

**HUMANICULTUR
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Humaniculture by Hubert Higgins

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HUBERT HIGGINS

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On titlepage, before *Demonstrator* add *late*.

The Author's address is Via Staurenghi 3, Varese (Como),
Italy.

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HUMANICULTURE

BY

HUBERT HIGGINS

*M. A., Cantab, M. R. C. S., England, L. R. C. P., London,
Demonstrator of Anatomy at the University of
Cambridge, England, and Assistant
Surgeon to Addenbrooke Hospital,
Cambridge, England*

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HUMANICULTURE

CHAPTER I

INTRODUCTORY

THERE are few civilised communities that are not seriously and earnestly concerning themselves with the causes of the terrible phenomena of degeneration that are so prominent a feature of modern city populations. In an undefined and vague way the old illogical reasonings no longer suffice to quiet our consciences; less superficial causes and more effective remedies are being eagerly sought for, not only by philanthropists, but by politicians and administrators.

The explanations of such phenomena can be said to divide themselves into two opposite points of view: the superstitious, metaphysical, pseudo-scientific, passive, or pessimistic school; and the active, progressive, scientific, or optimistic school.

The pessimistic point of view is as old as the history of the world. It has a significant expression in the words attributed to Buddha: "From the soles of the feet to the head, he saw that the body was born in impurity, proceeded from impurity, and was always turning to impurity. Who is the wise man who having understood this does not look on his body as an enemy?" This uncompromising and awful conception of human nature, born of the despair of Oriental passivity and despotism, has had in its varied expressions only too real an influence, not only on thought, but on action and the general conditions of life. Lecky, in his "History of European Morals," gives a striking picture of its influence: "The conviction that human nature was essentially corrupt led to a struggle against it; all pleasures were forbidden; even the most innocent were looked on as vicious. What a complete contrast to the calm and joyous conception that characterised Greek philosophy, in which there was no idea of