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THE MENDING OF MANKIND

The Factors of Racial Health

GEORGE WHITEHEAD

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(An Outline of Eugenics)

Book I)

THE MENDING OF MANKIND

The Factors of Racial Health

BY

GEORGE WHITEHEAD

*Author of "Bernard Shaw Explained," "An Easy Outline of
Psycho-Analysis," "Birth Control: Why and How," etc.*

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To

MY FRIEND

MISS HELEN WILSON

THE ROAD TO HEALTH :
AN OUTLINE OF EUGENICS

WORKS BY GEORGE WHITEHEAD

Bernard Shaw Explained

An Easy Outline of Psycho-Analysis

Birth Control: Why and How

Birth Control and Race Culture

Spiritualism Explained

A Reasonable View of God

Jesus Christ: Man, God, or Myth?

Religion and Woman

Gods, Devils, and Men

What is Morality?

FOREWORD

THIS work, *The Road to Health: An Outline of Eugenics*, is for the reader's convenience being issued in three separate sections. Each part is a fairly complete presentation of a specific aspect of the subject, but the whole three books should be read if the case for Eugenics and good health in general is to be fully understood.

Book I, *The Mending of Mankind: The Factors of Racial Health*, deals with the data of racial health and disease, sketching out the gains and the losses of civilised mankind, especially in respect to our own nation, and tabulating the various factors which have been involved.

Book II, *The Truth About Heredity, Parenthood and Environment*, discusses the respective degrees of importance of the chief factors in health and in a practical fashion indicates the steps to be taken in the prevention of disease.

Book III, *Habits: The Key to Virile Health*, concerns itself with a demonstration of the part played by personal habits in promoting health and disease. Up-to-date knowledge on sex, food, drink, exercise, etc., is presented and an explanation of vitamins and the function of the ductless glands is provided. A chapter is included relating to the new cures for old

diseases now available, and finally the prevention of the grossest forms of degeneracy by sterilisation and other methods is advocated and the objections are answered.

Whilst being written in a clear and popular manner the information is up-to-date and reliable. The author hopes that it will serve as a useful introduction to an important subject which of recent years has fortunately attracted increasing attention.

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THE MENDING OF MANKIND

CHAPTER I

CURATIVE TREATMENT IN THE PAST

ALTHOUGH there are many conflicting schools of political and ethical thought, most of them would agree that the following represents a worthy ideal:—

The evolution of a race of beings, physically healthy, morally pure, soaring to intellectual altitudes hitherto unrealised, living a full, happy, human life, and developing to its uttermost that which we call soul.

If health, character, intellect and happiness, are the objects of mankind's endeavour, then the obstacles are disease, vice, mental deficiency and misery. With these obstacles: their causes, effects and removal, the present work deals.

In primitive times disease and mental disorders were regarded as having supernatural causation and their victims were thought to be the objects of divine or demoniacal visitations, and received worship or censure according to the interpretations of their fellows. Often the insane were venerated, but more frequently devils were held to be responsible for their behaviour and these had, therefore, to be driven from the infected body by incantations, scourgings or evil-tasting brews. Floggings, until the eighteenth century, were inflicted upon lunatics, while in medieval times the sick were rubbed with ointment prepared from the bodies of gibbeted

criminals, or covered with ordure and forced to swallow urine, fibres from the hangman's rope, or the livers of toads and the blood of rats and frogs. To make the exorcism effective attempts were made to further disgust the demons by the repetition of foul epithets and ferocious threats until the devils responsible were sufficiently intimidated to leave the body or the victim died.*

Although in both prehistoric and medieval times belief in the supernatural causation of lunacy and disease prevented a general scientific treatment, yet all the ancient civilisations had some grasp of the real nature of both mental and physical disorders. Even primitive races knew how to produce and use laxatives, narcotics and soothing ointments, and were aware of the beneficial properties of quinine, cocaine, strychnine, curare and other drugs. Surgical operations dealing with limbs and even with the removal of pieces of skull were successfully conducted and it is certain that prehistoric men used antiseptics and anesthetics, and were familiar with hypnotism as an alleviator of pain. The benefits of quarantine and fasting were also known, although all the above practices were doubtless associated with a supernatural interpretation. The real art of surgery made great headway, while medicine was still in the hands of the superstitious. The Egyptians were the first to make an approach to a scientific view of surgery and medicine, and their *Papyrus Ebers* is the first known work† describing the preparation of medicines "for all the corporeal parts of individuals." In 1500 B.C. appeared the Vedas or sacred books of India with their contribution to the healing art, followed a thousand years later by the works dealing with

* See the author's *Gods, Devils, and Men* for details.

† The date of this work is uncertain, three different authorities I have consulted dating it 1500 B.C., 1550 B.C. and 3500 B.C. respectively.

the medical views of the Chinese. The ancient Hindoos were foremost in surgery, and well over two thousand years ago they performed almost all the important modern operations, having over a hundred and twenty various surgical instruments in use. The Buddhists of India founded numerous hospitals before the time of Christ, and according to Sir Henry Burdett's article in the *Encyclopedia Britannica*, by 260 A.D. the system was "so extensive as to be quite comparable to modern institutions." The hospitals were evidently superior to our own until recent times for, says Dr. Harris in his *Scientific Research and Human Welfare*, "Up to a century ago [our] hospitals could be recognised at a long distance by the stench."

In Egypt the medical priests of the temples of Isis and Serapis attended to the sick poor free of charge, and the priests of the god of healing, Aesculapius, performed the same function in the European part of the Roman Empire. Later, well-paid municipal doctors were employed in Roman towns, who charged the rich for their services but provided gratuitous treatment for the poor.

It was in Greece, however, that the earliest real scientific attack was made on disease, and as early as the sixth century B.C. a good doctor was offered the equivalent of from £400 to £500 per annum* by various cities and from that date onwards state physicians were a feature of Greek civilisation.

The most celebrated physician in antiquity was the Greek, Hippocrates, born about 460 B.C. By denying the supernatural origin of disease he laid the basis of a real scientific knowledge of health and pathology. His views on the effect of fresh air, appropriate exercises

* This sum compares favourably with the £50 a year paid to the British Medical Officer of Health as late as 1860.

and foods, etc., as agents of health are in significant contrast to the pestiferous rubbish proclaimed by the medical pundits in Europe a thousand or even two thousand years afterwards. Another Greek physician, Galen, born 131 A.D., with Hippocrates was able to influence the thought of the enlightened. Thus the Jews and Moors in Spain with the Mohammedans in Arabia and elsewhere making use of their teaching, enjoyed relatively rational treatment of disease and lunacy at a time when superstition was howling imprecations at imaginary demons and devils in the more orthodox parts of Europe. In the eighth century Harun al Rashid, the Arabian Caliph, passed a law providing that every mosque should have attached to it a medical college and hospital, and other free hospitals were also built in the Arabian cities. In the Moorish cities of Granada and Cordova in Spain about the same time, sanitation was insisted upon and asylums where the insane were kindly treated were opened.

Although we know that in ancient Crete 1400 B.C. a pure water supply and an adequate system of drainage were in vogue, it was only after fearful epidemics caused by the prevalence of filth and the general neglect of the most elementary sanitary precautions that our medieval ancestors were slowly forced to adopt some system of public hygiene. The fearful price paid for this neglect is realised when we learn that the average duration of human life, which in England is now about 56 years, was in the Middle Ages only 21 years. The four chief diseases which ravaged Europe in the past were leprosy, bubonic plague, small-pox and cholera, with typhus and typhoid fevers almost as deadly. Leprosy was introduced into England about the time of Julius Cæsar and again during the Crusades. It was prevalent in the tenth century and at its worst in the twelfth and thirteenth centuries.

Two hundred leper-houses were established and leprosy was the occasion, about the twelfth century, of the first sanitary regulation in Great Britain.

The bubonic plague, known as the Black Death, appeared in Europe in 1349 and decimated the Continent including England. It appeared several times later and culminated in the Great Plague of 1663-1665. In London there were 6,000 deaths per week, and in six months 100,000 died in England. In 1666 the Great Fire of London broke out and destroyed 13,200 dwelling houses in this city of stinks and disease. The fire was actually a beneficial disinfectant and upon the site of the old filthy unventilated dens was erected a new London offering a greater chance of health. But for many years after, filth-diseases stalked through the foul alleys of England and small-pox was never absent, while cholera, typhus, enteric fever, diphtheria and other infectious diseases from first to last took their toll of millions. From the twelfth century onwards regulations began to be loosely enforced such as quarantine, street-cleansing, protection of the water supply, the reclamation of marshy land and sewage schemes, and eventually in 1847 was appointed the first Medical Officer of Health in England some 2,300 years after a similar institution had been established in pre-Christian Rome, and at the same time the city was subdivided into sanitary areas under a public health administration. Then followed in England measures for the removal of nuisances, laws dealing with river pollution, pure food and drugs, protection of milk supplies, the regulation of workshops and factories, the control of infectious diseases and the establishment of isolation hospitals. Side by side with measures of public health were reintroduced vaccination and inoculation, the first associated with the name of Jenner. Pasteur demonstrated

that living germs caused putrefaction, and Koch and others proved that infective diseases were due to similar germs. The anesthetic and antiseptic were re-discovered and the nineteenth century A.D. began at last to emulate the sanity in matters relating to health of the fifth century B.C.

It was not, however, until the nineteenth century was well advanced that disease was successfully grappled with, for as late as 1870 20,000 people died in Britain from typhus and typhoid and 5,000 per annum perished from small-pox. In 1865 nearly 100,000 children under five years of age died through fevers and diarrhoea. Instead of the five per cent. of patients who now die under the operation when limbs are amputated, in 1861 sixty-five per cent. failed to recover, while in 1857 soldiers whose legs were amputated at the hip joint always died. In the Franco-Prussian war of 1870-1, sixty per cent. of the casualties were due to typhoid and in the Spanish-American War eighty per cent., contrasting vividly with the relatively negligible numbers dying from the same cause in the late war. In the Boer War the British had 60,000 cases of typhoid out of about 250,000 men, while in the first two years of the late war among 2,000,000 British troops who served in France there were only 4,571 cases. In 1893 diphtheria was fatal in thirty-two per cent. of cases, while in 1926 the percentage fell to nine and will decrease still further as time goes on. Many other similar statistics are available to demonstrate the marvellous improvements due to our more enlightened methods of coping with disease and to the improved education and general environment which permit of such means being applied.

CHAPTER II

PROGRESS AND DEGENERACY

IN the present chapter will be made a rough attempt to estimate the benefits derived from medical and surgical science and from public health legislation in general. We shall find that the war of health against disease has not been won and that indeed in many important respects we have suffered grave reverses.

One crude test of the improvement of conditions in general, and of health in particular, is furnished by a comparison of the population of the country in different centuries. On this test it would appear we are much less prone to disease than were our forefathers. In 1066 this country is estimated to have contained about two million inhabitants. There were few, if any, more in the thirteenth century, but about four millions in the year 1500. By 1688 the population was five and a half millions; in 1815 about eleven millions; while it trebled in England and Wales during the nineteenth century, growing from ten millions at the beginning to thirty-two millions at the end.

The average duration of human life in England has been estimated as follows:—

Middle Ages	...	...	...	...	21 years.
Eighteenth Century	...	...	...	...	26 ,,
1825	...	...	...	...	30 ,,
1850	...	...	...	...	40 ,,
1900	...	...	...	...	46 ,,
1926	...	...	...	...	56 ,,

The following table is based upon a ten years' survey of different countries. With the exception of Denmark, Great Britain has the lowest death-rate of any country in Europe. With this exception and those of Canada, South Africa, Australia and New Zealand, where the influx of young settlers gives these colonies an advantage, Great Britain heads the list for the world.

YEARS OF LIFE EXPECTATION

Age.		Britain.	France.	Germany.	U.S.A.
0	Men	... 56	46	45	50
	Women	... 60	50	49	53
20	Men	... 46	42	43	43
	Women	... 49	45	45	45
45	Men	... 26	24	23	24
	Women	... 28	26	26	26
55	Men	... 18	17	17	18
	Women	... 20	19	18	19
65	Men	... 12	11	11	12
	Women	... 13	12	12	13
75	Men	... 7	7	6	7
	Women	... 7½	7	7	7½
85	Men	... 3½	4	4	4
	Women	... 4	5	4	4

During the last forty years the death-rate in Britain has declined from 20.4 per 1,000 to 11.6 per 1,000, the average for the twenty-four other principal countries being now 16.6 per 1,000.

The London death-rate in various years is instructive, being 80 per 1,000 in 1700, 24 per 1,000 in 1850, 18 per 1,000 in 1889 and about 12 per 1,000 in 1925.

In 1850-60 over 4,000 per million died through defective drainage and impure water. Small-pox, which used to carry off its scores of thousands, in 1890 killed

only one person in the whole of London and almost similar reductions could be given for other epidemical disorders.

The man who in 1850 attained to an average age of forty years may now expect to live to be fifty-six years, whilst his wife is likely to live four years longer, which seems to imply that in less than eighty years, sixteen years have been added to the average duration of life. But this expectation is unduly optimistic as the chief improvements have been effected in the reduction of infantile mortality. The death-rate for infants, which was 128 per 1,000 in the decade 1901-10, and more than twice as high a century before, was reduced in 1920-25 to 75 per 1,000 and 69 per 1,000 in 1927, which means that each year an average of 37,800 babies lived who would have died under the conditions of only twenty years ago.

Speaking of the child leaving school at the age of 14 years in 1926, Sir George Newman said that he was better physically in every way than his predecessor of twenty years ago. It is the same with younger children, The following figures based upon averages supplied by medical officers all over the country show a distinct improvement. They record the height and weight of children of five years.

		1913.	1924.
Average height in inches	Boys	... 40.7	41.4
„ „	Girls	... 40.2	40.8
Weight in pounds	Boys	... 38.8	39.7
„	Girls	... 37.7	38.3

Comparing London school-children of 1894 with those of 1924, Sir George Newman in his annual report, published in December, 1927, said that the clothing, neatness, cleanliness and "address" of modern children were

far superior and their general health better than those of their predecessors. They were taller, stronger, heavier and better nourished than in previous years. In spite of which he reminded us in 1926 that "year by year, there is a steady and undiminishing stream of physically defective children coming into the schools at five years of age."

During March, 1927, medical officers of health from eleven countries spent three weeks in England studying our methods of ensuring public health. At the end of their visit they were unanimous in their praise of the high physical standard of English girls which one doctor declared to be unsurpassed. "On its present human stock" said one enthusiastic admirer, Dr. Jonas Stiupas, of Lithuania, "the British nation must be easily the healthiest in the world." This is very pleasant reading until we consider the other side of the picture.

Statistics demonstrate that those attractive young women whose sensible habits and dress have evoked so much admiration since the war are not so healthy as before. In other words, the mortality of single women between the ages of eighteen and twenty-seven is on the increase. The reasons for this, according to Dame Mary Scharlieb, a Harley-street doctor, are as follows:—

"The first and most conspicuous reason is that young unmarried women are smoking far too much. If they confined themselves to, perhaps, five cigarettes daily, they might not suffer great physical harm, but the rapidly growing habit of incessant smoking is very deleterious to the heart and nervous system of the young woman who acquires it. The modern young woman also does not pay nearly sufficient attention to her diet, and her clothing is totally inadequate. She cannot possibly maintain her health

in a climate like that of Britain by wearing skirts and petticoats that reach only to the knees, and thin stockings that afford no protection for the legs."

Men and women do not live so much longer as previously quoted figures suggest. It is the great decrease of infantile mortality which enables such optimistic views to be maintained. As Sir Bruce Bruce-Porter reminded a meeting of the New Health Society at the end of 1926, "Government records show that the expectation of life is going up rapidly, but this statement is very misleading. People at the most valuable age to the community, between forty-five and fifty, are dropping out of the running as rapidly as ever." He drew attention also to the fact that only one-third of the candidates for selection as omnibus drivers and conductors pass the medical examination, and only five per cent. of the candidates for the police-force pass the medical fitness tests.

In an article contributed to the *Daily Mail* on September 10th, 1927, Sir Bruce Bruce-Porter contended that although each person has a much better chance of escaping the diseases of infancy, the average life of adults who survive, is very little longer than formerly. He said:

"That great statistician, Dr. Louis Dublin, of the Metropolitan Assurance Company of New York, explored the figures very thoroughly and found that while in 1789 the expectation of life at 50 was 21.16 years, in 1920, over 130 years later, it was only 21.54. It may be said these figures applied to America, but having in mind the close resemblance of our respective physical health standards in the Great War, there can be little doubt that our general

increase in expectation at 50 would be found the same. Thanks largely to education of the mothers by welfare workers, the mortality of children has been reduced during 50 years by one-half. But so far, these saved lives, while adding 17 years to the average of their group, have not made an appreciable difference to the expectation at middle age."

At the meeting before mentioned, Sir W. Arbuthnot Lane said that politicians called the youth of Britain healthy. "We all know, however, that they are degenerating, both men and women. We can call ourselves what we like, but we are poor second-rate animals."

Even in the twentieth century, as Professor Karl Pearson informs us, only 680 males and 708 females per 1,000 reach the age of twenty years. Forty per cent. of the population still die before the age of twenty-one, and sixty per cent. before marriage. Between twenty and thirty per cent. of British adults never marry and fifty per cent. of the married, a large proportion being degenerate slummites, provide seventy-five per cent. of the population. (See Pearson's lectures on *The Groundwork of Eugenics*).

Giving reasons to a *Daily Mail* reporter on April 1st, 1927, for his assertion that medical science had been at a standstill for a long time, Sir James Barr, vice-president of the British Medical Association said:

"The sufferers from most diseases, including cancer and diseases of the heart, are increasing in number and there are more victims of pneumonia than formerly. Infectious diseases are held in check by the work of public officers of health, but otherwise the only disease which is abating a little is consumption."

It is true that leprosy, plague, cholera, sweating-sickness, typhus, small-pox and other infectious diseases do not ravage the nations as formerly, but influenza seems to be more deadly than in previous times and competent authorities have stated that the outbreak of 1918 in about four months was responsible for the deaths of more people than fell in the Great War. In India alone in that fatal year at least six million people perished from influenza.

