persons had defective inhibition they were most difficult to direct and control. He did not think there was anything to be done for them, except what was suggested by the Commission on the Feeble-minded, namely, keeping them in some definite place for education and encouragement. But it would need to be a large asylum to contain them all, as in one large asylum he had had there would probably be hundreds of them. He would refer to the committee which the Association had formed, and which it was suggested should be enlarged, namely, one to work with the school medical officer. It was important that these moral imbeciles should be discovered early, and something made of them, if possible.

Dr. BRISCOE asked if Dr. Dunlop would say whether alcohol played any part in the cases described. The Salvation Army got hold of a lot of those people, and its officers said that if they could keep alcohol away from some cases these would be all right.

Dr. DUNLOP, replying to Dr. Briscoe, said alcohol was a frequent element; but in many cases stoppage of the alcohol did not stop the occurrence of the outbursts.

Dr. STURROCK, in replying on the discussion, said the estimate of the lack of the power of inhibition had been exaggerated in many cases, and the difficulty of treating such cases was not always due to the defective inhibition. He had one man who was suspicious of warders; he was working as a tailor, and had been wearing his slippers, but one morning he put his boots on, and it was ascertained that he was expecting a fight. He was a defective. His crime before he came in consisted of waylaying an old gentleman in an entry and stealing his pocket-book. Much of his conduct was dependent on that temperament, not on lack of inhibition. The moment one began to apply freer methods to them, one required a huge body of attendants; and it would be a very expensive matter if the whole of the mental defectives were to be placed under the amount of supervision necessary to keep them not only sane, but contented. Then would probably come about that state in which the inhabitants of the British Isles would make a living by taking in each other's lunatics.

Eugenics and Degeneracy. By C. T. EWART, M.D., Senior Assistant Medical Officer, Claybury Asylum.

THE object of this paper is to consider whether it is necessary or advisable to introduce ordinances for the discouragement of parenthood on the part of the "unfit," and the encouragement of large families on the part of the "fit," in fact the eugenic principle, and to those who believe that the only true cure of insanity is its prevention, the subject must be of vast importance.

If we recall for a moment the history of the rise, progress, and fall of the various nations which have been pre-eminent in the past, we find that the same course has been experienced by each: there has been a period of hardship and energy, accompanied by development, followed by a period of luxurious quiescence during the supremacy, and this has been succeeded by a decline and fall, a study of events during these periods showing us that it is by the interference of civilisation with

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the process of natural selection that the decline and fall is brought about. So soon as the necessity for striving and struggling is past, there is no longer the extermination of the weaker members, and their proportion steadily increases, the standard of the whole country is lowered, and there is a diminution in the mental, moral, and bodily powers, and an increase in the numbers of those who are unable to properly fulfil the duties of citizenship, until finally there is a preponderance of the latter, and the doom of that country is sealed.

Two explanations, each falsely asserting itself to be rooted in biological fact, have long been cited, and are still cited in order to account for these supreme tragedies of history. The first may claim Plato and Aristotle as its founders, and consists of an argument from analogy. Races may be conceived in similar terms to individuals, and just as the individual is mortal, so is the race. Each has its beginning, its periods of youth and growth, its maturity, and finally its decadence, senility, and death. Biology, however, declares that whilst the individual is doomed to die from inherent causes, the germ-plasm is immortal, and has no inherent tendency to cease to exist. Species now flourish which are millions of years older than mankind, and the Jews have survived one empire after another of their oppressors, so that it is not races that die, but civilisations and empires.

The second false interpretation widely credited is that in consequence of success a people become rich, idle, and luxurious, and that these acquired characters are transmitted to succeeding generations, so that finally there is produced a degenerate race unable to bear the burden of empire, and then comes the crash, but this theory of Lamarck of the transmission of acquired habits of luxury and sloth from parent to child, the modern study of heredity empowers us to repudiate.

What theory of this alleged degeneration is there to offer in their place, and especially, what theory which explains racial degeneration amongst, not the conquered, but the conquerers amongst the successful, the imperial, the cultured, the well cared for in all respects, mentally and bodily? Why is it that not enslaved, but imperial peoples degenerate? Why is it that nothing fails like success? The reason is that no race or species, vegetable, animal, or human, can maintain its organic

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level, let alone raise it, unless its best be selected for parentage. When a race is making its early way, by force, selection is stringent. The weak, diseased, and stupid are ruthlessly expunged from generation to generation. As civilisation advances, another ethical standard is reached: the diseased and feeble-minded are no longer left to pay the penalty sternly exacted by Nature for unfitness; they are allowed to survive, which is well, and to multiply, which is ill. Babylon lasted 4,000 years, and yet, at last, it fell. If selection had been operating throughout that time, would Babylon have fallen?

