

The whole problem of the relative rates of reproduction of the more and less desirable types of men, by whatever standards we choose to assess human value, requires for its sufficient study, first a knowledge of the relationships which exist, and which may exist, between fertility and the social structure of a people, second an understanding of the bearing of the ascertained facts of ~~evolution~~ heredity and evolution <sup>upon</sup> to the manner in which these relationships have become established and may ~~perhaps~~ <sup>perhaps</sup> be changed, and third an examination of those social customs and institutions which may be shown actually to effect or to hinder such changes. Under the first head it will be necessary ~~to cite~~ <sup>to cite</sup> the empirical testimony of historians and contemporaries upon the distribution of the birthrate among civilized nations, and to observe such general social and biological tendencies as may clearly be deduced from it; in the second place it will be necessary to develop a theory, ~~not~~ <sup>not</sup> in fact yet based upon facts of unmistakable weight; in the third place to submit social forms and usages to a biological criterion, and to compare the judgements so formed with those traditions and instinctive aspirations which a priori we feel impelled to affirm.

It may be said that at the present time in every civilized country the upper and middle classes are reproducing their kind less rapidly than the lower classes. This tendency is not counterbalanced, in Great Britain, France, the British Dominions and the United States <sup>certainly</sup> ~~at any rate~~ or probably elsewhere, by the higher infantile deathrate of the lower classes. The ~~distribution~~ <sup>distribution</sup> of the birthrate among the different classes requires continual readjustment, which is effected by the social rise of selected members of the lower orders in excess of the social decline of the unsuccessful among the classes above them; indeed it is clear that, if we could trace the ~~social~~ <sup>social</sup> history of a large, sufficiently large number of families for a few generations the general trend would be socially upwards. This fact would be of importance from the most limited point of view, and its ~~own~~ <sup>own</sup> significance is increased ~~when~~ <sup>when</sup> we observe that the great civilizations of the past, and most notably that of which we know most, that of Rome, have also displayed the gradual attenuation of the blood of their ruling races, or organizing classes, and <sup>continuous</sup> substitution for them of men of mixed race, or of socially humble origin. Nor is it surprising that the need in all positions of greater or less responsibility for men of innate character and virtue should be so far recognized, that both contemporaries and the most illustrious of historians have not hesitated to ascribe the decay and fall of ancient civilizations to the insensible degeneration of their human <sup>basis</sup> ~~foundation~~.

That the infertility of the upper classes in different peoples and at different times must have some common cause may be taken for granted; yet until very recent times no hypothesis has been put forward, which could reasonably satisfy either the historian or the biologist. Yet one cannot ~~not~~ fail to wonder at the potency of a cause which gives in effect a



or elevating the social status of those who practise them. In general it may be stated that ~~whenever~~ wherever, as is the case in all civilized countries, it is a social advantage to come of a small family, there will the upper classes gradually become permeated with those heritable qualities, of whatever kind they may be, which cause infertility. Wherever of men of equal ability and success, in the same class, those which leave the fewer children leave to them ~~but~~ the better social prospects and opportunities there will the observed differences in birthrate occur, and there will the movement of classes be socially upwards.

This remarkable distribution of fertility would be without permanent influence upon the qualities of ~~the~~ the race, if all classes were composed of the same human types chosen at random. It is, however, evident that in all social states energy, brains and beauty have the ~~best~~ the best in each generation to rise socially. In general those types which merit approval and admiration have the social advantage, as ~~only~~ it is possible only to condemn a state of society in which social success is possible to ~~some~~ without personal ability, or humanly admirable qualities. Nevertheless the advantage which we give, and feel ~~such in every generation~~ ~~man~~ ~~is~~ ~~constrained~~ to give with more moral force in each generation, to the best in every class, is a social advantage, but a biological disadvantage. Side by side with the best the most sterile rise. In the height of its power and distinction a family is most in danger of perishing. The stream of selected human worth which ~~in~~ each generation ~~is~~ is drawn upwards, is dried up by intermarriage with ~~the~~ streams of lower fertility. We impoverish the lower classes but without ~~retarding~~ <sup>delaying</sup> the ~~disappearing~~ gradual extinction of the most able.

