We do not any longer boycott them. We bestow on them the Order of Merit; we do not burn their books, but buy them, and form societies for reading and interpreting them. We add their strong or wild ideas to our interesting collection. For when, as the reward of prolonged life of intellectual and moral agony, popular acclamation has bestowed the prophet's cloak and staff, the recipient and his 'gospel' (for this title we now give to his bundle of pestilent heresies) become national assets. We are proud of our prophet and deny him nothing—except what he most wants and has worked to win. We listen to his deepest words of wisdom, the fruitage of his life-long toil of intellect and soul, and we say how extremely interesting it all is how fine it is to have an old man with the courage of such strong convictions and capable of such splendid indignation! We did this to Ruskin, and it literally drove him mad, as readers of "Fors Clavigera" will recollect. Dr. Alfred Russel Wallace is of tougher material and of this stage of precaution. Observing that prophets have tried suppression by the gag, or exile, or by the simple process of the boycott, sending the prophet to Coventry or Patmos. As liberality of thought and the open-mindedness meted out to unorthodoxy in religion and politics, or even to subversive social doctrines. The change of treatment is particularly noticeable in our attitude towards prophets. For a prophet's métier is to accuse a people of its sins and to warn them to flee the wrath to come, neither of which proceedings is calculated to win popularity. In all ages, then, a prophet has laid up trouble for himself in this world. Ruder peoples have always stoned their prophets, a rough-and-ready but effective way of getting rid of inconvenient truth-tellers. Milder-mannered peoples have tried suppression by the gag, or exile, or by the simple process of the boycott, sending the prophet to Coventry or Patmos. As liberality of thought advanced, the protective instincts of society reached a higher stage of precaution. Observing that prophets counted persecution as good for business, the guardians of the existing order decided to cultivate and feign indifference, and to let the prophet talk himself dry. The self-approval of our tolerant age appraises its liberality too high. For its toleration is commonly indifference, treating prophets coming into vogue. We disarm them and inoculate the public whom they seek to poison, by praising them. Men like Ruskin and Tolstoy strove by burning words to sear the conscience of the world and to make. Yet, if we really were the practical nation we are supposed to be, we should surely be prepared to take more seriously the social doctrine and advice which this great pioneer of evolutionary teaching has drawn from the thought and study of a long lifetime. For within the compass of a single little volume, "Environment and Moral Progress" (Cassell), Dr. Wallace packs all the substance of his intensest thought and feeling upon the condition of human life in his own country and time. His attitude always remains that of the Naturalist. He is a great prophet of popularization of Nature, but the prophetic relation to our possibilities and our claims. For our "possibilities" of providing opportunities of decent material conditions, health, education, justice, leisure, and other requisites of a good life for all our population, have increased immensely during the last two generations.

