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DISEASE AND SIN.



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DISEASE AND SIN:

A NEW TEXT-BOOK

FOR

MEDICAL AND DIVINITY STUDENTS.

BY

A MEDICAL MUSER.

LONDON:

WYMAN & SONS, 74-76, GREAT QUEEN STREET,

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P R E F A C E.

THIS book has been written for the leisure hours of medical students, and with the intention of suggesting thoughts not usually supposed to occupy the minds of those engaged in the most important study which nature has furnished to man. I have adopted the opinion that theology and the study of moral disease form a department of medical science, and that the final cause of all knowledge is the abolition of all evil, both physical and moral. Some apology may be necessary for criticisms of religious teaching, as I have never attained even to the rank of a Sunday-school teacher; but religion is a subject which every man is bound to study for himself, and junior medical students may feel some interest in reading an account of the hue which religion is liable to take when seen through medicine. Even the opinions expressed on some questions called political may not be out of place, since they are given from the outside point of view of a medical practitioner.

So long as the human body is studied as a mere

collection or accumulation of material particles and physical forces, the Bob Sawyers may be expected as a natural product of college life ; but the student of medicine becomes the noblest of all philosophers when he studies man as a spirit or mind ruling and controlling matter and force, and responsible for his rule. The material body does not constitute so important an element in the production of happiness as is generally supposed ; and it is very interesting to watch an old man gazing with delight and satisfaction on a wrinkled, toothless old woman who has been his wife for fifty years, for he is not really observing the existing material body, but is contemplating a collection of memories that are independent of matter.

I accept as fact that man was created perfect, and that all deviations from perfection are due to sin, while the aim of medical science is the restoration of mankind to primitive happiness. Some will think that it is more scientific to regard man as in a state of evolution from lower forms of life, and developing steadily into some other species which must be more perfect, but which the most powerful flights of imagination cannot picture. No theory seems to me worthy of consideration which cannot be followed to its logical conclusions, and I have never met any one who acted as if convinced of the truth of the evolution theory ; while if any one should act up to the theory, society would demand his death or permanent removal from association with human beings.

Some religious teachers may say that it is not

orthodox to maintain that mankind may be perfectly happy on this earth ; but they admit that man was originally perfectly happy, and only fell as the result of sin, and that sin has been atoned for ; and I assume that Christianity may accomplish a new creation. It is, no doubt, too much to expect that those already injured by disease can become perfect, but the future of medical science is to be the prevention of disease, and there is no reason why that future shall not include the prevention of all moral disease. "The last enemy to be destroyed is death," and when that is accomplished the world as at present existing must come to an end. It is said of man in the Psalms : "Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of Thy hands ; Thou hast put all things under his feet." In commenting on this passage, Paul the Apostle says : "For in that He put all in subjection under him, He left nothing that is not put under him. But now we see not yet all things put under him."

It may be said that I make no provision for the disposal of the devil, but there can be no place for him in heaven, and he must be confined to his own dominions with his subjects and admirers and all the causes of disease and suffering. This is only what is prophesied in the Book of Revelation of the time when the line of demarcation between good and evil shall be sharply defined. Some may believe that the

devil will be confined in punishment for ever, and others may think that a time will come when everything evil shall undergo annihilation. The divine gift of hatred and indignation is to be directed entirely against wickedness, and there can be no sympathy with the devil in his work of malice; yet Burns may have been prompted by a pure Christian instinct when he said :—

O wad ye tak' a thought an' men' !
Ye aiblins might—I dinna ken—
Still hae a stake—
I'm wae to think upo' yon den,
Ev'n for your sake !

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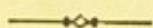
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DISEASE AND SIN.



CHAPTER I.

THE progress of the world has always been retarded by selfishness, which causes nations and individuals to isolate themselves, and to regard one another as enemies. The object of Christianity is to reconcile us to God, by substituting sympathy and self-sacrifice for selfishness, and by teaching each to esteem other better than himself, but the task is very difficult. It might be expected that those two professions which are specially engaged in carrying out the teaching of Christianity, by endeavouring to prevent, or cure, or alleviate human suffering, would always be found working together in their efforts to restore mankind to perfect happiness; but the self-conceit of ignorance, or the natural antipathy of man to what is good, often prevents the healer of bodily illness from recognising the usefulness of him who ministers to a mind diseased; while the pride that is so eminently anti-christian sometimes prevents the divine from understanding that the sin which is ruining the soul may be aggravated by derangements of health, and

may thus require the physician of the body to assist in its cure. The imperfect scientific education of ministers of religion makes them liable to believe and teach false doctrines as to the character of nature's God, and to fancy that scientific investigation can be opposed to the interests of religion, as if revelation and nature do not harmonise. The Bible is an infallible guide as to what we are to believe concerning God, and what is the duty required of man; but men who would demand a year to prepare for an examination in political economy, or logic, imagine themselves capable of criticising the Bible without having spent one week in its careful study; and many ministers of religion exhaust their intellectual energies in studying and discussing the opinions of one another, or of men as ignorant as themselves; and hence one may read some works on theology without gaining as much knowledge of the teaching of the Bible as a properly educated child ought to possess before leaving school. Those who depend on theologians for a knowledge of Christianity are not merely liable to be left in ignorance, but are likely to be taught errors and absurdities in the name of religion, just as students of physiology used to be taught false doctrines by those who had accepted as facts in nature what were merely products of imagination. The conduct of our religious teachers is sometimes very similar to that of our politicians; for, as sound principles are generally left in the background by our legislators, whose great aim is to misrepresent their opponents and gain the

applause of the mob, while neglecting all legislation that would conduce to the health and comfort of the people, so the fundamental principles of the Bible are too often neglected by sectarian theologians, whose first thought is to glorify themselves and their sect, and to prove that every one who will not bow down to them is an enemy of the truth. Those who substitute party for patriotism, and sect for religion, are fortunately being set aside for men of truth and honesty, and many obstacles to progress are being removed by the general diffusion of scientific knowledge; but it is still difficult to find either legislators or theologians willing to do their duty in using all possible diligence to free mankind from disease and suffering. Every law and every fact in nature is an expression of the will of God, and all want of conformity to this will, or transgression of it, is sin, certain to produce suffering and punishment. Hence the first object to which the resources of the State and the energies of the people ought to be applied is the study of nature and of revelation, so as to produce the perfect harmony with the divine will which can alone ensure the abolition of all suffering and the happiness of mankind. Our rulers and religious teachers were accustomed in the past not only to neglect to encourage the study of nature, but to place obstacles in the way, and to study to make the worse appear the better cause by misrepresenting the teaching of revelation with regard to the character of God, so that the perversion of religion to justify wickedness and disease was almost

universal. There are even yet professing Christians ready to allege that the sacrifice of General Gordon and the slaughter and destruction caused in Egypt, were results of the mysterious working of Providence, instead of being due to worship of self and party; and in the same way when a man dies of diphtheria or typhoid fever, his friends are told that it has pleased God to take him, and that they should bow with submission to the chastening rod, instead of being urged to do their duty by demanding an inquest in order to discover the murderer. One might as well throw a kitten into a pond with a weight round its neck, and complacently accuse Providence of having taken its life. Not long since I went to hear Mr. Spurgeon, but as he had been suddenly disabled by an attack of gout, a letter was read from him requesting the prayers of the congregation that he might submit willingly to the chastening hand of God, and recognise the love of God in sending the enemy to buffet him, and that he might, by the aid of their prayers, be speedily restored to health. Such a letter from a man who is so eminently talented and useful as a healer of moral diseases is a lamentable evil, and shows how successful the devil is in pressing the most distinguished Christians into his service, so as to perpetuate the reign of misery on earth by preventing man from recognising the will of God to be the same in nature as in revelation. I could have joined heartily in the prayer if it had been that Mr. Spurgeon might be granted grace and

resolution to take a ten-mile bicycle ride every morning before breakfast, that he might be enabled to inquire humbly and prayerfully in what manner he had defied the will of God so as to interfere with the proper metabolism of glycocine into urea by the cells of his liver, and that he might be granted a scientific doctor, together with humility and confidence to follow his advice, so as to bring the chemical transformations of his food into harmony with the design of nature by taking the necessary exercise, recreation, food, and medicine. A man who has taken a poisonous dose of laudanum does not pray for grace to submit to the action of the drug, instead of taking an emetic and whatever antidotes or active exercise may be necessary to prevent a fatal result ; and when Mr. Spurgeon, by interfering with the proper nerve-supply to his liver cells, or by giving those cells excessive work or insufficient recreation, produces a poisonous dose of uric acid in his system, it is positively sinful for him to pray to be able to submit patiently to the action of the poison, and still more sinful to accuse God of being guilty of the evil, or of in any way countenancing it.

There is sufficient of the likeness of God remaining in the heart of man to convince him that the teaching of the Bible must be true ; so the devil has in the past employed theologians to pervert the teaching of Scripture, and to form systems pretending to be Christian, but which are opposed to truth and reason. Hence such a man as Voltaire regarded Christianity

as a monstrous system of iniquity, because he knew no more of the nature of God than the most degraded savage, and what was presented to him as religion was the opposite of the teaching of Christ; and in the present day, men of superior ability and education often regard Christianity as incompatible with reason, because they have never received any true religious education. The teaching of the Bible is, that man was made in the image of God, and perfectly free from all suffering, but gifted with a will of his own, capable of opposing the Divine will; and by using this power of opposition, he produces all disease and unhappiness. In order to preserve the Jews, and through them all mankind, from the utter degradation certain to result from the unbridled exercise of the will of man, certain regulations were given, by the observance of which they were preserved from many diseases and calamities; but as the human will was constantly opposing itself to any constraint, the law of Moses was unable to preserve society from the unstable and anarchical condition certain to be sooner or later produced by the nature that always tends to act on the principle to let them take who have the power and let them keep who can. Hence the progress of the world became as impossible as progress was until lately in Central Africa, where a tribe, under the rule of a strong man, might for a time accumulate wealth, and make improvements, but only with the certainty of being at some time robbed and murdered by those who envied

them their possessions. The power to know the will of God that had been given at the first, instead of being cultivated and improved, was gradually being lost, and a few years of savage war might, by the destruction of libraries and records, have reduced the world to the condition of America or Australia, before their discovery by Europeans; and thus the purpose of God for the development of the resources of the world by man would have been defeated by the perversity of the human will. Christ then came to arrest the decay and decomposition, so that, instead of putrefaction, there should be progressive life, under the influence of the vivifying principle of love. No doubt, the Bible had always taught that mankind are one family, and that the sum of all commandments is, that man should love his God with all his heart, and his neighbour as himself; but the fact remains that the love of self was the almost universal characteristic of the race, until Christ astonished the world by teaching, both by precept and example, that love alone can fulfil the law, and that the perfection of love is for a man to lay down his life for the benefit of his enemies. Since that date, the sick and the miserable have never been without a friend wherever there was a true Christian. Such is the teaching of the Bible; but as Christianity, by the sacrifice of self, would have brought the human will into harmony with the Divine, and so have caused all war and dissension to cease, and all diseases and other results of sin to disappear from

the earth, the devil naturally set to work to pervert everything good, and to utilise all the best minds by persuading them to glorify themselves, and to fight for forms and ceremonies, for systems and individuals, until they forgot and actually opposed the very first principles of Christianity, while firmly believing that they were devoting their lives to its service. Even at the present day, the devil, though fighting in a hopeless cause, succeeds in retaining some of the cleverest men of all religions, to some extent, in his service; so that we see Episcopalians fighting for false traditions, and forgetting Christianity in the pride of self; Congregationalists, in their envy and hatred, seeking the society of atheists, in preference to that of Episcopalians; Presbyterians, in their Judaism, forgetting the religion of love, and fighting about hymn-singing and instrumental music; Baptists, like intolerant Pharisees, acting as if dipping, instead of love, is the fulfilling of the law. On every hand, the cause of truth is opposed by the will of man, and the restoration of all things into harmony with the Divine will is retarded to the great misery of mankind.

For many years, students of medical science have been endeavouring to discover the will of God, as revealed in nature, in order that they may assist in removing the curse produced by forgetting and opposing it; but, instead of being encouraged by ministers of religion, who ought to be working with the same object, they have too often been opposed

by them. This earth is the garden of God, and physical diseases are weeds produced in many instances by moral diseases or sins; yet when specially honoured gardeners of God, such as Lister and Pasteur, are humbly trying to free the garden from the weeds, and to discover by what transgressions the seed has been sown, the enemy of all good stirs up the opposition of those who are themselves employed as gardeners for the removal and prevention of moral diseases.

It would scarcely be reasonable to maintain that every one who suffers from pain, disease, or any unhappiness, is guilty of sin by so suffering, for, in many cases, the sin is that of parents or rulers; but we may assume that no one suffers except as the result of opposition to the will of God, and we may even maintain that all suffering may be avoided. It is true that Christ said that neither the blind man nor his parents had sinned that he was born blind, but this statement merely referred to sin of will, which is sin against the revealed will of God. The opposition to the will of God in nature is not moral sin, but it would facilitate the comprehension of man's duty if sin were considered to be of two distinct but related kinds, moral and material. A man who puts his hand into boiling water, or tries to live on starch alone, or allows coal-gas to escape into the air instead of burning it, is guilty of material sin, and knowledge may make material sins of the present become moral sins, since any action becomes a moral sin when

accompanied by the consciousness of wrong-doing. The devastations caused by floods, storms, and earthquakes, seem independent of the will of man, but storms may be due to the sin of not securing a proper distribution of forest and moisture on the earth; earthquakes may be due to the sin of not utilising petroleum and other sources of force that exist in the earth; and thunderstorms may be due to the sin of not regulating the discharge of electric clouds. It may be thought that the devastations caused by thunderstorms in the tropics are evidence that God is willing to cause destruction and suffering, but the great production of electricity on such a place as the West Coast of Africa, may be a special blessing to provide an unlimited supply of power for working machinery in a climate in which the tending of fires to drive engines is not compatible with human happiness. The study of the will of God in nature may cause Sierra Leone to become an enormous depôt for the storage of electricity, and the region of the Niger, that has so long sat in darkness, to become one of the brightest spots on earth. All progress and happiness depend on the recognition of the cause of evil; and every seeker after truth, whether investigating the causes that produce crime, or the chemical products that are to be derived from coal-tar,—whether testing the action of a drug on the nervous system of a rabbit, or improving the manufacture of dynamite,—is engaged in the great problem of discovering what is the will of God.

The workers often forget that the object for which all labour ought to be the same, and that the final cause of all knowledge is the bringing back of the human will into harmony with the divine; and they also forget that the peace and sympathy among men, which render possible the continuous accumulation of riches, and their employment in the pursuit of knowledge, are owing to the life and work of the King of Love. All should be inspired by the sentiment of the poet, when he says:—

Oh, yet I trust that somehow, good
Shall be the final end of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood.

The attainment of moral perfection is not a mere idle dream, as people imagine, for at the present time there are many men and women who are almost perfect, though they are very conscious of the weakness that makes them liable to fall, and to be led into evil by the influence of others, just as a perfectly healthy man is liable to be injured by the emanations from an unventilated sewer. So long as these people who constitute the salt of the earth keep close to their Master, and confine their private friendships to those aiming at perfection, they may remain practically perfect, unless for the evil of past memories, which have inflicted injuries as diseases may do on the body; but the work of the future is to preserve children from these evil memories by surrounding them with purity. Any medical practitioner may

observe the difference between the children in a Christian family and those reared without religion, even though the Christian education may be much spoiled by vanity or idleness, and though the irreligious children may reflect some of the spirit of purity which pervades everywhere. The subject must be studied scientifically, and it will be found that all the efforts of the past have been conducted on wrong principles. The monastic system has its foundation in pure selfishness, and produces the worst possible condition of society, since it is directly opposed to Christianity, whose Founder went about doing good among sinners as a sympathising friend and not as a being of a superior order, or a mere idle, selfish, visionary philosopher. Children from the earliest period of intelligent volition should be taught by example and precept to give happiness to others, and, by acting as teachers and guardians of those younger, should enjoy the pleasures of responsibility, and thus actively develop the nature of God that is in them, and that will leave no room for the development of the nature of the devil. At the most dangerous age, when boys are usually neglected, they ought to be employed most actively as teachers of children, even though it should only be to teach them reading or childish games; for the sons and daughters of the wealthy often become extremely worthless and selfish because they are considered too good to be of any use. A healthy man may be killed by exosepsis or empoisonment from foreign sources, or by endosepsis,

which is empoisonment due to imperfect utilisation or excretion of products of metabolism in his own body ; and so the moral nature of man may be poisoned either by evil external influences or by neglect to utilise or freely ventilate his peculiar inherent or acquired moral and spiritual thoughts and feelings. Education, or money, is a great evil when it makes a young lady too vain to teach in a Sunday school, or when it makes her incapable of enjoying the melody of a pure spirit singing praise to its God, because the thoughts are not chained down with sufficient rigidity to the vibrations of air which please the material ear as music. Children must be taught from their earliest years to pay no respect to any man because he has money, and the tendency to respect the wealthy is a weakness requiring great efforts to overcome ; for among the worst enemies of Christianity are some fashionable preachers, especially American, who reckon each sermon as value for a certain amount of money ; so that youth is corrupted by the teaching and example of these ministers of religion, who are wolves in sheep's clothing.

Many people will be disposed to say that moral perfection does not imply perfect happiness, and they will maintain that if a man is virtuous he may be happy to some extent but will not enjoy himself much. There is, no doubt, a happiness in getting drunk which the moderate drinker does not appreciate ; but it does not follow that the drunkard's condition is preferable. Every practitioner knows

that the most miserable, discontented patients, are those supposed to have most worldly enjoyments, and even when there is no remorse there is no contentment, since the appetite for impure pleasure grows by what it feeds on. There may be much trouble and difficulty in leaving Egypt, but when the tie is finally severed by the plunge through the Red Sea, it will be found that the Christian has all the jewels or pure pleasures that the world can give in his possession. None of the generation who had been polluted by Egypt arrived in the promised land, but the children who were innocent entered in with a leader who had remained uncontaminated; and so none of the present generation may arrive at perfection, since they are already diseased in mind if not in body, but the innocent children of the future may remain obedient to the Kingdom of Light. The command to destroy all the corrupt inhabitants of the land implied that the newly-arrived Israelites were in such a condition that they might have remained perfectly happy if not injured by external influence, just as a perfectly healthy child will never suffer physical disease if kept in a pure atmosphere and under normal conditions. There would have been no slavery in Egypt, and no need for all the afflictions of the wilderness, if the children of Jacob had remained innocent and industrious at home with their father; and the children of the future need not suffer evil if each will esteem other better than himself, so that each will be seeking the happiness of others instead of selfish superiority.

The highest aim of philosophy is to discover the perfect archetypes that existed in the divine mind before the Creation, and the means of reproducing them from the degraded types or imperfect material at present existing or known. Philosophers like Plato, though walking in the moonlight of tradition and reason, had their faces directed towards the dawn, and worshipped God by longing for perfection. Freemasonry has its foundation in the recognition of many of the archetypes, but it loses all its power for good, and becomes a mere common contemptible society, when it falls under the control of men who do not recognise the Great Architect as the Ruler and Father of all. Freemasonry, at its best, is a very inferior imitation of Christianity without its essential foundation, strength, and freedom, though its general adoption in a country like India would be a great step in advance towards Christianity. Those who pay homage to perfection of any kind are, in so far, children of God, but in all ages there have been men who, instead of admiring the perfection of the square and the circle, have endeavoured to make every line as crooked as possible, and have said in their hearts, "Evil, be thou my good," so that they became true servants of the devil in anxiety to destroy all traces of perfection. A remarkable example of utter depravity was furnished by the Assyrians when they endeavoured to destroy all belief in the existence of perfect archetypes by making gods of man-headed bulls, and other monstrosities, and in other ways confounding species;

and when they thus became hopeless corrupters of God's work, their thorough destruction by fire and sword was as much a service of God as the destruction of rats in a granary is a service to a farmer. The inhabitants of the East were very liable to become mere human vermin, requiring effacement from the earth, but the reign of light now removes the necessity of destroying them by providing means of improving them.

The Hebrew philosopher, Isaiah, gained a remarkable knowledge of the Divine mind, so that he was able to recognise many of the moral characteristics of the archetypal man. He saw that the perfect man must possess pure love without selfishness, and that to prove this he must submit to poverty, ignominy, and death, to benefit people who hated him; that he must be omnipotent, and yet sympathise with a bruised reed, and yield himself, unresisting, to those whom he could destroy; that he must have no hope of honour or wealth in old age, and must knowingly encounter torture and death. It was necessary that there should even be foreknowledge of the pain to be endured, so that there might be no rushing thoughtlessly into the danger. It is true that the archetypal man of Isaiah had no physical beauty, but it was essential to his mission that he should owe no influence to anything but his example and teaching, in order that the superiority of the spiritual over the material might be demonstrated. Moral perfection was necessarily a matter for revelation, but physical perfection was not,

since it would be absurd to have anything taught by revelation which is within the scope of the powers bestowed on the human mind. Each human mind contains a portion of divine wisdom, though in many cases merely latent or potential ; and when each unit is developed to its utmost, the accumulated wisdom of all will be sufficient to discover all earthly manifestations of Divine power, and all the relations that exist among them. When human wisdom thus approximates to the Divine, the earth will be ripe for its transformation into heaven.

CHAPTER II.

PERFECT knowledge of the properties of matter, and of the means of providing man with unbounded wealth, by the study of the will of God in nature, would abolish all the more common diseases and troubles from which man at present suffers physical discomfort, but would by itself do very little towards producing happiness, since it would not have any effect in securing harmony with the will of God in revelation, and this is the essential condition of happiness. The discovery of the facts and laws of nature may even increase and intensify the amount of human suffering, by enabling mankind to indulge still more in the pleasures of emotion uncontrolled by the guidance of revelation, so as to increase the diseases of mind, and brain, and nerve, which produce the most profound misery and the most intense suffering. All zymotic diseases will rapidly disappear before the knowledge of physical nature, but diseases of intellect, emotion, and will are certain to increase, and with them degenerations of mind and body, unless the knowledge of revelation keeps pace with the progress of the extension of command over material laws. Many people imagine that more perfect scientific knowledge will enable man to avoid un-

happiness by teaching him to be guided by reason, but one would require to be very ignorant of the lessons of history as well as of human nature in order to believe that reason can ever be the most powerful force in influencing conduct. Looking back on the history of the world by the aid of the light given by Christianity, it seems strange that any mistake could ever have been made as to the one principle capable of commanding universal adoration; and the French displayed extreme ignorance when they imagined it possible that mankind could worship reason as a goddess. Whatever is worshipped must be supreme in the power of producing happiness, and, with regard to the claims of reason to be elevated to the highest position, Mephistopheles well remarks in "Faust":—

Reason, they call it—see its blessed fruit!

Than the brute beast man is a beastlier brute!

No perfection of reason or intellect, and no power of human will, can ever contend successfully with love, and Mephistopheles himself has to retire without his prey when opposed by it:—

Love rules the court, the camp, the grove,

For love is Heaven, and Heaven is love.

Medical students, taking the term in its widest sense, to include those who study to cure all human suffering and remove the curse of sin, ought never to lose sight of the fact that diseases of material structure are not nearly so important in the production of human misery as diseases of will. An

individual may be suffering great physical agony as the result of sin against the will of God in nature, and yet may be joyful and happy, owing to the superior influence produced by being in harmony with the will of God in revelation ; whereas we never find that conformity to material laws, by constituting perfect bodily health, has any effect in mitigating the unhappiness of him who suffers from jealousy, or avarice, or other effect of moral disease. Hence ministers of religion must be recognised as very important members of the medical profession, engaged in practice as pure specialists. The students of the material ought always to ask with Faust :—

Is what we handle then the whole ?
Is there no animating soul ?
In nature is there nothing meant ?
No law, no language of intent ?

And after all that the most accomplished physician of the body can do, he must be prepared for complaints to which he can only respond in despair at the powerlessness of his drugs :—

Still dost thou ask why in thy breast
The sick heart flutters, ill at rest ?

The neglect of the study of the mind and spirit of man is one of the mistakes of medical science, as neglect of the study of physical causes of moral depravity is a mistake of theologians ; and the result of imperfect education in the physicians is that patients suffer the usual effects of false specialism,

which would attempt to treat diseases of the lungs without knowing anything of the influence of the heart or stomach. The intellect, the emotions, and the will have their diseases as well as the liver or brain, and comprehensive medicine must include all that is necessary to secure the perfect happiness of man. There are people who believe that Thomas Carlyle could have been made happy by proper medical treatment to secure his health; but this is not true, though indigestion and other ailments no doubt added to his misery. General Gordon, in ignorance, opposed the will of God in his treatment of his digestive organs, and the pains he suffered in punishment were often intense, yet the influence of his religion was sufficient to prevent any physical suffering, or any betrayal by the country he trusted, from interfering with his confidence in God, or with his love and sympathy for all who were destitute or oppressed. Nothing but the spiritual treatment necessary to remove the pride of self, and to make him become as a little child in humility, could have removed the burden of gloom from the mind of Carlyle, or made him regard with pity and affection those whom he described as "miserable, distorted blockheads, with faces as of dogs or oxen; angry, sullen, degraded sons of greedy, mutinous darkness," and for whom he had no treatment to recommend except physical torture and a speedy death. The production of a sound mind in a sound body is supposed to be the aim of medical science, but, as generally understood,

it ought not to be so regarded, for the end to be kept in view is the production of the perfect happiness of man ; and the possessors of the soundest bodies and most profound reasoning powers may be the most unhappy, since their superior mental ability only tends to intensify the gloom which encounters the eye of fancy, when it tries, without the aid of faith, to penetrate the secrets of the past and the mysteries of the future.

The Bible alone contains the *materia medica* necessary for the prevention and cure of moral diseases and mental anguish, and the evidence that it does so is far stronger than the evidence that quinine is a specific for ague, yet many intelligent men refuse to listen to any testimony in favour of its curative power. There is abundant proof in London that the Bible affords the means of making the liar truthful, the thief honest, the drunkard sober, the selfish generous, the proud humble. The most trusted men in England testify that its teaching is indispensable as a guide to happiness, and though the opinion of men who are considered specially worthy of appointment to such positions as Lord Mayor of London, or Lord Chancellor of England, may be worthless on many scientific subjects, we cannot deny them the possession of some common sense and honesty ; and though we may be as ignorant of their source of enjoyment as an Icelandic is of the pleasure of a trip on the Rhine, we are not justified in denying their truthfulness when they say :—

The joy that comes when He is near,
The rest He gives, so free from fear,
The hope in Him so bright and clear,
Is more than tongue can tell.

Students of science have naturally an antipathy to any belief in revelation, and, in fact, pure science must demand proof for everything which it believes. The pride of intellect is not willing to mortify itself by recognising the truth that the reason of man is absolutely useless in investigating the facts of revelation, and that the only sensible course to pursue is to admit utter ignorance and incapacity. The book of Job is said to be one of the oldest, if not the very oldest in the world, and even in it the question is asked, without hope of reply, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" With man constituted as he is, there was practically no other way by which God could have preserved him from degradation and extinction except by revelation. The exercise of his free will, while conferring the pleasure that is derived from the conscious exercise of power, soon lost man the mastery over nature and the knowledge of God that he had at first; and the absence of facilities for preserving the lessons of instruction and experience made degeneration inevitable, if the only supreme law were to be that of physical force, which governs all animals without a soul. The power to gather up again the broken fragments of knowledge was bestowed in the gifts of language and reason and the

art of writing, but even this power was insufficient until the founding of the universal brotherhood of man by Jesus Christ enabled all to work in harmony. The possibility of language being a gradual evolution is not worth considering, for it must have been coeval with thought, and that is the conclusion to which Max Müller is driven by scientific inquiry. While observation and reason were able to pursue the upward path to knowledge of the design and purpose of God in the material world, there was no possibility of any knowledge of the moral or spiritual world, since we have no means of knowing anything whatever of the nature of thought, or consciousness, or will, or emotion.

We may assume that the brain is the organ of mind, and it is certain that intellect depends very much on the size, and form, and soundness of brain substance; but the intellect merely stands at the junction of mind and matter as the medium for gaining the knowledge of the will of God in nature; while behind the intellect, and possibly depending on the heart as much as on the brain, or just as likely inhabiting every cell in the blood, are the emotions, and the will, and, in fact, the *Ego*. It is a remarkable coincidence that those nations which possess the most effective means for curing diseases of will are also possessed of the greatest knowledge of physical diseases, and there seems to be a direct relation between the knowledge of the moral and that of the physical diseases. There is practically no religion except Christianity worth a

moment's consideration in the treatment of affections of will. Buddhism, Mohammedanism, and other religions, are of no value whatever for the cure of the disposition to lie, or steal, or injure others, for they appeal to fear, or selfishness, or some other motive force which sinks into nothingness compared with love. The statement that reason is of no value in investigating the truths of revelation may require some qualification, but as an every-day fact we know that the breath of God that is in man is far superior to reason as a guide, and we all bow to it, even when apparently opposed by reason. The elder son in the parable of the Prodigal had surely all logic and justice on his side, and yet we instinctively feel indignant with him for interfering with the rejoicing over the return of the depraved wretch that reason would have sent to prison as a criminal. Even at the very earliest period of the history of man we find Elihu, the friend of Job, justifying himself in opposing the reasoning of his seniors, because "There is a spirit in man; and the inspiration of the Almighty giveth them understanding."

Though we have at present no very definite objective tests for moral diseases and their causes, the time may come when science will recognise among mental phenomena something that may be regarded as the immaterial bacillus of avarice, or the bacterium of envy, or the spirillum of falsehood. The evil spirits or germs of moral disease exist everywhere, ready to spring into activity under favourable circumstances,

and many of them are always present in the human system, but restrained by the antiseptic action of conscience from developing their baneful properties. These germs are especially dangerous when confined in large numbers in the corrupt atmosphere generated by a number of sufferers from moral disease in the dark caverns of secrecy, so that the purifying influence of the sunshine of truth cannot reach it. Children of weak moral constitutions, and those suffering from breach of perfection of moral surface, are very liable to be attacked and permanently injured; and the great aim of all physicians of mind must be to preserve children in perfect moral health, and to prevent the accumulation and development of the germs that destroy the soul. Every family and every local council must adopt the necessary means to cure and disinfect all sufferers from moral disease within their jurisdiction, and then there will be some sense in their praying: "Thy will be done on earth as it is done in heaven."

The diagnosis and treatment of moral diseases ought to be studied in a much more systematic and scientific manner than at present, and the difficulties of the subject make it valuable for mental gymnastics. Delicacy of observation is required in detecting the symptoms, but logic and reason do not give much aid; for a child, or a deaf and dumb person, will instinctively know a man to be avoided when reason will adduce the strongest arguments for admiring and trusting him. The expression of the eye, even in a

dog or parrot, is full of meaning, though any attempt at the diagnosis of a friendly disposition must be made with caution. One of the greatest pleasures of life is to see a woman full of health and energy with a countenance expressive of innocent mirth, and her value is apt to be far above rubies ; but just as women will puzzle the inexperienced, and even the most skilful, by feigned and hysterical illnesses, so they will puzzle the student of moral diseases by the perfection with which they are able to dissemble. It is most interesting to listen to peal after peal of clear, rippling, merry-sounding laughter, from an attractive young lady, when she is laughing in order to conceal the symptoms of a heart bursting with rage and hatred. The effort necessary to deceive produces exhaustion after a time, and then the demon can easily be recognised lurking beneath the fair exterior. The art of deceiving is as carefully cultivated among stockbrokers as among women, and the man who imagines that the beaming countenance and hearty greeting indicate an anxiety to benefit others may have reason to repent the hastiness of his judgment. Mind will mould matter sooner or later, and the man who is acting treacherously towards his friends will develop the sodden, muddy eye and guilty expression, or, at least, the absence of sincerity of tone and aspect, which can only escape the observation of those who mistake loudness of voice in a preacher for earnestness of purpose or depth of conviction. A life of love and honesty was necessary to produce the eye

and countenance of General Gordon, which commanded the immediate confidence of all who judged by the natural inspiration of the spirit. Savages do not always find that the white man's face contains a clear reflection of the divine image. An English merchant once remarked to me that it was impossible to tell a lie to Ja Ja, King of Opobo, without him detecting the lie in the face. It was very mortifying to the trader. No doubt there is great risk of error in judging any man by instinct, yet we are all accustomed to do so, in spite of all reason and argument; and as a rule it is safe to be guided by a feeling of repulsion towards any man, especially if experienced on the first introduction, and before reason or experience has time to cloud the inspiration by directing attention to his accomplishments. The observer must be possessed of some common sense, and not decide as hastily as an eminent lawyer, who lately announced that anybody may tell when a man is insane, just as anybody may tell that a man is lame when he sees him limping, no matter what any doctor says. It is said that the Chinese divide men into three classes,—those who know and know that they know; those who don't know and know that they don't know; and the hopeless cases who don't know and don't know that they don't know. The lawyer belonged to one of these classes. Diagnosis of trouble or guilt of mind is much more easily made when a man is at church than when his emotions are concealed by the anxieties or triumphs of business, for in church there

is a sensation of being out of his element, and a consciousness of being out of harmony with those around, so that the man who is full of confidence and energy in the shop may be observed to be moody and sad, or with the air of a martyr, when the countenances of the innocent are beaming with pleasure and sympathy as the preacher waxes eloquent in reasoning of righteousness, temperance, and judgment to come.

It is a very interesting question whether Christianity can prevent insanity; and I am convinced that many cases of dotage and insanity in the aged would be prevented by the surrendering of the will to sound religious influence when in full possession of the intellect. The constant thought of self, of being superior to others, of the necessity to hoard money so as to be able to regard others with patronising pity, the long-cherished animosity, the attempt to avoid the thought of death, are all causes of mental ruin in the aged, though the victim may seek consolation, or rather justification, in the ostentatious reading of religious books. The proper treatment for these cases is to shut up most religious books, and advise the patients to cease thinking of themselves, to look the inevitable fairly in the face, to recognise their own utter uselessness and worthlessness, and to try to do one good action, and to make one sacrifice of self for the happiness of another. In spite of all advice, they will prefer to read about election, rather than teach the orphan child to read, or the beggar-girl to sew. The dread to think of

death is as stupid as the conduct of a rider who has got to go over a bit of bad ground, and then clear a high fence, and who closes his eyes and drops the reins as soon as he approaches the difficulty. Sir Moses Montefiore, who, like many modern Jews, was a very practical Christian without knowing it, furnished a good example of the harmony that ought to exist in old age between mind and body, so that he came to his grave in a full age as a shock of corn cometh in his season. It may be said that the preservation of his intellect was not due to his religion, but merely to the healthy condition of his brain-cells. This is, to a certain extent, true; but degeneration of nervous tissue may be due to the absence of normal, or the passage of abnormal volitional currents, as is seen in some cases of hysteria; and in any case positive happiness in death is impossible without the volition and emotion being in harmony with the teaching of revelation, for a man cannot enjoy the delights of gazing on the sunset if he is surrounded by the wall of a dungeon.

“Age,” says the song, “the faculties bewildering,
Renders men childish—No! it finds them children!”

Happy are they who go down to old age with the candid simplicity and loving confidence of children, for of such is the kingdom of Heaven!

While admitting the efficacy of Christianity in treating diseases of will, and even its power of accomplishing a new creation of human nature, great

care must be taken to discriminate between the teaching of the Bible and the teaching of men. There are no more heartless wretches than those who try to deprive any one of the comfort conferred by religious belief, while having nothing to offer in its stead except the blackness of darkness; and at the risk of being classed with the enemies of humanity, I must condemn the sentiment contained in the well-known hymn, "Thy will be done," as being based on an erroneous conception of the meaning of the Bible. No doubt this hymn has been a source of unspeakable comfort to thousands in distress, yet it contains teaching that is contrary to the will of God in revelation and in nature. We cannot imagine any of the Apostles sighing in lonely grief over his dark path and sad lot, even when that lot was stripes, imprisonment, and cruel death; and the essence of Christian teaching is to stop whining about self, and do something useful towards the happiness of others. It is sinful to sing,—

Should pining sickness waste away
My life in premature decay,
Oh, teach me from my heart to say,
Thy will be done.

Sickness and premature decay are evidences of transgression of the will of God by the will of man, and the petition in the Lord's Prayer is that the will of God may be done on earth, so that all suffering and evidence of sin may disappear as in heaven. It may be said that the words "Thy will be done," when

spoken with reference to the crucifixion, prove that God desired the suffering, but the agony and crucifixion were the accumulated effects of transgression; and as pain was at first constituted the inevitable result of sin, it was impossible to prevent this result without abandoning the perfection of justice. The perfect sacrifice of self was an absolute necessity, as the consummation of the complete submission of the will of man, and it was not possible for the cup of agony to be taken away. There is a hymn in which the lines occur :—

If I find Him, if I follow,
What His guerdon here ?
Many a sorrow, many a labour,
Many a tear.

Now tears are never the result of following, but only of losing the way. When Livingstone was toiling through swamps, and faint with starvation, it never occurred to him to indulge in tears, or to blame God for his troubles, since those troubles were his greatest pleasure. We may say that it is the will of the Queen that soldiers suffer in defending the country, but it certainly is not a pleasure to her. The accusing of God of desiring sorrow or sickness is as unreasonable as for a horse pulling against the bit, in order to rush in front of a railway engine, to accuse his master of hurting his mouth because the reins are not let go. Another hymn contains the lines :—

Choose Thou for me my friends,
My *sickness* or my health.

One of the best Christian hymns ever written for the improvement of the selfish and visionary religionists, who think of heaven as a kind of private preserve in which to gratify their pride and indolence, falls into the common heresy, and says :—

But Jesus may beckon the children away
In the midst of their grief, or their glee ;

although the whole tenor of His teaching and life affords no ground whatever for such a supposition, which would be contradictory to the spirit of the prayer for the assimilation of the happiness on earth with that in heaven.

One of the most outrageous expressions of satisfaction with the result of sin is contained in the verse :—

I thank Thee more that all our joy
Is touch'd with pain,
That shadows fall on brightest hours,
That thorns remain.

This is as bad as for a sentry to go to sleep in thankfulness that the enemy has succeeded in undermining the wall.

The prayer of the medical student is, "O satisfy us with Thy mercy, and that soon ; so shall we rejoice and be glad all the days of our life" ; and his duty is to hasten the reign of Christ so that

His gracious hand shall wipe the tear
From every weeping eye ;
And pains, and groans, and griefs, and fears,
And death itself shall die.

A great deal of scientific investigation will be necessary before we discover the means of preventing death altogether, and when that time comes no doubt the end of this world will have arrived, and a new heaven and a new earth may be formed by the efforts of man upsetting the balance of the universe, so that all the planets shall rush together, and the elements shall melt with fervent heat. The usual discussions about the end of the world are unphilosophical, for the earth must ripen like everything else in nature. Man must acquire complete mastery over every element, and compound, and power, so that we may have aluminium so easily produced that all buildings and machinery may shine as silver or gold, and electricity may be so perfectly under command that no physical labour will be necessary, while righteousness shall cover the earth as the waters cover the sea, owing to the triumph over will that shall be gained by love. Then when the power that is manifested in volcanoes, and earthquakes, and in the tides, shall be utilised so as to abolish darkness by the perpetual shine of electric light; when starch and other articles of food shall be formed at pleasure out of their elements; and when the surface of the earth and sea shall be densely covered by inhabitants living in harmony, with nothing to labour for, and nothing material to long for, because no further outlets for human energy shall exist, the earth will be ripe for transformation into heaven.

CHAPTER III.