The principle that those States which give a social advantage to ~~small~~ families will sooner or later show comparative infertility in the upper classes, is capable to some extent of historical verification, in spite of the fact that the principle has never guided the conscious policy of the State. In the civilizations of Greece and Rome, as in modern Europe, the possession of wealth was of great importance in determining social position at an age long before the decay of the people is apparent. It is likely that the same was true in Egypt and Babylonia, although in these cases the evidence is insufficient to provide definite historical testimony. One remarkable case of the contrary tendency deserves fuller consideration. In the civilization of the Norse people, as portrayed in the Icelandic Sagas of the 9<sup>th</sup> and 10<sup>th</sup> centuries it appears that the social advantage lay with the large families. Living in scattered homesteads, by farming and fishing, it is likely that fertility was in these times an economic advantage; but the economic advantage was not the most powerful factor. Power to resist the depredations of the "forest men", outlaws

or wandering baristers, or equally those of powerful and aggressive neighbours, required that the family should be numerically strong. Furthermore a large number of brothers, and sisters, or of uncles and aunts, ordinarily implied alliances by marriage with other powerful clans, and ensured their ~~powerful~~ <sup>strong</sup> support in the blood-funds and law suits which formed the true tests of social eminence. In such a society we should expect that the ruling families had become impregnated with those qualities which made most strongly for fertility, and that they showed in contrast to the ruling classes of more mercenary considerations a high birth rate. Such was unquestionably the case. The Icelandic genealogies, which are preserved so fully in the Sagas, leave no doubt on this point; and in them it is further noticeable how frequently they lead back to illustrious ancestors, of higher station than their descendants enjoyed.

Popular opinion is not likely to attach previous full genealogies, extending on both sides for many generations, or to attach much importance to them, unless the greater number have reason to be proud of their ancestry; and this will be the case when the upper classes have the greater fertility. On the other hand when the bulk of the middle classes have can look back only to <sup>ancestors</sup> ~~ancestors~~ of inferior social rank, and ~~can trace their kinship only with their inferiors~~, it is likely that the claims of <sup>only</sup> collaterals in the lower classes

kinship will come to be slighted, the importance of ancestry ~~will be disregarded and~~ ~~be thought~~ <sup>to be treated with resentment and</sup> ~~appear objectionable~~ ~~at once~~ the hereditary principle in social institutions ~~will appear~~ <sup>will appear</sup> ~~ridiculous~~ <sup>ridiculous</sup>. It would appear that this was one factor in the democratic sentiment which has so frequently <sup>arisen</sup> ~~appeared~~ during the decadence of a civilisation.

Another feature of the democratic movement would ~~seem~~ <sup>seem</sup> to flow from the same cause. The claim of the middle classes to occupy positions of power previously reserved for the aristocracy, and of the lower classes for "equality of opportunity" to compete with the middle classes in professional life, both appear to be means of relieving the stress set up by unequal birthrate. Institutions which meet the ordinary requirements and ambitions of men when the social tide is downwards, or only slowly upwards, become harsh and unreasonable restrictions as the tide tends to rise more rapidly, and the Constitution must be changed and ~~the~~ society reorganised to relieve the growing pressure.

That the leaders of such democratic movements have ~~been~~ <sup>come</sup> in general, <sup>of</sup> the wealthier families of humble origin is not only in accordance with the theory here put forward, but explains the curious anomaly that the differences between different classes have not become less, but have been re-established as differences of wealth. It may be said that the true purpose of the movement is to sweep away all privileges, except those of wealth, and to increase rather than diminish these. At present we

and this also should probably be based upon income.

~~The development of Professional Associations and Trade Unions~~

The benefits to the state which would accrue from the development of Professional Associations and Trade Unions I have attempted to sketch elsewhere. These bodies tend as they become more powerful to give to their members a social status independent of their income. ~~By insisting upon a high standard of ability among entrants~~ By their policy ~~of excluding~~ of excluding untrained men from practice, and of insisting upon a high standard of professional ~~off~~ honour, the better organised professions have done much to raise their social position, and to guarantee to every able member a sufficient income. They thus seem to protect a ~~small~~ class of men selected for their ability from ~~the competition~~ of unskilled <sup>competition</sup> men with a lower standard of living. That any body of men, in return for freedom from the pressure of competition, should give a guarantee of good and honest work is much to the public advantage. ~~That~~ That these bodies are in a position with advantage to themselves to ~~give~~ bestow benefits upon the families of their members is a principle already recognised, but not yet sufficiently applied. We need only mention how greatly the anxieties of a parent with respect to his children's future would be relieved ~~would be made forward~~ to his Profession offer him (i), as the doctors do, and as schoolmasters might, benefits in the form of professional resources (ii) advantages in general and professional education (iii) preference in the entry of his father's profession.

That the professions would with advantage make use of nomination in addition to examination in their choice of entrants, suggests that it would probably be to the advantage of the larger families if nomination were more widely required for all appointments. ~~as~~ The modern system of increasing reliance upon competition's examination is not easily justified in principle, or by its results. It does not equalise opportunity, as the existence of the "coaching" business readily shows; nor does it guarantee more than a superficial form of ability. A knowledge of a man's family and fortunes would, if justly used, be of more use in selecting him for any responsible position, than his skill as an examinee. And if we aim at giving a social advantage to large families it is desirable that family influence should have some weight, and that a young man who has ~~an~~ a number of relatives, whose word carries weight, should really be in a better position than a member of a smaller family. Patronage is only an evil if we have reason to distrust the motives of the patron, and that we grant to a man

an influential position should imply that we do not distrust his use of power.