According to Sir Ronald Ross, Director in Chief of the Ross Institute for Tropical Diseases, "Every year mosquitoes kill between two and three million people, a greater mortality than that of the war." Although England does not suffer much from malaria, in recent years we have had a growing number of deaths from unfamiliar complaints, such as spotted fever, sleeping sickness and botulism, against which as yet there is no complete protection. Small-pox, which we thought had been banished over thirty years ago, has recently taken a new lease of life, and since 1921 the number of cases has increased each year as follows: 1922, 973; 1923, 2,500; 1924, 3,800; 1925, 5,300; 1926, 10,100; and in 1927 14,767 in England and Wales alone. In 1929 sufficient cases were reported to create a mild scare and the French authorities took the drastic step of prohibiting travellers to land who had not been vaccinated within the two previous months. Remembering that only seven cases of small-pox were notified in 1917, the foregoing figures are serious. Luckily the present type of small-pox is not so deadly as formerly. Its prevalence is said to be due to slackening of the practice of vaccination in various areas. The unvaccinated under twenty years of age who contracted the disease in 1925 outnumbered the vaccinated by ninety-two to one. Of the cases re-

ported in 1927 10,381 were unvaccinated. Only forty-one persons who had been re-vaccinated were attacked and none died.

On the whole the diseases which spring from germs whose presence is largely due to faulty sewage disposal, to dirt and neglect, foul water and milk, and insanitary habits such as spitting and breathing of impure air, are rapidly disappearing and the table provided by Dr. C. E. S. Fleming in the *British Medical Journal* of February 20th, 1926, is instructive.

	1871-1880	1924	Decrease.
Death-Rate	21.40	12.20	43.0
Infant Mortality	150.00	75.00	50.0
Diphtheria	0.26	0.06	77.0
Enteric Fever	0.32	0.01	96.9
Scarlet Fever	0.72	0.02	97.3
Small-pox	0.24	0.00	100.0
Tuberculosis (respiratory) ...	2.13	0.84	60.0

But while diseases largely due to germinal infection are disappearing other diseases testifying to organic degeneration of the human stock are gaining ground.

Recently the British Registrar-General published statistics of the changes in the numbers of deaths occurring between 1911 and 1924. He showed that in spite of an increased population, deaths in general were less by ten per cent., but the following diseases were claiming more victims:—Cancer, chronic rheumatism, gout, cerebral hæmorrhage, heart disease, arterial diseases, ulcer of the stomach and duodenum, appendicitis, hernia and intestinal obstruction, gall-stones and diseases of the prostate. Some of the increases are alarming. Deaths from cancer increased from 35,902 in 1911 to 50,389 in

1924*, heart diseases from 48,047 to 60,650, cerebral hæmorrhage from 24,573 to 26,785 and diseases relating to hardening and other defects of the arteries, from 9,081 to 34,592. It would appear that while environmental conditions have been improving the individual has been degenerating. One reason for this is the increased longevity of life. Adults who manifest organic complaints would in previous years have died in youth or infancy.†

Turning now to the physique, mentality and character of the nation, an examination of the facts seems to demonstrate if not actual degeneration certainly a state of affairs grave enough to impress the most careless.

In spite of the optimism of Sir George Newman regarding improvement in the health of children, writing in 1926 that great authority said on page 31 of his book, *An Outline of the Practice of Preventive Medicine*:—

“Of the children in attendance at school in England and Wales (six millions), it is estimated from the school medical inspection returns that upwards of half a million, though not specifically ‘feeble-minded’ are so dull and backward mentally as to be unable to derive full benefit from schooling. There is also a varying percentage of uncleanness

* Sir Arthur Newsholme and Mr. George King, an authority on cancer figures, challenge the prevalent belief in the increase of cancer. Mr. King writing in the *Daily Express* November 3rd, 1928, said: “The conclusion arrived at by Sir Arthur Newsholme and myself was that there had been no real increase of cancer up to 1893. Cancer up to age seventy-five, at any rate, is a function of the age, and unless age distribution be kept carefully in view the conclusions drawn from statistics are erroneous and misleading.”

† Sir George Newman, the chief medical officer of the Ministry of Health, reported on October 21st, 1928, that “It is highly probable that our death-rate is now at or about its lowest point, and owing to the change in the age distribution of the population it may soon show a slight upward trend.” In 1927 30,000 more persons died than in 1926, influenza, diseases of the heart and circulation, and respiratory disease being chiefly responsible for the increase.

therefore not fully representative, nevertheless details supplied in normal times do not show much greater grounds for satisfaction. Dr. John Fawcett, when opening Guy's Hospital Medical School on October 5th, 1926, said that "over eighty per cent. of men are unfitted to be soldiers . . . such physical inefficiency is bound to be a handicap in every walk of life."

In 1925 was published a Report on the Health of the British Army and details were given of 58,709 men who appeared for enlistment; 22,112 were rejected as physically unfit, some on very serious grounds. It was found that 2,633 had serious heart trouble, 2,286 had defective vision and 1,452 had serious ear diseases. It must be remembered also that obviously crippled men would not offer themselves for enlistment, nor would those who were over age when the physical powers are waning. Even taking the pick of the men of England found actually in the Army in 1923, 92,750 soldiers were admitted to the hospital for various complaints (including 10,807 for venereal diseases).

The Report of the Royal Commission on Venereal Diseases published during the war showed that nearly 120,000 persons contracted syphilis every year, whilst one witness, Dr. White, who has made a special study of its prevalence, said "there must be in the United Kingdom some three millions of syphilitics allowing for a fair proportion of cures." In the year 1920 843,000 cases of venereal diseases of all kinds were treated.

Between eighty and ninety thousand new cases of consumption are notified every year.

In Great Britain there are 30,000 blind persons and 50,000 deaf or dumb or both. In addition the number suffering from defective vision needing the assistance of glasses rapidly increases, and a Government report recently

issued draws our attention to the annual sale in this country of *more than a million pairs of spectacles* sold at sixpence a pair by one firm with numerous branches without any real attempt being made to test the sight of those who buy them.

The number of those suffering from minor defects as they are regarded, such as decayed teeth, catarrh, liability to colds, chronic constipation and indigestion, etc., are legion, and scarcely one person in a million is free from some complaint which, whilst not necessitating confinement to a sick-bed or obviously contributing to the death-rate, prevents full enjoyment of life, and of energies working at their highest capacities.

If we examine the mentality of the nation, without overstressing the fact that outstanding men of genius in literature, science and especially in politics, are harder to find than in the more thinly populated Britain of the nineteenth century, and that a large part of our expensive elementary education seems to yield no satisfactory results, the verifiable figures of mental defectiveness are just as disquieting.

In 1859 in England and Wales there were 36,762 certified lunatics, the number being added to every year. Up to 1914 while the population had increased only 87.5 per cent., certified lunacy increased nearly 280 per cent. There was a decrease of 23,763 during the war, but since 1918 the numbers have once again risen. According to the twelfth Annual Report of the Board of Control for Lunacy and Mental Deficiency:

“On January 1st, 1926, the number of notified insane persons under care in England and Wales was 133,883, an increase of 2,332 on the number on January 1st, 1925, while the average annual increase

for the five years ending January 1st, 1926, was 2,708."

In addition to the insane persons certified for England and Wales, Scotland had in 1913 19,188 and Ireland 24,839 giving a total of nearly 180,000 for the British Isles. As, in addition to lunatics, there are in the British Isles 150,000 mentally defective persons, half of whom require protection in their own interests or in those of the community, we have nearly one-third of a million people (8 per 1,000) suffering from acute mental defectiveness, in many cases amounting to complete irresponsibility, and being added to by several thousands per annum!*

Some slight comfort may be obtained by remembering that with growing accommodation patients who would once have been discharged are kept for longer periods, that many aged paupers who in a state of senile decay used to be kept in workhouse infirmaries are now certified as lunatics and sent to the asylums, that idiots once roaming at large are now certified and confined in asylums, and that many who formerly would have died young of consumption, etc., now live to a good age as incurable lunatics. After all these deductions have been made, however, the experts largely agree with Sir James Crichton Browne, a Lunacy Commissioner, who, speaking of the increase of actual lunacy before an International Medical Congress said: "This is a disquieting fact, which

* A report of the Mental Deficiency Committee published on April 18th, 1927, estimated that there are now at least 300,000 mentally defective persons in England and Wales alone, including 105,000 children between the ages of 7 and 16 years. This Committee calculates that mental defectiveness is now tabulated to be twice as rife as when a Royal Commission reported upon the subject 20 years ago. Although much of the increase is due to greater thoroughness of investigation there has probably been some real increase during that time.

cannot be fully accounted for by more accurate registration or by the accumulation in asylums of chronic patients."

That various forms of nervous instability classed under the general term of neurasthenia are on the increase nobody denies. The depleted physical vitality and the mental depression so occasioned are enormous and the embarrassing nature of "nerves" is demonstrated by the millions of pounds spent by the victims on patent medicines whose vendors promise some relief.

Authorities seem agreed that in England up to the eighteenth century criminal offences were far more rife in proportion to the population than now in spite of the severity of the punishment. It appears also that the early part of the nineteenth century produced a greater proportion of vice and crime than now, encouraged in part by the absence of an effective police-force and the poorly lighted streets which made crime easy and detection difficult.

In 1825 with a population one-third that of to-day 14,437 persons were committed in Great Britain for serious crimes, which was twice the number for 1924. According to Mr. J. McCabe, "In the year 1825 more than 76 per 100,000 of the inhabitants of Great Britain were committed for trial for grave crimes. Forty years later the police were re-organised, or a genuine police-force was created, and the figure of committals rose to 164 per 100,000 inhabitants. The crime was there all the time; it began to be detected. Now . . . the number of committals for trial is less than 30 per 100,000 inhabitants." (*Religious Failure to Combat Crime*, 1927, p. 24).

The convictions for serious offences in the Superior Courts for various periods are as follows:—

Years.				Number of Convictions.
1840-9	...	...	...	21,280
1850-9	...	...	...	18,290
1860-9	...	...	...	14,530
1870-9	...	...	...	11,720
1880-9	...	...	...	10,800
1890-9	...	...	...	9,120
1904	...	...	...	10,233
1908	...	...	...	12,060
1914	...	...	...	9,277
1920	...	...	...	7,225
1921	...	...	...	7,152
1922	...	...	...	6,784
1923	...	...	...	6,541
1924	...	...	...	6,397

Thus between 1840 and 1924 serious crime, in spite of the increase of population, would appear to have vastly decreased. Murders are fewer than formerly, for in the decade 1878-1888 1,766 cases were reported to the police which gives an average per year of 176.6 as against about 100 for more recent years, only 85 being reported in 1921. This is in startling contrast to the figures for America where in 1925 12,000 people were killed by violence, seventy per cent by professional criminals in cold blood. There is a grim humour in the news reported on January 3rd, 1928, that the Women's Home Missionary Society of the Methodist Church of Chicago, the city where 350 murders were committed in 1927, cancelled a luncheon engagement with Miss Maude Royden, the London preacher, on learning that she smokes cigarettes, smoking it appears "not being done at all by the women of our churches!" Comment would spoil this gem!

If we take the totality of offences in England the decrease is not so marked; indeed, there was an increase,

although not proportionate to the increasing population. In March, 1927, was issued a report relating to matters criminal for the year 1925. The figures of indictable offences to the police since 1857 are:—

Year.	Total.	Proportion per 100,000
1857	91,671	476
1899	76,025	239
1908	105,279	298
1925	113,986	293

A startling feature of modern crime is the failure of our expensive police-force to bring to justice half the offenders. For example, in 1924 the number of crimes coming to the knowledge of the police was 112,574, the highest recorded up to that date during the sixty-eight years for which returns are available. Yet only 57,374 were tried for indictable offences.

Other evidence is to hand of the decrease of serious crime, for according to Captain Frederick Graves (who has been a prison surgeon), writing in 1926: "There are 91 fewer prisons in England than fifty years ago when the population was half what it is now." One probable cause of this is that thousands of mental deficient who would in former years have found their way into gaols are now housed securely in lunatic asylums. Prisons are reduced, asylums are increased.

We may fairly assume that the more serious crimes have lessened actually and relatively in this country but that the less serious crimes have increased actually but have declined relatively to the population. There are now more frauds and less violence.

With regard to vice, as for example that of prostitution, probably it declined in gravity as women's economic position improved. It is impossible in England to obtain

reliable statistics but a London magistrate, P. Colquhoun, aided by police information, writing a hundred years ago, estimated that in London with 1,000,000 people there were 25,000 prostitutes and 25,000 other women and girls living partly by prostitution. Obviously we have had nothing approaching these proportions for many years, the police estimate of about twelve years ago being 20,000 prostitutes to 8,000,000 population. Since the war it is probable that sweated conditions for women having disappeared the absence of such a direct economic inducement has lessened the number of those obtaining a living by immoral means. But what might be called amateur prostitution has increased since 1914. A large number of girls investing all their available pocket-money in dress and ornaments, in return for chocolates, visits to the theatre and cinema, suppers, motor and taxi rides, are prepared to deputise for the real prostitute who at one time would have been resorted to by their escorts. There is without doubt a large amount of truth in the following statement written by Sir Leonard Dunning, H.M. Inspector of Constabulary in a Home Office Report dealing with the police-forces in 1922:—

“ My experience as a policeman has made me think for many years that the woman who sins because she is driven to it for a living or because she prefers it to honest work, is being driven out of business by the amateur, who sins in order that, while preserving an outward reputation, she may indulge her cravings for what would otherwise be out of her reach. Principally owing to the decay of parental influence the girl of to-day does not attach so much value to chastity, while modern knowledge has deprived the fear of natural consequences of its value as a protection.”

As one female writer recently expressed it "there is a considerable cult of wickedness nowadays. You would hardly dare call a modern girl 'good' to her face. It might possibly be true, but the poor thing would be mortified."

It may however be true as the same writer affirms that "immorality is not really the crying evil of society. Our curse to-day is more the lesser nuisance of vulgarity." (Article by "A Modern Girl" in the *Daily Mail*, January 3rd, 1928).

Not only with young women and girls has there been a slackening of the moral fibre (or a growth of vulgarity) since the war, but also with the men. I was present recently at a meeting where this matter was debated and a majority of ninety-seven to four was registered in agreement with a proposition to this effect, which would find most thoughtful people regretful supporters.

The itch for amusements, not all of them innocent, has grown and with it a general sense of irresponsibility and an earnest desire to get something for nothing, the tax-payer being very often the victim. The general spread of "doleitis" is a grave latter-day phenomenon, encouraging hundreds of thousands of people to prefer to rely for sustenance on the tax-payer, rather than upon individual exertion, a good illustration being provided by the heavy snowfall occurring at the end of 1927, when, although wages of $1/3$ and $1/4$ per hour were being offered in London to snow-shifters, out of the scores of thousands of men on the dole a number far too few for the requirements volunteered. In this respect we compare badly with a century ago when, according to Havellock Ellis, English workmen were noted for their "savage industry and France and Germany found it profitable to

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import English navvies and to pay them double wages on account of their superior energy."

The number of paupers also has considerably increased of recent years and although this is partly explained by the lack of employment since the war, much of it is associated with defects of character and as far as permanent indoor paupers are concerned, with lack of intelligence, a high authority stating that "the so-called 'able-bodied' inmates of our workhouses are frequently found, on medical examination, to be in more than fifty per cent. of cases mentally defective, equally so whether they are men or women" (Havelock Ellis, *The Problem of Race Regeneration*, p. 42).

With regard to the drinking habits of the people, the convictions for drunkenness have declined and the amount of alcohol consumed is less (although women are drinking more), but a nation which spends £288,000,000 per annum*—a sum quite as much as in 1913, even when the figures are adjusted to the fall in the purchasing power of money—cannot be too complacent, especially when the vastly increased sums spent in cinemas (a serious counter-attraction to public-houses) are taken into account. The increasing amounts of tea, tobacco and chocolates consumed yearly testifies not only to the developing habits of self-indulgence, but to a serious diminution of the health of those concerned, young women as we have seen by their increasing death-rate, being special victims of the new crazes.

Altogether, physically, mentally and morally, there is a vast amount of degeneration in certain particulars, however we have improved in others. We contemplate millions of British men, women and children, who can be described as seriously defective. We have crippled,

* Figures for 1928.

rickety, bandy-legged, knock-kneed, pigeon-chested, flat-footed, ill-nourished, consumptive, constipated, short-sighted, deaf, toothless and bald by the million, with the insane, neurotic, epileptic, criminal, vicious and parasitical to balance the physical unfitness. We have a growing number of those dying from "old men's diseases," although young in years. And we are breeding far too freely from those with undermined virility, whose resistance to the germs of disease lessens in proportion as these germs are successfully eradicated.

We invent mechanical substitutes for organic fitness by the million. We have pre-digested foods for weak stomachs, with endless pills, potions and tonics, artificial arms and legs, glass eyes and spectacles, ear-trumpets and false teeth, the rouge-pot, powder puff and the lip-stick instead of the bloom of health*, and the flat chests and straight lines of the fashion-plate, instead of the deep breasts and wide hips of successful motherhood. A wide pelvis is necessary to give birth to the large head of the civilised baby, and lack of it helps to account for the deaths in confinement of 2,700 British mothers every year, as well as the high percentage of still-born boy babies whose heads are bigger in proportion to their bodies than are their sisters. The negress with her narrow pelvis often suffers terribly when giving birth to a boy baby whose father is a white man.

Instead of healthy vitality which always appeals to a man, the kilt and the silkette stockings are relied upon to excite the necessary sex interest and the number of women incapable of bearing robust children grows while

* In the Press of February 18th, 1928, was reported: "According to the Statistical Office of the German Reich, last year the women of England, Scotland and Wales, bought more than 170 tons of German face powder, rouge, lip-sticks, eyebrow pencils, dentifrice washes, and other scented aids to artificial beauty."

the number of those who will not, or cannot, suckle their own offspring helps to further devitalise the race.

The cost of our unfitness in money, suffering and sorrow is frightful. More and more taxes every year for policemen, if not for prisons, for asylums, workhouses, hospitals, infirmaries, nursing homes, laboratories, sanatoria, and medicines. For sickness alone, as J. Ellis Barker recently reminded us,

“ A veritable army of doctors, nurses, chemists, dentists, oculists, etc., are engaged in the struggle with avoidable disease. The medical army of every civilised country is far more expensive than its military force. In Great Britain, for instance, there are about 50,000 doctors and surgeons, and more than 50,000 men and women support the efforts of the army of military men.” (*Good Health and Happiness*, 1927, p. 78.)

Over £100,000,000 a year is spent in Britain on medical treatment of various kinds. Add the cost occasioned by the 23,000,000 weeks of work lost among 12,000,000 registered workers in one year and assume their average wages at only £2 per week and another £50,000,000 are added to the bill.

If the time lost by the unregistered workers, including professional people of every kind because of ill-health is included, as Mr. Barker says, at least £200,000,000 per annum are sacrificed through sickness. The additional cost of mental and moral unfitness brings the total cost of our present defectiveness up to a colossal sum.

