaction took place, and a high degree of sobriety took possession of the town, under which the reign of idiocy quite passed away.”

While laboring for the welfare of unfortunate children, I was called to visit a family in Boston, whose oldest child, a little daughter, then ten years old, was born blind and epileptic. Her father was an intelligent man, a druggist by profession; but drink he would. He got drunk; and having blasted the life of his first-born with blindness and epilepsy, and burdened his wife with three more children, he abandoned them all to the cold, calculating methods of the “Associated Charities.”

Well do I remember traversing the city, from

the Children's Friend Society to the House of the Good Shepherd, thence to the Children's Hospital and other "Homes" for abandoned, homeless children, in the fruitless hunt after a "home" for this poor neurotic child. She was a blind epileptic, and no hospitable door would open to her; and I was compelled to leave her with her abandoned, helpless mother — the poor, blameless victim of her father's morbid appetite.

I make one more citation bearing on this particular phase of the subject, and will then close this already too long letter.

Of three hundred idiots examined by the late Dr. S. G. Howe, one hundred and forty-five had drunken parents, and, as drunkenness is the parent of numerous other disorders, they must have had many other children guilty of various crimes and outrages against their fellow-beings; for we all know that drunkenness is at the bottom of nearly all of the assaults and outrages in society.

Truly yours,

L. MOODY.

CHAPTER III.

GENESIS STILL DESCENDING.

NEW YORK, ———.

YOU have indeed presented a sad and dismal view of the corroding effects of drunkenness upon children; and what makes it so dreadfully dismal and sad is its truthfulness. Yet, sadder still, the half of the truth has not been told. In the every day reports of assaults, outrages, murders and other crimes, with which the newspapers abound, nearly all of them are committed under the influence of intoxicating drinks.

And then, upon this very subject of idiocy, etc., there are doubtless many cases hidden away in families able, by their wealth, so to cover up the effects of their own sin and folly, as to keep it concealed from the public. I say, *their own folly and wickedness*; and I am glad to see that you place the responsibility where it belong — with the parents.

“Whatsoever a man soweth, that shall he also reap,” is as true here as anywhere else in nature. If people eat, drink and breathe sin, disease and damnation, they must propagate and spread disease and damnation over the face of the earth. And people are just as much responsible for sowing the seeds of moral, intellectual and physical disorders in the souls and bodies of their children as they would be for introducing small-pox, yellow fever or other plague into a community, by thrusting infected clothing or other materials into people’s houses.

If men and women get drunk, indulge in an angry spirit and an ugly, quarrelsome temper, here are causes ; and when idiotic, insane, ugly quarrelsome children are born to them, these are the effects. They reap what they have sown, just as surely as they will find wheat where they sow it, or tares where they sow them.

Why not stand up, then, and face the misfortunes and miseries we bring upon ourselves, instead of trying to shirk and get rid of the

whole responsibility by fathering them all off upon "Divine Providence"? This is a very cheap and easy mode of compounding for our vices and transgressions: but think of the infinitely heavy burden of injustice it piles upon Providence — this charging off upon him all the diseases and disorders resulting from our own misconduct. Yet Providence will not take the responsibility, but thrusts it right back where it belongs. There stands the *Divine Law*, written in our spiritual and physical constitutions. Obey, and live in health and joy: disobey, and suffer disease, misery and death. Nor will Providence make any dispensation, or work any miracle, to relieve us of the consequences of our drunken, vicious, criminal disobedience.

In such matters we are at best a mean, cowardly race, and, besides, ignorant withal. Light, knowledge, will give us courage: so let us have all we can get, especially all the facts bearing on this subject. Let us know how the law of disorder works; and when we have learned *why* we scald, burn, smart, are hurt, and suffer,

we may come into willing obedience to the law of order.

Now I think of it, I will tell you of two cases with which I was well acquainted, and which show how the law works down and up.

C—— and E—— were brothers. C—— was an ugly-tempered, swearing man, who drank just liquor enough to keep his bad temper at the boiling point; and his wife of course was wretchedly unhappy, especially in the prospect of becoming a mother; and, instead of trying to comfort her, her husband's behavior grew worse and worse, and so intensified her wretchedness and misery. When their child was born, it came into the world with an angry cry and an unhappy yell. His first speech was mixed with oaths; and as he grew in strength he would bite, scratch and kick, and in every way manifest a most wicked and malignant temper.

E—— was a man of kind, gentle spirit and disposition; he drank no intoxicating liquors; he treated his wife tenderly, sympathetically. They also had a child, a boy with a sweet, gen-

tle disposition—in all respects distinctly the opposite of his cousin. Here cause and effect are so plain that everybody may see their relation. But how came these brothers—the children of the same father and mother—with such extremely opposite dispositions? Perhaps we may find the *cause* for this difference, if we carry our search far enough.

But here is the *criminal* aspect of this subject, from which I think you will do well to strip off the veil and let us see the very worst there is, if so we may possibly wake people up and set them to thinking.

But I am tired, and must rest.

Yours,

ELIZABETH THOMPSON.

BOSTON, January, 1881.

You say truly, “The half has not been told;” nor can we possibly tell all of the terrible results of the vices of our civilization. We are, for the present, only coasting the great sea of human disorder and misery. We cannot now measure its surface, much less fathom its

depths. We can, however, note its waves of distress, and to an extent discover the direct *causes* which toss them into commotion; and we know that disorderly habits and practices, and the indulgence of artificially stimulated, unnatural appetites and passions, vitiate and corrupt the life-currents, make the secretions unhealthy, and so entail morbidly unhealthy conditions upon children, generation after generation.

This is nowhere more impressively illustrated than by those who indulge in drunken liquors; and, having examined its influence upon the nervous system, and shown how it generates idiots, maniacs, suicides, and other forms of nervous derangement, we will, as you suggest, briefly examine its influence in breaking down the conscience and moral sense, and degenerating into the grossest crimes and outrages against humanity.

On the 28th of January, 1877, the Massachusetts State Police arrested and imprisoned a gang of thieves by the name of Stoddard, — David H., David H., Jr., Geo. A. and W. F.

Stoddard, — a father and three sons, whose depredations had for a long time plundered the homes and disturbed the peace of Marshfield and Scituate. I afterward learned from the chief of the police and other sources that William Stoddard, father of David H. and grandfather of the others, was subject to periodical fits of drunkenness, and that his ugly temper and disposition made him an object of fear and dread to the young people of his neighborhood.

Here we see how drunkenness in the ancestor transmitted a weakened moral sense, which degenerated into theft and robbery in the descendants. When once the germs of disorder get into and taint the life-currents, they may run their course of evil through generations.

This statement is more fully and terribly illustrated by a case which occurred not long since in France, and is cited from Ribot's "Heredity," — the genealogy of the Chrétien family. "John Chrétien, the common ancestor, had three sons, Peter, Thomas and John. Peter had a son, John Francis, who was con-

demned to hard labor for life for robbery and murder.

Thomas had two sons, Francis and Martin. Francis was condemned to hard labor for murder. Martin's son died in Caen, whither he had been transported for robbery.

The third brother had a son, also named John Francis, whose wife belonged to a family of incendiaries. This John Francis had seven children, who inherited criminal tendencies from both parents. The father and mother being inherently bad, what else could their children be? The first of these children, found guilty of several robberies, died in prison. The second fell off a roof he had scaled, and was killed. The third, found guilty of several robberies, died at the age of twenty-five. The fourth, a girl, died in prison, where she had been sent for theft. The fifth, also a girl, the same deeds and the same fate. The sixth, a son, now in jail for theft. The seventh, Victorine, married a woman named Lemaire; their son was condemned to death for murder and robbery.

What an inheritance of sin, disorder, crime and death this John Chrétien bequeathed to his children, grandchildren, great-grandchildren, and onward! for the end is not yet. Although he may not have been the first transgressor in the line of descent, the tainted germs of evil got in somewhere, through some violation of the law of order, and illustrate the truth of Dr. Maudesley's statement, that "each one is a link in the chain of organic beings."

I return to notice a sad tale of transmitted sin, degradation, crime and misery in our own country — a tale with which you are doubtless quite familiar. The story of the "Jukes" has been so often told that I only present its conclusions in a brief summary.

Among the descendants of poor old "Max," who was a hard drinker, who became blind in his old age, and who entailed his blindness upon his children and grandchildren, was one who in the biographies is called "Margaret, mother of criminals."

In his examinations of the prisons of New York, Mr. R. L. Dugdale traced back the gene-

alogies of five hundred and forty persons who descended in seven generations from this woman, and one hundred and sixty-nine who were related by marriage or cohabitation. Of these seven hundred and nine persons two hundred and eighty were adult paupers, and one hundred and forty were criminals and offenders, guilty of seven murders, theft, highway robbery, and nearly every offence known in the calendar of crime.

Mr. Dugdale sums up the cost of supporting this vast family of paupers and criminals at \$1,308,000, "without reckoning the cash paid for whiskey, or the entailment of these evils upon posterity, or the incurable disease, idiocy and insanity growing out of their debaucheries, and reaching further than we can calculate."

Commenting on the operations of this law, Papillon says: "The evolutions of these hereditary maladies is exceedingly interesting and dramatic. Planted in the children's systems as germs or as mere predispositions, they are sometimes destroyed beyond a possibility of returning by a multitude of favorable conditions and

precautions. In other instances they begin at once their fatal work of destruction. Or again, they may be hidden for years, reappearing at length remorseless and terrible under the influence of sundry exciting causes. Thus age, sex, temperament, practices, habits, hygiene, surrounding conditions, act a part in the development of hereditary morbid activities."

If I were a temperance lecturer I would push that reform to the extreme point, where the germs of private and public disorder are planted in the system and essential lives of children at conception and before birth. For truly does Maudesley say: "Where the inborn nature is radically defective, no amount of systematic labor will avail to counterbalance the defect."

By a law of ancient Carthage all beverages except water were forbidden on the day of marital cohabitation. And Amyot, a learned prelate of the sixteenth century, said: "Drunkenness genders naught that is sound." Yet in this age drunkards and criminals throughout the civilized world are burdening their offspring and society with the most destructive

and terrible maladies and disorders, unchallenged.

We have been altogether too tender and regardful of parental rights. We have taken for granted that the possession of the natural power entitles one without further consideration, to exercise that power according to his own will, without regard to consequences. So this ghostly spectre of "parental rights" stares us in the face, and frightens us from our propriety; and we have conceded the right of drunken criminals and other diseased people to generate "lawfully"—"according to the statute," to any extent they please, and also the exclusive guardianship and control over their children.

