* Blutschli condemns an movements ing toward introducing feminine qualities into the state. "The state," he says, "is masculine. To admit the yoice of woman is to admit womanly elements which would be utterly subversive of stable politics." Later he states that women have no attention to spare to politics for the "church is feminine and should absorb all feminine energies not demanded at home." He leaves us in the dark as to his authority for this categorical assignment of sex, and he also evidently trusts to the good judgment of his reader to infer without suggestion that men have no place in the management and conduct of the church, since the introduction of manly elements must be utterly subversive of the feminine essence of religious politics.

If we are not willing to become womanly let us beware of the growing tenderness for the imbecile. We must cease systematically and extensively to cultivate the protective instinct for the helpless which is innate in the strong; the brooding impulse toward the helpless which the hen feels for her chickens, which Christ felt for Jerusalem, which every woman feels for every child and to which a few men have fallen victims. It may be caution is even now too late.

Sociologists have avowed that the doctrines of Christ are unfit for human society, and that if they were once thoroughly adopted political institutions must totter to their base.

Have we already gone too far? Have we tampered too long with charity and pure morality? Are we in danger of getting a national religion of benevolence? Are we—dread prospect!—getting Christianized?

In dim far off ages—the age of miracles—God our Father was able to set aside the workings of natural laws to interpose a special providence to save that which was lost, to deliver from pain and sin and judgment.

That privilege has been long since denied the Godhead. A well-bred divinity will not interfere with facts and laws and tendencies. He has discovered that they existed before he did and that there are many things in the universe which he cannot prevent and many more he cannot do. The Deity is docile; he has been placed where he belongs and has assumed the role assigned him by every generation—whether of Apollo, Bacchus, Zeus or Isis, Creator, Mediator or spectator. But this mechanical and unnecessary combination of atoms denominated "Humanity"—what an ungovernable product is this! How undefinable,—how unaccountable are men! ever taking the control of tendencies, fixed law and facts into their own hands! Finding their brothers set in ruts, tied to cruel burdens, crashed by heavy woes, they interfere to deliver, to release, to relieve.

wnen irate says, "This soul I created to bleed, to grope, to suffer," they lift up their tiny voices and respond, "He shall not suffer!"

Once in the king's court, when hunting palled and ceremony dragged and the games were dull, the courtiers for their merriment commanded the jester to play the priest and conduct a mimic service. The jester pulled off his jingling cap, knelt down and prayed.

"O Lord, be merciful to me, a fool!"

This simple prayer abashed the grinning courtiers for a space; but its folly has been scientifically demonstrated.

Pity, Cod may feel; mercy, he may not exercise. As this fool's father, grandfather, remotest ancestor has sowed, so must he, poor varlet, reap. According to fixed unalterable, infringible law, which God himself obeys, must result follow causes.

Where, then, is room for mercy, for watchful long, motherly nurture of the warped and twisted imbecile? How bootless then the broken supplication, "God be merciful to me, a fool!"

And has an uppish and a stiff-necked generation arisen in the face of science, of philosophy and of prudence, with an answer to this prayer:

' "God cannot; but we will?"

THE FUTURE OF THE FEEBLE-MINDED AND EPILEPTIC.

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Thoughtful people are striving to determine the proper relation of the state to its defective and delinquent classes.

The public desire is (1) to protect itself from immediate personal and property injury, and then (2) to restore or develop, if possible, the individuals of these classes to a condition of harmony with their surroundings. These motives give rise to our charitable and penal institutions. While we meet to discuss the best methods for obtaining these results, we must study especially the ultimate effect of our methods and systems, and be ready to note any addition, subtraction or correction that, would enable them to better serve the interests of the public.

Statisticians believe that the number of people requiring state guardianship at the present time is increasing. The question very naturally arises, "If, when more is done to promote the comfort and longevity of these classes, the number constantly increases, is our system in any degree responsible for it?" While all the best

impulses of humanity dictate that this fostering care should be exercised, the scheme which promotes it must be comprehensive enough to encourage all legitimate influences tending to diminish the number of recruits.

