

# EUGENICS

FOR

## YOUNG PEOPLE

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TWELVE SHORT ARTICLES ON  
A VITAL SUBJECT

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IF YOU CAN'T GET TIME TO  
READ ALL, READ NOS.  
II, III, VII, VIII, IX  
& XII

*L. Thompson, Ulnick I*

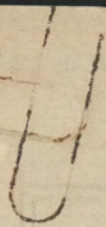
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PSYCHOLOGY

FOR THE YOUNG PEOPLE

THE FIRST SERIES OF LECTURES ON  
A GENERAL SUBJECT

BY PROF. L. L. BENTLEY

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# EUGENICS

## No. I

If you tell a chemist what materials you are going to mix together, and what the conditions are, he will tell you, before you mix the materials, just what will happen. Or, if you tell a chemist what happened, he can tell you just what materials you mixed together and what the conditions were. This is because he knows the laws of chemistry.

When men have worked out the laws on any subject, and can tell beforehand just what will happen, we say that subject has become a Science.

We call Chemistry a Science because men know before they put any two substances together just what will happen. We call Physics a Science because men know before they heat a wagon tire, just what will happen; or they know before they press a button just what will happen. We call Astronomy a Science, because men can tell, hundreds of years before a comet appears, just when it will be seen. We call Mathematics a Science, because men know just what the results will be when given numbers are combined or given angles and lines are combined.

Sociology is coming to be a Science because men know what will happen if certain people live under certain conditions. That is, if you tell a Sociologist just what kind of people live in a country, or in a city or in a part of a city; if you tell him how much they are educated, how much they earn, how many saloons there are, etc. he will tell you, almost as surely as the Chemist can in his study, what will happen in that country or in that city.

Sociology means a study of people,—their nationality, their mental and physical powers, their training, their social conditions; whether they are capable of becoming good citizens; and whether their children will become better citizens or poorer citizens than the fathers and mothers.

Sociology is also a study of how to improve human beings in every way.

I want to write out a few of the things I have learned in my reading Sociology so that the boys and girls may also learn these things.

But I shall not call it Sociology because Sociology is too big a subject. I shall call it Eugenics.

Eugenics is only a part of Sociology: a big part, a very important part; but only a part. Eugenics tells us two ways of improving the human race. What these two ways are you will learn in the short articles that follow this.

Of course you must know that what I write is what other men have worked many years to learn. I only pass it along to you.

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“What we teach the children of today will be the Public Opinion of tomorrow.”

## No. II. INHERITANCE

Men who have studied Eugenics, say there are two ways to improve the human race. First, by inheritance. Second by environment.

Both these words are good words for you to know and to use.

By inheritance, Eugenists mean the qualities we get from our ancestors, our fathers and mothers, our grandfathers and grandmothers; and all the way back. If our ancestors were all strong and brave and honest and intelligent and industrious, then we will be strong and brave and honest and intelligent and industrious. If our ancestors were weak and cowardly and dishonest and foolish and lazy, then we will be the same kind of people.

Sometimes you see a father who has inferior children. You may say "This father has all those good qualities. How can his son be so inferior?" In such a case you will find the mother or some ancestor was inferior. Sometimes you will see a fine mother who has inferior children. You may say again, "This woman has all those fine qualities. How can her children be inferior?"

The same answer holds true, the father or some ancestors must have been inferior. Where both the father and the mother have all these fine qualities the children will also have all these fine qualities.

If you wish to have fine children, you must have these fine qualities yourself; and then you must marry some one who also has these fine qualities. There is no other way. Children have the same qualities that their ancestors had. Or, they have a combination of those qualities, part from one set of ancestors and part from another line of ancestors. This explains how a man may be strong physically and weak mentally, or strong mentally and weak physically; or, how a man may be selfish and still be honest.

In most of us the good qualities of one ancestor have combined with the bad qualities of another ancestor. This makes us not so good as our best ancestors. We are a kind of average between them all. They were not entirely to blame for these combinations of qualities they gave us, because they did not understand these laws of heredity.

But now men are beginning to understand these laws. And a Revolution is coming out of this knowledge. It has already started. In six states laws have been passed to regulate heredity. These laws say that certain criminals (murderers, thieves and

others) shall not have children. People are getting tired of taking care of such creatures. And this feeling, and these laws, will grow till people who have other bad qualities will not be allowed to become fathers, and mothers. In time, only the finest men and women will have children. And the weak, the cowardly, the dishonest, the foolish, the lazy and the diseased will die and disappear.