Yet I venture here in the face of this goblin, to lay down the following axiom:—*As violating the laws of society or the State excludes us from our rights under these laws, so violating the natural laws of life bars us from discharging the highest offices under those laws.*

I give two illustrations with which I was acquainted. A jealous, quarrelsome, drunken

man in Worcester Co., Mass., in his fits of anger and rage, would drive his gentle, affectionate wife into a corner of the room, call her opprobrious, insulting names, shake his fist close to her face, and dare her to strike him; and then taunt her with cowardice because she would not fight with him. He had the "lawful right," and so he burdened her with the conception, birth and care of twelve children, eight of whom, happily, died in infancy or childhood. Of the four which grew up, one became a thief, another a prostitute, and all of them abandoned their old, feeble mother to die in a lunatic asylum.

John McBurney was sent to the house of correction three months for assault and battery upon his wife. He served out his time, came home, assaulted her again; was again sent to the house of correction, served out his time, came home, assaulted her again; and the process was repeated as often as he could make the circuit. He treated his family with such violence, that as fast as such of his children as did not die grew up, they fled from home. I saw the great

scars on the forehead of one of his younger children caused by his blows. He broke her arm with a stick of wood, and scalded her back with hot water from the tea-kettle.

When I met her in the course of my labors in behalf of wronged children, she was fourteen years old; and her spirit was so broken and crushed by her father's abuse, that she was a silent, dark, mysterious being from whom, by the utmost sympathy and kindness, I could only win traces of a faint smile; but whether of pleasure or incredulity I could not tell. She had obtained a situation with a lady who gave her fifty cents a week. This sum, in vindication of his "parental rights," her father would take from her, and spend for liquor — to get drunk with.

In his mad drunken revels, he would grab his infant child from the bed, and hurl it across the room. Again he would crush it down beneath the bed-clothes; and he attempted to dash it from a chamber window into the street, but was restrained by a woman — my informant — who was present. He tortured its little

life out; and it died when nine months old — murdered piece-meal; and its abused, battered, agonized mother, with literally broken heart-strings,* soon after escaped from the worse than brutal husband and father, through the same merciful interposition of death — after having borne twelve offspring of this drunken, degraded, wicked man; and John, the author of all of this living and dying wretchedness, suffering and misery, having been sent to prison once in six months and so squared up his account with the State, was out again ready for new enterprises, when the case came to my notice.

And these men represent a large class who are engaged in the most important work of conceiving human beings! And with these beings we have to deal as members of society and citizens of the State. How much longer shall we reverently bow down before the parental rights of such people? What right have such

* So I was informed by Dr. Shattuck, who made an autopsy of the body.

as these, to impose their disorderly tendencies upon children, and not only blast and ruin their lives, but harass, burden and afflict those who have never done them any wrong, by transmitting and continuing their disorders and outrages through their posterity, even after they are dead? And has not society a right to put a check upon the breeding of such hereditary disorders?

In this short review we see that malformations of body, diseases of the mind, morbid habits and criminal tendencies of the passions, run in currents of the blood from generation to generation; and we can better understand why it is that the hereditary transmission of mental and passional maladies and disorders — added to those which are induced by the selfish and conflicting conditions of society — should outrun all our methods of cure; and the victims of these diseases should so crowd our lunatic and idiotic asylums, that we are compelled to build new, enlarged and expensive structures for their protection and welfare. And that our criminals should so overrun our prisons, that we are

obliged to move out into the open country to find acres broad enough whereon to erect walls wide, high and strong enough to keep them somewhat under subjection and restraint.

And here I will mention two important checks upon the increase of the criminal and dangerous classes, which do not affect the law-abiding, the virtuous and peaceful:

First. They cripple and kill off each other in fights and personal encounters, and some are hung; while others are imprisoned during many years when they might work mischief by propagation; and

Second. From causes that are well understood by many, the greater proportion of infant mortality occurs among these classes.

Thus sin, like the fabled Kronos, devours its own children.

Here I beg you not to infer from my plain, homely treatment, that I have any but sentiments of the fullest kindness and sympathy for all of these unfortunate classes; for I know that large numbers of them were born to a wretched inheritance; and instead of being

taken by the hand, led, trained and educated in the principles of virtue, morality and wise self-control, they have been overlooked and forgotten by general society, until its attention was arrested by some disturbance of its peace, when the offender was quickly thrust into a felon's cell to stay awhile, come out, commit another offense, and then be thrust back again. Even helpless little children are left to beatings, nakedness and starvation, many of them wandering homeless, neglected, outcast, growing up ignorant, diseased, debased criminal; who fill society with their own wretched progeny, violate its order, trample on its laws and burden it with such a sense of insecurity, that we are obliged to maintain standing armies of policemen, armed with hand-cuff, club and revolver, to protect us from the ruffians of our own begetting.

Yet all these ruffians unfolded from innocent little children. Is it their fault, that they were born to a sorrowful inheritance from poor, diseased, vicious or criminal parents? and have been suffered to grow up through ignorance,

idleness, neglect and want, to become public pests ?

Nay, rather let us charge off its full share of these evils upon the blind ignorance and stupid indifference of general society, where they belong.

But I think we need not here further examine the darker phases in the operations of the law of heredity; as in our examination of the immediate causes which influence, affect and predetermine individual characters, we must necessarily refer to other facts for illustrations. And besides, I fear that I shall weary you with this long communication. So let us rest awhile and think.

Very truly, yours,

L. MOODY.

CHAPTER IV.

GENESIS ASCENDING — HEREDITARY GENIUS.

NEW YORK, April, 1881.

DEAR MR. MOODY:—

I have, as you suggested, waited and thought; and if I did not feel sure that the same law which works evil on disobedience also works good on obedience, I should say the case seems to look worse and worse for our poor humanity, as we advance nearer and nearer towards the root and source of its disorders and sufferings. Yet, as all true and faithful surgeons probe wounds to their very bottom, in order to determine their extent and location, so faithful servants of humanity must explore its “wounds, bruises and putrifying sores” to their lowest depths, in order that remedies may be applied to the real seat of these disorders.

And moreover, *in searching out the causes of*

degradation and loss we discover the means of our elevation and gain. Now, it seems to me, as the *disorderly* operation of the law of heredity covers the whole ground of disease and suffering, so the *orderly* operation of the same law must cover the whole ground of health, harmony and joy. "It's a poor rule that won't work both ways ;" and this subject must have a bright, hopeful and cheerful side, full of the highest prophecy and promise for the elevation and welfare of our race. I am led to this conclusion from the following among other considerations :

We know that even the most enlightened portions of our race have hitherto made no systematic or scientific efforts to improve themselves, otherwise than by improving their surroundings ; and in nearly if not in all cases where there has not been a corresponding improvement of character these improved surroundings, as in the luxuries of many ancient nations, have aided in their more rapid downfall and ruin. Yet, while as a whole the race has drifted on blindly, without any aim or intention of im-

proving its inherent and essential character, there has been a steadily advancing progress from the lower states of barbarism to our present condition. I can see no other cause for this progress but the preponderance of the good over the evil in the natural operations of this law, and I feel sure that the facts fully sustain this conclusion.

If not, why has not humanity as a whole retrograded instead of advancing, as it surely would have done if the opposite view had been the true one? The boasted civilization of all the ancient nations was only fragmentary, partial and one-sided. Every one of these nations acted as if its highest mission was to conquer and subdue its neighbors, or else to kill them off and annihilate them. So they lived for war, conquest and plunder, and in their decay and destruction there has been no real loss to humanity. On the contrary, their death made room and nourishment for the broader and more advanced civilizations which have followed. Yet these newer civilizations, it must be confessed, stand in great need of further

improvement; and if there are facts to support this view of the subject, no doubt we shall find in connection with them a knowledge of the principles and the very footsteps by which our race is to journey out of its present low, dark moral and mental wilderness, so foul with the miasms of sin, disease and suffering, up to the higher sunlit plains of obedience to *law*, and its consequent innocence, health and peace. Let us, then, have all needed light — knowledge of facts — on this supremely important subject.

Cordially yours,

ELIZABETH THOMPSON.

P. S. Your "long letters" by no means weary: they interest me greatly. E. T.

BOSTON, May, 1881.

I think, in the view of the matter presented in your last, you are entirely right. All the older civilizations were little less than distorted

monstrosities. While in limited areas, in early historic times, portions of our race advanced on some lines to what by our standards were high states of civilization, that civilization was almost wholly limited to outward, material things. There was an extreme cultivation of the arts, — architecture, sculpture, painting, poetry, etc., — while in the art of war they were mere savages: so the cultivation of the intellect was mainly in the line of combat, polemics or controversy.

But of genuine soul-culture, the discipline and subjection of the passions, the cultivation of benevolence, goodness, love, a tender, sympathetic or even conscientious regard for human welfare on its own account, there was little or none. The ruling powers neither knew nor cared anything for the rights of the people. Indeed, to them the people had no rights: so what befell them ought to have befallen, as it did.

As Whittier predicts of evils now too prevalent in both Church and State,—

“The outworn rite, the old abuse,
 The pious fraud transparent grown,
 The good held captive in the use
 Of wrong alone,
 There wait their doom from that great law
 Which makes the past time serve to-day :
 And fresher life the world shall draw
 From their decay.”

These dead and buried civilizations were based on violence and fraud, and their destruction removed what — though at first were helps, like the small clothes of infancy — became at length great hindrances to the progress of humanity. And just so fast as any forms in our present civilizations are outgrown, they become obstructions, and must perish and go to the manure heap.

What would you think of parents who would force their children to wear the same garments — without alteration — at six years of age which they wore when six months old ; or, advancing a little, should compel them at sixteen to wear the same clothes they wore at six ? How, in these last stages of growth, the

garments of the first would crush them, and hamper all their movements !

Now many of our clergymen and politicians are governed by just such narrow, bigoted views as in the case supposed. They seem to think that a religious or political dogma or doctrine, which was somewhat adapted to the spiritually crude, infantile conditions of our race, can never be outgrown. So they continue to hamper and obstruct the more largely developed, more full-grown portions of our race, by trying to pin and button them snugly up in the small-clothes of human infancy and childhood. But so surely as individuals grow, so surely does the race grow ; and it grows by its own inherent power of good over evil. Hitherto it has grown slowly, without any special effort or help — in spite of those strait-buttoned creeds and dogmas.