THE assumption may be made that I belong to a very antiquated school, and am ignorant of the triumphs of modern thought or fancy, because no reference has hitherto been made to the doctrine of evolution. Let every one be fully convinced in his own mind, and then let him say what he thinks, but let no one adopt a theory because it is supported by a name. There is a very strong tendency in a youth, and especially in one fresh from the country, to regard with awe approaching to veneration the men whose names he has been accustomed to associate with the possession of knowledge which seems so difficult of attainment and so incomprehensible, and years may be required to effect a complete dis-illusionment. The writer of a book, instead of being somebody whose acquaintance is much to be desired, and whose opinion is very valuable, may be found to be like Goldsmith, who "wrote like an angel, but talked like poor poll," and whose ability to direct the world may be estimated to some extent by his ability to direct himself and his own affairs. All writings ought to be criticised as if written by a fellow-student of no influence or authority. The woman who sees a sewing-machine for the first time is apt to think that the person who can work it must be wondrously clever, but better

acquaintance may reverse the judgment, and the possessor of the extraordinary knowledge may be found unable to make a cup of gruel for an invalid, and may firmly believe and maintain that potatoes grow on trees like gooseberries. Not long ago I met a medical gentleman, who considered himself very well educated, and yet was proud to profess his utter ignorance of the writings of Moses and Solomon, and he had not the faintest idea of the source of the inspiration of Shakespeare and all the giants of English literature. He bought second-hand articles for newly-made. There are surgeons such as Paget, and Lister, and Hutchinson, who are also philosophers, but they do not chatter nonsense on subjects of which they are ignorant, nor affect to despise what they do not understand. The student will find it interesting to study the phrenological development of his teachers, and when he finds a man with a narrow and retreating forehead he may be satisfied that there is not the ability to originate or understand profound problems or abstruse theories, though there may be very good practical ability. A man with bad frontal development must owe his influence to energy and confidence in himself, as indicated by size of posterior part of brain and elevation of crown of head; or perhaps his success may depend on the possession of money affording him every facility for advancement. A surgeon may be no more talented or learned than a dextrous mechanic, whose opinion on any subject outside his own business may be worthless. A man must have a very

shallow mind who imagines that dexterity in pulling a tooth or opening an abdomen entitles him to be listened to with respect, when he maintains that the ancient Peruvians must have been jet black because he has never seen one who was white. There are surgical and other teachers who will surprise the simple student by easy affectation of superiority, but when any one 'goes out of his way to be witty by referring to "John Baptist tissue," or the way that men are to be "saved," the forehead and eyes will be scanned in vain in the search for a philosopher. In the pursuit of truth no respect must be shown for age or name.

An attempt has been made on several occasions to proclaim professing Agnostics as worthy of admiration. Now, every science student must be an Agnostic so far as pure science is concerned, for he must know nothing that science cannot prove; but he will approach very near the dominions of folly if he refuse to admit that there is a world of mind and spirit beyond the range of science, for the knowledge of which he must accept testimony incapable of scientific proof. The Agnostic who denies the truth of revelation, and refuses to study carefully the evidence in its favour, is like the captain who is given a chart to guide him safely through unknown shoals, but who closes his eyes and objects to look at the chart, because he cannot see the opening of his course through the breakers. If a traveller were to discover a temple on an uninhabited island, and were

to attempt to explain its mode of growth from a mushroom, he would no doubt fail; and if he found a record ascribing the building to an extinct race, and explaining its use, he would, if an Agnostic, refuse to study the record. An Agnostic in religion approaches very near to the fool who says in his heart that there is no God, for he tries to throw away the gift he has, like a soldier who would throw away his sword because it will not serve him as a boat in crossing a river. Every seeker after truth ought to demand an answer to the whence and why of existence, and if science can give the answer that is most satisfactory to the mind, then the scientific explanation must be accepted, but Agnosticism is the lowest depth of intellectual degradation to which a student can descend. It is folly to affect superiority to "the dread of something after death," that "makes us rather bear those ills we have than fly to others that we know not of"; and it is impossible to escape the consciousness of the truth of the poet's words, when he says:—

Im Herzen kuendet es laut sich an
Zu was besserm sind wir geboren :
Und was die innere Stimme spricht,
Das tauscht die hoffende Seele nicht.

Among dissecting-room discussions which made a strong impression on my mind, was one in which three students, distinguished for scientific knowledge, attempted to satisfy themselves and others that the Biblical account of Creation is no more worthy of

credence than a nursery tale, and that the intelligent mind can only be satisfied by the explanations which are furnished by modern science. It was agreed that all attempts to explain the origin of the world by gradual growth from spawn, and the origin of life by development of deep sea ooze, must be abandoned as unable to bear the attacks of popular ridicule, and the theory that was adopted as the most perfect that science could produce was that the world originally consisted of atoms diffused through space; that these atoms had always existed, but remained separated because there were no physical forces in existence; that the atom gradually became hot; that the heat developed attraction, and all other forms of force; that chemical combination did not stop at the mere production of inorganic compounds, but went on as a matter of course to form the more complex bodies of organic life; and so, by the beautiful theory of evolution, man, with his powers of thought and will, at length appeared.

The opinion of a distinguished scholar has great weight with the student, and I was at one time innocent enough to believe that there was some profound meaning in the nonsense to which the man of science gave utterance, when he left the domain of fact, of which he is such a master, and dreamed that he "saw in matter the promise and the potency of every form of life." The student will gaze a long time at Cleopatra's Needle without seeing any promise or potency of life in it; and he may make artificial

albumen *ad libitum* without finding any signs of its power to develop into a frog. The simple student will be led to believe that we know something of the essential properties of protoplasm because we know the general plan on which the skeletons and structures of animals are formed, but this is the mistake of imagining that the possession of the power to know the will of God in the natural or material world implies the power of knowing the essential phenomena of life. We are absolutely ignorant of the nature of life, and have not the remotest idea why one little particle of protoplasm grows into a whale and another into a mushroom; and it is untrue to say that there is any scientific evidence for believing that these particles can ever lose their power of so developing by acquiring the power to develop into something essentially different. A longer or shorter tail, or a few extra limbs on the whale, would no more affect the principle of inherent and unchanging vital properties in the germ, than the development of a race of men with two thumbs would affect their claim to be considered human beings.

It is very remarkable that the theory set forth as the sum of the wisdom of scientists in explaining the origin of the world is a positive fraud, in attempting to gain credit where none is due; for, while the pretence of despising the account of Creation in the Bible is kept up, every idea of any value in the scientific theory is derived from that account, while that which is scientifically false is that which differs from the

Bible. According to the Bible the earth was without form, and void, and there was darkness. This must be understood as meaning that matter existed in atoms diffused through space, and that there was no physical force in existence. With regard to the duration of matter, we are told that it was created "in the beginning," and when the finite is able to comprehend the infinite we shall know when the beginning was. Now, the scientist said that heat was the cause of the combination of the atoms, but he could say nothing as to how the heat originated, nor why it did not come sooner, nor why it did not come with far greater intensity, so as to fuse all atoms together, nor why it should not go on increasing instead of apparently diminishing. When science descends to guess it becomes folly, for it is not true that "science is a blind man's guess, and history a nurse's tale"; and it is only ignorance and folly that make them appear so. The explanation that would make heat the primary and dominant force is scientifically false, for heat is only a secondary force depending on matter, of which it is merely the vibration. Light is the primary force, for it is positively proved that it does *not* depend on vibrations of matter, and that it can only be regarded as pure force while it contains chemical and thermal rays, and is capable of producing all other forces, though we are yet only on the threshold of the discovery of the means by which it can be confined and compelled to exhibit its powers. Hence the poor fisherman had a sounder opinion than

the modern scholar, for he said, "God is light"; and when we add to that the belief of the fisherman that God is love, we have a very beautiful description of God, as combining the most powerful physical with the most powerful moral force. Now, the Biblical account of Creation is that "God said, Let there be light," and light came to cause all the atoms to combine and to produce all other physical forces. The account of Creation in Genesis is almost universally misrepresented or misunderstood by describing every command of God as an act of creation. With the exception of the separate creation of man, the only things created were matter and force, the matter being created "in the beginning," and the force when the command was given that there should be light. All that follows is mere matter of combination and arrangement, though requiring omnipotent power to give the impulse to the machinery. The Bible does not say that God created any living thing, but said, "Let the earth bring forth grass," &c., which simply means that the force should so act on the matter as to combine it into an organic body. It may be said that this was the creation of vital force as different from other forces, but, though we cannot understand vital force, nor find out why a seed grows into a tree, there is no statement in the account of Creation that would warrant the belief in the existence of vital force as something entirely distinct from other physical forces. When vegetable life had continued a sufficient number of millions of years, God said, "Let the waters bring

forth abundantly the moving creature," &c., so that the first animal life was in the water, which is quite in harmony with the views of science. Some thousands or millions of years after the production of aquatic life the force was commanded to act on the matter so as to produce animals capable of living entirely on land. Probably many millions of years were necessary for the production of the dry land, suitable for the enjoyment of the animals destined for its occupation.

Since we cannot possibly avoid the necessity of admitting the action of God in creating the world and the life that is on it, any denial of the probability of the creation of the various species of animals is so utterly illogical and ridiculous that a man would be considered a fool who would act similarly with regard to any of the ordinary affairs of life. It is as absurd as for a man to admit the power of an elephant to break a rope and yet to deny its power to break one of the smallest threads of which the rope is composed; and it is like the conduct of those who are willing to pray for an omnipotent God to cure a slight sprain, and yet will ridicule the idea of praying for the cure of a broken leg or for the substitution of a natural leg for a wooden one. There is the certainty that the world has been created, and that life has been created, and why we should feel any great difficulty in admitting that the living creatures created were of various kinds is one of the puzzles of human perversity. If there is scientific proof that a horse is descended from a seal or from a shark then we must have no hesitation in

recognising the will of God in nature, but it is not science nor common sense that would ask us to believe in the existence of a building of brick and mortar that has no physical connexion with the earth, but poises by its own virtue in the air. A man must prove the existence of his father before the law will accept proof of the identity of his grandfather, and we cannot believe that the Jews are descended from Abraham unless we know that Abraham had a son. Science must give us proof that at least one link in the chain is real gold before expecting us to sell all that we possess in order to buy the whole chain.

We are told that "the earth brought forth grass, and herb-yielding seed after his kind," and that "God made the beast of the earth after his kind, and cattle after their kind"; and the repetition of the words, "after their kind," apparently so unnecessarily frequent in an account so brief, would appear to signify that a fresh command was given every time the development of the surface of the earth warranted the production of a new species. The creation of "winged fowl" during the same period as that of fishes and reptiles, and entirely before the period of land animals, is a most extraordinary statement, which must have been very puzzling to ancient commentators, who had no knowledge of the intimate relation between reptiles and birds; and even every winged fowl was "after his kind." Many ages were necessary for carrying out the plan of Creation, but millions of years could not appear as a moment of

time when compared with eternity, and the term "day" serves well enough to express the intervals between successive stages of the work. It is absurd to suppose that a day of twenty-four hours is meant, for the term is used before there was any sun formed, or any arrangement of the solar system to mark intervals of time. The sun was formed as a convenient means of storing up light, that it might be given to the earth at regular intervals so as to facilitate the carrying out of the law of nature that all labour must be followed by a period of repose; and the prodigality with which the sun lavishes light at all times and in all directions is in keeping with the prodigality with which life is diffused on the earth.

It is worth remarking that every day had its "evening and morning," and this statement, so carefully repeated, probably refers to the slow and gradual mode in which Creation took place, and it is in wonderful contrast to the thought that comes naturally to man that everything must have been created instantaneously by a sudden command. We should expect the morning of a day to be mentioned before the evening, and as every word in the Bible, and especially in this brief record, must be carefully weighed, we must seek for the profound thought that causes every day to begin with an evening and end with the morning. There was no evening, as generally understood, to any of the days of Creation, for the day is taken as beginning when all hope of life appears, to reason without faith, to have died; and

this period is succeeded by night of utter darkness, so far as human wisdom can discern, but it is really the period of incubation, to be followed by the steadily-increasing light of morning when life comes forth. None of the days of Creation were assisted by special act of omnipotence beyond their "morning," since they were intended to develop into the full blaze of noon, so as to furnish material for the observation and for the instruction and enjoyment of man.

We may reasonably suppose that the conditions of heat and moisture were at first particularly favourable for the lowest forms of vegetable life to carry on their work of decomposing inorganic compounds, in order to build up organic bodies, which, by decaying, would form a soil suitable for the maintenance of higher forms of vegetation; and the delay in the production of land animals may have had some connexion with the need of allowing vegetable life special facilities for growth in order to store up force in coal for the future use of man. The elevation of the parts of the crust of the earth that contained special accumulations of the fruits of the work of vegetable and animal life may have seemed advisable either for the development of special forms of animals or for the use and pleasure of man; and when lagoons and swamps became replaced by plains and mountains many species of animals that had served their purpose, or that might have been injurious to the new species, were allowed to become extinct. Then when sufficient accumulations of force had been laid up for the use of

man, and abundant material provided for the exercise of his intellect in tracing out the will of God in nature, the final act of Creation took place when man was made with dominion over every living thing on the face of the earth, and there was breathed into him a living soul so that he might reflect the image of God. As the friend of Job observed, "My words shall be of the uprightness of my heart, and my lips shall utter knowledge clearly : (for) The spirit of God hath made me, and the breath of the Almighty hath given me life." Along with his other endowments man was like God, in the possession of a free will, so that he could either oppose or act in harmony with the will of God ; but every act of opposition entailed some punishment as an inevitable consequence, and so came about the history

Of man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world and all our woe,
With loss of Eden, till one greater Man
Restore us, and regain the blissful seat.

Now, if any one will take the trouble to examine all the descriptions of Creation that have ever been given by man, without the aid of revelation, he will find them the grossest absurdities, even though traditions of the original must to some extent have been preserved : and for any one to believe that the account given in Genesis could ever have been evolved out of their own consciousness by a people such as the aborigines of Australia, if left for millions of years to

develop, seems to me to be the extreme of credulity. All history proves that the tendency of man has always been to degenerate when not preserved by the unchanging temple service, with its sacred teaching, or the ever-living presence of the printed record. Even when traditions of the original revelation were preserved, progress was impossible without the divine assistance of the Bible ; and a man must be blind to history and experience before he can believe that the American Indians, if they had been left for ages to themselves, could ever have developed the mastery over nature which is possessed by the present inhabitants of the United States. The comparatively stable condition of China for so many years was due to the preservation by the descendants of Shem of much of the original revelation of the will of God ; but even China would have broken up into anarchy, and probably have lost all records of its knowledge and philosophy, had not the preserving influence of Christianity, acting from without, succeeded in arresting the processes of disintegration. The Incas preserved in Peru for many years the traditions of a sacred priesthood and a spiritual worship, and there are people who imagine that their progress would have continued uninterruptedly had Europeans not discovered the land ; but such an opinion would be contrary to all the teaching of history and all knowledge of human nature. The natives of Mexico had lost their civilisation, and their temples were in ruin, before the Europeans set foot on their coast ; and there is

no doubt that the accumulations of wealth in the "dead sea of man" established by the Incas would have led to hostile attacks from bands of outcasts who preferred to plunder rather than toil. The building of roads and aqueducts is evidence of combination for one purpose, but it is hardly evidence of anything worthy of the name of civilisation.

CHAPTER IV.

IN the preceding chapter I have endeavoured to prove that the account of Creation given in the Bible is the most scientific that can be given; while the best of the so-called scientific explanations must either be false or fraudulent, since it is false when it differs from the Biblical account, and fraudulent when it agrees with it without the open acknowledgment that it is not the product of science, but of revelation. Any admission of the exercise of the will of an Omnipotent Power in producing the first beginning of matter or force must logically include the admission of at least the probability of the exercise of the same will in producing everything else; for we cannot imagine a man who has perfect ability to build a house, and yet is unable to build each individual part of it. It may be said that part of the account of Creation is true, but that the part relating to the separate creation of man and animals is not true, because evolution is sufficient to account for their production; but it is impossible to believe that an account can be of Divine origin, and yet be partially false, and those who reject any part of the statement must originate a better and entirely independent one. Then it is not true that evolution or science can account for

the production of man or the higher animals, and there is not a particle of scientific evidence to support the assumption that a particular kind of protoplasm, which develops into an elephant, can ever, by any change of circumstances or surroundings, or by any means whatever, lose its power to produce an elephant and gain the power of producing a different animal. We adopt the absurd plan of describing all protoplasm as alike, because we do not possess the means of distinguishing the differences; but if we had the necessary appliances or gifts for seeing, there is, no doubt, as great a difference lurking somewhere or somehow in the mass of protoplasm that develops into a pig and that which develops into a horse as there is between the fully-developed pig and horse.

The development of all vegetable and animal life from what appears to be a simple cell or mass of protoplasm of uniform structure, or rather absence of structure, and the gradual modifications in the form and arrangement of organs by which the lower animals apparently pass into the higher forms, as if by a natural process of development, such as the embryo of a mammal undergoes, are supposed to indicate the evolution of the higher from the lower forms of life by a process of natural selection and survival of the fittest. Any one who believes that the human mind can be satisfied by reason must accept the doctrine of evolution as the most perfect scientific explanation of the origin of man that can be given, but it has the radical defect of accounting for

nothing. Some thousands of years ago there were philosophers of the greatest wisdom who asserted that the conclusion of the most profound reasoning is that man dies and decays, as the beast of the field; but these philosophers had sufficient honesty to admit that there is a spirit in man, whose authority extends beyond that of reason and experience. Although the most scientific explanation that can be given of the origin of man, the evolution theory cannot be regarded as in the slightest degree an explanation, or as in the slightest degree scientific, until it proves that no supernatural agency was necessary, and that there are no fundamental differences of form, or structure, or composition, or qualities, between the masses of protoplasm constituting the germs of distinct species. Positive proof of development of one species from another species must be given; and to assume that there are not fundamental and essential differences between germs of different species because we cannot recognise them is as absurd as to assume that blood is a homogeneous red fluid because we have no microscope, or to assume that dynamite is ordinary earth because we are ignorant of its property of explosion.

Even by those who honestly admit the impossibility of imagining any explanation of the origin of life, and the necessity of accepting the simple statement that it was created by God, there is an assumption that the existence of regular and unchanging laws of development, with gradations in complexity of structure,

and harmony between the requirements of function and the provision of necessary organs, affords *prima facie* evidence in favour of the doctrine of evolution, and against the belief in revelation. It seems to be a prevalent opinion that if God had really taken the trouble to create species, He would have indulged in the most fantastic displays of creative power, by producing animals of which no two should show the slightest resemblance to each other; but such variety would have been opposed to the very object of Creation, which is to allow man the pleasure of tracing out the will of God in nature, and of enjoying the happiness to be found by acting in harmony with revelation in nature. So long as chemistry meant a mere accumulation of unconnected facts, the mind was sickened and bewildered, instead of being instructed by its study; but when the discovery of the laws of combination by weight and volume, and the atomic theory, gave a clue to the Divine plan in building up compounds, then chemistry became a science capable of producing visions of power and enjoyment in the intelligent mind infinitely more delightful than the dreams of fancy which charm the hearer during the "Thousand and One Nights." There could be no science, no progress, no faith, and no life, if nature could not be relied on to pursue its course without capricious deviations; and no law of nature is ever varied without some supreme necessity, such as that which requires the contraction of bodies by cold to be changed to expansion in the case of

water approaching the freezing point, in order to avoid the conversion of all water into ice and the destruction of all fish. All science depends on faith, and "without faith it is impossible to please God"; but as every man contains the image of God, we may say without faith it is impossible to please man; and this is only every-day experience, as any man may prove by trying to please his wife, or friend, or servant, without having faith and confidence. Life could not be endured if we had not faith that night would be followed by day, and sleep by the return of consciousness; and however humiliating it may be to the pride of intellect, it is necessary to happiness that we should have faith in the statements made by

That shepherd who first taught the chosen seed
How, in the beginning, the heavens and earth
Rose out of chaos.

We are told in the Bible that God was satisfied with the work of Creation, which implies that every animal was made in the most perfect state which it was capable of assuming; and, therefore, man can have no power of improving any species, but only of causing modifications, or of removing the effects of degradation which has occurred. In the history of the human race itself, years of ignorance and oppression have frequently stunted the body, impaired the moral sense, and altered the very form and expression of the countenance; but we may hope that, by carefully conforming to the will of God in revelation and nature, the original perfection may be regained. It

is noteworthy that oppression alone is not capable of causing degradation so long as the mind remains in harmony with the will of God in revelation ; and this is shown in the fact that, when the Israelites left Egypt, there was not one sick or feeble person amongst them. It may be said that this is contrary to everyday experience, since English children, instead of thriving, will become diseased if fed on such diet as the Israelites must have lived upon ; but English children are not allowed to live in the pure air free from mental anxiety, and are not compelled to regard physical exercise as the only means of producing appetite.

The statement that every species of animal was made perfect, so that the action of time or any interference by man cannot possibly result in any improvement, is obviously in opposition to the doctrine of evolution ; and the study of history is important in showing whether man or any species of animal is more perfect in the present day than in the earliest times of which we have any record. The most profound lawyers are compelled to admit that the foundation of all law is in the Bible, and when a philosopher has spent half a century in acquiring knowledge he may study the writings of Solomon as the work of a master. There are, no doubt, many, especially among the young and badly educated, who are disposed to imagine that they possess the originating wisdom when they repeat a proverb some thousands of years old, or succeed in understanding the solution of one

of the problems of Euclid; but the opinions of these are of as little importance as of those who despise Moses because he did not know how to make a gas-meter, or sneer at the philosophy of Plato because he could not ride a bicycle. The medical student must endeavour to surpass the ordinary "men of light and leading," by possessing education before beginning to teach, and by remembering that the reading of criticisms will not take the place of original study, since the critic may have very little ability.

The anxiety to make everything accommodate itself to the evolution theory, is shown by the attempt of some men of education to prove that the perception of colours was not possessed by the ancients, but has been developed by evolution, although there is plenty of material in the British Museum to prove the falsity of the assumption. Dr. Charlton Bastian even imagined that no special creative power is necessary to transform ordinary physical forces into vital force, and that life will develop spontaneously in matter; but Pasteur proved that Bastian's experiments were not properly conducted, and that life never exists except as the product of previous living matter.

Personal criticism is not advisable in discussing any question that claims to be scientific; but students cannot help being influenced by the reputation of their teachers, and the admirers of Darwin take every opportunity of representing him as one of the most reliable teachers ever evolved, and as such a remarkable fountain of wisdom that all ordinary mortals

must grovel in the dust of self-abasement in their anxiety to feel the slightest moisture of his wisdom that may descend sufficiently low for their poor ability to acquire. Those who depend on the fountain of Darwin's wisdom to relieve their thirst will find that they have been drinking salt water. The innocent student is taught to regard Darwin as the "Newton of Biology," and "the Joshua who led the world of thinkers and workers into full fruition of that promised land which earlier investigators had but dimly descried from the Pisgah-top of conjectural speculation." Now, it is our duty to consider such writing with the respect that is implied by criticism, and I shall endeavour to give the student some suggestions as to the best way to study the claims of Darwin to compare with Newton or Joshua, lest they should share the fate of the worshippers of Mr. Gladstone, whose reason and honesty are at the mercy of a wave of his hand.

Darwin was an example of degeneration of type which is not uncommon, and is produced by persistent neglect of the higher functions of mind, with concentration of attention on those powers which are common to animals. The evidence of this fall from the original type is found in the imperfect development of the frontal convolutions of the brain; but it must be remembered that I deny the doctrine which teaches that greater or less development of any part of the body is to be taken as evidence of the mutability of species. The defective anterior brain

development was to some extent compensated for by a good posterior brain, and by full development of the superior portion of the brain lying between the parietal eminences, and extending for a short distance from the line joining those eminences towards the crown of the head. The part of the brain best developed was, therefore, that which confers firmness or obstinacy, self-satisfaction, or, perhaps, rather love of approbation, and the tendency to continuity in any congenial pursuit. The ability to concentrate attention on minute facts was immensely assisted by the absence of the higher reflective qualities, and by the absence of breadth of view, so that the mind was not troubled by any activity of metaphysical or religious reflection. Darwin suffered from the common ignorance due to insularity and prejudice, which used to make many people believe that an Englishman has some natural right to consider himself better than anybody else, instead of being thankful to the Bible for causing the elevation of the nation above others ; and he also suffered from the ignorance of the world, due to the kind of hothouse education which secures some children from the knocks and tumbles by which competition is apt to modify opinions. The doctrine of the mutability of species, and their origin from a common form, would naturally have great attractions for Darwin, since it gratified vanity by proclaiming the Englishman the natural ruler of all other races, because higher up in the heaven of evolution ; it afforded exercise for

obstinacy, and gave the satisfaction of being famous by merely opposing the common opinion, while it had the special attraction of being already, to some extent, identified with the family name, since its advocacy had gained some fame or notoriety for Erasmus Darwin.

It must here be observed that the perseverance of Darwin, and his accuracy of observation, added immensely to the sum of human knowledge, and he is entitled to a place among those who have done good work in tracing out the will of God in nature. It is a mistake to represent him as a genius, or a philosopher, or a distinguished man of science, for the amount of scientific ability he displayed was not to be compared to that required for establishing the atomic theory, or for discovering and proving the value of antiseptic surgery. He was rather like the laboratory worker, who goes on steadily building up one compound after another on principles or rules supplied by a master; for Darwin had not a mind capable of originating or understanding any profound theory.

Those who imagine that any credit is due to Darwin, or Buffon, or any other person, for originating the idea of the mutability of species are strangely ignorant of human nature and of history, for the Israelites were so prone to indulge in speculations and experiments on the subject that a special command is given in the law of Moses against any attempt to mix the species, and the thought must have

occurred to every one who studied this law. Darwin's observations occurred at a time of great activity in the scientific world, and he floated on the crest of the wave so as to obtain a far greater amount of credit in proportion to the value of his work than fell to the lot of really original and scientific workers in electricity, chemistry, and other subjects. The fact that man is forbidden by the law of Moses to mix species, as well as the reasons for the prohibition, may have been unknown to Darwin; and while lawyers may give sound legal and moral objections to any attempt at such intermixture, I shall endeavour to give a reason from the medical point of view. All attempts to mix species must result in the production of monstrosities, and though the reason and curiosity of man may urge much in favour of their production, the spirit that is in man will rebel against the sight of them. Now, suppose the voice of the spirit of man is overpowered, as it often is, by the reason or pride of intellect or morbid curiosity, and suppose that mixing the species is a sin against the will of God in revelation, involving punishment of some kind as an inevitable consequence, can man escape the punishment? Will not the impression produced on the mind of woman by the sight of monstrosities, or even by hearing or reading of them, cause her to produce children so deformed that man will repent of his transgression and listen to the voice of the spirit?

The absence of good development of brain, the vanity intensified by rearing and education, and the

incapacity for taking a philosophical view of any subject, caused Darwin to make a very characteristic mistake when he was surgeon to a scientific expedition. Seeing that the natives of the southern extremity of the American continent could neither read nor write, and had never even heard the name of Erasmus Darwin, the "Newton of Biology" at once concluded that he had made a famous discovery, and that the unfortunate people were animals of a lower order, and quite incapable of being taught. It never occurred to him that he was like a child held up on its father's shoulders, calling out, "How big I am!" while the savages whom he saw were standing on their own feet. When some missionaries proved that the savages were quite able and willing to learn the wisdom of the ancients, if they could only get the chance, Darwin made the best of his absurd position by contributing to the mission. No man with any sound knowledge of the world, or with any modesty or sense of what he owed to education, or with a scientific mind, could have formed such an unfounded conclusion; and yet we are taught to look up to this man as the "Newton of Biology"! Newton made a mistake in his theory of light, but that is no reason why his memory should be insulted by comparison with Darwin. Those who knew Darwin will say that he was not vain, but extremely modest. His modesty was, however, like that of John Stuart Mill, who suffered so much from diseased vanity that he shrank from being talked to as an ordinary mortal,

and delighted in being modest and condescending to all who would listen to him or talk to him as an infallible superior.

The American Indians and the New Zealanders proved their claim to respect by their ability to fight, and so their position in the scale of evolution was secured, and Darwin was obliged to fall back on some race more helpless and downtrodden, whom he might insult with impunity. The negro was, therefore, held up as an example of a partially evolved human being, on Darwin's scientific principle of compelling facts to suit theories. Accordingly for many years the Zulus were ridiculed as a race nearly allied to apes, and unworthy of any sympathy or respect; but those who had the task of conquering them must have felt inclined to wish that a goodly number of evolutionists had been present with Lord Chelmsford when he retreated into Natal after the Zulu victory of Isandalwana. If the Zulus had only enjoyed one-half the instruction the English had received, and possessed an equal supply of weapons, there would have been serious discussions among evolutionists whether the cranial development of the Zulu does not indicate superiority in development over the European. When the extension of knowledge has convinced every one that the assumptions of Darwin are based on ignorance, we are still invited to believe that there are swamps or forests somewhere, about whose natives *we are sufficiently ignorant to safely assume*, in accordance with the principles of this "Newton of

Biology," that they are incapable of instruction, and not to be compared to the wonderful Englishman. The West Coast negro, who has suffered sufficiently from ignorance and oppression to crush all semblance of humanity out of him, if it were possible, is accordingly set down as the inferior being, not fully evolved into the human species. It is very pleasant, no doubt, for a man with a comfortable income and no anxiety to sit in a garden in Surrey and meditate over his superiority to the naked African, but when the same man is forced by circumstances to try to earn his living by opening a factory at Lagos, with the store of the savage in competition on the opposite side of the street, the admiration for evolutionism is, like Bob Acres' courage, very much disposed to ooze out at the tips of his fingers; and it will ooze out more quickly from those fingers if he has to compete with the degraded negro in discharging a heavy cargo, or in a fair, stand-up fight. I have known the sailor who felt confidence in evolutionism to receive a rude shock to his belief by being knocked down by a negro every time he tried to stand up in a fair fight; for the white man has no monopoly of the power of learning how to deliver a heavy blow, though he is apt to think so. If Darwin and Huxley had been taken when one year old and placed among the naked slave-boys of Bonny to be reared in exactly the same manner as Oko Jumbo and Ja Ja, the two little naked black boys would have risen by natural ability to be chiefs, while all the accumulated potentiality of

wisdom due to heredity would not have succeeded in securing a higher position for Darwin than that of a trustworthy spy, while Huxley would have been fortunate if he had succeeded in attaining the position of fetishman.

This personal criticism of Darwin is rendered necessary by the persistent efforts to persuade students that he is to be regarded as some messenger from heaven worthy of the most implicit confidence, so that it is wickedness to doubt his assertions. We are told to recognise in him the "Joshua" who has accomplished a great work, and given mankind blessings of knowledge which all previous teachers had failed to bestow. Now the fact is that Darwin may be more truly compared to a laboratory assistant who does not understand chemistry, but has been taught a number of rules regarding the laws of combination, and who carries out instructions with great perseverance and ability in building up the hydrocarbon series, but who in his vanity endeavours to prove that hydrocarbons contain all the elements necessary to form the alcohols and amides, because he is ignorant of the existence of oxygen in the one, and nitrogen in the other. It is well known that in the tracking of criminals through the forests or bush of Australia, men of good education and great mental ability are set aside in favour of the degraded aborigines, to whom every scratch on the ground, every broken twig and fallen leaf, is full of meaning. These unfortunate aborigines resemble animals in the perfect

manner which their powers of observation have been cultivated; and their attention is not distracted by the meditations which prevent the minds of philosophers from noticing trifling external objects. Darwin possessed wonderful perseverance in observing facts, such as the quantity of cabbage consumed by a worm, the number of young produced by a mouse, the number of joints in the tail of a dog; and every fact was regarded as a possible clue to the theory which he had been given to pursue. In fact, the true summing up of Darwin is that he was neither more nor less than a good tracker.

If the evolution theory is true, there must have been evolution of thought and language; but the earliest specimen of language that the world affords is perfect in its capacity for expressing all the thoughts of man, and there is every reason to believe that its nomenclature was sufficiently extensive to bear out the statement that man was originally furnished with names for all the objects that came under his observation. There is no such thing as a dawn or gradual growth of intellectual power displayed in the history of the world, but everywhere examples of degradation. The full power of intellect rises before us suddenly in the book of Job, and all the development and education of the human mind have produced no further power and no nearer approach to a comprehension of the principles on which the world is governed, if we except the teaching of more complete revelation. We find no evidence whatever to warrant

us in believing or imagining that there was a gradual evolution from the pure selfishness which governs the actions of animals to the intelligent recognition of elementary regulations, and the voluntary submission to the control of laws that interfere with the individual tastes, and wishes, and instincts. The horse and the elephant furnish no greater examples of wisdom than the ant and the bee, and none of them ever showed symptoms of learning to postpone the production of young from dread of disease or poverty. The law of Moses appears at once before our view in all its perfection, so that the accumulated wisdom of civilisation does not enable mankind to make a single improvement on it, unless in so far as the revelation of Jesus Christ furnished means of substituting the spirit for the letter. The intellect of man has always caused degradation when it has attempted to alter the principles laid down by Moses and Christ.

A serious difficulty in the way of listening with patience or respect to professing believers in the doctrine of evolution, is the impossibility of finding any of these professing believers who are honest and logical. A man will display painful anxiety to silence the spirit that is in him, and to persuade himself and other people that he is quite delighted with his descent from animals, and fully persuaded that evolution is the law of nature; yet this same individual will proclaim the House of Lords a refuge for imbecility, and hereditary legislators an insult to common sense; and he will prove to his own satisfaction that

the son of a philosopher, or man of eminence, must be weak-minded. He will gratify his own conceit by tracing out ability in his ancestors, which has gradually gone on accumulating until it has all centred in himself; and yet he will moralise over the certainty with which children of great men steadily descend into the ranks of the poor and ignorant, or still worse, of the depraved, in spite of all the efforts of human wisdom to secure them permanent superiority. It may be here observed that the sound advice to a youth is to avoid all who depend for importance on the conduct or wealth or ability of ancestors or relations; for the people who are worth knowing are those who are growing with inherent vitality, and not those whose decay and corruption diffuse poisonous exhalations into the atmosphere around. The evolutionist is to be found protesting against the decapitation of a few thousand rebels or vicious persons, while he has not a word to say against the destruction of millions of cattle; and he will become eloquent over the wickedness of the King of Dahomey in watering the graves of his ancestors with human blood, just as if it mattered in the least whether the blood was that of men or of jackals. No objection is made to the consignment of mad dogs and vicious or worthless animals to Dr. Richardson's lethal chambers; but the hands are held up in horror when any one advocates the same method of treating vicious and worthless men and women, instead of compelling the honest and industrious to support them in prisons. The

extreme of civilisation, if represented by evolutionism, must shake hands on terms of equality with the extreme of savagedom, and advocate the destruction of all who are infirm or troublesome; and all medical science must become that of the veterinary surgeon, whose business is to decide whether it will *pay* better to kill an animal than to keep it alive. Since the flesh of men must be superior to that of the animals not so far advanced in evolution, it must logically be converted to the most useful purpose, and that is, no doubt, the nourishing of philosophers; while all diseased human remains, and all that cannot be more advantageously utilised, must be converted into glue, or artificial guano, or other useful products. It is an outrage on common decency, and an insult to reason and intelligence, that professors and teachers should endeavour to persuade students, in the name of science, to believe or respect any principle, or law, or doctrine, whose advocates refuse to follow a logical and straightforward course, by advocating the complete carrying out of the principle with all its necessary consequences. The spirit of the man who is ignorant and unable to detect the false reasoning, is sufficient to make him feel by instinct the presence of the poison lurking in the doctrine of evolution; but students are often taught to silence the voice of the spirit in obedience to false science or human authority, and, therefore, it is necessary for them to be warned that "Great men are not always wise: neither do the aged understand judgment"; and though one naturally

expects that "Days should speak, and multitude of years should teach wisdom: there is a spirit in man: and the inspiration of the Almighty giveth them understanding."

From yon blue Heaven above us bent,
Old gardener Adam and his wife
Smile at the claims of long descent.

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CHAPTER V.

THE student will find many difficulties presented on every hand to his acceptance of Christianity as a Divine remedy for evil ; and yet it is worth noting that none of the difficulties proves any obstacle to any one who proceeds on a straightforward path, with an open mind in search of truth ; and the fundamental obstacle is the will of man, which prefers evil to good when it refuses to be taught. Those who are willing to listen to the voice of the spirit within them accept Christianity as a matter of course ; but most students are not anxiously disposed to cleave to the good and hate the evil, and every possible argument is employed to satisfy the mind that it is justified in opposing the good and choosing the evil. A very attractive doctrine for placing as an obstacle to the acceptance of Christianity is the resurrection, for, besides being apparently opposed to sense and reason, it has the advantage of being an essential article of belief, so that its rejection involves, as a logical necessity, the rejection of the whole system of Christianity as false and deceptive. The scriptural arguments in favour of belief in the resurrection are matters for the theologian ; but the medical student may take for granted that the most ancient record of man's

thoughts in existence testifies to perfect confidence in the belief that a time will come after death when man shall again appear in the flesh before God. How man was at first informed that anything so entirely opposed to his experience and his reason would take place we cannot imagine, unless we believe in the direct communications of God with man when the human race was in its infancy and required special guidance. "No man knoweth the mind of a man save the spirit of man that is in him"; and he was left in no uncertainty as to a future life when he was guided by "the spirit that speaks in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed." The poet expresses the sentiment of every heart when he says :—

Thou wilt not leave me in the dust :
Thou madest man, he knows not why—
He knows he was not born to die,
For Thou hast made him—Thou art just.

Just as the mind feels sympathy with the expression that is in harmony with the voice of the spirit, so it feels a natural repulsion to any expression which indicates that the writer is trying to follow reason alone as his guide, as when another poet speaks of the day of death as

The first dark day of nothingness,
The last of danger and distress.

We know that the writer of these lines spent his life in a terrible struggle to stifle the voice of the spirit within him, and that all his efforts only brought him

the blackness of despair. So far as reason can judge, "man is incapable of satisfaction"; but we are informed that those who wish to attain to a condition of perfect satisfaction must become as little children. Now, we know that a child can be perfectly satisfied when in the confidence of its parents' love, and we are told that "God is love." Hence "we shall be satisfied when we shall awake in His likeness."

When a youth has learned a little chemistry he is apt to jump to the conclusion that the idea of the resurrection is too absurd to be entertained for a moment. He may think that it was hard enough to ask the ancients to believe that a man who had one leg buried at sea and eaten by fishes could ever be raised perfect again, but it seems intolerable to ask a student of science to believe in a resurrection when he knows, as a matter of certainty, that the elements of which a man's body is composed may become formed into the substance of vegetables and animals, and again of other men, so that the same elements may have assisted to form many separate individuals. The teaching of the Bible is that the resurrection is like the growth of a tree from a seed, and, since no one could infer that an acorn would become an oak, so no one can form any *à priori* conception of the form that man will occupy after the resurrection. I was once in a company which discussed the absurdity of the resurrection, as proved by the diffusion of the elements of decayed bodies throughout the vegetable and animal worlds, and it occurred to my mind that

the resurrection, like everything else taught in the Bible, is an essential condition of existence, and that there was no one engaged in the discussion who had not already undergone a process of resurrection. The man who assures his wife that he is the identical individual who was married to her thirty years ago, may find it mortifying to be assured that he is quite mistaken, and that he is "not himself at all"; yet such is the fact, absolute and positive, so far as science and reason can be trusted as guides. We know that the man of fifty probably does not contain a single atom of any element that entered into his composition when he was twenty, and yet he asserts himself to be the same individual. We are thus entitled to assume that the "ego" exists independently of the materials which it chooses to consume and utilise; and, whenever it becomes dissatisfied with the soundness and purity of the materials, or of the conditions under which it is requested to work with them, the essential spirit may reasonably abandon its temporary abode, and build up again when the conditions are favourable.