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“We study Agriculture to learn how to raise a better crop of cane. We should study Eugenics to learn how to improve the Human Race.”

### No. III. ENVIRONMENT

When Sociologists use the word "Environment" they mean the kind of a home we live in, the kind of friends we have, the kind of food we use, the kind of training we get and the kind of place we work in.

If children have a clean and comfortable home, friends who have good ideals, wholesome food and plenty of it; if they are well trained to some kind of work, and then find employment in a place where the air is good, where the surroundings are clean and sanitary and where the hours are not too long, the environment is said to be favorable. But if the home is unpleasant and does not attract the children; if the friends are coarse and have bad habits; if the food is not well prepared or if there is too little of it; if the children are allowed to spend their time on the street, instead of being in school ;or if they begin to work too early, or go to work in a place where the air is bad and the hours are too long, then the environment is said to be unfavorable.

If you plant a cocoanut tree up in the mountains it may live there some time but it will not grow as it would have grown near the sea shore. Why? Because in the mountains the soil is not what the cocoanut tree likes and the air is too cold. In other words the environment is unfavorable for the cocoanut tree. Or, if you plant a koa tree by the sea it will not grow well there; and for the same reason,—the environment is unfavorable.

I want to quote the following from a little book I read several years ago. The name of the book is, "Merrie England." This quotation seems to show what part environment will do for children.

"The question is asked. Is human nature bad? We must answer by asking about the environment. Will a peach tree bear peaches? Yes, if it is planted in good soil and in a warm place. Will a rose bush produce roses? Not if you set it in an ash heap and keep off the light and air. Is human nature honest and honorable and can it be cultivated? Most of it is so, if it gets light and air and training such as we give to the beasts of the farm and lilies of the field; but when human nature is crushed and cursed and spat upon, then human nature becomes bad.

"Put a number of good people in bad surroundings (environment) and keep them there, and in a century you will have the kind of people you now find in the slums. Now take a lot of people from the slums and put them in a new country where they must work to live and where they can live by work and in a century you will have a prospercus colony.

“Why do the middle and upper classes take so much trouble with their children? Why do these people try to teach their children the principles of industry and of honesty? Why do they teach their children to be clean and sober? Why do they send their children to school and to college? Is it not to keep them clean morally and to prepare them for a useful life? Is it not because they know that environment has a great deal to do in the development of the child? You will say, ‘Of course!’ If environment did not have very much influence in character and on success, it would be foolish to spend all this time and strength and money in rearing children.

“Well then, suppose a child has the gutter for a playground; a saloon for its nursery; a factory for its college; the drunkard for its example; the thief for its teacher! Can you expect that child to be clever, and moral, and thrifty and clean and sober?”

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Read “Eugenics” by Dr. Charles B. Davenport.

#### No. IV. TO A REMNANT.

That the old time Hawaiians possessed many of the finest qualities mankind is heir to, is shown by what they did.

They were gigantic in stature and great in strength. How many men of today could use their spears or their surf boards?

They were courageous. This was shown in their voyages, in their open canoes, thousands of miles without either compass or chart. It was shown in their battles and in their sports. Facing a lion or a hippopotamus with a modern, high-power, repeating rifle in hand, seems rather mild sport compared to plunging from a canoe underneath a fifteen-foot shark, with only a rude knife in hand.

They were patient and persevering. This was shown by the carving they did; by the making of tapa and the wonderful feather cloaks.

They were industrious. They showed this in the terraces and irrigating systems they left.

They were honest and hospitable. Every visitor, in the early days, testifies to these qualities.

They were intelligent. Minds of a low order could not have produced the Hawaiian Meles.

Perfect in stature, possessed with courage, patience, perseverance, industry, honesty, hospitality, intelligence; it is from such qualities that the highest type of men are developed.

Where, now, are those men of strength and endurance, of courage, of perseverance?

Most of that stock was killed off in the wars; or died from diseases and drink introduced by the white men. Worst of all, most of them died without having reproduced their kind. And humanity is just that much poorer.

Only a small remnant remains. And this remnant is disappearing, partly through disease and partly through amalgamation with other races.

Conditions have changed and are still changing and will continue to change.

It is idle, perhaps, to enquire if the old-time Hawaiians could have adapted themselves to these new conditions. I believe they could have done so because they had the necessary qualities. Only the modern training of those qualities would have been necessary—But they are gone.