We have helped to improve horses, oxen, sheep, pigs, dogs, and many kinds of vegetables. Thereby we have learned how to improve humanity. We have come to this at last ; and we have come to it in an orderly way : for in

the care bestowed upon the improvement of animals and vegetables, we have been taking the steps leading up to knowledge of the true law by which our race is to be redeemed from disease and suffering. And as disobedience to this law entails evil, so obedience transmits good, to posterity.

To illustrate this more fully we will next examine the better and more hopeful and cheerful aspects of our subject, and show how health of body and mind, genius, art, honesty, goodness, love, the higher types of humanity, may be developed, permanently established, and passed on from generation to generation.

In the introduction to his work on *Hereditary Genius*, Mr. Francis Galton says: "I propose to show in this book that a man's natural abilities are derived from inheritance, under exactly the same limitations as are the form and physical features of the whole organic world. Consequently, as it is easy, notwithstanding these limitations, to obtain, by careful selection, a permanent breed of dogs or horses, gifted with peculiar powers of running or doing

anything else, so it would be quite practicable to produce a highly gifted race of men by judicious marriages during several consecutive generations."

And he adds: "I conclude that each generation has enormous power over the natural gifts of those that follow; and maintain that it is a duty we owe to humanity to investigate the range of that power, and to exercise it in a way that shall be most advantageous to future inhabitants of the earth."

As helping to a right understanding of this subject, Mr. Galton has "examined the relationships of a large body of fairly representative men; namely, the judges of England from 1660 to 1868, the statesmen of the time of George III., and the premiers during the last hundred years; and obtained from these a general survey of the laws of heredity in respect to genius. Then he examined in order the kindred of the most illustrious commanders, men of literature and science, poets, painters and musicians of historic note. Also the kindred of a certain set of divines and modern scholars;

and then, by way of comparison, the hereditary transmission of physical gifts, as deduced from the relationships of certain classes of oarsmen and wrestlers. These researches show that heredity often transmits muscular strength and various other motor activities. In ancient times there were families of boxers and athletes; and the English have families of boxers; and in regard to wrestlers and oarsmen, the winners in the contests in which these men engage generally belong to a few families in which agility and dexterity are hereditary."

But, as our chief business is with the moral and intellectual bearings of this subject, I pass over its merely physical aspects, and present enough facts to show that genius and superior mental and moral endowments are hereditary, and run in families even to a greater extent than do vice, crime, disorder, etc. And my citations are mainly from Galton, Ribot, Papillon, Walker and others, with some which have come under my own observation; and, as space will not allow fuller details, I must condense many cases to a "brief mention," and so merely

give the numbers of persons in many families or lines of descent.

Mr. Galton alone gives a list of more than six hundred families. I make a few citations, and begin with —

“THOMAS BABBINGTON MACAULAY, historian, poet, essayist, statesman, who is but one of nine distinguished persons in the same family.”

“JAMES MILL, historian of India, and an able metaphysical writer and philosopher, was the father of John Stuart Mill, the eminent philosopher and publicist.”

“The COWPER family included among its members several judges, besides William the poet.”

“There was a large number of statesmen resulting from the intermarriages of the TEMPLE, GRENVILLE, PITT and WYNDHAM families. So of the WALPOLES and WELLESLEYS, including Arthur, the Duke of Wellington.”

“There were nine distinguished persons in the family of DU PLESSIS, of whom Cardinal Richelieu, the great minister of France under Louis XIV., was the most prominent.’

Of the Bonaparte family there were seventeen whom Mr. Galton deemed worthy of special notice. I shall refer to circumstances attending the conception of the most distinguished member of this family in the course of our correspondence.

The BRONTE family, of whom Charlotte, author of *Jane Eyre*, was the most distinguished, was composed of numerous members.

In a long list of cases, Ribot mentions "LAMOIGNON, a celebrated family of magistrates, 'one of those families whose members seem born only to practice justice and charity, wherein virtue is transmitted with the blood, is upheld by good counsels, and is exalted by great examples.' (Flechier.) There were more than twenty members of this family, one of whom is described as 'a wonderful child, who died prematurely.'"

One of the most distinguished literary families was that of the SIDNEYS, including the DUDLEYS and others. Beginning with Sir Philip, who is described as "a gentleman finished and complete: in whom mildness was

associated with courage, erudition modified by refinement, and courtliness dignified by truth," Mr. Galton gives details of seventeen members of this family, men and women; including the patriot, Algernon Sidney, who was beheaded in 1683.

MADAME DE STAEL, who was a daughter of James Necker, the celebrated French minister of finance under Louis XVI., was but one in a family of seven distinguished literary women and men.

There were at least a dozen of the KEMBLE family, of whom a large portion were actors, "who filled so large a space in the eyes of the British world two generations ago." Mrs. Sarah Siddons and her granddaughter, Mary Frances Siddons, were members of this family.

A most noteworthy case of hereditary transmission of peculiar characteristics is seen in the family of PTOLEMY, who were in the unbroken line of the kings of Egypt during two hundred and ninety-four years.

"Ptolemy I. was son of Philip II. by Arsinoë, and became king of Egypt after the death

of Alexander the Great, who esteemed him very highly. He was very brave, and had all the qualities of an able and judicious general. He was given to literature, and patronized learned men. In addition to seven, who became kings of other countries, he had twelve descendants — besides Cleopatra the Great — who became kings of Egypt, who were all called Ptolemy, and who nearly all resembled each other in features, in statesmanlike abilities, in love of letters, and in their voluptuous dispositions.”

Speaking of one of the most distinguished writers of ancient times, Anthon says: “PLUTARCH belonged to an ancient family in which fondness for study and literary pursuits had long been *hereditary*. In his earlier days he saw, at one and the same time, his father, his grandfather, and his great-grandfather in being. He was brought up under the influence of ancient manners, and in this sweet family converse, which imparted to his character an air of integrity and goodness, which shows itself in so many of his numerous writings.”

Here I think Mr. Anthon concedes altogether too much influence to "this sweet family converse" as having "imparted to his character integrity and goodness." Had Plutarch's ancestors transmitted to him "the rotten foundations which an inherited taint of nervous element implies," had his "inborn nature" been radically defective, no amount of "sweet family converse" or "sytematic labor" would have *imparted* to his character much of either integrity or goodness. These characteristics were inborn, as they cannot be "imparted" or transferred from one person to another by association: they are the spontaneous outgrowths of the inward character.

No doubt, external influences greatly modify outward conduct or behavior; but they cannot change, much less eradicate, innate tendencies. We must be conceived and born good, and then good conduct comes of itself.

I give further cases. Our space will allow but a brief reference to famous PAINTERS. In a list of forty-two, Mr. Galton shows that twenty-one had illustrious ancestors. In the

family of TITIEN there were nine painters of merit.

The BACHS were a musical family, comprising a vast number of individuals, and extending through eight generations. It began with Weit Bach, the Presburg baker, in 1550. It culminated in Sebastian, a transcendent musical genius (born in 1685, died in 1750). Its last known member was Regina Susanna, who was alive in 1880. The race continued two hundred and fifty years, and overran Thuringia, Saxony and Franconia. It was the custom of the family, of whom no less than fifty-seven were eminent musicians, to meet in yearly reunions, at which the entertainments were purely musical. In or about 1750, as many as one hundred and fifty Bachs attended one of these meetings.

Let us contrast the peaceful, refining, healthful, elevating influences of this family with the demoralizing, disorderly, degrading character and tendencies of the Jukes, and say which are the most desirable members of society. And the contrast may be carried to a family now living in our own country. It is mentioned by Mr.

Jewell, Secretary of the Massachusetts Total Abstinence Society, in his report for 1880.

“In telling contrast,” he says, “with the history of Margaret and her criminal descendants, consider the following true record of a life of virtue and sobriety, as given in a Southern newspaper. Last summer there lived in Orangeburg, South Carolina, a veteran named William Smoak, ninety-six years of age, who claimed to have the largest family in the United States. He was born in 1784, has had 13 children, 10 of whom are now living; and to these 139 children have been born, of whom 104 are now living; and to these 460 children have been born, 391 of whom are now alive. The fourth generation numbers 79, all living but 9. The entire family have been known to the community where they now live for sixty years, and there has never been a drunkard or a criminal among them.”

Counting the old “veteran,” here is a family of 692 persons, 576 “still living, with never a drunkard or a criminal among them.” And why? The stock was good, and they were

conceived and born in goodness. Had they been "conceived in sin," with a morbid craving for intoxicating drink, they would have hunted until they found it. Or, had they been born with innate criminal tendencies, their feet would run swiftly to do wickedness. Then see how virtue and sobriety live. In general society about forty per cent. die before they are five years old: here, about eighty per cent. are alive when the oldest is ninety-six! Verily doth "godliness have the promise of the life that now is," while "the wicked shall not live out half their days."

Passing, without further details, over the family of MENDELSSOHN, of whom there were four, and the family of MOZART, of whom there were five, distinguished musicians, and coming to our own country and times, who ever once saw the mother of —

"Jesse, Judson, John and Asa," and heard her sing about the house, might know that music is a hereditary gift in the HUTCHINSON family.

Of hereditary statesmanship we may notice

four generations in the ADAMS family in Massachusetts,—namely, John, John Quincy, Charles Francis, and his sons.

And “the BAYARDS are in Delaware what the Adamses are in Massachusetts, high honors descending from father to son. They are descended from Nicholas Bayard, a French Huguenot, who crossed the Atlantic in 1647, in company with his brother-in-law, Gov. Stuyvesant of New York. James Asehton Bayard, grandfather of the present Senator, was a member of the National House of Representatives, and was afterwards elected to the Senate. His son, James A. Bayard, was a Senator for many years, and his grandson, Thomas Francis Bayard, has been a Senator from that State since 1869. His uncle was also a member of the Senate; and all three of the successive generations have been distinguished for ability in public life.”

In the line of business enterprise associated with public spirit, I have observed with much interest the hereditary transmission of characteristics in the AMES family of North Easton,

Mass. The elder Oliver Ames, founder of the family and of the business for which they are distinguished, was well developed physically, endowed with a clear, well-balanced intellect and great integrity of character; and his sons, Oakes and Oliver, inherited all of these characteristics of body and mind, which fitted them to engage in great enterprises and to carry them on to success. The grandsons exhibit in a marked degree the characters of their fathers and grandfather, the same complexion, features, bodily form and mental endowments, the same comprehensive human interests and sympathies which lead them into large measures for public improvement and progress.