Suppose we become materialistic, and say that a particle of matter $\frac{1}{100}$ th of an inch in diameter possesses the potentiality of a Newton or a Shakespeare, we mean that this little body can seize chemical elements and with them build up the individual, and exhibit its powers of thought and imagination. When our means of observation improve we may say that the greater portion of the original little mass of

protoplasm is merely nutritive material, and that the essential part is a nucleus only $\frac{1}{1,000,000}$ th of an inch in diameter; then with further scientific progress we conclude that it was absurd to attach so much importance to this nucleus, since it is only outside material of little consequence, containing a nucleolus which is the real essential portion, and which is only equal in size to $\frac{1}{1,000,000}$ th part of an atom of hydrogen. The progress of science may go much further, but this is sufficient for the present. Now, when this little particle, which must include force as well as matter, has carried on its work for a certain number of years, and has built up its temporary edifice, why should we not suppose that it can escape and lie dormant for a time? It is a fundamental principle of religion, which science merely confirms, that matter and force have been created by the Almighty, and that man has only the power of altering the arrangement of them, and has no power whatever either to create or destroy the smallest imaginable atom of matter or element of force. The element of force, whether supposed to be material or not (though the supposition of force being material is absurd), that was capable of building up Newton cannot possibly have perished; but it may be said that it found its correlated expression in the thoughts, volitions, and emotions of Newton. If this be so, then there must be some means by which these thoughts, volitions, and emotions can be acted upon so as to restore the original force of which they are the correlated expres-

sion. Suppose that the original particle or element, after lying dormant for some thousands of years, or after being reconstructed from its products by "the final restitution of all things," finds itself in the presence of a new heavens and a new earth, formed by the crash of all the bodies in the universe into one, so as to produce new conditions of heat and light, there seems no valid reason why this particle of force should not set to work and accumulate elements to form a new body, or why its growth should not be instantaneous under the new conditions. Then we cannot imagine that a substance or power capable of forming a Newton should be reconstituted from its products and yet lose all memory or consciousness of the extraordinary work it had done, for memory may be as much an element of its composition as oxygen is of water. It may be said that the memory of all previous events would depend on the possession of a brain such as that at present possessed by man; but, while the exercise of intellect depends on brain as much as the exercise of a blacksmith's arm depends on muscle, this may only be a temporary arrangement, and we have no grounds for saying that memory depends on brain, for it may just as likely depend on the composition of the blood-corpuscles or on the oxygen of the air.

It may interest the student to try how far reason can explain or imagination picture the resurrection; but, after all, it must be admitted to be as much beyond the power of the human mind as it is to

imagine why a seed grows into a tree, or to explain how God's foreknowledge can be compatible with man's freewill.

Among arguments against religion is that derived from the conduct of some professing Christians, who either forget their religion for a time or misunderstand what it really teaches; but those who think this argument of any importance have only to consider the men to whom they would go with confidence in any emergency requiring sympathy, and contrast them with the men who pretend to despise religion. The mean, the treacherous, the cruel, the genuine hypocrites, will be found flourishing as a natural crop outside the church, but only as rare and conspicuous weeds inside, if by the inside we mean the assembly of recognised communicants, and not merely listeners to music or sermons. Dickens, who must be regarded as one of the greatest teachers of Christianity, probably allowed the Pecksniffs and Chadbands of society to prove a stumbling-block to his own happiness; since, by allowing his mind to dwell too much on the odious hypocrites, he lost sight, to some extent, of the self-sacrificing workers, and his dread of being a hypocrite, which was the result of his modesty, caused him to shrink from letting the world know plainly how deep and sincere was his religious faith. There are some who make the conduct of Mr. Gladstone and his religious supporters an excuse for denying the influence of religion in producing honesty; but his religious supporters were deluded by sophistry and

inflated with envy and pride, so that they imagined themselves infallible judges of subjects of which they were ignorant, for a Turk cannot know by inspiration what a Zulu is thinking of, or even what he is like. Mr. Gladstone did not become contemptible by esteeming others better than himself, nor by remembering that "them that are meek shall he guide in judgment," nor by assembling the Christian members of Parliament to pray that he might be preserved from deviating from the path of honesty, and from sacrificing principle to expediency, even though he should swear to his own hindrance.

It is difficult to find religious newspapers or periodicals that can be regarded with perfect satisfaction, and contempt felt for the paper is liable to include want of respect for its supporters. The weakness of such papers is very often due to deficient scientific education in the editor, so that he is imposed upon by the plausible, confident writing of the superficially educated, such as those who satisfy the requirements of most American periodicals of secondary standing. The consequence is, the production of articles which treat the fancies of individuals as scientific facts, while important truths are misrepresented and misunderstood, so that men of scientific education are apt to become ashamed to have the paper in their possession. This is, no doubt, foolish, since the science scholar may be very ignorant of history, or literature, or theology; but a man or woman who writes is supposed to understand the particular sub-

ject treated of. Unfortunately, some ministers of religion are very much inclined to believe that they understand every subject worth knowing. Another great drawback to religious literature is, that it is almost always made the medium for disseminating falsehood, and swindling the public by the insertion of dishonest advertisements. Even in religious periodicals that might be expected to be trustworthy, some mixture or remedy will be announced as an infallible cure for cholera, smallpox, or anything else ; and though the editors and proprietors of the papers must know perfectly well that the statement is false, and that the object is to obtain money by false pretences, yet honesty is sold for money by these religious teachers. The worst class of advertisers is that which uses the title "reverend" as part of the bait to delude the ignorant, and every effort ought to be made to punish any man who uses such a title for purposes of imposition.

Discussions on the efficacy of prayer will always have great attractions for every reflective student who is willing to consider the subject simply in order to search out truth, and who will not belong to either of the extreme and unreasonable parties who will oppose each other by the one advocating all kinds of selfish prayers, and the other ridiculing prayer for any object whatever. The most credulous and silly people are those who laugh at prayer as of no use ; for these are the people who will be found, like the French philosophers and savants, shrinking in terror

when an unlucky number sit down to dinner, or employing an ignorant old woman to go about with a divining-rod in search for treasure. I have known a man who considered himself far above all believers in religion, or what he regarded as superstition, and, while denying the influence of the Almighty, he was most firmly convinced that one man can blight the prosperity of another by the influence of an evil eye. It is folly to pretend to be a fatalist, since the man who does so will be contradicted every day by his own actions, and the most confident fatalist will soon show his consciousness of possessing a free will, if any one try to persuade him that he is fated to give ten pounds in charity. Some people pretend to believe in luck and chance, but when there is any money to be made or advantage to be gained, they show their hypocrisy by taking care to leave as little as possible to chance. It is only "God's unseen providence that men nickname chance." It is really impossible to believe that the supreme intelligence which made the world has not control over every minute change that takes place in it. We cannot imagine that the man who possesses the ingenuity to construct a calculating machine should not retain the knowledge and power to govern its work; but human ingenuity must be infinitely little compared with that which designed the world, and which must possess perfect power to alter every spring of movement without once disarranging the perfect working of the whole. "He that planted the ear,

shall He not hear ? Or He that made the eye, shall He not see ? ”

There is sometimes a fascination in the thought that man vanishes as a shadow that leaves no trace behind, so that in a few years it will matter nothing whether he believed in fate, or chance, or religion. When in a particularly morbid state of gloom, we may say with Macaulay :—

We check and take, exult and fret,
Our plans extend, our passions rise,
Till in our ardour we forget
How worthless is the victor's prize.
Soon fades the spell, soon comes the night,
Say, will it not be then the same
Whether we played the black or white,
Whether we lost or won the game ?

In reply to this we may say that it is very far from being the same whether Macaulay spent his life in idleness and crime, or in producing the wonderful writings which will influence the minds of men so long as the world endures. The only result of attempting to believe that there is no responsibility for the present and no punishment or reward in the future must be uncertainty of mind, absence of hope, bitterness and disappointment of heart, and, perhaps, the final sinking into the gloom of insanity.

The happiness and comfort derived from prayer will be found described in any good collection of hymns, and form an everyday subject of thankfulness to the religious ; but every one knows, from his own experience, how great is the advantage derived from

prayer and faith, since we all have had the experience of children satisfied with the knowledge or belief that a parent was near to protect and assist. We may, however, feel certain that no interference will ever be made with the course of nature in order to secure selfish advantage to any man. The efficacy of prayer made in faith and love may be proved very markedly in cases of physical disease, since mental calm and happiness ought to result, and the normal volitional and emotional currents that would pass over the nervous system must naturally have a most beneficial effect on nutrition. Change of scene and pleasant society will often make the difference between life and death to a sufferer from structural disease, but there are many to whom no change of scene can bring comfort of mind, while the Christian ought to feel perfectly happy in spite of external surroundings.

When revelation was incomplete, and the means of diffusing knowledge very limited, it may have been necessary to allow men to pray for material advantages and to answer their prayers by miracles, in order to preserve them from abandoning all belief in a pure spiritual worship, and falling into degrading idolatry or devil-worship; for man is naturally disposed to attempt to appease evil spirits that he imagines to possess the power of injuring him. Since the advent of Christ accomplished the perfect revelation of the nature and will of God, no prayer is allowable for any selfish object. When any clergyman in this country has an income of fifty pounds a year he sins against

Christianity if he prays for more, unless he is influenced purely by a desire to increase his powers of usefulness, as by providing books or other facilities for carrying on his work. The utmost limit that any Christian is allowed is to ask for daily bread, and there is no special provision made for those who feel that a thousand pounds a year means starvation. Dr. Talmage, like many other clergymen, is disposed to lay great stress on the immense superiority in usefulness that a minister obtains by increase of income; and one would imagine from his writings on the subject that a five-thousand-dollar minister must be almost an archangel in power, while a five-hundred-dollar minister must be a physical, intellectual, and religious skeleton. The anxiety of ministers to obtain good incomes is one of the great hindrances to the progress of Christianity. It was not by being the son of a five-thousand-dollar minister, nor even by being the hearer of one, that Garfield became President of the United States; and it would be interesting to know whether his mother did not succeed in maintaining herself and her family on less than ten shillings a week. Now, if Dr. Talmage will get his mind freed from thoughts of the absolute necessity for turtle soup and oysters in the composition of sermons, and the immense power for good conferred by handsome carriages and art furniture, there may be some chance of the voice of the spirit that is in him making itself heard, and he may be informed that the judgment of heaven will reverse the judgment of New York, and

that the poor woman who reared a son like President Garfield did more for Christianity than all the fashionable preachers in Brooklyn. It is time that the man who is a doctor or a lawyer or a clergyman should learn that he has no right to assume that he has some divine right to a better income than the carpenter or blacksmith; and the man who imagines that a minister's influence for good is in proportion to his income must have allowed the fundamental principles of Christianity to become completely buried out of sight by the fogs produced by contemplation of self.

It must not, however, be supposed that I am attempting to excuse the abominable selfishness and meanness of pretended Christians who spend one thousand pounds a year on themselves and consider one hundred a year quite sufficient for their minister. In a country which is rich enough to allow actors, singers, and even horse-jockeys, to make incomes of ten thousand pounds a year, it would be very disgraceful to grudge eminent ministers of religion at least an equal amount, especially if they spend it with a due sense of responsibility for their superior opportunities of usefulness. It would, no doubt, be a sinful use of money to give a large salary to a clergyman endowed with little natural ability and much laziness, and who considers his duty to consist in reading a brief essay, and going through a number of forms with more or less grace; but the genuine, hard-working, religious teachers ought to take their rank among the most distinguished servants of the country.

When the student feels convinced that the teaching of the Church with regard to prayer is opposed to the teaching of the spirit that is in him and to scientific truth, he must consider carefully whether the teaching of the Church is the teaching of the Bible. We are warned that when we go to church we ought to be "more ready to hear than to give the sacrifice of fools"; but though the thought may be regarded as a symptom of insanity, or at least of excessive self-conceit, the truth is that all Churches seem to my mind to teach what is opposed to Christianity—at least, in so far as relates to disease. The Roman Catholic Church is so conscious of being a fraud that it refuses to allow any light except what comes through smoked and coloured glass; while the smaller sects build walls round themselves, and only let the light shine upon them through whatever windows may suit their convenience, so that one cannot expect truth from them. Westminster Abbey, the Metropolitan Tabernacle, and St. Giles's Cathedral in Edinburgh may differ on some subjects, but they agree in contradicting the teaching of the Bible in regard to the will of God as to disease and suffering. It is not merely that an occasional preacher will assert that some saying of Solomon is inspired truth, while the sage himself is careful to tell us that his proverbs are only the result of human wisdom, and we know that for an infallible teacher we must look to One who is greater than Solomon. The error that is taught is more radical. Every time we go to a funeral service

we are informed as inspired truth that it is the will of God that "man that is born of woman is of few days and full of trouble," and we are expected to listen with solemn acquiescence to the statement that "man is born to trouble as the sparks fly upward." Now, this is surely false; and instead of being inspired truth, Job said that it is the will of God for man to be full of trouble, when he was wrongly accusing God of taking pleasure in proving His superiority to man by afflicting him. Job was a very good man and kept the law, but he imagined that for keeping the law he had a right to expect great reward, and to be so important a personage that he might be able to say, "When I went out to the gate through the city, when I prepared my seat in the street; the young men saw me and hid themselves, and the aged arose and stood up; the princes refrained talking, and laid their hand on their mouth." He imagined he had a right to be able to say to foolish young men, "Your fathers I would have disdained to set with the dogs of my flock." It was necessary to cure Job of his pride, and to teach him that it is impossible for man to keep the law so as to be just before God, and he disliked humility as much as other people, and did not enjoy being despised as he had been accustomed to despise others. Instead of being born to trouble, man is born to perfect happiness, and it is his own stupid obstinacy that prevents him from obtaining it. Job reasoned correctly from his premises, when he thought that a good man like himself ought to have

prosperity given him as a right ; but Elihu responded with something higher than reason when he showed him that all punishment is the result of sin, and that the object of making punishment inseparable from sin is that man may repent, so that "He shall deliver his soul from the pit, and his life shall see the light." In the case of Job, there was the direct or miraculous intervention of God, according to all appearances, to prevent Job from becoming so proud as to provoke an outburst of popular hatred, that would have not only destroyed him but would have disgusted all the youth of the country with the strictly good observers of the law. It may, however, be observed that Job ought to have been on friendly terms with the Sabeans, and they would not have robbed him of all his property ; but his knowledge of nature was not sufficient to protect him from the lightning and the wind, so that he was an example of the chastisement of the righteous for sins of will. It has always been a puzzle to explain why the wicked should "spend their days in wealth, and in a moment go down to the grave," without any punishment for their wickedness ; but "the wicked is reserved to the day of destruction ; they shall be brought forth to the day of wrath." The righteous and the wicked must alike bear the punishment for material sins, or sins against the will of God in nature ; but the righteous are punished in this life for sins of will, while the wicked may be supposed to have refused to acknowledge the authority of conscience or revelation to judge them,

and to have appealed to a higher tribunal, so that they may be allowed to go on as cases reserved for judgment hereafter. National sins are always punished in this world, since their punishment could not be appropriately inflicted in the next; and the punishment is always proportionate to the offence. The history of Mexico and Peru during the past two hundred years is a fitting sequel to the treatment which the natives received from the Spaniards, and the history of Spain proves the result of national opposition to Christianity.

So long as it is regarded as impossible for man to be just before God, punishment, as the result of sin, and to preserve him from destruction, is inevitable; but Christianity teaches how man can be just before God, so that all necessity for punishment, with pain and unhappiness, is taken away.

The teaching of the Churches with regard to prayer cannot be depended on as in harmony with revelation, and a complete reconsideration of the prayers that are used is necessary to bring them into harmony with the Bible and with scientific facts. At the burial of the dead we are expected to express our thanks to God for having taken unto Himself the soul of the departed, whereas there is not one death in a thousand which has the approval of the will of God, which is that every man should come to his end "as a shock of corn cometh in his season." The life of man is intended to have its beautiful autumn free from storm or tempest, and the harvest home ought to be a

scene of happiness and rejoicing. We are compelled to listen to hymns, and prayers, and sermons, that represent disease, and suffering, and unhappiness as something to be thankful for, or at least to be submitted to with patience, and we are told that "him that God loveth He chasteneth, and scourgeth every son whom He receiveth." This is only true in the sense that it is the act of God when sin produces its natural result, and man recognises the act of scourging as the merciful intervention to prevent destruction. The scorching of a fire prevents a child from rushing into it, and so being destroyed; and while the righteous take warning by a slight punishment, the wicked "rush on and are punished." The Bible, besides having the superiority of antiquity in its favour, is infinitely preferable to all Greek or other heathen philosophy as a text-book for students; and the Book of Job is one of the most ancient and interesting fragments of the wisdom of the primitive world. Now, when Elihu speaks in obedience to the spirit that is superior to reason, he informs Job, "Now men see not the bright light which is in the clouds; but the wind passeth and cleanseth them. Touching the Almighty, we cannot find Him out: He is excellent in power, and in judgment, and in plenty of justice: *He will not afflict.*" The prayer suitable for those who suffer from any form of affliction is also given by Elihu when he says: "Surely it is meet to be said unto God, I have born chastisement, I will not offend any more: that which I see

not, teach Thou me ; if I have done iniquity, I will do no more."

One of the most common misrepresentations of Christianity is that which confounds the cross of self-sacrifice with calamities due to sin, and even with self-gratification, and then insists on the duty of all Christians to take up their daily cross, and to keep before their minds the motto, "No cross, no crown." The lady who declines to go with her friends to the theatre to see an objectionable French play is said to be taking up her cross ; and so also, when she gets ten new dresses, instead of twelve, and contributes a few shillings to some charity, or when she declines to marry some man whose character is so odious that she cannot help disliking him in spite of the attractions of his money or rank. These people who are always taking up their cross remind me of the healthy and strong grown-up daughter of a poor woman who toiled from six in the morning till ten at night, washing, ironing, and mangling, and who often denied herself necessities of food and clothing that this daughter might be able to live in ease and comfort. When the daughter got up in the morning three hours after her mother, she congratulated herself on being too good a girl to insist on her mother leaving work to wash and dress her ; then she took the breakfast her mother had provided without finding fault, unless it was really not nice enough. On rare occasions she was so divinely good as to prepare her own dinner, so as to allow her mother to do extra work ; but, of course,

she prepared the dinner in as slovenly a manner as possible, just to prove her great superiority. In the evening she would perform the astonishing act of self-denial of taking off her own boots, in order to toast her feet, provided her mother would make up the fire properly, and arrange an easy chair for her. On going to bed, she would feel very happy in the thought that she had scolded her mother very little during the day, and had only knocked over a few clean articles of clothing into the mud, which, of course, it was no trouble to her mother to wash over again, as it would only require her to stay up a few hours later at night. When a man appointed to be a missionary begins to talk about having taken up his cross by abandoning the pleasures of home, he ought at once to be drummed out of the service in disgrace, since such a man must make Christianity stink in the nostrils of the heathen.

When we go to the Salvation Army to see how they are obeying the command to "Rescue the perishing," we are informed with great earnestness that "if the cross we meekly bear, then the crown we shall wear." Now no Christian has any business whatever to wish to bear a cross. John Bunyan knew better than to represent Christian as carrying a burden after he had entered the gate. Any Christian who bears a cross gives proof that he is living in sin by so doing. The heavy cross only falls on those who try to be Christians on Sundays, and deceive and swindle the public on weekdays. It is difficult and wearisome to walk with

one foot on the footpath and the other in deep, tenacious clay of the gutter, but no one is to blame except the man who tries to do so. The hymn that teaches the truth says, "A victim led, Thy blood was shed; Now there's no load for me." No doubt most of us insist on keeping our loads to ourselves, but we ought honestly to admit that our troubles are of our own choosing. We are all inclined to consider ourselves to be of special importance, and when a man, accustomed to live on one thousand pounds a year, finds his income reduced to one hundred, he is apt to be disposed to whine. "When gathering clouds around I view, And days are dark and friends are few"; forgetting altogether how he had often recommended contentment and thankfulness to others who had not fifty pounds a year, and forgetting also that the mourning for fair weather friends is "a custom more honoured in the breach than in the observance."

The very popular hymn, "Nearer my God to Thee," while in many respects very true in sentiment and very comforting to the believer, makes a fundamental mistake in assuming that a Christian should regard affliction as a proof of God's affection, instead of being a proof of man's sin. When a child is whipped for being a liar, the whipping is not a proof that it is the will and pleasure of the parent to bestow punishment, but it is very satisfactory that the child should recognise the fact that it was love and anxiety for his welfare that caused him to suffer. Another mistake in this hymn is the comparing of the Christian

to Jacob before his arrival at Bethel; for previous to that time Jacob had no more idea of God than the late king of the Zulus had. All he knew was that his father had a God, while his own personal experience of religion was a blank, or a searching after something that he might worship. All his life was changed by the spirit that speaks to man "in a vision of the night," but it is not correct to suppose that darkness can come over the Christian such as surrounded Jacob before his vision, and the proper course to pursue would be to repent of the sin that causes the darkness, instead of trying to dream of peace when there can be no peace.

There is a hymn which says of Christians :—

Brother clasps the hand of brother,
Stepping fearless through the night.

Now Christianity teaches that it is a sin to walk in the darkness, and a still greater sin to encourage others to do likewise, and instead of the Christian being like a man walking in the night with the aid of a lantern, his sky should be all illuminated by the Sun of Righteousness.

One Sunday I went to Westminster Abbey, and heard the hymn, "Lead, kindly Light," beautifully sung. On the evening of the same day I went to a Congregational church, and again the hymn, "Lead, kindly Light," was sung. On the following Sunday I went to a Presbyterian church, and again I had to listen to the teaching contained in the hymn, "Lead,

kindly Light." Now, this hymn is not only not Christian in sentiment, but is absolutely false and opposed to the teaching of Christianity while gaining credit for being true. It is not true that the Christian is surrounded by "encircling gloom," nor that "the night is dark," unless as the result of sin that ought to be repented of. It is a positive sin to pray to be led amid the gloom, since there can be no gloom in the presence of the sun except that which arises from closing one's eyes or creeping into a cavern. It is a sin to be willing to consider one step at a time, and is as absurd and criminal as for a sailor to keep watching the crest of every passing wave and the foam of every breaker, instead of keeping his eye on the lighthouse. It is a sin to suppose that a Christian will be led "O'er moor and fen, o'er crag and torrent," for he will be led "beside the waters of comfort," and can only get into moors and fens when he is not led, but abandons the right way. Who can imagine any of the apostles becoming so wrapped up in the contemplation of self as to listen with patience to such a heathenish hymn?

Religious teachers would be preserved from many errors if they would study the Lord's Prayer more carefully, for it is not a mere simple formula, only intended to be taught to children, but is the model after which all prayers are to be formed. It is not a mere matter of chance that this prayer differs entirely from all that men had previously regarded as appropriate and necessary. It gives no sanction to those

who pray for prosperity, or success, or recovery, or preservation from sickness. It is sufficient to pray that the will of God may be done on earth as in heaven, and then there will be no sickness, no avarice, and no discontent. There is not even any need for a Christian to pray for victory in war, for his religion is love, and, supposing war a necessity, if he be completely governed by love for a just cause, defeat is impossible except by annihilation. All that the Christian needs for happiness is sufficient to provide for his bodily wants, and, when governed by love, he must lose sight of self. One of the most perfect examples of prayer is the loving glance of a child to a parent, in whose wisdom, love, and power it has no doubt.

He prayeth well who loveth well
Both man, and bird, and beast;
He prayeth best who loveth best
All things both great and small,
For the dear God who loveth us,
He made and loveth all.—COLERIDGE.

CHAPTER VI.

THE medical student of the present day is not likely to have any opportunity of demonstrating his powers of reasoning in proving that man is responsible for all ordinary surgical injuries and diseases, for men only leave the unknown and mysterious to be subject to Providence, while they claim absolute control over everything they imagine themselves to understand. The Employers' Liability Act has made a great diminution in the domain which is regarded as under the special control of Providence; for when there is any chance whatever of obtaining compensation for injury, the minds of the most ignorant become wonderfully illuminated, and they discover that the will of man alone is to be held responsible for all falls of rotten scaffolding, bursting of boilers, and accidents on railways. There is still a disposition to maintain that loss of life at sea may be ascribed to the will of God, but all that is wanting to dissipate this remnant of belief that evil is not solely due to sin is the extension of the law that applies to railway accidents to all accidents at sea. The belief that any man who dies a premature or violent death can be said to die with the will or consent of God is a heresy that must be eradicated as soon as possible. It is now becoming

rare to meet with any one who will refuse to have a tumour removed, or a deformity remedied, on the ground that by so doing he would be opposing the will of God; and a further impetus would be given to the extinction of such an argument if it were recognised that every deviation from physical and moral perfection is sin, or the result of sin, and that it is an absolute duty to approach either by natural or artificial means as nearly as possible to the original perfect type. I have met people who refused to have wigs or false teeth, because it was the will of God to deprive them of the natural hair and teeth; and though it is a sin to use any artificial substitute for purposes of deception, and must have a very degrading effect on the moral feeling of the hypocrite who commits this sin, we may say that it is the duty of every one to use whatever artificial means are needed to prevent any appearance of imperfection.

As a general rule there is no disposition to dispute the authority of the surgeon over broken bones and dislocations, and no one thinks of praying that a large artery may be stopped from bleeding, but there are many people disposed to pray that broken fibres of tendons in a sprain may be mended, or that bleeding may be arrested, so long as the broken tendons or bleeding vessels are too small to be seen by the unaided eye. The extension of the authority of the will of man in the popular mind may even show itself in an action to recover damages from the surgeon who has done his best to save life and has failed, for

the prospect of gain revolutionises belief in Divine interference. The extraordinary customs at present in force in this country may well afford subject for amusement to unbelievers in revealed religion,—and, indeed, to believers disposed to levity,—for we see men receiving heavy damages for the death of friends killed by accidents, and then at the funeral thanks are given to God for the death, while not a word of prayer is ever offered to express repentance for sending the soul to God, and to ask for forgiveness for the destruction of the life by opposition to the will of God in nature.

There was formerly a very extensive domain in which the will of God was supposed to cause or to permit suffering even in purely surgical diseases, for it was believed that the victims of erysipelas, inflammation, suppuration, and the various forms of blood-poisoning were not killed by any act of man or by any disobedience of the laws of nature. Pasteur and Lister were accordingly sent by heaven to reprove the false teachers who, like the friends of Job, imputed evil to God, and made excuses for Him on the ground that the evil was done in revenge for sin. All the armies of microbes, which were so long used by the devil to torment men, have now been brought to light, and every man who in any way encourages their production and maintenance, ought to be regarded as a sinner and a criminal, so that the blessings of perfect purity and antiseptic surgery may be diffused over the earth, and millions of the emancipated from disease

may know how much gratitude they owe to the teachers of truth who have laboured so successfully to remove the curse of sin from the earth.

As education progresses, the true benefactors of mankind will be recognised, but at present all rewards and honours are reserved for those who increase and perpetuate misery while securing their own advancement. If it were proposed that a parliamentary grant of five million pounds should be given to Lister as a slight recognition of the services he has rendered to the world, every ignorant member of Parliament would laugh at the proposal as an extravagant joke, and yet a larger amount can be voted to cause slaughter and destruction, and to retard civilisation, with no other object than to secure party votes and keep a clique in power. It is too much to hope that professional politicians and agitators will be treated as mad dogs, but the evil they inflict on the world is incalculable. While scientific men are labouring earnestly to search out truth, and to teach perfect purity and honesty to all the world, we know as a fact that the majority of members of Parliament are guilty of worse deceptions than that of Ananias and Sapphira, and ought to be hanged for fraud and murder. It is no mere party question, and no trifling difference of opinion, that the people who wish to see the abolition of evil have to consider. Every one ought to know that since the days of open recognition of Christianity as a guide, the name of England was never so much disgraced as during the late series of

murders in Egypt and the Soudan, and there is probably no other example in history of the English power being used in a deliberate attempt to destroy and prevent civilisation. Dongola was destroyed, and an attempt seriously made to remove all traces of civilisation, and to form an impassable gap in the march of progress, while the Arabs were alternately slaughtered and encouraged as party interests seemed to require. If this conduct had been the action of an honest majority of Parliament there would be less reason to complain, but we know there were probably not ten intelligent members of the House of Commons in favour of the policy pursued, and even if there were ten they were entirely ignorant of Egyptian affairs. We have the testimony of the late W. E. Forster, who might with reason be regarded as one of the most sincere and honest men ever corrupted by politics, that on the Egyptian question he voted that black was white in order to oblige his party; and we have the personal testimony of Mr. Rylands, M.P. for Burnley, that he himself sacrificed his judgment to save the Government on this same question. The example of these eminent men was followed, as a matter of course, by the ordinary members, and we are reduced to the necessity of believing that a policy of deceit, vacillation, and destruction, was voted by everybody in order to oblige somebody else. Even members of the cabinet surrendered their judgment in obedience to whoever had the greatest vanity and most persuasive power.

The dishonesty of the professional politician seems inherent, and we have committees throughout the country condemning every man who admits that he owes any obedience to his conscience, or has any responsibility for the possession of reason and knowledge. Those who desire truth to prevail ought to regard every member of Parliament as pledged to use his knowledge and judgment to the best of his ability in giving an honest vote on every question, and penal servitude ought to be awarded to every member who betrays his country by voting contrary to his judgment. The study of Homer, and of the use of words so as to make the worse appear the better cause, may be interesting, but it is a bad substitute for the study of Solomon and scientific truth. The learning of everything by memory, and especially the study of ancient classics, to the exclusion of modern science, is liable to, or may, possibly, cause heathenish ideas of morality and an inability to distinguish truth from falsehood. We can hardly imagine an eminent mathematician deliberately perjuring himself by voting what he believes to be false, or stooping to court the flattery of the ignorant, while he abhors the judgment of the wise lest it should prove his solutions to be false. The removal of all curse from the land is impossible under the rule of members of Parliament such as those who brought ruin on the Cape and Egypt, and, in fact, if we believe in retributive justice and national punishment, we must regard the slaughter, disgrace, and injury this country has suffered to be richly

deserved. A mathematician searches after pure truth, and naturally courts inquiry and criticism, so as to discover any possible error, and perhaps it may be decided that no man will be allowed to enter Parliament who has not passed a first-class mathematical examination as a proof that he knows the difference between truth and falsehood. It has been said that no man is fit to be master of a public school who has not received a medical education, and it may be said with truth that the possession of a medical degree ought to be considered as one of the best qualifications for the position of member of Parliament. Considering the nature of the British Empire, it may be a salutary rule that no man should have a seat in the cabinet who has not spent one year in foreign travel, but for the removal of the physical and moral diseases that afflict the mass of the people a correct knowledge of those diseases is of the first importance. In every street, and in almost every house, there are many victims to the neglect of sanitary legislation and instruction, and yet our legislators succeed in deluding the nation by keeping the attention absorbed with questions which cannot bring health to a single sufferer, or comfort to any in distress, but which may perpetuate suffering and misery.

Those who have always been associated with the educated and enlightened are apt to think that in England there is very little superstition, and that most people understand the progress that medical science

has made. The newspapers occasionally publish accounts of the peculiar beliefs in charms and incantations held by savages, and pleasant editorials are written on the assumption that the English are removed by many centuries of evolution or education above the believers in charms and witchcraft. Now, this is so far from being true that there is as gross superstition even among the English aristocracy as there is among the Ashantees. I was once surprised to hear of a gentleman who made the journey from South America to Lourdes in France, in order to have a cataract cured by miracle, when he might just as well have made the pilgrimage in order to have a tooth drawn by a sacred caterpillar; yet there are hundreds of educated, wealthy, and apparently sane English men and women ready at any moment to indulge in similar performances. Those who ridicule such superstitions are actually supposed to be in some way enemies of revealed religion, although one can hardly conceive any device that the devil has used more effectually in opposing Christianity than that of persuading the religiously inclined that God can be appealed to more readily in some particular buildings or places than on the mountain top or the open ocean. It is impossible to reason with people who believe that God will display His power by winking at them out of an Italian painting, or that the spirits of the dead have no better occupation than that of answering silly questions for the amusement of evening parties, or to provide an easy means of living for a plausible

adventurer. In order to root out these superstitions, the more general spread of scientific education is necessary, since science is the study of the will of God, whereas a classical education is apt to mean the study of the depraved will of man, and an extremely good classical scholar and linguist may be very little better than a fool in intellect, and may not have any idea of the extent of his ignorance. There is generally an excess of vanity in those who believe that a special miracle will be wrought for their advantage, and they can have no true idea of the meaning of Christianity, since their attention is constantly fixed on themselves and their own needs. A man must be very selfish and unreasonable who would expect God to interfere to remove blindness from the child of a wealthy man, while allowing blindness in the poor child, who has no means of support. There are, of course, many cases of hysterical paralysis and imaginary tumours and pains that the prayer of faith will cure; and I met one case of paralysis of many years' standing, in which it would almost have been a mercy to have set fire to the house of the sufferer, as I have no doubt she would suddenly have felt able to run with very fair agility.

The best way to reason with those who trust in Providence to prevent or cure disease is to treat their confidence as sin. I once met a man whose wife was in a condition in which sewer-gas might readily have proved the cause of fatal illness, and her husband comforted me with the assurance that the drains were

so bad that he often felt sick from the smells. In reply to some strong observations on the danger to his wife, and the necessity of having the drains repaired, he informed me that they had perfect confidence that the Lord was able to preserve them. I considered it necessary to inform him that the Lord could do nothing of the kind, since it would be encouraging sin and contradicting the law of nature, which would be equivalent to a declaration that it is possible for God to lie; that the Jews were specially commanded to carry a spade with which to bury all fœcal matter, and if a Jew, instead of doing as commanded, had made an accumulation in an iron pot below the floor of his house, it would have been monstrous to expect God to wink at such conduct; that the man who accumulates sewer-gas in his dwelling, or anywhere else, is both a sinner and a criminal, and that it was proof of the long-suffering of God that fire was not sent from Heaven to destroy him. He admitted the force of the reasoning, when mere scientific explanations would have been unheeded.

The medical student may congratulate himself that belief in charms and fetishism is confined to the ignorant and poor, or to savages, so that there is no likelihood of the comfort of any reasonable man being ever interfered with by such superstitions, but in this he will be mistaken. I once made the acquaintance of two very estimable ladies, who occupied influential positions as teachers, and, as they were

on a voyage, and had no particular occupation for their time, they occasionally employed themselves at needlework. One day, when talking to these ladies, I observed that they were making what seemed to me to be little pincushions, such as are sometimes made out of old gloves, but on volunteering to get them some bran if they required it to stuff the pincushions, I was quite dismayed by the serious expression of the lady as she informed me that a text in Latin would be put in each one, and that when worn round the neck they would prevent many diseases, and be a certain cure for epilepsy. She showed me a supply of little slips of paper, each containing a brief text in Latin, and these slips must have been provided for the purpose by some persons occupying influential positions in England. I did not question the efficacy of the charms, nor attempt to reason with the ladies, but the distinction between the savage witch-doctor and the English lady devotee was difficult to discern. I have known well-educated men,—or, at least, men capable of obtaining scholarships,—to wear such charms round the neck, and the student who laughs at the superstition may yet marry a wife who has been educated by the ladies I saw making charms.

The duty of a surgeon is becoming almost as much a matter of common criticism as that of a carpenter, and, as a rule, he obtains a fair amount of credit for his skill; but it is true of surgical, as well as of medical practice, that the public neither appreciate

nor know the best work, since they cannot see the end from the beginning. The surgeon who removes an unsightly wart may be always regarded with gratitude, while he who by great care prevents a slight wound of the peritoneum from becoming septic and killing the patient, may be regarded as having made a great fuss about a mere trifle. Much gratitude is bestowed on the surgeon who gives an old man a few years' use of his eyes by an operation for cataract, while he who saves a child from being blind for life may neither get thanks nor payment. A few weeks after my first experience as a student at an ophthalmic hospital, an old nurse brought a baby about two weeks old, suffering from purulent conjunctivitis; and she explained that two or three days after birth the eyes had become inflamed, and she had washed them, and applied some ointments and lotions, according to her own wisdom, until a little thing like a glass bead had come out of one eye when she was washing it, and she then thought it would be well to consult a doctor. The eye had been allowed to ulcerate so badly that the cornea had disappeared, so as to allow the lens to come out, and the child was hopelessly blind for life. At the present time this child is probably described as having been born blind, though it was born with perfectly healthy eyes; or, if it be admitted by the friends that the eyes were all right at birth, they will be careful to explain that the baby was taken to a clever surgeon, and that his treatment made it blind. The blind asylums

throughout the country contain a large number of such cases; and Dr. M'Keown, in company with other gardeners of God who try to remove the results of sin, made many efforts to induce the Government to take [some steps towards the prevention of this sacrifice of eyes, but without success. In addition to the numbers rendered totally blind, there are many who lose the sight of one eye only, and many who are disfigured by a permanent white mark, or leucoma left by the ulceration. Now, these cases of purulent conjunctivitis can be cured in a few days by proper care, and yet there are people profane enough to say that the unfortunate victims whose eyes are destroyed by neglect are blind by the will of God. In order to prevent the manufacture of inmates for blind asylums by this disease of infancy, nurses and parents ought to be liable to punishment for neglect in not obtaining skilled advice, and those who are blind ought to be taught that they owe their misfortune to Cabinet Ministers, who spend their time in plotting to secure party and personal interests at any expense, while they care nothing for anything that would benefit the people, unless it can be made a question to benefit their political party.

We are sometimes treated to orations on the importance of local government, and one would imagine that some politicians have discovered an entirely new principle which they have a right to patent for their own advantage; whereas we know that the father-in-law of Moses succeeded in passing a measure of

local government more radical than any now proposed, for he had instituted "rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens." The advocates of local government are not willing to admit that they have to go to the regulations of Moses for any common-sense law they propose; but a study of the Bible would be much more profitable to the nation than thousands of political speeches, which simply mean that wrong and injustice must be maintained until some politician is able to claim special credit for having no longer stood in the way of reform. The most urgent reform at present needed is the formation of a council in every parish, in every street, and in every village or hamlet, to guard the people against all physical and moral diseases. At least once every year, all the inhabitants of the district ought to be paraded for inspection before the council; and in case any child is found to be imperfect in any respect, a special investigation should be held, and the parents or guardians censured or punished for neglect, unless it be proved that all possible means were used to prevent the imperfection. There are very few parents who take the trouble to test the eyes of their children in distinguishing objects at a distance, or make any careful regulation of the manner in which the eyes are used; and, as a result of neglect, the children have to suffer the misfortune of being shortsighted for life. It is a very common occurrence for a discharge from the ear to be unheeded until the drum is perforated, and the

child made permanently deaf, and liable all his life to discomfort and danger from every exposure to cold, and every attempt to enjoy a swimming bath. In all such cases, the local council should inflict public punishment when deserved.

CHAPTER VII.

ONE of the most pressing questions of the age is the prevention of decay of teeth, and it is very disgraceful to civilisation and to sanitary knowledge and legislation, that the vast majority of the people suffer from toothache and loss of teeth before they have even arrived at maturity. So great is the ignorance that prevails, that when a doctor recommends the teeth to be properly exercised, he is regarded as rather eccentric. If periodical inspections were made of children's teeth, and punishment inflicted on the parents when they show signs of decay, public opinion would soon become educated. There are, no doubt, cases that require to be considered with special leniency, owing to delicacy of constitution and hereditary weakness, and the health of parents must be attended to; but, as a rule, the causes of decay of the teeth are very easily prevented. In the first place, the tongue of a child ought to be kept clean by proper exercise and feeding, so that nutrition may be perfect, and no products of decomposition allowed to remain in contact with the teeth, and this would be facilitated by carefully cleaning them after each meal. Whenever the tongue of a child becomes in the slightest degree

coated, the parents are to be censured if they do not immediately repent of their sin of neglect, and endeavour to rectify the error by the necessary medicine and out-door exercise. As the teeth are special nerve-terminations, with peculiar sensitive functions, though surrounded by a hard covering for mechanical purposes, interference with the nutrition or functions of the nervous system may be expected to affect the teeth, and in some conditions, as pregnancy, teeth are often lost from perverted nerve-action. One great factor in producing weak and decayed teeth is good cookery, for the jaws and teeth will become weakened by disuse, just as the arm will waste if always kept in a sling. It seems strange that those who will act with common sense in the treatment of animals become quite irrational when dealing with human beings. People may go hundreds of times to see the lions fed at the Zoological Gardens, and may observe that very large, hard bones are given to them, which would apparently break or injure their teeth; but this is really the only way to preserve the strength of their jaws, and guard their teeth from decay. If a dog be always fed on carefully-cooked food, free from bone or any hard material, his teeth will soon become much weakened. What is needed is, that people should bestow as much care on the feeding and exercise of their children as a farmer does on his horses. A child from the earliest age at which instinct teaches it to desire to chew hard substances ought to be constantly provided with abundant material for the thorough

exercise of its jaws, and, instead of cruelly teaching it to be satisfied with soft and well-cooked food, it ought to be encouraged or compelled to eat the hardest sea-biscuit and toughest meat. The central causes of baldness may affect the nutrition of the teeth.