Mr. F. E. Fremantle, M.P., analysed our economic losses through ill-health in *Health and Empire*, June, 1926. Some of the details for one year are as follows:—

	£
Hospitals, sanatoria, etc., for tuberculosis	2,700,930
For venereal diseases	405,074
Others	3,424,449
Lunacy and mental hospitals	6,464,172
Mental deficiency	686,926

His complete estimates are:

Annual cost of sickness:

Loss of patients' work	80,000,000
Losses efficiency of others	80,000,000
Loss of work of those engaged in attending the sick	10,000,000
Care and treatment in institutes	50,000,000
Care and treatment at home	24,000,000
Indirect losses by disturbance of industry, etc.	56,000,000

Total £300,000,000

And of this, according to Professor Fisher, one-third is preventable—viz., £100,000,000.

The above facts force the thoughtful to ask whether we are on the right lines. We spend prodigious sums on public health and doctors are paid to cure our diseases. But is it not time to organise a private health service with a view to prevention in addition to cure?

In China the doctors are said to receive payment when the patient is healthy, which payment stops when disease comes to demonstrate their failure. This idea has much to commend it. But as we shall see in later chapters the responsibility for disease lies largely with the individual whose faulty habits and criminal carelessness are important factors in its cause. We need to develop a sentiment similar to that expressed in Butler's satire "Erewhon," where the sick have to stand trial for being

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guilty of physical maladies, as with us the criminal stands trial for his moral disorder.

England healthily efficient with each denizen eager and able to obtain all a citizen's rights, but equally willing and capable of discharging a citizen's duties, should be the watch-word of the new eugenic patriotism so much needed in the disease-ridden world of to-day.

CHAPTER III

EVOLUTION AND EUGENICS

BEFORE and after the time of Plato the problem of how to improve not only the social institutions but also the inborn human characteristics of which they are a reflex, has occupied the minds of various thinkers. But with the acceptance of evolution since the publication of Darwin's *Origin of Species*, the schemes associated with racial improvement have been elevated to the rank of a science under the title of "Eugenics." This term was first used by Sir Francis Galton, the cousin of Charles Darwin, and his eugenic studies are now recognised as being but the logical outcome of the theory of organic evolution—conscious selection of desirable human characteristics by man displacing the unconscious selection or favourable adaptation by nature.

It was in 1865, six years after the publication of Darwin's book, that Galton introduced the problem of racial improvement, and four years later he published his work on *Hereditary Genius*. It was not until 1883 in his book dealing with *An Inquiry into Human Faculty* however, that the word "Eugenics" was coined, since when the copious studies of many workers have justified its use. Galton gave several definitions of Eugenics, the last being as follows:—"Eugenics is the study of agencies under social control which may improve or impair the racial qualities of future generations either physically or mentally." Another definition made by Galton when speaking before the Sociological Society in 1904 runs:

“Eugenics is the science which deals with all influences that improve the inborn qualities of a race; also with those that develop them to the utmost advantage.”

Professor Carr-Saunders in his little work on *Eugenics* criticises his colleagues for introducing confusion by failing to differentiate between Eugenics as a science and applied Eugenics which is an art. According to this writer: “The science of Eugenics is the study of the part played by inheritance in human affairs. When the knowledge so gained is used to improve the racial qualities we may speak of applied Eugenics.”

This last definition seems to limit the study of Eugenics to inheritance or heredity, but environment is also included in its scope. Dr. C. W. Saleeby, who has performed useful work in popularising the subject, in his book on *The Progress of Eugenics*, divides it into Natural Eugenics and Nurtural Eugenics. Natural Eugenics is subdivided as Positive—the Eugenics concerned with the birth of the fit; Negative—the prevention of the birth of the unfit; and Preventive, which has for a chief object the abolition of racial poisons affecting both the born and unborn. Nurtural Eugenics relates to the improvement of the environmental conditions, including education relating to the prevention of disease.

Long before the word was coined, or the science formulated, applied Eugenics occupied the attention of the reformers, and the Greek poet Theognis of Megara wrote in the sixth century B.C.: “We look for rams and asses and stallions of good stock and one believes that good will come from good; yet a good man minds not to wed an evil daughter of an evil sire, if he but give her much wealth. Wealth confounds our stock. Marvel not that the stock of our folk is tarnished, for good is mingling with the base.”

Even in primitive times it was recognised in successful domestication that to obtain good stock the better types of animals must be chosen for the purpose of breeding; and later the same idea was seen to apply to man. The famous Spartan legislator, Lycurgus, declared the laws of other nations to be inconsistent, for while they chose the best breeds of animals to secure good stock, no attempt was made to breed from their best citizens. Lycurgus introduced laws in Sparta intended to promote desirable marriages and to discourage others.

Plato discussed Eugenics in his book on the *Republic* and the *Laws*. In the world's first sketch of Utopia, unlike many later Utopians, Plato is shrewd enough to see that institutions cannot be permanently improved without first improving mankind—a perfect breed must precede the perfect deed. In the ideal republic, according to Plato, the rulers were to ensure that the best citizens should obtain the best wives, whilst the worst should inter marry among themselves. The children of the best parents were to be well cared for in public *crèches*, while the offspring of the inferior parents and the deformed children of the superior “will be put away in some mysterious unknown places, as they should be.” Only parents in their prime were to have children, the women to be between twenty and forty years of age, and the men between twenty-five and fifty-five, and the number of marriages was to be regulated in relation to the number of children needed to keep the population at the most desirable level. Plato declared it was folly for doctors to patch up the weak and sickly so that they could become parents, for this practice whilst benefiting the individual, undermined the stamina of the race. The danger of “racial poisons” was also recognised, for in his work on the *Laws* Plato declares that drunkenness

is "peculiarly dangerous when a man is engaged in the business of marriage, for at such a crisis in their lives a bride and bridegroom ought to have all their wits about them, and they ought to take care that their offspring may be born of reasonable beings; and who can tell on what day or night Heaven will give them increase? Moreover, they ought not to be begetting children when their bodies are dissipated with intoxication . . . the drunken man is bad and unsteady in sowing the seed of increase, and is likely to beget offspring who will be unstable and untrustworthy."

The aspirants for marriage and healthy parentage should be acquainted with each other's minds and bodies "and with this serious purpose," says Plato, "let games be instituted in which youths and maidens shall dance together, seeing and being seen naked, at a proper age and a suitable occasion, not transgressing the rules of modesty."

Except for the final embargo this would appeal to modern ball-room *habitués*!

Aristotle in his *Politics*, although sympathetic with the ideal of racial improvement, criticised many of the details of Plato's eugenic proposals and stressed the nurtural side of the subject. At the same time he went into the disastrous effects on the children of too early marriages of their parents, and declared that winter was the best time for marriage. He gave advice to the potential mother as to the care of her health during pregnancy, saying she must neither lead a life of indolence, "nor yet adopt a scanty diet."

In the seventeenth century a monk, Campanella, wrote his *City of the Sun*, describing his version of an ideal state. He echoed Plato's views and declared that only high-spirited men should be allowed to procreate—

marriages when children were intended, being arranged by the Great Master, a specially appointed physician, for the purpose of achieving appropriate types of children.

The idea that specially chosen men and women shall be mated for the purpose of procreating a higher type of humanity is not advocated by any responsible modern Eugenist, unless we except Bernard Shaw, who makes John Tanner in *Man and Superman* write a "Revolutionist's Handbook," in which it is suggested that healthy men and brilliant women shall be mated, without a wedding ceremony, for the express purpose of producing children who are to grow into supermen. As John Tanner sensibly observes, "If we can as a mere bye-product of man's individual greed and folly produce such monstrosities as the tramp and the gentleman, what can we not hope for as a result of his universal aspiration." Whether Bernard Shaw really advises the drastic eugenic proposals of his hero is uncertain, but in any case he once wrote a letter to *The Times* reminding us that men in a superior caste in India are bribed by lower caste fathers of a girl for whom a well-bred husband is desired to supply good "blood" for the future children.

The modern Eugenist knows the futility of suggesting that the human family shall be organised on a stud-farm basis, and he concentrates on methods which will lessen the number of children born among the unfit and increase the number born among the fit without trying to arrange for the marriage of particular individuals or for the transference of the children of the others to "mysterious unknown places" unless a home for isolation of certain types of degeneracy comes under that head.

Modern Eugenics, whether as art or science, as before mentioned, is the logical outcome of the theory of organic

evolution, man being substituted for nature as the selective factor.

Darwin demonstrated that as a result of the immense fertility of all forms of life, a struggle for sustenance was engendered. In the struggle for food and mates various modifications, internal and external, have been evolved to permit of successful adaptation to the changing environment. Those variations or characteristics provided by heredity were "selected" by nature (the sum-total of existing conditions) which gave the best chance of survival to the organisms concerned, which were thus enabled to produce offspring inheriting the selected factors. In respect to sub-human forms man played the part of nature, and by selection of appreciated points of beauty and utility among vegetables, beasts and birds, has produced new varieties of plant and animal life—he has "improved" the original stock. The various breeds of dogs and pigeons are instances of the changes effected by deliberate breeding. If such lower forms can be bred in accordance with whim and fancy, Eugenists naturally contend that appropriate guidance applied to human procreative activities may likewise elevate mankind, recognition of course being made for the immensely greater complications and difficulties associated with this more important problem.

Although Darwinian literature is saturated with phrases reminiscent of selfish combat such as "the struggle for existence," the "weakest to the wall," Charles Darwin himself recognised the part played by sympathy and co-operation—what Kropotkin has called the principle of "mutual aid"—in the evolution of humanity. But in spite of Kropotkin's array of facts demonstrating the spirit of combination among the lower forms of life, it must be remembered that insects apart, assuming that

life has been definitely evolving for sixty million years, only the last five million years have produced those higher organisms where conscious group activity is exhibited. For hundreds of thousands of years early man's evolution was characterised by the spirit of selfish individualism before family and tribal considerations moulded him into the social being of barbaric and civilised times. In the early struggle for existence, primitive man competed with the hostile forces of nature including his rivals among beasts and the members of the human family. Before he evolved weapons he was physically inferior to many of his rivals and enemies, and his greater complexity made him more sensitive to the vicissitudes of nature provided by heat, cold, the absence of food, and the infection of germs of disease.

Before the complete development of parental sympathy and communal care, it was imperative that the human child should be born in full possession of a healthy organic equipment or the penalty was death. There was natural selection of the fit and rejection of the unfit where the cripple, the idiot, the short-sighted, or dull of hearing, the weak or otherwise ill-adapted, failed to obtain the necessities of life and perpetuation.

Even the hardy would be fully occupied trying to win sustenance and would have no inclination to shoulder the burden of the unfit.

The blind, deaf, maimed or mentally defective, would be less able to run after the prey or to escape their enemies; the weak would die of exposure, while those failing to win immunity against microbic diseases would perish before their disability could be handed on to their progeny. If they lived their chances of obtaining a wife would be remote in competition with stronger men and their organic unfitness would perish with them. In addi-

tion to the selection and rejection of nature would be added human selection, provided by the destruction of feeble babies and of those adults too aged or weak to cope with their difficulties; infanticide, especially in connection with the weak, with girls, and in time of stress, and parricide where the doomed people calmly accept their fate and even voluntarily put an end to lives which have grown a burden to themselves and their fellows.

A hard environment would permit of adaptation of only a hardy type just as more genial conditions would allow for the survival of the less vigorous. Strangely enough, therefore, it is civilisation, with its desire for improved conditions, which has produced a degenerated stock, large groups of which could no more persist in the Paleolithic struggle than the Stone-Age man could endure in the crowded slums of a modern city. Racial degeneration would be possible when the ethical sentiment had evolved to the point when man recognised he was his brother's keeper. And this sentiment would develop in close association with the conquest of nature by the invention of tools and weapons.

Armed only with finger-nails and teeth, man was at the mercy of the cave-bear, the sabre-toothed tiger and the other animals which competed with him for existence; but the possession of a stone to be flung or to be wielded made him more formidable, and when eventually the stone was bound with thongs to the stick, a club was provided which doubled his capacity for offence or defence. Development of the tool and the weapon (and the first club was both) enabled man to win mastery over the animals, to hunt them, and finally to domesticate some of them.

The possessor of the efficient weapon subdued those not so endowed; prisoners of war were used as slaves, agriculture developed, and at last nature was made to

yield more than was needed for immediate requirements.

Mentally and morally man progressed, until the mother would no longer tolerate the destruction of her crippled child without protest; and with the help of the tool and weapon, it was then possible, without jeopardising his own existence by the burden, for the man to spare a thought for those unable to fend for themselves. Weedy individuals, who under the earlier harsh regime would have perished, then survived to be the parents of still weedier offspring receiving more and more protection until to-day we contemplate social sympathy at its highest point and ruefully regard its accompaniment of physical, moral and mental degeneracy on a more appalling scale than the world ever knew. We have produced an environment where the penalties of unfitness are no longer extinction, but where the epileptic, the insane, the lazy man, the pauper and the criminal are surrounded with facilities which a century ago would have been luxuries to the hard-working artisan, and heaven to those who lived amid earlier conditions which developed whatever there is of energy and capacity in the race.

Benevolence to-day runs riot, and pity for every form of distress whether deserved or not is the immediate precursor of fresh demands upon the nation's exchequer, and the industrious and able are levied upon still further for those less worthy. It is not that sympathy should be lessened and benevolence subdued, but that they should be rationalised. The foolish State and private benevolence popular to-day has an eye only for its immediate object; the remote consequences are ignored, and desiring to benefit mankind, far too often we see the evil perpetuated and increased by the very act intended to remove it. The drawbacks of irrational sympathy have been well stated

by Walter Bagehot on pp. 188-189 of his *Physics and Politics*. "The most melancholy of human reflections, perhaps, is that, on the whole, it is a question whether the benevolence of mankind does most good or harm. Great good, no doubt, philanthropy does, but then it also does great evil: it augments so much vice, it multiplies so much suffering, it brings to life such great populations to suffer and to be vicious, that it is open to argument whether it be, or be not an evil to the world, and this is entirely because excellent people fancy that they can do much by rapid action—that they will most benefit the world when they most relieve their own feelings; that as soon as an evil is seen 'something' ought to be done to stay and prevent it. One may incline to hope that the balance of good over evil is in favour of benevolence; one can hardly bear to think that it is not so, but anyhow it is certain that there is a heavy debit of evil and that this burden might almost all have been spared to us if philanthropists as well as others had not inherited from their barbarous forefathers a wild passion for instant action."

It is one of the greatest problems of sociology to decide whether or not good conditions are bad or good for the race. The average social reformer has no doubt that an improved environment inevitably makes for racial betterment, the sociologist is not so sure. Whilst it is true that improved conditions and the attention paid to the protection and succour of mental, moral and physical cripples have enabled multitudes to live who otherwise would have perished, this protection has enabled them to bear and rear offspring inheriting their defects, and has thus increased the amount of human degeneracy. But, as Kropotkin and others have insisted, the harsh conditions which some Darwinians have contended were re-

sponsible for the weeding out of the decadents in times past, must also have injured the fitter survivors. While this is doubtless true, in respect to the generations concerned, modern science is seriously doubting whether this injury affects their offspring, as undoubtedly over molly-coddling of the unfit must do by permitting the less able to reproduce and multiply.

In Darwin's time it was thought that bad conditions not only affected the mind and body of the victims, but also as a result, the germinal heritage affected future generations. Led by Weismann, a good many modern biologists contend that the germ cells are not affected by influence inducing somatic (bodily) changes, the germ plasm by means of which the business of reproduction is accomplished being largely independent of the other cells in the organism. Thus acquirements, good or evil, due to the activities of the parents and not innate in their constitution, will not be represented in the inheritance of the child. A man rendered deaf in a boiler explosion would not thereby transmit this acquirement to his son, although, if *congenitally* deaf, there is in one-fourth of cases, deafness in the offspring. Nor would acquisition of specific knowledge or dexterity achieved by practice on the part of either parent, affect the constitutional make-up of the child. There are two aspects to the Weismann theory of the non-transmissibility of *acquired* characteristics, one good one bad. If the effects of a favourable environment are not found in the germinal organisation handed on to progeny, neither are evil conditions likely to permanently affect the hereditary equipment of the race.

This view removes the onus of reform from environment and throws it largely upon heredity, and is in striking contrast to both the optimism and pessimism of those who

believe that good or bad surroundings will make or mar humanity.*

Evolution has worked so far by selection of those congenital variations provided by heredity, and in times past remorseless nature has rejected or selected not necessarily the morally best as such, but the fittest or best-adapted to the ruthless conditions of a struggle for existence, in environments calling for endurance and hardness more than for sensitiveness to the cry of distress. In modern civilisations social selection has displaced that of unmitigated nature, and the most callous is not willing to suspend the play of sympathy in favour of primordial ruthlessness.

Natural selection operating among the brutes has been suspended by man. But if the natural checks to decadence are removed, unless mankind is to perish, some substitute for nature must be applied. If the vanquished are to divide the spoil with the victors, if failure shares equally in the rewards of success, incentives to progress are abolished, and deterioration, mental, moral and physical ensues until mankind is swept into nature's lumber-room and joins a thousand other organic failures in the strata of the earth, and the Superman remains more evanescent than the bubble of a dream.

* How far this view is justified in relation to man will be discussed in *The Truth About Heredity, Parenthood and Environment*.

CHAPTER IV

THE HEALTH AND MENTALITY OF CIVILISED
AND UNCIVILISED RACES

I N comparing the health of the primitive races of mankind with that of the more civilised, freed from the selective processes weeding out the unfit, we find as we should expect, that although as a result of the severity of the struggle the death-rate of savages is colossal, they escape the degenerative diseases so alarmingly on the increase among civilised men. How difficult it is for the unfit to survive among primitive peoples, may be seen by an examination of the large mass of evidence dealing with the "checks to population" collected by Malthus and published in the seventh edition of his famous *Principle of Population*. Mental and moral progress as well as physical health depend far more upon hereditary endowments than upon the environment, however favourable, and accordingly we find savages compare badly in many respects with civilised men, however superior they may be in others. Mentally, the savage is inferior to the civilised man, although physically, he has often the advantage. Savages, of course, differ among themselves, as do the white races, and one reads of the natives of Tierra del Fuego as being half starved and covered with filth and vermin, without having developed sagacity enough to utilise even accessible conveniences which would have made life more bearable. The Andamanese live more wretchedly still, and so far from developing a fine physique to cope with their conditions we find that

“ Their stature seldom exceeds five feet ; their bellies are protuberant, with high shoulders, large heads, and limbs disproportionately slender.”

Galton doubted whether even the sense-discriminations of savages were superior to those of whites. Their reputation for keenness of sight, arises from observers assigning to one cause what is due to many. Accustomed to watching oxen grazing at a distance, a savage may become so familiar with their appearance and behaviour that “ he can identify particular animals and draw conclusions as to what they are doing, with an accuracy that may seem to a stranger to be wholly dependent on exceptional acuteness of vision.” Galton also claimed that landsmen could see as well as sailors, in spite of popular belief to the contrary.