But the facts on this side of our subject are so numerous that I might fill a volume with them. But in the mere glimpses here presented we see that heredity is a mighty power, which alters and modifies our physical structures and our mental and moral characters; and, while it works much evil on the disobedient, in transmitting disorders of body and mind to posterity, it is always on good terms with the

obedient, and transmits sound physical, mental and moral health to their children from age to age. And the dominant tendencies being towards obedience, there has been, on the whole, great gain to our race by its slow, unaided operations. Now, if we will apply this law with as much care for the improvement and elevation of human beings as we have hitherto done for animals and vegetables, we can in a few generations exalt our race to the highest perfection. This will be clearly seen as we push on our examinations.

But I desire a further expression of views and suggestions from you as to precise points next to be considered; and for this take such time as you may need.

Sincerely yours,

L. MOODY.

CHAPTER V.

ITS DEGRADING EFFECTS ON NATIONS.

LITTLETON, N.H., Aug. 25, 1881.

DEAR MR. MOODY:—

I have not written to you for a long time; but silence does not imply forgetfulness or even indifference on my part to the deeply important and interesting subject we have been considering. On the contrary, it grows in interest and importance as we advance and study it more broadly and deeply. But for several months I have been unable to give it but very little attention.

Last spring I had a slight paralysis, and after that one thing followed another until I was completely exhausted, and had to yield myself to the care and dictation of the doctor and nurse; and when I got able to take the journey I came up to the mountains for that health and strength which their pure, fresh, invigorating air and magnificent scenery are able to impart.

And now I am better and able to resume our correspondence.

You have cited numerous cases showing how individuals are debased and degraded on the one hand, and exalted and ennobled on the other, by inheritance from their parents, and more remote ancestry, under the laws of heredity. Now, as all things begin with units, — as ten times one are ten, and ten times ten are one hundred, — so all great communities are made up of single individuals; and it seems to me that this law of heredity must affect whole communities, and even nations and races, and so, by careful study, its influences may be seen on a large scale. Yet, right here, the subject is full of perplexities, as the good and evil in society are so mixed up that it seems very difficult to follow out any distinct line of separation so as to see cause and effect standing out clearly on both sides.

I have been led into this train of thought by some writings of Dr. Wm. Sharpe, surgeon in the British army, author of *The Cause of Color in the Different Races*; and *Humanity and the*

Man,—a learned authority, whose views are worthy of consideration. He says:—

“It is therefore manifest from the teachings of physiology and psychology that the material body is but the instrument of the spiritual; that the former is altogether dependent upon the latter, by which it has been evolved: and it follows from this, that any agency which affects the spiritual body favorably or unfavorably must produce a corresponding effect in the economy of its material vehicle of communication with the world.”

“This being a well-recognized scientific truth, the consequences are momentous as regards man’s present existence; for it is plain that in this world he and his descendants will mentally and physically gain or lose, rise or fall, according as he walks after the promptings of his higher or his lower nature. As peoples and nations, following the nobler instincts of humanity, hold fast to the principles of integrity, so do they advance towards the attainment of that personal beauty—individually and collectively—which is an index of a corresponding degree of spiritual perfection.”

“There is a retributive penalty, still more subtle and terrible, which manifests itself in a gradual deterioration of the whole mental and bodily constitution, — a result for which no accumulation, however vast, of worldly gain, can in the least degree compensate the nation or the individual. For not only are the intellectual powers injured, but the change which begins in the mind also extends to the physical organization, producing a deteriorated type of facial and bodily configuration; for the individuals themselves do not suffer singly, but their vitiated nature is transmitted to their descendants.”

“The saying that ‘the parents have eaten sour grapes, and set their children’s teeth on edge,’” is no mere literary phrase, but a truth of mighty import, resting on physiological and psychological data. Men are gradually deprived in their descendants, if not also to a great extent in their own persons, not only of the grace and beauty of form of which they are not worthy, but of the intellect which they abuse, the conscience with which they juggle, and the human

sympathies which they repress, urged by the promptings of blind avarice and the pampered selfishness of an undiscerning animalism.”

Here it is seen that Dr. Sharpe holds to “individual” and “collective” advancement. The larger the number of individuals who are improved, the greater will be the collective body. This is a plain statement of a well-known principle in the law of aggregates. But how does it apply in fact to us poor struggling, groping mortals? What facts have we to show that nations or races have been actually elevated or degraded through the operation of this law of transmission of qualities good or bad.

We know how our flocks and herds have been improved by the operations of this law; and we know, further, that there is no other way to improve the character or quality of either animals or vegetables than by scientific or what is called “thorough breeding.” Every farmer and stock-raiser knows that a good stable, fine feed and the best of grooming will not change a heavy dray-horse into a swift racer; nor will a good coop and the best of

food convert a clumsy Brahma fowl into a nimble game-cock. These influences, being wholly external, cannot affect the inherent or essential qualities of these creatures. So I think it must be in regard to mankind. Environment or outward conditions can do but little towards either our improvement or degradation. Even our preaching and teaching seem to have but little influence upon people's lives or behavior further than to enforce an outward compliance with certain recognized conventional standards or rules of conduct. The modifying power must operate from within outwardly. For as Dr. Sharpe says: "It is plain that in this world he and his descendants will mentally and physically gain or lose, rise or fall, according as he walks after the promptings of his higher or his lower nature."

All this may be, and doubtless is, very good reasoning from very sound premises; but talk is talk: what do the facts show? In England, France, our own country and all others, good and evil, virtue and vice, wisdom and folly, walk side by side. What are the facts to show

that heredity has had anything to do with either improving or degrading people in the aggregate, or on any appreciably large scale? If it can be shown to exercise such an influence, then indeed are we endowed with a mighty power of redemption from sin, disease and suffering.

Hoping to hear from you soon on this important and interesting point, I am,

Yours truly,

ELIZABETH THOMPSON.

BOSTON, Sept. 3, 1881.

DEAR MRS. THOMPSON:—

Your last welcome letter has reached me, after a long silence of which I knew not the cause. I am indeed grieved at your distressing sickness and prostration, but am sincerely glad of your recovery so far as to be able to resume

the consideration of our subject. Although your last inquiries bring us to one of its most obscure and difficult phases, yet enough has been learned to give us very clear and satisfactory conclusions on this subject.

Your reasoning, that if the hereditary transmission of superior mental and bodily characteristics improves the individual, it must of necessity improve the nation and race, is whole and sound, and is well supported by such facts as I have found on record. There are, doubtless, many more; for what we don't know on this subject is much greater than what we do know. Yet we know that "Humanity sweeps onward," and our race is much farther advanced than it was any time from four thousand to one thousand, or even five hundred years ago. How large a share of this progress is due to heredity we cannot tell: much less can we justly refer it to other causes. So let us first look at NATIONAL DETERIORATION.

We have alluded to the decay of some of the older civilizations, and to some of the causes which hastened their downfall. They became

rich and luxurious by war and plunder, and so weakened and broke down what little conscience and moral sense they had that they were left with no regard for the welfare of mankind. Of inherent, essential human rights they knew little and cared less. Their great concern was how best they could spoil and prey upon their fellow-beings. They knew little of the earth upon which they lived and warred. Instead of an immense globe rounded with an all-embracing human life with its never-ending circles of human rights, human duties, sympathies and loves, they beheld a vast battle-field, whose furrowed mountains and valleys served as fortresses and ramparts behind which they could maneuver and mask their designs from their enemies.

Here the causes of national decadence were transmitted in the form of mental and physical degeneration to offspring, in increasing proportions from generation to generation. They sowed the wind, reaped the whirlwind, and perished.

Coming down to mediæval times, we may

notice two obstructions to progress which have received very little public attention.

Of these hindrances MR. FRANCIS GALTON, in *Hereditary Genius*, speaks as follows : —

“The long period of the dark ages under which Europe has lain is due, I believe, in a considerable degree to the celibacy enjoined by religious orders upon their votaries. Whenever a man or woman was possessed of a gentle nature which fitted him or her to deeds of charity, to meditation, to literature or to art, the social condition of the time was such that they had no refuge elsewhere than in the bosom of the Church. But the Church chose to preach and exact celibacy. The consequence was that those gentle natures had no continuance ; and thus, by a policy so singularly unwise and suicidal that I am hardly able to speak of it without impatience, the Church brutalized the breed of our forefathers. She acted as if she had aimed at selecting the rudest portions of the community to be alone the parents of future generations. She practised the arts which

breeders would use who aimed at creating ferocious, currish and stupid natures.

“No wonder that club-law prevailed for centuries over Europe: the wonder rather is that enough good remained in the veins of Europeans to enable their race to rise to its present very moderate level of natural morality.

“The policy of the religious world of Europe was exerted in another direction, with hardly less cruel effect on the nature of future generations by means of persecutions, which brought thousands of the foremost thinkers, and men of practical aptitudes, to the scaffold, or imprisoned them during the greater part of their manhood, or drove them as emigrants to other lands. In every one of these cases, the check upon their leaving issue was considerable. Hence the Church, having captured all the gentle natures, and condemned them to celibacy, made another sweep of her huge nets, — this time fishing in stirring waters, — to catch those who were the most fearless, truth-seeking and intelligent in their modes of thought, and therefore the most suitable parents of a high civilization,

and put a strong check, if not a direct stop, to their progeny.

“Those she reserved on these occasions to breed the generations of the future were the servile, the indifferent and the stupid. Thus, as she, to repeat my expression, brutalized human nature by her system of celibacy applied to the gentle, she demoralized it by her persecution of the intelligent, the sincere and the free. It is enough to make one’s blood boil to think of the blind folly that has caused the foremost nations of struggling humanity to be the heirs of such hateful ancestry; and that has so bred our instincts, as to keep them in a long-continued antagonism with the essential requirements of a steadily advancing civilization. In consequence of this inbred imperfection of our natures, we are even now almost as much harassed by a sense of moral incapacity and sin, as were the early converts from barbarism; and we steep ourselves in half-unconscious self-deception and hypocrisy. Our avowed creeds remain at variance with our real rules of conduct, and we lead a dual life of barren religious

sentimentalism and gross materialistic habits.”

