

All parents, who have only one or two children when they could have more, are acting as if they thought that their stock was not worth preserving for the nation; for they are doing nothing to prevent it from vanishing. All who will aid in making this one simple fact clear to every one will be helping to save the nation from decay.

But how are we to pick out the good stocks; that is, the couples who should have at least three or four children? We have seen that some who are apparently desirable citizens are carrying the hidden seeds of lunacy and other defects. Others have been insane, and again others have lived criminal lives. All these cases have been considered in previous chapters, and they may now, therefore, be left out of account. Here it is suggested that it would on the whole be well for the nation if all men in well-paid honourable employments were to have four children; that is, families at all events big enough to keep up the numbers of their class. For we have seen that the qualities leading to success of this kind are on the whole such as are to be desired. Yet it is these very people who often have such small families as to tend to make their breed die out. This is a grave national danger.

When it is suggested that wealth should be considered in this connection, some one is sure to cry out about the millionaire and his ill-gotten millions. From the racial point of view, the very rich are of little importance, simply because they are comparatively few in numbers. The millionaire can count only as one in the production of the coming generations. He is of less importance than the feeble-minded woman, for example, who, if left unguarded, is more likely than he is to produce a large family. It is to the mass of the people we must mainly look in regard to all social questions.

Granted that all healthy men drawing good wages for useful work done ought to take their fair share in keeping up the strength of the nation, how are they to be persuaded to do so? This must be done chiefly by an appeal to their sense of duty and patriotism. When our country was

CHAPTER XV

Bigger Families in Good Stocks

THUS far we have mainly been considering how the inferior strains in our race can be diminished, with the object of raising the tone of the whole nation. We now pass on to discuss how the superior strains can be increased, with the same object in view. This might be done by reducing their death-rate; but this is a matter that is always certain to receive great attention. All that need here be considered is whether there are any practical methods of increasing the birth-rate where that is desirable.

When a man and his wife die, they leave two gaps in the ranks of the nation. From this it follows that there should be at least two children in each family, if only to fill up these gaps. But some children die early; others grow up but never marry; and some who marry have no children. In fact, families must have three or four children on the average to keep up the numbers of the nation.

If families in any social class contain only one or two children on the average, and if that class were to be kept apart from the rest of the nation, it follows from what has just been said that it would slowly decrease in numbers and finally vanish. Some social classes, as we have seen, are not diminishing in numbers, only because their ranks are being filled from outside. The breed of a class which is producing very small families is, nevertheless, steadily dying out. When drinking a cup of tea, try filling it up with water after each sip. Go on doing this long enough, and you will find that in the end there is no tea at all in your cup. In the same way, some good breeds are vanishing, even though the numbers in the groups to which they belong are being kept up by additions from outside.

forced to face the perilous risks of the Great War, all our best citizens were ready to send their sons forth to face death for their country's sake. Duty and patriotism are now calling to them just as loudly, if they could only hear it, to supply the men and women needed to maintain our nation in the future in the paths of peace and industry. Surely persons of good stock should feel ashamed to know that parents of bad stock are fulfilling this duty better than themselves.

Here one cannot but ask, What are the reasons which make so many worthy citizens limit the size of their families to such an extent as to tend to wipe out their breed? Some of their reasons are meritorious, though mistaken, whilst some are definitely bad. As to the bad reasons, families are very often limited merely as the result of the love of pleasure. We have nothing to say to the men who put beer before babies, or to the women who rank dress and dances before daughters. If their stock dies out, so much the better.

Ambition is the main cause of small families; and ambition is of two kinds. First there is the desire of parents to rise in the world. This is only bad if it is carried too far. We all see that ambition must not lead to a selfish disregard of the rights of others. Neither must it lead to a disregard of the needs of the nation in the future. To have no more than one or two children in order to make it easy to mount the social ladder should be unsparingly condemned. Snobbishness and the desire for social advancement are found in all ranks of society; and the snobbishness which favours the limitation of families amongst the well-to-do is now doing a deadly injury to the race.

There is certainly one reason for the limitation of the size of the family which is worthy of respect, and that is the desire to make sure that the children already born can be placed in as good positions as is possible. In the following chapters something will be said as to how it could be made more possible in the future to satisfy this ambition of parents where there are several children. But in any case

no excuse must here be found for neglecting the call of the nation for families of adequate size. True patriots, if sound in body and mind, will, if possible, have four children, even if it involves some slight fall in the social scale. If the parents' circumstances are such that they cannot, without help from outside, bring up four children to lead useful and honourable, though not necessarily luxurious, lives, then no doubt they should have few or no children. It is, however, only when another child could not on account of poverty be reared unaided in accordance with a certain minimum standard of civilization that this national call of duty in regard to parenthood should be ignored.

Amongst highly educated women the birth-rate is exceptionally low; and the proportion who do not marry is high. As to women educated in some American Colleges, there are only one and a half children, on the average, to each married couple. Probably it is much the same in this country. In the next chapter we shall see that something more might be done to improve the financial position of married women, so as to make marriage more attractive.

The efforts made by women in recent years to get employment in callings previously only open to men have blinded the eyes of some of them to the fact that women's special duties stand out as amongst the very noblest and most important of all human duties. It depends more on the woman than on the man whether or not a child will be born into the world. Civilization is passed on from generation to generation by tradition. The home is the place where the morals and the customs of those who will come after us are now being determined, chiefly by the mother. If the great importance of the duties which women only can perform were more widely recognized by women, it would often alter their outlook on life. The ideas absorbed in youth unconsciously affect conduct all through life. High ideals as to married life amongst men and women would result in more marriages and wiser marriages.

Sacrifices for our country's good must often include the abandonment of personal pleasures and of social ambitions.

The path of duty is the road to racial progress. Our civilization cannot be maintained if the better stocks have small families. To make the production of families of adequate size widely felt to be a paramount duty of parents of good stock is the call of eugenics. This idea must be incorporated in our moral code and advocated with religious zeal.

CHAPTER XVI

Financial Aids to Parenthood

WE have seen that the inefficient and the poor often have large families. We have also seen that the well-to-do, who ought to have several children, generally have very few. Why not make the rich poorer, and then it would seem that they also would have large families? This desirable result is not, however, as we shall see, to be obtained in this manner.

Let us first consider why the poor have large families. For this fact there are several explanations. The man who depends on the use of his muscles to earn his daily bread can do his best work when young. His wages soon cease to rise, and he can marry with no more imprudence when young than when older. The younger the age at marriage, the larger will be the family as a rule. Hence day labourers have comparatively large families.

It would, of course, be folly to try to make men with good natural abilities rely on their muscles rather than on their brains. This explanation why the poor have large families points to no way of increasing the size of the families where such an increase is to be desired.

Another reason for the big families of the poor is that their children go to work at an early age and soon begin to help to fill the family pot. Such children are regarded as a help and not a hindrance, and parents are thus encouraged to have many. But children who go to work when young must leave off schooling at an early age. We want fewer children to be thus handicapped, not more. If all children in all classes were made to suffer this disadvantage, our high civilization would disappear.

Lastly, many couples have big families because they are