The negro is demonstrably inferior in intelligence to the white man even after he has had the benefits of contact with civilised culture. Ferguson tested the capacities of 486 white and 421 coloured children in certain American schools. The coloured children had various proportions of negroid blood, and the examination showed that the pure negroes scored only 69.2 per cent. as high as the whites, the three-quarter negroes 73.2 per cent., the mulattoes 81.2 per cent., and the quadroons obtained 91.8 per cent. of the score of the whites. Comparison with adults would show greater discrepancies, as savage races in general mature fairly early, but after the age of twelve or fourteen years, seem to increase very little in intelligence.

Turning to the question of physique and resistance to disease, of one native race we learn that its members are extremely subject to consumption, pleurisy, asthma and paralytic disorder brought on by fatigue, hardship and inclemency of the weather. Indians in South America

were also reported to be subject to perpetual disease for which they have no remedy.

On the other hand, Malthus, who describes the above disabilities, after recording various hardships and practices such as the exposure of deformed children, says, "To causes of their nature we must ascribe the remarkable exemption of the (native) Americans from deformities of make. . . . In the Spanish provinces where the Indians do not lead so laborious a life, and are prevented from destroying their children, great numbers of them are deformed, dwarfish, mutilated, blind, or deaf." (*Principle of Population*, Vol. I., p. 30).

Mr. Walter Hunt quotes Captain Cook regarding the natives of Otahatee, when originally discovered. "The islanders, who inhabit huts exposed to all the winds, and hardly covering the earth, which serves them for a bed, with a layer of leaves, are remarkably healthy and vigorous, and live to old age without enduring any of its infirmities; their senses are acute, and they retain their beautiful teeth to the last." (*Are We a Declining Race?* pp. 47-48).

Mr. J. Ellis Barker has recently collected a multitude of illustrations which seem to prove the immense superiority of native races and their immunity from *degenerative* diseases before their vitality was undermined by contact with civilisation. Statements like the following are quoted from dozens of authorities. "Cancer is comparatively rare among savage races." "Constipation is a disease of civilisation. Wild men and wild animals do not suffer from this malady." "Primitive man had neither rickets nor decayed teeth." "The only regions free from tuberculosis appear to be those inhabited by peoples who have not come in contact with civilisation." "Appendicitis, like cancer, is a disorder of civilised

as distinguished from uncivilised and savage communities." "Gout is a disease of the white man, not of the negro." "Rheumatism is almost unknown among the Hindu peasants, although the women toil for hours in the flooded rice fields, up to their knees in water." One man of science, after nine years' contact with the dwellers in the Himalayas away from civilisation, says, "they are of magnificent physique, preserving until late in life the character of youth. . . . I never saw a case of atrophic dyspepsia, of gastric or duodenal ulcer, of appendicitis, of mucous colitis, or of cancer." These and numerous other testimonies seem to show that the less advanced races, more subject to rigorous selection, and not enjoying some of the dubious benefits of civilised protection in certain particulars, are far more fit than we.

Prehistoric man also has left evidences of organic fitness not found universally among mankind of to-day. Sir Arthur Keith, the greatest authority on the subject, in his book on *The Human Body*, refers to the degeneration of modern man in respect to the whole process of mastication; the teeth, jaws, throat, and certain parts of the bowels—the appendix, the cœcum and colon. All races with irregular teeth, contracted jaws and constricted throats, are subject to diseases of the bowels. Sir Arthur, after mentioning that he has examined over a hundred skulls of Neolithic people similar to those who lived in Britain 4,000 years or more ago, says that he has seen only one with a contracted palate and irregular teeth, although these drawbacks are frequent in modern man, And Rapin de Mogras, in his *History of England*, remarks that "the Britons were generally tall and well made . . . Their constitutions were so good that, according to Plutarch, they frequently lived 120 years."

In skulls of Britons who lived a thousand years ago, the teeth are usually found in a sound condition, with well spread palates and well formed nasal cavities and with the cheek bones well set.

Many students deny that we are an improvement mentally upon our ancestors and ancient predecessors. According to Dr. J. B. Haycroft, hundreds of well preserved skulls of people, many of whom lived in the Stone Age, "are found to be similar to many of our own. When we look at them, we feel that there is no reason to assume that they are of a lower type than our own, or that the men and women of whom they are the remains, would not, were they possessed of our advantages of education, etc., take an equal status in society with us. Some of them, especially those removed from the Vikings' graves, must have belonged to magnificent specimens of humanity." (*Darwinism and Race Progress*, pp. 114-115.)

In estimating mentality we must not confuse contents with capacity—many ordinary modern schoolmasters having far more knowledge than an Aristotle or a Plato, although it is doubtful whether any man now alive surpasses either in real capacity. And as Galton has said, it would be difficult if not impossible to find a modern parallel to the intellectual state of tiny Attica between 530 to 430 B.C., when fourteen illustrious men, one for every 4,300 of the free-born adult males, were produced, whilst in two centuries from 500 to 300 B.C., with a free population less than many modern cities, appeared between twenty and thirty famous men, the records of whose achievements are impressive even to-day. Socrates, Aristotle, Plato, Demetrius, Theophrastus, Demosthenes, Isocrates, Aristides, Themistocles, Pericles, Cimon, Phocion, Miltiades, Sophocles, Euripides, Aristophanes,

Aeschylus, Phidias, Polygnotus, Praxitiles, Xenophon, Thucydides, and others. Philosophers and historians, statesmen and commanders, sculptors and dramatists of first-class rank—men indeed whose achievements in some departments of genius have never been surpassed, in such profusion that Galton contended that the average ability of the Athenian race of the period mentioned was as much above that of the modern Anglo-Saxon as our race is above that of the African negro. The decline of the Greeks was occasioned by interbreeding with inferior people, just as, according to Professor Bateson, its intellectual elevation was due to the interbreeding of superior castes. Other factors contributed to the deterioration of the Greek race, an important one, Sir Ronald Ross affirms, being the inroads made by malaria. Many causes, however, are always at work making for the elevation or degradation of a people.

However we compare with our civilised predecessors, there is no doubt that mentally and morally—at least in those elements that make for cultural progress—the modern white races are superior to the coloured, especially to the negroid and savage races. Darwin thought that men differed not so much in capacity as in zealous determination to make the best of their potential powers, while Galton stressed energy as a chief factor in success. Will-power and vitality, functioning in industry, applied to a given end, make for improvement, and it is here where the savage is at fault. He lacks the desire for better conditions, the industry and forethought that are directed to remote ends, and except under compulsion, will not submit to the mental discipline underlying all successful cohesion of enduring nations. Here the savage is at one with most prehistoric races, with the civilised child, and with the inmates of our prisons and poor-

houses. Dr. Haycroft pens the following judicious summary of some of our incapables: "They fill our work-houses, to which they crowd in inclement weather, leaving the towns for the country in spring, and returning to them in autumn. They sleep in barns, under ricks or hedges, and live on what they can find or beg or steal. They marry and have children, who are often a source of profit from the increased charity they bring. Give them a spade to dig, a hammer with which to break stones, or a garden to weed, and they tire of the constantly repeated action, be it ever so simple; complex manipulations, or tasks requiring forethought or attention, are for them quite out of the question. They will keep rooks out of the fields, tramp after bulrushes, or trap a rabbit, but an unexciting occupation, with a result not immediately obtainable, is to them unendurable. We can hardly fail to see in this class, in many cases, the direct descendants of our more savage ancestors, who most probably never mingled in the streams of civilisation that have flowed by their side. They have continued to exist by the primitive and precarious means adopted by early men to gain their livelihood. Charity, firstly of the monastery, and secondly of the poor-law, has kept them alive, and we have them by our side to-day." (*Darwinism and Race Progress*, p. 107).

CHAPTER V

WHY NATIONS RISE AND FALL

NATIONS rise as a result of appropriate physical, moral and mental racial characteristics produced by heredity, acted upon by a selective environment which includes climate, geographical position, disease, war, and a host of other complicated factors. Nations may fall through the development of inherent weakness or through the attacks of external enemies, among which must be included germs of disease. Rome fell through a combination of internal corruption plus the attacks of more robust races.

A superior nation morally and culturally may succumb to the attack of an inferior race which has specialised upon the art of war, and, as in the Norman conquest, men may be forced to yield up their possessions to others, individually in no way their betters. The conquerors, if superior, may be absorbed by inter marriage with the conquered and lose their racial supremacy, or by interbreeding a blend may be produced, superior to either components. The ancient Greeks, although a remarkable people, lacked the power of permanent cohesion, and fell under invasion, while the Jews, although conquered and persecuted, have retained a rich heritage which shows no signs of racial enfeeblement. The Scandinavian stock, from which we are partly derived, when kept from interbreeding with other races, has persisted for long periods, and some parts of Scotland are inhabited by an almost pure Scandinavian type. What is called the British stock

is of course a blend of many races. Professor MacBride, in his *Introduction to the Study of Heredity*, analyses the components and decides that three main racial types provide the true-born son of Britain. There is the tall, blue-eyed, fair-haired, long-headed Nordic from the shores of the North Sea, the broad-headed Alpine of Central Europe, emanating originally from the steppes of Turkestan, and the short, swarthy, long-headed Iberian or Mediterranean. These races have blended so thoroughly that they can be found almost pure in only a few localities, the Nordic in North-east Scotland and the Iberian in South Wales and South-west Ireland.

Professor MacBride thinks that the Nordic strain supplied the courageous seamen who built up the British Empire, the Nordic being the enterprising type which seeks its fortune in adventure. The Alpine race, the first workers in bronze, is largely represented among our artisans, and their inherited skill provided the traditional superiority of British workmanship.

The Iberian type is the "aboriginal stratum in our population" without the courage of the Nordic or the plodding industry of the Alpine. The tendency is to divide into treacherous and war-like clans, and when its representatives drift into towns, they tend to people the slums and to live as a submerged class on their fellows. When the Iberian types are left to themselves they breed recklessly and Hayti, Liberia and Mexico are cited as examples; while in many parts of the United States, this tendency is causing grave apprehension. As far as the Iberian strain is concerned, its members "can be trained in civilised habits and kept in them so long as the superior race is in control; but left to themselves, they revert to the stage in development appropriate to their inborn psychic equipment." Education of its members

cannot eradicate this strain from our midst. The Professor's deductions are as follows: "From this sketch it will be seen that the maintenance of our kingdom and our Empire is largely dependent on the upholding of a due proportion of the Nordic race among our population; yet recent legislation has been entirely detrimental to this race. All attempts to favour the slum population by encouraging their habit of reckless reproduction in throwing the support of their children on the State places a heavier burden on the shoulders of the Nordic race, who form the bulk of the tax-payers. The prospect is such as to make a patriotic Englishman shudder. The history of civilisation since its beginnings in Egypt is now pretty well known, and one civilisation after another has perished through the dying out of the ruling organising race."

Mr. and Mrs. Whetham in *The Influence of Race on History* likewise analysed the racial constituents of Europe in historical times, and decided that the Mediterranean race, short, dark, long-skulled, vivacious, restless and easy-going, which may still be found almost pure in Ireland, Wales, Cornwall and parts of the West of Scotland, was one ingredient; that the medium-statured, round-skulled "Armenoid" race was a second; while the third was the tall, long-skulled, blue-eyed, vigorous, persevering and adventurous Northern race, found now in its greatest purity in Scandinavia and around the Dutch and English shores of the North Sea.

These races seem to tally with the three which Professor MacBride analyses in respect to the United Kingdom. The supremacy of Greece and Rome is attributed by the Whethams, to a well-proportioned blend of these races of which the Northern provided the leadership. This governing race, suffering more in war, and through

a lowered birth-rate, was also swamped by inter marriage, and the decline of the governing race was the cause of the fall of these two great nations.

Modern social conditions in England stimulate the growth of the less resourceful Mediterranean type, while the enterprising Northern strain is being bred out.

These speculations on racial derivations and the part they play in history have more than an academic interest for the social reformer who desires at the same time to regenerate mankind.

Leaving aside what produces potential hereditary individual or racial characteristics, let us briefly review some of the factors which develop or undermine this intrinsic capacity.

It is a matter for alarm that the less enterprising sections of the world are increasing relative to the other in two respects. Internally each civilised nation is producing a growing number of comparatively unfit people, while externally the more backward races are increasing faster than the progressive.

Comparing the world's population between 1910 and 1920, as the following table proves, the white races are not maintaining their position.

			Increase between 1910 and 1920	Per cent.
Europe	...	...	4,622,000	1.0
America	...	...	27,512,000	15.2
Africa	...	...	5,726,000	4.5
Asia	...	...	132,312,000	15.4
Oceania	...	...	1,230,000	18.0

Various calculations have been made, notably by Heron and Newsholme and more recently by Dr. Stevenson, to estimate the varying rates of increase of the different

social classes and all agree that a steady growth in the proportion of the less desirable sections is to be seen, the more poverty-stricken members of the community increasing faster than the others. It is a matter of uncertainty how far the lower social strata are inferior in *inheritable* mental or physical qualities, but as Dr. Edgar Schuster says, "Such data as are at present available for discussion all tend to show the average superiority of the upper classes. If mental capacity be inherited no other results could be expected." (*Eugenics*, p. 225).

Democrats may quarrel with the above verdict, but of the general increase of defectiveness within the civilised nations, there can be no question. In 1906 a Royal Commission calculated then in England and Wales the 125,827 insane added to 138,529 mentally deficient, showed to every 10,000 of the population, 2 idiots, 7 imbeciles, 29 feeble-minded and 36 insane, or one person in every 138 insane or mentally deficient. Later investigations have demonstrated that these figures were under-estimated, and we now know that the proportions of insane and mental defectives is nearer 1 in 100.

That most mental defectiveness is due to inborn characteristics will be shown later. The difficulty of the situation lies in the fact that the yellow and black races, which threaten to swamp the world, as well as the Iberian and decadent strains within the white nations, breed far more freely than the abler and more prudential types. The swarming millions of China, the fearfully high birth-rate of India, and the advance of Japan, where of late years an increase of population three or four times that of Britain is registered, although a hundred years ago their numbers were far less, illustrates the difficulty. The white races sensibly refuse to compete with this fecundity, vaguely recognising that quality is better than quantity.

Nor is the solution of the internal problem of decadence to be found by the upper classes, biological and social, competing with the denizens of the slums and asylums.

Dr. Goring found after investigation, that criminals are among the most prolific stocks we have; and Karl Pearson and Miss Elderton found that alcoholic parents had more children than other parents in the same grades. Dr. Ettie Sayer has supplied a telling illustration of the notorious fecundity of the unfit. She found that in 100 normal families investigated in London, there was a total of 506 children and 23 miscarriages, 387 children being then alive. In 100 families providing mentally defective children, 761 children had been born, with 101 miscarriages with 467 remaining alive. In other words, instead of an average of five children found in normal families the abnormal had 7.6 children per family. As in addition to mental and nervous diseases the abnormal families had much more consumption and drunkenness, one realises the gravity of this fertility among the unfit. Dr. Tredgold found in 150 feeble-minded families an average of 8.4 children born, if still-born babies were included. There are 600,000 mentally backward children in England and Wales, and Sir George Newman says that this group, unable to properly benefit by education, "adds 50,000 recruits to our industrial army every year, who are not only unprepared by mental retardation, to meet effectually the demands of a full life, but who furnish society with the bulk of its inefficient adults—criminals, paupers, mendicants, and unemployables." (Quoted by Carr-Saunders in *Eugenics*, p. 183). It is from this class that the fertile parents of the population spring.

In his paper on *The Problem of Practical Eugenics*, Professor Karl Pearson shows that in the large manufacturing towns in the north of England, the average size

of the family has fallen from six or seven to three or four children—this fall being largely due, Pearson thinks, to the lessening of the demand for children in industry where once they were economic assets to the parents. While this fall has been noted in normal families, the degenerative and pathological stocks still reproduce as formerly. And as another authority says, “not a little of this is due to the fact that makers of these stocks are largely provided for at the public expense.” All lines of enquiry “confirm the view that the districts of a good, sound character, have the lower birth-rates; that the anti-social stocks are at present most prolific, and this whether we measure the gross or net fertility.” And this alarming portent is noted after sixty years of internal legislative effort to improve the conditions of the people. The conditions grow increasingly more favourable for the multiplication of degeneracy.

The factors making for decrease of offspring among the various classes are not biological so much as prudential, and the wasters having little forethought, and their more capable brethren being prepared to carry the burden, they find little to deter their amative proclivities. Before dealing with the question of the subsidising of the unfit by the fit, let us first review some of the historical factors in racial evolution.

CHAPTER VI

THE AGENCIES OF SELECTION

DISEASE

THE layman is incredulous when he hears that germs of disease have been the friends of man, yet there is much evidence for the contention. Dr. Haycroft puts the eugenic view by saying that if we stamp out infectious diseases we perpetuate poor types, and he continues: "When, some years ago, it was thought that a cure for phthisis had at last been obtained, great tribute was naturally and rightly paid to its discoverer; but had this cure proved as efficient as the more sanguine were led to expect, it would be terrible to contemplate the eventual suffering that would have resulted from the constantly increasing numbers of the phthisical type that would have been born with each generation." (*Darwinism and Race Progress*, pp. 56-57). Infective microbes, by killing the weak rather than the strong, it is contended, are "our rare friends rather than our foes" and especially in times of hardship, these weaker ones perish and the race is propagated from the stronger survivors. "Within certain limits, cold, exposure, and coarse food are compatible with great physical excellence, for the cold and exposure, hurtful to the sickly, braces and hardens the more robust, and coarse but nutritious food supplies him with energy and strengthens the powers of digestion. The finest races have been bred by hardship." If we abolish these selective influences some substitutes must be provided or the race decays.

From this viewpoint, epidemics and famines which took and still take toll of millions among backward peoples, are beneficial destroying agencies which otherwise would devitalise the race.

Let us seek confirmation or otherwise by considering one of the most famous epidemics on record—the Black Death. This plague had its origin in the far East, as is the case with most of the chief epidemics which have ravaged the West, and like them, started from spots desolated by earthquakes, emanating actually from China in 1333. Arriving in Europe in 1347, it appeared in England in 1348, where it destroyed one-third of the inhabitants. For more than three centuries Europe was afflicted, twenty-five millions perishing in addition to about thirty millions who died in Asia. This plague was surely severe enough to affect the race to its betterment if the reasoning of the Eugenist is correct.