“The extent to which persecution must have affected European races, is easily measured by a few well-known statistical facts. Thus, as regards martyrdom and imprisonment, the Spanish nation was drained of free-thinkers at the rate 1,000 persons annually for the three centuries between 1471 and 1781; an average of 100 persons having been executed and 900 imprisoned every year during that period. The actual data during those three hundred years are 32,000 burnt, 17,000 burnt in effigy (I presume they mostly died in prison or escaped from Spain), and 291,000 condemned to various terms of imprisonment and other penalties.” (A grand total of 340,000 victims of religious intolerance, while for all Europe the numbers must have been millions.) “It is impossible that any nation could stand a policy like this, without paying a heavy penalty in the deterioration of its breed; as has notably been the result in the formation of the superstitious, unintelligent Spanish race of the present day.”

This result will appear all the more striking by comparing the condition of Spain under the Kalifs, with its condition at the present, or indeed any time since the merciless and bloody persecution of heretics, and the expulsion of the Moors and Jews from that country by the religious bigotry of those times.

Says Draper, in his "*Conflict between Science and Religion*," p. 141, "Europe at the present day does not offer more taste, more refinement, mere elegance, than might be seen, at the epoch of which we are speaking, in the capitals of the Spanish Arabs. Their streets were lighted and solidly paved. The houses were frescoed and carpeted; they were warmed in winter by furnaces and cooled in summer with perfumed air brought by under-ground pipes from flower beds. They had baths and libraries and dining halls, fountains of quicksilver and water. City and country were full of conviviality, and of dancing to the lute and mandolin. Instead of the drunken and gluttonous wassail orgies of their Northern neighbors, the feasts of the Saracens were marked by sobriety."

“In the 10th century, the Kalif Hakim II. had made Andalusia the paradise of the world. Christians, Mussulmans, Jews, mixed together without restraint. There, among many celebrated names that have descended to our times, was Gerbert, destined subsequently to become pope. There too was Peter the Venerable, and many Christian ecclesiastics. Peter says, that he found learned men even from Britain pursuing Astronomy. All learned men, no matter from what country they came, or what their religious views, were welcomed. The Kalif had in his palace a manufactory of books and copyists, binders, illuminators. He kept book-buyers in all the great cities of Asia and Africa. His library contained four hundred thousand volumes, superbly bound and illuminated.”

It was against this condition of things that religious bigotry and intolerance waged that atrocious warfare which has resulted so disastrously to Spain; and the same results have followed in every other country where a similar policy has been pursued. Mr. Galton con-

tinues: "Italy was also frightfully persecuted at an earlier date. In the diocese of Como, alone, one thousand were tried annually by the inquisitors for many years, and three hundred were burned in the single year 1416."

"The French persecutions were on a nearly similar scale: In the seventeenth century three or four hundred thousand Protestants perished in prison, at the galleys, in their attempts to escape, or on the scaffold." While large numbers took refuge in England.

Of these French refugees, the historian Macaulay says: "It was calculated that fifty thousand families quitted France forever in a few months. Nor were these refugees such as any country could well spare. They were persons of intelligent minds, of industrious habits and of austere morals. In the list are to be found names eminent in war, in science, in literature and in art."

But the limits of our correspondence will not permit a large number of illustrations on either side of this part of our subject. At the time of the rise of the ancient, or of the medieval civili-

zations, there was not developed among mankind, a breadth and diversity of knowledge, nor an active moral sense sufficient for a permanent foundation upon which a true civilization could be established; and as the causes just spoken of as having put a check upon the advancing civilization of modern Europe can never again become so powerful as to impede the progressive development of our race, we may be sure, that in this respect, history will never again "repeat itself." Through the liberalizing influences of scientific investigations and discoveries, and philosophical reasonings which have broken the power of religious bigotry and the spirit of intolerance, these causes of deterioration are happily no longer operating on any large scale beyond the continued celibacy of religious orders in the Christian Church.

In addition to the destructive vices of civilization, there remains another terrible check upon improvement not yet noticed, — which operates everywhere, among the rudest savages and the most highly cultivated people. I mean

WAR. In all tribes and nations the "fighting men" must be physically perfect, of average intelligence and good habits. No nation or tribe will enroll cripples, the deformed, idiots, drunkards nor thieves, — not even old men, among its defenders. All who go out to fight must be sound in mind, "wind and limb;" leaving at home the diseased in body, mind and morals, to become the parents of future generations.

When we think of the millions of the noblest, wisest, best, who have been destroyed by religious persecution and thus cut off from transmitting their superior qualities, and the still greater number of the young, healthy, vigorous and strong, who have been slain in battle, perished in marches, sieges, died of malaria and all the numerous destructive agencies which war involves, — which in our late civil war destroyed not less than a million, — it would seem that the rulers of mankind in Church and State had joined in a general conspiracy to frustrate nature and cheat humanity out of its birthright, by this wholesale robbery of its

just claim to be born of the wisest, best and noblest parentage.

As if the vicious habits into which vast numbers of individuals fall, which ruin and corrupt and degrade their offspring, were not sufficient burdens for our poor struggling humanity to bear; and so they must load it down and crush it beneath the weight of these complicated religious and political engines of destruction. Nothing but the mightiest power of recuperation could ever make headway against such obstacles. And here are strong proofs of the innate, upward advancing tendencies of our race, for we have gained, slowly it is true; but we have gained in spite of all hindrances.

But I must reserve a presentation of facts showing how races and nations are improved for a future communication. Your letters set me to thinking and strengthen and help me. So please let me hear from you again soon.

Truly yours,

L. MOODY.

CHAPTER VI.

IMPROVEMENT OF RACES AND NATIONS.

LITTLETON, N. H., Sept. 10, 1881.

I GLADLY respond to your wish for an early word from me. If "the proper study of mankind is MAN," we are dealing with a subject of very great, — indeed the greatest importance to us all, — as nothing can be of greater concern to us than to know what hinders and what helps to improve and elevate our race.

Mr. Galton speaks of our "present very moderate level of natural morality."

What we need is a higher standard of public morals, or, if our present standard is high enough, we need an education of the *moral sense*, up to the level of that standard. We must have a thorough system of moral education; and by moral education, I mean the impression of a deep, abiding, governing sense of right, justice, equity, upon the public con-

science. More of kindness, good-will, and an unselfish regard for the welfare of others, in all of our dealings and intercourse with them. And this means an unswerving love of truth.

Let us leave all lying and deceit. Let us learn to dread falsehood and dishonesty, as we do a direful pestilence. We need schools of morality for the education and practical training of our highest sense of right. At any rate we must have text-books of moral science, with their lessons well studied in all grades of our schools.

Our schools, public and private, make it their chief aim to cultivate the intellect, which sharpens the mental wit and ingenuity, without the restraints of a living moral sense; and so, even in our respectable business circles, there are people who swindle, cheat, defraud one another out of the accumulations which they first got by unjust means from the producers. This, and all disorderly conduct, shows a fearful lack of moral education even among our most respected classes.

Moral education is of the first importance ;

for in giving the power of knowledge into the hands of the evil disposed, we thereby increase their power of doing harm. Moral education, therefore, is the true and only safeguard of the nation. Let us ask no greater honor than that which comes from doing good to our fellows.

Know, in order that you may do. *Do*, in order that you may be. *Be*, in order that you may both know and do. The Teacher said: "He that heareth these sayings of mine, and *doeth* them, is likened unto the wise man."

In studying people and institutions we find men stupefied by alcohol, or maddened by passion; women sacrificed in body and mind by the exigencies of a false estimate of position, or the demands of fashion, until there is little vital energy left for the endowment of their poor children, who, entering without welcome into the world, begin life under emasculating conditions and influences. We may count these also among the obstacles to a more advanced civilization and a higher standard of moral sense. These obstacles, however, are not

beyond human control, but are under the power of human will, and the will of all men fully resolved on carrying reforms to the very roots and causes of personal and social disorders, is the power with which the Almighty has endowed us for the redemption of our race.

Now, if the ground you have taken, that the upward tendencies of human nature are stronger and more controlling than its downward tendencies, is true, you ought to prove this by showing that whole peoples have been improved, as you have shown how they have been degraded, under the laws of Heredity. Well-informed people admit that as a whole our race is much further advanced, not only in knowledge, but in the higher and better sentiments of humanity, than it has been in any other period of historic times. But looked at broadly, this seems indefinite, with nothing standing out to show that there has been any special power or influence at work. If there are examples showing the elevation and improvement of peoples or nations on a tolerably large scale, — are they the results of premeditated plans or pur-

poses, or of the mere blind and purposeless acts of these peoples ?

Knowledge on this point is of great importance ; for if it can be shown that influences which come under human control have especially elevated portions of our race, as they surely have degraded it, then it will be our own fault if we do not so direct and govern these influences as to work for our own good.

Yours for the Truth, and nothing but the Truth.

E. THOMPSON.

BOSTON, Sept. 23, 1881.

YOU say truly our practical standard of morals is low enough ; yet taking the world at large, it never was higher nor so high before as now, and is slowly but surely rising, as we rise in intelligence. Our moral sense, however, needs reinforcing to enable it to keep up with our progress, in science, art, discoveries and inven-

tions. So that a cold clear-cut intellect, backed up by force, may not condemn our humanity to the level of that brute law, — the “survival of the fittest,” — which in the battle of life and the struggle for existence gives victory to the strongly armed, — the shrewd, the artful and the cunning, — in which struggle the weakest in craft — the honest, truthful, the sincere and the unselfish — go to the wall, or are trodden under foot, and thus results in the “survival” of the unfittest. Hence the moral reflections of your last come fittingly in.

Further examination will enable us to give an affirmative answer to your inquiries in regard to cases of race improvement under the laws of Heredity on a considerably large scale. I will refer to its influence on several obscure semi-barbarous tribes, and also upon well-known historic nations, — with the authorities from whom the cases are cited. The following are from ALEXANDER WALKER'S *Health, Beauty and Intellect*, beginning with p. 318.

“It is a well known fact that the Samboes of South America — the progeny of blacks and

Indians, are remarkable for their superiority over their progenitors of either side.”

“ In Surinam, negro deserters from the Dutch estates formed settlements up the Courantine and intermarried with the native tribes, thus producing Maroons; this union has produced a most athletic and vigorous race of men, active and enterprising, who present an extraordinary contrast compared with their ancestral line of either side. I presume that at this time all the neighboring tribes combined would scarcely be a match for them.”

“ Of the Maroons in the West India Islands, Dalla's observes: They displayed a striking distinction in their personal appearance, being blacker, taller, and in every respect handsomer than those on the estate; in their person and carriage erect, lofty, indicating a conscious superiority; vigor appeared in their muscles, and their motions displayed agility.”