The causes of imperfect or decayed teeth may be summed up as imperfections in the germinal rudiments due to neglect of health of parents; insufficiency, or excess, or unsuitability of food of infant; any cause of imperfect nutrition of infant interfering with perfection of formation of enamel coating and of bone; weakness of teeth and jaws from neglect to exercise them properly; use as food of wheat deprived of its most nutritious constituents; neglect of health so as to allow the tongue to become coated, and unhealthy secretions or products of decomposition of food to remain in contact with the teeth; and abnormal nerve-currents. As soon as a rational Government can be formed, a royal commission will, no doubt, be appointed to consider the best means of preserving the teeth of the nation.

The sin which causes BALDNESS must be discovered and prevented; and as many explanations have been given to account for its great prevalence, an attempt to find a new explanation may be a relief. Local diseases, such as ringworm, ought never to be allowed to continue long enough to cause baldness; and diseases such as erysipelas and syphilis ought not to be allowed to exist, so that they may be dismissed from consideration as causes. The habit of keeping the head

in an unnaturally heated condition, and of preserving the exhalation from the skin in contact with the surface by means of impervious hats, is injurious to the hair; and this was probably very strongly impressed on the mind of the founder of Christ's Hospital, so that he was anxious that boys should go bareheaded. In very many cases the falling out of the hair may be prevented by keeping the surface clean, and using appropriate ointments or lotions to prevent the formation of dandriff, or any interference with the nutrition of the hair; but the condition of skin which allows any such interference with nutrition is due to a central cause. It may be observed that the men and women who retain the hair in great perfection throughout life have generally low and narrow foreheads, or have adopted a mode of life almost as natural as that of animals; and in the former class we may assume that there is no disposition or, perhaps, no ability to indulge in mental contemplation sufficiently deep to interfere with bodily nutrition, while in the latter class the life is so well regulated that all bodily functions are performed in a natural manner. There are in the present day a very large number of men who are engaged in business or pursuits which seem to them to require anxious thought, which must be carefully kept to themselves, and this has a much more injurious effect than a greater amount of thought and study freely communicated to others. It may, however, be remarked that many young men become very bald, although

apparently free from any great mental labour or anxiety, and the explanation of this is peculiar. While a man leads a life of active enjoyment, involving sufficient outdoor exercise and freedom from corrupting influences, so as to avoid sexual excitement, there is no sign of baldness ; but when the mind is much disturbed by such excitement, and by struggles to overcome it, by anxiety to make money, or to succeed in some pursuit or study, baldness comes on with great rapidity. A girl may have a magnificent head of hair, and may feel so confident in the strength of its roots that she can hardly believe in the possibility of its ever coming out ; and yet if by dancing or love-making, in which there is not true love, or by other means, she be subject to excessive sexual excitement, her hair will begin to fall off, and she may be surprised to find it come out in handfuls. Hence falling out of the hair may often be taken as an indication of some unnatural excitement, or, in other words, of some sin against the will of God in nature.

Among the evidences of sin which abound on every side, cases of SPINAL DEFORMITY attract attention, for they are often very distressing, and may generally be easily prevented. There may be cases in which the constitution is so bad that spinal disease may go on to a rapidly fatal termination ; but such cases are extremely rare, and as a general rule disease of the spine is due to prolonged neglect, often the result of thoughtlessness and ignorance. A man who

would feel great anxiety if his horse has a bad appetite for a single day, will feel no concern when his child has a bad appetite for months; and as it is well known that prolonged deprivation of water will cause a break in the growth of wool on a sheep, and serious illness will make a visible weak part in the hair, especially of the beard, of a man, we may safely assume that any prolonged loss of appetite or impairment of digestion will leave an imperfect part in a growing bone. When inflammation of the bone has occurred no excuse ought to be allowed to interfere with the conditions necessary for perfect recovery, and if neglect has proceeded so far as to allow an abscess to form, severe punishment ought to be awarded to all those responsible if the abscess is not kept in an aseptic condition. There are cases in which a healthy boy receives an injury to his spine, and is so neglected that he recovers with great deformity; but such cases would be quite unknown if the public were thoroughly impressed with the certainty that penal servitude would be the lot of the parents, guardians, or doctors, responsible for allowing the deformity.

FLATFOOT is a very common deformity in England, so much so, indeed, that a well-arched foot is not often met with. This is owing to the cramped and heated condition in which the feet of children in England are usually kept, since the free play of the muscles is interfered with, and the ligaments become weak and relaxed. The best examples of well-arched

feet and neat ankles were to be met among the Irish peasants, who went barefoot during childhood, and were not oppressed by toil or stupefied by overfeeding; while it is well known that factory-girls, who are obliged to stand all day on a warm, moist floor, will develop flatfoot, owing to the consequent weakening and relaxation of the ligaments.

RICKETS is a disease which is very disgraceful to civilisation, since its causes, symptoms, and treatment, are very well known, so that it ought not to be allowed to occur. Among its causes may be mentioned congenital weakness, owing to debilitated or drunken parents, suckling by a mother in impaired health, insufficient and improper food, want of warmth and fresh air, and general neglect. Periodical and public inspection of all children by the parish or street council, with censure or punishment when deserved, would soon make rickets unknown.

The diseases which are usually described as MEDICAL are less easily understood by the public, and, therefore, are more likely to be ascribed to the action of the will of God, but the minds of all will be very speedily enlightened if every one who incurs loss from sickness be given a chance of obtaining damages from the person responsible for the disease. All doubt as to the full responsibility of the will of man vanishes as the prospect of pecuniary compensation is opened up. Typhoid fever, or diphtheria, is no longer regarded as a subject for prayer when it is understood that the person responsible for the drains can be made to pay

heavy damages in any case, and be punished for manslaughter when a patient dies. Small-pox will be unknown when any sufferer is given the right to obtain compensation from the parent or guardian who neglected to have him properly vaccinated, from the Government official who neglected to see that the vaccination was efficient, and from the person who imparted the contagion. The views of even the most ignorant will be speedily changed when the giving of scarlatina or typhus fever to any one is regarded in the same light as the administering of a poisonous dose of arsenic or prussic acid.

There are some forms of FEVER which appear to depend on causes confined to the system of the individual attacked, or, in other words, to be cases of self-empoisonment, or endosepsis—from the formation of abnormal products of decomposition in the blood, or from the excessive accumulation of the ordinary products. The bilious remittent, and some other ill-defined fevers of the tropics, seem to depend on the excessive heat and moisture causing a disarrangement of the relation that exists between ingestion and excretion. It is worthy of note that the men who best endure a climate such as that of equatorial Africa, are those who, like Livingstone and Stanley, have been reared on unstimulating diet, and accustomed to constant physical exercise. As a general rule, the great mortality of Europeans in hot and moist tropical countries may be roughly summed up as due to laziness and gluttony. One of the first effects of a

climate such as that of the West Coast of Africa, is to prevent the usual loss of heat from radiation and evaporation, so that the heat-producing function of the body is rendered almost unnecessary, and, as a consequence, congestion of the liver and other internal organs occurs, since the nervous energy and material food accustomed to flow to the cells for transformation into heat are rejected and thrown upon the excretory organs. Since the skin is one of the most important excretory organs, and its action is interfered with by the moisture of the atmosphere preventing evaporation, there is thus greater additional labour thrown on the excretory function of the liver at the very time that its force-producing or food-transforming power is interfered with. It is well known that alcohol has a special tendency to cause congestion of the liver, and that those who indulge in large quantities of nitrogenous food, especially if of indolent habits, are also subject to chronic congestion of internal organs. Hence the moist heat of the tropics, when acting on a man who has kept his liver in a constant state of congestion, is liable to increase the mischief to such an extent that function or life is impossible. When a large quantity of food, rich in force-producing power, is ingested, it may be utilised if there is much heat to be produced, or if there is a great demand for force by constant physical exercise, otherwise a large quantity of imperfectly transformed products of digestion must be excreted. All that is necessary under these conditions to produce a serious illness is a complete

arrest of the cooling and excretory action of the skin by exposure to a temperature over 98 deg. in a moist atmosphere, or by a chilling of the surface, or by the reflex nervous influence which has the power of causing the condition known as "goose-skin," or an arrest of excretion from the alimentary canal by constipation, or indigestible food, or an increase in the internal congestion by the use of alcohol.

One peculiarity of temperature in tropical regions like the West Coast of Africa is that there is generally only one or two degrees of difference between the hottest time of day and the coolest time of night, and the night may be even warmer than the day, so that there is no opportunity of being refreshed and reinvigorated, as there is in dry climates like that of Australia. It may be observed that, while Europeans are killed by the uniformity of high temperature, the African parrots brought to this country are killed by the popular notion that they do not require to be kept as warm at night as during the day. Fortunately for comfort, if not for possibility of existence, the temperature on the West Coast generally remains under 90 deg., but natives of America or Australia, who imagine this to mean a tolerably bearable heat, have only to experience it for one week, or even one day, to be convinced that it is something very different from their usual experience; for the excessive moisture of the atmosphere causes everything to be saturated as in a vapour-bath, and this is especially the case at the mouths of some of the rivers, where

the sun may not be visible for days at a time owing to the haze.

In order to preserve health in the moist and excessive heat of the tropics, Europeans ought to wear very light woollen clothing night and day, and to wear a turban, or special helmet, when exposed to the sun; to take as much regular, active, outdoor exercise as possible, but to avoid the midday sun; to imitate the natives in eating large quantities of rice and other grain boiled in water alone, instead of smaller quantities cooked with milk and eggs; to eat sparingly of concentrated nitrogenous food; to avoid alcohol unless as medicine; to avoid rain, and when wet to take the earliest opportunity of obtaining dry clothing, hot coffee, and a seat at a fire if agreeable; always to have a good supply of coffee, cocoa and tea, and of fruit; to attend to the first symptoms of arrest of function of the excretory organs, and especially of the skin; and never to take quinine or any other medicine unless with sufficient reason. When an attack of fever has come on, the best treatment may, perhaps, be a thorough washing with hot water, followed by wrapping in a warm blanket, with hot poultices to the feet, or cloths wrung out of hot water, then a dose of podophyllin, or blue pill, followed in four hours by copious draughts of a very weak saline solution, and by five-grain doses of quinine every hour, either along with the saline or in any form convenient.

CHOLERA is a curse attached to disobedience of the

command given to Moses with regard to the disposal of excrement, and will disappear from the earth as soon as that command is obeyed.

DISEASES of the LUNGS are so well known to depend on the conditions to which an individual exposes himself, that very little further instruction is needed to prevent such affections as pleurisy and bronchitis, but the public is not yet sufficiently aware that fatal cases of pneumonia and bronchitis are often due to poisons administered in the air, just as in the case of diphtheria or typhoid fever. Many severe cases of chronic bronchitis are due to the sin of neglecting simple colds, or to the sin of keeping the blood in an impure condition by errors of diet and neglect of exercise.

PULMONARY CONSUMPTION is so important that a special description will be given of the sin and crime of allowing it to occur.

Affections of the LIVER are very apt to occupy a prominent position in the mind of an Englishman, and to form a most important subject of conversation among Europeans who reside in tropical countries; but the remarks made on the causes of rheumatism, cancer, and tropical fevers, render any further observations on the sins against the liver unnecessary. Medicine is useless in hydatid disease of the liver, and a surgical operation is necessary, but perfect sanitary regulations would make the occurrence of the hydatids impossible.

With regard to HEART DISEASES there is not much

to be said, since they are usually due to rheumatism and other morbid conditions of the blood, which must be separately noticed. Cases of fatty disease of the heart and degeneration of the walls of arteries, are usually due to prolonged indulgence in indolence, excesses of various kinds, and neglect of the simple rules that any man will adopt to keep his horse in sound health, for the heart, like any other muscle, must have sufficient regular exercise if it is to be kept in a normal condition. In the case of anæmic girls, who have been neglected until greatly weakened, there is, however, considerable danger in the popular notion that outdoor exercise is the best means of cure, for any excess of exertion when the walls of the heart are weak may result in permanent injury. I have known anæmic girls, whose hearts were so weak that they had great difficulty in going upstairs, and yet thoughtless and unsympathetic friends imagined that they were lazy, and that all they needed was something to rouse them to exertion. Parents who permit any girl to become anæmic by neglect of proper food, clothing, exercise, and medicine, ought to be publicly punished.

The liability to some forms of heart disease is greatly increased by interference with the nervous supply necessary for regular alternations of rest and repose, upon which perfect nutrition depends. Excessive emotion when concealed has a most injurious effect, and the ancient idea that troubles are pent-up "in the heart" seems more true than the modern

teaching that they are somehow concealed in the brain. When a man complains of a "breaking heart" there is no doubt that the great burden of his troubles does seem to centre in that organ, whether as a result of brain trouble or as something independent of brain it is impossible to say. The constant anxiety and worry produced by mental work and ambition make normal nutrition impossible, and weakness of heart results. In very many cases the weakness of a life is due to mental and sedentary occupation during the period of growth, since the lungs are not exercised so as to develop their full capacity, and the heart suffers in growth as a consequence. The heart of a hard-working farm boy of fourteen is apt to be much stronger than that of a man who has been reared in a town at some sedentary occupation, and the heart that is exercised to its fullest capacity up to twenty years of age will endure half a century of bad usage without much sign of damage. It is a matter of national importance that all excessive mental or moral emotions, and all causes of weakness, should be prevented during the period of growth.

RHEUMATISM, GOUT, and DIABETES, have been very scientifically treated of by Dr. Latham, who regards them as due to arrested metabolism of articles of food or products of digestion; the diabetes being caused by some interference with the function of the medulla oblongata, so that the transformation of glucose into carbonic oxide and water is arrested, and the glucose is

excreted ; while the rheumatism and gout are due to the imperfect action of the liver cells in transforming glycocine into urea, the process stopping short at the production of lactic acid, when rheumatism results, or by further changes uric acid is formed and gout results. There are various remedies provided by nature for the prevention or cure of these diseases, so as to preserve man from the results of transgression and to enable him to return easily to the right way ; but the fundamental question now to be considered is what is the nature of the sin that causes the imperfect metabolism ?

In the case of diabetes there is often some prolonged suppuration or other drain on the vital energies, which will naturally interfere with the nutrition of the medulla oblongata, as well as of all other parts of the nervous system, and the consequence is loss of function in the cells whose duty it is to utilise the glucose of the food. Mental shock may also affect the nutrition so as to arrest the transformation of the glucose, and the same effect may follow the persistent use of a greater amount of food than is needed by the system, when glycosuria may occur instead of an attack of gout. While diabetes appears to be due to causes which impair nervous energy, rheumatism and gout are mainly due to excessive work thrown upon the cells of the liver, though an attack of gout is often brought on by mental exhaustion, which weakens the already overworked cells, and so precipitates a crisis.

It would obviously be a serious mistake to treat a case of rheumatism due to exhaustion, and requiring cod-liver oil, in the same manner as a case due to indolence and over-feeding, and requiring cholagogues and alkalies.

Rheumatism and gout are diseases of stagnation, and the first sin committed by those who suffer is neglect of exercise, for a rheumatic person requires very much more active exercise than one who is not rheumatic. The materials for producing force are being constantly supplied, while the individual abstains from making any use of the force, and by indolence decreases the respiratory action, so that there is not sufficient oxygen supplied to the blood to purify the cells, which are becoming choked with materials they have accumulated with the expectation that they would be demanded for use. The next sin the rheumatic person commits is allowing the excretory organs to become indolent, or to cease from action, as by chilling the surface of the body, and an additional accumulation of waste products is thus thrown upon the cells of the liver and kidneys. In addition to the overpowering of the hard-working cells by the constant supplying of new materials for them to transform, and the neglect to remove the products of their work, or to supply them with sufficient oxygen for refreshment, or sufficient pure water for cleansing, the sinner now withdraws from them the supply of power under the control of the central nervous system, and he is then surprised that

it is the will of God that man should suffer from rheumatism or gout. In some cases of rheumatism there is no excessive engorgement of the cells with food, but a great deficiency of nervous power, and of the oxygen needed for the work of the cells; and these cases usually result from some prolonged drain on the system, as lactation, suppuration, or other causes of anæmia, accompanied with deficiency of oxygenation from want of outdoor exercise.

Prolonged irritation of the kidneys from any cause, such as congestion from cold or fatigue, followed by neglect or congestion from overwork, due to abnormal condition of blood and exhausted nervous supply, may cause exhaustion of the muscular tissue of the arterioles, and consequent arterio-capillary fibrosis, which is increased by the exhausted secretory cells refusing to receive the normal quantity of blood to purify, and the inability of the tissue to extract sufficient nourishment from the blood supplied. This imperfect nutrition, in the course of time, extends to the general systemic arteries, and even to the heart itself; but, with good care, a sufferer from chronic Bright's disease will live for many years. The arteries will also tend to contract, from the stimulus of impure blood, and this is avoided, to some extent, by proper precautions.

EPILEPSY is a disease which usually depends on hereditary nervous instability, so that it can only be abolished from the earth by securing the perfect physical and moral health of parents. There are

various causes which produce deficiency of mental power, and peculiarities in the structure of the brain of offspring, and some of these causes will be treated of in a future chapter. The causes of epilepsy that depend on cerebral tumours and injuries to the brain must be regarded as merely symptoms of structural lesions, and cases depending on reflex irritation must be treated according to their causation. Dr. Hughlings Jackson has observed that the higher nervous arrangements evolved out of the lower keep down those lower, as a government evolved out of a nation controls as well as directs that nation ; and in epilepsy the exhaustion of the highest layers of the highest nervous centres causes loss of control, which results in a state of anarchy throughout the body.

There are many forms of PARALYSIS and NERVOUS DISEASE resulting from hereditary defects, syphilis, drunkenness, gout, tubercle, and other causes, but paralysis must generally be considered as merely a symptom of some disease.

The cause of infantile paralysis may be some error in feeding, or exposure to chill, or some internal irritation causing inflammation and degeneration in some of the cells of the anterior cornua of the spinal cord ; and Dr. Murrell has shown that it can be cured by the steady use of phosphorus, Calabar bean, massage, and good general treatment.

The excessive use of alcohol, by causing irritation of the brain-cells, will cause imperfections in the reception of peripheral impressions, and the brain

will react with injurious effect by returning confusing responses to the peripheral nerve-endings, so that tremor and uncertainty of movement will result; and if the vicious circle be continued for a length of time in a delicate, nervous system, paralysis from peripheral neuritis may occur, more particularly if gouty or syphilitic poison interfere with the nutrition of the nerves.

It is now recognised that general paralysis of the insane is usually the result of prolonged drains upon physical and mental energy.

NEURALGIA has been described as the prayer of the nerves for healthy blood, and even when depending on decayed teeth, may indicate a mode of life not in harmony with the laws of nature.

CHOREA often occurs in children who suffer from hereditary weakness, and who are compelled to exhaust the energy that ought to be spent in formation of healthy brain-tissue, and to struggle with an imperfectly developed brain, to perform tasks which puzzle the brains of many men and women.

Dr. Sturges has pointed out the gross cruelty with which children are driven into chorea and condition of nervous debility by the ignorant and criminal oppression of the managers and teachers of schools. Dr. Angel Money has made some interesting experiments to prove the possibility of chorea being caused by showers of emboli affecting the grey matter of the upper part of the spinal cord; but Dr. Howship Dickinson has advanced many reasons to negative

this theory. Although in fatal cases of chorea there are no evidences of emboli specially affecting the grey matter of the upper part of the spinal cord, congestions and hæmorrhages have been observed, and it may be that, instead of emboli, some structural changes occur in the delicate cells of the grey matter, owing to fright and mental anxiety interfering with their nutrition.

MALARIA is due to an excessive supply of heat, moisture, and decaying vegetable life awaiting the action of man to utilise them for the production of the higher forms of vegetation and the support of animals. So long as man neglects to use the material provided for his happiness, he must expect disease to result from the useless decay; and when moisture is accumulated in excess too near the surface, it is the duty of man to drain it into reservoirs, and to control its action.

CHAPTER VIII.

LEPROSY is one of the most interesting of diseases from a historical point of view, as well as on account of its peculiar and repulsive symptoms, its indifference to climate, and the hopelessness of its treatment. It has been regarded as a most dangerously contagious disease, and yet we read of Naaman and others going about as if under no restraint while suffering from it, and at the present day a case of leprosy is examined by medical students with as little fear of infection as a case of cancer. Much has been written about the necessity of stamping out the disease by isolating all cases, and preventing the marriage of lepers on the supposition that it is hereditary, whereas it is, probably, not so much a hereditary disease as syphilis. If at any period during the past four thousand years a man had been believed to have discovered a certain means of preventing leprosy, no sum would have been thought too great to give for his secret, though, if he had simply taught the truth without asking reward, he would soon have been forgotten. Now, there seems very good reason to believe that Jonathan Hutchinson has discovered the cause and means of prevention of this ancient curse of mankind, yet no grateful country proposes to grant him the slight

reward of £1,000,000, though he might have received that amount for the invention of some new method of lacing shoes or fastening sleeve-links. Those who seek for its cause in variations of temperature, or in the evils of poverty and overcrowding, or in the accumulations of poisonous gases, are obliged to abandon in despair the attempt to account for the disease, since it pursues its course as well in the cold of Iceland and Norway as in the sunniest islands of the Pacific, or the most oppressive heat of the tropics; it is equally at home in the dampest jungle and the most barren desert; it attacks the king and the noble surrounded by luxury, as well as the beggar living in wretchedness; and its symptoms are the same in the inhabitant of the most salubrious climate, enjoying the purest air, as in the vilest wretch who hides in the slums of a crowded city. The difficulty of finding any circumstance common to all cases, and sufficient to account for the production of the disease, and to explain its disappearance from localities in which it had flourished, has hitherto proved insurmountable. Since milk is used as an article of food in all countries, and in all conditions of men, it has been supposed that leprosy may be produced by poison existing in the milk, owing to a diseased condition of the animal, or to some other means of contamination. The objections to this theory are too great to allow of its being entertained, for there has never been any reason to believe that any particular case was due to the use of milk, and the disappearance of the disease

from various countries has had no relation to the consumption of milk. Jonathan Hutchinson has observed that there is one possible common cause for all cases of leprosy, and that is the consumption of diseased and uncooked fish. The extraordinary effect of fish, even when properly cooked, in causing severe attacks of urticaria, is well known, and the combination of nerve-irritation with local exudations that exists in urticaria is related to the nerve-affection and increase of connective tissue in leprosy. In many countries which were formerly subject to the disease there is now no leper to be found, and this disappearance of disease has kept pace with the improvement in the habits of the people with regard to the cooking of fish. It is worth noting that the last part of the British Isles in which leprosy lingered was Shetland, where fish entered largely into the food, and where the people may fairly be considered to have had some sympathy with the German love of uncooked flesh. The great European hotbed of leprosy at the present day is in Norway, where the fishing industry is the mainstay of the population, and the fish dried in Norway is taken to Spain for consumption, and there carries on its work of producing the disease when eaten without being exposed to a high temperature in cooking. A native of a very dry, healthy, elevated part of the interior of the Cape Colony, who was under Mr. Hutchinson's care for leprosy, had been in the habit of eating the dried fish sent inland in large quantities from Cape Town. The Chinese are apt to

take leprosy with them wherever they go, and they have imported it into Australia and the Sandwich Islands, by their custom of converting all kinds of filthy and diseased fish into savoury morsels without the aid of heat. In order to produce leprosy, it is probable that a fish must be suffering from some special disease, or some particular stage of putrefaction, at the time it is dried, and that the poison developed is thus preserved, but may be afterwards destroyed if a high degree of heat be used in cooking. If Mr. Hutchinson be the means of removing this result of sin entirely from the earth, the time will, no doubt, come when mankind will be sufficiently educated and civilised to remember him with gratitude ; but, at the present time, the politician who can lie best for a party must remain in possession of the national admiration. It would appear to have been the purpose of the Creator to distinguish man from the beasts of the field by making him a cooking animal ; for the most ardent admirer of the theory of evolution is unable to discover any monkey or other animal capable of being taught how to make a fire to cook its dinner, while no human beings have been found ignorant of the use of fire. Leprosy may be a punishment attached to the sin of attempting to lay aside the distinction implied by cookery, and we know that trichinosis is another punishment for the same offence.

Leprosy is supposed to be caused by a specific bacillus, and the aim of curative medicine must be to discover the antidote which nature has provided, or

to produce a condition of the blood in which the life of the obnoxious organism is impossible.

DISEASES OF WOMEN now constitute a very important portion of the evidences of sin; and they would have no existence if women were treated with as much conformity to the laws of nature as every farmer knows to be necessary for the welfare of animals.

Dr. Savage, in his work on insanity, remarks that "it is quite certain that the modern way of associating the sexes as established by society is altogether unnatural and arbitrary. The sexual instincts, which were originally intended, and still exist, in the animals most nearly allied to man, purely for the continuation of the species, have been in the human animal cultivated for ages as a special source of pleasure, out of relationship, I had almost said in direct opposition, to the function of reproduction. Sexual indulgence is therefore gratified under every kind of stimulant, and without any definite periods of rest. This most costly of functions is performed in the most reckless manner by immature individuals, who are wasting not only their physical income in riotous living, but are drawing by every means in their power upon their physical capital." He also mentions the liability of newly-married people to indulge in a sexual orgie to such an extent as to produce emotional insanity; and physicians to hospitals for women know very well that young married women often suffer from leucorrhœa, with general prostration of energy, owing to such excess. Dr. Savage also mentions, as the result of

his experience, that he has noticed the wives of certain general paralytics to be representatives of the gross animal type of woman. The selfishness and indolence of women, and the facilities which men possess for obtaining the means of living without physical toil, seem likely to cause half the women of civilised nations to be in such a condition of chronic disease that they will maintain that it is the law of nature that women should exist only in weakness and suffering. There is so much neglect of instruction in the simplest matters of hygiene, that women talk of leucorrhœa as an affection which is to be regarded as scarcely at all abnormal; and even some medical authorities seem to forget that no mucous surface is physiologically clean unless when coated with its own natural secretion. The common use of enemata causes people to imagine that water can take the place of the natural mucus of the bowel without injurious effect if persisted in, and women are disposed to keep themselves in a condition which a very little knowledge of animals is sufficient to prove repulsive to male animals acting according to the teaching of nature. Instead of building new hospitals for women, some attention is needed to the instruction of girls in the parts of the law of Moses which refer to them; and they ought to be taught to cultivate activity of mind and body, which will effectually prevent leucorrhœa and many other ailments, if they are fortunate enough to obtain husbands actively engaged in useful work. When a sensitive woman of elevated moral senti-

ments falls so far as to marry a man for position, and not for love, she may become insane, or weak and wretched, owing to his brutal indifference to her feelings ; and there are many delicate women whose lives are made miserable from chronic irritation of the ovaries and womb due to treatment which the wife of a poor savage would not be expected to suffer.

CANCER is a disease which possesses great terrors for all ranks and conditions of men, and a deep sense of the difficulty of the problem must oppress any one who attempts to show in what manner it may be prevented or cured. The old theories of special diathesis and hereditary tendencies are merely expressions of ignorance ; and a description of the various kinds of cells and tissues, and the various modes in which they propagate and arrange themselves in the progress of the disease, are merely so many statements of facts. The theory of the causation of cancer which is the most scientific is that of Cohnheim, which ascribes the origin of neoplasms to persistent germinal rudiments of embryonic tissue. Thus a functionless duct or tubule develops into a cyst ; a little island of untransformed cartilage in the shaft of a bone may become an enchondroma, or go on to an osteoma as a higher neoplastic formation. Bland Sutton has given some interesting lectures on this theory, and thinks that round-celled sarcomata are not genuine neoplasms, but results of irritation, possibly due to micro-organisms, and often following injury. We

may almost assume as an established fact that a portion of epithelial tissue enclosed in a more vascular tissue may, instead of gradually disappearing, become endowed with abnormal vitality, and utilise the abundant nutriment of the matrix in which it finds itself to propagate its cells without any regard to the welfare of the rest of the body. This theory is as satisfactory as any theory can be which attempts to explain phenomena of life on materialistic grounds, but it resembles the attempt to explain the existence of life by the theory of evolution, since it is really no explanation, but merely an assertion of facts or fancies. We may agree that neoplasms are mesoblastic, epiblastic and hypoblastic, or teratomata, but what we want to know is, why the little portion of cartilage embedded in the shaft of a bone should in certain cases remain untransformed and ready to assume a state of abnormal vitality instead of pursuing a normal course of absorption to disappearance. This is the question which I am compelled to attempt to answer in order to carry out the work of showing that the curse of sin may be removed.

We may assume that every individual consists of a spirit and mind, which have been given the use and control of a certain number of cells, forming a wonderful example of perfect local government, in which each cell and each organ performs its own duty, and is responsible to the central authority for all work done, while each cell must work for a common end, and must look to the governing centre as the seat of

power. The individual at head-quarters, wherever in the body that may be, must provide each cell with appropriate food, and suitable opportunities for utilising it, and must take efficient measures for the removal of all refuse and products of labour. Hence it is necessary that every part of the body should be exercised in proportion to the amount of nutriment given to it, and that a fair amount of consideration should be shown to each cell so as not to demand the performance of impossible tasks, while the supply of nutriment and of nerve-power should be carefully regulated. In a wild animal the supply of power that is constantly being given to the cells from the centre is regulated automatically, and the same is the case with men who live as mere animals; but in those who live as possessors of spirit and mind there is constant danger of conflict between the will of man and the will of God in nature, which requires the perfect regulation of each cell. Now, in the case of epithelioma of the lip, we have epithelial cells assuming a right to multiply and infiltrate adjoining tissues in a manner at variance with submission to the central authority, but this is because they have for a long period sent up complaints of being irritated, and these complaints have not been listened to, so that the cells have been constantly called upon to rectify defects and repair injuries until they have lost the power of directing their energies to the proper regulation of their own nutrition. In the case of epithelioma the state of anarchy may be confined to a few cells, so

that extirpation of them may cure the disease. In many cases of cancer the disease appears to owe its existence to a diminution or disturbance of the central nervous power, which requires to be supplied to all cells to secure their normal condition.

We know that cancer is most frequent in the womb, next in frequency in the female breast, and next in the stomach. We know also that it is not so common in some very cold countries, and among savages, as in these countries. The female breast will afford the most convenient seat of cancer to study. In the case of a naked savage the breast is left exposed as of no more consequence than any other part of the body, and it is never subjected to any abnormal excitement, but comes to maturity, performs its functions when naturally called upon, and remains quiescent when not required. Hence there is little or no cancer of the breast among naked savages who live as animals. Among the natives of extremely cold countries, as Greenland, it is probable that the customs with regard to love and marriage approximate to those of the savage in their conformity to the will of God in nature.

When we come to the consideration of the women of this country, there seems little reason for surprise at the frequency of disease of the breast. Instead of being left entirely free from irritation, the breasts of girls are often excited by the fondling of the opposite sex, so that a rush of blood amounting to turgescence takes place. As a result, all the cells are in a state

of feverish activity in preparation for anticipated work, material is hurried forward for their use, and a supply of nervous energy given, but the products of activity are allowed to accumulate. This treatment is continued again and again, until, in many girls who are still virgins, there is a knotted condition of the gland instead of a uniform softness; and such women may be kept in a state of alarm throughout life by the existence of hard swellings in the breasts due to unnatural excitement in youth, while they are apt to form victims for spoliation by cancer doctors, who assure them that the swellings are cancer, and take the credit of curing the disease when it never existed. When these women whose breasts contain cells in an over-excited and unstable condition become married, they may regain a normal condition of health by suckling their children in as natural a manner as the savage, but this they refuse to do, and they may even take unnatural means to save themselves what they consider the trouble of rearing children. Hence we have a collection of cells which have been subjected to repeated stimulation, and have become liable to summon supplies of nutriment without cause, which have accumulated within or around them materials for producing force or products of decomposition, and which have also accumulated a supply of nervous force, or have by repeated communications with the central power produced an abnormal facility for the passage of currents of nervous energy. All that is then wanted to set up cancer is some local irritation

or injury, or some failure of central nervous power, so that the controlling influence fails, and a stream of abnormal nervous energy passes to the cells and maintains them in a state of diseased activity. Instead of being surprised at the frequency of cancer of the womb and breast, we may well admire the recuperative power of nature which permits recovery in spite of years of injury.

With regard to cancer of the stomach, which occurs more frequently in men than in women, there have been many years of irritation and neglect, and very often there has been interference with digestion by weakened or interrupted nervous supply, owing to mental causes, so that it is a matter for surprise that cancer did not occur sooner.

One of the best means of preventing cancer is the adoption of a very active life, so that no cell will be kept in a chronic state of congestion, or be insufficiently supplied by nervous force. Indolence and overfeeding may possibly cause the production of cancer in the young, and so also may deficiency of food and exercise, and exhaustion or perversion of nervous energy by mental anxiety. Children are wrapped in perambulators, and stuffed to repletion with food made tempting to the palate, when they ought to be compelled to use their limbs as freely as other young animals, and to limit their food to that which hunger demands, since the cells of the body would thus be left unclogged in the performance of their duties, and no remnants of embryonal tissue

would be left unabsorbed to develop in the future into neoplasms.

In cancer, the cells act as the lowest and simplest forms of life, which are distinguished by rapidity of growth and great powers of reproduction. The spirit, or ego, loses control over a number of the cells entrusted to it, and the malignancy of the cancer is in proportion to this loss of control, for when highly-specialised tissue is formed a tumour is usually innocent. The structure of malignant growths resembles embryonic tissue, which is tissue not completely given over to the control of the spirit for which it is intended. The cells which constitute cancer are parasites of the worst kind, since they are not of external derivation, but attack the parent which produced and nourished them; and the more malignant the parasites are, the more regardless are they of the growth and life of the body, so that they exemplify pure selfishness.

A cartilaginous tumour, which resembles permanent cartilage, may be innocent, since its cells still acknowledge some central control, but the tumour which resembles temporary cartilage is malignant, and recognises no sovereignty. Epithelioma, composed mainly of proper mature epithelial cells, is the result of an external local injury curable by removing the diseased part and protecting the remainder; whereas carcinoma of the breast is composed of mere particles of protoplasm, allowed to rebel by neglect of the central authority, and they will act as incen-

diaries in whatever part of the body one of them is found.

It may seem foolish to suggest anything as to the treatment of cancer, but since many cases appear to be due to deficient or perverted nervous energy, it would be worth while to try various plans of stimulating the nerves, supplying the new growth while it is still local, and when it is a general blood disease some means may be devised of acting on the sympathetic system.

CHAPTER IX.

CONSUMPTION has long been one of the diseases which men are satisfied to ascribe to the will of God, but the late Dr. Henry MacCormac, of Belfast, endeavoured, nearly half a century ago, to stop its ravages by teaching that it is produced by the poisonous action of rebreathed air. The brave old veteran in the cause of purity of air has unfortunately gone to his rest without seeing the abolition of the evils he contended against, but no doubt he looked forward with the eye of faith to the reign of light. Many investigators have in late years studied the nature of consumption, and have more or less improved on Dr. MacCormac's teaching, although it is doubtful whether any of the pathologists of the present day have a clearer idea of the means necessary for its prevention. It is foreign to my object to enter into any of the complicated discussions by which the subject can be made difficult of comprehension, and a certain amount of dogmatism must be accepted instead of refutation of fallacies.

The first sin necessary to the causation of consumption is imperfect respiration, or deficient oxygenation of the residual air in the lungs. The second sin, which is intimately related to the first, is

deficiency of food, so as to allow impoverishment of the blood. The third sin is impurity of the air, and the impurity is evidenced by the existence of the tubercle bacillus in abundance. A local lesion of the lining membrane of the bronchial tubes, or air-cells, is probably also necessary.

The importance of one cause may occasionally seem greater or less than that of another, but no two of the causes are sufficient to produce consumption without the concurrence of the third. Imperfect respiration is a feature in many diseases, without the existence of any tendency to the production of tubercle, while anæmia or impoverishment of blood, is one of the most common accompaniments of disease; but if the imperfect respiration and the poorness of blood co-exist, there is great danger to be feared from impurity in the air. The tubercle bacillus by itself has no injurious effect on a well-fed man, who is accustomed to lead a very active life, and to perform the act of respiration with corresponding force; for, with an average supply of oxygen, the vital processes in his lungs will allow no opportunity for the development of micro-organisms. When a person is in an anæmic condition, a deficiency of oxygen in the air will impair the appetite and weaken the resisting power of the blood, so that the germs of disease may develop; but such experiments on human beings are simply cases of murder.

Deficient oxygenation of the air in the lungs does not result from indolence, so long as all the organs

of the body are healthy and well supplied with nourishment, for the condition then corresponds to that of a pig which is being fattened, and yet can revel in perfect respiration accompanied with most melodious snoring. Tubercle is, however, common in pigs, in spite of good feeding, and this may be accounted for by the impure air in which they are often confined, and the occasional chills and colds produced by damp beds, or by the sudden transition from a stifling room into a cold yard.

So long as a child or grown-up person is observed to snore loudly, or to breathe deeply during sleep, there is no danger of consumption, since the air in the lungs is being thoroughly purified; but in order to preserve this deep breathing during sleep, a large amount of physical exercise is desirable, and also a limited allowance of repose. The young lady who lies in bed until nine or ten o'clock, and lolls about in indolence all day, will lose the power of breathing deeply, more especially if she indulge in articles of food intended to please the palate rather than to afford nourishment. Hence the residual air in her lungs will be in a chronic condition of impurity, and if any local irritation occur in the smaller tubes from chills, or from inspiration of cold or irritating air, the abnormal secretion that will be poured out will remain sufficiently stagnant to allow bacilli germs facilities for forming colonies.

There is no such thing as hereditary consumption, but a delicacy of mucous membranes, or a weakness

of certain tissues, may be hereditary ; and when the person suffering from this delicacy is exposed to the conditions necessary to produce the disease, the power of resistance will be less than in a person constitutionally strong. No child will become consumptive, no matter what its parents may have been, provided that it be allowed to live in pure air, and as free from mental toil as a savage. The families supposed to be particularly liable to consumption are those who possess a nervous system, or a mind or spirit of superior development in proportion to the material strength ; and this condition implies precocity, and an excessive influence of mental over physical function. The lazy, stupid child may always be sent to school with safety, but the so-called inheritor of consumptive tendency will become absorbed in reading or thought, so as to interfere with respiration and other bodily functions ; and every student knows how irregular and deficient the respiration becomes during mental abstraction, especially if accompanied with anxiety. The deep-drawn sigh is an attempt of nature to purify the air in the lungs that has been allowed to accumulate unchanged, owing to the neglect of breathing. Hence, a student who is delicate ought never to study with any anxiety, and ought particularly to avoid study in an atmosphere deficient in oxygen. The danger is immensely increased if any local inflammation, as that due to an ordinary cold, exists in the air-passages ; and no mental work ought to be attempted while such cold remains.