It might be argued that its immediate economic effects in England were good, as making labour scarce, it was the prelude to the so-called "Golden Age" of the labourer. To be set against this, however, is the destruction of wealth, as crops rotted for want of hands to gather them, cattle and sheep roamed all over the country untended, land went out of cultivation, and the owners were utterly ruined. The moral effects were appalling, for as Thorold Rogers says in this connection, "panic or despair made men callous, reckless, superstitious, heartless, cruel and licentious." The Jews, credited with the calamity, were destroyed by the thousand in France, Switzerland and Germany, after confessions had been wrung from them with torture, England being saved from participating in the atrocity in consequence of a previous expulsion of Jews from this country. Nor were the effects on physique and mentality more beneficial,

for according to contemporary physiologists as recorded by Rogers, "the human race suffered a permanent diminution in the number of teeth," while as the plague decimated the priests "a notable decline of learning and morals was thenceforth observed among the clergy, many persons of mean acquirements and low character stepping into the vacant benefices." It was not selective, for including the peasants living amid filth and squalor, in the first year it destroyed many living in more favourable conditions, including three Archbishops of Canterbury and a daughter of the king, although it is worth recording that Christ Church, Canterbury, suffered lightly, as a century before, pure water had been laid on from the hills to the monastery. Rogers says that the poor did not suffer especially, nor were the weakest members more noticeably the victims "for it killed the strong." When some new contagion appears, the whole population usually suffers.

This famous plague seems to refute the reasoning previously advanced, but perhaps not conclusively, for we are told that like other plagues, it decreased in violence after the first attack, which implies that even if its first victims were not the weaklings, later, those failing to develop powers of resistance, giving them immunity, would perish, leaving a selected type to carry on the race.

We must remember that various results ensue from different diseases, even when all of them are contagious. Leprosy, which plagued our ancestors, is a depopulator of the starved and debilitated, while the typhoid microbe will attack the robust living in healthy surroundings. The germ of measles will feed on healthy tissue, and will attack the strong more readily than the weak, although

the weak more rapidly succumb. The microbe of syphilis also will infect the healthy, while the tubercle bacillus can do little harm to those whose constitution is not responsive.

Thus while syphilis, measles and typhoid are dysgenic, destroying the strong as well as the weak, consumption and leprosy may be classed as eugenic, removing the weak more than the strong. Modern civilised communities have run the gauntlet racially of a host of selective diseases in connection with which we may say that even if familiarity has not bred contempt, it has certainly bred immunity. Although filth and over-crowding, etc., will help to breed disease-germs, and sanitation and other measures help to reduce them, probably a more important factor in the prevention of epidemical disorders, is the power of resistance which is developed by the survivors of a race after being subject to the ravages of plagues. We do not remain healthy because disease germs are absent, for nurses and doctors working amongst those stricken with plague, often remain fit, and the bodies of the healthy contain millions of bacilli, for example, of tuberculosis, without engendering distress. The human body, under certain circumstances, if infected with a poison or toxin, has the power to develop from it an anti-toxin, destroying the virus, and the anti-toxin within limits, is increased in proportion to the presence of the toxin. One experimenter, Calmette, found that if the blood of a horse were infected with the poison of the cobra in less quantity than would cause the horse's death, after ten days it would tolerate a full dose, and after receiving an increasing amount day by day, eventually, without apparent inconvenience, the horse could accommodate enough cobra-poison to kill thirty horses. The infected blood, being

withdrawn, was found to contain an antidote or anti-toxin to the cobra-poison.

Animals treated with injections of the anti-toxin are rendered immune to the toxin when injected, and if previously suffering from the poison, say of a snake-bite, can be cured by an injection of its anti-toxin. Disease poisons act the same way, and this is the principle of treatment by inoculation and vaccination. Even more marvellous is the fact that not only can we get a poison to kill a poison, but we can get a germ to catch a germ. Just as dogs can be trained to kill wolves attacking their masters' flocks, so will germs of health kill and devour germs of disease attacking their master's body.

Once it was thought necessary that all disease-germs should be killed, but this is impossible: we are surrounded by them. They are everywhere; in the air we breathe, in the water we drink and in the food we eat. We must prevent their multiplication as far as possible by sanitary precautions, and along these lines medical and sanitary science has previously worked. But since the discovery of the phagocytes or eating-cells by Metschnikoff, it has been decided that increasing the germs of health is even more effective than decreasing the germs of disease—the stress is laid upon developing the powers of the resistance, instead of concentrating upon reducing the strength of the attack. Just as a minute atom of life like the amœba can assimilate particles of matter at any part of its surface, so can certain colourless blood corpuscles digest foreign matter likely to harm the body. When an organism is invaded by the germs of disease, the defensive troops are immediately mobilized and rushed down the blood stream to the point of attack. By the million these minute troops

throw themselves on the intruders, and literally devour them, and on occasion the half-digested remains of the victims may be observed inside the victors. These phagocytes or eating-cells may in turn be killed, and the pus or matter exuding from an inflamed surface or wound, is composed of the dead phagocytes and their enemies. A state of inflammation or indeed of fever is usually the high temperature generated so that phagocytes may be quickly reproduced in sufficient numbers to repel an attack. A mild attack by germs of disease helps to stimulate these defenders, who, reinforced and alert, are thus able to repel a more serious invasion at a later date. This helps to explain why infection by minute quantities of poison or disease-toxins as with injection of drugs or inoculation of lymph renders a person "immune" to a given poison or disease. Immunity without inoculation may be won, and although an epidemic will kill those whose defensive equipment is not complete, the survivors are notoriously protected against future attacks—sometimes for the rest of their lives. The explanation is that the original attack stimulated into defensive activity a formidable force of phagocytes, sufficient to repel the invasion, and these remain on duty whilst the human citadel endures.

In countries like England many microbic invasions have killed off those people whose defensive equipment was not complete, and the survivors are now practically "immune" to cholera, smallpox, bubonic plague, leprosy and typhoid, without having yet developed immunity to influenza and consumption. Thus familiarity with a microbic disease will either eventually extinguish a people or develop immunity to its attack.

This explains why native races succumb so readily to comparatively harmless diseases like measles, once

the germ comes into their midst. In America fearful ravages were occasioned when the germs of measles and smallpox were originally introduced into that country; now, as with us, relative immunity has been established. Savages will succumb by the thousand through an epidemic of scarlet fever, which now seldom afflicts the whites, while in turn mulattoes and negroes enjoy an immunity from certain tropical diseases which are disastrously fatal to us.

There are degrees of immunity to given diseases, largely proportionate to the familiarity with them of those concerned. The Chinese resist typhoid fever better than do Europeans, and although negroes cannot resist consumption and pneumonia like whites, their immunity to malaria is striking. In many districts malaria, introduced into the blood by the ubiquitous mosquito, is so rife and virulent that, as Sir Archdall Reid says, "no man resident in them escapes infection unless he is immune, nor death unless he is resistant," and he illustrates the fact that immunity is associated with familiarity by showing that in Ceylon per 1,000 of the population there died of malaria 1.1 of negroes, 7.0 of Cingalese and 24.6 of English residents, whilst Billings says that the black population of Sierra Leone have a mortality of only .24 from malaria, while that of the white settlers is 47 per cent. ! Just as it is possible for people in England to have tubercle bacilli in their lungs and remain healthy, so, as Professor Ray Lankester says in his *Kingdom of Man*, 80 per cent. of the children under ten of the natives in parts of Africa are infected with the germs of malaria, yet escape any suffering from the disease. Another insect-borne disease, the sleeping sickness, so far has not produced immunity, and some time ago 200,000 natives in Uganda

died during a period of five years. Sir Ronald Ross attributes the fall of ancient Greece largely to its failure to win immunity to the germs of malaria.

Altogether then it seems that disease has been of primary importance, sometimes retarding and sometimes hastening the evolution of the various races. Like famines, pestilences generally, though not always, tend to remove the unfit, and the cessation of their selective influence enables devitalized men and women to carry on the race. The line of advance should be in the direction of stimulating the phagocytes in addition to killing the bacilli: in strengthening the organism as well as improving its conditions.

To merely patch up a consumptive to enable him to father predisposed children, to be in turn the source of endless expense, is not eugenic policy nor common-sense. Let us give the unfit our protective care since they are here, but let us discourage their breeding. Prevention is kinder than cure, less costly and more easy, and is finally alone effective.

CRIME, VICE, INFANTICIDE AND FAMINE

Malthus claimed that among the most effective checks to population were crime, vice, and the misery and poverty which resulted. Although it is claimed by many biologists that the drinking habits of the parents do not affect the germ plasm by which qualities are transmitted, nevertheless drunkenness has had its effects on the race. According to Dilke, drink and vice, together with an absence of facilities for marriage, killed off the "assigned servant" class of convict who used to be a feature of Australian life, and those who remained alive before the discovery of gold drank themselves into the grave at the diggings. Vice often

shortens the lives of the weak-willed, but unfortunately not before many of them have transmitted their defects through their children, who may inherit not only their parents' moral disabilities, but by infection, as in the case of syphilis, an accompaniment of crippling disease.

Crime is in the same category as vice. In times past, when capital punishment was the vogue for relatively trivial offences, executions interfered with the procreative activities of the criminally inclined, and may to this extent have checked the development of the criminal temperament which is noticeably transmitted by inheritance.

More effective than the above agencies, however, in times past, would be the practice of infanticide, and the killing of weakly children is fairly general among savages, and was a well-marked phenomenon even in the time of ancient Greece and Rome. Parricide, or the killing of the aged, has had little eugenic influence, as the victims would usually be beyond the age of fertility.

Famine and exposure to the elements would be even more effective than infanticide, as a check upon the development of weakness, and its recurrence would be a very drastic discouragement to the breeding and protection of those unable to forage for themselves.

RELIGION

Religion has had an important bearing on social evolution. In primitive times it acted as social cement, binding together units of an individualistic group into a tribal solidarity. It gave supernatural enforcement to the traditional morality enunciated by the priests and medicine-men, adding threats of the anger of the gods to the punishments of man. Worship of a common

god or group of gods made for cohesion among tribes, and fused them into nations by providing a kind of spiritual standard, around which their forces could be gathered in times of war. Belief in religion has helped the Jews to survive in the face of bitter persecution, and the vicissitudes of exile have been one factor enabling them to maintain both tradition and racial temperament.

But if religion has welded together the persecuted, it has with even greater intensity stimulated the zealous cruelty of the persecutors. One cannot here recite the story of religious bigotry throughout the ages, nor estimate the suffering which has been occasioned; only brief indications can be given of its dysgenic effects upon the race. By making heresy the supreme crime, religion in medieval times forced the weak into orthodoxy, and killed the brave, independent men and women who had the originality to formulate new visions and the steadfastness to endure the consequences. Men of science like Roger Bacon, Vesalius and Bruno were imprisoned or burned or otherwise prevented from handing down their biological inheritance of intellect and courage; whilst high-spirited and industrious peasants of France and Germany and the north of Europe were butchered in the Hussite, Albigensian, Waldensian and Netherland massacres, their fine qualities being lost to the race. Meanwhile, the boorish, the toadies, the cowards, the routineers and the partakers of priestly alms, were left to breed, and so infect the race with the taint of their spiritual unfitness. Heterodoxy in those days of bitter persecution implied courage, and even where the rack and the faggot were not used on the victims, some of the most serviceable inhabitants were driven into exile and their qualities thus lost by the persecuting nation. England drove out her Nonconformists to America,

France exiled the Huguenots, who were among the most skilled artisans, while Spain supplies the most telling example of racial decay following persecution by the elimination of the Jews and the Moriscoes. Informed writers like Professor Draper and H. C. Lea have demonstrated how far ahead in culture were the Jews and the Moors to their orthodox contemporaries. As Lea contends in respect to the Moors in Spain, "It was on their industry, moreover, that the prosperity of the State reposed they were most skilful in agriculture and unwearied in toil In all the mechanic arts they were unexcelled the universal reputation of their merchants for probity and strict fidelity to their engagements" passed into a proverb. And yet in the early part of the seventeenth century these people, who, with the Jews, had been the backbone of Spain, were exiled by Royal edict acting under the influence of the Church. In 1609 all Moriscoes were given three days' notice to quit the country, except six per cent. kept for the purpose of instructing their persecutors. The edict was the immediate signal for spoliation and maltreatment. Twenty-five thousand went to France, but thousands were refused admission after paying heavily for hospitality, and trying to return to Spain, died by pestilence and starvation. Of 140,000 who sailed from Africa 100,000 died within a few months of their expulsion. H. C. Lea computes that half a million Moriscoes were killed or exiled and lost to Spain. Prior to this Spain had similarly penalised her Jewish subjects. In addition, the Inquisition had been at work to such effect that, according to its own records, between 1481 and 1808 340,000 persons were punished, including 32,000 burnt to death. The consequences were well summed up by Buckle, who said that while every other country was advancing in art or science

“ Spain, numbed into a death-like torpor, spellbound and entranced by the accursed superstition which preyed upon her strength, presented to Europe a solitary instance of constant decay.”

The Church, with its monasteries and nunneries, during centuries of turmoil and pillage, certainly offered places of refuge for the refined and gentle, and some culture accordingly was encompassed in these places of retirement. But even in the third and fourth centuries, as Lecky has demonstrated, the repudiation of family duties and citizens' responsibilities had a profoundly evil side. It warped the moral nature and developed hardness of heart, to say little of the frightful sexual excesses in later centuries, occasioned by nature being trampled upon and seeking revenge. While many monks and priests were bloodthirsty and cruel, as, for example, the 500 monks of Nitria who butchered Hypatia, multitudes of gentle souls must have found their way into the sanctuary of the Church. But here their vows of celibacy, binding upon the honourable, if laxly observed by the dishonourable, prevented their qualities from being perpetuated, and nobility was sterilised, whilst more sordid and violent souls were transmitting their rottenness outside the monastery gates. Well might Sir Francis Galton contend that the Church “ practised the arts that breeders use who aimed at creating ferocious, stupid and currish natures. No wonder that club law prevailed for centuries over Europe; the wonder is that enough good remained in the veins of Europeans to enable their race to rise to its very moderate level of natural morality.”

While the cowardly mass was docile and hypocritical and the independent mind was suppressed, the cultured and lovable were sterilised by celibacy, and the brutish carried on the race.

After reference to the policy of the religious world, which in medieval times exiled or brought thousands of the foremost thinkers to the scaffold, Sir Francis Galton writes, "The Church having first captured all the gentle natures and condemned them to celibacy, made another sweep of her huge nets, this time fishing in stirring waters, to catch those who were the most fearless, truth seeking and intelligent in their modes of thought, and therefore the most suitable parents of a high civilisation Those she reserved on these occasions, to breed the generations of the future, were the servile, the indifferent, and again, the stupid. Thus, as she brutalised human nature by her system of celibacy applied to the gentle, she demoralised it by her system of persecution of the intelligent, the sincere, and the free. It is enough to make the blood boil to think of the blind folly that has caused the foremost nations of struggling humanity to be the heirs of such hateful ancestry, and that has so bred our instincts as to keep them in an unnecessarily long continued antagonism with the essential requirements of a steadily advancing civilisation." (*Hereditary Genius*, pp. 358-9.)

Remembering the systematic cruelty practised upon heretics by the faithful we are driven to hope that the celibacy of the priesthood may, after all, have minimised the endowment of brutality which has been transmitted to our present generation, and that the loss of England which exiled the founders of Pennsylvania was compensated for in the loss of France which drove the Huguenot weavers to our shores.

By its hostility to birth control even to-day the greatest of the churches encourages the multiplication of the unfit. The position of these extreme opponents is well stated by a Roman Catholic, Dr. Colvin, who

says: "If a man and a woman enter wedlock by mutual consent beforehand of having no family by the use of contraceptives, then, to my mind, they are entering upon a union of legalised prostitution." That an encouragement is thus given to the spread of degeneracy is demonstrated in the following statement made by Father P. J. Hayes, the Roman Catholic Archbishop of New York, who, according to a newspaper report, said, "it was better to bring deformed and mentally deformed children into the world than to use birth control to prevent their contraception."*

WAR AND SLAVERY

What part has war played in racial evolution? Has it been the greatest curse to mankind as some contend, or the greatest benefit? Is it true, as Mr. Roosevelt once said, that "by war alone can we acquire those virile qualities necessary to win in the stern strife of actual life," and is Von Stengel correct when he affirms that "war is a test of a nation's health—political, physical, and moral?"

Thoughtful writers such as Bagehot and Winwood Reade have demonstrated that war has been an indispensable process in the discipline of mankind. As Herbert Spencer, who hated war and warriors, demonstrates in his *Study of Sociology* that war was essential for the organisation of primitive societies out of mere individualistic savagery. It forced men to combine against an aggressor by the recognition of common interests, and by force was primitive mankind welded into large aggregations, without which civilised life could not have evolved. War cultivated cunning, and by the necessity

* Both the above statements are taken from the *Birth Control News* of October, 1922.

for effective weapons stimulated the process of mechanical invention. Later the weapon wielded as a club evolved into the hammer or axe; the twang of the bowstring suggested the stringed instruments of music; and the blow-pipe was probably the precursor of all wind instruments; while gunpowder, invented for use in war, became an industrial agent in quarrying, mining and railway-making. The war canoe evolved into ships of commerce, and even to-day we find exigencies of war the chief incentive to the conquest of the air. In primitive war the whole manhood of the tribes was engaged, and in hand-to-hand fighting the feeble on both sides were killed, whilst the remnants of the weaker tribe were enslaved by the victors.

The harsh conditions of slavery would be rigorously selective, and the weedy would be clubbed, while their children would share the same fate or die of neglect. Aboriginal man will not work continuously at irksome tasks except under the spur of compulsion; the distant ends of his more civilised fellows cannot be visualised as a strong incentive. Man had to be broken into habits of sustained industry before nature would furnish the material bases of civilisation; and disciplined cohesion was necessary, giving the capacity to work in combination for social solidarity rather than individual gratification. With the conquest of nature through slave labour and the capacity to act collectively under direction provided by successful war, arrives the possibility of large societies with their specialisations of appropriate groups into art, science and industry.

“Among existing uncivilised and semi-civilised races,” says Spencer, “we everywhere find that union of small societies by a conquering society is a step in civilisation.” And “by force alone were small nomadic

hordes welded into large tribes; by force alone were large tribes welded into small nations; by force alone have small nations been welded into large nations." Other benefits might also be mentioned demonstrating that in some respects war has been an agent of progress essential to the civilised evolution of mankind and a check upon the influences making for racial degeneration. Courage, for example, is a high moral quality which war has stimulated, and patriotism has helped to temper man's more selfish instincts in some respects, however much it has developed national egoism as a substitute.

War as an agent selecting the unfit for extinction would apply chiefly in more primitive times, when the club, the spear and the short sword would oblige a man to stand foot to foot with his foe, and the stronger man would tend to win. Even when protected by armour, to carry the weight would tax the strength of the sturdy, both horse and man, and the weak would be at a disadvantage. With the perfecting of the bow-and-arrow, and still more with the use of gunpowder, enabling weapons wielded miles from the target to kill, a relatively feeble man could defeat one twice as strong, and the selective nature of war would dwindle.