It is true that we are only on the threshold of a great laboratory of laws and forces, that together produce the kaleidoscopic phases of physical, mental and moral humanity, but we can see enough to know that we do not place sufficient stress upon the study of causation nor do we insist enough upon living up to the knowledge we already possess of the laws of life and heredity. I believe that our institutions are founded upon correct principles, and that the causes which are producing mental and moral incompetence or instability are peculiarly identified with our high pressure civilization, and where the state is not doing its duty is in relinguishing its guardianship too soon. It is with this spirit that I approach "The Future of the Feeble-Minded and the Epileptics in Minnesota;" noting (1) their number, (2) their institutional treatment, and (3) permanent guardianship and its requirements.

The number of feeble-minded persons in this state may reasonably be estimated at 2,500. The number of people suffering from epilepsy is probably a trifle larger, say 2,700. From the fact that epileptic children in whom the disease is well marked and the seizures are frequent seldom develop normal intellects, these classes overlap, but to what extent we have no means of knowing with much accuracy. At Faribault, among 054 applications for admission to the School for Feeble-Minded, 273, or nearly forty per cent, have been for epileptics. If the same ratio would hold for the other cases of feeblemindedness, we would have 1,000 epileptics among the 2,500 feeble-minded in the state. It is a fact, however, with regard to both feeble-minded and epileplic persons, that the most deeply afflicted are the first to make application for public relief.

A percentage of feeble-minded and a very large percentage of epileptics would never seek hospital or institution treatment. Many of the latter can perform the ordinary duties of life successfully, and some few even attain eminence despite the ever-present dread of an attack. Our study now and its application is limited especially to those who would naturally seek the refuge of hospital or asylum.

The feeble-minded require for all who possess a low grade of intellect, regardless of age, a home where they can be comfortably cared for and be rendered as happy as their powers of appreciation will permit. Very few cannot be decidedly improved by adequate training.

The brighter children should have a regular systematic course of training that would produce of each, one-fourth, three-fourths or nine-tenths normal ability according to the possibilities they respectively represent. The older persons of brighter capacity should be provided with the opportunities of an industrial community fitted to their lives and capabilities. Fanning, dairying and shops should occupy their manual energies and afford them the means of contributing to their support.

The epileptic children should have the benefit of careful medical examination and treatment, looking to the cure or amelioration of the disease. They should have the privileges of school and manual or industrial training, in so far as their conditions are benefited thereby, a question which the physician must, determine in each case.

Continued epileptics, whether improved by medical treatment or not, will be happiest and healthiest when engaged in productive employment, and so far as possible it should be in the open air.

The epileptic idiot, of course, can only be cared for in the asylum home, and the insane epileptic when violent must receive the same treatment as any other violently insane person.

There has been much discussion and difference of opinion regarding the mutual advantages and disadvantages of the association of different classes of defectives and delinquents. The complexity of the situation is easily explained. Only a portion of the individuals of any group are typical of that group, while many might properly be classified with some other group. Thus among the insane are epileptics and demented persons. Among the feeble-minded are epileptics and instinctive criminals, while in one child may be combined deafness, blindness, feeble-mindedness and epilepsy. Still a child whose only impediment is the lack of hearing or sight requires a distinctive environment from the epileptic child. The child of arrested mental development with no other complications will evince marked improvement under special training, and the typical insane—a person whose mental operations are disturbed from some special cause—may be easily restored to healthful mental action by appropriate change of environment and treat ment. Rut the methods adapted to any one will not apply to another. Again, in some cases, the aggregation of similars—as. for instance, certain cases of epileptics—is injurious to all. their mutual reaction tending to aggravate their troubles. The requirements of the typical cases of any class, must, of course, determine the character of the provision for that class, and the matter of economical administration requires the aggregation. Thus, two opposing forces are constantly in operation, one seeking perfected classification and segregation into groups of similars, in the efforts