Science has been mainly responsible for this growth of possibilities. And with the possibilities has arisen something more than mere increase of wealth. The knowledge of human possibilities has led in its train the desire of their realization. We do not any longer boycott them. We bestow on them the Order of Merit; we do not burn their books, but buy them, and form societies for reading and interpreting them. We add their strong or wild ideas to our interesting collection. For when, as the reward of prolonged life of intellectual and moral agony, popular acclamation has bestowed the prophet's cloak and staff, the recipient and his "gospel" (for this title we now give to his bundle of pestilent heresies) become national assets. We are proud of our prophet and deny him nothing—except what he most wants and has worked to win. We listen to his deepest words of wisdom, the fruitage of his life-long toil of intellect and soul, and we say how extremely interesting it all is how fine it is to have an old man with the courage of such strong convictions and capable of such splendid indignation! We did this to Ruskin, and it literally drove him mad, as readers of "Fors Clavigera" will recollect. Dr. Alfred Russel Wallace is of tougher material and of this stage of precaution. Observing that prophets have tried suppression by the gag, or exile, or by the simple process of the boycott, sending the prophet to Coventry or Patmos. As liberality of thought and the open-mindedness meted out to unorthodoxy in religion and politics, or even to subversive social doctrines. The change of treatment is particularly noticeable in our attitude towards prophets. For a prophet's métier is to accuse a people of its sins and to warn them to flee the wrath to come, neither of which proceedings is calculated to win popularity. In all ages, then, a prophet has laid up trouble for himself in this world. Ruder peoples have always stoned their prophets, a rough-and-ready but effective way of getting rid of inconvenient truth-tellers. Milder-mannered peoples have tried suppression by the gag, or exile, or by the simple process of the boycott, sending the prophet to Coventry or Patmos. As liberality of thought advanced, the protective instincts of society reached a higher stage of precaution. Observing that prophets counted persecution as good for business, the guardians of the existing order decided to cultivate and feign indifference, and to let the prophet talk himself dry. The self-approval of our tolerant age appraises its liberality too high. For its toleration is commonly indifference, treating prophets coming into vogue. We disarm them and inoculate the public whom they seek to poison, by praising them. Men like Ruskin and Tolstoy strove by burning words to sear the conscience of the world and to force it to repentance and reform. Among other charges they deny our Christianity. And yet what can be more Christian than the soft answers we return to their outrageous accusations and extravagant demands?
tive selection can and ought to be suppressed within the
nation, and in the relations between nations, the
gradual disappearance of starvation and war does not
involve the disappearance of natural selection, but
merely the adoption of better and more economical modes
of that selection. It is necessary to provide a social
environment by which equality of opportunity for all
may determine survival and parentage by fair tests of
personal value, in which social fitness will be duly repre­
sented in accordance with the stage of civilisation that is
reached. At present our environment is admittedly a
bad selective agency; it encourages the multiplication of
undesirables, discourages that of desirables. What is
the remedy?

The artificial interferences which Eugenists suggest
are impracticable, and would not achieve their object.
For they leave the bad selecting agency untouched. We
must alter the social environment if we would regain
Nature's aid in the ascent of man. The changes of
environment which Dr. Wallace urges aim at
strengthening the co-operative structure of society, so
that within the group the higher individual and social
qualities may thrive, while, in the competition between
groups, those groups where mutual aid and the bonds of
thought and feeling it implies are strongest, will achieve
success. The social reforms which secure equal access to
land and capital, education, justice, mobility, and
other opportunities, involving the destruction of private
monopolies and industrial inequalities, are thus placed
on a strictly scientific basis as essential to the furthering
of normal processes of human evolution. In proportion
as our men of science escape the thraldom which a
too-restricted interpretation of biological laws has
imposed upon their minds, they will come to a plain
recognition of the truth that the progress of man,
regarded either as an animal or as a soul, requires a
fockus of all our powers upon the provision of an
economic-spiritual environment which shall produce and
educate the highest types of man.

One implication of reformed environment Dr.
Wallace develops as of prime importance. A sound
environment is necessary in order to furnish a basis of
sound parentage. It must do this by restoring natural
selection for marriage. Liberty and security of livelihood for all women, the option to remain unmarried, will
stop marriages contracted merely for a home and livelihood. Not merely will much unwilling and
unfit maternity be prevented. "When women are
economically and socially free to choose, numbers of the
worst men among all classes who now readily obtain
wives, will be almost universally rejected." The
marriages which will be made will thus be more largely
the results of "natural affinity," favorable to sound
parentage and careful rearing of offspring. Because the
emergence of human mind and morals, and the social
life with which they belong, involve spiritual considera­
tions that are not applicable in the lower stages of the
evolutionary process, it by no means follows that the
operation of the lower laws is superseded or suspended.
The power to adjust his material and spiritual environ­
ment to his changing needs for purposes of a better life
for the individual and a better selection for the race, is
the great intellectual and moral trust which Nature has
reposed in man. The refusal of any nation to fulfil this
trust is the unpardonable sin against humanity. If the
performance of this social duty involves inconvenient
disturbances of some existing institutions and accepted
usages, this inconvenience is the penalty society must
pay for disobedience to Nature's laws.