Although tall soldiers are prized, it is doubtful how far they have an advantage to-day, for hand-to-hand fighting is almost negligible in modern battles. And although in 1870-1 two victorious German soldiers on the average weighed as much as three of the defeated Frenchmen, yet in a more recent war the little Japs had no difficulty in defeating the big Russians, who needed more food and provided larger targets.

Modern war is dysgenic, not eugenic. Even under conscription the whole male population cannot be

mobilised as with savages, who forage on the country and need no factories producing ammunition or to attend to the requirements of the people at home. While the unfit are left behind to breed degeneracy, the fit are mobilised and killed by the bullet or more usually, until recent times, by disease. The adverse effects on physique of this slaughter of the physically fittest has been demonstrated by Professor Gini, who went into the effects of the late war upon the population of Italy. The slaughter occasioned by the wars of Napoleon, according to records kept by the French Government since the beginning of the last century, resulted in progressive decreases in the physique of the conscripts from 1813 onwards. And Tochuriloff, after a thorough investigation, found that "between 1816-17 and 1826-27 the proportion of exemptions in the French army on account of infirmities rose from 26 per cent. to 38 per cent." Altogether it is asserted that in consequence of the Napoleonic wars the average stature of the Frenchman was reduced one inch. The adverse effects of wars upon the physique of the women is also marked, for an extra burden of heavy labour is thrown upon them in the absence of their men folk, France of the revolutionary days again providing an illustration.

War's effect on the moral nature of man is mixed. While fostering courage and a spirit of sacrifice, it stimulates also the vilest passions of hate, lust, and disregard for the rights of others in respect both to life and property.

War tends to kill off the warlike and ferocious, and in times past it undoubtedly helped to purge society of hordes of unscrupulous wasters whose activities at home would have been a menace to an ordered life. The professional soldier who volunteers because he is fond of

war or army life as distinguished from the conscript who is forced to violate his instincts, in character has not been the cream of mankind. Professional swash-bucklers with their swords available for the highest bidder are not popular in modern times, but even the nineteenth century soldier was scarcely a beau ideal. A respectable mother was humiliated if her son joined the army, which to her was the escape of the riff-raff from honest work. Even Napoleon is reported to have said "the worse the citizen the better the soldier." Many of his best friends are under no illusion, as, for example, Captain March Phillips, a British officer in keen sympathy with the soldier, who, in his book, *With Remington*, says:—

"Soldiers as a class are men who have disregarded the civil standard of morality altogether In soldiers' eyes lying, theft, drunkenness, bad language, etc., are not evils at all. They steal like jackdaws. As to language, I used to think the language of a merchant ship's fore-castle pretty bad, but the language of Tommies in point of profanity, and in point of obscenity, beats it hollow. This department is a speciality of his. Lying he treats with the same large charity. To lie like a trooper is quite a sound metaphor. He invents all sorts of elaborate lies for the mere pleasure of inventing them. Looting, again, is one of his preferred joys, not merely looting for profit, but looting for the mere fun of destruction Are thieving and lying, and looting, and bestial talk, very bad things? If they are, then Tommy is a bad man." And then follows an unconscious admission that contact with soldiers reduces the standard of even a decent gentleman. "For some reason or other since I got to know him, I have thought rather less of the iniquity of these things than I did before."

(Quoted by Norman Angell on pp. 284-285 of *The Great Illusion*).

Confirmation of the evil effects of army life are given by one who has a fanatical admiration for the soldier, Mr. Robert Blatchford. In his book *My Life in the Army*, p. 119, he says, after describing the evils of garrison times and barrack life: "I have seen clean, good, nice boys come into the Army, and go to the devil in less than a year. I am no Puritan. I am a man of the world; but any sensible and honest man will know what I am saying is entirely true, and is the truth expressed with much moderation. A few hours in a barrack room would teach a civilian more than all the soldier stories ever written. . . The language of the barrack-room shocked me, appalled me. . . I learnt the facts, but I must not tell them."

If the professional soldier starts with the moral drawbacks that even his friends admit, the effect of war is to add to them. Warlike activities repress sympathy and foster ferocity, until it becomes a pleasure to inflict pain, and as Spencer puts it, "The citizen made callous by the killing and wounding of enemies, inevitably brings his callousness home with him."

Whilst originally intelligence may have been developed in primitive man by the necessities of war, it cannot be said that persistent war makes for love of culture, and the military mind hates philosophical speculation, art, and all sciences not devoted to the more successful exhibiting of the spirit of pugnacity. The Spartans of old, whilst cultivating the fitness of the body, had a contempt for the philosophical discipline of the mind, and military feudalism could flourish in eras known only too significantly as the Dark Ages.

Before the printing-press and easy means of transport had been evolved, war was the chief means whereby the culture of one country could be exchanged with that of another, and successful ferocity was essential to tribal survival. To-day knowledge crosses frontiers unaccompanied by an army, and the pen is mightier than the sword, while the struggle for the world's markets, besides giving victory to the most efficient, permits of the sublimation of that spirit of conflict which is a part of the nature of man. Industrial competition while escaping most of the drawbacks of war, retains its chief benefits, and in it may be expressed the instincts of combat which have played their part in the evolution of the race.

Slavery made possible by war, at first was good for the victors. Forcing reluctant men to labour, it provided the material basis for civilisation, and a class evolved which had leisure to develop its mind without starvation being made the penalty of idleness. Without slavery, as Engels has said, there could have been no Egyptian culture, Greek art, or Roman jurisprudence.

But eventually the leisured class which provided the thinkers and warriors of early civilisations, was invaded by men who provided neither. The slave-labour of the Roman Empire supplied food and clothing for the patricians of the State, but it was utilised also to bribe the freemen, who, too lazy to work, and too nerveless to fight, loafed about the city demanding a price for their votes. Mr. Joseph McCabe, a close student of this period, says that the Roman worker "was the most privileged, I would almost say the most pampered worker the world has yet known. The imperial and municipal services to him have no parallel even—in proportion to

national wealth—in modern times.” (*Christianity and Philanthropy*, p. 50).

Mr. McCabe maintains that “besides free food, they had free and magnificent entertainment, a free and wonderful supply of water, free schooling for their children, and free medical attendance.” Julius Cæsar found three-quarters of the people of Rome receiving a generous allowance of bread gratis, and in later periods 56lbs. of bread were distributed free every month to each of the 300,000 workers. This ration was doubled in times of famine. Salt was free, and some emperors added a ration of oil and at different times a ration of pork or money. Baths, schools, medical attention, circuses and other entertainments were lavishly provided free of cost, for as Sir Samuel Dill alleges, “the rich had to pay heavily for their honours,” whilst to quote Mr. McCabe, “the workers sold their democratic birthright for this gorgeous mess of pottage.”

As Mr. McCabe rightly says, the pagan Roman Empire was “actually criminally extravagant in its benevolence to the poorer worker.” The labour of tens of millions of slaves was used to produce these doles for a people who eventually came to depend upon such charity, and themselves refused to work for their food, or to fight in defence of the country which provided it.

War had killed off the most patriotic and adventurous, and slavery and political corruption had made possible the breeding of a class which recognised no duties to the country, making the public doles of food and amusements the price of their support of whichever official was prepared to offer them the most. Rome, devitalised by war, slavery, doles, political and moral corruption, declined and fell as much from internal rottenness as from the attacks of more robust barbarians.

Aristotle said that slavery would endure until machines could do the work of men. That day finally dawned when the industrial revolution of the eighteenth and nineteenth centuries was accomplished. Men left the country and invaded the towns. With their wives and tiny children they were herded together in factories and hovels. Long hours of labour in a badly ventilated, over-heated atmosphere, sanitation almost unknown, with insufficient and often adulterated food, their amusements of the coarsest kind, with drunkenness and sexual license unparalleled in England to-day, the population increased, over-crowding was rampant and the death-rate was appalling. The weaklings died by the thousand, and even the strong were undermined by over-work, over-crowding, vice, and insufficient food.

Then came the reform legislation of the nineteenth century when machinery instead of chattel-slavery multiplied wealth and reduced prices so that the upper classes could emulate the Roman patricians and State enactments began to provide the equivalent of the free bread and circuses which precluded the downfall of Rome.

CHAPTER VII

DOLES AND DEGENERACY

THE feeling of pity felt by the average person for the weakling is composed of sympathy mixed with contempt. Women regard young children, defenceless animals and weak men, with feelings of solicitude and desire to mother them. Men generate protective sympathy in respect to women, nations and causes, which seem to stand in need of succour. Yet both women and men also love strong, healthy, powerful and successful types, represented either by individuals or nations.

This duality, or ambivalence, as it is termed in psychology, is explained by a study of social evolution. The family sentiment operating between blood relations, especially as seen in the maternal instinct, functions in protective sympathy felt towards those members of the gens who by mental or physical handicap are unable to forage for themselves. This family sentiment even in primitive times would act as a protest against the infanticide and parricide demanded in the interests of the tribe. The tribal sentiment would not be concerned so much with survival of a particular individual as with the safety of the group; and as, especially in war, the idiot, the cripple, or the coward, would be a tribal burden, social exigencies would often be opposed to the family sentiment fostering these kinds of weakness.

In family life the weak member tends to receive more consideration than the strong, and this is merely a reflex of the greater care needed by the defenceless child in comparison with the adult. But if this principle is extended to the nation without check, weakness is fostered at the expense of strength, and racial decay is the inevitable consequence.

Family sentiment protects the weak at the expense of the strong; national sentiment fosters the strong and discourages the weak.

In war national morality is in the ascendant, family feelings are sacrificed, and we find the doting mother urging her beloved son to risk his life in the interests of his country. In military societies as in that of the Spartans, weakness was despised and weaklings were killed just as cowards are shot when the nations are at war, while "Romans in Rome's quarrel spared neither land nor gold, nor limb nor life, nor babe nor wife, in the brave days of old."

When militarism is displaced by industrialism, and tools are substituted for weapons, crude strength and courage are not so necessary, and nature being made to yield up a greater productivity whose abundance is not decreased by war, the burdens of biological unfitness can be tolerated with greater ease and safety, and family sentiment gains over that of the tribe.

In the early days of the industrial revolution, the family sentiment expressed in politics was weak, because the wars of Napoleon kept alive the military spirit, yet as we shall see, unfitness was fostered at the expense of strength.

Even in ancient times charitable doles were subsidising idleness and corruption, while in medieval Europe the Catholic Church made alms-giving a cardinal virtue,

all the lazy and the worthless being fed at the monastery gates, providing they paid lip-service to the beliefs of the Church. Many poor people were helped, but as Lecky truly remarks, the Catholic Church by its alms-giving created far more poverty than it ever alleviated. Villeinage passed and serfs were freed, especially after the economic consequences of the Black Death were reflected in changed conditions whereby sheep-farming displaced the cultivation of the soil. Less labour being needed thousands were forced into vagabondage, until there "arose an increasing class of mendicants and sturdy rogues preferring robbery to labour." When the spoliation of the monasteries by Henry the Eighth put an end to the systematic alms-giving of the Church, the Poor Law of Elizabeth was a foregone conclusion. In Richard the Second's time, servants, labourers and beggars were obliged to stay in their respective districts and the residents were made partly responsible for beggars "impotent to serve." Later the measures so framed were modified and applied until the people of each parish were responsible for the maintenance of their own poor.

The consequences of the Poor Law of Elizabeth were seen in the nineteenth century, when farmers gave small wages and as administrators in rural districts paid out of the general rates the additional sums necessary for the keep of their labourers. The men re-acted to the system of Poor Law doles by increasing shiftlessness, idleness and lack of forethought, so that vicious habits were fostered and criminally large families whose maintenance was thrown upon the community, became the order of the day. One writer quoted by Herbert Spencer, says: "The ignorant believed in an inexhaustible fund which belonged to them. To obtain their share the

brutal bullied the administrators, the profligate exhibited their bastards which must be fed, the idle folded their arms and waited till they got it; ignorant boys and girls married upon it; poachers, thieves, and prostitutes, extorted it by intimidation; country justices lavished it for popularity, and guardians for convenience. . . . Better men sank down among the worse; the rate-paying cottager, after a vain struggle, went to the pay-table to seek relief; the modest girl might starve while her bolder neighbour received 1/6 per week for every illegitimate child." (*The Study of Sociology*, p. 104.)

More than a century ago the Poor Law in many districts supplied the unemployed with a maintenance often better than could be obtained by honest industry. One witness stated, according to the Poor Law Commissioner's Report of 1834, "Poor is the diet of the pauper, poorer is the diet of the small ratepayer, and poorest is the diet of the independent labourer."

Since that time the disease of "doleitis" has grown to mammoth proportions. The nineteenth century saw legislation having for its object the provision of sanitation, education, compensation, pensions, grants, doles, subsidies, extensive provision for sickness, incapacity, unemployment, poverty, old age, widowhood, lunacy, and it must be added, for vice, improvidence, idleness and a host of other evil characteristics besides.

On the face of it the movement for "free" education seems good, but if the cost is compared with the results, one's optimism disappears. This country spends upon education five times the amount spent by France, but it is doubtful whether the English child shows any advantage over the French. Elementary education in England and Wales costs on an average £11 5s. 9d. per annum for each scholar, and the total amount spent upon education

in Great Britain increased from £33,489,098 in 1911 to £91,958,301 in 1926.* During the last three years the Board of Education approved of new buildings to the extent of £18,000,000 as against £8,500,000 in the preceding four years. The number of teachers is added to yearly, although there are no more scholars than there were some years ago, and their salaries have increased far more than has the cost of living as the following table shows:—

	1914	1926
	£	£
Certificated head teachers, Men ...	177	410
" " Women ...	126	327
Uncertificated head teachers, Men ...	76	206
" " Women ...	69	163
Certificated assistant teachers, Men ...	129	310
" " Women ...	96	254
Uncertificated assistant teachers, Men...	68	182
" " Women ...	57	148

A further £20,000,000 per annum will be placed on the bill for education when the school age is raised from 14 to 15 years, as will be the case in April, 1931, according to the decision of the Labour Government.† Already it costs as much to provide elementary education as it does to feed each child, and those are easily satisfied who believe that benefit is derived justifying well over 5/- per scholar for each week of schooling, especially

* France's education cost in 1926 less than £18,500,000.

† The Committee of the "Liberal Industrial Inquiry" including Mr. Lloyd George, Sir John Simon, and Sir Herbert Samuel, also recommend that beginning in 1932 every child shall have full-time education up to the age of 15 years or part-time up to 16 years which ever the parents prefer.

when we learn that at least one scholar in six is psychologically unable to make use of the instruction provided. In addition many teachers are occupied deputising for mothers by merely amusing children too young to be educated. In the London schools there are 130,000 children under the age of six years and 50,000 of these are between the ages of three and five, most of them being attended to by fully qualified teachers. As the cost of educating each child in London is estimated to be £15 17s. 11d. per annum, £2,000,000 a year is provided for the amusement of children under six, too young to learn, or if those under five are alone considered, £770,000. Surely teachers receiving from three to six pounds per week could be more usefully engaged. As the *Daily Mail* demonstrated on Feb. 17th, 1925, although the scholars leave school at the age of 14 with their certificates of proficiency, the majority are unable to supply the very moderate requirements of an office or other place of business in spite of the lavish sums that have been spent.

Twenty-six boys each aged 14 years applied for a post as junior clerk. All had L.C.C. certificates of proficiency which incidentally implied that each had received £150 worth of education. Not one of the number was able to state correctly the capitals of France, Germany, Belgium, Italy, Austria, Spain, Hungary, Poland, Denmark and Sweden. Only six were able to answer questions similar to the following:—

“A has £8,000 stock in 5 per cent. War Loan. What is his yearly income after income-tax has been deducted at the rate of $\frac{4}{6}$ in the £?”

Only five knew who were the Allies of Britain in the Great War. One lad thought Bulgaria was the capital

of Italy; another that the Armada was defeated in the reign of "Queen Alexander," while a third thought Magna Charta was signed by King Charles. Twelve got less than 50 per cent. of the sums correct, and only one boy answered more than 75 per cent. of the questions relating to general knowledge.

The truth is that to-day the child of the manual worker is receiving just enough education to make him dissatisfied with his parents' station in life and reluctant to fill the only positions available in the industrial world, while being incompetent to discharge the duties associated with the professions which in any case cannot offer berths for all, even if we could exist without men to hew coal, to cultivate the soil and engage in the other activities of manual labour. To spend hours upon learning to paint and draw, to appreciate music and art, to engage in amateur theatricals and the art of graceful dancing, and to be proficient in knowledge of sculpture and the dates of battles and names of famous kings and queens, while sexual hygiene, the laws of health, knowledge of which foods are of most value, and how a home may be sensibly and economically organised and children cared for, are either completely neglected or receive the scantiest of attention, is to substitute for the education that is needed, a mere surface veneer of refinement, which in actual life is often a hindrance.

The scholar receiving enough "education" to make him ashamed of his parents and discontented with the only situation available offers very fertile soil for the seed of the agitator. The cinema with its social dramas where elaborately furnished mansions, expensively attired women, and luxurious motor cars impinge upon the eye of the emulative beholder, helps still further to spread discontent with a life spent in a workshop. In addition,

liberal doles being provided for the unemployed,* one is not surprised to learn that although, as a Government report recently reminded us, "the demand for resident domestic servants still exceeds the supply," 349,274 women domestic servants registered at the exchange as being out of work in one year, yet only 129,847 filled some of the vacancies available.

Walter Bagehot says in *Physics and Politics*, "Democracy is like the grave; it takes, but it does not give." The war gave impetus to this kind of democratic sentiment, which was well in evidence even before. The State was regarded as a cow to be milked, and the business of "wangling" allowances, pensions, doles, etc., from the authorities, was developed into a fine art. During the war and since governments have obligingly undertaken to subsidise feeble industries, to pay the debts of our Allies,† to provide increased pensions for the aged,

* It is often argued by the recipients that they receive only what they have paid in. Actually the State and employers pay between them twice as much as the workers contribute. In addition, over £36,000,000 has been loaned to the Industrial Fund by the Treasury.

† According to a statement made by Mr. Winston Churchill, M.P., in the House of Commons on November 15th, 1927, France owes this country £600,000,000 and had then paid £7,000,000; Italy owes £560,000,000 (commuted to £240,000,000) and had paid £8,000,000. In the year 1926-27 we received £8,200,000 in repayments from other countries and paid the U.S.A. £33,100,000. The maximum due to us from foreign countries in any one year is £20,000,000, while the maximum we pay to the U.S.A. is £38,000,000. On April 23rd, 1929, Mr. Churchill in the House of Commons, in reply to a question, said that since the war we had repaid the U.S.A. £246,000,000, but had received a total of only £33,700,000 from European debtors. As was pointed out by the Federation of British Industries in a memorandum sent to the Chancellor of the Exchequer in February, 1925:—

"In terms of taxation we are paying in income tax the equivalent of 7d. in the £ in respect of the French debt; 6½d. in the £ in respect of the Italian debt; and 9½d. in the £ in respect of the debts of other Allied Governments, including Russia; while

pensions for widows and orphans, and to distribute doles and parish relief with a careless generosity, staggering to those who object to this wholesale bribing of the electorate. The granting of the vote to the recipients of Poor Law relief has been a significant aspect of political party bribery out of public funds, and has paved the way to endless corruption.