Without selection races must deteriorate, the lower individuals multiplying more rapidly than the higher in accordance with Spencer's law, that the higher the type of the individual the less rapidly does he increase, and the race which is not advancing is retrograding as Gibbon declared (Saleeby).

From the evidence given before the Royal Commission we learn that in England and Wales 271,607 persons are suffering from mental defect, that 120,000 are certified lunatics, and 150,000 are not sane, but are not certifiable, while 66,000 urgently need proper supervision. Of the inmates of the Poor Law Institutions, excluding pauper lunatics, from 12 to 18 *per cent.* are mentally defective. In the elementary schools 35,000 children are mentally defective, and in our prisons there are to be found every day from 3,000 to 4,000 mental defectives.

From these figures it is evident we have in our midst a class of persons contributing to the degeneracy of the race. But that is not all. The problem of the feeble-minded is intimately associated with the problem of insanity, epilepsy, alcoholism, and consumption. Again, such questions as the housing, feeding, and remuneration of the working classes, infantile mortality, teaching, employment, and pauperism are in urgent need of attention, but measures to deal with these matters cannot solve the problem of national degeneracy. National progress can only take place when means are taken to increase the fit and decrease the unfit. The establishment of suitable farm and industrial colonies is the only method whereby society can be protected from the feeble-minded. There they would be far happier than in the outside world and would contribute to their own support. Nothing is more wasteful than this army of degenerates who, when they are not living at the

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cost of the taxpayer in workhouses or prisons, are wandering at large, idling, pilfering, injuring property, and polluting the stream of national health by throwing into it human rubbish in the shape of lunatics, idiots, and criminals.

Dr. Ettie Sayer, in the course of her work for the London County Council, studied the family history of 100 normal families and 100 families where mental defectives were found. The normal family averaged five in number, while families showing abnormality averaged 7·6, or nearly one-third as many more; 42 *per cent.* of the abnormal families, compared with 6 *per cent.* of the normal, showed parental drunkenness; 13 *per cent.*, as compared with 3 *per cent.*, showed consumption, whilst insanity, suicide, epilepsy, and other diseases were also shown in excess amongst families of aments. In a group of 100 normal and 100 abnormal children examined by Birmingham doctors the contrast between the family histories was very marked; twenty-eight abnormals had an insane, feeble-minded, or epileptic history, compared with 10 *per cent.* among the normals; in forty-three of the abnormals a consumptive history was found, which appeared in only 17 *per cent.* of the normals; 41 *per cent.* of the abnormals owned an alcoholic family history, as compared with 22 *per cent.* of the normal.

Of our diseased and defective population almost every individual is maintained either by charity or the State. To these families belong the recipients of half the doles of free boots, free meals, and indiscriminate charity of the neighbourhood. In short, we are looking on at a process of selective degeneration carried out on an extensive scale by State and private philanthropy. For the purposes of the Royal Commission the National Association instituted an inquiry in connection with all the larger Magdalen Homes in England. One hundred homes sent answers, which showed that 14,725 inmates had passed through the hundred homes in the course of three years, and of these 2,521 were stated to be feeble-minded. These feeble-minded women were known to have added 1,000 illegitimate children to the population.

We fail to see that we must educate both sexes. It is of little use that a girl had played centre forward at hockey or had been a wrangler if she could neither produce a baby nor nurse it. Education which teaches a girl to despise motherhood, whilst making her incapable of it, is not "higher" but

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"lower" education. The whole theory of eugenics rests on the distinction between the right to live and the right to become a parent. It does not propose to kill anyone, and it hails every political party and every reform which contributes to its end. No eugenist believes in the theories of Plato, namely, that the bridegrooms and brides are to be mated by lot, and the lots to be so manipulated by officials as to bring together superior persons of each sex and to keep apart the inferior, who were to mate with each other, the offspring of the first set of unions to be regarded as "children of the State," and the children of the other unions to be put away.

