

totalitarian countries. Fichte laid it down that education should aim at destroying free will, so that, after pupils have left school, they shall be incapable, throughout the rest of their lives, of thinking or acting otherwise than as their schoolmasters would have wished. But in his day this was an unattainable ideal: what he regarded as the best system in existence produced Karl Marx. In future such failures are not likely to occur where there is dictatorship. Diet, injections, and injunctions will combine, from a very early age, to produce the sort of character and the sort of beliefs that the authorities consider desirable, and any serious criticism of the powers that be will become psychologically impossible. Even if all are miserable, all will believe themselves happy, because the government will tell them that they are so.

A totalitarian government with a scientific bent might do things that to us would seem horrifying. The Nazis were more scientific than the present rulers of Russia, and were more inclined towards the sort of atrocities that I have in mind. They were said—I do not know with what truth—to use prisoners in concentration camps as material for all kinds of experiments, some involving death after much pain. If they had survived, they would probably have soon taken to scientific breeding. Any nation which adopts this practice will, within a generation, secure great military advantages. The system, one may surmise, will be something like this: except possibly in the governing aristocracy, all but 5 per cent of males and 30 per cent of females will be sterilized. The 30 per

cent of females will be expected to spend the years from eighteen to forty in reproduction, in order to secure adequate cannon fodder. As a rule, artificial insemination will be preferred to the natural method. The unsterilized, if they desire the pleasures of love, will usually have to seek them with sterilized partners.

Sires will be chosen for various qualities, some for muscle, others for brains. All will have to be healthy, and unless they are to be the fathers of oligarchs they will have to be of a submissive and docile disposition. Children will, as in Plato's *Republic*, be taken from their mothers and reared by professional nurses. Gradually, by selective breeding, the congenital differences between rulers and ruled will increase until they become almost different species. A revolt of the plebs would become as unthinkable as an organized insurrection of sheep against the practice of eating mutton. (The Aztecs kept a domesticated alien tribe for purposes of cannibalism. Their régime was totalitarian.)

To those accustomed to this system, the family as we know it would seem as queer as the tribal and totem organization of Australian aborigines seems to us. Freud would have to be rewritten, and I incline to think that Adler would be found more relevant. The labouring class would have such long hours of work and so little to eat that their desires would hardly extend beyond sleep and food. The upper class, being deprived of the softer pleasures both by the abolition of the family and by the supreme duty