Have they disappeared, without leaving these great qualities behind them? Are these noble and necessary qualities latent in the remnant left?

We see young men and young women of Hawaiian blood who are meeting the new conditions and holding their own in the struggle for existence and advancement. And this suggests that the qualities which made the old-time Hawaiians great, in their time and under their conditions, have been transmitted and are still in the blood. Latent, if you will; but present; and capable of development. Perhaps not in all, for disease has decreased both vitality and, with vitality, the possibility of development. But in many, there is the possibility. The demand for the development of these qualities and the opportunities for their development are both present. It remains for this remnant of a great people to learn how best to keep and how best to transmit, to their children, the qualities that they are proud to say their ancestors possessed. And they must learn these things and act upon this knowledge before it is everlastingly too late.

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Read "The Blood of the Nation" by David Starr Jordan.

## No. V. IDEALS

What a man wants more than he wants anything else, we call his ideal.

If a man wants money more than he wants anything else, we say, money-getting is that man's ideal. If a man is willing to give his life for his country, we say, patriotism is that man's ideal.

A man may have more than one ideal. He may continually strive to be honest and honorable; he may be industrious, temperate, loyal to his friends and try to keep himself in perfect health. Each of these is an ideal. And the one he is most devoted to we say is his highest ideal.

There are men who believe that the highest ideal any man can have in this life is to produce children that are as near perfect as possible.

The number of such men is rapidly growing. Every year more men believe this.

A few years ago, men believed that the Creator created each child just as he wanted the child to be. But now, most men believe that God does not create children blind or deaf or weak or diseased or foolish. That would be a strange thing for a perfect Creator to do.

But men are coming to know that when a child is born blind or deaf or weak or diseased or foolish, it is the fault of either the father or of the mother; or, of both father and mother.

All men are not equal. So all children are not equal, and cannot be born so, no matter how much the father and mother may wish to have their children equal to the finest children that are born. But each father and each mother should so live that their children will be a little stronger, a little wiser, than they (the parents) are. Or, as I said before, their ideal should be to produce children that are as near perfect as the father and mother can produce.

This is possible,—if parents see the mistake they made in their early life and try to help their children to keep from making the same mistakes.

Each generation, so trained, would produce a better generation. They might not all be wise, or as strong as giants; but they would be wiser and stronger than their parents. And that is what Sociologists are working for,—to have each generation better than the generation that produced them.

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Read "The Heritage of Richard Roe" by David Starr Jordan.

## No. VI. HABITS

If we do anything over and over till it is easier to do it than not to do it, we have formed a habit. Or, if we think of anything until it is easier to think of it than not to think of it, we have formed a habit.

There are good habits. These are our best helpers and we should have as many of these helpers as possible. But good habits can take care of themselves and don't need to be discussed here.

There are bad habits. These are our worst enemies. They are the only real enemies we have. Bad habits are great fighters. Many of the strongest men have been conquered by these fighters.

One of the strangest things in our whole make-up is this,—we despise a man who has been conquered by these enemies. And then we let the same enemies conquer us.

I don't care to name any of these habits. They are all alike,—in being our enemies. And we all have some of them. And we have all seen many of them,—in other people.

Nor do I care to make a long argument against bad habits. But I do want to show the results in a new way. Seeing a man drunk don't keep men from drinking. But if we could see the habit—itsself,—see how it begins,—how it fastens itself upon a man, how it feeds itself upon the physical nature, upon the intellectual and upon the moral nature,—if we could see that, we should begin the fight as soon as the enemy comes in sight. For nothing can grow without plenty to feed upon. And if a habit eats up, consumes, any of our energy, that amount of energy is gone and we cannot use it for anything else. It is simply wasted, or worse, for it feeds our enemies.

You can't do too much in the way of encouraging good habits. They will be your best helpers.

You can't fight bad habits too hard. They are your worse enemies,—your only real enemies. They are the only things you may keep right on hitting after they are "down and out."

Your habits will decide, very largely, your success in life.

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"Your habits will influence the health, the mental vigor and the will power of your children."

## No. VII. THE UNFIT

Many people seem to think that when a country has a population of One Hundred Millions it must be a great Country. India has a population of about Three Hundred Millions. But India is not a great country. Numbers don't make a country great. It is the kind of people that count.

Twenty-five Millions of intelligent, virile men and women would make a better and greater country than One Hundred Millions of mere human beings.

Men and women who cannot earn their own living, who are a burden on Society are called defectives; or degenerates; or, The Unfit.