What makes the science of eugenics possible is the law of heredity that "like tends to produce like," not "that like produces like." It is common experience that superior persons produce inferior children, and that inferior persons, though much less often, produce superior children. Eugenics deals with averages, and in the average the law of heredity acts with practical certainty, and all race questions are questions of average. With regard to heritable diseases, what is meant is not the transference of the disease itself, but the transmission of a predisposition to it, and this is effected through the medium of the germ-cells. Negative eugenics teaches us what to prevent, positive what to encourage. The "fittest to survive" are those who possess sound health, energy, and a well-balanced brain. These would be most likely to be useful to themselves and to the community. The greater part of feeble-mindedness, insanity, and criminality could be eliminated by segregation in one generation.

So little attention has been given by the State to the physical development of the people that, unlike those continental nations which have adopted universal military service, it has, at the present time, no physical standard whereby the male youth of corresponding ages could be compared. The *Army Medical Report* for 1907 gives 59,393 as the total number of medically inspected; of these, 17,513 were found unfit within three months of enlistment, making the rejection ratio 294·83 per 1,000 examined. In this calculation no account is taken of candidates so manifestly unfit that they were not submitted by the recruiting officials to the medical staff for examination. The average age of the medically inspected was 19·2 years, average height 65·6 inches, average weight 122·2 lb., while

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the average height of males of the general population between eighteen and nineteen years of age is 67⅛ inches, and their average weight 138½ lb. These figures do not, however, convey the whole truth, for the average height and weight of males of the strata from which the recruits are drawn are still lower and the recruit is the "fittest of the unfit of the people." Of all diseases there is none more intimately associated with impaired nutrition and with lowered vitality than heart disease, which, therefore, with other circulatory diseases, affords an index of national health and of racial quality not otherwise obtainable. In 1907 the total number of rejections on enlistment for these diseases was 2,337, a ratio of 39·35 per 1,000 medically examined.

Table showing Cardiac Affections. Ratios per 1,000 *of Strength.*

United Kingdom, 1907.	France, 1905.	Germany, 1905.	Austro-Hungary, 1906.	United States, 1906.	Russia, 1905.
8·1	3·5	3·6	3·9	3·37	3·5

When it is considered that the mortality from diseases of the heart and of the blood-vessels of the civil population in England and Wales in 1907 was more than one-seventh of all the deaths, the importance of this question cannot be over-rated. Unfortunately the responsibility of the State for national health relates to environment, the notification of infectious diseases, Poor Law relief, and partially to the care of children during school life. In all other respects, excepting criminal offences and the custody of the insane, the individual is subject to no supervision.(1)

In the problems of heredity we see as yet but as in a glass darkly, but it is gradually dawning on many that the proper study of man is mankind. In our wise and beneficent search for better conditions of life we should not forget other influences, which even more than environment goes to make personality. To improve the conditions in which life is passed and by which it is moulded is but to deal with the lesser part of the problem. The deeper question, the conscious solution of which is opening out to all civilised nations, is how to maintain and, if possible, to improve the innate quality and character of life itself. The average quality of a race is but the average quality of the individuals composing it. If by increased medical knowledge the feeble-minded and weak-bodied stocks be allowed to survive,

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and if, as it seems to be the case at present, they reproduce themselves faster than the better strains, the relative numbers of such persons in the country must increase and the average quality of the race deteriorate. If by economic and social conditions children be made too heavy a burden on the more desirable elements of the population, there is danger that the thrifty and far-seeing members of the community will postpone marriage, and when married restrict the number of their offspring. Thus while the weak and careless elements grow at an increasing rate, the good stocks of the people check their growth and the selective deterioration of the race is hastened in two ways.

We learn from the Registrar-General's returns that in order that a population should maintain its numbers unaltered, four children must be born to each marriage; of these four, on the average of large numbers, two will either die early or have no children, and the other two will be left to continue the race in the place of their parents.(2) Certain large classes now produce an average of only three children to each fertile marriage, that is, only three-quarters of the births necessary to maintain their numbers unaltered. If their death-rate be taken at 15 per 1,000 their birth-rate must be three-quarters of 15, or rather more than 11, that is, about 4 less than the 15 needed to replace the deaths. At the end of a century—three short generations—each 1,000 will be represented by only 687 and in 200 years by 472.