The fallacy of supposing tubercle to be hereditary is shown by the established fact, that when guinea-pigs or other animals suffering from it bring forth young, no bacilli can ever be found in the young at birth. The extremely weak respiration and the impoverished blood of the young, and the exposure to air charged with bacilli from the lungs of the parents, will explain all apparent cases of hereditary consumption. The bacilli require a suitable soil in which to grow, and they also require a certain amount of freedom from disturbance, so that inflammatory attacks and adhesions which interfere with the free action of the lungs afford them facilities for colonising, and so also do accumulated secretions, and loss or injury of the ciliated epithelium, since the cilia try to expel the invaders or to destroy them by oxygen. The light, dry air of elevated regions facilitates the diffusion of gases, and the lighter the atmosphere the more rapidly will it mix with the carbonic oxide and watery vapour accumulating in the air-cells, and so will give no rest to bacilli. The more numerous the invading army of bacilli the greater the danger, and the more rapid the progress of the disease if a breach in the lining of the lungs is effected.

The bacilli of tubercle do not restrict their operations to the lungs; for when a portion of skin, especially that of the face, which is of delicate structure, becomes imperfectly supplied with blood, and that blood very deficient in antiseptic power, the bacilli will make a successful attack on any scratch or other

breach of surface, and produce lupus, which may be cured by improving the condition of the blood and by destroying the parasites. In some cases, the deficiency of blood-supply is especially felt in the joints or lymphatic glands, and a slight chill or injury may increase the mischief, so that the tubercle bacilli find an opportunity of producing strumous disease; and in these cases nature usually tries to localise the mischief, by forming a pyogenic membrane to prevent the admission of the bacilli into the blood.

The constant irritation of the lungs that occurs in some trades produces a chronic state of abnormal exudation, so that special care is necessary to prevent the other factors in causation from coming into action. The antiseptic power of the blood ought to be maintained in full strength, and the atmosphere should be kept free from bacteria.

Consumption, like rheumatism, is a disease of stagnation, and a life of activity in the open air is alone sufficient to prevent it; but after certain diseases, such as measles and typhoid fever, the stagnation of air in the lungs, the impoverishment and consequent diminished antiseptic power of the blood, and even the local inflammation of the bronchial tubes, may be apparently unavoidable; and in such cases any exposure of a patient to impure air, so as to permit the introduction of micro-organisms and their development, ought to be regarded as amounting to manslaughter.

The importance of local lesions in determining the

production of consumption may be inferred from experiments made with the virus of acute infective osteo-myelitis. Pus from osteo-myelitic abscesses containing large numbers of micrococci was cultured carefully in potato, in blood-serum, and in gelatin, and products injected into rabbits and guinea-pigs without any effect being produced so long as no lesion of the bones existed. When, however, a bone was previously crushed or broken the osteo-myelitis affected the injured part and death resulted, metastatic abscesses being sometimes produced. We may suppose that the antiseptic power of the blood was sufficient to destroy the virus, except at the point where local injury had thrown such an amount of work upon the leucocytes that they were unable to cope with the new enemy, especially when it had succeeded in effecting an entrance into the substance specially suited for its development.

It is now well known that cases of even advanced phthisis recover in certain parts of the Cape and of other countries, and that the tubercle bacillus appears unable to exist above a certain altitude. The cure of the disease is in all cases made much more certain by a life of out-door activity, so as to gain the greatest possible advantage from the pure air; and in England the mode of treating phthisical patients by careful confinement in heated rooms increases the activity of the disease; while in cases of sub-acute rheumatism, due to lowered vitality, the careful exclusion of fresh air from the bedroom sometimes

appears to cause the production of phthisis, which then proceeds to a rapidly-fatal termination owing to the impure condition of the tissues and the blood-cells.

An inquest, or at least an inquiry by a local council, ought to be held on every death from consumption, in order to determine whether the deceased had been kept at sedentary employment without sufficient exercise, or had been allowed to indulge in indolence, or had been imperfectly nourished, or had been allowed to suffer for a prolonged period from the effects of a common cold, or had been exposed to impure air. I once attended a very handsome girl suffering from consumption, and she had two younger sisters and a brother who were all suspiciously sensitive to changes of atmosphere and capricious in their appetites. The whole family possessed handsome features, clear complexions, bright and intelligent countenances, and would have been celebrated as wonderful children had they belonged to any member of the aristocracy, but were only commonplace, since they belonged to an agricultural labourer. They would have proved a very valuable addition to the population of any of the colonies, and would have grown up very strong and healthy, besides being intelligent and handsome, if they had only lived in a free country governed in accordance with common sense. Unfortunately, they lived in England, with its ignorant and tyrannical school-boards, its insanitary houses, its prejudices of ignorance, and its perversion of religion. The girl first attacked died after a comparatively short illness ;

and yet her little brother, only five years of age, and extremely nervous and precocious, could scarcely get permission to remain at home from school and free from the worry of tasks, when he was suffering from great debility and loss of appetite. A remarkably promising girl of eight or nine was beginning to fail in health, and had slight signs of consumption, yet when kept at home for a few days, urgent messages came for her to return to school for the examination, as she would be certain to pass; and as I urged the mother not to let her children be worried by tasks, an important visitor expostulated with her on the folly of keeping them at home, and the duty of educating them. I informed her that, if necessary, she ought to meet the next visitor at the door with a red-hot poker rather than allow the children to be badgered and frightened any more. I have, however, learned since that these children were killed by the Government of England, which cares nothing for the health of the children, or for anything else, until some politician can make capital by pretending to be a public benefactor when he finds that he will no longer be allowed to stand in the way.

The deaths that occurred in this family were due to the long-continued action of a number of causes which ought not to exist. A life spent in a badly-ventilated house, in a damp locality, when combined with the anxiety and toil to maintain a respectable appearance on a small income, and the weakness due to ignorance of the value of various kinds of food,

may have produced some weakness in the parents that was transmitted to the children ; yet the children were immensely superior in every respect to those of most wealthy people who secure every comfort. A fundamental mistake was the common one of making tea and fine white flour the most important part of the diet, to the exclusion of wheat, or maize, or oatmeal, since years of this starch food and tea weaken the resisting power of the system. Then there was a certainty of being often wet by rain, and an indisposition or inability to take precautions or to obtain dry clothing ; and while men engaged in constant outdoor toil seemed to enjoy standing in the midst of a down-pour, or sitting smoking with steaming clothes, the same exposure was death to children with vitality lowered by a sedentary life and an insufficiency of nitrogenous food. Damp, overcrowded, and unventilated bedrooms afforded a most favourable home for micro-organisms to prepare to attack the first lung that presented any vulnerable point. There is a great tendency to contrast the care taken by the present generation in the ventilation of bedrooms with that taken by our forefathers, but it is forgotten that an air-tight ceiling cannot be compared to a thatched roof, which allows impurities to pass. The crowning evil for the younger members of the family was the interference with respiration and other vital functions by mental concentration, causing the child to expend in functional activity the force necessary for structural formation. The first duty of all teachers

and inspectors of schools ought to be to observe that every girl is able to skip a certain number of times, or to run upstairs and perform other physical exercises, without undue fatigue, and that every boy is able to perform a fair task of stone-throwing, running, jumping, or other tasks that may be laid down by the Government; and when a child, at the weekly inspection, is unable to pass the physical standard, the parents should be informed of the fact, and no mental work involving anxiety allowed. Parents are often proud to see a child sitting quite absorbed in reading, though it may have no appetite; and one of the most important duties of a teacher ought to be to inform parents that children are to be kept in the open air and prevented from reading until they are anxious to eat and to ask for more. It seems probable, however, that many more thousands will be slaughtered before any practical steps are taken to utilise schools in preventing consumption; for the first requisite for reform is, that the people should recognise their benefactors, and elect a man as member of Parliament because he is honest and intelligent, and not because he is a politician. Some people think that members of Parliament are degenerating, but this is not the case, for they are the same as in the days of Burns, when he wrote :—

Haith, lad, ye little ken about it :
For Britain's guid ! guid faith, I doubt it !
Say, rather, gaun as Premiers lead him,
An' saying *aye* or *no's* they bid him !

The treatment of consumption is very successful when the predisposing causes can be removed, but, of course, a correct diagnosis is necessary in estimating the value of the treatment. As a general rule it may be laid down that those who are falling into consumption do not believe they have any special need of treatment, while those who are constantly alarmed about the diseased condition of their lungs have only slight bronchial irritation, probably due to laziness, and best cured by cold baths and active exercise. The consequence is that there are consumptive quacks who frighten sufferers from bronchitis or asthma by assuring them that their lungs are diseased, and then gain great credit when the victim of extortion is exhibited at the end of years perfectly well. In such a case as that of a young dressmaker, living on tea and bread, and working in a poisonous room, it is surprising how rapidly signs of consumption will disappear if she be placed in pure air, get necessary medicine, and be persuaded to take several pints of milk daily, with as much alcohol as is necessary to make it palatable, and to take as much beef-tea, jellies, fruit, and other articles of diet as possible. When, in the course of a few months, she is fattened, and has no signs of disease, the practitioner must be prepared to hear that she had only had a cold, and that he made a great fuss about trifles.

CHAPTER X.

ONE of the curiosities of the perversion of religion is shown by the readiness with which clergymen will return thanks to God for having taken the soul of a person who dies of consumption, while they feel serious compunctions of conscience about one who dies from venereal disease. Even doctors may yet be found who have a dislike to treat gonorrhœa or syphilis as not exactly respectable, and it seems to be taken for granted that, in the sight of Heaven, the unfortunate victim of syphilis will be more harshly judged than the liars, and extortioners, and other wretches, who presume to judge him on earth. It is often the comparatively innocent who suffer, and, in any case, it is well to remember the advice of the poet, who says :

Then gently scan your brother man,
Still gentler sister woman ;
Though they may gang a kennen wrang,
To step aside is human.

While it may be human to step aside, it is Christian to mark the way so as to prevent the transgression, and to take all possible means of helping a wanderer back to the path before he is seriously wounded by the briars and thorns among which he may lose himself.

There is nobody willing to express a doubt as to the responsibility of the will of man—or, rather, of woman—for the existence of gonorrhœa; and, though often regarded as a disease of little importance, it is the cause of an immense amount of suffering. The number of men who suffer from stricture is very considerable, and many of them go through life in a daily round of misery, made perpetually conscious of their trouble, and yet afraid to undergo proper treatment for its cure. In the old standing cases, disorganisation of bladder and kidneys often ensues, and causes a painful death. Any man or woman who assists to spread gonorrhœa ought to be severely punished, and, if the regulations of Moses were adopted, the disease would not occur.

Among the many crimes of which the Government and people of this country are guilty, there is one which stands out with special prominence, and that is the permission of the existence of syphilis, and even the protection of its propagators. The subject of syphilis is one of very great interest to medical students, but the usual course pursued in society is to ignore the existence of the evil, with selfish congratulations that it is only other people who have to suffer, and that they must take the consequence of their conduct. Who knows in what direction the evil may strike? The lady living in a quiet country home may ignore the existence of prostitution; but her son, who is so affectionate and innocent, and for whom she would sacrifice everything, may be led

astray at the railway-station on his first entrance into London, and she may rest assured that he will never be the same innocent son to her again. As an example of what is occurring every day, I once knew a youth who contracted syphilis on his first visit to London, and natural modesty caused him to conceal the disease, until it had so seriously injured his health that his friends were very anxious about his condition, but of course they never knew the true nature of his illness. He was the only son of prominently religious parents, who would have been shocked at any discussion of prostitution, and indignant at any suggestion that they might have an interest in securing legislation to stamp out syphilis. To make matters still worse, he was engaged to be married to a most estimable and attractive young lady, who took an active part in religious work. No lady need console herself with the selfish reflection that this is only a poor man's question, for revelations in the Divorce Court show, what every doctor well knows, that it is a question for the peer as well as for the pauper, and many a father ought to prefer seeing his daughter married to a healthy labourer rather than to the possessor of a lofty title.

There are many persons of both sexes who even take a delight in making others as diseased as themselves, and no attempt is ever made to secure the punishment of such criminals. I knew a student, suffering from syphilis, who was making love (!) to a respectable shop-girl, who felt very much flattered by

his attentions, but he expressed a determination to give the disease to her and to as many other girls as possible, in revenge for his own misfortune. Now, this was no miserable, debauched outcast, but a handsome, agreeable youth, who was the special pet of a proud mother, and a welcome guest among parents who had daughters to dispose of.

A surgeon is not supposed to be very inquisitive, but some patients are communicative, and most surgeons will meet cases of syphilis contracted from ladies'-maids, female post-office clerks, and other women supposed to be particularly respectable. Women who know that they are foul with disease, go on spreading misery and death around so long as it is possible for them to continue on the street, and yet there is no punishment awarded for their crime. It would seem that we regard the instant killing of a man as the greatest crime, while we look on with indifference if he is slowly tortured by having an inch burned off his limbs or body every day, until his agony is ended by death.

Women have a very evident interest in protecting themselves and their children from disease, and also in preserving the health of their grown-up sons, and in securing worthy husbands for their daughters. No one can estimate how many homes are blighted by the curse of syphilis; and there are many men who have given up all intention of marrying, or trying to lead a moral life, owing to their having contracted this disease. Mothers and sisters must often wonder

why the youth they loved and admired suddenly ceased to be open-hearted, gay, and affectionate, and why he wandered in distant lands, and shunned the woman he once would have made any sacrifice to meet, or why he became abandoned to evil habits. I have met men wandering with apparently no particular object in regions where they seemed to have no enjoyment, and yet with no anxiety to return home; and the riddle of their thoughts was solved when they indulged in a confidential chat, in order to hear the symptoms and the prospects of perfect cure of syphilis. Sailors are ignorantly supposed to be morally hardened, but my experience is, that they are quite as faithful husbands and lovers, and as sensitive to domestic affection and happiness, as the most conceited of land Pharisees who judge them, and I have seen a sailor crying with agony at the prospect of coming home diseased. No one can imagine the misery and remorse that oppresses a man when, on the eve of his marriage, he reflects on the terrible probability of the beautiful girl whose love he has gained being made a victim for life to a loathsome disease through him; and perhaps, while the bridal party are waiting, he destroys himself rather than so wrong the one he loves.

I have often felt surprised at the comparative indifference with which both doctors and patients are apt to regard syphilis. Cholera is a disease from which we have little to fear, and it is very merciful in simply causing death after a very brief illness; yet

the whole country is agitated at the possibility of a case of cholera arriving on our shores. Syphilis is a most insidious and terrible disease always in our midst, and affecting the innocent offspring throughout successive generations, yet no one attempts to do anything to stamp out the curse.

The injury to soldiers which is caused by syphilis is horrible, for one in every five of the Foot Guards in London suffered from this disease in 1874; and it would seem as if the Government endeavoured to collect all the best men in the country in order to ensure their ruin and the degradation of their children to the level of their political rulers.

As an example of the course and effects of syphilis, the following case is published in the *Lancet* of August 9, 1884:—F., a temperate man, aged thirty, of gentle disposition and highly moral character, except for one brief period, contracted syphilis in 1862, and, under treatment, all symptoms of disease had disappeared in 1863. As he appeared quite free from disease in 1865, he married a very strong, healthy girl. His wife became pregnant, was attacked by syphilis, and aborted within six months of her marriage. In the following year she had a prematurely-born, syphilitic child, which lived only ten weeks. From the time of his marriage, as well as for two years previously, the husband had no symptom of disease, so that his wife was infected through the child. In 1868, when again pregnant, she died very suddenly. No attempt is made in the account given

to explain the cause of her death, but as the strength of a healthy woman seems to concentrate itself to retain and nourish the foetus, it is possible that some condition of an enlarged syphilitic placenta produced embolism, or in some other way stopped the action of the heart. During all this time F. appeared perfectly healthy, but waited four years before again marrying, and then, in 1872, married a perfectly healthy girl. She became pregnant, had symptoms of syphilis, and miscarried within six months of her marriage, and as she remained in bad health and did not become pregnant for some years, both she and her husband were put under a course of anti-syphilitic treatment in 1876, and in 1878 an apparently healthy eight-months' child was born, and in 1880 she had another healthy child. In 1881 F., after showing no symptoms of disease for nearly twenty years, began to show signs of disease of his nervous system, with affections of motion, sensation, speech, &c., such as occur in locomotor ataxy; and his diseased condition steadily became worse, and accompanied with delusions, until he died in 1881. Now, suppose that a new disease were to appear producing such dreadful effects as these common effects of syphilis, what would be thought of the Government which looked on with indifference while innocent women and children were being put to death by years of lingering misery, and while the disease was being spread among all ranks throughout the land?

It may be said that this is an extreme case, but

such is not the fact, for, with very limited opportunities of observation, I am acquainted with cases which have entailed even greater calamities, and the histories that may be obtained at any London hospital are appalling. There are, no doubt, many men who have had syphilis, and whose wives and children never suffer, or at least not sufficiently to be noticed; but in a very great number of cases, while the mother shows no signs of disease, the children are delicate, and of pale, unhealthy complexion, or their permanent teeth are liable to be of the kind described as Hutchinson's teeth; or, while apparently blooming with health, they may be liable to chronic inflammations of the eyes, now well known as due to hereditary syphilis; or, when grown up and apparently healthy, they may be attacked by syphilitic lupus, or other diseases due to hereditary taint of blood. As a very common occurrence, a young man who has had syphilis so slightly that he never felt ill for a day, and did not believe that he required any medical treatment whatever, will marry a perfectly healthy girl, with the result that as soon as she becomes pregnant she will fail in health, will lose the bloom from her cheeks, and assume an ashy or dusky complexion, and at the end of a few months will suffer from miscarriage, the child being probably dead and putrid. She will remain pale and weak, without knowing the cause, and perhaps her next child may be born apparently quite healthy, but in the course of a few days or weeks will exhibit syphilitic rashes on its body, and will be

affected with snuffles, of which it may be cured by treatment, or, if very much affected, may develop visceral disease, and die.

Even surgeons, nurses, and the relatives of those affected, are in constant danger, and Jonathan Hutchinson has remarked that he is consulted with comparative frequency by medical practitioners, who have contracted syphilis on their hands during attendance on patients whom they had never suspected, and the true nature of the disease has never been thought of until failing health and secondary eruptions have attracted attention to the slight spot of infection. The most outrageous teaching of modern philanthropy is that which allows thousands of innocent people to suffer disease and death rather than put a few vicious wretches to any inconvenience. If people could only adopt the belief in the evolution theory they would secure the prompt destruction of twenty or thirty thousand prostitutes and diseased persons in London; but there is no likelihood of attaining to such a pitch of scientific belief and practice, that every vicious or useless individual will be treated as an animal which has become a nuisance. The standard of perfection is not likely to be attained by any one, and sins or crimes must be expected; but when human beings deliberately adopt a mode of life more degraded than that of animals, it is difficult to understand why souls should have been lost on them. The inhabitants of the land of Canaan adopted the evolution theory as a permanent rule of life, and

express orders were given to the Israelites to destroy them as vicious animals whose habits would arrest the progress of the world ; but those who profess to believe in Christianity are compelled to recognise the fact that

Down in the human heart, crush'd by the tempter,
Feelings lie buried that grace can restore ;
Touch'd by a loving hand, waken'd by kindness,
Chords that were broken will vibrate once more.

The sad histories of brilliant students or of gallant soldiers and sailors whose lives have been blasted by syphilis, might be expected to have some effect in awakening sympathy, but the selfishness of the "unco' guid" remains unmoved, and the judgment of the Pharisees is apt to be, "Served him right." If syphilis is to be stamped out, women must be enlisted in the crusade against it, since it is on the influence of its women that the virtue of any free nation depends ; and the women of England are morally sound, so that all that is necessary is to let them know the truth. Let the well-meaning ladies, whose energies are so often wrongly directed, be taken round the London hospitals, and have every case of syphilis in women and children pointed out to them, and its history and probable consequences explained, and they may feel as much enraged as a woman I once met, who had found out that her constitution had been ruined, and her five children buried in succession, after lives of repulsive misery, owing to what had been treated as a very trifling ailment acquired by her husband when

a youth. This woman's idea of mercy and justice was that all prostitutes should be burned alive, and considering how much she had suffered, one could hardly blame her bitterness of heart, or her anxiety to destroy the guilty in order to save the innocent. If every woman with syphilitic children were informed of the fact, and also informed that the Government had connived at the ruin of her and her children, by permitting traps of disease for men to stand at every corner, the indignation of women would soon be aroused. The public are under the delusion that a man is free from disease when he has no spots on his skin and feels in good health; but they must be taught the history of many of the worst cases of syphilis, in which the man was never aware that he had a serious disease, and never complained of bad health; yet the strong, light-hearted girl who became his wife bade good-by to health a few months after marriage, and suffered from one miscarriage after another, or had the misfortune to have a plump, healthy-looking child, only to find in a few weeks or months that it became fretful and peevish, gradually pined away in spite of a good appetite and every care, had scaly hands and feet, and an eruption that the nurse probably described as "thrush," and the doctor, perhaps, said was due to "constitutional weakness," kept constantly snuffling, and was said to have a "bad cold," until its nose, perhaps, sank flat on its face, when it was said to have "diseased bones," and, finally, became such a spectacle of misery that

even the mother might have prayed for its death. During all this time the sorrowing mother, pallid and wretched from the effects of the disease she had imbibed through her child, and the weariness due to attempts to soothe its incessant wailing, kept informing her friends how utterly unaccountable the child's illness was, as she had always been strong and healthy, and her husband had not a spot on his body, and had never had a day's illness, while, perhaps, she wept in secret over some imaginary defect in her own constitution likely to affect all her offspring, and, with a woman's love, almost wished herself dead that her husband might be free to marry some one more worthy of him. Let the women of England know the true history of syphilis, and that it is to be found in the castle of the lord as well as in the garret of the beggar, and then see what will be their influence on members of Parliament with regard to the measures necessary for stamping out the curse. The Government which does not prevent the propagation of syphilis is guilty of the wanton mutilation and slaughter of innocent women and children; and if the law of Moses is too antiquated for use, some better law must be provided to protect the health of the community.

CHAPTER XI.

THERE are many earnest reformers who are disposed to regard DRUNKENNESS as the principal sin which entails misery on the human race, and lectures are frequently given with the object of convincing the public that a state of blissful prosperity and happiness would necessarily follow the complete abolition of the use of alcoholic drinks. This is an example of the favourite device of the devil, which consists in directing the energies of the righteous in wrong channels, or in causing them to go to such extremes in pursuit of a good object that they distort facts and use false arguments, and so repel the assistance of men of moderate views, and lose sight of evils greater than those which they attack. The evils of drunkenness are sufficiently great to occupy an extremely prominent position in the mind of any reformer, or of any honest politician, if honesty and politics coexist, but it is not true that total abstinence will save a nation from decay, nor is it true that Germany and England owe their superiority to the use of beer. It is foolish and criminal for any man to shut his eyes to the misery produced by drink, and no men know better than medical practitioners how potent this pestilence is in destroying happiness and health among all classes; though their

knowledge of the evil may not always be made public, owing to their indifference or their own love of drink, or, perhaps, owing to the certainty of offending many patients if they make any observations on the facts that come under their notice.

When a man has a large balance left after making all necessary provision for his wife and family, and performing all his duties to the State, the mere consumption of alcoholic drinks may not be a matter of much consequence, and may almost be classified with the use of ornaments, carriages, footmen, and other unnecessary objects on which men who have money are allowed to expend it. The expenditure assumes quite a different aspect when a man who neglects or refuses to spend one shilling a week on necessary milk for his child consumes that amount in beer for himself; and every one who knows the habits of those who are described as the working-classes is aware that there are many who will drink five shillings on a Saturday evening while their children are starving for want of one pennyworth of milk. A local council ought to hold an inquiry into all such cases, and punish any man who spends money on drink until after all the requirements of his family are provided for.

There are men and women influenced by the best intentions who advocate the formation of temperance clubs as a counter-attraction to public-houses, and while these clubs may be very useful for educational or gymnastic purposes, the arguments of those who advocate them are radically wrong, for they assume

that home is not sufficiently attractive, and adopt means that will render it still less so. The home that has to do for his wife and children ought to be good enough for any man, and no man ought to be allowed to spend a penny on a club until he has done everything necessary to make his home comfortable, and then he may find his own fireside the safest and most enjoyable place to spend his evenings. It is difficult to deal with the class of men who are selfish and ignorant, with their minds stupefied by beer, and who can think of nothing but beer; but improved education may enable a working-man to sit at home and read an instructive book to his family, or enjoy some intellectual conversation. It is absurd to maintain that a man must go to a club to read a newspaper, for his wife and family may be interested, and he may as well read at home; and while a woman may work like an angel when she knows that her husband is compelled to be absent from her in the performance of duty, she may act like a devil when she knows that he prefers to leave her for his own selfish enjoyment. When a woman loves her husband it is for him and for his approbation that she tries to adorn her house, and despair may fall upon her when she sees all her efforts rewarded by carelessness and neglect. Some benevolent old maids excuse working-men for not wishing to remain at home in the evenings owing to the discomfort of being surrounded by squalling children, but many of the poor find the society of their children the greatest comfort of life, and one object

of this book is to abolish squalling and disagreeable children, for the young of the human species ought to be more amusing and entertaining than the young of other animals.

So long as drunkenness is confined to men, while the women remain sober and moral, either as guardian angels or as slaves, there is little national degradation to be feared from drink ; and the history of England, Scotland, and Germany, affords abundant proof that physical and mental vigour is not seriously impaired in a nation, even by considerable alcoholic excesses. There is, however, good reason for the advice, "Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright," for "thine eyes shall behold strange women, and thine heart shall utter perverse things." It is the strange women and not the drink that constitute the great cause of national and individual degradation. While Solomon gets the credit of the Proverbs, it is worth noting that we owe some of the best of them to a woman, for in the last chapter it is stated, "The words of King Lemuel, the prophecy that his mother taught him. Give not thy strength unto women, nor thy ways to that which destroyeth kings." The only way to preserve society from destruction by vicious women is by the influence of virtuous women. There was formerly a class of old drunkards, especially in country districts, whose drinking had apparently no effect in stimulating sexual passion, but who became exceedingly religious

and fond of moralising when drunk, and such men lived to a ripe old age in spite of weekly or even daily excesses in drink. There is, no doubt, much truth in the belief that epilepsy, scrofula, insanity, and various forms of mental weakness, result from drunkenness in parents; yet we often see that men accustomed to drink to excess are the fathers of strong, energetic children; and the drunkard whose children suffer will generally be found to have exhausted his nervous energies in sexual excesses, or to have been in the habit of using his mental faculties under a constant strain, to the neglect of physical exercise, especially in childhood and youth.

All honour must be given to men who deny themselves the use of alcohol, either to benefit their own families or to encourage others to abstain; but in many instances those who abstain make a virtue of necessity, since their nervous system is too much weakened and their digestive powers too much impaired for them to feel pleasure in drinking to excess. Our ancestors were able to consume large quantities of alcohol, because they arrived at maturity like animals, with sound constitutions, and this was owing to their indulgence in quarrels and contests of strength, as well as to the greater rudeness with which the female sex was treated. It may seem strange to find any virtue in absence of gallantry, but one of the safeguards for youth is the tendency to resist the blandishments of females, and the modern custom of encouraging boys to be affectionate and agreeable with girls of doubtful

modesty has the very serious drawback of producing excitement at an immature age, followed by habitual losses of strength which destroy the stamina necessary to enable a man to get drunk every day for fifty years without serious injury to his health. The boy who allows himself to be petted by girls will be a man destitute of worth, while the boy who is ridiculed as being awkward and bashful in the presence of women will be a man on whom any woman may rely with confidence for protection and sympathy when in trouble.

I should be very sorry to depreciate the work of the Salvation Army, since it is very mean to do nothing to raise the fallen, and yet to find fault with those who are doing their best; but any one may observe that a large proportion of young men in the Army have the appearance of those whose youth has been injured by unnatural sexual excesses, and their religious exercises are not calculated to produce habits of self-control, while the girls with whom they associate are not always remarkable for the maidenly reserve which acts as a charm in placing restraint on pure-minded men. In many cases General Booth would be acting wisely by insisting on the study of mathematics for one hour in the morning as a preliminary to devotional exercises; and a sharp contest in boxing or fencing, or some active gymnastic exercise, would be a most valuable addition to the prayer-meeting services. While the girls ought to be urged to attend to private prayer and even to public

hymn singing, it is still more important in the interests of Christianity and of the nation that they should be taught the duty of rising at five o'clock in the morning to do all the scrubbing and cleaning of the house necessary before breakfast as an evidence of practical piety. Most ladies who are anxious to be devout forget that the virtuous woman described in the Bible did not spend her time in talking, and it is said of her, "She riseth also while it is yet night," and "she seeketh wool and flax and worketh willingly with her hands." Modern women prefer the piano or tambourine to the spindle and distaff.

The selfishness, brutality, and vice that are produced by drink, as well as the poverty and destruction of property, ought to be brought to an end by local councils, for it is absurd to speak of a nation as superior in civilisation if it cannot prevent evils as effectually as the despotic savage. Even the ruler of the Bechuanas is able to preserve his people from the curse of drink, and is, therefore, worthy of being regarded with honour; though a man is supposed to be fit to sit in the House of Commons who ridiculed the idea of keeping faith with such a model ruler, because he is poor and not a member of the aristocracy of princes.

The influence of drunkenness in men has been treated with perhaps too much leniency, but no toleration ought to be given to drunken women, and they are, unfortunately, becoming very numerous. Since the moral qualities of a child depend very much

on the character of the mother, it is evidently a very great national evil that any woman should be a drunkard; and besides the inherited taint of weakness of will, there is the neglect of all wholesome instruction, and the influence of a bad example to assist in the production of children incapable of the perfection of physical and mental happiness which is the natural lot of man. The drunken woman may for a long time conceal her evil habits from her friends, and she may puzzle her doctor by pretending wonderful attacks of neuralgia or paralysis when she is too drunk to get out of bed; for, as we must admit the superior good qualities of woman, we must also give her credit for excessive depravity when she falls, and the innocent air which a guilty woman can assume is the perfection of acting. Women who drink will lie most boldly in defence of one another, and even when suffering from delirium tremens, and with a bottle of brandy hidden beneath the pillow, they will protest how very much they always disliked to take any stimulant unless when specially ordered. The drunken woman will become so degraded that she will sell her virtue for drink, and she will teach her children to assist her in deceiving their father. There would be little difficulty in detecting and correcting the drunken woman if every local council had control of the quantity of alcohol kept or delivered within its bounds, and if every householder insisted on a clear record of income and expenditure. The hope of the future lies in the abolition of secrecy, for

it is the great opponent of virtue, and when a man has nothing to be ashamed of and nothing to conceal he is in the path to happiness. There is no evil in the wages of a carpenter being a matter of public concern and general knowledge, and if the income of every individual were known to the local council there would be little temptation for the man with two pounds a week to attempt to live at the rate of four. When a woman receives one pound a week from her husband, and only expends ten shillings on her household, there ought to be no mystery as to the fate of the remainder. There will be no anonymous writers in the honest future.

The advocates of total abstinence attach great importance to the statements of Sir Henry Thompson with regard to the influence of alcohol, even in moderate drinking, in producing the diseases which come under his observation, but those statements are much too sweeping in character, and are not warranted by facts. There are many parts of Scotland and Ireland, as well as of other countries, in which the people indulge very freely in alcoholic drinks, while stone in the bladder and diseases of the urinary organs are extremely rare. No doubt the use of alcohol assists in producing such affections, but the main causes are indolence, gluttony, and exhaustion of nervous energy, which cause excessive production of uric acid and a constant strain on the excretory functions of the kidneys, by providing the cells of the liver with an excessive amount of nitrogenous

material, for which there is no outlet in physical exercise, and for the transformation of which there is an imperfect supply of nervous power. The ordinary gluttonous disposition of many Englishmen makes them so anxious to gorge themselves to the utmost, that they cannot bear even to take a drink of water, since everything swallowed is expected to contribute to sensual gratification. The natives of India or Africa can enjoy rice boiled in water, and some Scotchmen are supposed to know the satisfaction to be derived from oatmeal similarly cooked; but in these cases men eat to appease hunger and support strength, whereas the Englishman endeavours to devour the greatest possible amount of nutriment, and so prefers to cook his rice with eggs and cream, and to use condiments to stimulate his appetite, so that there is not sufficient water in the food to effect its proper dilution. In India many natives suffer from stone, when there is no alcohol involved in the causation, but when the action of the liver is impaired by ague or other diseases so that irritating products of metabolism are sent to the kidneys for excretion. The free use of distilled water for drinking is, by itself, sufficient to prevent the formation of urinary calculi, unless in cases in which the action of the liver is interfered with by malarial or other disease; but in India it is probable that the water is impure, and really assists to irritate the kidneys. An Irishman who lives mainly upon potatoes, or a Scotchman who eats largely of oatmeal boiled in water, may drink

half a pint of whisky every day for many years without apparent injury, provided he has arrived at perfect maturity without sexual indulgence, and never suffers from excitement or loss of strength other than that natural to a healthy animal under natural conditions, and provided he is compelled to spend his time in physical toil in the open air; but it is extreme folly for men living in indolence, or engaged in sedentary occupations, to think that they may consume beer or spirits with the same impunity as a navvy or an agricultural labourer.

Sir H. Thompson has written on the necessity there is for elderly men to study their diet carefully, and to take food that is less rich in nutriment and more diluted than they have been accustomed to when young. But it is not age that produces the weak stomach and bad digestion; for though a man will naturally perform less work and require less food when he becomes old, the old agricultural labourer who has lived a life free from excesses will feel no necessity for abstaining from bacon or solid puddings, or any other food that he can obtain, while the debauchee who is only half his age may require to study carefully the difference in digestibility between the eggs of a plover and those of a common fowl.

The arguments that are used against the use of alcohol are certain to prevent reform if they are strained to prove what common experience shows to be false. When a youth sees that abstainers are pale and weak and constantly grumbling about indiges-

tion, he will rush to the extreme of ascribing these evidences of debility to abstinence from beer or stout, whereas the debility may be due to quite a different cause, and the abstinence may be due to the debility. In the next place the youth will observe for himself that many men who drink to excess are very strong and healthy, and that their children are superior to those of many extreme advocates of temperance, and he will again rush into error by imagining that alcohol promotes health and strength, while the fact is that the men who are using it with apparent advantage have enjoyed sound constitutions and have avoided other excesses that destroy nervous energy, so that they feel no injury from getting drunk. Very much depends upon early training and mode of life, and it was formerly quite possible for a Scotchman to become drunk and yet to have his religious sentiments stimulated by the alcohol, so that, instead of suffering from a tendency to "see strange women," he became more virtuous and inclined to moralise. This was owing to the complete control which religious education had obtained, and which was able to assert its supremacy in spite of alcoholic poisoning, so that little physical or moral evil resulted from the calm descent into the condition which necessitated the employment of a wheelbarrow to convey the philosopher to his home. Perhaps the stimulation of the intellectual and moral faculties even acted beneficially, as gymnastic exercises act for the body. Since we must regard man as a responsible animal, and

since a man who is drunk has lost the power of controlling his body and mind, drunkenness must be a sin ; and every wilful diminution of the power of the will by the use of alcohol or opium, or any other drug, ought to be treated as an offence against society. When a man drinks so much as to cause him to walk unsteadily, or to talk unrestrainedly, or to exhibit other signs of alcoholic poisoning, he ought at once to be taken to a police-station and to be compelled to take an emetic and a cold shower-bath ; while in cases of poisoning so as to produce unconsciousness or stupidity his head ought to be shaved and a blister placed on the vertex, in order to prevent chronic thickening of the membranes of the brain and consequent weakening of will.

It might be expected that the relatives of a drunkard would be glad to urge him to be a total abstainer, and to assist him in abstaining by refusing to keep any alcoholic drinks in the house ; but this is not so, unless in the rare event of those relatives being Christians, and having learned to deny themselves for the sake of others. When a member of a learned profession is hurrying to ruin through drink, his wife and relatives will often indignantly oppose any suggestion that he should sign a pledge, or that other members of the family should agree to abstain, and they will pretend to feel ashamed that any one related to them should confess so much weakness of will as to think of signing a pledge. The real reason of this opposition is often to be found in the love of

secret tippling; and a woman rejoices to see a large quantity of drink ordered at a time, and even to see her husband occasionally drunk, since it gives her the opportunity of indulging without being noticed. In the case of a poor labourer, whose house is destitute of furniture and his children in rags, it seems strange to hear his wife making excuses for his drinking, and even denouncing any one who advocates total abstinence, but it will be found that she is almost anxious that he should occasionally appear drunk in order that all the blame of the neglected home may fall on him, and that no questions may be asked as to the quantity of drink that she herself consumes. When a member of any household is anxious to conceal his thoughts and movements from his honest friends, he may fairly be suspected of conduct incompatible with the general welfare, and as all the world ought to be one large family divided into local families, all secrecy of action ought to be abolished, or regarded as criminal; for the only safe rule for the happiness of social intercourse is,

Let all thy converse be sincere,
Thy conscience as the noonday clear.

The use of stimulants of all kinds ought to be prohibited to the young of both sexes, since they have difficulty enough in arriving at maturity with bodies under perfect control, without being subject to additional disturbing influences. There is not so much difficulty as formerly existed in persuading boys to abstain from alcoholic drinks, since they are aware

that all athletes when training for great contests are obliged to confess that total abstinence conduces to strength and power of endurance. Women, also, who try to believe that they cannot suckle their children without drinking beer, are silenced by the superior children of teetotallers and of Mohammedans, who often live simply on vegetables and fruit; and many people are now disposed to think that there is a special meaning in the instructions given to the mother of Samson.

CHAPTER XII.

THE abolition of all diseases depending on purely physical causes will soon be accomplished by the progress of medical science, and there seems also reason to believe that drunkenness, with its train of misery, will become a vice of the past, owing to the influence of religion and the diffusion of higher ideas of responsibility; yet causes of degeneration will remain, which are sufficiently powerful to destroy the manhood of any nation. Clergymen, doctors, politicians, and even the daily newspapers, are inclined to unite in attempting to remain blind to the real evil which threatens the happiness and even the existence of civilised society. It is not drink, nor is it physical disease, which has given rise to the saying that a "Parisian has no grandchildren." The poverty and wars of savages preserve them from decay, and the late Zulu king and his counsellors knew well that the best means of producing an army full of strength and courage is to prevent sexual indulgence until arrival at perfect maturity. Any one who has seen the contemptible appearance of Parisians, and the noble, fearless, honest appearance of Zulus, must feel puzzled to know which has the best claim to be called civilised. Darwin went to the African to find the

“connecting link” when he ought to have studied Parisians as examples of degeneration of type ; for the descendants of the brave, honest peasantry of France, after they have forgotten religion, develop a wonderful resemblance to monkeys, in the absence of moral or rational control, in their restlessness and unreliability, and in their mode of gesticulating and their chattering activity. Max O’Rell has made the mistake of imagining that French children ought to be entrusted with the same freedom as English children, forgetting that a high stage of civilisation must be reached before even the adults of France will be capable of being free, and that true civilisation cannot exist without Christianity. The good conduct of English children is due to the influence of religious homes, and of the Christianity of the nation which permeates every household, in spite of cases of individual depravity ; but even Max O’Rell will hardly venture to say that France, as a nation, is a Christian country, or that Paul Bert goes to Tonquin with the same ideas of the duty of man towards his fellow as animate the mind of Lord Dufferin and govern every act of his rule. Nothing but obedience to the will of God in revelation, as well as in nature, can preserve any nation from destruction when it becomes wealthy and at peace, and the medical profession is neglecting its duty in not pointing out plainly the great danger that threatens civilised society. It may not be possible to make much improvement on the men and women of the present day, but, by beginning with every infant

at its birth, a perfect training and great progress in happiness may be made within one generation. Whatever may be the meaning of the vision of the great red dragon described in the Book of Revelation as waiting to devour a child as soon as it is born, there is no doubt that a great dragon of vice hovers over the country, and especially over every town, ready to devour the children of all classes; and the greatest benefactors of any nation are those who labour to preserve the children from the moral and physical dangers which threaten them. There are wealthy vampires who sneer at what they describe as the large income of Spurgeon, and, judging him by themselves, imagine that he works for money and has his reward in his salary; but the labours of him who turns many to righteousness cannot be paid in gold. Hodder & Stoughton have published a book of "Sermonettes," by the Rev. J. Reid Howatt, which are fragrant with the essence of Christianity, and the preacher of such sermons to children is surely of infinitely greater value to the nation than a multitude of the recipients of wealth and honour who climb to power over the prostrate bodies of the broken-hearted.