“ In Paraguay, the mixed breed constitute, according to Don Felix de Azara, a great majority of the people termed Spaniards or white men, and they are said to be a people superior to either of the races from which they have sprung.”

“In Pallas’ Memoir of the Mongolian Nations, speaking of the offspring resulting from the intermarriages of Russians and Tartars with the Mongolians, he says : “These children have agreeable and sometimes beautiful features, while those of an origin purely Kalmuc or Mongol preserve, till ten years of age, a countenance deformed and bloated, a Cacochymous aspect, which disappears only with the growth of the body.”

“In some parts of Ireland,” says Dr. Prichard, “where the Celtic populations of that island are nearly unmixed, they are in general a people of short stature, small limbs and features ; where they are mixed with English settlers, or the Lowlanders of Scotland, the people are remarkable for fine figures, tall stature and great physical energy.”

“In no instance,” says Lawrence, “has the personal beauty of a people been more improved by introducing handsome individuals to breed from, than in the Persians, of whom the nobility have by this means succeeded in washing out the stain of their Mongolian origin.” “That the

blood of the Persians," says Chardin, is naturally gross, appears from the Guebers, who are a remnant of the ancient Persians, and are an ugly, ill-made, rough-skinned people." . . . "But in other parts of the kingdom, the Persian blood is now highly refined by frequent intermixture with the Georgians and Circassians, two nations which surpass all the world in personal beauty.

"There is hardly a man of rank in Persia who is not born of a Georgian or Circassian mother; and even the king himself is commonly sprung, on the female side, from one or other of these countries. As it is long since this mixture commenced, the Persian women have become very handsome and beautiful, though they do not rival the ladies of Georgia. The men are generally tall and erect, their complexion is ruddy and vigorous, and they have a graceful air and an engaging deportment. The mildness of the climate, joined to their temperance in living, has a great influence in improving their personal beauty."

"I do not know if the progress of the Ameri-

can republic may not be in some measure attributable to the circumstances here considered. The Americans—a melange of all the different nations of Europe, though mostly of English, Scotch and Irish descent—are noted for activity and enterprise; and their march of improvement in practical science, the mechanical arts and commerce has surpassed what could have been anticipated in a people cast into a wilderness so distant from the civilized world. Their rapid increase and improvement have attracted the admiration of all Europe, and they have offered the world a splendid example of justice and national freedom.”

DR. PAUL TOPINARD, *Anthropology*, p. 371, speaks on the same case. He says: “The prosperity of the new American race is another example. Immigration into the United States, which has taken so considerable a flight during the last thirty years, has already been enormous. Every variety of cross has been going on between English, Irish, Germans, Italians, French, &c., with the greatest possible success.”

Of the French, Topinard — *same page* — says: “M. Broca found, when investigating the subject of Stature, that nineteen-twentieths of the whole population of France presented in various degrees the characters of mixed races. The Bretons are one-fourth Kymris and three-fourths Celts, without including another element which is seen among them, and which dates back to a later period than the Celts. Up to the time of the French Revolution, victors and vanquished lived apart; the former were the aristocracy, the latter the people. But since they have been brought more into immediate contact, the population has largely increased, proving how valuable that union has been.”

A. DE QUATREFAGES, — *Professor of Anthropology in the Museum of Natural History, Paris*, — in his very able work on “*The Human Species*,” pp. 280-1, says: “As to the possibility of meeting with women remarkable for their personal attractions among mixed races, even when the Negro enters as an element into their composition, the reputation of women of

color, mulattoes and quadroons is a sufficient proof. All travellers bear witness to the charm which they exercise over Europeans. Taylor is most explicit upon this point, and it is at Tristan d'Acunba, a distant island half way between the Cape and South America, that he makes his observations. In this isolated spot, a mixed population of whites and Negroes has settled. The English traveller speaks as follows: 'All who are born on the island are mulattoes, though of a very slightly pronounced type and of very fine proportions. Almost all have the European, much more than the Negro type. I do not recollect ever having seen such splendid heads and figures as among their young girls. And yet I know all the coasts of the earth, — Bali, and its Malays, Havana and its Creoles, Tahiti and its nymphs, and the United States with their distinguished women.' "

“The Paulists of Brazil are a striking example. The province of St. Paul has been peopled by Portuguese and inhabitants of the Azores from the old world, who have formed

alliances with the Gayanazes, a hunting and pacific tribe, and with the Carijos, who are warlike and agricultural. From these unions, which have been regularly contracted, there has sprung a race whose men have always been remarkable for their fine proportions, their physical power, indomitable courage and endurance of fatigue. As for the women, their beauty has given rise to a Brazilian proverb which proves their superiority. This population shows its superiority in every respect. If it was once remarkable for the expeditions of adventurers in search of gold or slaves, it was also the first to plant the sugar-cane in Brazil and to breed immense herds of cattle. 'In the present day,' says F. Denis, 'the highest moral development, as well the most remarkable intellectual movements, appear to come from St. Paul.'"

Ribot says,—*Heredity*, p. 3,—“The system of intentional and conscious selection has been applied even to man. Federick William, father of Federick the Great, who was noted for his love of colossal men, dealt with his regiment of giants as stock breeders deal with their cattle.

He would not allow his guards to marry women of inferior stature to their own. Haller used to boast that he belonged to one of those races, who by reason of their imposing stature seemed born to rule other men."

Says Dr. Pritchard, . . . "Something of this kind was indeed attempted by the kings of Prussia, but their project referred to stature. . . . It is well-known that the king of Prussia had a corps of gigantic guards consisting of the tallest men who could be drawn together from all quarters. A regiment of these huge men was stationed during fifty years at Potsdam. 'A great number of inhabitants of that place,' says Forster, 'are of a very high stature, which is more especially striking in the numerous gigantic figures of women. This certainly is owing to the connections and intermarriages of the tall men with the females of that town.'"

In a former communication, I spoke of those fierce religious persecutions, which in Spain, France and other countries brought thousands of the foremost thinkers and men of practical aptitudes to the stake, the scaffold, the prison,

or drove them as exiles to other lands ; large numbers of whom, especially those from France, took refuge in England. Speaking of these French and other refugees, Mr. Galton, *Hereditary Genius*, p. 360, says : —

“ Mr. Smiles, in his admirable book on the Huguenots, has traced the influence of these and of the Flemish emigrants on England, and shows clearly that she owes to them almost all of her industrial arts, and much of the most valuable life-blood of her modern race.”

In the light of these facts we can understand why it is that England, by receiving and absorbing into her population these intelligent, free and progressive minds, has so outstripped the rest of Europe in the race of freedom and modern civilization ; and which enables the English-speaking people the world over to hold the foremost rank in intelligence, enterprise, freedom and progress.

I have quoted from men who are pre-eminent in anthropological science ; and the cases cited relate to widely distant regions and to people in

all social and political conditions. And while the causes which have obstructed, and those which have advanced our race, have operated blindly, without conscious design or any intelligent guidance, all of them have acted directly through human agency, and come as much under the power of human control as do any of the common affairs of life.

There are numerous facts proving that we have this power, to the full extent required for our highest moral, intellectual and physical improvement; and having endowed us with the power, the imperative command of God to every one of us is, — work for your own salvation from sin, disorder and suffering, through obedience to the laws of your own being.”

We have next to deal with *Prenatal Influences*, or the causes which predetermine and fix the organic tendencies of individuals at conception and before birth. But as this letter is already long enough, I shall reserve the facts and reasonings bearing on that subject for a future communication.

Any comments or strictures on the subject here presented, coming from so friendly a source as yourself, will be right welcome.

Truly yours,

L. MOODY.

CHAPTER VII.

PRIMAL CAUSES OF CHARACTER.

LITTLETON, N.H., Oct. 15, 1881.

I HAVE no strictures to make upon your last communication. Your citations are from good authorities, and your reasonings and conclusions are just, — that all the causes which degrade or elevate our race work through human agency, and so come under human control, and prove what has been all along maintained, that parents are reponsible for the physical, mental and moral characters of their children.

“I cannot help it; it was not my fault; how am I to blame?” is the weak apology and flimsy excuse of the miserably disordered parentage of this nineteenth century, which thus charges off upon Providence the evils which we bring upon ourselves and our children. If men were half as careful of the perfection of the germs which are to unfold into living souls as they are of the seed of their corn and potatoes, we should soon see brighter eyes and

clearer complexions, as well as finer intellects and a stronger moral sense in our children.

If women would lavish upon their unborn children the amount of care which they bestow upon their poodles and their toilets, they would find their reward in consequences which are eternal. Truly is a bad child a living reproach to its parents. What can be more shocking to the feelings or the understanding of the parent or philanthropist than these poor stupid, deformed, wretched children who fill our asylums and our highways? More knowledge of physiological law, and a more determined self-control, would enable us to avoid bringing mental and physical monstrosities into the world, and give it instead a population sound in health of body and mind.

Better, indeed, is the birth of one who may rise into the empyrean, great above his fellows by reason of creative genius, or a benign goodness that shall benefit the race of man and develop the resources of our mother Earth, than a thousand poorly born children who come into the world burdened with an inheritance of

moral and physical disease — who cumber the earth and harass their fellows by their unfortunate existence.

How many destroy the power of being or doing before they have learned the first lessons of life. May not the "sin against the Holy Ghost, which never hath forgiveness," be this very sin of ignorance, whose results can never be blotted out or atoned for?

The subject is so suggestive that I might go on with this moralizing strain indefinitely; but in this age of scientific demonstration we must base all our preaching upon facts, so it may stand the scrutiny of investigation; and as we come now to an examination of those prenatal conditions and influences which determine and fix the innate tendencies of individuals, we want facts to explain their infinitely varied characters. With a sufficient number of these, so clearly stated as to make it easy to understand the law of inheritance, we may as well rest from further correspondence on this subject for the present.

Very truly yours,

ELIZABETH THOMPSON.

BOSTON, Oct. 31, 1881.

IN searching for the causes which predetermine the organic tendencies of individuals, we enter upon the most obscure and difficult part of our subject. Yet enough is already known to guide our conduct wisely in the most sacred and important offices and relations in life. I think by careful study and observation we can find the causes for the extraordinary differences in the tempers and dispositions of children born of the same parents. While part of these differences may be explained by "*ata-vism*," or peculiarities inherited from grandparents and even more remote ancestry, I am quite certain that we shall find these phenomena more fully explained by the fact that secretions are greatly modified and affected by the states of mind and passion under which they are elaborated. We know that great changes are produced in milk from these causes.