The birth-rate of other sections of our people is still 33 per 1,000, or 13 more than are needed to balance their higher death-rate of about 20. At the end of 100 years each 1,000 will become 3,600 and in 200 years about 13,000. Since 1875 a serious change has arisen. Large families are rare in the upper and middle classes and also among the higher ranks of the skilled artisans, but they are still usual in the thriftless ranks of unskilled labour and among the feeble-minded in our midst. Only one generation has yet suffered and the results are only now appearing, but the calculation of the numerical effect of a selective birth-rate shows that no time is to be lost if the quality of the race is not to deteriorate with ever-increasing rapidity to the lowest types. The Hearts of Oak Friendly Society is formed by an upper class of skilled labour, and it provides a benefit of thirty shillings for each birth of a child to

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its members. From 1866 to 1880 the claims rose from 1,176 to 2,472 per 10,000; from 1891 to 1904 they fell from 2,472 to 1,165, a decline of more than half. A similar friendly society gives a decline of 56 *per cent.* If the prosperous artisan member of these two societies alone had maintained their rate of reproduction in 1904 as in 1880, nearly 70,000 children would have been born to them instead of 32,000, and these children would in all human probability have become sound, healthy, and useful citizens.

In taking the class represented in the peerage and baronetage it is found that marriages taking place between 1831 and 1840 gave an average of 7·1 births to each fertile couple; from 1841 to 1860 the average for each decade remained constant at 6·1; from 1871 to 1880 there were 4·36 births to each marriage; from 1881 to 1890 3·13 births are recorded. Thus during the past fifty years our stable upper classes in this section have reduced their birth-rate by more than one-half and have passed well below the point at which the number of births compensates for the number of deaths, and their virtual extinction is only a matter of a few generations. In *Who's Who* there are biographical details of some 20,000 men and women who may be taken as representing the upper, official, professional, and commercial classes. Fertile marriages of 143 laymen before 1870 resulted in an average of 5·2 to each couple, after 1870 the average is 3·08. In clerical families before 1870 the average of the children was 4·99, after 1870 an average of 4·2. Taking marriages of those who have served in the army and have attained to the rank of captain, before 1870 the average was 4·98, after 1870 the average was 2·07. In the statistics relating to Roman Catholics and tabulated from *Who's Who* and the Landed Gentry, the average of children from 1871 to 1890 was 6·6 to each fertile marriage.

If men represent the income to be used and spent freely by each succeeding generation, women must be considered as capital to be spent sparingly in the present and to be husbanded carefully for the future, and for the welfare of the race it is important to watch zealously the employment of women in the industrial sections of the people. From the reports issued by two of the women's colleges at Oxford and Cambridge, and excluding those who have left within three years, out of some 3,000 only about 22 *per cent.* subsequently married, but there is

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no record of the number of children born, which is most likely very small. The proportion of marriage is distinctly higher among those who do not take the final examination or fail to obtain honours. Does this mean that exceptionally capable women are rendered unfit or unwilling to discharge their natural functions? The problem of "cause or effect" is of the gravest import. We have clear evidence that the birth-rate among married women teaching in the elementary and secondary schools is very far below the average rate of the classes to which they belong, and for the race the ability of the mothers is at least of as much importance as that of the fathers.

The importance of heredity in the animal kingdom is never for a moment doubted. By careful selection and marking special breeds are obtained—in horses, speed, endurance, and strength; in cattle, size and dairy qualities; in sheep, the texture of the wool; these being only a few examples of what can be attained by taking into consideration the parentage. Are the physical and mental characters of man inherited to the same extent? The answer to this question is given by Professor Karl Pearson, and it is based on observations made on between 5,000 and 6,000 school children. It was shown that the degree of resemblance of members of the same stock for eight mental and moral characters and for eight physical characters, in the case of pairs of brothers, pairs of sisters, and pairs of sisters and brothers, is sensibly identical.

A king of France discovered an ancient man engaged unremittingly in the planting of date-kernels: "Why," he asked, "do you grow the seeds of a tree of such tardy growth, seeing that the dates will not ripen till a hundred years be passed?" The old man answered, "Am I not then eating the fruit of trees planted by my forefathers, who took thought for those who were to come, and shall I not do like unto them?" Our duty of all duties is to transmit the sacred torch of life undimmed, and if possible a little brightened to our children, and the basis of the new biological ethics of to-day and of the future is that everything is right that makes for the welfare of the yet unborn and all is wrong that injures them, and to do so is the unpardonable sin.