These degenerates are increasing every year. New prisons and asylums are being built and are always over-crowded. New charities are being organized and these cannot relieve the needs of these defectives.

But prisons cannot reform a degenerate man or a woman. And I know of nothing more monstrous than some of the work done in asylums. Do you know what is being done in many asylums? I will tell you, so you may know. In many asylums the physicians do their best to develop these degenerates, physically and mentally, so that they may be able to go out and earn a living. So far, good. And they turn these degenerates out to produce more degenerates.

Neither prisons nor asylums nor churches can regenerate (re-make) a degenerate man or woman.

Charities cannot relieve their needs, except for the hour. A Million a year spent in this city on this class of people would probably make matters worse rather than better.

There is only one way to relieve prisons, asylums and charities and give the Churches and Social Settlements a chance,—to stop The Unfit from reproducing their kind.

Who are The Unfit?

Any man or any woman who has inherited insanity or idiocy; any man or any woman who is instinctively criminal; any man or any woman who was born deaf or blind; any man or any woman who has inherited any disease that has exhausted his or her vitality; any man or any woman who has contracted any disease that may affect the health of the children; any man or any woman who has exhausted his vitality or her vitality in any kind of dissipation. These are plainly some of The Unfit.

Such human beings should not be allowed to have children; because the children of such fathers and mothers are the kinds that find their way into the prisons and asylums, or are objects of charity.

Eight States have already adopted a law making it impossible for such men to become fathers; for such women to become mothers. These States are Indiana 1907, Washington 1909, California 1909, Connecticut 1909, Nevada 1911, Iowa 1911, New Jersey 1911, New York 1912.

Other States will soon have this law. The sooner this law becomes general the sooner we shall be through building prisons and asylums. And the sooner we shall have more money to spend on training the finer lot of boys and girls we already have and will have in greater numbers.

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Read "Tomorrow" by Percy Mackaye.

## No. VIII. The Rights of the Individual

Many people will raise the cry, "The Control of the birth-rate by law is interfering with the Rights of the Individual."

Of course it is, with their so-called rights! Just that. But Society has rights as well as the individual.

Which is of more importance, the rights of the individual, or the Rights of Society? The rights of the one, or the rights of the many?

We do not hesitate to interfere with the right of a man to murder, or steal, or burn property; or to spread small pox or the plague. Why? Simply because we have discovered that it is better for one to suffer for his own act, or for his own carelessness, than for the many to suffer.

Let us go a step further and apply this same principle to the Unfit.

The Unfit have never considered either the rights of Society or of the children they have produced. As a class, they have been utterly selfish, utterly irresponsible—caring neither for the sufferings they have visited upon their children nor for the burdens they have heaped upon Society.

It is time for Society to say, "We will bear this useless, needless burden no longer. We will provide for the present generation of these defectives; but there must not be another generation of their kind. We will spend our money and our energies, not upon prisons and asylums, but in training the children who will help to make Life what it should be."

When Society does this, there will be present before each individual such an incentive to right living as men and women have not yet known, the incentive, not to heap up wealth for children to inherit, but to so live, to so conserve the vital forces of body, mind and soul that children shall no longer be born beggared. They shall inherit all that goes to make real men and real women.

The right to be born well endowed; and to pass this endowment on to the next generation, is the only Right an individual has. All other rights are Society Rights.

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Read "Parenthood and Race Culture" by Saleeby.

## No. IX. The Elimination of the Unfit

There are men and women who want, more than they want anything else in this life,—they want their blood represented in the coming generations.

Such men and such women may ask, "Who will be included among the Unfit in the coming generations? Will the new ideals for the Human Race be so advanced that my children's children may be considered unworthy to reproduce the Race? Must I leave this life feeling that my line may become extinct?"

Look about you. Everywhere you see lines becoming extinct through the slow-moving, merciless laws of Nature. And the process? The method?—The cold, the hunger, the neglect, the lack of sympathy and of love; the unemployed, the unemployable, the discouraged; the charities, the hospitals, the asylums, the prisons; and, the contempt of the stronger ones, where outraged Nature visits the sins of the fathers upon the children, even to the third and the fourth generations.