In his *Human Physiology* Dr. William B. Carpenter cites a case where a soldier was quartered in a house with a man, woman and nursing infant. One day, while the infant was

asleep in its cradle, with its mother quietly sitting by its side, the soldier got into a quarrel with the husband, and ran at him with charged bayonet. The frightened woman, with a scream of fear and anger, rushed to the defense of her husband, turned the bayonet, and parted the combatants. The noise awoke the child, which in turn uttered a cry of terror. The frightened, angry mother took it from the cradle, and to allay its fears and pacify it gave it the breast. The child nursed a few moments, and then turned on its back and died. The highly excited state of the mother's passions had changed her milk to a deadly poison.

I am informed by a lady physician of Boston that two women in this city, one of whom had a nursing babe lying in the house, got into a most violent quarrel on the street. Parting from her antagonist, and while burning with anger, the mother entered the house, and found her infant awake and crying. Putting it to her breast, the child nursed but a short time, when it also turned over and died. Although there may not be many such fatal cases,

yet every physician and nurse is familiar with cases of sickness and suffering by infants, from nursing their mothers' disordered milk.

I quote again from Alex. Walker: "The employment of the masculine organs being a secretion," says Friedlander, "its results, like those of similar operations, necessarily depend on the sensibility of the active and animated filters which perform them. And if the saliva is more powerful when the secretion is rendered more abundant by hunger or the presence of desired aliment; if the tears are burning when produced by acute sorrow or mechanical irritation; if the saliva becomes venomous in some animals when they are angry; and if several other secretions become exalted or changed in their nature when the organs (or passions) are powerfully excited, — can we suppose that the elaboration of the seminal fluid is not subjected to the same law?"

There can be but one scientific and reasonable answer to this question. And the same law governs the development of the ova. Here, then, are three products of the vital opera-

tions relating directly to offspring. Two, the semen and ova, before, and the milk after, birth ; and all of them greatly changed, exalted or debased by the mind and affections, or passions, of parents, and of course all of them producing their corresponding effects upon the bodily and mental characters of children.

It would indeed be a difficult matter to trace from children many peculiarities of character — as, for example, C—— and E——, referred to in an earlier communication of yours — back to the infinitely varied emotions, shades of feeling, sentiments and passions which swayed and affected one or both parents immediately preceding or at the moment of sexual union, and so produced their modifying actions and impressions upon the minute atoms from which offspring are unfolded. Yet we know that for every effect there is an adequate cause, and the most determining causes will be found here if anywhere.

Papillon says : * “ According to Mr. Bernard Moulin, children are the living photographs of

* *Popular Science Monthly.*

their parents as they were at the moment of conception. That parents transmit to their children the tastes, aptitudes, their own physical and mental states, the exercise of which were then at their maximum." Here are some of the cases cited by Moulin in support of his broad conclusions as to the art of producing superior children: —

"Nine months before the birth of Napoleon I., Corsica was all in confusion. The celebrated Paoli, at the head of an army of citizens which he himself had raised, was endeavoring to put an end to the civil war and to prevent an invasion by foreigners. Charles Bonaparte, his aid and secretary, displayed great courage by the side of his master. The young officer had with him his wife, Letitia Ramolino, a woman of Roman beauty and strong, masculine character. Napoleon was conceived in his tent on the eve of a battle, at a distance of two paces from the batteries which faced the enemy.

"Peter the Cruel, King of Castile, was the son of Alphonso XI., who was ever at variance

with his wife. Scandalous scenes of anger, jealousy and rage disturbed the royal household, and the fruit of this wedded pair was Peter the Cruel, a monster of ugliness, physical and moral.

“History shows to us the parents of Raffaele, both devoted to the art of painting. The wife, a true Madonna, delighted in subjects where grace and piety prevailed; the husband, a great dauber, preferred strength for his part.”

In a previous letter, I referred to a young soldier and young woman who became the parents of a low-grade idiot, as the result of one fit of intoxication. In this case, semen and ovum were both drunk, being fully involved in the physical and mental condition of the parents, and so left this fatal stamp upon their offspring.

Is it not reasonable to infer that the conception of Piper, the murderer of little Mabel Young and two others, of Pomeroy, the “boy-fiend,” and their like, were enforced upon their mothers under highly excited states of the lustful, selfish, wilful passions of their fathers?

And so these children came into existence burdened with the mania for lust and murder. These are now matters which belong to the untold secrets of our marital relations, and but few mothers would dare to whisper them, even in the private confessional.

I have learned this much in regard to Jesse Pomeroy's father: The captain of the company in which he served in the late civil war, and who knew him well, told me he was the most heartless, ugly-tempered, cruel man he had ever known; who, at any convenient opportunity, would tyrannize over and torment some one weaker than himself, and take great delight in his sufferings and misery. Yet he was a great coward in the presence of real, or even imaginary, danger. So Jesse's father was fully equipped with all the evil antecedents necessary for the endowment of such a son.

No wonder, when the Judge asked him why he whipped, cut and murdered little children, he said he "didn't know: he had to do it." There was the innate tendency driving him to kill with all the force of an insane impulse.

Here let me state a fact founded on anatomical structure and physiological law. So intimate is the dependent condition of the *fæ-tus*, or child in *utero*, upon its mother, that she digests and assimilates its food, does its breathing, and conveys to it through their united circulation, all the means of its bodily and spiritual development; and it follows that whatsoever is in, or modifies, her blood enters into the structure, and affects the condition and character of her child. Although the strongest and most indelible impressions are stamped upon the child at conception, the immediate influence of the father then ceases, and whatever modifying impressions are afterwards made upon the child must act through its mother.

This immediate and vital connection between the unborn child and its mother will enable us to understand why strong and overpowering impressions upon her mind or passions will fix peculiar characteristics upon the child, which cannot afterwards be overcome or wholly eradicated, and will also enable us to clear up and

explain difficulties — if there be any — in the cases next to be cited.

A lady widely and favorably known in this country, but writing as “ Daughter,” sends the following: “ A father wished to destroy his unborn child. This the mother opposed and resisted. The child always had the greatest aversion to his father — an aversion which never could be surmounted.

“ The other case is that of a beautiful, noble mother, who had such a dread of the coming event that it made her very wretched during her pregnancy. But she lived very wisely and judiciously, and acquired the greatest control over herself, fearing that she would ruin her child if she did not. The father was as wise and good as the mother, and did everything he could to help, cheer and encourage his wife during her trial: so all the moral influences were good. The result was the birth of a very sweet-tempered child, with great self-control and every promise of a noble character. These last-mentioned are particular friends of mine, and I know all the details.”

Several years ago, a friend of mine went with his wife to attend the first public concert given by the well-known Hutchinson family. and, although not musicians themselves, they were charmed and delighted with the singing, and retired with their "souls enraptured with the celestial sounds of music." Their daughter, whom I knew in her youth, was conceived under this direct influence, and was indeed a child of song, who, without any teacher, soon mastered the intricacies of the piano, and in the midst of high promise sang herself away to the unseen world.

I take the following "WARNING TO FATHERS" from *Sunderland's Book of Health*: "Mr. —, of Vermont, is now thirty years old, and has from his childhood conversed freely with every other person except his own father. When he first began to talk with him he invariably turned his head the other way, and has never once been able to speak to his father while looking him in the face. Two months before he was born his father came into the house behind his mother, and ad-

dressed her in very severe and opprobrious language. It very much excited her combativeness, and, turning round, she attempted to reply, but was literally choked with indignation. The impression which her mind made upon that *fætus* has now lasted more than thirty years.”

The following is from the *Scalpel*, published in New York by Mr. Dixon:—

“Mr. A., of this State, married, more than forty years ago, a lady of an adjoining State. Pecuniary circumstances at the time rendered offspring undesirable. Within a year, however, the wife informed him that their wishes were no longer to be realized, and was quite shocked at the dissatisfaction with which her husband received this belief. Taking his hat, he shortly left the house, and was distressed on his return, after the absence of an hour, to find his wife in tears. He assured her immediately that he was glad of her announcement, as he was now satisfied with the stability of his pecuniary affairs. The wife dried her tears, but expressed her conviction, which increased

as gestation advanced, that in some way her offspring would suffer from her agitation. The relief of the parties was great at the birth of a healthy, well-formed boy. No peculiarity of conduct was observed till the child was several months old, and then their fears were renewed by its extreme unwillingness to approach its father. This gradually increased until its dissatisfaction was expressed by loud and continued screaming whenever brought near him. As age advanced, the utmost persuasiveness, and diversity of childish gifts and sports, were employed to overcome this repugnance in vain, and the attempt was abandoned in despair."

From what has been said of the influence of the mind upon secretions, it will be seen that two causes operated to produce this effect upon the child. In the first place, the father, while desiring the indulgence and enjoyment of his sexual instinct, did not wish it to result in offspring. Here was, first, aversion to the child on the part of the father. This so affected the seminal element that the soul of the father went not into the soul of his child. Then add

the impressions through the strong emotions of the mother, and the explanation is clear.

Space will allow the mention of only two causes — there are numerous others — tending to the generation of *thieves, swindlers*, and the whole of that *variety*, viz., a *morbid penuriousness* or *stinginess* in the father, and *morbid cravings* in the mother.

A lady, the wife of a wealthy man, was afflicted with *kleptomania*, or an insatiable desire to steal articles which she found upon counters, or within her reach, on her shopping tours. She would slyly thrust them into her pocket or bag, and carry them home; and then, mortified at what she had done, would pay for or return them to their owners. This tendency was impressed upon her from both of these causes. During her *intra-uterine* life her mother had these well-known cravings for a variety of things, which her stingy husband and the father of her child denied her, while her very heart was set upon their possession. Such was the result.

The next is similar in both cause and effect.

A young woman brought up in easy circumstances, and accustomed to enjoy the comforts of life, was married to a young farmer who was quite ambitious and anxious to prosper in the world; and being very economical, and even penurious, under the plea that she didn't need them, he denied his wife many of the comforts which she had hitherto enjoyed. The prospect of her becoming a mother intensified these desires. So, to gratify them, she would, as opportunities presented, secrete some products of the farm, — eggs or butter, — take them to the neighboring store, and exchange them for what she wanted. This sly, thievish habit — stealing what belonged to her equally with her husband — she kept up for years, during which time she became the mother of four children, every one of them natural born thieves.