Many thoughtful observers are coming to believe that one of the greatest advances of the near future will be the recognition that education must more directly include preparation for the

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supreme civic duty of parenthood, and that all wisdom of whatever order must be justified in the children of the generations that are to be. When woman perceives that to her is entrusted the greatest of all human assets, the child during those impressionable years, consecrated to character, formation and physical development, it will be like a trumpet call to awaken her to her weighty obligations, imperial, domestic and social, for the web of civilised life is woven by woman, and it is her concern to raise the tone of life in all its relations, it is her privilege to maintain the health of every human being, and upon her standard depends the manners and morals of her country.

Lecturing the other day at the Sorbonne on the subject of national virtues Mr. Roosevelt observed: "A nation's chief blessing was that it should leave its seed to inherit the land. No refinement of life, no delicacy of taste, no material progress, no sordid heaping up of riches, no sensuous developments of art and literature can in any way compensate for the loss of the great fundamental virtues, and of these great fundamental virtues the greatest is the race's power to perpetuate the race."

Considering we are a dominant race, that we possess the greatest empire the world has ever seen, that we plant our stock all over the world and lay the foundation of the capacities of future millions of the human race, to no other nation is the question of improvement more important. It is possible that even with a stationary population a race may continue to hold its own, provided its stock be sound and physically and mentally vigorous, but it cannot survive if diseases such as insanity, epilepsy, and imbecility are rampant in its midst.

As long as man was speechless he advanced no faster than other animals, but with speech, writing, and printing, came the transmission of acquirements in a special sense, and these would produce traditional or acquired progress. The past education of a mother will not enlarge the brain of the infant, but she can teach her child what she has learnt and so the child can begin where she has left off. A dwarf can see further than a giant if he sits on a giant's shoulders, yet he is a dwarf and the other a giant: any schoolboy knows more than Aristotle, but the schoolboy is a dwarf, and Aristotle a giant. If the race degenerates, the time will come when its heritage is too great for it, and neither battleships, Free Trade nor Tariff

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Reform, nor anything else will save it. The bigger the empire, the stronger must be the race; the larger the superstructure, the stronger must be the foundations. The citizens must be healthy, thrifty, sober, industrious, and patriotic. Their virtue must not be of the cloistered idealist kind; it must be full of virility and vigour, ready to face the rude shocks of a tempestuous world, always prepared to defend itself against aggression by trained, effective, and remorseless force. The man who is too tame to become a soldier, the woman who is too self-indulgent to become a mother are no worthy citizens of a great empire. Hardness of heart is a great evil, softness of head a greater. That which I wish to point out is that so long as the natural man increases and multiplies, so long will peace and industry necessitate a struggle for existence as sharp as any that ever went on under the *régime* of war. About every hundred seconds a new claimant to a share in the common stock of maintenance presents him or herself among us. At the present time the produce of the soil does not suffice to feed half its population; the other moiety has to be supplied with food which must be bought from the people of food-producing countries. We desire nothing but that which is in itself innocent and praiseworthy—the enjoyment of the fruits of the earth and the reward of industry—and lo! in spite of ourselves we are in reality engaged in an internecine struggle for existence with our presumably no less peaceful and well-meaning neighbours.

However shocking to the moral sense this eternal competition of man against man, of nation against nation, this state of things does exist. How can we help to prevent the crowding of men, women, and children into dens wherein decency is abolished and the most ordinary conditions of healthful existence are impossible of attainment, in which the pleasures within reach are reduced to bestiality and drunkenness, in which the pains accumulate at compound interest in the shape of starvation, disease, stunted development, and moral degradation—in which the prospect of even steady and honest industry is a life of unsuccessful battling with hunger, rounded off by a pauper's grave? This is the riddle of the Sphinx, and every nation which does not solve it will cease to exist. I take it to be a mere plain truth that throughout Great Britain there is not a single large manufacturing town which is free from a

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vast mass of people whose condition is exactly that described, and from a greater mass who, living just on the edge of the social swamp, are liable to be precipitated into it by any lack of demand for their produce.

