

distinctly maintained. Thus, for instance, in the following passage: "We have to account for the fact of some hens being white, by a change in food, air, and breeding; for if we *select*, from among a number of chickens of the same parents, *only* such as are white, and breed from these, we shall at last have a white race which will not readily show variations." Again, in his treatise "On the Different Races of Man" (1775), he says, "It was the question of the possibility of establishing some permanent family trait by the *careful selection* of special births, that gave rise to the idea of breeding a race of men noble by nature, in whom, in fact, intellect, stability, and uprightness of character had become hereditary." And how important to Kant was the principle of the Struggle for Existence is proved, among others, by the following passage from his "Pragmatic Anthropology": "Nature has placed the germ of *dissension* in the human race, and this becomes the means by which the *amelioration* of the race is accomplished by progressive culture. The inner and outward *struggle* is the *impetus* wherewith man passes from a rude state of nature into that of a citizen, just as in the case of a *piece of machinery*, where two opposite forces thwart each other by friction, but are nevertheless kept in motion by the blow or pull of other forces."

The next earliest traces of the theory of selection after those of Kant's, we find in a treatise of Dr. W. C. Wells, published in 1818, but which had been read before the Royal Society as early as 1813, entitled "On a Woman of the White Race, whose Skin partly resembled that of a Negro." The author states that negroes and mulattoes are distinguished from the white race by their immunity from