to attain higher ideals and do better work; the other, tending to aggregation to save expense. The result has been the evolution of the community plan, which represents the best system yet devised for perpetual institution life. It is pre-eminently the system which is best adapted to the care of the feeble-minded and the epileptics. By this means the interests of classification and separation of dissimilars are served, and at the same time there is a diversity of activity and community life secured which is indispensable to the maintenance of a healthy, happy institution life. It is this diversity of occupation, this organization of the institution into a miniature world, that offsets most thoroughly the unavoidable evil of the intimate association of similars. I would emphasize the special importance of productive industries in some form or other for these colonies. We have no healthier or happier people than those with plenty to do, and thus plenty to think about, whether epileptic or feebleminded without this complication. The future of the feeble-minded and of epileptics, then, who come under state care, will, it seems to me, be identified with colony settlements.

Now, what can be done for prevention.' While we make our institutions laboratories for the study of causation, what do we know at present that is of practical value in decreasing the supply of defectives and delinquents?

Investigations of hereditary tendencies teach us that a defective physical, mental or moral organization is a manifestation of race or family degeneration. We cannot definitely foretell, it is true, the exact results to follow from a given combination of factors in causation, nor can we assume that every case of insanity, idiocy or criminality necessarily reflects the responsibility of its existence, as such, upon the parents or immediate family. It behooves us to be exceedingly conservative as to our conclusions in this fertile but imperfectly cultivated field of inquiry. But these general principles are very well established: (1) Violations of the laws of health tend to physical, mental or moral degeneration of the individual and his descendants. (2) Latent degenerative tendencies may be inherited and remain latent, disappear or become active in children, depending largely upon the characters united in the parents. (3) Parents both possessing similar active or latent degenerative tendencies insure an intensification of these tendencies in their children. (4) Well marked degenerative conditions will only disappear when persistently blended with healthy organizations.

We also know from observation that people of marked inferior organizations almost invariably unite with those on the same plane and thus complete or accelerate the degeneration.

It is thus plain that the state should extend its guardianship indefinitely when once required, whether its wards are in the institution or outside. Not that the building up of large institutions is the object. Heaven forbid! These beneficent efforts of the state, noble though they be, important as they are. can only be looked upon as necessary evils. Every boy and every girl that can be so developed as to fight the battle of life alone, should bo permitted and encouraged to do so. But after all has been done for them that is possible, how many persons entering upon the' independent struggle for existence handicapped by a defective or diseased mental organization can possibly succeed where so many considered normal are left behind in the race? The majority will be barred from even making the attempt.

Exceeding everything else in importance, then is the necessity of maintaining such guardianship over these defectives that their marriage and further procreation shall absolutely cease. For all that go out into the world, someone should be held responsible, and any attempt to violate the obligation should be properly and promptly dealt with. This is the next logical step in the direction we are already moving, and its accomplishment would open the way to a still broader application of preventive measures. I cannot resist quoting from Srrahan the following striking paragraphs:

"*I think' it only fair to assume that much of the present continuance of transmitted disease is the result of ignorance on the part of the people, and on this assumption some effort should be made to educate them to a knowledge of how terribly relentless and unavoidable is this law of nature before calling upon the legislature in what might be so much better done by public opinion and individual effort. Much might also be done by pointing out how some of these tainted constitutions may be acquired de novo: how the man or woman whose family has a clean bill of health can. by wicked and vicious habits, build up insanity, or epilepsy, or phthisis, or gout, to be handed down to posterity, and how other diseases may be acquired which shall have a terrible effect upon the children afterwards begotten. It should also be taught how a man with a bad family history may. by a steady and virtuous life, a strict observance of the laws of health and proper care in the selection of a partner, live down the evil, so to speak, and leave an unencumbered estate to the children of the next generation.

"When these things have been taught and found ineffectual, but not till then, should the legislature be called upon to interfere, except in those cases in which the drunkenness, disease or crime is

"*Marriage and disease,"' page 8.

so ingrained in the nature of the individual that no amount of care or forethought could be expected to give the children what might be called a 'reasonable chance.' Among these latter would be included imbeciles, continued epileptics and drunkards, those who have been insane more than once and habitual criminals, all of whom should be at once denied the right of procreation."