Army life undermined habits of industry, and "cannynism" developed in British industry at a time when our trade rivals were all making extra efforts to repair the damage due to the war. The artificial prosperity, and especially the increased remuneration of female labour, encouraged a thirst for pleasure without breeding a corresponding sense of social obligation, and the idea of getting something for nothing is now firmly lodged in the mind of millions.

The over-feminisation of public sentiment due to loss of masculine lives in the war, and the extension of the franchise to women, has played its part, and a thoughtless sympathy with misfortune has displaced a sense of justice. The attitude to-day is that of the family where the weak are cared for more than the strong, and where the able have to shoulder the burdens of the inefficient. The democratic and feminist sentiment receives support

our payments to America represent approximately another 8½d. in the £—a total of 2s. 7½d. in the £, of which 1s. 11d. represents unpaid Allied debts, *i.e.*, taxation which is paid by the British taxpayer to relieve taxpayers in the debtor countries.

In terms of international competition for trade (assuming we are entitled to 5 per cent. interest and sinking fund on these debts), we are subsidising France to the extent of £31,000,000 a year; Italy, £27,000,000 a year; and the remaining debtor countries to the extent of £41,000,000 annually.

These sums represent not only an additional tax burden on British industry, but also a corresponding lightening of the burden on the industries of the debtor countries, which are in many cases in keen competition with our own for the markets of the world."

in the trade-union movement where piece-work is discouraged and payment according to need rather than according to deed is loudly demanded. The war helped to get this view established, for although payment is made according to rank, or merit, in the army, an overwhelming proportion receives more or less the same pay as privates, with allowances regulated by the number of dependents, granted for wives and children. Thus in every industrial dispute, labour does not consider what the industry can economically pay, or even what the workmen's activities are worth estimated by personal output and market price obtainable, but rather the impossibility of such a wage supporting a man and his wife and the six or eight children often found in his family. The idea that a man should adjust his procreative activities and general expenditure to his earning capacities, is regarded as an insult and the employer or taxpayer is expected to compensate without protest for this extravagance and lack of foresight. Diseased and deformed children are ushered into the world, often reflecting the carelessness or evil lives of their parents, and so inverted is our present sense of values, that the more criminal carelessness has been displayed, the greater is the sympathy and monetary assistance granted out of public funds. Decadence is exploited by the decadent. As Professor Karl Pearson says, "Is it not within the experience of many of us that the relatives, who wish to get a child into an orphanage, are more likely to bring him to the head of the poll, if they can say his father died of phthisis, that his mother is delicate and unable to work, and that he is one of eight children, five of whom are totally unprovided for, the three others, being two in an epileptic home, and the third an imbecile?" (*The Problem of Practical Eugenics*, p. 34.)

Although this country is nominally Christian, the words of St. Paul are unpopular. "If any man will not work, neither shall he eat"* is a maxim out of fashion as is also, "He that doth not provide for his own house is worse than an infidel."†

To-day we are softening conditions instead of hardening men, and side by side with increasing amounts spent upon social legislation grows an increasing burden of biological unfitness.

The increase of general taxation since 1914 has been colossal. The Financial Secretary, Mr. A. M. Samuel, at the end of 1927, stated that in 1913-14 the taxation per head was £3 11s. 4d., while in 1926-27 it had risen to £14 11s. 8d.

The following table giving respective figures per head of taxation in other countries is instructive:

	1913-14			1926-27		
	£	s.	d.	£	s.	d.
Italy	2	2	6	4	6	8
Germany	1	11	0	5	13	0
United States	1	8	4	6	5	0
France	3	7	6	7	11	8
Great Britain	3	11	4	14	11	8

The increased cost for social services including health and unemployed insurance, war, old age, and widows' pensions, housing, Poor Law relief, public health and education, is enormous. Before the war these services cost £172,000 per day, but in 1927 the cost had increased to over £1,000,000 per day, amounting in the year to £383,260,486. Even omitting war pensions, the cost of social services has increased at an appalling rate. In

* 2 Thessalonians VI. 10.

† 1st Epistle to Timothy V. 8.

1891 they cost £22,644,000, in 1913 £65,000,000 and in 1927 over £383,260,486, which is an increase of 17 times in the last 37 years. Since the Armistice unemployment benefit before the end of 1928 had totalled £363,460,100, out of work donations, £62,448,000, and Poor Law relief in money and kind £72,722,000.* After making allowances for the greater population and the decreased purchasing power of money, such increases levy a toll which in addition to the other burdens of war, cannot be safely borne. Local rates advanced also from £71,000,000 in 1914 to £159,000,000 in 1927 or 124 per cent., being an increase of from £1 18s. 11d. to £4 2s. od. per head of the population.

The bearing of this expenditure upon our foreign trade and the continued unemployment of over one million people is obvious. The cost has to be put upon the goods, and we are handicapped as a result with foreign competitors. The following are some examples. The Consett Iron Company paid £29,000 in local rates in 1914 and £118,000 in 1926-27. Messrs. Armstrong, Whitworth and Co., whose rates averaged 15s. 4d. per employee in 1924 paid in 1927 £5 8s. a year for each person employed. Messrs. Sanderson Bros. and Newbolt, Ltd., manufacturers of Sheffield steel found their rates increased from £1,785 in 1913 to £5,031 in 1926. The railways of the country which paid £4,768,000 in 1914 in rates had to find £14,825,000 in 1924, which sum has since increased. Sir John Corcoran, the director of the National Union of Manufacturers, on December 20th, 1927, quoted a shipbuilding firm which in 1914 paying 8½d. as tonnage cost, had to pay 7s. 5d. in 1926, while in

* The number of outdoor paupers was 873,000 in December, 1928, or 503,000 more than in 1913, the amount of relief *per head* having also increased by 140 per cent.

Sheffield the cost of rates per ton of steel which was 8d. in 1924 rose to 13s. 4d. in 1926.

The cost of social services per head of the population in various countries is as follows:—

	£	s.	d.
Italy	3	6	
Belgium	5	6	
France	12	0	
Germany	1	17	6
Great Britain	3	18	6

This enormously handicaps Great Britain in foreign competition and its reflection is seen in the largest army of unemployed of any nation on earth.

Before the war most working people were ashamed of the taint of pauperism, but now millions of them fight for its privileges. According to a Government Report, the total number of persons in receipt of Poor Law relief in England and Wales increased as follows:—

June, 1914	618,000
June, 1925	1,106,000
March, 1926	1,240,000
June, 1926	2,420,700

Altogether in 1926 one person in every 19 was receiving relief or unemployment pay, roughly 1,600,000 receiving Poor Law relief and 1,000,000 unemployment grants, whilst 188,169 widows, 246,949 children and 11,832 orphans, and the old age pensioners helped to swell the total. Between 1919 and 1928 there was an increase of 445,000 people being ministered to by the guardians.

The cost of Poor Law relief increased from £16,158,130 in 1911 to £49,500,000 in 1927 (the pauper-army, as Sir Kingsley Wood recently remarked, costing

more to maintain than the British Army), in addition to £46,000,000 which was provided for unemployed and health insurance of which sum less than one-third was contributed by employees.

Much of this money is used to subsidise idleness, vice and improvidence, and to stimulate a natural bias to parasitism on the part of many. Without going into the scandals associated with private charities in which connection it should be remembered that we have no law to prevent any man from establishing and controlling any sort of charity except one connected with war or the blind, and that 50 per cent. of the sums collected from door to door often goes to the collector (in one instance the principal occupation of the founders of a seaman's mission being the collection of funds to pay each of them £5 os. od. a week), we have convincing proof of the drawbacks of public doles.

During the heavy fall of snow at the end of 1927 snow-shifters were offered $\frac{1}{3}$ and $\frac{1}{4}$ per hour, but although there were 87,274 men securing the unemployed dole in London, relatively few came forward; in Westminster only 700 men being willing out of 2,000 needed, while Marylebone, Hampstead, Finsbury, Hackney and Battersea, all complained of the lack of response.

In June, 1927, the Minister of Health published returns showing that of the 116,342 unemployed in receipt of outdoor relief from the Guardians, more than half had been continuously on the rates for one year or more, *that over 20,000 had had relief for three years or more, and 11,027 for four years or more. Over 31,000 men idle for over three years!* Yet as another report, issued on November 10th, 1927, demonstrated, stopping relief often resulted in a job being immediately found. The following is from the report of the guardians appointed

by the Ministry of Health to administer the Bedwelty (Monmouthshire) Poor Law Union.

“A recipient of relief stated that his relief had been cut so low that it was not a decent living and he was bound to go to work. The relief was accordingly discontinued. Twelve able-bodied men who had been receiving out-relief for a long period were informed that out-relief would be continued for only three weeks. Six of the men obtained work and ceased to be chargeable.”

These guardians found that “relief was being paid in a case in which the household income was over £11 per week.” Other cases from this report (Cmd. 2976) throw a significant light on Socialist extravagance. “An able-bodied man who had received £350 in out-relief over a period of four years upon being interrogated by the committee as to his endeavours to find work, stated that his relief had been cut so fine it was not a decent living, and that his mother had purchased a motor-wagon and started him in a motor-haulage business; he also stated that he did not mind being in debt to the guardians as he was not in debt to anyone else. An able-bodied man who had received £270 in continuous out-relief since 1921 was required to appear before us and told an extremely lame story. He was informed that out-relief would be continued for two weeks, after which period if he required further relief he would be given an order for admission to the institution. He forthwith opened a butcher’s shop and ceased to be chargeable. The out-relief to a man whose wife was the owner of property was discontinued, following which he purchased a motor-wagon and commenced a haulage business.”

Sir Kingsley Wood, Parliamentary Secretary of the Ministry of Health, on November 25th, 1927, speaking at the Kingsway Hall, said that in 1926-27 more than

£49,000,000 had been spent in the relief of destitution. He said that an officer of the Health Ministry had found that under the Bermondsey Guardians it had been possible "for a man who had been convicted of defrauding the guardians and assaulting the police, and had done very little occasional work, to be maintained in an unsatisfactory home for six years.

For a lazy fellow to maintain and increase his family in the most undesirable conditions, under which seven people slept, lived and ate in one small room, at the expense of the rates, for six and a half years.

For a youth who was in arrears under a maintenance order to marry and have three children and reach an income of 46s. a week in out-relief, though it was recorded that since 1921 he had done only one half-day's work.

For a man to be dismissed for larceny from a job at 39s. a week and to live on relief for the next two years at more than 40s. a week.

For a man, after imprisonment for a gross and impudent fraud on the guardians, to resume at once an income of 46s. a week in cash from the rates."

The Greenwich Guardians were indicted on December 15th, 1927, for reckless extravagance. Mr. Blight, an inspector appointed by the Government to investigate, said that able-bodied persons had been receiving relief unconditionally. One case he mentioned was of a man who had received £678 plus boots and clothing in the last seven years during which he had earned the sum of fifteen shillings! He was then receiving 41s. 3d. per week and had fathered four children during his seven years' enjoyment of public charity! "Another man, to whom the guardians had given £423 plus clothing, had been continuously on relief for 4½ years and has not done one day's work in the period. Although he and other

men are receiving for nothing more than local labourers earn, it is pointed out, their incomes will not cease during Christmas week like those of many of their independent neighbours, but will actually be increased by the guardians."

The Woolwich Board of Guardians were the subject of a report on December 1st, 1927, and Mr. Blight, the inspector, said that the "maximum payable under their scale is substantially in excess of wages earned by many persons in the Woolwich Union who are in full employment." Mr. Blight quotes the following:—

"A labourer, aged 46, wife and five children living in one room. He has been on outdoor relief on and off since 1921 and continuously since December, 1925. His relief was at the rate of 42/6 a week until October last, when it was reduced to 40/-. When visited he was bundling firewood for sale, but he has apparently not disclosed this source of income to the guardians."

"A labourer, aged 43, wife and six children, of whom three have been born since he was on relief. . . . Except for borough council relief work he has aggregated only a few months' work in seven years. This man's outdoor relief was 50/- in 1923. At present it is 40/-. He is physically a fine-looking man, and when asked why he did not maintain his family he replied: 'It is up to you to find me a job.'"

"A ship's carpenter, wife and eight children. He has been on relief since 1921, with substantial broken periods. Unemployment benefit has been stopped on the ground that he is not genuinely seeking work. He is receiving unconditional outdoor relief at the rate of 50/6 a week, representing £10 a month. His wages at sea would be £9 a month."

A case was reported on September 8th, 1926, of a man described by the chairman of the Northampton Guardians as an "absolute rotter" who had received in four years more than £1,000 in charity and doles, £214 of this amount coming from the rates.

On March 22nd, 1927, a man was sentenced to 14 days' hard labour for assaulting the president of a relief committee at West Ham. The culprit had a wife and eight children, and had been receiving 55/- per week in relief, and his children had in addition for 15 months been receiving free meals at the school. When he was told the relief would be reduced, he struck his informant on the head, knocking him almost senseless. He pleaded guilty "under great provocation." A crowd waiting for relief, who had seen the assault, cheered the assailant.

Sir John Marriot in the House of Commons, cited a case of a man drawing two war pensions, receiving relief from the Mayor's Fund, from an Infant Welfare Centre and from the Charity Organisation Society simultaneously.

In Clerkenwell a man was convicted for having obtained from the borough council under false pretences, milk to the value of £1 13s. 6d. He was in receipt of a war pension of £2 5s. 3d. weekly, £1 2s. od. unemployment dole, £2 5s. od. from the British Red Cross and 8s. 4d. in a pension and 12s. 1d. weekly in relief from the Guardians!

In Bradford, operative dyers in 1924, by working three days a week could obtain sometimes £3 os. od., and also be entitled to half a week's dole. Some men employed for four days offered to do the work in three days so as to entitle them to draw half a week's dole.

Firms in London in 1925 were being asked to fill up forms so that girls who had left to get married to men in well paid employment, could draw the dole.

Scores were found happily married with no intention of taking situations, who were drawing the dole.

In Glasgow, on July 10th, 1926, 130 men and youths were charged with gambling. A gambling school with sentries posted to prevent those not prepared to gamble from entering a back court, had been organised, and Bailie Brown said, "Where you have got the money to gamble with God alone knows, because most of you are on the dole. . . . The Poor Rate has just been increased 1/6 in the £ and the burden is so heavy the ratepayers cannot carry it."

The Shoreditch Board of Guardians were confronted on November 30th, 1927, with a report from Mr. Peterham, an inspector of the Ministry of Health, disclosing the fact that one person in twelve had been receiving Poor Law relief in their district. The report continued:—

"From a return obtained in June, 1927, it was noted that more than 50 per cent. of the persons in receipt of able-bodied outdoor relief had been receiving relief continuously for more than one year, *while over 10 per cent. of the total had been a continuous charge on the parish for over four years.*

One can only deduce from such figures that outdoor relief has in many cases become a means of livelihood, and that many recipients have settled down to this manner of life.

It has been possible for a man to be in receipt of relief from this and a neighbouring parish for at least 9 out of the last 24 years, during which time he has been convicted of five offences, three of which were against the guardians from whom he was receiving relief.

A man has also found it possible to receive continuous outdoor relief although both he and his wife have twice been convicted of being drunk and disorderly while

in receipt of relief, and the man has also been twice convicted for assaulting the police.

One man has refused regular work at £2 15s. per week, but continued to receive outdoor relief."

That criminality is no bar to lavish relief is further shown by the following five cases submitted to Scotland Yard in December 1927, by Mr. H. W. W. Wilberforce, deputy chairman of the London Sessions. All had been receiving weekly incomes from the Shoreditch ratepayers when they were not in prison.

James Byron, 48, labourer, Bevenden Street, Shoreditch—13 convictions between 1906 and 1927. Has received relief of between 23/- and 28/6 a week and coal allowance from the Shoreditch Guardians since 1920.

James Edwards, 61, bookbinder, Mintern Street, Shoreditch—32 convictions between 1887 and 1927. When not in prison last year was granted relief by the Shoreditch Guardians, and when it was suggested to him this year that he might enter the workhouse, he declined.

John Lyons, 34, labourer, Earl Street, Finsbury—22 convictions between 1914 and 1926. Since January 1926 has received about 21/- a week from the Shoreditch Guardians, and while he was in prison, a woman with whom he cohabited was maintained by them.

John Lampey, 50, tailor, Crondall Street, Hoxton—23 convictions between 1897 and 1927. Has been on relief from the Shoreditch Guardians, receiving from 22/- to 26/- a week, and his wife has been supported while he was in prison.

George Measures, 50, tinsmith, Westmoreland Place, Hoxton—17 convictions between 1904 and

1927. Has been receiving from 25/- to 30/- a week, plus coal, from the Shoreditch Guardians.

A case was reported in the *Daily Mail* for March 5th, 1929, of a man in Sheffield who was charged with relief frauds. It was found that over £1,000 had gone into his house for the relief of his family since 1921.

Many grave scandals have come to light of recent years. Before the Socialist guardians were superseded at Chester-le-Street in August, 1926, the following scales for outdoor relief obtained:

Ordinary:—	s.	d.	
Man and wife	25	0	per week
Children up to 14 years	5	0	„
Over 14 years and unable to find employment	7	6	„
Single adults	15	0	„
Coal	2	6	„
Rent: three-quarters—Maximum	55	0	„

The Report on Chester-le-Street Union Cmd. 2818, said: "It is obvious from the figures that practically the whole mining population was in receipt of relief during July and August, 1926. In October, 1926, 24 persons were arrested on one day for obtaining relief to the total of £256 9s. 6d. by fraud."

One unemployed miner was receiving 23/- as a dole for himself and wife, while in the same family at the time were two unmarried sons who were in receipt of wages of 50/- and 36/- respectively; a daughter receiving 16/- wages. The total income of the house was £6 5s. But the Committee on November 27th, 1925, allowed the father 25/- in kind and 25/- in cash, bringing up the total income of the house to £8 15s. "This allowance was continued for seven weeks."