Such elimination has come to members of the strongest lines; and such elimination may come to members of your line, unless—

Personally I prefer the Scientific method to Nature's method, for the unfortunate ones of my line. My hope is that my children's children will be so wise in their mating, so ambitious for their posterity, that their children's children shall be in accord with the new ideals. But if one of my line shall become degenerate, either through accident, or through some foolish act of his own, I want, Science to end that part of my line, **right there.**

What is your wish for the unfortunate ones that may come in your line,—you who believe in the present system of **Laisser-Faire?**

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Read, "The Task of Social Hygiene" by Havelock Ellis.

## No. X. Child Labor

Many people are talking about Child Labor. They are saying that Child Labor is wrong, a great wrong both to the children and to the future generations.

These people do not mean that children should be idle. They mean that children should do something besides work. Children should have time to play out in the sunshine and fresh air so that they may grow up to be strong men and strong women; and they should have time for study, so that they may be intelligent men and women. They should be trained to do some kind of work well so that they may have good homes, good food and comfortable clothing for their children.

By "Child Labor" people mean that many children are obliged to work in factories and in mines such long hours that they have no time for play and no time for school; and so they grow up with weak bodies and are very ignorant. They do not grow up into the kind of men and women that help to make a country great.

I don't know when this "Child Labor" began. But as early as 1850 it was so bad in England that laws were made against employing children under ten years old in factories and mines.

At first, factory owners and mine owners got young children from the poor houses. These children had neither father nor mother, or the fathers, and mothers had deserted the children. So the men in charge of the poor-houses were glad to get rid of the children, because the poor-houses were always crowded. With every twenty children, the factory owners and mine owners had to take one idiot so that the idiots could be taken away too.

Once in the factories or mines, these children were treated worse than slaves. They received no wages for their work. They were given the coarsest kind of food and the cheapest kind of clothing. They worked from twelve to sixteen hours a day. They slept in cellars or in dark, cold rooms. When they were sick, they were left to die. Many were buried at night so that people would not know how many died.

When all the children in the poor-houses had been used up, the factory owners and mine owners wanted to get children from the homes. Some parents wanted their children to go to school. Other parents didn't care. But the factory owners and mine owners knew how to get the children,—they paid the fathers so little they could not earn enough to feed and clothe their children. Then the mothers began to work to help earn more money. But the factory owners and the mine owners paid still less, so that, in many cases, both father and mother could

not earn enough. Then many children had to go to work. And the more children there were working, the less they received for their work.

This was bad for England. A country is made up of men and women. If the men and women are strong and brave and intelligent the country will be a great country. But if the men and women are weak and cowardly and ignorant, the country can't amount to much.

Years ago, the English soldiers were large and strong, brave and intelligent. (They may not have been educated for that is another matter, but they were intelligent.) And these soldiers almost always won in battle.

No man could be a regular soldier whose chest did not measure at least 33 inches. Most soldiers were much larger. But when the Boer War came, the English Government had to take men whose chest measurement was only 29 inches.

The wiser men then saw what Child Labor had done for England. The great, strong brave intelligent working men of England were mostly gone. The factories and the mines had overworked the children for so many generations that they could not grow up into strong, intelligent men and women and so they could not produce strong, intelligent children. Each generation was growing weaker and more ignorant.

The National Society for the Prevention of Cruelty to Children estimated that in a single year over half a million children were worn out and wasted in England.

The same thing is being done in the United States. Children who ought to be out in the sunshine and fresh air and in school are working in the factories and in the mines.

Many people think that is wrong to the children and will be bad for our country just as it was bad for England. These people are having laws made to keep children in school till they are fourteen years old.

And now a strange thing is happening. Fathers and mothers are beginning to say, "We can't earn enough money to feed and clothe and educate a large family. It will be better for us to have only one or two children; or no children at all." So the country is losing many children, because the fathers and mothers cannot earn enough money to have large families.

But there are wise men and women who have thought of a plan to have more children,—a better lot of children and have them well fed and well educated. Next week I will tell you what this plan is.

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Read "The Century of the Child" by Ellen Key.

## No. XI. Pension for Parents.

When a soldier has been injured in war, the Government pays him a "pension." This means that each month the Government pays this man a certain sum of money so that he may live comfortably.

If a soldier has served the country till he is too old to work, the Government will pension him also.

But "pension" may mean a sum of money paid by the Government to any one who has done good service for his country, in any way.

The wise men are saying, "When parents have produced several fine children, that is about the best service they can offer their country." Because, you must remember, a nation that amounts to anything, depends upon fine children to grow up into fine men and fine women. Keep in mind, every day, that a lot of rascals and cowards and diseased people don't make a country that is worth living in.