A factor which has much increased the burden of a family is the decay of domestic industry. In former times much was done in the home, which is now done in factories, and the children of a household were enabled at an early age to be of service without the evils of "child labour". ~~It is~~ In this quarter it is important not to overlook the educational influence upon the child, both of learning useful arts, and of the moral discipline of duty and cooperation. Those who say that domestic industries must die because the factories can always work cheaper, are in the same position as those who would abandon our national industries to cheap foreign competition. Differential ~~tax~~ duties would be equally effective in both cases, and ~~not~~ without economic disadvantage, especially as so often the cheapness of the factory product is solely due to the use of inferior materials. The cost of factory buildings, ~~and~~ of transit and of middleman's profits all give the economic advantage to the domestic product. Dressmaking, laundry work, ~~and~~ preserving and many other industries could no doubt be immediately revived in the home. Indeed in the country far more would be possible, and could be achieved without difficulty.

It is important that our country should encourage particularly those industries in which a large family is an advantage. For this reason the revival of agriculture is of the first importance. Among the consequences of a prosperous ~~and~~ protected of countryside based upon the protection of its products, are the increase in numbers, and the rise in status of the agricultural labourer, whose work is not a little skilled, and is becoming progressively more so. To encourage ~~the~~ domestic production in this class, in the forms of gardening, fruit growing, and the raising of small stocks, it would probably be sufficient to make available a little land with every cottage; ~~although if necessary ~~the~~ desirable industries~~ this with the protection of other desirable home industries should give a real advantage to large families. It would no doubt increase production and ensure continuity of cultivation if such cottages with a few acres of land were made purchasable by the tenant, under a ~~limited~~ terminating mortgage to the State, as in Irish Land Purchase. A scheme of land purchase avoiding the financial mistakes of the Irish Act, has been prepared by J. Clifford Johnston, and when the farmer is purchasing ~~it would be his farm~~, it would be easy for the State to obtain sufficient security in extending the privilege of purchase to the labourer.

It has been shown that the social importance which in modern States attaches to the possession of money is one of the most potent causes of racial decadence.

~~This importance has been much enlarged by the decay~~

The alternative to a social stratification based upon money, is one based upon service and function in the commonwealth, that is to say <sup>upon</sup> the development of definite standards of social ranks to which different families are entitled by virtue of the services which they are fitted to perform. Such social ranks must carry with it many powers and privileges which are now "open to all", i.e. ~~purchasable~~ open to purchase by the wealthy. Indeed it is the gradual abolition of ~~such~~ <sup>these</sup> privileges that has led to such social anarchy as now permits the possessor of wealth, however it may have been obtained, to occupy the position of a gentleman, ~~and even of a nobleman~~ <sup>or of a</sup> nobleman. The development of industry and trade is assuredly a service to the nation to be rewarded with dignity and power in accordance with its national importance, but the mere possession of wealth, having become an end in itself, is not a satisfactory index of a man's social value; and it has become almost the sole criterion of social position.

In order to be generally recognized the grades of social ranks must carry titles irrespective of the bearer's occupation, that is without regard for the particular branch of national work upon which he is engaged, but designed solely to indicate the value of his work, and the amount of authority he must wield to ~~discharge~~ <sup>perform</sup> it properly; just as in the different specialized branches of a modern army the same designations of ranks are employed. The natural development in different professions of a multitude of differently designated ranks, has probably done much to produce the general disregard of such ~~designations~~ grades of distinction by the outside world, and to enforce the general acceptance of the money standard. Indeed in ~~trade~~ <sup>industry</sup> and commerce the old distinctions of rank, <sup>in the guild</sup> ~~have~~ disappeared, and the employer's status depends avowedly on his wealth. Yet whenever the professional system is adopted, distinctions dependent first upon qualifications, and second, upon function continue to be recognized and to carry weight.

The system of social classes based upon wealth does fulfill two social requirements, which makes its existence possible, and, temporarily at least, stable; it places children initially in the class of their parents, and it ~~does give a certain~~ encourages the economic virtues of thrift and industry. In the commercial philosophy of the 19<sup>th</sup> century, it was evidently thought that these requirements were sufficient to ensure national progress; while insisting upon the evils which the system increasingly inflicts upon the race, it is necessary to make sure that any alternative system shall possess at least these elements of stability. This will depend upon the principles which govern ~~the~~ <sup>the</sup> the manner in which social ranks is bestowed and acquired. At present the large class of officials and employed persons, and their social position, through the medium of money, to the value of their services in the eyes of their employer, whose business it is, in his own economic interest, to see that they are worth their wages. In a similar way ~~the~~ the services rendered by employers and traders, are rewarded by their customers

to some extent in accordance with their utility value. It is not suggested that this system <sup>can</sup> ~~could~~ be established, but that it can be outgrown and replaced by another essentially different.