Let the state, then, gather under her protecting wings any and all whose mental heritage leaves them helpless, hopeless or stamped with decided inferiority, kindly minister to their wants, lend gentle comfort to their misfortune, generously till their lives with plenty and their hearts with joy, but firmly deny the right to increase their kind by a practical, "Thus far shalt thou go, but no farther."

THE KINDERGARTEN AS A PREVENTIVE OF CRIME.

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It is, I believe, not too much to say that in three generations after the kindergarten has become as general as it should be, and as effective as it can be, pauperism and crime will be comparatively of rare occurrence. The kindergarten will be as general as it should be when every child born into the world conies naturally and thoroughly under its influence; first, by having parents and grandparents who are themselves under voluntary obedience to the laws underlying this system of education; next, by being educated in public schools, all grades of which are founded on the rational, harmonious, natural methods of Froebel's system. The kindergarten will be as effective as it is capable of becoming when men and women of genius can be induced to prepare themselves to teach its principles in their purity and entirety, and practically improve and demonstrate its methods. When such men and women can be found in normal schools and colleges, where 11K[1] teachers of the people are prepared for their work, when the right education of the children is the important business of the world, instead of money-getting and personal aggrandizement which now absorb the great majority, the kindergarten will become a power for good second to no other one influence that has ever blessed the world. When this time comes we shall cease trying to teach our children and will learn of them. At present, in our vain conceit, we are insisting on leading them, floundering as we are in the slough of worldly greed and all impurity that we have stumbled into. We call Chris! our Master, and yet in our relations to our children we heed his words as words only.

He knew that the children that come into the world every year fresh from the heart of the Creator, and so, divine, are the salt that saves the great mass of humanity from corruption. "Except ye become as little children, ye cannot enter the kingdom of heaven." That means, if it means anything, that little children are patterns for us. I see no indication of total or partial depravity in those plain words. My relation to a little child, as far as I can see, is that of a reverent learner. My part is not that of a teacher to this fresh image of the divine, but a student. My privilege is that of a gardener to this little plant put in my care. I stand with protecting yet untouching hands, ready to turn aside any harmful or hindering influence, to see that my plant gets the sunshine and air and moisture from heaven. I do not lay violent hands on the tender but perfect growth, to twist the stems or reshape the leaves, according to some whim of my perverted understanding of the Creator's plan. I watch and wait and learn what is meant by free, natural development. 1 learn to know what truth means, truth in all its purity, simplicity and beauty, for a child speaks the truth as fast as it is revealed to him by nature, unless he is taught by some adult coward and prevaricator to conceal part or whole. I learn what obedience means, not slavish obedience to a stronger will, or for personal gain, but voluntary, intelligent, honorable obedience to someone or something recognized as worthy to command. I learn what justice means. A plea for just treatment never fails of a hearty response from a child who is free to choose. "Is that, fair?" always appeals to a child unless he is in a state of antagonism induced by unfair dealing in an adult or a perverted child companion. I learn what generosity, unselfishness, self-control, industry, independence mean, when I see these in their primitive beauty in an unspoiled child. The function of the kindergarten and of kindergarten environment is to keep the child in his first primitive state of virtue—so easy to lose, so hard to regain. The kindergarten is in no way reformatory, and neither is it, in one sense, formatory. It primarily stands for a place where everything is conducive to a free and natural development of the whole child. When a particular virtue seems slow to germinate or to make too slow a growth, the proper stimulus is applied. The kindergartner looks upon the child as a being containing, as germs, all the possibilities of a perfect character. She expects to see start. into growth independence, justice, generosity, love of truth and order, and all other possible virtues. Sometimes she finds that generosity has not apparently sprouted; she knows this because of a certain abnormality of conduct—a negative condition—a feeling of something lacking. This negation—this nothing, where something