The spirit of lazy indifference, or fatalism, makes us inclined to say that every one must take the sweet with the sour; and even Solomon, when relying on mere human wisdom, imagined that there must be a time for misery as well as a time for happiness. Mankind have learned wisdom by experience long enough, and by proper care the children of the future

ought to be saved from all the calamities of those who were not preserved from falling. When thinking of the future of a child, we are too much inclined to accept as inevitable the prognostication given by Meg Merrilies, when she spun her thread from wool of different colours, and sang :—

Twist ye, twine ye ! even so
Mingle shades of joy and woe,
Hope and fear, and peace and strife,
In the thread of human life.
Passions wild, and follies vain,
Pleasures soon exchanged for pain ;
Doubt, and jealousy, and fear,
In the magic dance appear.

If parents and Governments would do their duty, pleasures would not be exchanged for pain, for the child that is properly reared will not go wrong : and we can hardly imagine a boy reared like General Garfield becoming affected by serious moral disease. The most important virtue that children have to be taught is to sacrifice themselves for others, and this cannot be taught properly except by example. The children of the poor woman, who never thinks of her own ease or comfort in her anxiety for them, require very little teaching to make them models of perfection, but the good woman may spoil all the effect of her example by encouraging the children in vanity or indolence. The happiness of childhood ought to pass into the happiness of youth and manhood without a single cause of regret, and the children of the future ought to be preserved from

the fate of many of us who feel inclined to say with Dickens :—

And when they are gone, I sit dreaming
Of my childhood, too lovely to last ;
Of the love that my heart will remember
When it wakes to the pulse of the past,
Ere the world and its wickedness made me
A partner of sorrow and sin,
When the glory of God was about me,
And the glory of gladness within.

The efforts of every Government that professes to be Christian ought to be concentrated to put an end to the woes of sin and strife from which the world has suffered so long, and to do this, children must be taught that love is the fulfilling of the law. It is amazing how often people mistake selfishness for love, and it is necessary that Government Inspectors should prevent any child from being made the victim of his parents' selfish pride, as the late John Stuart Mill was sacrificed. There are, unfortunately, many parents whose idea of the highest happiness to be thought of for the youthful Dombey is the perpetuating of the family vanity in the title of Dombey and Son ; but under proper instruction and supervision the happiness of each child ought to be secured regardless of parental pride. Work ought to be so alternated with amusement in youth that no future poet would be tempted to sing :—

O man ; while in thy early years
How prodigal of time !
Misspending all thy precious hours,
Thy glorious youthful prime.

Just as it is important that no break should occur in the formation of the bones or teeth, or of any of the structures of the body, either from insufficiency or excess of food, or from any neglect of exercise or any impairment of nervous energy, so it is important that no defect should occur in the progress of the moral growth by the approval of any conduct governed by selfish considerations. The emancipation of servants will have a good effect in teaching many people, and especially children, that nature did not intend any human being to be treated as belonging to an inferior species ; but some years will be required to make any considerable proportion of ladies willing to imitate the Princess of Wales in considering her servant to be also her friend. The gulf that separates light from darkness intervenes between the Princess and most women, but better teaching may cause all to be in the light. Even when youth is provided with a parental example of unselfishness, the evil example and teaching of Government tends to corrupt the heart and destroy the lessons of love ; but, no doubt, the increase of light will annihilate the political parties which have so long obstructed progress. We may hope to see the day when the United States will vote fifty millions of pounds to be spent in presenting Africa with railways as a slight compensation for the slavery and murder of the past ; and an English Government may yet arise that will prefer to advance a loan of ten millions to construct a railway to Khartoum, instead of spending the same amount in efforts to catch party

votes regardless of the claims of civilisation. If it is the duty of an individual to acknowledge his responsibility for wealth by endeavouring to benefit the poor, it must also be the duty of a wealthy nation to confer benefits on poorer nations, even if only by advancing money to make a railway on consideration of getting good interest. The duty of Christian nations to Africa and Asia may be recognised when all the old parliamentary hands are disposed of.

In order to prevent injury from moral diseases, every teacher ought to observe the countenances of the children, and to report to the parents or to the local council all cases of sullen or deceitful looks, or of language or actions indicative of moral disease. All children ought to be like those described by Dickens when he said :—

They are idols of hearts and of households,
They are angels of God in disguise,
His sunlight still sleeps in their tresses,
His glory still beams in their eyes :
Oh, those truants from earth and from heaven,
They have made me more manly and mild,
And I now know how Jesus could liken
The Kingdom of God to a child.

The study of the first symptoms of disease of emotion or will ought to be conducted with the same earnestness as that of the symptoms of disease of the lungs or brain, and great skill may be needed in deciding on the proper treatment. In the case of children, the detection of diseases of will is not difficult, since they are apt to display their temper and

disposition openly when among their companions; but among adults the study of the means to deceive often produces great perfection in the art of concealing the real sentiment. Roman Catholic priests afford a very interesting field of study, and I have observed very many of them without meeting one who had an honest, straightforward eye. Of course, this experience may be exceptional, since there are good men among them; but it may be that the constant conversion of their minds into moral cesspools for the convenience of other people soon causes a muddy reflection from the window of the soul. In some cases, the accumulation of filth may possibly become so putrid as to spread poisonous exhalations around, so that the eye of purity may receive an injurious shock. How far the use of the minds of priests as cesspools is dangerous is, of course, a disputed question; but when a woman is ignorant and superstitious, and merely speaks her confession into a hole in a box, without seeing the eye of the listener, and under the belief that he has supernatural powers, there cannot be the same injury as would occur if the woman were intelligent, and knew the man to whom she made confession. The medical profession is fortunately, or unfortunately, liable to know the worst side of human nature, and there is a peculiar muddy, degraded condition of eye which is not usually associated with innocence, so that as a professional advice to priests I would say, study the light in the eye, and the expression of countenance of the late

General Gordon, and adopt the treatment most likely to produce them.

In the training of boys there ought always to be as many difficulties placed in the way, or as many serious tasks, both physical and mental, imposed, as can be overcome without injury to the health; for happiness does not consist, as many people seem to think, in freedom from work, but in the pleasure of overcoming difficulties for the good of others, and a very good advice to children is given by the poet who says:—

Then fear not in a world like this,
And thou shalt know ere long,—
Know how sublime a thing it is
To suffer and be strong.

The pleasure to a healthy youth of driving in a comfortable carriage on a beautiful day is not to be compared to that of climbing a mountain on foot in spite of a storm; and it is a national crime and a cruelty to allow children to be pampered and petted as if intended by nature to live in a glass case. One of the most common mistakes in the rearing of children is that of requiring them to remain at rest and silent when they ought to be exercising their bodies and lungs; and, as a general rule, a boy ought never to be ordered to sit at rest, but ought to be kept at physical exercise, until he feels disposed to rest in spite of inducements to amuse himself. The superior wisdom of the Zulus, before their ruin by English politicians, was well shown in their treatment of

boys, for they recognised the fact that the onset of sexual desire marks a most important epoch of life, requiring special attention, since, if desire is restrained, and the natural safeguard of physical contests encouraged, the boy develops into a man of restless energy and unflinching courage; whereas, if sedentary habits are allowed, and premature losses of strength occur, the disposition to encounter hardships and dangers is lost, and physical and mental development arrested. The boy who is properly reared will be impatient of inactive life, and fond of exerting his strength and skill to the utmost, so that the fullest physical development will occur; and this will be specially shown in strength of heart and great circumference of chest; whereas the boy who has been so unfortunate as to suffer sexual indulgence will prefer a life of indolence, and though perhaps not stunted in growth, the expansion of his chest will be greatly interfered with. We may thus find that one man will have a chest-measurement of forty inches, while another of equal strength when a child will be several inches less; but superficial observers are liable to fall into error in estimating the girth of chest, since men weakened by sexual indulgence are apt to become indolent and fat, and apparently strong, when they are not really so.

Sailors are particularly liable to suffer from the evils of youthful vice, and hence they are generally stunted in growth, in spite of a life of healthy activity in pure air. Most boys who have a longing to be

sailors are strong and precocious, and capable of making very vigorous, useful men if properly cared for; but they fall among associates who encourage them in vice, and the result is seen in the stunted, slender lads of seventeen or eighteen, who suppose themselves models of manliness when strutting about the streets in company with worthless women. The bloom of youth is gone from an English sailor before he has arrived at maturity, and his growth is often arrested when he is only sixteen; whereas Norwegian and Danish sailors, who spend their youth in innocence among their relatives, give evidence of their better training in their superior physique and habits of self-control. The sailor may well sing :

But from the woes of *party* strife
The world has suffer'd long ;

for if we could only destroy all politicians, there might be some steps taken to secure all sailors the possession of dry and well-ventilated and well-lighted forecastles, with opportunities of reading good books, supplied by a ships' library. Some sailors may have no more tendency to keep a room tidy and ornamental than a ship's surgeon might have if he had no servant, but when quartermasters have separate cabins they often display very good taste in adorning them, and greater facilities ought to be given to all sailors to cultivate their minds, and to convert their ship into something like a home. Some elevation of sentiment might also be effected by seating sailors at their meals with as much decorum and comfort as is

bestowed on passengers, and shipowners must be taught that tropical climates require some food more refreshing than pork and pease-pudding.

The prohibition of games and amusements may not be very injurious among poor mountaineers, whose lives are spent in contests with nature, but when men possess wealth and leisure every encouragement must be given to all forms of recreation. The reign of Judaism described in "Old Mortality" would have ruined the youth of Scotland, had it not been that poverty and persecution afforded sufficient scope for their combative energies. When a period of comparative prosperity occurred, the burden of the law was felt to be too grievous to bear, and Burns was sent by Heaven to reprove the cold formality and system of oppression into which the nation had fallen ; but the absence of Christian feeling in the Church unfortunately acted on his mind with such injurious effect, that instead of being a leading preacher of the Gospel of love in the pulpit, he fell into the fatal mistake of attempting to use his gifts uncontrolled by religion. While provision must be made for exercising the body and the intellect of youth to their fullest working capacity, the emotions must also be exercised according to their power, and the warm heart of Burns would have been an enormous power in the Church if a Christian like John Wesley had got an opportunity of directing its energies. Burns was ruined, like many other men, by the inability of stupid teachers to understand that gold may be valu-

able though it will not make a plough. One of the curiosities of literature is the attempt of Thomas Carlyle to understand the character of Burns, for it is like the attempt of a blind man to guide and sympathise with one who is deaf. Burns had in his inmost heart a knowledge of pure Christianity superior to that of any of the preachers whom he met, but he did not know that his duty was to reform the Church by teaching that love has taken the place of law ; and the obstinate devotion with which he had been taught to regard the teaching of the Kirk, must have prevented him from openly declaring that it was at variance with the teaching of the Gospel. Carlyle, on the other hand, had cultivated selfishness and critical ability, and had no idea of the depth of truth involved in the teaching of Jesus Christ, and no personal experience of the intensity of love. Burns rose superior to his teachers in seeing that true religion demanded the recognition of the universal brotherhood of man, and he was even ready to feel sympathy for the devil in torment ; whereas Carlyle had no sympathy for the degraded and the vicious when suffering. Burns was crushed by that pride and obstinacy which make a Scotchman incapable of reasoning without prejudice on politics or religion until he has been removed for several years from his early associations, while Carlyle cultivated that obstinacy in defiance of the humanising influences around him. Burns was the brother and Carlyle the critic of mankind.

CHAPTER XIII.

ONE of the dangers with which the modern youth is surrounded is the temptation to adopt effeminate amusements in order to be agreeable to ladies who have no work to do, and who admire men in proportion as they relieve the monotony of existence without making any demand for physical or mental exertion. The result is the production of idle, vicious and selfish men, who are a nuisance to all who have the misfortune to be associated with them, and who will bring nothing but misery on all women who are foolish enough to admire them. In a properly regulated condition of society there is no room for the existence of *un jeune homme charmant*. Every woman ought to encourage boys and young men to enjoy manly sports and exercises, for it is great cruelty to any youth to allow him to believe that dress and manners, and the ability to talk about nothing, will bear the test of life. A life of manly labour, with noble objects of ambition, will preserve a youth from falling in love before he knows his own mind, or has acquired steadfastness of purpose, and this is of the utmost importance for the happiness of women. The love that is forced by indulgence and encouragement will never prove lasting or self-denying, and the

most intense love is that which arises in spite of attempts to suppress it. The advice of the poet, who learned too much by experience, may be given to youth:—

The sacred lowe o' weel placed love
Luxuriantly indulge it,
But never tempt the illicit rove
Though naething should divulge it :
I waive the quantum o' the sin,
The hazard o' concealin',
But, och ! it hardens a' within
And petrifies the feelin'.

There are many examples of the truth of the saying that great men are not always wise, and there is no more pernicious advice given to the world than that which is inculcated by statesmen, judges, clergymen, and all in authority, with regard to improvident marriages. It is the interest of the nation that children should be strong and vigorous in constitution, and willing to encounter hardships and difficulty without murmuring, and such children are the offspring of those who marry when young and untainted by vice, and who are compelled by poverty to exercise self-denial and to train their children to toil. When a man allows his pride and ambition to silence the dictates of love, so that he forsakes all the attractions of his youth in order to amass wealth or acquire fame, and continues his ambitious career until crowned with success, he is applauded by those who ought to be wise; but he may be a criminal in the sight of heaven, and in the sight of a nation governed by

reason ; for he may have exhausted his constitution, and will probably marry a woman who cares only for his money, so that his children will be delicate and discontented, and ready, at any reverse of fortune, to fall helpless on the charity of those they despise. A man may become a millionaire without being a penny of benefit to the world, and even by being a positive loss to it, since he often succeeds in obtaining the money of others who would use it to greater advantage ; and, in fact, many of those who acquire fortunes are only consumers, and not producers, of wealth, while their children are often so reared as to be a permanent burden on the workers of society. If the country is ever governed by the light of reason, without any aid from religion, a law may be passed which will forbid any one who has spent the best part of his life in purely selfish pursuits to rear any children of his own, and may compel him to adopt or support the orphans of some poor man who may be of value to society. Of course, from a religious point of view, it is impossible to estimate the value of any life, since the man of strength and energy may be a criminal best disposed of by the hangman, while the deformed and helpless child may add enormously to the wealth of the world by influencing the lives of others. The most worthless men and women are usually those who have been provided for by parents or relatives, and, in many cases, it would be wise and necessary that the law should interfere with those who are in possession of incomes sufficient to maintain them in

idleness, and should compel them to give proof of being engaged in some useful work, or employ them at reclaiming waste lands. There is a class of men who ought to be destroyed or, rather, improved until they disappear, since they possess good incomes and sound health, and yet engage in no occupation and no study or pursuit calculated to improve themselves or others, but merely live for their own selfish enjoyment. Such men are certain to be vicious, and there is no reason why society should allow them to exist. It is advisable that all men should marry between twenty-one and twenty-five years of age, and all who remain unmarried after twenty-five ought to pay one-tenth of their income for educational purposes and the support of orphans, since they are liable to become selfish and vicious. Every one knows old bachelors who have become more and more silly and peculiar, and a source of injury to many, until they have ended by falling under the dominion of some depraved and ignorant woman.

A great cause of misery and evil is the pride which causes boys and girls to imagine themselves superior to others because their parents have accumulated or obtained money, and hence the objects of the pure love of youth are often abandoned, and two lives made unhappy. One might imagine that learning would make a man wise, but it seems to have often a contrary effect; and the philosopher who is allowed to spend his time in reading is apt to fancy himself superior to those whose labour and knowledge supply

him with bread. Owing to this false view of life a character like Faust hesitates to marry an honest girl because she is poor, and has not had an opportunity of being educated ; and yet the same vain old fool will readily become the slave of a more ignorant girl provided she is vicious, impudent, and well dressed. Perhaps Goethe did not think how much superior the law of the wandering Israelites was to that of civilised Germany, but it teaches that

A simple maiden in her flower
Is worth a hundred coronets,

for her ruin cost a man his life, while the law of Germany, like that of England, allows the simple maiden to be treated as of less importance than horses or cattle.

In order to secure the perfect happiness of girls, they must be taught to lead a life of usefulness, for a girl accustomed to think only of herself is really incapable of being happy, or even of experiencing true love. Hence, in many countries men are obeying the law of nature in marrying women merely in order that they may produce children, and a plurality of wives may then be a positive advantage to society, and may be a gain both to the women and the children. Those who have to live by the light of nature are incapable of loving in the same sense as those who enjoy the blessings of Christianity, and while a woman will naturally make great sacrifices as an animal to accompany the man she admires, she will have no hesitation in leaving him if he become

helpless and poor, and she can get a better ; and the transference of wives from one man to another is regarded with indifference in savage countries. The love which compels a man and woman to be faithful to each other for life can only exist owing to the direct influence of Christianity, and in England there are many men who do not understand what the higher form of love means, so that they are no more to be blamed for keeping concubines than are Mohammedans or savages. The great evil of concubinage in England is that it is secret, and, therefore, degrading ; and since a man has no public responsibility for his concubines, he corrupts their morals as much as possible, and then abandons them to be prostitutes. The Turk, who has a harem, is generally quite as particular about the good conduct and the comfort of all his women as many professing Christians are about their wives, and he would not think of corrupting them and turning them on the street, as is the custom in this country. The following is an instance of the peculiar results of civilisation as existing in England. A girl of sixteen, of small stature and innocent expression, came from a provincial town to the metropolis, and obtained employment with a number of other girls at stitching shoes. There was a foreman in charge of the girls, and he was married ; but he was particularly kind to the new arrival, and by favouring her enabled her to earn a little extra money occasionally. When depression occurred in the business, she fell in debt, owing to having learned

to be extravagant in proportion to her income, and the foreman lent her some money. Finally, he took her to a coffee-house to spend the evening, and seduced her. Now, she was willing to work fairly well, and a Turk would have kept her honestly as an addition to his harem, but not so the nominal Christian. Instead of trying to keep her modest, he gave her over to a friend in order to make her a prostitute, so that if a child should be born there might be no claims in law as to the paternity. The Turkish custom seems almost as good as the English.

The regulation of the love of girls is a peculiar topic to discuss, since love is not supposed to be amenable to reason; but by judicious care a girl will preserve her affections intact until she arrives at maturity, and if sufficiently aware of the importance of a decision, she will even then act cautiously before giving her whole heart so that it can never be recalled. The love of a selfish girl is not of much consequence, as she will be ready to sell herself to the highest bidder; and for her own happiness the greatest blessing that can befall her is some serious calamity that will enable her to appreciate the value of sympathy and affection. The common, frivolous, selfish girl, who thinks that the main object of life is to get a husband and comfortable home, regardless of love, ought not to get married until twenty-two years of age, as she will then have some idea of the value of love as compared with mere flirtation; and it is to be observed that the petted, selfish girl who marries young can never be

depended on, and is apt to afford work for the Divorce Court. In the case of a girl who has been compelled from early childhood to deny herself in order to nurse little brothers and sisters, and to assist her mother at work, the man who gets her for a wife may be satisfied that "she will do him good and not evil all the days of her life," and many such girls have ideas of duty and love so true, that if they fall in love at fourteen it will be a love that will last for life. Women are often blamed for marrying men whom they do not love, but in many cases they are acting quite right in accordance with nature, since they are incapable of loving except in a selfish manner, and they will make as good wives as natives of Africa or China. The individual who will suffer from a marriage without love is the Christian woman who has learned to think of a lofty ideal, and yet sins against her convictions by accepting a wealthy suitor, merely because he is considered a good match, and though there is no mutual love. The life of such a woman will be miserable if she do not forget the blank at home by becoming absorbed in love for children or in labours of charity, and even then the absence of communion of spirit with her husband will throw a shade of sadness over all her thoughts.

The regulation of the relationship between the sexes is the greatest problem which civilised nations have to consider, for though at present society is preserved from many dangers by war and poverty, every year is adding to the means of abolishing physical toil and

increasing the facilities for indulging in luxury and idleness. Fortunately, increase of wealth produces new wants, which distract the attention from mere animal enjoyment; but the numbers of the criminal and dangerous classes, or those who are wealthy and idle, are steadily increasing. The man who would marry young and live honestly, if he were an agricultural labourer or a bricklayer, thinks it necessary to spend all his income on himself if he is a doctor, or a solicitor, or even a clergyman; though it would be a puzzle to say why a carpenter is expected to support a wife and family on seventy pounds a year, while a general outcry is made against a curate who marries on the same income. This division of society into classes must soon cease, and it is one of the greatest hindrances to religion. Society is always ready to discuss means for elevating what are called the dangerous classes, by which is meant the poor and ignorant, who refuse to recognise the claims of religion to regulate life. As a result of considerable experience, I am convinced that the people of noblest minds and most refined feelings are often to be found among colliers and labourers, who know little or nothing of the wonderfully elevating influence supposed to be exercised by science and art. I have known the labourer who had to support a wife and family on twelve shillings a week, give free lodging and food to a poor old woman, who was no relative, until she died at his fireside; and his reading of a burial service at the little funeral, and addressing

words of warning to the thoughtless around him, might have made many of the most distinguished of our aristocracy feel that he was nobler than they. Yet this man was poor Hodge, who never had more than twelve shillings a week in his life, and who had lived for fifty years in a miserably furnished cottage, and knew nothing of theatres, art galleries, scientific lectures, or great exhibitions. Who can say how much of her greatness England owes to such men? On the other hand, if the anxious reformer wishes to find men who are untruthful, unfaithful, selfish, debauched, and sunk in degradation, he may find them at fashionable clubs, in the possessors of pensions or other sources of regular income; or he may find them in the City, among men with faultless attire on well-fed bodies, and with countenances beaming with pride and arrogance. These men may be considered most respectable, and may be proficient critics of music or sculpture, and as skilled in judging varieties of wines and soups as monkeys in appreciating the flavour of nuts or fruits, yet their private conversation would be shocking to a Whitechapel publican; and if the secrets of their lives were known, many of them would be among our most degraded convicts. It is very often in the hotels and mansions of the rich that the criminals are to be found who spread misery and desolation through the homes of the poor and honest. This must not, however, be taken as an attempt to excuse the great numbers of British working men and women, who are, perhaps, more brutal, selfish,

dishonest, drunken, and degraded than any savages on earth ; since the savage moves on the level plain of his ignorance, and does not wilfully descend from the light to wallow in the foulest and darkest pits of meanness and corruption.

Public opinion, and, if necessary, legislation, must put an end to the custom which almost compels a Government clerk or a military officer with an income of two pounds a week to spend it all on himself, while better men have to support families on less ; for, so long as this belief in the right of men in certain positions to live extravagantly and unmarried is tolerated, prostitution is inevitable. The causes of prostitution have perplexed many reformers, and, no doubt, one of the principal is the existence of idle, unmarried men ; while the principal causes depending on women may be said to be, in order of importance, parental and state neglect, laziness, vanity, extravagant habits, seduction, and excessive sexual excitement. No girl who is properly reared will ever become a prostitute, since she will prefer to be a slave or concubine to one man, and to work honestly for her living, and even to work for the support of the man who makes her his slave. Much wit is expended on the marriage service, which requires a wife to obey her husband, but the truest woman will be willing and pleased to be the very slave of her husband ; and whenever a woman ridicules the idea of obeying, it is certain she is not marrying the man she loves, or that she is too selfish to be capable of

loving. To the fashionable lady, whose husband is a mere means of obtaining comfort and luxury, a character like Nancy Sykes must seem very absurd, yet women like Nancy are angels in the sight of heaven, according to the teaching of Christianity, when compared with the heartless, selfish models of propriety who make good matches. It is a disgrace to any nation to allow the position of a woman like Nancy Sykes to be anything inferior to that of a legal wife, since she was infinitely more worthy of being regarded as a wife than thousands of those who go through elaborate government or religious ceremonies. The girl who lives as the grateful, loving slave of her "own chap" ought to be considered his legal wife, and ought never to be confounded with the woman who sells herself to a stranger she despises, or dislikes, or cannot love, whether as wife, concubine, or prostitute.

Laziness, selfishness, and extravagant habits result from neglect in rearing, and form the great causes of prostitution, and one of the best methods of treating the disease is to provide the victims with work of a compulsory kind, together with such food and dress as the poorest of honest women have to be satisfied with. Parents imagine they are treating their daughters with kindness when they allow them to grow up in habits of idleness, while they are really preparing them for a career of vice. It is customary to sneer at honest workers, and a woman who had been a barmaid, and then had become a prostitute from pure

laziness, remarked, when advised to seek a situation as a cook, "Do you think I would be a common cook?" Not long since a gentleman informed me that he would judge prostitutes very leniently, for he knew that nine out of ten were driven to the streets by want, and as an example he said that he knew a girl very well reared who had been seeking a situation for months, and he expected she would be compelled to go on the street, if she had not done so already. I asked him if she had attempted to get a situation as general servant, and he replied, "Of course she had not, but had tried to get a position as milliner or governess." His arguments simply meant that a girl is more respectable as a prostitute than as a domestic servant, and girls who take that view ought to be employed as criminals at every kind of drudgery they despise.

The poor parents of a handsome girl are apt to think that she is too good for domestic service, and so they endeavour to get her a situation where she will be allowed to remain showily dressed, and have an opportunity of displaying her charms. Such a girl is apt to have her mind polluted by trashy novels, and the silly praise of women who tell of great matches poor girls sometimes make when rich men fall in love with them. The handsome girl may obtain a situation in some fashionable shop, where she is surrounded by expensive dresses, and is encouraged to spend all her wages in finery, and girls are often compelled to dress better than their wages will afford. In some cases overseers and managers take advantage of their position to ruin

those depending on them, and girls ought to be under the control of matrons, and also to be encouraged to form societies for mutual defence. The criminal classes who have wealth, and live in idleness, are always ready to bestow gifts on silly girls, and to take them to places of amusement if they are well dressed ; and many military officers, who talk about honour as if they knew the meaning of the term, will do all in their power to seduce a girl, with no intention except to abandon her. Barmaids are particularly exposed to temptation, and their hours of labour are so long that they often fall into the habit of taking stimulants to relieve weariness, while it is often part of their duties to smile agreeably on debauched men because they possess money. Ballet-dancers require special supervision, since they are expected to amuse the most sensual and heartless of the community ; and the Mohammedan, who is supposed to have his soul centred on dancing-girls, might be shocked or insulted when the perfection of the dancing consists in revolving on the toes, and elevating one leg so as to display the buttocks enveloped in a little gauze, and he might be astonished at the applause bestowed on such display by the wives of Englishmen.

It is now so much the custom to regard actresses as the natural equals of the nobility, that it seems unreasonable to doubt the high standard of morality existing among them, but unqualified admiration cannot be bestowed on the theatre until we see more actors who are faithful husbands and exemplary fathers,

and more actresses who are a crown of honour to their husbands, and are pointed to by parents as examples for their daughters to follow. It might be amusing, if it were not so disgusting, to listen to the hypocritical speeches of well-known public men on the moral and elevating influences of the stage, when their own lives, and the lives of the actors and actresses they are eulogising, are as conducive to purity in society as so many putrid cesspools in a dairy would be to the purity of the milk. One of the greatest mistakes that a clergyman can make is to suppose that mere acting can have a beneficial effect; for it is never useful unless,—when it ceases to be acting,—by becoming the genuine expression of sentiment, and then the moral nature must be injured by constant attempts to simulate a sincerity which has no existence. The perfection of acting must be the perfection of hypocrisy unless it ceases to be acting; and the poet had, no doubt, often listened to acting preachers when he was forced to exclaim:—

But never hope to stir the hearts of men,
Or mould the minds of many into one,
By words that come not native from the heart.

Purity of mind is impossible in an actress who has to take the part of an abandoned, licentious woman, or to represent a wife who is anxious to deceive her husband; and the very suggestion of the thought is an evil, while the actress has to study so as to pretend that the worst thoughts are the feelings of her own heart.

There are many girls so neglected by their parents

and by the State, that they have little idea of the importance of preserving their virtue; and so they sell themselves in order to obtain a new dress, or a supply of pocket-money to squander, and the men who buy them merely debauch them and turn them on the street.

When a wealthy man persuades a barmaid to live with him as his concubine, neither party is guilty of any crime, but the woman ought to be granted some legal protection, and if the man knowingly infects her with syphilis he ought to be liable to penal servitude. There are many men who live in idleness on the prostitution of women, sometimes even of their own wives or daughters, and in all such cases flogging ought to form a part of the punishment provided, or, if society is to be governed on atheistic principles, they ought to be destroyed with dogs at Battersea.

Public opinion has become so demoralised that girls often imagine that prostitution is not a crime, but really an honest means of living; and they ought to be taught that it is a more serious crime than theft. The people we call savages might be puzzled to know whether the gaily-dressed and well-fed women who take their stand in the most frequented streets are kept by the State in order to test the virtue of poor girls who have to trudge past them to work with mean dress and empty stomachs. The women who appear to occupy positions at the entrance to certain theatres in the Strand, as if they had paid for the privilege to those in authority, are fond of de-

scribing themselves as "ladies," and yet there are no more coarse, brutal, degraded women to be found, and they have a perfect hatred of everything tending to virtue or decency. Under the rule of local councils, all these women would be compelled to work at some honest employment, and girls as well as men require to be taught that the noblest of women may scrub a doorstep or be a domestic servant without losing any of her claims to respect or admiration, while fashionable beauties are generally a loss to the country, since they are hardly ever the mothers of children worth rearing, and do no useful work.

It is a national misfortune that many of the most handsome and talented women should be so reared as to become a curse instead of a blessing to society, for if their minds could be trained so as to correspond with the beauty and symmetry of their bodies, they might become wives and mothers of whom any country would be proud.

Phrenologists may be interested in noting that women, with the form of head supposed to denote a good mother, are never found in the ranks of prostitutes, while many of the most abandoned women possess heads of remarkably beautiful form and superior intellectual capacity. All experience proves that both women and men may be possessed of the most perfect form and the most charming physical beauty, and be gifted with the greatest intellectual ability, and yet, if devoid of moral and religious principles, they may be of no more value to the

world than so many diseased swine or venomous snakes.

Murder and robbery are comparatively trivial offences, in so far as they affect domestic happiness, whereas immorality makes happiness impossible, and destroys the foundations of society. There are many married men in this country who have nothing but scowls and growls for their wives, and who are the vilest corrupters of youth and the most constant supporters of vice. Such men ought to be punished, since they are far worse enemies to society than the poor thief, who receives no pity, and among sensible savages they would probably be left to the tender mercies of a jury of angry women. Not only do these men rob, insult, and injure their own wives and families, but they also destroy the happiness of the families of their victims, as well as that of the victims themselves ; while their influence is destructive of the confidence in honour and virtue which is essential to social happiness, and even to social existence.

A good knowledge of the Bible is the best safeguard for the virtue of both sexes. I have met people who professed to be shocked at the proposal to allow children to read the Bible at pleasure, but they did not strike me as persons remarkable for purity of mind or morals. An occasional study of the book of Deuteronomy would be useful to both men and women, and a little girl six years of age may be beneficially impressed by hearing her parents read of the mysterious importance attached to the

possession of tokens of virginity by a woman at her marriage, and the extraordinary care taken to prevent a deflowered girl from being left without a husband or protector, death being considered necessary when the girl did not seem worthy of marriage or legal concubinage. The hymen is bestowed by nature as a special means of ensuring purity, and if its importance were insisted on, cases of its supposed natural absence would be unknown, or, at least, become very rare, since parents would be more anxious to prevent bad habits in children. There would be no injustice whatever in following the rule to condemn every woman not possessed of the hymen at marriage, if matrons were instructed to take note of any malformation in early life. Unmarried women who have lost their virginity are very much disgusted at any proposal to read the parts of the Bible relating to purity in women, and so also are married women who are conscious of guilt; but "the innocent is as bold as a lion." Girls ought to be taught that the most touching appeal a wife can make to an honest husband is that made by Catherine of Arragon to Henry VIII.: "You know that I came to your bed a virgin"; and it is generally true that women who find their way into the Divorce Court for unfaithfulness to their husbands were debauched before marriage. The poorest and most ignorant girl ought to be considered of national importance, since "the hand that rocks the cradle rules the world."

We have become so highly civilised that the use of

the word "whore" is shocking, and preachers are very much inclined to omit all mention of such an individual, while even the word "prostitute" is not to be used in the fashionable world. We must not even speak of "idle" women, but describe them as "fast," or "gay," or use some French expression rather complimentary than otherwise. The American lady, through inability to blush, puts up her fan when any one is so rude as to speak of the "legs" of a table, and she expresses great horror at the thought of a male accoucheur, while she has in her pocket a treatise on the safest means to procure abortion, and to enable unmarried women to gratify their sexual passions without danger of conception. Among the women on the street there are some who have a particular claim to be described as "unfortunates." A handsome, bright, intelligent girl, perhaps the only surviving child of a poor agricultural labourer, may be considered too good for work in the obscure hamlet of her ancestors, and arrives in London at the age of fifteen as a domestic servant. She soon learns the vast difference there is between the love and indulgence of fond parents and the heartless indifference and selfish thoughtlessness of ladies, who may be most devout so far as outward forms and ceremonies are concerned, but who never dream that Christianity requires them to think of the feelings and longings of their poor servant, and to treat her as they would wish their own children to be treated if in her position. She is shut up in an underground kitchen from morning till

night, and never spoken to with sympathy or affection, or as if she had a heart to feel, while the slightest appearance of a smile is treated as a fault. If health and energy are not destroyed by such treatment, the natural result is an irresistible longing for some being who can be spoken to and smiled at with impunity. No wonder, then, that the youthful prisoner eagerly rushes to speak to the first friendly servant she may meet, without reflecting that she may be speaking to a man or woman lost to all sense of virtue, and no wonder that she feels delighted with the attentions of the first man who professes to have affection for her. The only happiness that seems possible is in the society of a lover, and the innocent girl clings naturally to any one who seems kind and affectionate, and pleased to listen to the narration of her sorrows. The cruel prudery of her friends, and the false modesty of her religious teachers, have left her in ignorance of the importance of virginity, or of the very meaning of it, and she knows nothing of the character of her lover until she is seduced by him, and probably assured that she will be married as soon as it is *necessary*. The path to ruin is very easy, for she is taken to houses of assignation, and corrupted in mind until, by staying out late at night or by partaking too freely of drink, she loses her situation, and her pretended lover disappears. Afraid to let her parents know the truth, she seeks a home in the only house she knows anything of, and the only one she knows of where loss of character is no obstacle to admission; and her

new patrons soon insist on her obtaining money, and probably send an experienced girl to take her for a walk to introduce her to new acquaintances. Perhaps at the age of seventeen she has contracted syphilis, is about to become a mother, and is also in consumption, so that nothing is left her but to go into the workhouse or go home to die. Her poor old mother will have to receive her petted darling, and her father the joy of his heart, as a diseased, corrupted, and dying woman; instead of a grandchild to bring sunshine to their old age they will receive a putrid, dead mass, or, if it be alive, a diseased, repulsive child that no one will own; while the daughter on whom they doted will die of one of the most sickening combinations of disease that afflict humanity. Surely, if there is justice in heaven, the ladies, whose want of sympathy and care causes the wreck of the life entrusted to them, will have the desolate mother's curse ringing in their ears, and will live to have their own homes defiled and desolated. To such a case we may well apply the words of the poet addressed to the uprooted daisy:—

Such is the fate of artless maid,
Sweet flow'ret of the rural shade,
By love's simplicity betray'd
And guileless trust,
'Till she, like thee, all soil'd is laid
Low in the dust.

As some consolation to the friends of those who are allowed by governments professing to be civilised and

even Christian, to be thus ruined, I may quote the words of the poet who says :—

But though seduced and led astray,
Thou 'st travell'd far and wander'd long,
Thy God hath seen thee all the way,
And all the turns that led thee wrong.

In order to prevent the calamities that so often end in the production of "unfortunates," parents ought to make sure of the moral training of their children before entrusting them among strangers, and ought also to endeavour to obtain situations for them in Christian homes; but this latter is generally impossible, for, while Pharisees and hypocrites and admirers of music, incense, and dresses, are abundant, the women are very scarce who will treat their servants as sisters, for whose blood they are accountable. We have plenty of sympathy for everything at a distance, and societies for liberating and educating slaves in other countries, but we cannot so easily form societies for providing domestic servants with opportunities of improving their education, and enjoying innocent and necessary amusement. Professing Christians are ready enough, as a rule, to allow their servants time to go to church, but not so ready to provide them with seats as members of their households; and ladies of wonderful importance as examples of piety are not at all anxious that their servants should sit down with them on terms of equality before God. No one can estimate how much the happiness of home life in England is due to the faithful and virtuous domestic servants,

who abound in spite of treatment which causes them to be called "slaveys" by persons often very much their inferiors in every respect except in the possession of money. There are men devoid of education, intelligence, or moral worth, who possess the little ability of drawing caricatures, and as a result we sometimes see the agricultural labourers represented as a variety of baboon. Fortunately for the country, the agricultural labourers, in spite of brutal oppression and neglect by those whose duty it is to teach them as brethren, are usually virtuous and religious men, and their daughters occupy such an important position with regard to the care of children and the domestic happiness of all classes, that it is high time their merits were appreciated, and their services requited with the sympathy, kindness, and affection they deserve. When a wealthy lady has a number of daughters whom she has reared to be lazy, selfish, and useless, and whose countenances plainly indicate the worthlessness of their hearts and the impurity of their minds, in spite of all the glamour bestowed by dresses, carriages, and arrogance, it is, no doubt, very hard to resist the temptation to try to persuade herself and them that they are in some way superior to the active, obliging, handsome servant, whose merry smile and honest eye they well might envy,—but the time for merit to be trampled on by money has gone for ever.

There are many men who are constantly on the watch for innocent servants who may be driven to the sympathy of strangers by the loneliness of their posi-

tion, and the natural longing for some one to trust and love. Some provision ought to be made to introduce each girl to the society of an honest family pleased to receive her as an equal, for no one without experience can realise the tremendous temptation of being adrift in a strange town with the feeling that nobody in it knows or cares what society he is in. Our civilised Government allows the existence of many plans for debauching youth, and, besides permitting houses of assignation to flourish, it makes no objection to the display in shop-windows of advertisements which are well known to be incentives to vice, so that any one walking with a child, even in the Strand, is liable to be innocently asked the meaning of the advertisement which appears unmeaning. Almost beneath the shade of the Courts of Justice no respectable girl can look into the windows of certain shops without her character being considered doubtful by onlookers; and girls will naturally ask questions of one another, or of men whom they trust, until the inquiring mind is polluted for life by information. If we could adopt more rational views of freedom and justice, and if each street and district had its own local government, it would be easy to arrest the sellers or advertisers of anything injurious to morality, and the criminals might easily be condemned to hard labour or other punishment by the local council. The system of ruining thousands of the innocent, under pretence of preserving the rights of a few vermin that fatten on the destruction, is an extra-

ordinary means of demonstrating the advantages of civilisation.

The same heat that developes the life of the fertile egg hastens the putrefaction of the barren one, and so the same art that may promote a higher spiritual life in a Christian community will only produce degradation and corruption when divorced from religion. One would require to be very ignorant of human nature to believe that the painting of "Venus Sleeping surprised by Satyrs" serves any purpose in the National Gallery except to inflame the passions of visitors, and those who doubt this may satisfy themselves of its truth by looking at those who are looking at the painting.