It is a matter of experience that work requiring special knowledge, skill and craftsmanship ~~cannot be done~~ is not adequately rewarded in free competition, but can be protected by cooperative societies such as the guilds, the Professions and the Trade Unions. Such bodies have shown themselves able, by fixing themselves from outside competition, to control the conditions of their work, and by demanding that all who enter them shall be properly qualified, to raise the social status and the economic level of <sup>their</sup> members. The essence of this power is that the profession ~~selects as far as possible men of a suitable type,~~ uses its powers of exclusion and expulsion to select men of natural ability, and to exact from them a high standard of professional honour. The client for whom the work is done, being unable to judge of the value of professional work unless and most rely upon the reputation and honour of the profession; the profession on the other hand recognising that its power and position depends upon maintaining a high ~~level of~~ <sup>and raising</sup> its level of competence and integrity.

In many instances enterprises now conducted commercially in private <sup>profit</sup> ~~interests~~, could far more safely be entrusted to professional bodies. Our newspapers might be directed by colleges of journalists, free from any private owner. It may be imagined that the status and ~~importance~~ <sup>importance</sup> of a journalist would be much increased, the profession would ~~pick~~ select for its members men of high character and ability as their associates, and commercial power over the press could practically be eliminated. In the same way the great schools, many of which originated as private societies, could become, ~~not as learning~~ and as clubs, to become self governing bodies of masters. The professional principle only requires that ~~their heads should be selected~~ the governing bodies should be appointed by the masters, as in the past those of University colleges are by their Fellows. Such a general extension of the professional principle involves in the long run the organisation of all skilled work into professions, and their control by these professions or guilds of the industries with which they are concerned. It not to be supposed that this process involves any loss of efficiency, any more than the modern physician is less efficient than his medieval prototype, though there might and probably would be a considerable ~~and~~ redistribution of the profits. There would be no slackening of authority, on the contrary the essence of the principle ~~is that~~ <sup>is</sup> to entrust to a carefully chosen leader stronger powers than can be safely put into the hands of a merely commercial negotiator.

In all trades professions and industries there are gradations of rank in accordance with the skill which a man needs to exhibit in his work, and the responsibility with which he may be entrusted. These degrees of rank may be made the basis of a social system ~~not~~ based not upon wealth, but upon service, if they carry titles indicating their importance; just as the ~~low~~ medical degree carries the ~~title~~ popular title of Doctor. Each man or woman would then have a definite place in a long social scale, in which he might aspire to rise by ability in his profession. Such titles should be hereditary, but to enable the selection of the best in each generation, the children should ~~take at first~~ start upon a rung lower than their parents, and in the case of mixed marriages, below that of the humbler parent. In practice this would



to some extent in accordance with their value. It is not suggested that this system can be abolished, but that it can be outgrown and replaced by another essentially different.

All work from which the nation benefits should have public recognition; every profession and craft should have its guild instituted and privileged under Royal Charter, and these guilds should be entrusted with the duty of bestowing titles to rank in specified proportions upon their members. Such titles to rank should be numerous extending to all who can claim skill in work of value. They should be hereditary, the children being entitled to a rank lower than that held by the father, or in the case of mixed marriages than that of the humblest parent, daughters taking the same rank as sons. They should carry with them the privilege, with other evidences of qualification if necessary, of occupying the posts open to each grade. No State influence should be allowed in any individual promotion; the only remedy for unsuitable appointments being in the State should only ~~recognize~~ deal with the guild as a whole, recognizing its sphere of influence, and remedying abuses, if necessary, by reforming the guild as a whole.

All that is aimed at in this sketch is (i) to provide the necessary stimulus to endeavor in worthy work (ii) to make social promotion a matter of merit as recognized by those best qualified to know (iii) to ensure that the anxiety of ~~all~~ those called to high positions of authority should all have passed a severe test in the requisite qualities of body and mind, and (iv) to minimize the social ~~value~~ of advantages of <sup>small</sup> ~~large~~ families. Any other system by which these objects can be equally or more successfully achieved is equally, or more highly to be recommended. It is not likely that the ideal type of social system ~~at all~~ can be accurately imagined at present, seeing how recent is our knowledge of the fundamental defects of previous systems. It is enough for us to ascertain in what direction society is to be modified, if it is to regain health, and the ~~power to progress~~ <sup>mastering of its future</sup>.