At the end of 1927 officials of the Ministry of Health were reporting that "outdoor relief, sometimes on a scale equal to a man's earning capacity is being given by the Southwark Guardians to persons who are no longer seeking employment and to men of bad characters."*

The following cases were given:—

Case A.—Newsagents' assistant, aged 30, with wife and two children. Had earned nothing since 1924. His unemployed benefit was stopped in May 1925 because he was making no effort to obtain work. Since then he has received unconditional relief from the guardians at the rate of 30/- a week. In September the relieving officer reported: "This man and his wife are regularly found in bed when visited for the past three years, and I am of opinion that he is an idle, indolent man, and does not look for work." But the relief was continued and the second child was born while the man was on relief.

Case C.—A labourer, aged 33, with wife and five children has been on relief since 1923 prior to which he received 48/- a week for regular employment. He is now receiving 45/- in addition to the school meals for two of his children; "three children had been born while the man was in receipt of relief. The woman is epileptic."

Case 2.—A bricklayer's labourer had received relief on and off since 1923. Frequently in prison for burglary and other offences. *At the end of six months' hard labour received an increase of relief from 28/- to 33/- a week.*

Case 3.—A labourer, aged 29, with wife and four children. Received relief since 1922. Since 1925 relief

* See *The Times* November 26th, 1927.

of from 39/- to 45/- has been given almost continuously. Refused to seek employment. "His last three children have been born whilst he was in receipt of relief."

Another case was that of a carman employed in 1921 at 45/-, who had since been receiving relief almost continuously at 45/-. In September, 1926, was offered three days' employment per week but refused it as "he would have been out of pocket."

A concluding case from Southwark is that of a labourer with a wife and five children, who when in work earns 42/- for a 48 hour week. Was relieved almost continuously since 1926, at 43/- per week. "*His last three children were born while he was in receipt of relief, and in September, on the birth of the fifth child the relief was raised to 47/- a week.*"

In West Ham, before the Socialist guardians were deposed in 1926, relief was being granted up to a maximum of 60/-, which was much more than the average weekly wages for the district. Before the appointment of the new guardians the cost of outdoor relief was £28,819 per week, and there were some 70,000 recipients. By May, 26th, 1928, after less than two years of the amended administration, the number of recipients had been reduced to 21,313, and the amount received to £5,769 per week. The effect of the reduced relief upon the number of unemployed in West Ham was significant. In April, 1926, under the Socialist guardians, the number of out-of-works was 15,700. In May, 1928 it was only 2,806.

In the Poor Law Annual Report of 1928 were examples of the result of imposing conditions for the relief of the able-bodied instead of the unconditional relief granted by many Boards of Guardians. One Union offered admission to the institution as the condition of

relief to 140 men. Only 30 accepted, but most soon left and ceased to be in receipt of any form of relief. In another instance admission orders were given to 84 men of whom 16 accepted, yet all the remainder but one went off relief altogether. Another case was that of 80 married men who had received relief from periods of one to six years. When offered indoor relief 54 refused it and made no further applications. Only two or three of the rest remained inside. Inquiry showed that 35 of the 80 found regular employment and 44 supported themselves by casual work, and the earnings of other members of their family.

On the other hand, where no labour test is imposed for outdoor relief, the number of candidates increases. Scutcoates Guardians, after suspending the performance of test work in the majority of cases, found the number claiming relief jumped up from 781 to 1,318 between June, 1927, and January, 1928.

The effect of doleitis is seen in the children who are being systematically trained in habits of laziness and parasitism.

Mr. R. E. Corder, who is in daily attendance at Police-Courts all over the country, often refers to the evil effects of the dole, which especially in the East End of London has killed ambition and destroyed energy. Mr. Corder says: "These boys and girls catch the dole germ as easily as they catch measles, and from the same cause. They get it from infection. They see their fathers living without working, as thousands live in the East End, where I challenge anyone to discover any open signs of starvation. The pride of poverty keeps the real poor—and there are cases of acute poverty—in the background. They suffer in silence because they would sooner suffer than be ashamed.

But there are the others: the children of the dole who know every turn and twist of the law that gives them insurance benefit and parish relief.

Cheating the labour exchange is a recognised game involving no loss of social prestige. Cheating the guardians is scarcely necessary in places like Poplar, where unskilled labourers demand a craftsman's wage and where continuous work is considered not to be respectable."*

In an article in the *Daily Mail* on January 18th, 1929, Mr. Corder reported:—

“ I walked down Devons Road, Weston Street, and Arcadia Street, Poplar, and I was confronted with a study in contrast. Clean, comfortable-looking homes I found next door to hovels. Trim housewives exchanged cold nods with slatterns. But nowhere did I see an ill-clad child nor one who looked hungry.

The cinemas were doing good business shortly after midday, and several butchers said there was a steady demand for choice cuts during the week end.

Betting I already knew as the chief recreation of the dole drawers, 700 or 800 of whom can be seen every Friday morning at the East India Dock Road Labour Exchange. I am not so sure, however, about the credit business.

I would say it is strictly a ready-money transaction, and women and children are among the small bookmakers' chief clients. This disturbing fact is revealed every time there is a raid on an East End betting house, and these raids are fairly numerous.

The young fellows are the worst. They have been reared on the dole, and have been born idle. Many of the older men anxiously look for work, and are eager

* *Daily Mail* January 21st, 1929.

to get it. They are the men with the clean, comfortable homes."

When criminals can receive lavish grants from the rates, and men can gamble on the dole, while others can live in idleness for years, and father children who in turn go on the rates, and allowances are paid higher than can be obtained in wages for a full week's work, no wonder the moral fibre is being slackened, parasitical idleness is being fostered, and decadence grows from year to year. The gravity of the scandal is so marked that men imbued with democratic sentiment like Mr. George Lansbury are moved to protest, and Mr. Philip Snowden feels it necessary to utter a solemn warning. Mr. Lansbury, on March 9th, 1925, in the House of Commons, attacked what he described as "the wretched, miserable dole system." He argued that instead of paying unemployed benefit to men who did no work, the money should be used to provide settlements on the land where labour could be applied where it was needed. "I would stop giving any of these young men a farthing for doing nothing, right away, and unless he was prepared to earn money in the country or somewhere under decent conditions, he could starve. You are ruining the whole character of tens of thousands of our young people, and any state of society—Socialist Government or anything else—that trains people to believe they should live by doing no work, is committing a crime against the individual and against society." A month later he returned to the attack in a speech on "The Tragedy of the Dole" at an Aldwych Club luncheon, where he said, "Masses of British people are now living on the cinemas and the dole. The land is going to ruin and masses of men are also being ruined mentally, physically and morally."

While speaking at Whitefield's Tabernacle on November 27th, 1927, Mr. Snowden said: "Unless social reform measures develop a greater sense of individual responsibility, they will never establish a co-operative commonweath, but will establish a pauper State. I would warn young men against what I regard as the most dangerous and the most menacing features of the present time; a depreciation of the value, usefulness, honour, and dignity of honest work, a desire to get something for nothing, a desire to live at the expense of others. I sometimes regard with considerable apprehension the form in which much of our political propaganda and our social reform propaganda is advocated. Social reform will be a curse rather than a blessing, unless the result is to call forth reciprocal action and co-operation on the part of all those individuals upon whom it is conferred."

But these are isolated protests from members of the movement chiefly responsible for the development of the parasitical spirit now so rife, although it must be said that all the political parties enter into competition to undermine the morale of the working class electorate by legislative bribery in order to obtain votes.

At a time when greater industry is needed to repair the damage occasioned by war, and to cope with foreign competitors in the world's markets, "ca cannyism" and strikes have been incessant since 1918. Even before the war, the situation in this respect was menacing, for in the last five years prior to 1914 an average of 14,000,000 working days was lost annually through strikes and lock-outs. After the war the average annual loss rose to 37,500,000 days a year, and in 1926 163,000,000 days were lost. The result of the "General Strike" of 1926 was not only loss of trade we could

ill spare, but a loss of membership to the trade unions of 300,000 and a reduction of their funds from £12,750,000 to £8,650,000.

The year 1927 saw a change and only 1,200,000 days were lost, while in 1928 joint discussions took place between representatives of groups of prominent employers and of the General Council of Trade Unions with a view to developing a more amicable spirit in industry. It remains to be seen whether the "go slow" policy which is so marked a feature in many British industries will be modified.

Before the war, a revolutionary Socialist like Jack London was drawing attention to the dangers of "cannynism" among the British trade unions. In his book entitled *The War of the Classes*, Jack London mentions that when the Westinghouse Electric Brake works were being erected in Manchester, the limit of bricks per man per day was 400. The company introduced contractors and half a dozen foremen from America, and almost immediately the average rose to 1,800 bricks per day with a maximum of 2,500 bricks for plain work. Mr. London further cited examples from facts collected by the executive of the Employers' Federation. In one British firm each trade union workman made an average of eight ammunition boxes per day. A young Swiss, unable to speak English, was responsible for 50 boxes on the first day he appeared! Mr. London continues on pp. 240 and 241 of his book, "In the same firm the skilled trade union hands filed upon the outside handles of one machine gun a day. That was their limit. No man was ever known to do more. A non-union filer came into the shop and did twelve a day. A Manchester firm found that to plane a large bed-casting, took union workmen 190 hours, and non-union workmen 135 hours.

In another instance a man, resigning from his union, day by day did double the amount of work he had done formerly."

The "go slow" policy is still more rife to-day. Mr. Noel Sargent, in 1925, at the request of the National Association of Manufacturers of the U.S.A., investigated conditions in the British building trade. He found that "bricklayers to-day lay an average of 500 bricks per day in England; even in New York City, with its tightly closed shop building conditions, union bricklayers put down 1,250 bricks per day." The report continues: "When new machines or methods are installed the unions generally insist that no workers shall be thereby displaced," and that skilled men must be employed at skilled rates to work machines that could be worked as well by unskilled labour at cheaper rates.

The statement about the limitation of output in the building trade is confirmed by Colonel Levita, chairman of the Housing Committee of the London County Council, who says in a pamphlet issued in 1924:—

"Estimates for building houses before the war, were based on a figure of from £4 15s. to £5 per rod for brickwork labour. Now one must estimate for from £10 to £12 per rod, and the work needs close supervision to ensure its being carried out within the estimate.

Bricklayers used on an average to lay not less than 750 bricks a day, and when paid by piece work, up to 1,200. At some period since the war the output has been reduced to 300.

All other workers—carpenters, plumbers, painters, slaters, etc., have reduced their output similarly. That is to say, that men do about two-fifths of the work they did before the war."

There appeared in the press some time ago an account of a local dispute among bricklayers, one group of whom went on strike against another group which was laying an average of 750 bricks per day per man instead of the 350 bricks declared to be a fair day's labour by the believers in the *status quo*.

According to the *New Voice* of November, 1922, Mr. J. R. Wignall, addressing Sheffield Architects and Surveyors, said that before the war it took a man 92 hours and a boy 50 to paint his house. The same job 18 months before occupied the time of a man for 180 hours and of a boy 91 hours.

An investigation in the cotton trade showed the reduction in output for mule spindles in 1922 compared to 1914 was 17.54 per cent., and for ring spindles 14.15 per cent., as against a reduction of hours of only 13.51 per cent. No improvement of health was noticed and no appreciable diminution of accidents. In the mining industry the reduction of the hours of labour from 8 to 7 per day did not increase the output per man per hour but had the opposite effect.

The following facts were chronicled in the report of the Joint Investigation Committee appointed by employers and workmen in 1922 to consider the probable effects of a reduction in the hours of labour. A ship built on time rates took 2,601 hours, while a sister vessel built on the payment by results system was completed in 1,151 hours. Mechanics fitting water-tight sliding shutters took 490 hours on the operation when paid time rates, and only 150 when payment by results was introduced. Shipwrights worked on piece rates for laying decks until their union interfered, and it was found that output more than doubled on piece rates as compared with payment on time.

Altogether the system of payment by time defended by trade unions as against piece work or payment by result, everywhere encourages the "go slow" policy. The effect of limitation of output is to increase prices of commodities, and other countries accordingly capture our markets. The exports of Belgium, Italy, France, America and Japan advanced between 1923 and 1925 from 10 to 53 per cent., whereas the British increase was a miserable 2.3 per cent., leaving an unemployed army of considerably over a million to be maintained in doles and pauper relief.

Not content with the growing pauperisation of the country, the Independent Labour Party, the driving force of the whole labour movement, is loudly demanding the endowment of parentage, and the report of the Liberal Industrial Inquiry published in February, 1928, advocates "family allowances for workmen wherever possible." At the same time that birth-control is being advocated by the I.L.P. the State is being called upon to make a further grant for each child born in a family, nothing being said about the standard of health of the children or parents concerned—indeed the Socialistic policy is to make the incapacity of the recipients the chief justification for the grant. That family endowment would be largely an endowment of weedy slummites cannot be doubted by the thoughtful, for the five or ten shillings per week granted, as Karl Pearson has shown in respect to the past, would be more than sufficient to stimulate over-production of children among the irresponsible, whilst it would not be enough to influence the professional and intellectual classes to submit to an increase in their families. The Australian example is usually cited by those who forget that the taxation of the colonies is far less than ours, while instead of being as England

already is, the most thickly over-populated civilised country on earth, Australia has accommodation for millions.

The unfit are already too well endowed with public funds encouraging them to breed, without adding a special grant in further stimulation. It is significant that the largest families in London are found in the districts where Socialist extravagance in granting poor relief has become notorious. Stepney heads the list, with an average of 4.26 per family, Poplar 4.19, Bethnal Green 4.14 compared with Paddington's 3.44, City and Westminster each 3.31 and Holborn 3.12. The form of endowment of parentage really needed to-day in England is the removal of the burdens placed upon the capable to maintain the incapable so that the self-maintaining classes can afford to increase their numbers. The fittest types have been discouraged from marriage in various ways. Once the holding of fellowship at Oxford and Cambridge Colleges was confined to bachelors, while even to-day women teachers have often to resign upon marriage or upon the birth of a child, and military aeroplanists are discouraged by military regulation from transmitting their qualities of nerve and daring. Teachers as a whole have the smallest families in the country. Generally speaking, the intellectual and ambitious tend to postpone marriage or as in the case of women teachers, not to marry at all. An unskilled or casual workman reaches his highest earning power by the age of 20, an artisan somewhat later, while barristers, doctors, authors and other intellectual professionals may be approaching the age of 40 before an assured income is possible. Marrying later, having a greater sense of responsibility to their children, and having greater possibilities of access to knowledge of contracep-

tives, the professional classes, as well as intelligent artisans, of necessity tend to have smaller families than the slummites and unskilled labourers.

A table quoted by Carr-Saunders in *Eugenics* shows that "The higher the occupation in the social scale the smaller the family; the better the remuneration within any grade in the scale, the smaller the family."

This author denies the contention of most Eugenists that the fit would be encouraged to increase their numbers if taxation for the benefit of the unfit were lessened, the smaller families of millionaires being cited to show it is not limitation of means which restricts the birth-rate of the upper classes. But that the millions spent upon social reform have failed to remove biological unfitness and have even increased it, cannot be challenged. The following admissions are made by one who firmly believes in the amelioration of evil conditions by legislative enactments.

Social reform, whilst being inevitable and necessary, says Havelock Ellis, cannot fulfil the expectations of those who set it in motion. "It has even had the altogether undesigned and unexpected result of increasing the burden it was intended to remove. Bad conditions of life have their compensation that, though they produce an intolerable amount of sordid degradation and misery, they kill off their worst victims."

"We are making the way smooth for the fit, it is true, and in so doing we aid them to become more fit and to pass on their fitness to future generations. But at the same time we are also, in even greater degree, making the path smoother for the unfit, helping them to compete with the fit, and encouraging them to propagate their unfitness."

And finally, says this high authority: "Here have we been expending enormous enthusiasm, labour and money, in improving the conditions of life, with the notion in our heads that we should thereby be improving life itself, and after seventy years we find no convincing proof that the quality of our people is one whit the better than it was when for a large part they lived in filth, were ravaged by disease, bred at random, soaked themselves in alcohol and took no thought for the morrow."*

As Jack London recognised in his *War of the Classes*, the strong in brain and character must have the best chance of success in any society that is to endure; while on the contrary in the Socialist State the weak will have the same chance to rear their progeny. The premium upon fitness having been withdrawn, the average strength of each generation will decrease. If no check is placed upon the propagation of the weak, deterioration must ensue. What is the "New Law of Development," Mr. London asks his Socialist colleagues, what will prevent decay if natural selection is suspended and undesirables are protected so that their numbers may increase? Along present lines social reformers have no "law" they can suggest to prevent the downfall of civilisation. To-day the fit are penalised and their breeding is restricted by the help they are obliged to give which enables the unfit to multiply, and this tendency is now part of established opinion until scarcely a public man and certainly no politician dare challenge it. What then shall be done? Must our sympathies be smothered and our benevolence be abandoned? Rather they should be educated until we can see that

* See *The Problem of Race-Regeneration*, pp. 27, 31 and 48.

prevention is kinder than cure, even if cures could be accomplished. It is more humane to prevent the birth of undesirables than to patch them up so that they shall rear progeny as defective as themselves. Always we have 50,000 infants under the age of four as outdoor paupers, whilst over 15,000 babies, 70 per cent. of whom are illegitimate, are born annually inside our workhouses. In one case a feeble-minded woman had given birth to 14 children only 4 of whom were ever able to support themselves. The long view is needed that men shall be taught to suffer, if necessary, immediate discomforts to enjoy future satisfactions. A sense of individual responsibility is needed among the poor, and statesmen and moralists should teach that the granting of rights implies the performance of duties. Increase of wages does not necessarily imply improvement of character or health. Education must precede permanent prosperity, and it must be education teaching us to give as well as to get. Indifference in face of suffering is to be deplored, but sentimental slop regarding the victims of misfortune is a far greater obstacle to the lessening of the misery than the indifference of the most callous.

A disciplined civic conscience recognises it is the duty of the strong to carry some of our social burdens, but as Herbert Spencer reminded us, if the successful are forced against their will and judgment to pay taxes, the proceeds of which are often handed over without discrimination to benefit the unworthy, the spirit of voluntary benevolence is soured, for the essence of benevolence should be a sense of satisfaction in the good achieved by the lessening of undeserved hardship. And it must be remembered that the alms-giving of both the State and the individual is often a substitute for that real sympathy which by taking forethought would

have prevented the evils that are deplored. Dropping a copper in a blind man's box or granting a dole to a sick man's wife, is easier than engineering social forces so that blindness and disease may be prevented. And in time we may conceivably see that the growth of real humanitarianism will function in less tolerance of the suffering before us, in order to avoid the far greater pain of the future which may be the outcome of its unwise alleviation in the present. Unintelligent, charitable efforts to remove symptoms help the diseases to multiply in future generations and so increase the sum-total of human pain.

Orthodox reforms applied only to conditions and leaving the character untouched or worsened have had their trial, and failed; let us now concentrate upon the reform of humanity by preventing the increase of its deformities.

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