If we are able to get away from the busy haunts of men and the din of machinery, and visit the lonely sea-shore or lie on the quiet moorland, tented by the blue sky and draped with the horizon, or sit in the silent glade of an extensive forest, we are ready to think that here, at any rate, is peace. Yet we can rest assured that in every one of the sacred temples of life there are to be seen the blood-red footprints of the same murderous competition. Arguments can hardly be needful to make it clear that no society, in which the elements of decomposition are thus swiftly and surely accumulating, can hope to win in the race of industries. Intelligence, knowledge, and skill are undoubtedly conditions of success; but of what avail are they likely to be unless they are backed up by honesty, goodwill, energy, and all the physical and moral faculties that go to the making of manhood, and unless they are stimulated by hope of such reward as men may fairly look to? What dweller in the slough of want, dwarfed in body and soul, demoralised and hopeless, can reasonably be expected to possess these qualities?

Any permanent development of the productive powers of a nation must be based upon a social organisation which will secure a high amount of physical and moral welfare to that race, and I do not believe that a stable society made up of healthy, vigorous, instructed people would ever run any risk of falling through hideous misery and degradation to utter ruin, for they would be so highly equipped that they could safely be trusted to find ways of holding their own (Huxley).

Now, how does this affect us? I believe we are travelling fairly rapidly in the direction of the fall, and this I consider is mainly due to the fertility of the unfit. Most persons agree that there should be no breeding from lunatics, epileptics, habitual criminals, idiots, imbeciles, and other mental defectives. Some hold that natural selection would prevent a race being contaminated, but as this law, which would remorselessly sweep away the unfit, is not allowed normal sway, it cannot be relied upon, and the only true alternative is compulsory segregation in colonies with rigid separation of the sexes. A plan which

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might be adapted would be compulsory notification by medical men of all cases of mental deficiency to some authority created to deal with such cases, and these could then be very readily classified: the more degraded to colonies for life; the others, not being criminal, might be given the choice of segregation or sterilisation. I hold no brief for sterilisation, but after mature consideration I am convinced that if segregation is adopted voluntary sterilisation should follow. Many of the high-grade type of feeble-mindedness are capable of earning their own living under favourable circumstances, although, perhaps, not of competing on equal terms with their normal fellow beings, and if they have no vicious or criminal propensities why should they not be allowed to try. Their only danger to the nation would be their probable inability of producing healthy children. Think for one moment of the cruel injustice which would be meted out to these unfortunate cases by locking them up for life in colonies, even of the most beautiful type of the Garden City. Would any of us hesitate as to the choice? The enormous power which religious and quasi-religious customs obtain over a community is illustrated by every tribe and nation throughout the world, and if the vital importance of preventing the race from being contaminated in its mental and physical conditions was branded into the minds of our youth with all the fervour that springs of religious convictions, it is more than probable that the degenerates would themselves insist upon operative measures.

If closing the flood-gates through which has poured a devastating torrent of degraded humanity be not adopted, the only other plan is to favour the increase of good stock. If having and rearing children is a private matter, then no one has a right to revile small families; if it is a public service, then the parent is justified in looking to the State to recognise that service and offer some compensation for the worldly disadvantages it entails. Parents capable of producing healthy children and possessing the requisite knowledge to train them into useful citizens should be endowed, for the most precious gifts citizens can present to their country are healthy, robust, and vigorous children. Modern conditions conspire to put a heavy handicap upon parenthood and an enormous premium upon the partial or complete evasion of offspring, and that is where the clue to the trouble lies. Our social arrangements

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discourage parenthood very heavily, and the rational thing for a statesman to do in the matter is not to grow eloquent, but to do intelligent things, to minimise that discouragement. People who spend £100 a year on a child should have a large proportion of it returned, and those who spend 5s. a week should be treated in a similar manner. There should be a special tax, and each social stratum would pay according to its prosperity, and the childless people of each class would pay for the children of that class (Wells).

The Government has made a beginning and discriminated in the incidence of income tax on small incomes in favour of parents. This action might safely go much further, and a scheme might be adopted exempting from income tax all money spent in maintenance and educating families of good stock, and this would tend to throw some of the additional financial burden on those who escape this national form of service. In past days wealthy men founded almshouses and hospitals for the old and weak, and why should we not hope in the future for endowments for healthy and capable parents, who could be chosen by trustees who should look solely to the probable quality of the offspring? Something in this direction is commonly but unconsciously done by many great landowners, whose employments for man and wife, together with good cottages, are given to exceptionally deserving couples. The advantage of being connected with a great and liberally managed estate being widely appreciated, there are more applicants than vacancies, so selection can be exercised. It might well become a point of honour for wealthy families to gather fine specimens of humanity around them as it is to procure and maintain fine breeds of cattle (Galton).