There is a reason for preserving purity in girls which does not receive the attention demanded by its importance. If every girl who loses her virtue were to become a prostitute, or a concubine, or the mother of an illegitimate child, the extent of the evil might be fairly estimated, but a very large number of factory and shop-girls, as well as of those in what is called good society, become thoroughly corrupted while still appearing to be innocent and virtuous. The result is, that they often become the wives of honest men who are too simple-minded to suspect the poison that lurks beneath the fascinating pretence of modesty; for it is the simple who are deceived, while the debauchers of girls become extremely suspicious, and distrust the virtue of every woman, so that they insist on the existence of tokens of virginity in a wife,

and generally succeed in obtaining virtuous girls willing to sell themselves to a man without caring how many others he may have ruined. The honest man who is thus victimised soon finds that the woman he expected to be a model wife and mother is devoid of purity or truthfulness, or any good quality, for she will prove deceitful and extravagant, and if anxious to obtain money for any object will not hesitate to adopt the means of obtaining it which she found effective before marriage. One of the saddest sights in London is to see a thoroughly industrious, honest man, toiling to death and denying himself every luxury in order to pamper a wife he believes in, but who secretly squanders all his substance while making his home miserable by continual complaints of poverty. The men who wish to have virtuous wives must take effective means to secure themselves against being imposed on by the fallen; for the girl who has indulged in illicit intercourse with men before her marriage is not fit to be a wife, but only to be a concubine, and perhaps not even that. The case is, of course, different if a girl has fallen through affection and has been true to one man, or if she frankly confesses her guilt before marriage. The power of Christianity to effect a new Creation is also to be taken into account in some cases.

CHAPTER XIV.

WHILE it is perfectly right and natural that girls should desire to be married, nature has distinguished them from the lower animals by making special provision to enable them to remain virgins with happiness and satisfaction. Natural periodic losses relieve local congestions, though the criminal stupidity of English parents often interferes with the beneficent course of nature by attempting to ignore it, and to throw a veil of mystery and ignorance over an event which the Jews calmly recognised and provided for in their legislation. Cases of nymphomania are due to want of care in rearing, such as allowing indolent, luxurious habits, excessive excitement at a period which requires repose of body and mind, and unnatural excitement of imagination by impure books and conversation, theatrical performances, dancing, and other causes. A girl must be expected to have little anxiety or ability to control her passions when she is reared among women whose only idea of happiness consists in gluttony and idleness and sensual gratification, and no affection for friends, or husband, or children will restrain the sensual woman who has been accustomed to think only of herself. Active employment and responsibility for the care of others

in childhood generally produces women who are an honour to their country, though they may be engaged in the most laborious drudgery. The folly of those who study human nature in a library is well shown by the attempt to represent the girls who work at the mouths of coal-pits as less moral and less worthy of confidence and respect than the ornamental girls who fascinate the public in fashionable shops, or the idle, weary young ladies who display themselves in carriages, and long to sell themselves to some men with money who will ensure them a continuance of their useless lives in luxury. If a member of Parliament wants a wife superior to most of the ladies he has been accustomed to meet in virtue, physical strength, courage, self-denial, and honesty, he will readily find her among the despised pit-girls, while if he wants a wife who will be a perpetual nuisance from laziness, uselessness, selfishness, and deceit, he will have no difficulty in finding her among those with refined manners and costly dress who study the fine arts. Perhaps, when a few women with common sense become members of Parliament, there may be some chance of the country being governed so that the honest labourer will be treated to the best seat, and the rough, hard hand will be shown with pride.

Many girls are allowed to suffer from moral disease at an early age, and to have the normal growth of modesty and self-control seriously interrupted by causes easily prevented. All honour is due to those who endeavour to raise the fallen, but their energies

would often be more profitably spent in supporting and defending the innocent; for while engaged in the doubtful task of rescuing one, a score are falling. It is much more satisfactory to prevent a child from being burned than to rely on surgery to remove scars and deformities, and the moral and mental scars may prove as intractable as the physical. In our highly-civilised condition, the imagination is so cultivated that it can act with tremendous power on the physical condition. I once saw a beautiful girl of fourteen or fifteen standing alone at the Zoological Gardens, gazing with evident intense excitement at the abominable actions of some monkeys; and I thought that if that girl were asked at the end of fifty years if she remembered that day, she would reply that she never could forget it. As a strange contrast to this, I was once told by a naked Krooman that it is not right to allow a woman's mind to be polluted by looking at a monkey, and he gave that as a reason why he would not keep one as a pet. The so-called savage seemed to have some idea that monkeys were created to demonstrate how degraded and disgusting an animal man would be without a soul; but one might safely maintain that many fashionable Parisians, and even some nominal English nobles, will outdo the monkeys, and prove that all animals are respectable when compared with man.

There is at present a mania for concealing every inch of skin except the face; but it is possible that greater purity of mind exists among men and women

who have not learned the use of dress than among those who use dress to stimulate the "wandering of the desire." I once met an African girl, evidently arrived at maturity, who had no clothing except a string of beads, and as she walked past with a vessel of water on her head, a glance was sufficient to show that she was perfectly modest, and no man would have dared to molest her; for though she might have been bought as a wife, her virtue was considered so valuable, that any attempt to treat her as devoid of virtue might have resulted in the offender being tied to a stake at low-water mark. The most elaborate dresses are apt to adorn women destitute of purity of mind, so that they have lost all power or inclination to blush, and live to corrupt instead of to purify. Nakedness has even its sanitary value; for the display of bare arms and chest by low-bodied dresses makes visible the first signs of impaired health, and so compels girls to attend sufficiently to their health to preserve plumpness of form and a skin free from blemish. Perhaps the wearing of short dresses would be beneficial, but so long as flat feet and distorted ankles are common, long dresses will remain fashionable.

Education has made us all very much the slaves of dress, and a very superior mind is necessary to confer on a man the manners and disposition of a gentleman while he is in the depths of poverty and arrayed in the garb of a pauper; and there are few wealthy, religious philosophers who can feel quite at ease when

walking with an honest mechanic in Regent Street if he is simply in his working dress. Yet the poorest Christian is supposed to feel himself a prince before God.

In many cases, girls are much injured, both morally and physically, owing to secret vice, of which they do not at first know the importance, and unnatural excitement is most disastrous to those with noblest intellect and most vivid imagination. The evil is intensified by the facilities for its action, since solitude and meditation then lead to destruction instead of to philosophy, and many people are foolish enough to think that a girl ought to be praised for being of a retiring disposition, when she really requires to be compelled to keep in lively society. Promiscuous dancing has often a most ruinous effect, as military and naval officers well know, though parents are usually blind to the cause of the weariness, headaches, pains in the loins, and other ailments, which soon change the appearance of the merry, innocent girl into that of one prematurely aged and afflicted with care. Since the study of physiology and the drawing of nude figures are now considered suitable for the education of children, it is important to observe whether the students have the bloom of health and the eye of innocence, and not the too-common aspect of the victim of youthful depravity. The cultivated imagination may be a great blessing, but it is apt to be a great curse to those who live in idleness; and the solitary study of

the naked form in paintings is more likely to be injurious to a young girl than the public and daily association with naked savages. It is very cruel to allow the health of a girl to be injured before she arrives at maturity, for the happiness of her whole life is apt to be affected, since she loses the attractiveness which causes the love of the opposite sex.

There are many men of intelligence who maintain that prostitution is a necessary evil, and that all that can be done is to regulate it, and place it under restrictions, so as to diminish the amount of injury to society; but it is a miserable confession of civilisation to say that an evil exists for which there is no remedy. It is said, even by some medical writers, that continence in men is not consistent with health; but history, experience, and analogy prove the absurdity of this assertion, and Virgil knew well that the best means for a bull to acquire strength and courage is by being driven from the herd and compelled to live solitary, and to exercise his strength in contests with physical obstacles. So far as women are concerned, there are plenty of old maids available to prove that the healthiest complexion, the most perfect neatness, the gentlest disposition, and the greatest usefulness until a ripe old age, are compatible with a single life in woman; and the same is true of men, if they are preserved in youth from moral contamination. Since man and woman were made to be complements of each other, it is of course better that every man should be married. It is often said that the interests

of virtuous women require prostitution to exist in order to protect them from vicious men, but this is absurd, for the men who ruin innocent women are those who have been corrupted by the immoral; and every prostitute is the enemy of every honest woman, since she prevents men from marrying, and makes them likely to prove unfaithful husbands.

One of the most pernicious perversions of truth is the assumption that there is no evil in what is described as the "sowing of wild oats"; meaning by the expression the waste of strength and energy in sexual excesses in youth. The extent of the evil is often overlooked, because those who suffer are often young men possessed of the best constitutions and the most healthy occupations, so that they are specially favoured with opportunities and means of maintaining perfect health, and cannot fairly be compared with the delicate, or those in sedentary occupations. Yet any physician who chooses to observe will meet a very large number of these men, possessed of the greatest advantages of natural strength of constitution, who, while appearing perfectly healthy, are really weak and flabby in their tissues, with abnormally weak hearts, and a liability to die of attacks of congestion of the lungs, or unhealthy forms of erysipelas, under circumstances which would not seriously affect the health of the naturally delicate man who had preserved his youthful strength. It is strange that an uneducated people like the Zulus should know and obey the truth, while highly-cultured nations go stupidly

wrong. At the age of puberty there is a complete change of disposition, accompanied with a tendency to restless excitement, but, in a properly-reared boy, the provision of nature to secure strength is shown in a positive dislike to female society, and a love of daring adventures and violent physical contests. Instead of being a time to yield to female influence, this is the age of physical and mental development, on which depends the moral and physical stamina of the man; and the true sowing of wild oats consists in the overcoming of hardships and difficulties, so as to produce not merely an iron body but an iron will. From a medical point of view, loss of virtue in a youth is a calamity, because it prepares the way for future losses of strength, and takes away the craving for physical exercise, on which the full development of the body, and especially of the heart and lungs and brain, depends.

From the point of view of the moral physician, "Tom Brown at Oxford" says:—"In all the wide range of accepted British maxims there is none—take it for all in all—more thoroughly abominable than the one as to sowing wild oats. Look at it on either side you will, and you can make nothing but a devil's maxim of it. The one only thing to do with wild oats is to put them carefully into the hottest part of the fire and get them burned to dust, every seed of them. If you sow them, no matter in what ground, up they will come, with long tough roots like couch-grass, and luxuriant stalks and leaves, as sure as there

is a sun in heaven—a crop which it turns one's heart cold to think of. The devil, too, whose special crop they are, will see that they thrive, and you, and nobody else, will have to reap them; and no common reaping will get them out of the soil, which must be dug down deep again and again. Well for you if, with all your care, you can make the ground sweet again by your dying day."

It is true that a distinguished poet has said:—

And dare we to this fancy give,
That had the wild oat not been sown,
The soil, left barren, scarce had grown
The grain by which a man may live.

But this is one of the few passages which prove him to be a degenerate successor to

Him who uttered nothing base.

If poets, military officers, or other men possessed of money and cursed with idleness require concubines, they ought to be compelled to select them from among the daughters and sisters of their own friends and relatives; and the working-men of the country ought to take sufficient means to convince them that poverty will not be allowed to convert poor women into slaves, to be turned on the street at pleasure. There must be no doubt left on the minds of the wealthy that the poorest girl in the land, if virtuous, is good enough for the wife of any prince; and the law of Moses makes no exception when it says that the man who humbles a virgin must marry her, and an innocent

girl may be taken advantage of by other means as well as by force.

A prominent politician, famous as a moral contortionist, has expressed the opinion that it is the natural lot of female domestic servants to submit to be treated as prostitutes by the sons of their masters; but the workers of the country must let such titled wretches know that the age of their tyranny has gone in spite of every fraud and falsehood by which they seek to retain power. Though the sons of this lowest type of politician are not yet hereditary legislators, there is no knowing to what extent political party will go in degrading the nation, and the workers of the country have good reason to say:—

If I'm yon haughty lordling's slave
By nature's law design'd,
Why was an independent wish
E'er planted in my mind?
If not, why am I subject to
His cruelty and scorn,
And why has man the will and power
To make his fellow mourn?

Christianity is able to take away the will to injure, but it cannot have any effect on the will of those who refuse to accept its teaching, and a free people ought to be able to devise means for taking away the power from those who insist on retaining the will. The means necessary to improve the worthless possessors of wealth must be such as will place no burden on the industrious, for it is absurd to maintain expensive prisons. Military conscription is a good thing if the

soldiers are employed to carry out useful national works; and youthful possessors of wealth and titles, whose relatives have not employed them at anything useful, might be compelled to reclaim waste lands, under the same conditions as agricultural labourers have to toil. This treatment might produce men of moral stamina, instead of indiarubber politicians ready to betray any man when it suits the interests of themselves or their party. There is no special provision made for the sowing of wild oats in penal servitude, and, when the sovereignty of the people is properly recognised, princes and lords will be tried by a jury of their peers. "Mercy is murder pardoning him who kills," and he kills tenfold who kills domestic life.

One of the faults of Shakespeare is that he holds the mirror up to society as he saw it more truly than to nature; and while all his writings are imbued with the teaching of Christianity, in which he delighted, it seems unfortunate that the shackles imposed on mankind by tyranny and pride so far influenced his mind that he accepted as a natural condition of existence the division of men into an educated priesthood and an ignorant laity, into nobles capable of refined feelings and clowns whose duty it was to remain content in ignorance and brutality. He never forgets the importance of perfect chastity in his heroines; his merry wives of Windsor are shocked at the thought that any word or look could have suggested the slightest suspicion of their perfect fidelity; his Isabella will let her brother Claudio die rather than

save him at the expense of her virtue; every one of his heroines will suffer any calamity rather than prove false to the man she loves; and though his men are often represented as inconstant, his women never fail to be true. It seems a pity that his devotion to Christianity did not raise him so far above the debasing corruption of society as to induce him to seek heroes among the peasantry of his country, made true kings and priests before God by their religion, and to use his matchless pen in painting the virtuous women of the cottage as well as of the palace. He felt that the clay of imperial Cæsar is of no more value for stopping the bunghole of a beer-barrel than the clay of the most degraded slave, and he might have laid more stress on the possibility of the poor labourer feeling as intense an interest in the virtue of his sister as a Laertes could feel for an Ophelia. It was reserved for Burns to assert the dignity of humanity, apart from all the "tinsel trash" of sovereignty and pomp of state, and all the fictitious worth due to titles and pedigrees, and to announce to the world the sovereignty of the people, and the right of the most down-trodden serf to an equal share in the noblest sentiments and highest aspirations of which humanity is capable.

Some earnest reformers maintain that the law of divorce ought to be the same for men as for women, and that virtue is of the same value in men as in women. This teaching is false to nature from a worldly point of view, which is the only aspect in

which the State can regard it, and its adoption in practice would be assuming that the law can accomplish a moral regeneration which taxes the highest efforts of religion. In practical life, many most promising girls have been ruined by the erroneous teaching of virtuous female preachers of equality. A clever, lively girl, may be persuaded that she may joke and flirt and conduct herself as carelessly as a young man, but while the man, with his coarser nature, may really associate with vicious companions and retain his innocence, the girl loses her reputation, her health, and, generally, her virtue, and has her happiness destroyed. No preaching can alter nature, and it is really a slight on the noble influence of women to assert that the importance of their virtue is not greater than that of virtue in men. It is only under the new creation produced by Christianity that men and women are perfectly equal in purity, but for the ordinary world women must either be kept as slaves or be above suspicion; for it is obvious, that while a mother can have no doubt about the maternity of her child, the case is very different with regard to the father. It matters little if the father remains from home for months or years, since the children will be safely reared so long as they have a virtuous mother. Even among savages a doubt as to the virtue of a man's mother is the greatest insult, since it casts a doubt on his paternity. No man can be expected to keep a wife for a day if she is false to him; and while a man has a natural tendency to despise and even to

dislike the woman who yields to him against her duty, or who succeeds in seducing him against his better judgment, the woman who falls is humiliated so that she can hardly ever regain self-respect. A woman ought to obtain a divorce when her husband not only keeps concubines, but also denies her the affection to which she has the first claim.

Among the greatest enemies of virtue are those who assume that poverty is an excuse for immorality, and who sympathise with girls who really deserve a sound whipping. The girl who works hard, dresses plainly, and lives economically, is generally treated with contempt, but as soon as she becomes a prostitute with idle and extravagant habits she is regarded as a kind of heroine, who is to be pitied and sympathised with, and offered comfortable homes whenever disease or excess makes her tired of vice; whereas her reformation might be best accomplished by a whipping on her first entry on what she has been taught to regard as a "gay" life. Not a day should be lost in teaching the youthful prostitute that she is a criminal, and that honest poverty is better than hard labour in prison. Some sentimentalists, instead of teaching girls that it is their duty to live on their honest earnings if only two shillings a week, talk about underpaid labour and the necessities of starving girls, just as if talk will increase the value of labour. The girl with one pound a week may imagine herself in poverty as well as the girl with five shillings; and it is difficult to understand what right

an English girl has to expend as much in a week as an Indian or Chinese girl has to live on for a month. What is needed is the disposition of men like Chambers, the publisher, who lived and educated himself on less than three shillings a week, or like General Garfield, who maintained himself at college on a similar scale; and the curse of the age is the class of people who are always in poverty and misery in their own opinion, no matter what their income may be. Many families who complain bitterly of poverty spend more on drink and tobacco than might support them in comfort. Those who talk of raising the wages of girls would do well to remember that no agitation or combination can permanently increase the profits of any business, and that wages must depend on profits. The only sound principle to decide the question of wages is that laid down by Moses, when he says, "Thou shalt not muzzle the ox when he treadeth out the corn"; for if the ox is to share in prosperity, the human worker must surely have a fair share of the profits of his labour. Political impostors recommend the restriction of the hours of labour as a means for enriching the workers, just as a fool might recommend that half the land should be allowed to lie waste in order to increase the supply of food. There is only one way in which it is possible to shorten the hours of labour without impoverishing the workers, and that is by increasing the productiveness of labour by scientific discoveries, or by improving machinery, or by keeping machinery at work night and day, so that relays of

workers may be employed for only six hours each, and yet the products of labour available for division among the community may not be any less than at present.

It may here be observed that a jury of matrons might be formed to assist the local council in every district, and to regulate the conduct of girls. Women know very well the great influence they possess, and how readily the Shakespeares and Newtons of the world may be ruined by a pretty face; and one vicious girl in a village is the enemy of every other girl who wishes to have a virtuous husband, as well as of every mother anxious to rear a perfect son. Women know that the position of a wife and mother is the highest to which any woman can aspire, and that a vicious, degraded woman ought never to be allowed to rear children, even of her own. The matrons might also regulate the age at which girls should be married, since those who marry young are liable to become faded in early life, and most women have a dread of being faded and apparently done while married to a husband still in the prime of life. In case of delicacy of constitution a girl should avoid all thought of love-making until all her teeth are developed, and until her bones are quite consolidated, or until about twenty-five years of age, before she undertakes the serious duty of forming new bone.

CHAPTER XV.

THERE is a certain standard of physical perfection which all men instinctively regard with the admiration which is unable to suggest improvement; and attempts have often been made by poets, painters, and sculptors to represent this ideal as the head and front of Jove himself. A different expression of countenance or form of features might produce the idea of contempt, or scorn, or anger, or impatience of control, which would be regarded as improvements by some men of more or less obliquity of moral vision; and a different form of head might denote the absence or predominance of certain tendencies of disposition or faculties of mind, but each alteration would signify a deviation from perfection. This ideal is the natural birthright of man, and the aim of every student of medicine ought to be to restore man to the physical perfection from which he has fallen. Perhaps diversity in stature and appearance, from climatic and other influences, is designed to be permanent in order to prove that the material is inferior to the spiritual; and the progress of the world has no doubt been greatly due to those small in stature and even delicate in health, for the mind of the dwarf may be superior to that of the giant.

It might be imagined that the nations most advanced in civilisation would furnish the examples most nearly approximating to physical perfection, but the fact is curiously the opposite. One of the most perfect men I ever saw was a native of Morocco, and many remarkably fine specimens are to be seen among Asiatics and Turks, while Italy, perhaps, ranks first in Europe for numerical proportion of high type forms. It seems, at first sight, contradictory to believe that the most perfect heads can exist among nations incapable of self-government, while the most advanced nations may have inferior brains, but the entire difference is made by the moral principle, or religious teaching, which directs the energies of the people. The Italians will soon prove themselves equal to the foremost nation in the world, when they become permeated by the influence of Christianity, and the same may be said of the Turks. Natural superiority of brain or body affords no clue to the future position in life, or the usefulness of an individual, and no phrenologist would have selected Spurgeon and Moody as likely persons to be great religious teachers, for they might both have been more readily prognosticated to become prize-fighters; but when once their minds became convinced of the truth of religion, all their combative energies were directed towards proclaiming what they believed to be true. Education makes all the difference between the criminal and the saint, but if the education is not soundly religious it may direct superior attainments

to a wrong use. The future of Cardinal Newman might have been fairly well guessed in early life, for the great predominance of the sentimental feelings, and the frontal elevation denoting reverence, combined with deficiency of posterior brain, made it almost impossible for him to avoid submitting to whoever insisted most strongly on his obedience; but accident of youthful associations might readily have made him a most devoted servant of General Booth. The medical profession must study the education specially required by boys of different dispositions and capacities, and the importance of this is well seen in the case of Mr. Gladstone, whose neglect of the study of science allowed the preponderance of qualities which, being combined with great abilities and attainments, have inflicted enormous loss upon the world.

Religious teachers generally neglect to appeal to the principles which most strongly affect many of the young of both sexes. A youth who is in perfect health, and ignorant of any cause of discomfort or unhappiness, will think mainly of physical enjoyment and physical perfection, and will have a natural tendency to despise any teaching which may appear to place little value on bodily health and strength, and which may even bestow special commendation on the cadaverous countenance and uncouth appearance. The youth will in this be in harmony with the will of God, for no religious teaching ought to be considered satisfactory which does not aim at improving the physical

condition of man; and no clergyman performs his duty unless he endeavours to make his flock better able to run and swim, and, if necessary, fight. Now, if certain principles of religion and certain rules of conduct are insisted on as necessary qualifications for a Christian, while observation and experience prove that those who reject these principles and rules attain a higher standard of physical perfection than those who adopt them, the young of both sexes will instinctively revolt against the religious teaching. It is true that we are to seek first the kingdom of God, but all other things are to be added, and, while the end of the journey is most important, agents desiring emigrants for Australia do well to prove that health and happiness can be secured during the voyage, and seventy years of life on earth must be made happy. Hence it is necessary to consider what are the causes that produce inferiority of physical strength and beauty, and how far those causes oppose or agree with the teaching of Christianity. Observation and experience prove that Christianity is capable of conferring on any people the power to surpass in civilisation others of superior natural ability devoid of true religion, but the question that religious teachers cause to appear doubtful is whether Christianity is not capable of producing the most perfect physical type of man.

All opposition to the will of God in nature will cause deterioration in the type of man, but such result will be independent of religion, and will affect

all people alike. The question which must exercise the mind of the nations called civilised is the relation between the sexes as believed to be taught by revelation, and while extreme advocates of social purity make great exertions to influence the public, they do not seem aware of the reasons which influence the mass of their opponents. Men do not openly state their opinions, but there is the private ridicule of continence, and the advocacy of prostitution or concubinage, as a necessity and an advantage. Now, it may be granted that a man will not enjoy perfect domestic happiness unless by living for one woman; but a different form of argument must be adopted with the majority of men, who care nothing for any one except themselves; and I shall endeavour to state the result of my observation on some causes of degeneration of type, so that others may note whether there is any foundation for my conclusions.

One of the most potent causes in producing degeneration of type is masturbation; and this is one of the subjects on which the medical profession has proved itself false to its privileges and duty; for instead of studying the causes and results of the evil, and pointing out to the Government the steps necessary for its prevention, the profession has treated the subject with false modesty, and has made over the victims of ignorance to be the prey of impostors. There is no need to enter into an account of the pale face, lustreless eye, physical weakness, and mental dulness, which creep over the once lively and intelligent boy or girl; such

children are often ridiculed or blamed when the real culprits are the parents or the Government, or, perhaps, more properly, the medical adviser. I once met a lad of sixteen on his way to an unhealthy foreign country to fight his way in life alone, and the history of that boy was a disgrace to the intelligence of his country. Owing to neglect of proper instruction and care, he had been taught a vicious habit in childhood, which resulted in arrest of growth and weakness of body and mind, so that he made little progress at school; and when his father became aware of the habit he had formed he ordered him to leave home, and paid his passage to the West Indies, where the lad was expected to make his way among strangers, who would give him little assistance in leading a virtuous life. Now, this father was a clergyman of the Church of England, who considered that he had a right to be angry, and that he performed his duty to his son; and probably his medical adviser concurred in the treatment. A little medical knowledge and common sense might have suggested that thread-worms or other causes of irritation should have been removed, or that the boy should have been circumcised, and an irritable prostate treated by the occasional passing of a sound, and that he should have been compelled to pass his time in physical exercises with athletic companions, instead of shut up in a room with books or converted into a drawing-room ornament for the entertainment of idle girls. Circumcision ought to be almost as universally adopted

as vaccination, at least among non-Christian communities ; for besides its influence in preventing youthful vice, it may possibly prevent many cases of hip and spine disease, and perhaps even the enlarged prostate, which so often causes misery to old men. When the germ of divinity that exists in every man and woman is allowed to develop and to govern, as directed by the teaching of God in science and revelation, there will be no need for either circumcision or vaccination, since they both belong to the reign of darkness, and the evils they are designed to prevent will be unable to exist in the presence of the light of perfect moral and physical purity.

When masturbation is begun at an early age, and practised to excess, the result is impotence ; and when the injury inflicted is a degree less, the wife of the victim, if he marries, will probably have a miscarriage and not conceive again, thus differing from the woman who aborts from syphilis, and who is apt to become pregnant with greater frequency than normal. In the more common class of cases the man who was slender and delicate in appearance becomes corpulent and apparently strong after marriage, but his elder children are apt to be girls, deficient in strength and elasticity, and especially in mental ability ; while if his wife is healthy and strong, and he leads a life conducive to strength, his younger children will be superior to their seniors, and will probably be boys. In many cases the man remains slightly delicate all his life, and his wife is liable to

miscarriages and consequent weakness, so that it is the interest of all women to preserve purity in boys. The delicate, indolent mother will naturally suffer more than one who is healthy and active, and her children will be especially weakly.

A very serious mistake is often made by youths suffering from unnatural abuse of the sexual function, when, owing perhaps to the advice of companions, they conclude that sexual intercourse is a necessity for them, and so indulge in fornication, and almost invariably to great excess. This prevents the natural means of repair of strength by continence, hardships, and physical exercise, and the result is permanent loss of energy and probably a barren marriage.

Ministers of religion ought to feel a special interest in maintaining innocence in the young. The reason that so few men identify themselves with religious work is not because they do not believe in religion in their hearts, or do not feel the necessity for it, but because they have given way to vice, and are ashamed lest those acquainted with their secrets should ridicule them and accuse them of being hypocrites. The youth who has maintained his innocence and associated with upright companions can scarcely understand why so many men have a dread of all mention of personal religion. The secret of the whole conduct of a life is often the moral cowardice produced by hidden guilt.

There are medical writers, including Flint, who assume that involuntary emissions may be purely

physiological, but such is not the fact, though in many cases they are unavoidable, unless a complete change is made in the mode of life, so as to include the maximum of physical and mental exertion of which the individual is capable, and the avoidance of stimulating food and drink. The friendship and society of virtuous women, who are always thought of with respect, conduce very much to maintain purity at all times; and while dances which demand great strength and agility ought to be practised as much as possible, it is never safe for a youth to engage in the effeminate dances unless with women for whom he has particular respect, and even then the prudent woman is liable to forget her wisdom. A youth properly reared ought never to suffer from these involuntary losses of strength, and that they are not physiological may be inferred from observation of animals, from the fact that men of the greatest strength and agility remain continent for years of adult life without experiencing them, and also from the fact that the youth free from them can excel competitors in intellectual and physical contests without possessing superior development of brain or body to account for his success. There is, of course, no doubt of their evil effect when excessive, but their existence in the slightest degree indicates a loss of tone, both moral and physical, and is one of the reasons why the children of the strong and handsome man are less handsome and clever than those of the inferior man who is of abstinent habits; and it often affords an explanation of the fact that the children of

the learned and wealthy are often far removed from the perfect type, while those of the very poor, who are compelled to rise early and work hard, excel in beauty.

Special study must be given to the appearance, disposition, and mode of life of the parents whose children approach most nearly to the perfect type,—moral, mental, and physical. It is too often the case that a man of great strength and stature is stupid, and deficient in the qualities which most ennoble man, and one of the strongest children I ever saw appeared to be naturally a vicious savage, simply from moral perverseness. Solomon and Absalom were two remarkable specimens of manhood, and their father was in youth accustomed to poverty and hardship, while one of his most distinguishing characteristics was obedience to his conscience, regardless of consequences; and the way that he “danced with all his might before the Lord” showed an utter abandonment to the impulse of the moment, and this impulsiveness led him to sin when he did what his conscience condemned. Those who ridicule the statement that David was a man after God’s own heart, forget that a man’s own conscience, so far as enlightened by revelation, is the representative of God, and the advice is sound which says, “To thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man.” A very minute search will be necessary to find a man so completely superior in his heart to “nods and winks,

and all the vile mendacity of hints," as was the sweet singer of Israel. Modern philosophers and statesmen give honour to the dishonest, the deceitful, and the immoral, when they possess money or support party; but David, in spite of his savage surroundings and his outbursts of passion and folly, acted as the servant of his conscience, whether in destroying Philistines or in crying in contrition before the rebuke of Nathan. The rich and powerful of the present day are not apt to humiliate themselves when rebuked by a poor man who accuses them in the name of truth and justice. In the case of public men of the present day, moral honesty is destroyed by the sense of secret guilt, and the result is evident in the absence of innocent playfulness and good-temper in their children, and also in their inferior cranial development.

The mothers of Solomon and Absalom were, no doubt, selected as being the handsomest of women, and their highest idea of happiness was to be wives of the king.

In the case of Mohammedans, the children, instead of being of degraded type, as many Europeans imagine they ought to be, are often of wonderfully perfect form, though perhaps deficient in mental energy; but the great mass of Mohammedans are really a most abstemious people, and degeneracy occurs only in the children of the wealthy, who give way to the evils of polygamy. Owing to polygamy, the most perfect physical specimens of manhood in Africa and other countries die childless, or leave children very

much degenerated, even though their wives were the handsomest women to be found. The late king of the Zulus and the chief of the Tambookies were examples, and there are many living examples, which any one may note when he meets them.

Mohammedan nations do not suffer so much from the curse of caste as English Christians, and a woman who is a servant or slave may become the wife of a prince, if he has affection for her, and thus the beauty and bodily perfection of the people is preserved. In England, the servant of great beauty and of great moral worth is regarded by the prince, and even by the most insignificant military officer, as only fit to be ruined and turned on the street, and men marry women for whom they have no affection or admiration, so that beauty in children cannot be expected. If society were rationally governed, the Squire Donni-thornes would be compelled to marry the Hetty Sorrels, who are generally far too good for them; but at present, if the Squire does marry a girl like Hetty, instead of being applauded for good sense, manliness, and honesty, his lady-friends are apt to raise a howl of indignation over his supposed degrading alliance, while all their wrath is poured out on the fortunate, or more likely unfortunate, Hetty, who is denounced as an artful, low, ignorant creature, although she may be far superior to her critics. There is a novel written by Lady Hope, and entitled "Below the Salt," in which the writer shows an appreciation of the meaning of Christianity which is refreshing in

the desert of caste prejudices in which we live ; but speaking from the point of view of a medical practitioner, bound to consider the obstacles to perfection, it is the duty of the State and of all teachers to insist on the necessity of every man marrying the woman he loves, no matter how poor she may be, provided she regards him with admiration and respect, if not with love. It is not so necessary that the woman should love her husband, but it is essential that she should be *proud of him*, and should look up to him as a superior.

The natural animal woman is really a believer in polygamy, and will prefer to be one of a score of wives to a man who is wealthy, or powerful, or famous, rather than to be the sole wife of a poor man who is despised.

Much stress is laid by some people on the importance of a study of social position, education, disposition, and various other matters, before falling in love, and the German poet says :—

Der Wahn ist kurz die Reu ist lang,
Drum proeve wer sich ewig bindet
Ob sich das Herz zum Herzen findet.

This advice is quite wrong, for if a young couple fall in love they ought not to study in the least to find faults in each other, but merely to suppress self in order to please. It did not suit nature to leave the relation between the sexes under the cold control of reason, and all attempts to substitute reason for emotion in such cases end in disaster, but proper

training will always keep the emotions in harmony with the reason.

Those who advocate polygamy, as well as those who maintain concubines, refer to the conduct of men like David and Solomon in justification of similar practices in the present day, and there is no doubt that the concubinage of eastern nations is preferable to the prostitution of the western. Solomon knew that "better is the sight of the eye than the wandering of the desire," and it is remarkable that the man who had many wives was deeply impressed with the ruinous influence of an impure woman, since he maintained, among other truths, that "many strong men have been slain by her," and that "none that go unto her return again, neither take they hold of the path of life." The relation of the ancient king to his wives and concubines is very much misunderstood, for if he had a fancy for a woman merely for one day, his ideas of honour compelled him to take her publicly as a concubine, and to accept the responsibility of her support for the remainder of her life, though he might never recognise her again. There are some of our model legislators whose concubines would be very numerous if they had the same ideas of honour as governed the conduct of Solomon. The curse of secrecy is very great on modern society, and men are apt to adopt as true the statement that "stolen waters are sweet, and bread eaten in secret is pleasant," while they forget that this was only the statement of the abandoned women to the simple youth, who did not know that

“the dead are there, and that her guests are in the depths of hell.”

Instead of the legal concubine who is treated with open sincerity, and as a woman whose modesty and confidence must be preserved, the man who adopts the name without the spirit of a Christian seeks the society of women whose influence is polluting, and in whose presence he is conscious of degradation; so that he learns that “her house inclineth unto death, and her path unto the dead.” The constant association with depraved women, and the consciousness of being a hypocrite and a criminal, while parading before the world as a moral reformer, will, in the course of time, convert the candid youth into a man with suspicious, deceitful eyes and debauched expression; and his loss of virtue will become so great that he will regard every woman as impure, and will seek to corrupt the wife of his most confiding friend. There seems some tendency to regard adultery as an offence that may be atoned for by gold, but Solomon, with all his fancy for many wives, had a different opinion, for he says that “whoso committeth adultery with a woman lacketh understanding; he that doeth it destroyeth his own soul. A wound and dishonour shall he get, and his reproach shall not be wiped away.” Job also had very strong views as to the enormity of the crime, so that even the earliest history of mankind leaves no grounds for supposing that the relation between the sexes at present maintained is in any way the result of evolution.

CHAPTER XVI.

THE fact that multitude of wives and the gratification of animal desire do not afford happiness to man, even under the most favourable circumstances, is well shown by the Song of Solomon, in which he puts aside all his mere animal wives and concubines as of no importance when compared with his ideal love, for which, if he would give all the substance of his house it would utterly be contemned. He felt the truth of the teaching that one man and one woman were originally made complementary to each other, so that each was made complete by the other, and every attempt to add to this completeness was as an unsightly excrescence destroying perfection. The nations that believe in polygamy as conducive to happiness cannot understand that a man who appears to all the rest of the world devoid of any attraction will yet be to some woman the chiefest among ten thousand and altogether lovely; and they are just as much puzzled to know why a man with hundreds of the most beautiful wives and concubines can say, "My love, my undefiled, is but one," and her charms so great that everything belonging to her is regarded with delight, though to the world she is as a garden enclosed and a spring shut up, with no attractions

whatever. We know that Solomon searched in vain for his ideal love, and gives as his experience that "a man in a thousand I have found, but a woman among all those have I not found;" but woman had no chance then of developing her divine goodness, and yet he knew what the nations of the East have still to learn, that when men and women are trained to reverence virtue and to seek harmony with the divine nature, the most mighty warrior and most learned sage will stand abashed in the presence of the undefiled one he loves, whose eyes are as pure as the fishpools in Heshbon, and who has such a wonderful influence over him that he says, "she looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

It is not unusual in England for a pure virgin to marry an impure, dishonest man, but a pure Christian maiden ought to shrink by instinct from a guilty, deceitful man; and Solomon knew this, for he says that the man whom the undefiled and the upright love has a name like "ointment poured forth," so that its excellence cannot be disputed, and challenges the judgment of the world. There was no secrecy or consciousness of guilt in the love of the innocent maiden, for she went boldly to the watchmen in search of her love, and took him straight to her mother, which is not always the rule in modern life. It may also be observed that, in spite of animal passion, the pure virgin cannot give her love to a man until he first loves her; and it is an essential part of her nature to

say with the ideal maiden of Solomon, "Draw me, we will run after thee." When once her affections are gained they are given so fully that she is represented as throwing aside all impediments in order to run to her lover, and in such a case no damages for breach of promise can be great enough to compensate for deception.

One has sometimes to listen to a preacher

While he explains what seems most clear,
So clearly that it seems perplext ;

and the Song of Solomon has often been made bewildering and complicated ; but it is very evident that the description of the love between a pure virgin and an undefiled man must be specially applicable to the love between the regenerated soul of a Christian and the archetypal man, since the lesser love is merely a part of the greater.

There are always more women anxious for the perfect love that cannot be divided, than there are men willing to surrender themselves only to the charms made radiant by virtue, but this is owing to the evil system of education which has existed for some thousands of years, and which has taught men to regard the happiness of women as of merely secondary importance, or of no importance at all. Even among the best educated men in England we find many examples of those who expect their wives to be virtuous, modest, and religious, and to maintain with unwearying patience a perfect heaven of quiet retreat for their husbands, when they return home

sickened by vice and debauchery. No woman can successfully carry out the programme laid down for her by a selfish husband unless she has given up all hope of earthly happiness in contemplation of future bliss ; and yet it is, to a great extent, the sin of women in rearing their sons with habits of selfishness that causes other women to pass their lives in misery. Perfect happiness is the natural lot both of men and women, but it is impossible to either alone.

The disposition of parents has a wonderful effect on the physical structure and appearance of the children, as well as on their mental ability and moral qualities. The open, candid, bad man, who is not ashamed of his badness, but glories in it, has silenced his conscience so effectually that he is not in conflict with it, and his children may very much resemble those of the thoroughly honest, good man, or the innocent rustic, though we can hardly deny that superior moral qualities are more or less hereditary. The particularly obnoxious Christians were those who were lukewarm, and many of the most miserable people are those who are neither honestly bad nor honestly good, but are mean and shuffling in their conduct, and anxious to conciliate all parties. The man or woman who is mean, selfish, and deceitful, will have children who are particularly inferior. Of course, in all cases allowance must be made for delicacy or strength in parents, but I have observed the life of a man who appeared so feeble in youth that his friends, who

were poor, held discussions as to what employment would be most suitable for his weakness; and, perhaps because he was little and despised, he determined to make the best of himself, and became a very straightforward and energetic religious teacher, while he had to work for fourteen hours a day under very unfavourable circumstances. He educated himself, in spite of poverty and long hours of toil, and he became the father of twelve sons, whose moral qualities were so good that I feel confident not one of them failed to prove himself an honour to his parents. Very much, no doubt, depends on the mother and on the affection of the parents for each other, but in such a case as the above a woman's health appears to be improved by child-bearing, so that she may be as strong and active at seventy as most women are at fifty.

It is remarkable that the Old Testament concludes with a prophecy that the time will come when "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." There never was a time when affection and sympathy was so marked between fathers and children as the present, and the result will be safety in the midst of prosperity, whereas all former experience of the world was that prosperity caused the ruin of nations. The decay of England, which some people consider to be inevitable, is impossible while the children are trained to excel their fathers in all good qualities, and degenera-

tion of families might be prevented to some extent by free discussion of its causes. Under normal circumstances a child ought to be as playful as a kitten, yet one will find the child of a strong, healthy young man to be a feeble, spiritless girl, with no tendency to laugh or to be happy, though her father is remarkable for being what is called a "jolly fellow"; and when we consider the cause of the absence of elasticity of mind and body in the child, we shall find it in the excesses of the father, and perhaps the selfishness and general worthlessness of the mother. I have seen a baby under a year old affording continual amusement and pleasure during a long sea voyage, but it was the child of a father and mother who were very self-denying, and were all in all to each other.