These wise men are also saying, "We must have the best kind of children born. We must encourage fine parents to have more children; and we must not encourage the lazy or the weak. And when these fine children come into our country, the Government must see that they have a comfortable home and good food and are well trained.

If fine parents cannot earn enough to feed and clothe and educate a large family, the Government must give them a pension for each child."

Of course the Government will not pay a pension to any parents. The parents must pass an examination to show that they are intelligent; that their bodies are strong; and that they have no disease that might affect the health of their children.

If one parent, or both parents, were weak or foolish or cowardly or criminal or diseased, the Government would say, "We do not want the kind of children you would produce. Your children are the kind that get into the asylums, into the poor-houses and into the prisons. We cannot pay you a pension."

Just as soon as men and women get this idea of producing fine children,—just as soon as men and women begin to say, "It is better to give our children good minds and sound bodies than to give them great wealth," something else is going to happen.

This "something else" will be a law requiring every man and every woman to get a certificate of health from a reliable physician before they can get a marriage license. Also the ancestors

of both the man and the woman will be looked up so that each may know something about the kind of children they may expect to have.

If the man has any disease that might affect the children he will not be allowed to marry. If the woman has any disease that might affect the children, she will not be allowed to marry.

And then, something else will happen. This new "something else" will be a striving by every man and by every woman to keep themselves perfectly well and perfectly strong so that they may give their children the very best minds and bodies that it is possible for them to give.

The weak, the cowardly, the foolish, the criminal, the diseased, in one word, The Unfit will disappear.

The Government can afford to pension the right kind of parents.

The sooner these "pensions" begin, the better for humanity.

The sooner the Government demands certificates of health, the better for humanity.

"There is no wealth but Life."

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## MARRIAGE LAWS

Several States now have a law requiring both the man and the woman to bring a Certificate of Health from a reliable physician before they can be married.

## No. XII. A CODE OF MORALS

Most young men who go wrong, get started wrong before they know better.

They are trained in Arithmetic, in social forms, and in business methods. And they are left to find out the most vital things of life from companions as ignorant as themselves.

The only reason I can imagine for this neglect of duty on the part of parents and teachers and preachers is, there is too much self-consciousness on the part of pupils, teachers, preachers and parents.

Probably each person has his or her own explanation for the presence of this self-consciousness; and I leave the matter for each to consider, and to adjust to this axiom,—Self-consciousness, on any matter, depends upon the honesty and the interest one feels in the matter.

After half a century of thinking, and after considerable experience, I have come to believe that the best way to introduce Eugenics is to teach the following Code of Morals. It is the Code by which I have lived; and it was developed year by year, step by step, as reason and experience directed.

I. Sexual diseases are more to be feared and more to be avoided, than small pox or plague, for the following reasons:

If you have Smallpox or plague, in a few days you are dead; or you get well, and go about your regular duties.

But if the germs of these venereal diseases once get into the blood they remain there. Physicians may use medicines to make the outward signs disappear. But the germs remain in the blood. They are not dead. They have not been driven out of the body. If the patient marries even ten years afterwards, some of the children may suffer for the foolishness of the father.

II. The injustice of deserting a woman when she is in the most desperate need that a woman may know, by the man who has brought her into such a condition is a cruel injustice and as cowardly as it is cruel.

III. It is despicable for a man to desert his child. Even the slave owner who sold his children by negro mothers, did not leave them to go hungry and shelterless.

Life is hard enough even for the child who has a name, and a home with all that a name and a home provides.

IV. Children inherit qualities and tendencies from both lines of ancestors. The Human Race can be improved by attention to mating, just as plants and animals are improved.

V. The highest ideal that men and women may reach after, is the production of splendid children.

VI. In order to produce such children, young men and young women must keep their minds in a constant condition of strength and activity—There must not be dissipation of any kind—no waste of energy, in any way.

VII. The “double standard,” of morals,—one for men and another for women, favors immorality and must go.

VIII. The Unfit, should not be allowed to reproduce their kind. To allow such people to have children is a wrong against Society and a wrong against their children.

IX. There must be somewhat of equality, of ability, of education and of rights between a husband and a wife, if their interest in each other is to endure.

X. “There is no Wealth but Life.”

These things I would have taught to every child.

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Read “Heredity” by Francis Galton.

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These Twelve articles were written for the Kamehameha boys and girls; and are now being taught as a part of the regular course here.

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ULDRICK THOMPSON.

The Kamehameha Schools

Honolulu, Territory of Hawaii

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