The State might honour and reward those in all ranks of life who produce healthy and able children, instead of penalising as at present the reproduction of the best elements of the people, and assuring the burdens of those alone who are least likely to give birth to useful members of society. The duty of the State to support the falling has been so much emphasised that its still more important duty to the able and competent has been obscured, yet it is they who are the real national asset of worth, and it is essential to secure that their action should not be hampered and their value sterilised by the jealousy and obstruction of the failures. The incompetent have to be supported partially or wholly by the competent, and for their own

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good it would be worth while for the incompetent to encourage the preponderant reproduction of the abler and more successful stocks, as it is only where such stocks abound that the nation is able to support and carry along the heavy load of incompetence kept alive by modern civilisation.

There is plenty of good stock in Great Britain and Ireland, and an appreciation of its value and of its necessity to the nation will force us to find ways of encouraging its reproduction and checking that of the evil strains. We must learn to honour those who, sound in body and mind, bring up well a large family, and not less those who avoid marriage for fear of perpetuating their own infirmities. A man who will not earn his own living, a woman who neglects her household and refuses to perform her maternal duties, and a nation which will take no thought for the morrow, must all be classed among the failures of civilisation (Whetham).

A novel experiment is now being made in the town of Schonberg, about two miles south of Berlin, a favourite residence of the Anglo-American community having business in that capital. The municipality has lately instituted a system of bounties for such of its employees as are the fathers of large families. The experiment is made on distinctly eugenic lines, since those fathers who are the most steady, healthy, and efficient men are to be preferred. The scale of bonuses is as follows:

In addition to their regular wages the heads of families of three children will receive an extra monthly payment of 10*s.* 2*d.*, for four children 12*s.* 6*d.*, for five children 15*s.* 1*d.*, for six children 17*s.* 6*d.*, for seven or more £1. These bounties will be paid only to fathers whose children are under sixteen years of age and who can produce satisfactory evidence that the children are entirely dependent upon them. Payments begin with the first day of the month in which the man enters the municipality's employ and end when the man's service is over. If the workman leaves during the month payment will be made for the entire month. Contrast the practice largely adopted in England, as appears from the advertisements in the press, of giving a preference to "no encumbrances" over a sound, steady man with a healthy wife and family. It will be interesting to watch the experiment, for if successful the precedent will probably be contagious.

In France, where the birth-rate is steadily falling, it is pro-

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posed to impose extra military obligations on all bachelors over twenty-eight years of age. Men who do not serve the State in the capacity of fathers of families should, it is argued, be made to compensate for this in the national defence. Another suggestion is that all healthy civil servants should be compelled to marry at or before the age of twenty-five. As the salaries of young civil servants are not in many cases sufficient for the support of families, it is proposed that increases be granted in proportion to each man's family, and that men who have at least three children should receive preference over seniors with smaller families when promotions are made.

Parents should grasp that when they have given birth to a new citizen, this involves on the one hand a duty towards the community in respect of his health, mental and physical, and a claim on the other hand of the parents on the State that the latter shall make the conditions of life favourable to the rearing of healthy, mentally vigorous men and women. Gladstone defined as the noblest work of the statesman that which is done to raise the standard of public health, and Ruskin stated that the veins of wealth are purple, and that the divine intent of all wealth is the production of a sturdy race (Karl Pearson).

To the medical profession as a whole public opinion entrusts the welfare of the race, and through this welfare the destiny of the nation, not only for the present but also for the future, and proper attention by us to prevent evil conditions will have a profound effect in reducing the gravity of the problems which the physician, the sociologist, and the statesman of the future will be called upon to solve.

I do not for an instant intend to question the righteousness of the endeavours of civilised man on behalf of his afflicted brothers; one cannot but admire the beauty of the unselfish spirit which prompts his action, but it is right to point out that by these means disease is propagated, the contamination of the race assured, and the care of useless citizens made a very heavy charge on the community. Pity is the highest and most exquisite of human emotions, and surely it teaches that the *prevention* of suffering is more noble than its *creation*.

(1) Lieut.-Col. Hill-Climo.—(2) These statistics are extracted from the *Family and the Nation* (Whetham).

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