It is very interesting to consider the cause of the peculiar development of brain in the inhabitants of some parts of Germany, since they are remarkable for breadth of head, indicating selfishness, and flatness over the region supposed to indicate benevolent and religious tendencies; and their ancestors have, no doubt, been very much in the habit of directing their whole energies to the accumulation of means to gratify self.

With regard to the influence of the mother on the children, it is to be observed that, under certain circumstances, the mother of great mental ability will have very inferior children, for, if she give way to habitual sexual excitement during pregnancy, her children will be apt to be peevish, nervous, passionate,

and vicious. A woman who tries to excel in any business involving much mental worry or brain-work, must be content to have delicate, inferior children, since mental worry will interfere with the regularity, quantity, and quality of the stream of blood devoted to the nourishment of the child. The most simple-minded, and even hysterical little women, often rear remarkably fine children, because they yield their whole energies to flow in a concentrated stream of mother's love. A very active life is an advantage, as a matter of course, in so far as it promotes strength; and the selfish, gluttonous, indolent woman is often remarkable for the contrast she presents to her small and delicate children. In the case of a woman who is very strong and energetic, but very selfish and deficient in natural affection, the children may be physically superior, but yet possess badly-formed heads, and are devoid of attractiveness. I was once struck by the remark of a servant regarding the children in two families, of whom it was said that nobody could help liking them, while, with regard to some others, it was said that nobody could like them; and I noticed that this was peculiarly true, and that the first class of children were those of parents who had married for love, in spite of poverty, and so had made a sacrifice of selfishness; while the children who repelled affection, though equally strong and healthy, had parents who had married after careful consideration of material advantages.

There are men with a certain amount of education

who imagine that it is possible to improve the human race by marriages without love, on the same principles that improvements have been made in cattle and horses. Animals and plants have been cultivated so as to be better fitted to certain artificial conditions of existence, and more useful to man; but all improvement in man must have happiness for its object, and a woman six feet in height has no greater capacity for happiness than one of five feet, and, in fact, is generally inferior in activity and power of endurance. Human animals are of no value whatever unless kept as slaves, and even then are much less valuable than good machinery, while they act as a cause of degradation to their masters, and diminish happiness. If we could produce a breed of Goliaths insensible to human love, and yet possessed of human cunning, they would be far more dangerous to happiness than an improved breed of gorillas living free among men; for, while the gorillas might be chained or shot when desirable, the pestilent race of false humanitarians would, if themselves safe and comfortable, endeavour to prevent the improved human animals from being shot, even when necessary for the protection of innocent children. There must be some serious defect in the intellect of any man who can believe that human happiness may be increased, or that it can even have any existence, without love. The love of all nature, which constitutes the highest form of happiness, is the result of love between parents, and of love of parents for children, for it cannot be denied that

moral qualities are to some extent hereditary ; and the younger members of a family are more apt to enjoy this ideal happiness in proportion as the love between their parents has grown stronger and purer with age.

Any one may study among his acquaintances the injury to the happiness of their children that is inflicted by parents who do not marry for love. Sometimes the children are fortunate enough to be influenced by affectionate relatives or teachers, or to enjoy the advantages of education in an orphanage ; but when so unfortunate as to be reared by their selfish parents, they never develop the power of experiencing the bliss conferred by the beautiful spirit which bestows "the sense of beauty and the thirst of truth," and which is described as saying :—

Then, when on restless night dawns cheerless morrow,
When weary soul and wasted body pine,
Thine am I still in danger, sickness, sorrow,
In conflict, obloquy, want, exile, thine.

When neither husband nor wife is influenced by love, it might be a calamity that they should have any children, but there is always the chance that education may effect some improvement, and even the children of the wealthiest woman who sells herself for a title may, sometime, stray into Westminster Abbey, and fall under the influence of Canon Farrar, who may be worth millions of pounds to the country as a moral physician ; or they may squander everything, and be rescued by the Salvation Army, and be converted

from mere human animals into promoters of human happiness. They must be the subjects of a new creation before they can understand anything of the happiness of that poet who, though "tried at once by pain, danger, poverty, obloquy, and blindness, meditated, undisturbed by the obscene tumult that raged all around him, a song so sublime and so holy that it would not have misbecome the lips of those ethereal beings whom he saw with that inner eye which no calamity can darken, flinging down upon the jasper pavement their crowns of amaranth and gold."

The children of parents who marry purely for love are the true kings and queens of the earth, no matter how poor they may be; and the superiority of the English over all other nations does not depend on physical or material advantages, nor on superiority of intellect, but on the amount of love existing in families. Those who dream of the possibility of England's decay are not aware of the real cause of her greatness, for no nation ever existed whose influence depended on such a broad and perfect foundation. There is not a county in England which does not contain ten times as many men capable of being president of a republic as are to be found in the whole of France; and every parish in Scotland can supply men who might be relied on to govern Turkey, or Egypt, or Persia, with perfect justice, and to act uprightly under every temptation, while all the harems of the East can scarcely produce a man fit to be trusted

with the government of a village. The most exalted princes of India may indulge in extravagant promises of reward for service, and terrible threats of punishment for disobedience, without producing any trustworthy devotion from natives, who will spend a lifetime in the service of England in perfect confidence of being always treated with justice. In spite of the faults of individuals, and even in spite of influential politicians who have taught that promises of England's friendship must be modified by expediency, there is still a feeling of confidence throughout the world in the people who regard as "the man after God's own heart" him who will act with honesty, even when it is to his own hurt. Now, the disposition which puts self into a secondary place is inherited in greatest intensity from parents who marry for love, and Paul of Tarsus, who was a profound philosopher, appears to have been the first who observed this. It often happens that the purely selfish man marries a woman who really loves him, while the worthless woman may have an affectionate husband, and Paul observes that the children will be sanctified by the possession and example of even one parent who forgets self in love for another.

There is plenty of material among legislators and public men to satisfy the student of human nature of the miserable results accomplished by those who marry on sound rational principles, to improve the physical or pecuniary condition of their race. Their children may be very strong and healthy, and yet may

show degradation of type by inferior frontal development and insensibility to the higher sources of happiness ; they will betray their dearest friend, if certain that it is for self-interest ; they can never be safely entrusted with responsibility, and they will be incapable of any feeling of patriotism that would involve sacrifice. It is said that fishes which inhabit dark caverns will, in the course of generations, lose the power of seeing ; but the condition of the children of selfish parents is worse, since their emotions become so depraved that what is noble or disinterested causes painful repulsion. There are members of Parliament who are made miserable by the rejoicings of a loyal crowd, or by the festivities of any town in entertaining visitors, or by the tributes of praise and pecuniary rewards to soldiers who have been faithful in times of severe trial ; and their whole lives seem embittered because other people are happy. The little deformed daughter of poor parents who love one another may enjoy a heaven of happiness in trying to do good, while the models of physical perfection may hang themselves in the excess of their envy and hatred. The intelligence of America would be under a cloud of lunacy if it expected to find a Washington or a Lincoln among the sons of parents governed by reason and not by love.

Marrying for love is often supposed to be a suitable theme for novelists, poets, and fools, but to be a matter which the sensible can afford to despise, whereas it ought to be regarded as of supreme religious and

political importance. Christian men and women sin against the very essence of their religion when they marry without loving, and England's success in colonisation is due to the general obedience of the people to this highest law of nature. It would be impossible to get a man and woman to live with content in a wilderness such as the settlers of America and Australia adopted for a home if it were not that each found the other better than anything else in the world. France has lost its position among nations owing to the general prevalence of the spirit of calculation in making matches; and the savage who pays for his wife is superior in moral sense to the philosopher who refuses to marry until he is informed how much pay he is to receive. No people will be entrusted by heaven with the work of colonisation unless they recognise as divine truth the teaching of the Song of Solomon, which represents a man as considering the poor goatherd he loves to be noble as a prince's daughter, and the maiden as so far forsaking everything for love that she encounters blows and risks calumny in the eagerness with which she follows her lover. The Parisians have become so degraded that many of their most popular writers confound mere animal passion with love, though love attains its greatest intensity when a youth and a maiden are in ignorance of the physical functions intended by nature to be subservient to human love.

The hope of a glorious future for England and her colonies depends, as the success of the past has

depended, on what are often denounced as improvident marriages, and every care must be taken that those who maintain the greatness of the Empire shall not suffer from any evils which wise legislation can prevent. It is, no doubt, very difficult to rear men in any large town who will be likely to make good colonists, but they may do for citizens of a colony when better men have prepared the way. There are no finer women in the world than many natives of London, though the best are apt to be spoiled by laziness, but the brothers of even the most excellent girls are very often converted into degraded, worthless men by vices which result from the stupidity and neglect of those in authority. It is, fortunately, not uncommon to find young men in London who have married for love before they have become corrupted, and as a result their children are of high type, with great intelligence, and happy, playful disposition. It is peculiar that the children of selfish, corrupt parents often seem deficient in innocent playfulness and in elasticity of disposition, even when they are very healthy and strong.

While observing that the innocent maiden of elevated sentiments, who ennobles man, requires to be wooed before being won, Shakespeare did not fail to notice that the heathen ideal goddess of love, being merely an animal woman, seeks to seduce and injure man regardless of his indifference and scorn ; and he remarks at the same time the evil results of loss of virtue in youth :—

Who wears a garment shapeless and unfinish'd ?

Who plucks the bud before one leaf put forth ?

If springing things be any jot diminish'd

They wither in their prime, prove nothing worth :

The colt that's back'd and burden'd being young,

Loseth his pride, and never waxeth strong.

The danger to youth in the present day is much greater than in the time of Shakespeare, since civilisation provides means of living for the weakest and least worthy, free from the competitions of physical strength which would demonstrate their inferiority ; and so stunted, enervated youths, still capable of selling ribands, or directing a pen or sewing machine, are able to indulge in dreams of their own importance, until some accident places them alongside a race of virtuous men like the Boers, when all the signs of degradation are made apparent by the contrast.

In studying the causes of degradation of type, we may take the case of a man who inherits a sound constitution, strength, mental ability, and prepossessing appearance,—who has been carefully reared so as to produce full development of body and mind,—who has no unhealthy occupation or mental anxiety, and who has every advantage of fresh air, exercise, food, and care, for maintaining perfect health. Suppose this man to indulge in the one vice of sexual excesses among depraved women for some years, and then to marry a woman as nearly perfect as possible, and who might be expected to have remarkably handsome, talented children ; and suppose that he does not abandon his vicious mode of life after marriage. It

will be found that the children are inferior to the parents in vigour of mind and body as well as in beauty, and that they are particularly inferior in cranial development. There will be no improvement in the type of the younger children, but rather progressive weakness and want of mental ability or moral worth, and the mother's health will show signs of impairment instead of improvement. Though such a man may appear to be in perfect health, it will be found that his tissues are deficient in tone and elasticity, so that he is constantly acting under medical guidance and following rules as to food, exercise, bathing, and general habits. He may be praised for his fine appearance and methodical life, and may be selected by a superficial observer as thoroughly competent to share in a military expedition; but a campaign that will not affect the healthy soldier will speedily cause him to break down from varicose veins or other consequences of impaired elasticity, and thus a man who might have been perfect as a soldier becomes a useless burden on the army. Hence it is the interest of the nation, as well as of his wife and children, that a man should be preserved as far as possible from contamination by depraved women or depraved men.

The attention of soldiers and sailors requires to be particularly directed to the preservation of virtue, for, though they are required to be perfectly sound in health and are specially favoured with the best hygienic care, their children are very often inferior to those of

the poorest agricultural labourer. Military officers would not suffer so much from moral degradation if they adopted the Eastern custom of keeping concubines in an open manner, so as to have some care for their virtue ; since the effect of the present mode of life of many of them seems to be to make them regard the seduction of the wife of a friend, or the ruin of an honest girl, as an exploit to be proud of. An officer of superior ability was once reading a work of a very well-known novelist, which told of the successful efforts of a father or uncle to kill the man who had ruined an innocent girl, and, on my inquiring his opinion as to the merit of the book, he tossed it aside with contempt, and said it was a novel only fit for servants. Another officer remarked that a few prostitutes, more or less, is a matter of no consequence. These men were only examples of the natural result of the system under which they were reared, but the Boers did something to convince them that ornamental dresses and military rank do not necessarily imply superiority in strength, courage, or virtue.

If a woman over twenty-one years of age, and with a clear knowledge of the consequences of her conduct, chooses to live with a man as his concubine, the law has no right to interfere, if there is no attempt at misrepresentation in order to deceive the public as to the relation ; but every act which injures the happiness of the life of an innocent girl or woman must be regarded as a crime, and the corruption of a youth by a woman is also a crime. A man who recently

attempted to represent himself as the champion of virtue gave as his opinion that the future solution of the problems depending on the relation between the sexes might include the recognition of the right of some women to live in a state of polyandry in opposition to the savage custom of polygamy. Such a statement not merely shows ignorance of the fundamental principles of morality, but of the simplest conditions essential to the existence of animal life. The most ardent evolutionist must admit that the women of the street assume a position in the human social system which is more degraded and degrading than anything existing in the social systems of our venerated ancestors, the lower animals; and even the beasts of the field might have sufficient instinct of self-preservation to destroy any female constantly desiring sexual intercourse and not producing any young. Women will always naturally try to tempt men by their attractions, and no philosophy or learning affords man any protection from their charms, so that society must assist him by legislation. Though possessed of almost unbounded influence for promoting the happiness and welfare of man when her conduct is governed by a lofty ideal, woman is possessed of an equally potent influence for the degradation and ruin of the human race when she lays aside the belief in responsibility, and the greatest task for female reformers is to concentrate all the wonderful powers of their sex to lead man back to perfect happiness through virtue. Every man ought to admire a handsome woman as

one of the choicest blessings sent from heaven, and every woman ought to be thankful for her beauty and attractions, and to do all in her power to increase them as special talents for influencing men to submit to be ruled by love. A better system of education ought to prevent the jewel of gold from being so often lost in the swine's snout, and ought also to abolish the taste for chignons, dyed hair, painted faces, nose and ear rings, artificial posterior protuberances, crinoline, high-heeled boots, and other attempts to destroy resemblance to the archetype.

While the strength and quality of the muscles of the body are modified by the physical qualities of the parents and by the mode of rearing, it may be more important to study the cultivation of the volitions and emotions, and the capacity for intellectual happiness.

We know that all bodily movements are due to the contraction of muscles or particles of protoplasm, and that the muscles are connected with the brain by the nerves, so that all movements of the voluntary muscles are under the control of the will. We also know that there are involuntary muscles, which have not been placed under the control of the will because their action is essential to life. The power of the will in governing and combining the action of the muscles is obtained gradually by exercise and education; and while some combinations, such as those involved in walking, are learned instinctively, there are others, such as dancing and piano-playing, which generally require laborious practice at first, but when once the

power is thoroughly acquired it cannot be forgotten or lost. The muscles themselves become stronger and their obedience to the will more perfect by exercise, and by careful training the volitional currents necessary for the performance of a difficult exercise on the piano pass with such facility along the nerves that the player is not conscious of voluntary effort. Now, we may assume that the emotions are produced by the movements of spiritual or invisible muscles, which are connected with the Divine mind by spiritual nerves. There may be differences in the strength and quality of the immaterial muscles due to hereditary causes, and these differences may not be controlled by the same causes as govern differences in the material body. All good emotions may be due to currents from the Divine mind which will pass more and more easily from exercise of the emotional muscles; while the sense of right and wrong and the action of conscience may be produced by involuntary emotional muscles essential to the spiritual existence of man as distinguished from animals. The will of man may be placed as a local battery of peculiar power, capable of originating currents in harmony with or opposed to those from the Divine mind, and of shutting off connexion so as to govern emotional actions by its own local currents. Such emotions as hatred, malice, and envy may be analogous to a condition of cramp or convulsive action, while selfishness and falsehood may be due to currents running in opposition to the Divine currents. The careful education and exercise of the

emotional muscles may enable currents to flow almost automatically which will produce sympathy and love, so that the most perfect moral state will be simply due to a free passage of Divine currents, or as the poet says :—

A life of self-renouncing love
Is a life of liberty.

Prayer may be the power given to man of forming connexion with the Divine mind so as to obtain assistance in producing healthy emotions; but the governing will must always possess power to interfere at pleasure, or to influence the subordinate will to seek assistance. Since all who are in connexion with the Divine mind are thus in connexion with one another, we have an explanation of the idea in the mind of Paul when he said, "So we being many are one body in Christ, and every one members one of another." This theory will also explain the confidence that Paul felt that there can be no possible condemnation of believers, for no man can injure his own hand so long as its nervous connexions and sensations are normal, though he may burn it off without feeling pain when its nervous connexion with the mind is destroyed. As the material muscles atrophy from want of exercise, so the immaterial muscles become weak if not used, and hence children should be employed from the earliest possible age in ministering to the happiness of others. When a child is trained in the way he should go he will not depart from it when he is old, because the power

gained over the emotional muscles will not be lost, and the lessons of childhood will be remembered when age causes forgetfulness of events only a few hours old. Improvement of the material body does not imply improvement of the immaterial, since it is only improvement of the local machinery; but love between parents may cause improved development of emotional muscles and a greater power of receiving and utilising Divine currents. While it is true that the little deformed daughter of poor parents who love one another may possess a perfection of happiness which no physical beauty or earthly power can bestow, because her parents conformed to the will of God in revelation by marrying for love, they sinned against the will of God in nature by neglecting their own bodily health and that of their child.

Adam and Eve attempted to maintain emotional health by independent local volitional currents, and soon developed an opposition current of falsehood and attempted to cut off connexion with the Divine mind; and hence all children have since suffered from hereditary moral imperfection and disease of the emotional system from the influence and example of parents and companions. Man is, however, in a better condition now than he was before the Fall, since he has been taught how to regain moral perfection and to enjoy the satisfaction of voluntarily contributing to the action of the Divine currents.

There are professing Christians who imagine that by indulging in selfish prayers and dreams of future

bliss they can keep their emotional muscles in a healthy condition, but this is as foolish as to think that dreams of muscular exercise are equivalent to the exercise itself. The great German poet knew that "faith without works is dead," and that the actual exhibition of the products of the action of the Divine current on the emotional muscles is essential to moral health; and hence he says in "Faust":—

In your lives His laws obey,
Let love your govern'd bosoms sway,
Blessings to the poor convey,
To God with humble spirit pray,
To man His benefits display :
Act thus, and He, your Master dear,
Though unseen, is ever near.

Shakespeare also observed that the heavenly currents will not continue to flow to the emotional muscles unless the energy supplied is utilised in actions, and hence he says:—

. . . for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not. Spirits are not finely touch'd
But to fine issues; nor Nature never lends
The smallest scruple of her excellence,
But, like a thrifty goddess, she determines
Herself the glory of a creditor—
Both thanks and use.

CHAPTER XVII.

THERE are men, calling themselves reformers, who profess to believe in the possibility of promoting marriage and morality by teaching men and women to gratify their desire simply as animals unrestrained by the care of offspring, forgetting that animals are subject to natural restraints from which civilised man is free, and also forgetting that man is something more than animal. One might fancy that the parents anxious to limit the number of their children would be the very poor or the delicate; but the typical cases occur among those whose income is reckoned by hundreds a year. Selfishness, vanity, and the absence of what may be best described as pluck, will be found to be prominent characteristics of the men, and their wives are generally suitably mated. Many cases, especially among those who talk loudly to distract attention from themselves, are due to morbid consciousness of debility; for many men of robust appearance, and often of importance such as corpulence and bulk can give, are conscious of being weakened by youthful excesses, and their vanity and sensitiveness make them enraged at the prospect of having a delicate family, or one composed entirely of girls. In other cases the existence of a child is

regarded as a serious calamity, because it might possibly interfere with the quantity or quality of the cigars or wine consumed, or might in some other way diminish the means of selfish gratification. Then there is the anxiety to have children in a better position than seems possible if there are more than two or three of them; for such parents are usually conscious of having little merit of their own, and have no confidence in the merit of their children: they have no self-denial, and no idea of the happiness of those who thank God for having taught their fingers to fight and delight in overcoming difficulties. Their life is a dream of indolence and selfish indulgence, and the children naturally imitate their parents, so that there is more likelihood of the twelfth child of a poor labourer rising to eminence than of the only child of the selfish calculator being of any service to his neighbours or his country. The student of human nature will find it most interesting to note the history and to watch the progress of these families which hope to monopolise the good places in the world, or, at least, to secure more than an average share of the good things of life by restricting their own numbers. The anxiety to prevent any child being reduced to the necessity of doing an honest day's hard work, very often results in the production of men who find their way to the workhouse or the felon's cell. The parents gradually grow weary of each other and very disappointed with married life; they lose all enjoyment of each other's society, and are apt to seek

consolation in drink or exciting amusements; love is extinguished: the wife is treated with contempt, and finally with positive aversion. The children are, naturally, affected by the example before them, and have no affection or respect for either parent, though an outward show of respect may be maintained. If the wife is naturally affectionate she suffers in health, and longs for affection and sympathy, and she becomes subject to neuralgic attacks, or drunkenness, and to other ailments which make the lives of very many women miserable, but with which our grandmothers were little acquainted. In some cases both husband and wife are hard and selfish, with no wish to think of anything beyond a mere animal life, and in such cases neither parent seems to suffer in any way, while the children are heartless and selfish successors to their parents, but may develop into the most deceitful and dangerous criminals. The parents of this description may be very successful in business; but, when old, they might be utilised by instructors of youth as examples of the misery and hopelessness which must result from the attempt to satisfy human longings by a life of mere animal enjoyment. When conscience becomes educated into acquiescence it is possible that no moral or physical injury may be inflicted, and love between husband and wife will not be weakened if both believe their conduct to have the sanction of religion, but "the righteous shall inherit the earth."

Those who advocate the restriction of the number

of children according to the means of support must be very deficient in reasoning power and, at the same time, must be possessed of very mean, selfish, and cowardly dispositions. A very little reflection ought to convince any one that the children of the delicate and wealthy are apt to be the least valuable, since such children are likely to be mere consumers of wealth produced by others, and are likely also to cause vice and depravity with consequent crime and poverty in the homes of honest labourers. The great benefactors of the country are the poor parents who bravely struggle against difficulties and rear strong healthy children, able and willing to face the hardest work of life, with strong arms and unselfish dispositions; and the good qualities of many poor families are so very marked that it would be a great blessing to the world if their children were ten times more numerous, while it might also be a great blessing if the talking and writing croakers, who never do an honest day's work, could be prevented from having any children, so that their race might be snuffed out altogether. Those who regard a poor man's children as a misfortune to him must be devoid of every noble or manly quality, and incapable of understanding the feelings of unselfish men and women, whose greatest happiness is to deny themselves for the sake of others, and who feel that toil becomes pleasure when impelled by love.

The limitation of the number of children in families would have a very injurious political effect, from

reasons apparently not thought of by French philosophers. Suppose the condition of parents to be that of perfect health and virtue, and that they marry for love, so that the eldest children will probably be sons of superior physical development, it will be found that the elder children will be naturally disposed to be warriors or hunters, or to devote themselves specially to physical as distinguished from mental occupations. Now, the progress of the world depends on moral and intellectual progress, and the younger children, even if physically inferior, will be more inclined to indulge in mental contemplation and the study of causes. It is also well known that children who have numerous brothers and sisters are far more likely to be superior in patience, self-denial, and all the noblest virtues, while an only son is naturally spoiled. Suppose, again, what is now very frequently the case, that a man spends his youth and early manhood in anxiety and toil to become wealthy, or learned, or successful in some pursuit before he thinks he can afford to marry with sufficient gratification to his vanity, and that he loses his virtue and the power of feeling the love for which all earthly possessions would be despised, it will be found that his elder children will be inferior to their parents in every respect; while if he is a wise man who recognises his errors, and has a good wife, he will be improved every year of his life by the influence of love and virtue, and the children of his later years will possess the most valuable mental and moral qualities, and

will even be physically superior. This peculiar improvement depends to a great extent on the religious disposition of the parents, and will not occur in cases where there is constant anxiety to be rich, or a state of discontent from any cause, nor will it be noticed if there is not sympathy and affection between husband and wife. When a man has led a very vicious life before marriage, his elder children will probably suffer very severely, and if he marries through weariness of vice, or for social position, or some reason quite unconnected with love or virtue, and with no wish to lead a reformed life, it seems a pity that he should be allowed to have any children, since, besides natural inferiority, the influence of the father's example will tend to make them the pests of society. Such men, if wealthy, might be allowed to adopt the children of poor relations, provided they can give sufficient security to the State that the poor children will not have their lives made a curse to themselves and to others by the example or teaching of their worthless, wealthy relatives.

The Jews were, no doubt, right in thinking that it is a calamity for a man to die childless, but they were informed that parentage is of no consequence in the sight of God, or as a test of fitness for admission among Christians. In ancient times a man cared little or nothing for any children except his own, but now orphans often enjoy much more affection and care from strangers than other children from their parents. The attempt to regard men as worthy of

homage or respect on account of their parentage or wealth has been one of the greatest obstacles to human progress. We find no attempt made by Moses to make his children rulers, and the children of the apostles are never mentioned as worthy of special respect. The Israelites were given kings on account of their sins, and their first king proved to them that physical superiority must fail if without moral worth. Their second king represented archetypal perfection in his thoughts, and obedience to him elevated the nation. Their third king embodied the perfection of human wisdom, which is unable to secure permanent happiness, because human wisdom cannot prevent the wise man or his son from acting as a fool. A nation may be elevated by a feeling of loyalty to Queen Victoria, or even to the German Emperor, but degradation is certain to result from the attempt to admire or respect the common kings, queens, and royal families of Europe and Asia. It may be a duty to honour a king in order to preserve peace to a savage nation, but it is a degrading sin to attempt to admire any man because of his parentage, or for any reason except his resemblance to the perfect archetype. Demoralisation of sentiment is shown by the fact that thousands of professing Christians mourned the death of the Prince Imperial of France, though they would not have bestowed a thought on the hundreds of widows made childless by a devastating war. The people of Russia can think with satisfaction on the slaughter of thousands of brave men,

while they would, perhaps, be shocked if the Czar were sentenced to be hanged, or even to work for a few years in the mines of Siberia. The national worship of the perfect archetype leaves no room for kings, except in so far as they are model citizens and examples of moral worth.

In order to regain perfection, all false teaching on social and political subjects must be condemned, and every child must be taught to regard everything that interferes with the perfect happiness of all mankind as crime. Whatever makes the interest of one man different from the interest of another is an evil, and all evil is sin and crime not to be tolerated. It is the interest of a gambler that another should lose, and, therefore, the gambler is a criminal. When a man is a bear on the Stock Exchange, it is his interest that there should be railway accidents or other calamities, and the bear of Spanish bonds has an interest that the king should be assassinated, or rebellion break out. The German, or Austrian, or Russian politicians, who wish to maintain their power by wealth for which they do not labour, may act as bears of Russian bonds, and then cause rebellion among the wretched subjects of Turkey, and so produce a devastating war; but when the people become sufficiently enlightened to understand for what purpose they have been employed to slaughter one another, they may adopt the summary remedy of hanging all emperors, politicians, or financiers who maintain their own influence or wealth by the ruin of

those who toil. Any individual who insures the life of another has an interest in the death of that other, and is, therefore, a criminal, and might, perhaps, be reasonably hanged, on the principle that he who has meditated murder in his heart is already guilty.

The philosophy that is selfish is false, and produces men who will entice away the wife of a friend while pretending to teach lessons of justice and morality. It is not enough that each man should adopt a merely negative policy by refraining from injuring another ; and the only philosophy worthy of respect or compatible with progress is that of Jesus Christ, which teaches men to think more of others than of themselves.

One of the greatest obstacles in the way of progress, and one of the clever devices of the devil for preventing harmony, is the existence of political parties ; and it is remarkable that many of the best men in England have been employed by the spirit of evil to eulogise this very cause of national misery. The man who joins a political party is a traitor to his country, and ought to be punished and deprived of the privileges of a citizen. The only way for a civilised nation to conduct its government is on the model of the jury system, and if a number of members of a jury were to form a party with particular prejudices, or were to promise to accept the judgment of the foreman so as to save themselves all trouble of studying evidence or using their own reason, they would be worthy of severe punishment, even though the

question to be decided might be of extremely little importance. Now, every person possessed of a vote is a jurymen whose duty is to decide whether a certain man is sufficiently honest and intelligent to be entrusted with the powers of a member of Parliament, and every member of Parliament is a juror bound to consider carefully and unprejudicedly all questions brought before the Government. As matters stand at present, a man who calls himself a Liberal considers his interest to be opposed to that of any one who calls himself a Conservative, and the two parties spend months in abusing and interrupting each other, while they solemnly assure the people that the amount of work to be done is far too great for them. One of the first reforms needed is a circular House of Commons, and a rule that every seat should be numbered, and every member supplied with a different number each day.

The questions which have to be decided by the jury of Parliament are of far greater importance than any trial for murder, for they may involve the deaths of thousands of innocent persons; and it is now a matter of history that if members of Parliament had given the subject the honest attention that is given to a simple case of theft, there would probably not have been ten men in favour of an Egyptian policy which has formed the most disgraceful page of English history, and which has cost the world probably more than fifty thousand lives and one hundred millions of pounds. Even the value of royalty might be differently

estimated if a member of Parliament were liable to expulsion and punishment when he attempts to delude the ignorant and to gain popularity by describing himself as a Tory or Radical ; for when the value of royalty to the country is calmly discussed by a rational assembly, it may be concluded that the existence and conduct of the Queen during the present year have been worth many millions of pounds, while members of Parliament have been a loss to the country of far greater amount. While the wealth of America is in itself, the wealth of England is in the respect and friendship of the world, and the Queen has done more to concentrate the friendly feelings of India and the Colonies towards England than anything else could have done ; for the world is not yet sufficiently educated to appreciate an abstract principle so readily as a personality.

We have to depend on Parliament for many of the regulations necessary to prevent the coming generations from suffering from any physical or moral disease, and for the extension of local government so as to constitute each district into one family ; and the local council may inquire into the character, antecedents, mode of life, and income, of every resident, so as to abolish the curse of secrecy which fills all large towns with sham and fraud, and makes perfect happiness impossible by the absence of perfect truthfulness. The highest court of the realm ought to embody the virtues of the people, so as to be regarded as a great school teaching by example as well

as by precept, whereas at present a youth soon learns that the lessons of virtue taught at home or in the church are not supposed to be suitable for public life. Instead of acting charitably towards the poor or those in need of help, Parliament sets an example of pure selfishness; and in the case of Afghanistan, it not merely neglected the obvious duty of advancing a few million pounds to Companies which would have provided Central Asia with railways, but it actually expended enormous sums in order to prevent other nations from carrying on the work of civilisation.

There are men, calling themselves Liberals or Radicals, or some other absurd name, who profess to believe in the universal brotherhood of man, and yet maintain that local collections of men have the right to monopolise certain parts of the earth, and to interfere to prevent its development to perfection. The earth is the garden of God, and all men are children of one father, so that it is absurd for a number of men to imagine that they have some exclusive right to a particular country. No man has a better right to live in Asia or Africa than an Englishman, and a Chinaman has as much right in Australia as any one else. Any man has a right to obtain land in any country by payment for whatever improvement has been made in its value by the labour of others, whether in cultivating it, building on it, making harbours or railways to facilitate access to it, providing security for life and property, or in other ways making it more desirable than it was when first

discovered by man. The Maories had no more right to New Zealand than any one else who chose to live in it, and their right to rent or compensation was in proportion to the harbours, roads, reclamation of bush, or other improvements they had effected. It is not only the right but the duty of England to use all possible means of improving every country on earth, and to advance money or assume the control of governments whenever and wherever necessary and practicable; and it is the duty of Germany to do the same, if German rule leaves trade free alike to all the world for the benefit of the governed. Nobody would attempt to justify one child of a family in keeping one field of his father's farm a wilderness contrary to his father's will, and so as to produce weeds and vermin to pollute and injure the inheritance of his brothers.

The great aim of political parties has always been to misrepresent each other for selfish purposes. Very little knowledge of the world ought to be sufficient to convince any one that it is gross cruelty to bestow free institutions and self-government on an ignorant people, since anarchy and tyranny always result; and yet the last advocates of extended franchise secure the credit which is really due to those who educated the people. When the majority of any nation or tribe worship cows, or monkeys, or snakes, and put to death any man who interferes with such gods, justice requires a strong, despotic, or rather paternal, government, if such is possible; and the man who

would give self-government, instead of paternal government, can only be classed with wholesale murderers.

It may be a national sin to have allowed Portugal to remain so long in possession of Madeira; and it is certainly a sin against Africa to allow Spain to act as a dog in the manger at Fernando Po, which is intended by nature as a sanatorium for traders on the West Coast. George Bay is one of the prettiest little bays in the world, with a belt of forest near the coast, and fertile, grassy mountains around, gradually sloping away to a height of 12,000 feet, yet the Spaniards have never made one mile of road in the neighbourhood, and the main agents in attempting to make improvements are Sierra Leone British subjects, while Methodist missionaries teach the natives. Even at Clarence Bay, no efforts are made to open up roads to the elevated districts, and Spanish rule is merely a wet blanket on progress. If England had possessed statesmen with a knowledge of geography, and a due sense of responsibility to their country and to the world, the progress of the Cape Colony would never have been interfered with by Portuguese rule at Delagoa Bay; but the development of the world has to suffer from the curse of politicians and the self-conceit of loquacious ignorance. The progress of Madagascar ought to have been assisted by money as well as by British protection; but "the craven fear of being great," and the inability to think of anything greater than party triumph, caused the refusal of any

assistance or guidance to the poor natives in their struggle towards civilisation. No nation has a moral right to any possession in Africa unless it grants as much freedom of trade and action to people of all nationalities as England allows on the Gold Coast; and no nation has a moral right to any colony unless the colony has equal freedom of trade with all the world, and receives the full benefit of its own revenue. The action of Portugal in compelling Madeira to remit a yearly sum of money to Lisbon is the act of a highwayman, and ought to be prevented by international law. It may not be always practicable or advisable to punish collections of men who prevent the proper development of the countries in which they live; but even a Quaker might admit that it was a sin against the Proprietor of the world to hand over the beautiful island of Hayti to the devastations of savages incapable of self-government, since, if it were under the rule of the United States, it would in a few years become one of the most pleasant and flourishing islands to be found.

It may be said that every distinguished member of Parliament must be a party politician; but such is not the fact, though, for gaining a share of national plunder, it may be necessary to join a party. John Bright has been a distinguished man for many years, and yet he never descended to be a mere politician, for he had certain views on free trade, religious equality, land laws, and secret voting, which he consistently advocated, no matter whether any party

was pleased or not. He may have had some peculiar ideas, such as that it is a far greater evil to kill a few thousand wicked men in war than to allow as many millions of the innocent to be destroyed by anarchy and famine; or that the privilege that is good for the educated man must be equally good for the ignorant; or that a man undergoes some miraculous change of nature by calling himself a Conservative; but, as a rule, the conduct of John Bright was that of an honest juror. The true party politician never advocates reform honestly, as the result of his own conscientious reasoning; but when he imagines that the labours of others have made some change inevitable, and that its advocacy affords a chance of gaining a party triumph, he at once tries to float on the top of the wave, and to gain the credit due to the honest teacher who worked through years of odium. In order to ensure perfect happiness, it is necessary that every member of Parliament shall give as much and as earnest consideration to every question before him as the members of a special jury are expected to give on any important trial, and accomplished teachers may be provided for those members ignorant of history and geography who are obliged to vote on questions relating to foreign affairs of which they understand nothing.

Want of principle or moral honesty is difficult to remedy; and there were members of Parliament so degraded by wealth and selfishness that they objected to Sir Charles Warren's expedition to Bechuanaland,

on the ground that the cost of the expedition would be more than sufficient to afford ample compensation to all who had been injured by freebooters; but, fortunately, the majority of Englishmen have not yet sunk so low as to refuse to contribute a penny a head, if necessary, to maintain a principle or save a friend, though in their ignorance they refuse to assist in completing a railway from Cape Town to Cairo, to benefit the unfortunate, and at the same time to benefit themselves.

If we could abolish political parties, members of Parliament would be able to give some attention to questions affecting the welfare of the people, and the wholesale murder of soldiers and sailors at unhealthy stations would not, as at present, be a matter of no consequence, since the members of the Government would be held responsible, and a coroner's jury might put them on their trial. A wealthy nation, possessed of scientific knowledge, ought to provide every such military station as Aden or Suakim or Sierra Leone with powerful refrigerating apparatus, so as to provide the barracks with cold air pipes, that the soldiers might enjoy a temperate climate when they pleased. A cool chamber ought also to be provided on every ship stationed in the tropics, and the hospitals of such ships ought always to be surrounded by cold air pipes. The responsibility of those who employ ignorant men in unhealthy climates is very great, and the public opinion of the future will not permit the neglect of those who maintain the honour of

England, while legislators are studying how they can best make falsehood appear to be truth. The conductor of a scientific expedition must understand beforehand that he is responsible for the lives of his men, and there must be no repetition of the ignorance and obstinacy which ruined the best-equipped exploring-expedition by the production of scurvy.

The nation ought to be regarded as a large church, in which there may be many hearers who are not members, and whose private characters may not, therefore, be subjects for discussion and judgment; but when a man desires to become a church member he must be prepared to testify that he has abandoned any special vices he may have had, and the members of the church are in duty bound to expel him if he persists in an evil course of life. When a man attempts to set up as a teacher or ruler it is then necessary, not only that his present character be considered, but that his past life should be investigated with greater care than a master bestows on the past character of one he intends to employ as a confidential servant. It is well known that a person who has once suffered from a deposition of tubercle in his lungs is ever after unfit for posts of responsibility involving exposure to special unhealthy surroundings, and so the man who has suffered from serious moral disease ought never to be placed in the most important positions in the Church or State. The rule, at present, is to pay little attention to the past, or even to the

present, character of men who are elected to the Supreme Court of the nation, and, as a result, legislation tending to perfection cannot be expected. The country ought to possess an aristocracy of merit by the election of the most eminent and talented men to the House of Lords; instead of which a party leader is allowed to bestow titles and privileges on the most servile of his followers, and the nation is expected to tolerate the assumption of superiority by the children of men whose dishonesty was regarded as merit. No man ought to be promoted to the House of Lords without a previous statement of the distinguished services he has rendered to the country, and the evidences of his superiority in character, ability, and attainments; but, perhaps, when the nation has become so enlightened that party spirit cannot exist, there will be no need of a House of Lords.

Since the Government is evolved out of the nation, and we cannot expect a clean thing to come out of an unclean, it is essential to teach the people the necessity of abolishing selfishness and of seeking perfect archetypes, and then they will instinctively avoid appointing as legislators men who are examples of degradation of moral type. The whole earth must be regarded as the common heritage of man, and the ideal nation of the future must be as one family, or, rather, as a church, of which all are members and all actuated by a common interest, which is the production of perfect happiness for all. The aim of legislation ought to be to produce a condition

of society in which every girl, no matter how poor, shall be regarded as a daughter or sister, and every boy as a son or brother, and Christianity can be satisfied with nothing less.

Then let us pray that come it may,
As come it will for a' that,
That sense and worth o'er a' the earth
May bear the gree and a' that ;
For a' that and a' that,
It's comin' yet for a' that—
That man to man the world o'er
Shall brothers be and a' that.

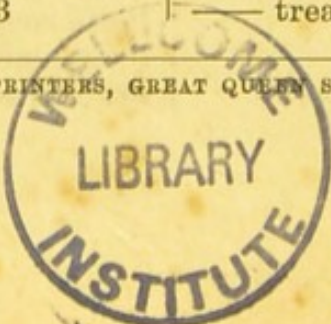
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