The subject is many-sided, and I turn from these degrading and painful, and again present some of its more pleasing and elevating aspects. And with these we may as well close any further presentation of illustrative facts. The following cases will show parents who de-

sire healthy, good-tempered children, who will become noble, beautiful men and women,— how they can have them, provided they are first healthy and good-tempered themselves.

The first two are from a book on the *First Causes of Character*, by the late W. M. Fernald.

He says, “Another case is that of a boy whose parents I am personally acquainted with. They had lost a precious child, distinguished for its beauty and sweetness of disposition. Profoundly pained at this bereavement, after two years it was their heart’s desire and their systematic effort to supply the breach which this death had caused. So they *prepared* themselves for the purpose, as every parent should; and in the process the very seed of the father, and the life-germ in the embryo of the mother, were magnetized or spiritualized by a divine force and substance. Behold the result: a child of love was produced, who in sweetness of disposition, intellect and fine temperament richly supplied the place of the little boy that died.”

“In a conversation on this subject with a

distinguished judge," says O. S. Fowler, "he said he employed the principle here involved in regard to his youngest child. Determined, at the end of several sessions, to dismiss business and recreate awhile with his family, he invited several of his legal and other intimate friends to accompany him for the purpose of having a delightful festive occasion. All entered heart and soul into the dance, mirth and music. In this exceedingly agreeable frame of mind of the parents, the child was conceived, received existence and character, and, accordingly, rarely cries, frets or complains, but will sit on the floor for hours together and amuse herself, always appears perfectly happy, and is one of the best-natured children in the world."

The following came under my own observation: On a visit to Cape Cod, a few years ago, I met in a public assembly a nephew of mine, who invited me to go home with him and see his youngest boy, then less than two years old. I had received many invitations to visit hogstyes to see young pigs and fat swine, but never before to examine a fine young specimen

of humanity; but this was in the line of my interest; so I went, and on entering the house we found the little one asleep. But the commotion of our arrival awoke him, and he came out of his room rubbing his eyes open with both fists, while his face beamed and rippled all over with smiles. I saw at once that, according to such standards as we now have, he was a perfect child. His father told me he had never been sick, was bright, intelligent, and of extraordinary good temper; he had never known him to get angry or out of patience about anything; and I noticed that while at the table, although the last waited upon, he showed no sign of impatience or uneasiness.

These were the circumstances attending the conception of this child, as related to me by its father. The youngest in the family of three children — as good and bad as the average — was fourteen years old; and whenever the parents visited such of their friends as had a baby in the family the wife gave it great attention, found joy and delight in it, and thus quickening her own maternal instincts, began to speak of

the pleasure, beauty and charm of having a baby in the house ; and at length wished they had one of their own, and suggested to her husband that if the desire was mutual such an addition to the family would be cordially welcomed on her part. So they talked the matter over until their souls were filled with the love, gentleness and tenderness necessary to a rightful discharge of the parental office ; and this healthy, beautiful, good-tempered child was the result. So these parents have a right to feel proud of their work, as the outcome of well-considered, thoughtful preparation.

I have seen this child several times since. He is now about seven years old, and still holds to the promise of his earlier infancy, in health of body, gentleness and goodness of disposition.

If more facts are needed, every intelligent reader can recall them from the store-house of his own memory.

Among other numerous causes which degenerate and degrade our race, we may count the repulsions, dislikes, antagonisms of married

partners to each other, which result in much unwilling and enforced maternity; from which numbers of children, during the earliest, most plastic and impressible period of their lives, are subjected to the discontented, disappointed, vexatious and unhappy states of their mothers, and which, in the nature of things, fill the very souls of these children with discontents, tumults and disorders.

In many if not all such cases, it has been said, "The children lie nine months in their mother's womb, under their mother's curse." Of course, there will be infanticides and abortions; and of those that escape such fate and live, how many of these children are born to a wretched inheritance, enter life with a wail of remonstrance, and go forth curses to their parents and to society in turn.

No wonder we have family broils, street-fights, assaults, murders. The wonder is, that we have no more; for under this state of things millions of the fathers and mothers of our race have lived, and have stamped the impress of their own discordant and miserable lives upon

their offspring, and so helped to fill the world with innumerable disorders.

In our examination of this subject we have found abundant reasons for the claim put forth in the preliminary circular to this movement: that "all the means of deliverance from private and public disorders are in our own hands, and under our own control." The germs of every one of these disorders are planted by human beings in wilful ignorance and stupidity, and in any other of the affairs of life would be so regarded. Here, we blindly "throw the reins upon the neck of our lusts," and let things drift upon the wild sea of undisciplined passion.

In all the industrial and business pursuits of life which require toil, labor, the utmost painstaking and constant diligence, how we subject ourselves to all the sacrifices, crosses and trials of temper and patience necessary to secure the best results. Yet right here, where the highest and holiest instincts of nature, running in the very line of our own interests, work helpfully and sympathetically to promote the greatest good of posterity and the general welfare, and

the success of which demands the most thorough preparation on our part, we are more careless and indifferent to the results of our own conduct than in any other important relation in life; and in this we rob our unborn children and the generations of the future of their highest and most sacred rights.

We have seen that drunkenness is the most destructive disorder of our civilization; and wheresoever any are given to this ruinous vice of drinking drunken liquors even moderately as well as excessively, we must examine and try them after this manner: What right have you to become the parents of human beings? What can you give them, as physical, mental and moral endowments, that fits you for the high responsibility of furnishing the republic with its future citizens.

You go home from your dram-shop or club drunk, half drunk or heated with wine, with your nervous systems unstrung, your brains in a muddle, your intellects eclipsed, and then, with passions all aflame, you claim — yes, and exercise — the right to discharge the highest, holi-

est and most important office which it falls to our lot to perform. And I have seen the feeble-minded products of such habits and passions hidden away in schools for idiotic children; the offspring of wealthy, fashionable parents side by side with those of the poor, besotted drunkard.

What had God to do with procuring these wretched mental abortions? Just so much as he had to do with your getting drunk, and no more: the whole responsibility belongs to you.

Children have rights even before they are born. This is partially recognized in our preparations for the care, education and general welfare of unborn generations; and in our laws against *fœticide*, or *pre-natal* murder. We pursue and hunt down the abortionist — if not with dog and gun — with the sharply trained instincts of shrewd detectives armed with club and pistol. Yet who thinks of pursuing and hunting down those who are guilty of the greater sin and crime of bringing children into existence foredoomed to lives of vice, idiocy, insanity, and other forms of disease and suffering? If a child has the right to be born, and

a right to food, clothing and education, when it comes, has it not a greater right to come into existence with sound body, mind and moral sense?

Then, still further, as a means of eliminating the inherited effects of disorders from posterity, I would have the government establish and maintain good, comfortable, attractive hospital homes for the care, treatment and life residence of all habitual drunkards, confirmed criminals, idiots and incurable lunatics, who should be treated as people suffering from dangerous congenital diseases, liable to propagation through heredity; and so they should be strictly guarded from having any offspring, as far as possible by moral, and the remainder by legal, restraint. So the hereditary transmission of innumerable disorders would soon come to an end. In an earlier letter I asked if society has not a right to put a check upon the breeding of such destructive and burdensome hereditary disorders?

Here, surely, the right of society to protect itself is clear. For, what are the combined

evils of all other causes compared to the blindness, epilepsy, lunacy, idiocy, outrages, murders, resulting, and transmitted from parent to child, generation after generation, through drunkenness and other vicious and criminal tendencies?

These homes should be established in different localities, classified and arranged to meet the needs and requirements of the patients afflicted with different disorders or manias. Should we hesitate in view of the cost of supporting so many people in these homes, let us remember that their numbers would be constantly decreasing by natural causes; and as the wiser and better generation, which we shall in the mean time establish, will so cut off the supply that in a few generations there will hardly be any left; while by the present modes of treatment drunkards and criminals will be arrested, convicted and sent to prison over and over again for repeating their offenses.

Now, the cost of these continued arrests, trials and maintenance in prisons is, I think, fully up to what would support them in hospi-

tals, to say nothing of the safety from their crimes and depredations.

I have spoken, in a previous chapter, of the continuous circle in which the life of John McBurney revolved: from assault and battery upon his wife and children to the police court; thence to the House of Correction; then back to assault and battery again; and so on.

Now, had John been placed and kept in a safe hospital immediately upon his first assault, there would have been no more of his drunken revels; no more terrified children fleeing from his brutalities; no dark, suspicious child, with broken arm, battered head and crushed spirit; no helpless little infant of his murdered piecemeal; no broken-hearted wife and mother finding in the grave her only refuge from his atrocities.

Now multiply these cases — not by hundreds but by thousands — in which the disorders, outrages and crimes are varied and multiplied indefinitely, and shall we stop to haggle over the cost, not only of the safe immunity from the destructive and terrible law-

lessness of such people, but also of the means thus afforded of improving the character and condition of our race?

And, besides, not only would the inmates of these hospitals be constantly diminishing, but also would the tenants of our prisons, lunatic asylums, idiotic schools, and all of our charitable and benevolent institutions. So the lightening of the public burdens, and the increase of its safety, would run between the same parallels.

Thus, by educating and training the young, to avoid their transmission, and by thus putting an end to their entailment, the germs of disorder would be eliminated from society, and good order would triumph in a morally, intellectually and physically regenerated people.

From the laws and principles of heredity herein presented, we may draw the very important conclusion, that human beings can, from design and on purpose, exercise greater control over the tendencies and characters of their children than the breeders of animals can over the offspring of their flocks and herds; for

the reason that stock-raisers cannot in advance, and at the time of conception, control the passions and emotions of animals towards each other; while, with the endowment of a high moral sense, human beings can exercise such control, and so can fix the inborn tendencies and establish the characters of their children upon just such foundations as they desire. Hence you say, "Truly is a bad child a living reproach to its parents."

We have seen the utter folly and waste of all attempts to reform outward conduct, while the inward tendencies are full of disorder.

So, we must insist upon the paramount and supreme right of every human being to be conceived and born in good, sound, moral, intellectual and physical health, and hold all parents to a strict accountability in this matter.

The most pressing work of this generation is to turn the current of public thought and interest in the direction here indicated, so it shall fix in the minds of the young the great importance of transmitting the best spiritual and physical characteristics to their children,

and they in increasing proportion to theirs, and so on from generation to generation.

But few, indeed, of these improved and improving generations will pass away before general society would witness and acknowledge the healing and beneficent influences of this natural, scientific method of regenerating our race.

Most cordially yours,

LORING MOODY

